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ONE STOP Solution

FOR ALL NCERTs

INDIAN SOCIETY

FOR CIVIL SERVICES EXAMINATION

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PREFACE

A highly skilled professional team of PW ONLY IAS works arduously to ensure that the students receive the best content for the UPSC exams. A plethora of UPSC Study Material is available in the market but PW ONLY IAS professionals are continuously working to provide supreme quality study material for our UPSC students.

From the beginning, the content team comprising Content Creators, Reviewers, DTP operators, Proofreaders, and others is involved in shaping the material to their best knowledge and experience to produce powerful content for the students.

Faculties have adopted a new style of presenting the content in easy-to-understand language and have provided the team with expert guidance and supervision throughout the creation of this book.

PW ONLY IAS strongly believes in conceptual and fun-based learning. PW ONLY IAS provides highly exam-oriented content to bring quality and clarity to the students.

This book adopts a multi-faceted approach to mastering and understanding the concepts by having a rich diversity of questions asked in the examination and equipping the students with the knowledge for this competitive exam.

The main objective of the study material is to provide short, crisp, concise, and high-quality content to our students.

❒ Holistic Coverage of 50+ NCERT Books

❒ Thinking Points in and as 'Points to Ponder'

❒ Intensive use of Maps, Diagrams and Flowcharts

❒ Subject-Specific Workbooks for Practice

Every chapter consists of 'Points to Ponder,' where our leaders raise thinking points for the students to go beyond the confines of the book. The students are expected to think about and find out possible answers to these points. The Caricatures used are inspired by Alakh Pandey Sir and Sumit Rewri Sir.

Alakh Pandey   **Sumit Rewri**

CONTENTS

1 Sociology and Society

Introduction

The interaction between personal preferences and societal forces is explored in **sociology**. Personal goals are important, but they frequently interact with broader social structures like **cultural standards, economic principles, and different communal connections.** Sociology offers a lens to comprehend these complicated interactions by tracing its Western origins and development in India, bridging the gap between individual choices and broader societal institutions.

Introduction to Sociology

- ❖ **Sociology** is the systematic study of social structure, its institutions, and patterns of relations among people.
- ❖ Often, students are advised to study hard for a prosperous future, implying that individual effort is paramount.
- ❖ However, choices, such as selecting subjects, are not solely based on **personal ambition.** They're influenced by societal factors like the **job market, gender roles, and family backgrounds.**
- ❖ While one's dedication matters, the concept of success, like a **'good job',** varies across cultures and is influenced by broader economic and political policies which is also one of the aspects of sociology.
- ❖ The term **'relevant society'** further complicates this, as individuals belong to multiple societal contexts, from communities to nations.
- ❖ Also, sociology offers a unique viewpoint, even if human thoughts on communities have always been common, as shown in philosophical and religious texts from numerous civilizations.
- ❖ Sociology explores how these norms and values function in actual communities, as opposed to philosophical underpinnings that frequently focus on the moral aspects of human behaviour or the utopian image of a decent society. Thus its focus on **"is"** is more important than the **"ought to be."**
- ❖ Further, Sociological observations are grounded in **empirical studies**, making them distinct from both **philosophical reflections** and **everyday common sense.**
- ❖ Sociologists aim to observe and report without personal bias, much like an intelligence spy providing an unbiased report in a conflict, as illustrated by **Peter Berger.**
- ❖ From its inception, sociology has been rooted in **scientific methodologies.** Unlike c**ommon sense or philosophical insights,** sociological findings must adhere to specific **rules of evidence**, making it a **scientific discipline.**

The Sociological Imagination: The Personal Problem and the Public Issue

❖ **C. Wright Mills** emphasised the profound connection between individual experiences and broader societal structures through the concept of the **sociological imagination,** which is dialectically linked.

❖ This perspective allows us to comprehend the interplay between one's personal history and the larger historical narrative of society.

❖ Such as the **transformation from an agrarian to an industrial society,** which changes a peasant into a worker or a feudal lord into a businessman.

❖ A key distinction it offers is between **'personal troubles'** and **'public issues'.**

❖ While **personal troubles** are confined to an individual's immediate environment and self, **public issues** transcend individual experiences, reflecting broader societal patterns and structures. **For instance,** historical events and societal shifts directly impact individuals' lives.

❖ **According to Mills,** when wars happen, an insurance salesman becomes a rocket launcher; a store clerk becomes a radar man; a wife lives alone; and a child grows up without a father. Neither the life of an individual nor the history of a society can be understood without understanding both.

Figure 1.1: Pluralities and inequalities

Pluralities and Inequalities among Societies

❖ In today's world, the term **'society'** holds various meanings depending on the context.

❖ Amongst foreigners, **'our society'** might refer to the **Indian society**, but within India, it could denote linguistic, ethnic, religious, caste, or tribal affiliations. This multifaceted nature of society poses challenge to understand and define it. (Refer to Figure 1.1.)

Sociology and Common-Sense Knowledge

❖ **Common-sense Knowledge is** defined as routine knowledge that people have from their everyday worldly activities. Common sense often relies on **"naturalistic" or individualistic explanations**, which assume inherent reasons for behaviour.

❖ Sociology stands distinct from both theological and philosophical reflections, as well as from the realm of common-sense knowledge. It questions the origins and veracity of beliefs and behaviours.

> **Explanation of Poverty**
>
> ➢ **Naturalistic:** People are poor because they are afraid of work, come from 'problem families', are unable to budget properly, suffer from low intelligence and shiftlessness.
>
> ➢ **Sociological:** Contemporary poverty is caused by the structure of inequality in class society and is experienced by those who suffer from chronic irregularity of work and low wages.

❖ The strength of sociology lies in its systematic and questioning approach. Rather than accepting beliefs or behaviours at face value, sociologists probe, asking, **"Why do I hold this view?"** or **"Is this so?"**

❖ This methodical exploration often uncovers meaningful connections that might not be immediately evident. Although the field generally progresses in incremental steps, occasional dramatic breakthroughs further solidify its importance.

❖ In essence, sociology boasts its own set of **concepts, methodologies, and data,** making it a scientific discipline distinct, whereas common sense is unreflective and does not question its own origin.

The Intellectual Ideas that Shaped the Field of Sociology

Scientific Theories

❖ The beginning of sociology was heavily influenced by **scientific theories of natural evolution and insights about pre-modern societies** gathered by early explorers, colonial administrators, and scholars.

❖ Pioneering sociologists like **Auguste Comte, Karl Marx, and Herbert Spencer** utilised this knowledge to categorise societies into different types and discern stages in social development.

    ✧ **Pre-modern societies** like hunters and gatherers, pastoral and agrarian communities

    ✧ **Modern societies** are typified by industrialised society

> **Society through the Lens of Filmmaker Satyajit Ray**
>
> ➢ He questioned whether to portray the perfect rural life, delve into **historical epics** with their grand tales, or capture the **chaotic vibrancy** of contemporary cities. These reflections highlight the complexities and choices faced when attempting to represent society.
>
> ➢ A portrayal of village life, like Ray's, might romanticise it, but contrasting it with a sociologist's depiction of a Dalit's life in a village presents a starkly different reality. The narrative of Muli, an Untouchable, highlights the evident inequalities in the village setting.
>
> ➢ Amartya Sen's perspective further emphasises the **disparities** existing within Indian society. From economic differences to educational divides, and from political power to treatment by authorities, the differences are vast.

Darwin's Theory of Organic Evolution

❖ It played a pivotal role in shaping early sociological theories. Society was analogized with living organisms. Society is considered as a system of parts, each part performs a given function, making order and stability in the society.

❖ This perspective heavily influenced the study of social institutions and structures, viewing them as interconnected parts of a larger system.

The Enlightenment Period

❖ The Enlightenment era, which started during the **17th and 18th centuries, emphasised reason and individualism** and also left an indelible mark on sociology.

❖ With advancements in scientific knowledge, there has emerged a strong belief in applying natural science methods to human affairs. Issues like **poverty,** previously viewed as 'natural phenomena', are now seen as social problems rooted in human actions and are deemed solvable.

> **Unintended Consequences of Social/State Actions**
> The Indian government's decision to provide financial compensation to widows of soldiers after the Kargil War, aiming to support them, inadvertently resulted in forced marriages between widows and their deceased husbands' brothers. This unintended consequence was driven by the desire to ensure that the compensation remained within the deceased soldier's patrilineal family due to traditional inheritance practices and the lack of property rights for women in many parts of India.

❖ Thinkers of the early modern era were convinced that progress in knowledge promised the solution to all social ills. For example, **Auguste Comte, the French scholar (1789–1857)** considered to be the founder of sociology, believed that sociology would contribute to the welfare of humanity.

Colonial Influence on Indian Sociology

❖ **Western societies** were often viewed as the pinnacle of civilization, **while non-Western cultures, including India, were deemed lesser or underdeveloped.**

❖ This colonial backdrop deeply influenced Indian sociology, making it more introspective and reflective in its approach.

The Material Issues Shaping the Emergence of Sociology

The Industrial Revolution

✦ **The Industrial Revolution, predominantly driven by capitalism**, assisted in a transformative era, changing the landscape of societal structures and functions.

✦ Before this revolution, English society was **predominantly agrarian**, with clear hierarchical roles and close interactions within small communities.

Urbanisation

✦ Industrialization radically altered this framework, leading to **urbanisation** and the rise of a new kind of cities, characterised by factories, **overcrowded slums, and a shift in social dynamics.**

Changing Nature of Labour

✦ A pivotal change was in the nature and perception of labour. The traditional work spheres like guilds and villages were disrupted, leading to a degradation of labour.

✦ Workers, no longer protected by traditional systems, faced a new urban environment marked by its **grimness, challenges, and new modes of interaction.**

✦ The influx of British machine-made goods **led to the decline of Indian handicraftsmen**, who, unable to find **alternative employment**, mostly reverted to **subsistence agriculture**.

✦ The factory system, with its regimented and mechanical division of labour, was seen by many as a tool to obliterate the artisan, family, and local community. Yet, for thinkers like **Marx**, the factory held a dual role - it was oppressive but also a place where workers could learn collective action and unity.

✦ One subtle but profound change was the growing importance of clock time in societal organisation. The rhythms of work, previously dictated by natural elements and social duties, were now governed by the clock.

✦ This not only synchronised labour but also inculcated a sense of urgency, encapsulated in the phrase **"time is money".**

Capitalism and its Global but Uneven Transformation of Societies

Between the 17th and 19th centuries an estimated 24 million Africans were enslaved. 11 million of them survived the journey to the Americas in one of a number of great movements of population that feature in modern history. They were plucked from their existing homes and cultures, transported around the world in appalling conditions, and put to work in the service of capitalism. Enslavement is a graphic example of how people were caught up in the development of modernity against their will. The institution of slavery declined in the 1800s. But for us in India it was in the 1800s that indentured labour was taken in ships by the British for running their cotton and sugar plantations in distant lands such as Surinam in South America or in the West Indies or the Fiji Islands. V.S. Naipaul the great English writer who won the Nobel prize is a descendant of one of these thousands who were taken to lands they had never seen and who died without being able to return.

Origins and Development of Sociology in Europe

✦ The emergence and growth of sociology as a discipline are deeply rooted in the **societal changes experienced by Europe during the 18th and 19th centuries,** particularly with the onset of capitalism and industrialization.

✦ While these issues, like **urbanisation and factory production**, resonate with all modern societies, each region has its own unique characteristics. Indian society, with its colonial history and vast diversity, is no exception, and its sociology mirrors these nuances.

✦ However, the question arises: Why should one emphasise European origins when studying sociology? The answer lies in India's intertwined history with **British capitalism and colonialism.**

❖ The expansion of Western capitalism had a profound global impact, linking various parts of the world to European historical trajectories.

❖ This interconnectedness is evident in the diverse multicultural tapestry of places like **Mauritius**, as captured by **R.K. Laxman.** In Mauritius, people of various ethnicities coexist, yet traces of their ancestral pasts mingled with colonial influences, persist.

The Growth of Sociology in India

❖ Sociology in India has been deeply **influenced by colonialism**, which played a vital role in the global expansion of **modern capitalism and industrialization.**

❖ The writings of Western sociologists on these topics offer insights into the societal transformations in India. However, the impact of industrialization in India differed from that in the West due to the nuances of colonialism, as highlighted by **Karl Marx's observations on the East India Company.**

❖ Indian sociology often **grappled with Western perspectives** on Indian society, which weren't always accurate. Western accounts, influenced by their contexts, sometimes portray Indian society as **stagnant or primitive.**

❖ A notable example is the portrayal of the Indian village as unchanging, seen by some Western writers as a reflection of Europe's ancient societal **"infancy".**

❖ Another colonial legacy evident in Indian sociology is the distinction **between sociology and social anthropology.** While Western definitions typically categorise sociology as the study of industrialised societies and social anthropology as the examination of "simpler" non-Western cultures, the Indian context blurs these lines.

❖ **M.N. Srinivas** emphasised the unique Indian experience where diverse "others" co-exist nearby, making rigid distinctions irrelevant.

❖ Consequently, in India, there is no strict boundary between sociology and social anthropology. The vast spectrum of traditional and modern, **rural and urban,** dynamics in India contributes to this amalgamation.

The Scope of Sociology and its Relationship to other Social Science Disciplines

*While sociology is part of the social sciences family, which encompasses **anthropology, economics, political science, and history,** the boundaries separating these disciplines are somewhat fluid. Some of the places where sociology is associated with social science are as follows:*

❖ **Sociology and Economics:** While economics studies the production and distribution of goods and services, focusing primarily on economic variables, **sociology examines economic behaviour within the context of societal norms, values, and practises.** It prompts critical thinking, challenges foundational assumptions, and broadens the discussion of economic objectives.

❖ **Sociology and Political Science:** Traditional political science zeroes in on political **theory and government administration**, whereas sociology delves into all societal aspects, emphasising inter-relationships between institutions, including government.

❖ **Sociology and History:** Historians typically explore the past, whereas **sociologists are more anchored in the present or recent past.** The historical approach focuses on actual events, while sociology seeks causal relationships. While conventional history centred around rulers and wars, sociologists showed interest in societal patterns, customs, and norms.

❖ **Sociology and Psychology:** Psychology centres on **individual behaviour, cognition, and emotions.** In contrast, sociology examines how societal structures influence individual personalities and behaviours. The essence is that while psychology searches for individual motivations and reactions, sociology offers a broader perspective on how societal norms shape these motivations.

❖ **Sociology and Social Anthropology:** Anthropology in most countries incorporates archaeology, physical anthropology, cultural history, many branches of linguistics, and the study of all aspects of life in **"simple societies".**

✧ **Foundations and Distinctions:** Anthropology encompasses a broad study, from archaeology to the intricacies of **"Simple societies".** Sociology, on the other hand, is primarily concerned with modern, intricate societies. Historically, social anthropology in the West involved the study of non-European societies, often viewed as 'exotic'. This lens, however, has evolved with native communities becoming vocal about their societies.

✧ **Evolving Perspectives:** Earlier anthropologists often described 'simple societies' with a Westernised perspective. But global influences, notably colonialism, have reshaped even the remotest of villages. The lines between **'simple' and 'complex'** societies are now blurred due to the pervasive impact of global processes.

✧ **Methodological Approaches:** Social anthropology is characterised by in-depth fieldwork and **ethnographic research.** In contrast, sociology typically relies on surveys, quantitative data, and statistical analyses. However, these boundaries are fluid, with both disciplines borrowing methodologies from each other.

✧ **Modern Challenges and Convergences:** The once clear distinction between 'simple' and 'complex' societies now demands re-evaluation. India exemplifies this blend of **tradition and modernity.**

✧ **The Future of Both Disciplines:** While some believed that social anthropology might merge into sociology due to the decline of 'simple societies', the two fields continue to thrive and influence each other. **Both have adapted to study modern challenges**, from globalisation to state dynamics. In India, particularly, sociology and social anthropology share a close bond, reflecting the country's intricate societal fabric.

Conclusion

Sociology provides a profound grasp of how greater **cultural factors may influence** and, in some cases, determines individual choices. We learn about the complex interplay between personal agency and societal standards by examining both societal institutions and individual desires. Understanding sociology's origins and development helps us appreciate its applicability in understanding the intricacies of modern life, highlighting the importance of sociology in understanding how we fit into the greater social fabric.

Glossary:

➢ **Sociology:** It is the systematic study of social structure, its institutions, and patterns of relations among people.

➢ **Common sense Knowledge:** It is defined as routine knowledge that people have from their everyday worldly activities.

➢ **Capitalism:** A system of economic enterprise based on market exchange. "Capital" refers to any asset, including money, property and machines, which can be used to produce commodities for sale or invested in a market with the hope of achieving a profit. This system rests on the private ownership of assets and the means of production.

➢ **Dialectic:** The existence or action of opposing social forces, for instance, social constraint and individual will.

➢ **Empirical Investigation:** A factual enquiry carried out in any given area of sociological study.

➢ **Feminist Theories:** A sociological perspective which emphasises the centrality of gender in analysing the social world. There are many strands of feminist theory, but they all share in common the desire to explain gender inequalities in society and to work to overcome them.

➢ **Macrosociology:** The study of large-scale groups, organisations or social systems.

➢ **Microsociology:** The study of human behaviour in contexts of face-to-face interaction.

➢ **Social Constraint:** A term referring to the fact that the groups and societies of which we are a part exert a conditioning influence on our behaviour.

➢ **Values:** Ideas held by human individuals or groups about what is desirable, proper, good or bad. Differing values represent key aspects of variations in human culture.

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2 — Terms, Concepts and Their Use in Sociology

> **Bibliography:** This chapter encompasses the summary of Chapter 2 of Class XI (Introducing Sociology).

Introduction

Sociology has a special set of terms and concepts such as **status and roles**, **social control**, **stratification** etc. which are also used by common men in their everyday life. However, the commonsensical understanding and sociological meaning of terminologies and concepts vary to a great extent. For instance, many consider Institution as a physical building or infrastructure whereas in sociology it refers to the established patterns of beliefs, behaviours and relationships that organise social life. So understanding the terminologies and concepts such as **reference group**, **division of labour**, **alienation**, **cultural lag**, **socialisation** etc. becomes crucial for studying sociology and deciphering the social realities

Social Groups and Society

✤ A **social group** refers to a collectivity of continuously interacting persons who share common interest, culture, values and norms within a given society.

✤ Characteristics of social group:
   1. Persistent interaction to provide continuity;
   2. A stable pattern of these interactions;
   3. A sense of belonging to identify with other members;
   4. Acceptance of common norms and values;
   5. A definable social structure;
   6. Characteristics: shared interest.

XI

Types of Social Groups

✤ **Primary Social Groups:** It refers to a small group of people connected by intimate and face-to-face association and cooperation. For example family, village and groups of friends. Members of these groups have a sense of belonging and are person-oriented.

✤ **Secondary Social Groups**: These are the groups which are relatively large in size, and maintain formal and impersonal relationships. For example schools, government offices, hospitals, and student associations. These are goal-oriented.

✤ **Community**: It is a social group where human relationships are highly personal, intimate and enduring. For example family, a group of real friends or a close-knit group.

❖ **Association**: It is a social group where human relationships are impersonal, superficial and transitory. Modern institutions such as Commerce and Industry are examples of associations as they require a more calculating, rational and self-interesting attitude.

❖ **In-Group:** An in-group is a social group to which a person psychologically identifies as being a member. For example, students of a particular school may form an 'in-group' against those who do not belong to the school.

❖ **Out-group:** An out-group is one to which the members of an in-group do not belong. Members of an out-group often face hostile reactions from the members of the in-group. For example, migrants often face hostility as they are considered as members of an out-group by natives.

❖ **Reference Group:** The groups whose lifestyles are emulated are known as reference groups. People though do not belong to these reference groups they identify themselves with that group. For example, during the colonial period, many Indians imitated the lifestyle of Englishmen. In that sense, Englishmen could be seen as a reference group for those Indians.

❖ **Peer Groups:** It is a kind of primary group, usually formed between people of similar age or people belonging to a common professional group. Peer pressure refers to the social pressure exerted by one's peers.

Social Stratification

❖ **Social stratification** refers to the **existence of structured inequalities** between groups in society, in terms of their access to material or symbolic rewards. For example, the caste system.

❖ *There are four historical systems of social stratification such as **slavery, caste, estate and class.***
   ✧ **Slavery:** In this system, masters owned slaves.
   ✧ **Caste:** In this system, castes are ranked on the basis of ritual hierarchy.
   ✧ **Estate:** Feudal lords are land-owning groups whereas serfs work in the field of lords.
   ✧ **Class:** This system is prevalent in modern societies, in which individuals are ranked on the basis of income and wealth.

Types of Social Stratification

Caste Stratification

❖ In a caste stratification system an individual's position depends on the status ascribed by birth rather than on achievement.

❖ The traditional system conceptualised four-fold varna of Brahmins, Kshatriyas, Vaishyas and Shudras. But, in reality, there are innumerable occupation-based caste groups, called jatis.

❖ Each caste group in the caste structure was ranked in terms of its **purity or pollution**, relative to others.

> **Do You Know?**
> All societies do not give equal value to a particular occupation. Prestige carried by a particular occupation varies across societies and across periods.

❖ On the basis of purity- pollution norm the Brahmins were considered superior to all others and the **Panchamas**, sometimes called the **'outcastes'** inferior to all other castes.

❖ **Change in caste system:** *The caste system has undergone considerable changes over the years.*
   ✧ The practice of endogamy and untouchability is declining due to modernisation and urbanisation.
   ✧ Democracy has affected the caste system. Castes as interest groups have gained strength.
   ✧ Discriminated castes are asserting their democratic rights in the society.

Class Stratification

In class stratification, an individual or group of people graded one above others, on the basis of economic and achieved status, such as rich over poor.

❖ **Marxist Perspective on Class Stratification**
  ✧ According to Marxist theory, social classes are stratified on the basis of their relationship with **means of production.**
  ✧ Groups owning **means of production** such as land or factories are called the **capitalist class** graded above the group owning nothing but their own labour is called the working class.

❖ **Weberian Perspective on Class**
  ✧ According to Weber, people sharing similar **'life chances'** (the rewards and advantages afforded by market capacity) belong to the same class. For example, doctors, engineers etc.
  ✧ According to Weber Inequality is not limited to economic relations. People have unequal access to prestige as well as political power.

❖ **Functionalist Perspective on Class**
  ✧ According to functionalists, no society is **"classless"** or unstratified.
  ✧ To attract the most qualified persons to the most important positions, society provides the highest reward to some important positions. This results in differential earnings leading to social stratification.

Status and Role

Status

❖ Status refers to the social position with defined rights and duties, according to prestige and social esteem. For example, a mother occupies a status, which has some rights as well as certain responsibilities. Smaller and simpler societies have fewer statuses for an individual in comparison to modern societies.

❖ **Ascribed Status:** An ascribed status is a social position that a person is assigned at birth. Common examples of ascribed status are age, caste, race and kinship. Traditional Indian society was an ascribed status-based society.

❖ **Achieved Status:** It refers to a social position that a person achieves by personal ability, achievements, virtues and choices. Examples of achieved status are educational qualifications, income and profession. In modern societies, its members are accorded prestige on the basis of their achievements.

❖ **Status Set:** In a modern society an individual occupies multiple statuses which is termed as a status set.

❖ **Status Sequence:** Individuals acquire different statuses at various stages of life. A son becomes a father, a grandfather, and then a great grandfather and so on. This is called a status sequence as different statuses are acquired in succession at various stages of life.

Prestige

❖ Every status is accorded certain rights and values.

❖ Values are attached to the social position, rather than to the person who occupies it.

❖ Value attached to the status or to the office is called prestige.

❖ People can rank status in terms of their high or low prestige. The prestige of a doctor may be high in comparison to a shopkeeper, even if the doctor may earn less.

Role

❖ Role is the dynamic or the behavioural aspect of status. Status is occupied, but roles are played.

❖ **Role Conflict:** Role conflict is the incompatibility among roles corresponding to one or more statuses. It occurs when contrary expectations arise from two or more roles. For example, a middle-class working woman has to juggle her role as a mother and wife at home and that of a professional at work.

❖ **Role Stereotyping:** Role stereotyping is a process of reinforcing some specific role for some members of society. For example, men and women are often socialised in stereotypical roles, as breadwinner and homemaker respectively.

Society and Social Control

Social control refers to the various means used by a society to bring its recalcitrant or unruly members back into line.

Theory of Social Control

Functionalists View

❖ Social control is a mechanism to regulate the behaviour of individuals and groups. It helps in enforcing the values, norms and patterns for maintaining order and stability in society.

❖ It is directed to restrain the deviant behaviour of individuals or groups.

❖ It also mitigates tensions and conflicts among individuals and groups to maintain social order and social cohesion.

Conflicts View:

❖ Social control is a mechanism to impose the social control of dominant social classes on the rest of society. In this, stability is seen as the dominance of one section over the other. Similarly, the law is seen as the formal writ of the powerful and their interests in the society.

❖ Thus according to conflict theorists, the dominant section uses both, forces to regulate the behaviour of individuals and groups and also enforces values and patterns for maintaining order in the society.

Types of Social Control

❖ **Formal Social Control:** When the **codified**, **systematic**, and other **formal mechanism** of control is used, it is known as **formal social control**. **Law** and **the state** are agencies and mechanisms of formal social control.

❖ **Informal Social Control:** In this, norms of society are enforced through informal social sanctions such as **smiles**, **making faces**, **body language**, **frowns**, **criticism**, **ridicule**, **laughter,** etc. These sanctions are **personal**, **unofficial** and **uncodified**. **Family**, **religion**, **kinship,** etc. are agencies of informal social control.

❖ **Positive Social Control:** Members of societies are rewarded for good and expected behaviour.

❖ **Negative Social Control:** Negative sanctions are used to enforce rules and restrain deviance.

Additional Information

Social control refers to the social process, techniques and strategies by which behaviours of individual or a group are regulated.

Additional Information

Any gathering/aggregates of people does not necessarily constitute a social group. Passengers waiting at a railway station or airport or bus stop or a cinema audience are examples of aggregates. Social classes, status groups, age and gender groups, crowds are seen as examples of quasi groups.

POINTS TO PONDER

Caste system is unique to Indian society. It is said to be a version of the Varna system. But both of them are not the same. Can you think of certain differences between 'Varna' and 'Caste' ?

Do You Know?

A sanction is a mode of reward or punishment that reinforces socially expected forms of behaviour. It is a mechanism of social control.

Conclusion

In this chapter, we discussed various key terms, concepts, classifications and types. They acts as a tool through which we can understand social realities. They are keys to opening locks to understand society. You must have noticed that often there is coexistence of different kinds of definitions or concepts or even just different views about the same social entity. For example conflict theory versus the functionalist theory. This multiplicity of approaches is particularly acute in sociology as the society in which we live is itself diverse.

> *Glossary:*
>
> ➢ **Sociology:** Social structure means patterns of regular and repetitive interaction between individuals or groups.
>
> ➢ **Conflict Theories:** This theory holds that social groups are constantly competing for resources and power which leads to tension between these groups.
>
> ➢ **Functionalism:** This theoretical perspective holds that society is a complex system whose various parts work in relationship to each other for furthering the betterment of society.
>
> ➢ **Identity:** Identity refers to our sense of who we are as individuals and as a member of social groups. Some of the main sources of identity includes gender, nationality, ethnicity and social class.
>
> ➢ **Means of Production:** The means used for the production of material goods including land, labour, capital and technology.
>
> ➢ **Norms:** Rules of behaviour prescribed or forbidden by society for its members. Norms are always backed by sanctions of one kind or another, varying from informal disapproval to physical punishment or execution.
>
> ➢ **Sanctions:** A mode of reward or punishment that reinforces socially expected forms of behaviour.
>
> ➢ **Deviance:** It refers to **action not conforming to the norms or values** held by most of the members of a group or society.

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Introducing Sociologists

3

Introduction

Sociology emerged in 19th-century Western Europe, fostered by three transformative revolutions, the Enlightenment, the French Revolution, and the Industrial Revolution. Central figures like Karl Marx, Emile Durkheim, and Max Weber laid the discipline's foundations, crafting theories that continue to resonate even today. In India, the formal inception of sociology occurred in 1919 at the University of Bombay, later extending to universities in Calcutta and Lucknow. Despite its now-established presence, the early days saw a quest for defining Indian sociology's relevance and contours. This chapter delves into the journey of foundational figures in Indian sociology, who navigated the discourse between traditional Indian social structures and modern sociological thought, bridging Western foundations with Indian adaptations.

The Emergence of Sociology

✤ **Sociology** is a systematic study of society and it studies human society as an interconnected whole and how society and the individual interact with each other.

✤ The distinct way of studying society can be better understood if we look back historically at the Enlightenment, the material context and political development within which sociology was born and later grew. These are broadly classified as:

   ◇ **Enlightenment - The Age of Reason:** It was marked by the onset of rational thinking and critical analysis, which are pivotal in modern sociology.

   ◇ **Political Sovereignty from the French Revolution:** It embodied the aspiration for political autonomy, a cornerstone of modern societal structures.

   ◇ **Industrial Revolution:** Initiated the system of mass production, altering economic and social structures significantly.

The Enlightenment

During the late 17th and 18th centuries, Western Europe saw the emergence of radically new ways of thinking about the world referred to as **'The Enlightenment'.** It has the following characteristics:

Rationality and Humanity

✤ **Rational and critical** thinking morphed individuals into both **creators and consumers** of knowledge, termed as **'knowing subject'.**

✤ Only those capable of reasoning were recognised as fully human, while others, like individuals from primitive societies, were deemed not fully evolved.

Societal Analysis Through the Rational Lens

✤ Society, being a human construct, was now open to rational scrutiny, making it understandable to humans.

✤ For rationality to dominate human worldview, it was crucial to sideline nature, religion, and divine entities, which were central in previous world comprehension models.

✤ The Enlightenment, both facilitated by and aiding the cultivation of secular, scientific, and humanistic perspectives, marked a pivotal shift in the human mindset.

The French Revolution

The French Revolution (1789) announced the arrival of political sovereignty at the level of individuals as well as nation-states. The following are the defining characteristics of the French Revolution.

Individual and National Sovereignty (1789)

✤ The French Revolution heralded the era of political sovereignty at both **individual and nation-state levels.**

✤ The **Declaration of Human Rights** proclaimed citizen equality, challenging birthright privileges.

Emancipation from Religious and Feudal Oppression

✤ Marked the liberation of individuals from the clutches of **religious and feudal institutions** prevalent in pre-revolutionary France.

✤ **Serfs**, mostly tied to aristocratic estates, were relieved of their bondage, and numerous taxes to feudal lords and the church were abolished.

Birth of Sovereign Individuals

✤ As free republic citizens, individuals were endowed with rights, standing equal before the law and state institutions.

✤ The state now respects individual privacy, with **laws** refraining from invading domestic life and delineating public and private realms distinctively.

✤ Post-revolution, religion and family transitioned into more **'private'** domains, while education, especially schooling, became a **'public'** concern.

Nation-State Sovereignty and Modern State Ideals

✤ The nation-state emerged as a s**overeign** entity with a centralized government.

✤ The revolution's ideals - **liberty, equality, and fraternity** morphed into the guiding principles of the modern state.

The Industrial Revolution

The foundations of modern industry were laid by the Industrial Revolution, which began in Britain in the late 18th and early 19th centuries. The following are the defining characteristics of the Industrial Revolution.

Initiation and Major Aspects (Late 18th to Early 19th Centuries)

✤ The Industrial Revolution, **originated in Britain**, set the stage for modern industry with two key facets, such as the systematic infusion of science and technology in industrial production, marked by novel **machine inventions and new power sources.** The evolution of **higher labor and market organizations** has been unprecedented in history.

Technological Innovations and Mass Production

✤ Innovations like the **spinning Jenny and steam engine** accelerated the production process, giving birth to the **factory system and mass goods manufacturing.**

✤ Goods were now manufactured on a **colossal scale** for global markets, with raw materials sourced worldwide, making the modern large-scale industry a global phenomenon.

Societal Transformations

✤ Urban factories attracted the rural populace in search of employment, albeit at low wages, demanding long working hours in perilous conditions from men, women, and children.

✤ Urban areas overshadowed rural ones as dominant human settlements, nurturing vast, unequal populations in cramped urban locales which led to urban dominance and witnessed evolution of governance.

✤ The affluent resided in cities alongside the working classes, enduring poverty in slums.

✤ Modern governance emerged with the state overseeing health, sanitation, crime control, and development, fueling the demand for fresh forms of knowledge.

Emergence of Sociology due to the Industrial Revolution

✤ The societal shift spurred the emergence of social sciences, especially **sociology**, to address new knowledge demands.

✤ Sociology, from its inception, focused on scientifically analyzing industrial society's dynamics, earning it the title of **science of the new industrial society.**

> **POINTS TO PONDER**
> The study of sociology in Indian society differs significantly from that in Western societies, primarily due to the homogeneity of the latter and the heterogeneity of the former. What factors can you identify that contribute to the diversity within Indian society?

✤ The advent of modern industrial society enabled **empirically** grounded discussions on social behaviour trends, with state-generated scientific data fostering sociological theory through societal self-reflection.

✤ Further, we will discuss major Western sociologists in detail to understand sociology.

Introducing Western Sociologists Karl Marx

✤ Karl Marx was one of the early pioneers of the discipline of sociology. He laid the foundation of **'conflict perspective'** in sociology which was radically different from the then-prevailing functionalist view.

✤ Although Marxian theories came under severe criticism during the 19th century because of their radical nature, his contribution to sociology in terms of theories, concepts, methods and perspectives is unmatched.

Karl Marx (1818-1883) Biography

Karl Marx was born on 5 May 1818 in Trier, part of the Rhineland province of Prussia in Germany. Son of a prosperous liberal lawyer.

1834-36: Studied law at the University of Bonn and then at the University of Berlin, where he was much influenced by the Young Hegelians.

1841: Completed his doctoral thesis in philosophy from the University of Jena.

1843: Married Jenny von Westphalen and moved to Paris.

1844: Met Friedrich Engels in Paris, who became a lifelong friend.

1847: Invited by the International Working Men's Association to prepare a document spelling out its aims and objectives. This was written jointly by Marx and Engels and published as the Manifesto of the Communist Party (1948)

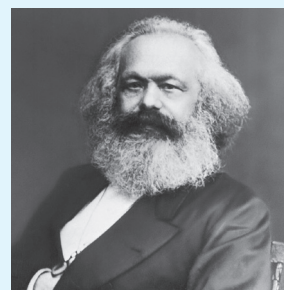**1849:** Exiled to England and lived there till his death.

1852: *The Eighteenth Brumaire of Louis Bonaparte* (published).

1859: *A Contribution to the Critique of Political Economy* (published).

1867: *Capital*, Vol. 1. published

1881: Death of Jenny von Westphalen.

1883: Marx dies and is buried in London's Highgate Cemetery.

Ideological Foundations

✤ He was from Germany but was exiled to Britain due to his radical political views.

✤ Marx, though schooled in philosophy, emerged as a social thinker, aiming to eradicate **oppression and exploitation** through scientific socialism.

✤ Marx's scrutiny of capitalist society aimed at revealing its flaws to facilitate its overthrow, paving the way for **socialism.**

✤ He illustrated societal progression through stages: **primitive communism, slavery, feudalism, and capitalism**, with the latter destined to transition into socialism.

Alienation

✤ It is a feeling of estrangement and disenchantment from a group, a situation, society and even with oneself.

✤ He elaborated on various levels of alienation in capitalism. It includes alienation from nature, inter-human alienation due to individualization and market-mediated relationships, Workers' alienation from their labour's fruits and the work process and self-alienation stems from collective alienation experiences.

Mode of Production and Historical Links

✤ Mode of production includes the **relation of production** between **proletariat** and **bourgeoisie** and force of production such as tools and technology etc.

✤ Marx introduced the notion of a **mode of production** representing broad systems linked to historical periods.

✤ Despite its exploitative nature, Marx regarded capitalism as a necessary phase in human history that emerged due to change in the **mode of production** creating the foundation for a future egalitarian society i.e. communist society.

✤ He emphasized the importance of understanding economic structures and processes, as they underpin all social systems across history.

Class Struggle

Class struggle is a central concept in Marx's theory, which suggests that conflicts between classes, driven by **opposing interests** arising from their positions in the production process, play a crucial role in bringing about social and economic change within a society.

> **POINTS TO PONDER**
> Karl Marx's interpretation of society was based on his view of a class divided society where classes were divided based on their economic positions. Do you think such a division of society based on class exists in India? Is function specialization within caste similar to economic classes?

Classification Based on Production Process

✤ Marx emphasised classifying individuals based on their **position in the production process rather than other social identifiers** like religion, language, or nationality.

✤ According to him, people occupying similar positions in the production process share common interests and objectives, forming a class, although they may not immediately recognise this commonality.

✤ In capitalism, the **bourgeoisie (capitalists)** own the means of production while the working class loses access to production means, thus being compelled to sell their labour for wages.

Historical Formation of Classes

✤ The classes evolved through historical processes influenced by transformations in **production conditions and forces**, leading to conflicts between existing classes.

✤ As the mode of production changes, notably the technology and social relations of production, conflicts arises, resulting in class struggles.

❖ The capitalist mode of production led to the emergence of a **new urban working class.**

❖ This class, devoid of property, was formed as feudal systems were dismantled, driving individuals into cities and eventually into factory work.

Class Struggle as a Driver of Change

❖ Karl Marx posited class struggle as a pivotal force propelling societal change. He articulated this in **The Communist Manifesto,** stating that the history of societies is essentially a history of class struggles. Throughout history, different stages of societal development have witnessed varying forms of class struggle, each characterized by conflicts between oppressors and oppressed classes.

Development of Class Consciousness

❖ The conflict between classes does not occur automatically; it necessitates a subjective awareness or **'class consciousness'** among individuals regarding their class interests and identities.

❖ Political mobilization aids in developing class consciousness, igniting class conflicts that could potentially lead to revolutions.

Revolution as an Outcome

❖ Class conflicts, under certain social and political conditions, can lead to revolutions where previously subordinated classes overthrow the dominant or ruling classes, marking a significant societal transformation.

Interplay of Economic, Social, and Political Processes

❖ While economic processes create contradictions leading to class conflict, Marx asserts that social and political processes are integral to actualizing a total transformation of society through revolutions.

Ideology and Socio-political Processes

❖ Dominant ideologies, propagated by ruling classes, often justified existing social orders.

❖ However, these could be challenged by rival ideologies, with the dissemination of consciousness among classes influencing their actions in historical situations.

❖ Marx believed that under favorable conditions, class conflicts driven by economic processes could escalate into revolutions, altering societal structures.

Emile Durkheim

❖ Emile Durkheim may be considered as the founder of sociology as a formal discipline as he was the first to become a Professor of Sociology in Paris in 1913.

❖ Born into an orthodox Jewish family, Durkheim was sent to a rabbinical school (a Jewish religious school) for his early education.
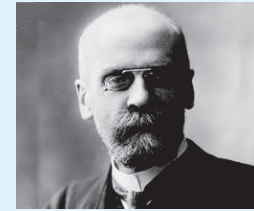
❖ By the time he entered the Ecole Normale Superieure in 1876, he had broken his religious orientation and declared himself an agnostic.

❖ However, his moral upbringing had an enduring influence on his sociological thinking.

❖ The moral codes were the key characteristics of a society that determined the behaviour patterns of individuals.

❖ According to Durkheim, who held a **secular understanding of religion**, believed that moral codes were crucial societal elements guiding individual behaviour patterns.

❖ He stressed that societal moral codes could provide insights into prevailing social conditions.

❖ Durkheim identified two distinctive features for sociological understanding:

◈ **Study of Social Facts:** According to Durkheim, sociology should focus on the study of the 'Social Facts'.

- ✧ **Empirical Discipline:** Despite the abstract nature of social phenomena, Durkheim championed sociology as a science based on observable, empirically verifiable evidence.

Social Facts

Social facts are ways of acting, thinking, and feeling that are external to the individual and are endowed with the 'power of coercion' by reason of which they control him. They are general in nature, independent of individual attributes, and encompass institutions like law, education, and religion.

Division of Labour in Society as a Social Fact

- ✤ Division of labour is a social phenomenon which focuses on splitting activities into a number of parts or smaller processes undertaken by different persons or groups.

- ✤ It implies specialization within particular activities or occupations. Occupational differentiation is symbolic of the division of labour which led to the evolution of society.

- ✤ In his first book, **Division of Labour in Society,** Durkheim demonstrated his method of analysis to explain the evolution of society from primitive to modern societies, delineated by the shift from **'mechanical' to 'organic' solidarity.**

- ➢ **Mechanical Solidarity:** It occurs predominantly in small, primitive societies with similar individuals, characterized by strong collective conscience, repressive laws maintaining community norms, and where community was tightly integrated.

- ➢ **Organic Solidarity:** Its characteristics of modern, large societies celebrating individual heterogeneity and governed by restitutive laws, fostering interdependence and varied group associations.

Modern Society and Individual Autonomy

- ✤ According to Durkheim, modern societies allow individuals to form various voluntary groups oriented towards specific goals, thus nurturing multiple identities in different contexts.

- ✤ This multi-layered interaction necessitates impersonal rules and regulations to govern social relations.

Legacy and Contribution to Sociology

- ✤ Durkheim's meticulous analysis of social solidarity, his empirical approach to understanding social phenomena, and his relentless endeavour to establish sociology as a distinct scientific discipline laid a solid foundation for the development and acceptance of sociology as the science of society.

Thus, His effort to create a new scientific discipline with a distinct subject which can be empirically validated is clearly manifested in the way he discusses the different types of social solidarity as social facts.

Max Weber

✤ Max Weber, like Durkheim and Marx, was one of the pioneers of the discipline of sociology and one of the early founders of the interpretive approach.

✤ Like Durkheim, he addressed the problem of scope and nature of the discipline and he also established the first department of Sociology in Germany. Sometimes he is also referred to as the father of modern sociology.

✤ Max Weber, despite battling physical and mental challenges, emerged as a seminal **German social thinker.**

✤ He is also considered to have bridged the gap between positivism and idealism. Sticking to positivism, he favoured the use of scientific methods in sociology for the purpose of achieving objectivity.

✤ On the other hand, drawing from idealists like 'Neo-Kantians', he developed the scope of sociology as 'the meaning attached by the actors to their actions'.

✤ He extensively discussed interpretive sociology, the dynamics of **power and dominance**, societal rationalization, and the interplay between religion and modern society.

Max Weber (1864-1920)

Max Weber was born on 21 April, 1864 in Erfurt. Germany into a Prussian family. His father was a magistrate and a politician who was an ardent monarchist and follower of Bismarck. His mother was from a distinguished liberal family from Heidelberg.
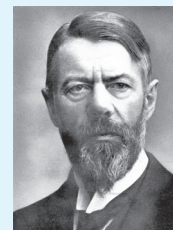
1882: Went to Heidelberg to study law.

1884-84: Studied at the universities of Gottingen and Berlin.

1889: Submitted his doctoral dissertation on *A Contribution to the History of Medieval Business Organisations.*

1891: Submitted his habilitation thesis (entitling him to be a teacher) on *Roman Agrarian History and the Significance for Public and Private Law.*

1893: Married Marianne Schnitger.

1894-96: Appointed Professor of Economics first at Freiburg, and then Heidelberg.

1897-1901: Had a nervous breakdown and falls ill; unable to work, travels to Rome.

1901: Weber resumed scholarly work.

1903: Became the Associate Editor of the journal *Archives for Social Science and Social Welfare.*

1904: Travelled to the USA. Publishes *The Protestant Ethic and the Spirit of Capitalism.*

1918: Took up a specially created chair in Sociology at Vienna.

1919: Appointed Professor of Economies at the University of Munich.

1920: Weber died.

Almost all of his major works which made him famous were translated and published in book form only after his death. These include: *The Protestant Ethic and the Spirit of Capitalism (1930). From Max Weber: Essays in Sociology (1946). Max Weber on the Methodology of the Social Sciences (1949). The Religion of India (1958)* and *Economy and Society (3 vols, 1968).*

Interpretive Sociology

✤ Weber advocated for an **'interpretive understanding of social action,'** distinguishing social sciences from natural sciences, the latter seeking to unveil objective **'laws of nature.'**

❖ His methodology emphasized understanding the **subjective meanings behind human actions**, advocating for an **'empathetic understanding'** approach.

❖ Empathetic understanding requires the sociologist to faithfully record the subjective meanings and motivations of social actors without allowing his/her own personal beliefs and opinions to influence this process in any way.

❖ The essence was to interpret actions from the actors' perspectives, maintaining a stance of **'value neutrality'** to avoid personal biases.

Concept of 'Ideal Type'

❖ **Weber introduced the 'ideal type'** as a conceptual tool to highlight significant characteristics of social phenomena, aiding in analytical understanding though not representing an exact reality.

❖ According to Max Weber, ideal types are **'abstractions' or 'pure types',** constructed through emphasising certain traits of a given social item that are employed in order to understand the complexities of the social world.

❖ He utilised 'ideal types' to delve into the relationship between the ethics of **'world religions'** and societal rationalisation and also to categorise authority into three types: traditional, charismatic, and rational-legal.

    ◇ **Traditional Authority:** It is rooted in custom and precedence.

    ◇ **Charismatic Authority:** It originates from divine sources or the **gift of grace.**

    ◇ **Rational-Legal Authority:** It underpinned by legal demarcations of authority, predominant in modern times and epitomised in bureaucracy.

Bureaucracy

❖ It is 'a hierarchical organization designed rationally to coordinate the work of many individuals in the pursuit of large scale administrative tasks and organisational goals'.

❖ Weber detailed the bureaucracy as a modern organisational model, distinguishing the public from the domestic domain, with explicit rules governing behaviour in the public domain.

Features of Bureaucratic Authority:

❖ **Functioning of Officials:** Fixed areas of **'official jurisdiction,'** strictly delimited responsibilities, and a requirement of requisite qualifications for employment.

❖ **Hierarchical Ordering of Positions:** A supervision by higher officials over lower ones with a provision for appeal to higher authorities.

❖ **Reliance on Written Documents:** The management is based on written records, distinguishing between the public and private domains of officials.

❖ **Office Management:** It requires trained and skilled personnel for specialised modern activities.

❖ **Conduct in Office:** It is governed by exhaustive rules and regulations, separating public conduct from private behaviours, and ensuring accountability through legal recognition.

Indian Sociologists

❖ In India, interest in sociological ways of thinking is a little more than a century old, but formal university teaching of sociology only began in 1919 at the University of Bombay. In the 1920s, two other universities—those at Calcutta and Lucknow also began programmes of teaching and research in sociology and anthropology.

❖ Today, every major university has a department of sociology, social anthropology or anthropology, and often more than one of these disciplines is represented.

✤ Indian sociology had to address the colonial experience intertwined with modernity, explore social anthropology in a civilization with **'primitive'** societies, and find its place in post-colonial India geared towards planned development and democracy.

Let's discuss in detail about Indian Sociologists.

L.K. Ananthakrishna Iyer (1861-1937)

✤ Initially a clerk and teacher, Iyer ventured into anthropology voluntarily, conducting ethnographic surveys in Cochin and Mysore.

✤ Gained recognition nationally and internationally, setting up India's first post-graduate anthropology department at the University of Calcutta, despite having no formal qualifications in anthropology.

✤ Honored with titles like **Rao Bahadur and Dewan Bahadur** and an honorary doctorate by a German university.

Sarat Chandra Roy (1871-1942)

✤ He transitioned from a law career to anthropology due to his interactions with tribal societies in Ranchi, leading to extensive fieldwork and publications.

✤ He established as a leading authority on the tribal cultures of the Chotanagpur region. He founded the journal **'Man in India'** in 1922, marking a significant contribution to the field.

Transition towards Formalisation

✤ The efforts of **Iyer and Roy** in the early 1900s laid the groundwork for sociology in India during a time when the discipline had no formal standing.

✤ Their foundational work paved the way for the next generation of sociologists like **G.S. Ghurye, D.P. Mukerji, A.R. Desai, and M.N. Srinivas**, who furthered the discipline into the era of independence, contributing to the establishment of formal institutions for sociology in India.

G.S. Ghurye

Early Contributions and Academic Legacy

✤ G.S. Ghurye headed the first post-graduate teaching department of sociology at Bombay University for thirty-five years, nurturing sociology as an increasingly Indian discipline amid limited financial and institutional support.

✤ Under his guidance, many research scholars flourished and took up prominent positions in the field.

✤ He also pioneered the **Indian Sociological Society** and its journal, **Sociological Bulletin.**

Notable Academic Writings and Themes

✤ Ghurye is well-recognized for his extensive writings on a myriad of themes, including caste, race, tribes, kinship, family, marriage, culture, civilization, religion, and the sociology of conflict and integration.

✤ His works were influenced by **diffusionism**, orientalist scholarship on Hindu religion and thoughts, nationalism, and the cultural aspects of Hindu identity.

G.S. Ghurye on Tribes

✤ Ghurye significantly contributed to the discourse on **tribal cultures, opposing the views of British administrator-anthropologists** who considered Indian tribes as primitive cultures needing protection from exploitation and cultural degradation.

❖ **He advocated for viewing tribes as 'backward Hindus'** rather than distinct cultural groups, arguing for their continuous interaction and assimilation with Hinduism.

Govind Sadashiv Ghurye (1893-1983)

G. S. Ghurye was born on 12 December 1893 in Malvan, a town in the Konkan coastal region of western India. His family owned a trading business which had once been prosperous, but was in decline.
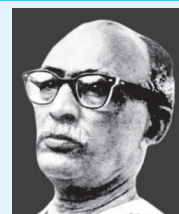
1913: Joined Elphinstone College in Bombay with Sanskrit Honours for the B.A. degree which he completed in 1916. Received the M.A. degree in Sanskrit and English from the same college in 1918.

1919: Selected for a scholarship by the University of Bombay for training abroad in sociology. Initially went to the London School of Economics to study with L.T. Hobhouse, a prominent sociologist of the time. Later went to Cambridge to study with W.H.R. Rivers, and was deeply influenced by his diffusionist perspective.

1923: Ph.D. submitted under A.C. Haddon after River's sudden death in 1922. Returned to Bombay in May. *Caste and Race in India*, the manuscript based on the doctoral dissertation, was accepted for publication in a major book series at Cambridge.

1924: After brief stay in Calcutta, was appointed *Reader* and *Head* of the Department of Sociology at Bombay University in June. He remained as *Head* of the Department at *Bombay* University for the next 35 years.

1936: Ph.D. Programme was launched at the Bombay Department: the first Ph.D. in Sociology at an Indian university was awarded to G.R. Pradhan under Ghurye's supervision. The M.A. course was revised and made a full-fledged 8– course programme in 1945.

1951: Ghurye established the Indian Sociological Society and became its founding President. The journal of the Indian Sociological Society, *Sociological Bulletin* was launched in 1952.

1952: Ghurye retired from the University, but continued to be active in academic life, particularly in terms of publication –17 of his 30 books were written after retirement.

G.S. Ghurye died in 1983, at the age of 90.

G.S. Ghurye on Caste and Race

❖ Ghurye's doctoral dissertation, later published as **Caste and Race in India (1932),** critiqued dominant theories of the time relating race to caste, a discussion primarily sparked by **Herbert Risley's** anthropological studies.

❖ He acknowledged some correctness in **Risley's theories** but highlighted the lack of systematic anthropometric differences in various parts of India, suggesting a long history of racial mixing except in northern India.

❖ **Ghurye's Comprehensive Definition of Caste:** Ghurye outlined a six-feature definition of caste, which were segmental divisions based on birth, hierarchical division among castes, restrictions on social interaction guided by notions of purity and pollution, differential rights and duties extending to secular world interactions, occupation restriction based on caste, strict restrictions on marriage, promoting caste endogamy and exogamy rules. His definition, rooted in classical text prescriptions, fostered a systematic study of caste, despite the evolving nature of caste practices in independent India.

D.P. Mukerji

❖ D.P. Mukerji emerged as a significantly popular figure at Lucknow, gained recognition not merely within the academic sphere of sociology but extended his influence into the intellectual and public domains as well.

❖ His popularity stemmed more from his exceptional teaching skills, engaging public speaking at academic events, and active participation in media outlets like newspaper articles and radio programmes than solely from scholarly writings.

Interdisciplinary Interests and Marxist Influence

✤ With a background in history and economics, D.P. Mukerji showcased a profound interest in a vast array of subjects such as literature, music, film, both Western and Indian philosophy, Marxism, political economy, and development planning.

✤ His intellectual pursuits were notably coloured by **Marxist ideologies,** he valued Marxism more as a lens for social analysis than a political blueprint for action.

Dhurjati Prasad Mukerji (1894-1961)

D.P. Mukerji was born on 5 October 1894 in a middle class Bengali brahmin family with a long tradition of involvement in higher education. Undergraduate degree in science and postgraduate degrees in History and Economies from Calcutta University.

1924: Appointed Lecturer in the Department of Economics and Sociology at Lucknow University

1938-41: Served as Director of Information under the first Congress-led government of the United Provinces of British India (present day Uttar Pradesh].

1947: Served as a Member of the U.P. Labour Enquiry Committee.

1949: Appointed Professor (by special order of the Vice Chancellor) at Lucknow University.

1953: Appointed Professor of Economics at Aligarh Muslim University

1955: Presidential Address to the newly formed Indian Sociological Society

1956: Underwent major surgery for throat cancer in Switzerland Died on 5 December 1961.
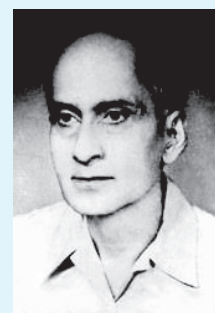
Prolific Writings and Enduring Legacy

✤ D.P. Mukerji authored numerous books in both English and Bengali, contributing significantly to the academic richness of sociology and other fields.

✤ His work, **Introduction to Indian Music,** stands as a pioneering endeavour in its field and continues to be revered as a classic, manifesting his diversified expertise and enduring legacy.

D.P. Mukerji's Insights on Indian Social Traditions and Evolution

✤ D.P. Mukerji transitioned to sociology from history and economics, driven by his firm belief in the distinct social structure of India.

✤ He emphasised that **understanding Indian social traditions** was paramount for sociologists, as these traditions significantly define the societal dynamics in India.

✤ Mukerji illustrated that unlike in the West, India's history, politics, and economics have always been **intertwined with social groups and socialised individuals**, making the social aspect '**over-developed'** in India.

✤ He posited that the study of tradition should not be a mere glance at the past but should also encompass the evolving nature of traditions, adapting to the present, thus forming a **'living tradition'.**

A Unique Approach to Understanding Indian Society

✤ Mukerji stressed a nuanced understanding of both **'high' and 'low'** languages and cultures, promoting a deeper connection with various social groups for a more profound understanding of the social system.

POINTS TO PONDER

D.P. Mukherjee highlights the role of 'Anubhava,' or personal experience, in reshaping people's perceptions of society, citing examples such as the Bhakti and Sufi movements. Do you believe a similar phenomenon is occurring concerning globalization and its impact on Indian society? If so, how do you think it is influencing Indian society?

✤ He argued against the **Western notion of individualism,** stating that the Indian social fabric largely moulds individual desires, making society more oriented towards **collective action within groups, sects, or castes rather than 'voluntaristic' individual action.**

Mechanisms of Societal Change

✤ Mukerji explored the concept of tradition as a transmitter of historical essence while also being susceptible to change and adapting to internal and external influences.

✤ Unlike in Western societies, where economic factors are often the driving forces of change, Mukerji believed that in India, class conflict was mitigated by caste traditions, making economic factors less influential in driving societal change.

Identifying Principles of Change in Indian Traditions

✤ Mukerji introduced three principles of change recognised in Indian traditions: **Shruti, smriti, and anubhava (personal experience),** with the latter being identified as a revolutionary principle that morphs into a collective experience, thus leading to generalized anubhava (collective experience of groups) as a significant principle of change.

✤ He noted historical instances where collective experiences challenged high traditions, as seen in the **Bhakti movement** and the perspectives of **Sufis in Indian Islam**, emphasizing that in Indian society, experience and love (anubhava and prem) have been superior agents of change compared to discursive reason.

Conflict, Rebellion, and Resilience of Tradition

✤ Mukerji elaborated on the **cyclical nature** of dominant orthodoxy being challenged by popular revolts, which, although successful in transforming orthodoxy, got reabsorbed into the transformed tradition, showcasing the resilience and adaptability of traditions in India.

✤ He criticized unthoughtful borrowing from Western intellectual traditions and stressed a balanced approach towards tradition and modernity, advocating for neither blind adherence to tradition nor unexamined adoption of modernity.

Akshay Ramanlal Desai

✤ A.R. Desai, a life-long Marxist, uniquely blended his political ideology with sociology, making notable contributions to Indian sociology while actively engaging in Marxist politics from his undergraduate days.

✤ His early life, marked by his father's influence and a migratory lifestyle due to his father's job, shaped his socio-political insights.

Akshay Ramanlal Desai (1915-1994)

A. R. desai was born in 1915. Early education in Baroda, then in Surat and Bombay.

1934-39: Member of Communist Party of India; invovled with Trotskyite groups.

1946: Ph.D. submitted at Bombay under the supervision of G. S. Ghurye.

1948: Desai's Ph.D. dissertation is published as the book: *Social Background of Nationalism*

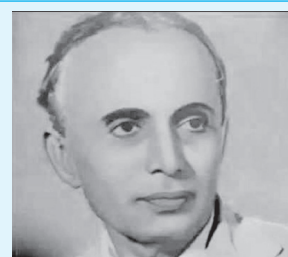**1951:** Fural Tanstitu in helu is publised.

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1986: Agrarin Sirugges in ladia aler independener is published. Died on 12 November 1994.

Educational and Professional Journey

✤ After his postgraduate studies in Baroda, Desai pursued his doctoral studies under G.S. Ghurye at Bombay University, culminating in a thesis on Indian nationalism from a Marxist perspective, published as **"The Social Background of Indian Nationalism"** in 1948.

✤ His explorations extended to various societal themes like peasant movements, rural sociology, modernisation, urban issues, political sociology, state forms, and human rights, although his Marxist stance made him more recognised outside the traditional sociological circles in India.

✤ Through his seminal work, Desai provided a **Marxist lens to scrutinize Indian nationalism,** emphasizing the economic processes and colonial conditions, which garnered both acclaim and criticism.

Welfare State

✤ Desai's Marxist ideology fueled a critical examination of the modern capitalist welfare state, debunking the idealised notion of welfare states through a detailed critique in his essay, **"The Myth of the welfare state".**

Features of a Welfare State:

✤ A proactive state intervenes in social policies for societal betterment, contrasting the **'laissez-faire'** stance of classical liberalism.

✤ A democratic framework, marked by multi-party elections, forms the bedrock of the welfare state.

✤ A mixed economy model where both private and public sectors coexist, each catering to different segments of the economy.

Measuring the Efficacy of Welfare States

✤ Proposing a set of criteria to evaluate the efficacy of welfare states, Desai examined well-regarded welfare states like Britain, the USA, and much of Europe, finding their claims largely unmet.

✤ The criteria included **poverty alleviation, income redistribution, economic transformation aligning with community needs, stable development, and full employment.**

✤ His analysis concluded that the notion of the welfare state is somewhat mythical, highlighting the failure of even developed nations to achieve the ideal welfare state objectives.

Reflecting on Marxist State Theory

✤ Besides critiquing welfare states, Desai delved into the Marxist theory of the state, advocating for the importance of democracy, political liberties, and the rule of law even under communism, reflecting a balanced and open critique of communist states' shortcomings.

Mysore Narasimhachar Srinivas

✤ M.N. Srinivas, a distinguished sociologist of the post-independence era, garnered his academic grounding with doctoral degrees from Bombay University and Oxford.

✤ His intellectual evolution was significantly influenced during his tenure at Oxford, immersed in the thriving realm of British social anthropology.

Academic Pursuits and Institutional Contributions

✤ His doctoral dissertation, **"Religion and Society among the Coorgs of South India,"** placed Srinivas on the global academic map, showcasing an adept application of the structural-functional perspective prevalent in British social anthropology.

✤ His academic journey saw him founding the sociology department at Maharaja Sayajirao University, Baroda, before moving to Delhi to establish another thriving center for sociology at the Delhi School of Economics.

✤ Despite institutional responsibilities consuming much of his time, Srinivas' scholarly endeavours delved into themes like caste dynamics, modernization, social change, and village society, significantly impacting Indian sociology.

M.N. Srinivas on Village

✤ A life-long interest in Indian village society steered Srinivas towards extensive fieldwork, most notably in a village near Mysore, enriching his firsthand understanding of village dynamics.

✤ His collaborative efforts alongside scholars like **S.C. Dube and D.N. Majumdar** during the 1950s and 1960s propelled village studies to the forefront of Indian sociology.

✤ Through his extensive writings, Srinivas explored both ethnographic and conceptual dimensions of village society, engaging in a rigorous academic debate regarding the village as a pertinent unit of social analysis.

✤ Contrary to **Louis Dumont's** emphasis on overarching social institutions like caste, Srinivas posited the village as a significant social entity, debunking the notion of villages as unchanging, self-sufficient **"little republics"** and shedding light on their evolving socio-economic and political interconnections at the regional level.

Relevance of Sociology in Modernising India

✤ Village studies, as propelled by Srinivas, showcased the merits of ethnographic research, providing nuanced insights into the social transformations unfolding in rural India during a pivotal phase of national development.

✤ This focus repositioned sociology from merely studying **'primitive'** societies to a discipline intricately engaged with the modernising milieu, offering urban Indians and policymakers a window into the socio-cultural dynamics of rural India, thus enriching the broader understanding and relevance of sociology in a newly independent and evolving nation.

Conclusion

The inception of sociology, rooted in Western revolutionary epochs, found a nuanced expression in the Indian socio-cultural milieu. The seminal Western theorists like Marx, Durkheim, and Weber laid the groundwork, which was navigated and built upon by Indian sociologists like G.S. Ghurye, D.P. Mukerji, A.R. Desai, and M.N. Srinivas. These Indian scholars, while delving into indigenous

social structures, also engaged in a dialogue with modern sociological thought, thereby enriching the global sociological narrative. This exploration underscores sociology's essence as a dynamic discipline continually enriched by cross-cultural interactions and contextual adaptations, echoing the complex and ever-evolving nature of human societies.

Glossary:

➢ **Serfs:** They were a class of people who were forced to work on a landowner's land and could not leave without permission. Serfdom was a common practice during the medieval period in Europe when feudalism was practiced.

➢ **Diffusionism:** It is an anthropological theory that cultural change occurs when societies Spread cultural traits from one another.

➢ **Orientalist:** It is someone who studies the language, culture, history, or customs of countries in eastern Asia.

➢ **Alienation:** A process in capitalist society by which human beings are separated and distanced from (or made strangers to) nature, other human beings, their work and its product, and their own nature or self.

➢ **Enlightenment:** A period in 18th century Europe when philosophers rejected the supremacy of religious doctrines, established reason as the means to truth, and the human being as the sole bearer of reason.

➢ **Mode of Production:** It is a system of material production which persists over a long period of time. Each mode of production is distinguished by its means of production (eg: technology and forms of production organisation) and the relations of production (eg: slavery, serfdom, wage labour).

➢ **Office:** In the context of bureaucracy a public post or position of impersonal and formal authority with specified powers and responsibilities; the office has a separate existence independent of the person appointed to it. (This is different from another meaning of the same word which refers to an actual bureaucratic institution or to its physical location: eg. post office, panchayat office, Prime Minister's office, my mother's or father's office, etc.)

➢ **Endogamy:** A social institution that defines the boundary of a social or kin group within which marriage relations are permissible; marriage outside these defined groups are prohibited. The most common example is caste endogamy, where marriage may only take place with a member of the same caste.

➢ **Exogamy:** A social institution that defines the boundary of a social or kin group with which or within which marriage relations are prohibited; marriages must be contracted outside these prohibited groups. Common examples include prohibition of marriage with blood relatives (sapind exogamy), members of the same lineage (sagotra exogamy), or residents of the same village or region (village/region exogamy).

➢ **Laissez-faire:** A French phrase (literally 'let be' or 'leave alone') that stands for a political and economic doctrine that advocates minimum state intervention in the economy and economic relations; usually associated with belief in the regulative powers and efficiency of the free market.

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4 Understanding Social Institutions

Introduction

This chapter deals with the concept of **macro and micro social institutions** that exert control and influence within society. An **institution** is something that works according to the rules established or at least acknowledged by law or by custom. Institutions impose constraints on individuals. They also provide him/her with opportunities. Further, these institutions help to thrive communities and strengthen their interpersonal bonds. In this chapter, we will delve into the examination of such important institutions within Indian society encompassing **caste, tribe, family, education, religion,** etc as well as we will look into the **political and economic aspects** of these social institutions.

Social Institutions

✤ Social institutions are **established patterns of behavior and organization** within a society that serve specific essential functions, such as education, family, religion, government, and the economy.

✤ These institutions **shape and guide various aspects of individuals' lives** and contribute to the stability and functioning of society as a whole.

Schools of Thought on Social Institutions

✤ **Functionalist view:** The functionalist view understands social institutions as **intricate systems** of social norms, beliefs, values, and role relationships that emerge to fulfil the needs of society. These institutions are designed to meet societal needs, and they can be either **informal** (like family and religion) or **formal** (such as law and education).

✤ **Conflict view:** The conflict view holds that **all individuals are not placed equally in society**. All social institutions whether familial, religious, political, economic, legal or educational will operate in the interest of the dominant sections of society be it class, caste, tribe or gendered.

Based on different social thoughts, let's analyse these social institutions in detail.

Caste and the Caste System

Caste in the Past

✤ Despite being an **inherent feature of Hindu society**, the influence of caste has permeated into the principal non-Hindu communities within the Indian subcontinent, particularly among **Muslims, Christians, and Sikhs.**

Ayyankali, born in Kerala, 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.

Figure 4.1: Ayyankali (1863 - 1914)

❖ The English word **'caste'** is actually a borrowing from the Portuguese word 'Casta', meaning **pure breed**.

❖ The word refers to a broad institutional arrangement that is referred to by two distinct terms, **varna** and **jati**.

❖ **Varna**, literally **'colour'**, is the name given to a **four-fold division of society** into Brahmana, Kshatriya, Vaishya and Shudra, though this excludes a significant section of the population composed of the 'outcastes', foreigners, slaves, conquered peoples and others, sometimes referred to as the **panchamas** or fifth category.

❖ **Jati,** on the other hand, is a generic term referring to **species** or **kinds of anything**, ranging from inanimate objects to plants, animals and human beings. Jati is the word most commonly used to refer to the institution of caste in Indian languages, though Indian language speakers are beginning to use the English word 'caste'.

❖ The common interpretation often distinguishes varna as a comprehensive, **nationwide classification in India**, whereas jati is regarded as a **regional or localised sub-classification**, characterised by a significantly more intricate system encompassing numerous **castes and sub-castes**.

> ➢ Jotirao Phule denounced injustice of the caste system and scorned its rules of purity and pollution.
> ➢ In1873 he founded Satyashodhak Samaj (Truth Seekers Society).
> ➢ It was devoted to securing human rights and social justice for low- caste people.

Figure 4.2: Jotirao Phule (1827 - 1890)

❖ While the four-varna classification remains uniform throughout India, the jati hierarchy exhibits a greater diversity of regional classifications that differ from one area to another.

Emergence of Caste as a Social Institution

❖ There is a general consensus that the four-varna classification dates back approximately **3000 years**.

❖ During the **later Vedic period**, roughly spanning from **900 to 500 BC**, the caste system resembled a varna system, comprising just four major divisions. These divisions were relatively **uncomplicated** and **not particularly rigid**, and they were not exclusively determined by one's birth.

❖ In fact, **movement between these categories** appeared not only possible but relatively common.

❖ It was only **in the post-Vedic period** that the caste system gradually transformed into the inflexible institution which we are familiar with from well-known definitions.

Features of the Caste System

The commonly known features of the caste system are:

Table 4.1: Features of the Caste System

Birth-Based Determination	➢ Caste is primarily **ascribed by birth**, meaning that an individual is automatically affiliated with the caste of their parents. ➢ It is not a matter of personal choice, and changing one's caste, opting out of it, or voluntarily joining a different caste is generally not possible, although exceptions exist where expulsion from one's caste can occur.

Marital Restrictions	➢ Membership within a caste entails stringent regulations concerning marriage. ➢ Castes are considered "**endogamous**," which means that marriage is restricted to members within the same caste group.
Dietary and Food-Sharing Rules	➢ Caste membership is also associated with specific guidelines related to **food consumption and food-sharing**. ➢ Prescriptions dictate what kinds of food can be consumed, and there are stipulations about **with whom one can share meals**.
Hierarchical Structure	➢ The caste system is organized into a hierarchy comprising numerous castes, each with its **designated rank and status**. ➢ While the hierarchical position of many castes may vary across regions, a hierarchical structure is always present.
Segmented Sub-Divisions	➢ Castes often exhibit sub-divisions within themselves, referred to as **sub-castes**, and in some cases, sub-castes may further fragment into sub-sub-castes. ➢ This structure is described as a **segmental organization**.
Occupational Linkage	➢ Historically, **castes were closely tied to specific occupations**. ➢ Individuals born into a caste were limited to practising the occupation associated with that caste, resulting in **hereditary occupations** that passed from one generation to the next.

These rules are found in **ancient scriptural texts**. Most of which involved **prohibitions or restrictions.** Some castes benefited, while others were condemned to a life of endless labour and subordination.

Principles of the Caste System

❖ The caste system can be conceptually dissected into two sets of principles: One grounded in **differentiation and segregation**, and the other rooted in **wholeness and hierarchy**.

❖ According to this framework, each caste is meant to be distinct from and **rigorously separated** from every other caste.

❖ Numerous **scriptural rules** governing caste are devised to ensure the avoidance of caste mixing. These rules encompass various aspects such as marriage, food sharing, social interactions, and occupational boundaries.

❖ Conversely, these distinct and segregated castes **do not possess an independent existence**; they only exist in relation to a larger whole, which is the totality of society composed of all castes.

❖ This social whole or system adheres to a **hierarchical structure** rather than an egalitarian one.

❖ Each individual caste occupies not only a **unique position** but also a specific rank within a structured arrangement that progresses from the highest to the lowest, resembling a **hierarchical ladder.**

❖ This hierarchical order is based on the distinction between **'purity' and 'pollution'**. It is a division between something believed to be **more sacred** (thus connoting ritual purity), and something believed to be distant from or opposed to the sacred, therefore considered ritually polluting.

❖ Castes that are considered **ritually pure have high status**, while those considered less pure or impure have low status.

❖ As in all societies, **material power** is closely associated with **social status**. Castes are not only unequal to each other in

> **POINTS TO PONDER**
> We often acknowledge the shortcomings of the caste system, such as a segmented society and inherent discrimination. Nevertheless, can you identify potential positive consequences of the caste system?

ritual terms, but they are also supposed to be complementary and non-competing groups. Each caste has its own place in the system which cannot be taken by any other caste.

❖ Since caste is also linked with occupation, the system functions as the **social division of labour**, except that, in principle, **it allows no mobility**.

Colonialism and Caste

❖ The present form of caste as a social institution has been shaped by both the **colonial period as well as the rapid changes** that have come about in independent India.

❖ During the colonial period, the caste system underwent **huge transformations**. Some argue that what we recognize as the caste system today is more a result of **colonial influence** than a continuation of ancient Indian traditions.

❖ Initially, Britishers comprehended the intricacies of the caste system to effectively govern the country. Some of this took the form of **extensive surveys and reports** documenting the **"customs and manners"** of tribes and castes across the nation. The most important of such surveys was the **census**.

Savitri Bai Phule was the first headmistress of the country's first school for girls in Pune. She devoted her life to educating Shudras and Ati-Shudras. She started a night school for agriculturists and Labourer. She died while serving plague patients.
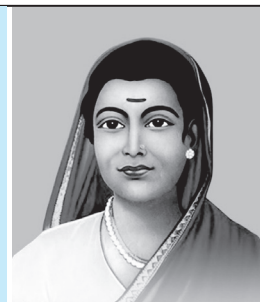
Figure 4.3: Savitri Bai (1831 - 1897)

❖ First **begun in the 1860s**, the census became a **regular ten-yearly exercise** conducted from 1881 onwards.

❖ The **1901 Census** under the direction of **Herbert Risley** collected information on the social hierarchy of caste – i.e., the social order of precedence, as to the position of each caste in rank order.

❖ Before this, caste identities had been much **more fluid and less rigid**; once they began to be counted and recorded, caste began to take on a new life.

Recognition to 'Scheduled Tribes' and 'Scheduled Castes'

❖ The colonial administration also took an active interest in the well-being of marginalized castes.

❖ It was within this context that the **Government of India Act of 1935** was enacted, providing legal recognition to lists **or 'schedules' of castes and tribes**.

❖ Among these Scheduled Castes were the castes situated at the bottom of the caste hierarchy, which **endured severe discrimination**, including the castes commonly known as **'untouchables**.'

❖ The caste system underwent a lot of changes during the colonial period, a time when the entire world experienced rapid transformation driven by the spread of capitalism and modernity.

Caste Mobilization During National Struggle

❖ Caste considerations played a major role in the **mass mobilisation** of the nationalist movement.

❖ Efforts to organize the "**depressed classes**," had commenced late in the 19th century.

❖ Upper-caste progressive reformers, as well as members of lower castes like **Mahatma Jotiba Phule** and **Babasaheb Ambedkar** in western India, **Ayyankali, Sri Narayana**

Ramasami Naickar is known as a rationalist and the leader of the lower caste movement in South India. He aroused people to realise that all men are equal, and that it is the birthright of every individual to enjoy liberty and equality.
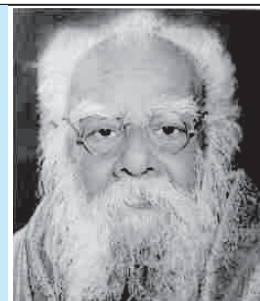
Figure 4.4: Periyar (E.V Ramasami Naickar) (1879 - 1973)

Guru, **Iyothee Thass**, and **Periyar (E.V. Ramaswamy Naickar)** in the South, were instrumental in this initiative.

✤ Beginning in the 1920s, both **Mahatma Gandhi and Babasaheb Ambedkar** initiated protests against untouchability and anti-untouchability programs became a significant component of the Congress party's agenda.

✤ By the time independence was on the horizon, there was a **broad consensus** within the nationalist movement **to eliminate caste distinctions**.

✤ The prevailing perspective in the nationalist movement considered caste as a social evil and a colonial tactic to divide Indians.

✤ Notably, **Mahatma Gandhi** worked towards the upliftment of the lower castes and advocated for the abolition of untouchability and other caste-based restrictions.

Changing Caste Dynamics after Independence

State's role in the Caste System:

✤ Post-Independence the state was committed to the **abolition of caste** and explicitly wrote this into the Constitution. On the other hand, it was both unable and unwilling to push through radical reforms.

✤ The state assumed that if it operated in a **caste-blind manner**, this would automatically lead to the undermining of caste-based privileges and the eventual abolition of the institution.

✤ For example, appointments in government jobs were devoid of caste status, providing equal opportunities to all. The only exception to this was in the form of **reservations** for the Scheduled Castes and Scheduled Tribes.

The Impact of Modernisation on Traditional Caste System

✤ The **state-led development initiatives** had indirect repercussions on the caste system.

✤ Modern industries introduced new job opportunities that transcended caste boundaries, while **urbanization** and **communal living in cities** challenged the segregated social norms of caste.

✤ Educated individuals embracing ideas of **individualism and meritocracy** began to shed extreme caste practices.

✤ However, caste's resilience was evident as **industrial job recruitment**, whether in Mumbai's textile mills, Kolkata's jute mills etc., continued to follow caste and kinship-based patterns.

✤ The middlemen responsible for labour recruitment frequently favored their own caste and region, resulting in specific castes dominating particular departments.

✤ **Prejudice against untouchables persisted**, though it was less extreme than in rural areas.

✤ Caste's influence has found its stronghold in the cultural and domestic domains. The practice of **endogamy**, where individuals marry within their own caste, has remained largely unaffected by modernization and change.

✤ Even in contemporary times, a significant majority of marriages occur within caste boundaries.

Caste's influence in Indian Politics

✤ **Since the 1980s**, there has been a notable emergence of explicitly caste-based political parties.

✤ In the early general elections, it seemed that **caste affiliations played a decisive role** in winning elections.

✤ However, the situation became more complex as political parties competed to harness similar caste-based calculations.

✤ Hence new concepts like **"Sanskritisation"** and **"dominant caste,"** were introduced by **M.N. Srinivas**.

✤ **Sanskritisation** is a process wherein members of a lower or middle caste strive to elevate their social status by adopting the rituals, domestic practices, and norms of higher-status castes.

✤ Whereas, **dominant caste** is a term used to refer to those castes which had a large population and were granted land rights by the partial land reforms affected after Independence.

Sri Narayana Guru, preached brotherhood 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'.
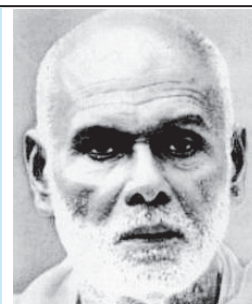
Figure 4.5: Narayana Guru (1856-1928)

The Emergence of Dominant Castes:

✤ Dominant castes gained substantial status in a rural economy as a result of land reforms.

✤ These land reforms took away rights from the previous **landowners**, typically upper castes known as **"absentee landlords"** who had little involvement in the agricultural economy.

✤ Often, these upper-caste landowners **resided in towns and cities**, rather than the villages. The land rights were transferred to the next tier of claimants—those involved in managing agriculture but not the actual cultivation.

✤ These intermediate castes depended on lower castes, **especially the 'untouchable' castes**, for the cultivation and maintenance of the land.

✤ Their substantial numbers also translated into political influence in the era of electoral democracy based on **universal adult suffrage**.

✤ As a result, these intermediate castes became the **'dominant' forces** in rural areas, wielding decisive influence in regional politics and the agrarian economy.

✤ Examples of such dominant castes include the **Yadavs** in Bihar and Uttar Pradesh, the **Vokkaligas** in Karnataka, the **Reddys** and **Khammas** in Andhra Pradesh, the **Marathas** in Maharashtra, the **Jats** in Punjab, Haryana, and Western Uttar Pradesh, and the **Patidars** in Gujarat.

Caste in Present Times

The Paradox of Caste in Modern India–From Visibility to Invisibility:

✤ One of the most paradoxical shifts in the caste system is its tendency to become **"invisible"** for the upper caste, urban middle, and upper classes.

✤ For these groups, who have benefited from post-colonial developmental policies, caste appears to have diminished in significance because it has fulfilled its role effectively.

M.N Srinivas was India's foremost sociologists and social anthropologists. He was known for his works on the caste system and terms like 'sanskritisation' and 'dominant caste'. His book The Remembered Village is one of the best known village in Social Anthropology.
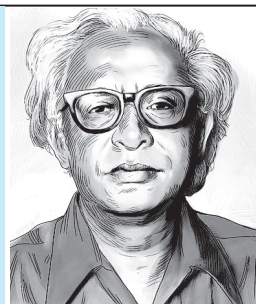
Figure 4.6: M .N. Srinivas (1916-1999)

✤ Caste status has been ensuring that these groups possess the necessary **economic and educational resources** to fully exploit the opportunities presented by rapid development.

✤ In particular, the upper caste elite have benefitted from **subsidized public education**, especially in fields like science, technology, medicine, and management.

- ❖ Simultaneously, they have taken advantage of the **expansion of public sector job opportunities** in the initial post-independence decades. During this period, their educational advantage prevented them from facing substantial competition.
- ❖ As their privileged status consolidated over subsequent generations, these groups started to believe that their progress had little to do with caste.
- ❖ For the **3rd generation** from these groups, their **economic and educational capital** alone is sufficient to secure favourable life opportunities.
- ❖ For this group, it now appears that caste plays no significant role in their public lives, **confined mainly to the personal sphere** concerning religious practices or matters of marriage and kinship.
- ❖ However, the situation is more complex due to the group's differentiation. While the privileged segment is predominantly upper caste, **not all upper-caste individuals are privileged, some being poor**.

Caste's Impact– From Invisibility to Dominating Presence:

- ❖ Exactly the opposite has happened for the scheduled castes, tribes and backward castes. Caste has **become exceedingly visible**, often overshadowing other facets of their identities.
- ❖ Their caste identity has tended to dominate because they **lack inherited educational and social capital**.
- ❖ Additionally, as they must compete with the already entrenched upper caste, they cannot afford to abandon their **caste identity**, as it represents one of their few collective assets.
- ❖ Moreover, these groups continue to suffer from various forms of discrimination. State policies such as **reservation and protective discrimination** measures, implemented in response to political pressure, serve as lifelines for them.
- ❖ However, reliance on these measures tends to emphasize their caste identity as the primary and sometimes the **sole aspect of their identity** that the world recognizes and acknowledges.

Tribal Communities

'Tribe' is a modern term for **communities that are very old**, referring to some of the earliest inhabitants of the Indian subcontinent. In India, these tribes were characterized by not adhering to religions with written texts, not having traditional state structures and not exhibiting class divisions.

Classifications of Tribal Societies

*In terms of positive characteristics, tribes are classified according to their **permanent and acquired traits.***

Figure 4.7: A tribal village fair

Permanent Traits

Let's study permanent traits which mainly include region, language, physical characteristics and ecological habitat.

Table 4.2: Permanent Traits of Tribes

Demography	➢ India's tribal population is dispersed across the country. Approximately **85% of tribal people reside in "middle India,"** a region extending from Gujarat and Rajasthan in the west to West Bengal and Odisha in the east, encompassing states like **Madhya Pradesh, Jharkhand, Chattisgarh, Maharashtra, and Andhra Pradesh**. ➢ The North Eastern states have the highest concentrations, with all states except Assam having more than 30% tribal population.

	➢ Arunachal Pradesh, Meghalaya, Mizoram, and Nagaland, have tribal populations ranging from 60% to 95%. ➢ In contrast, the tribal population in the rest of India is less than 12% in all states except Odisha and Madhya Pradesh. ➢ These tribal communities **inhabit diverse ecological habitats**, including hills, forests, rural plains, and urban industrial areas.
Language	➢ In terms of language, tribes are categorized into **four linguistic divisions of 2 major groups**. ➢ **Indo-Aryan and Dravidian:** These are shared by the rest of the Indian population as well, and tribes account for only about 1% of the former and about 3% of the latter. ➢ **The Austric and Tibeto-Burman:** These are primarily spoken by tribals, who account for all of the first and over 80% of the second group.
Physical-racial classification	➢ In **physical-racial terms**, tribes are classified under the Negrito, Australoid, Mongoloid, Dravidian and Aryan categories. ➢ The **Dravidian and Aryan** categories are shared with the rest of the population of India.
Size	➢ Tribal communities vary significantly in size, **ranging from around seven million** to some Andamanese islanders who may number fewer than a hundred individuals. ➢ The **largest tribes** include the Gonds, Bhils, Santhals, Oraons, Minas, Bodos, and Mundas, each with Dravidian and Aryan categories. ➢ The tribal in India constitute about 8.6% of the country's total population, amounting to approximately **104 million tribal individuals** according to the 2011 Census.

Acquired Traits:

Classification based on acquired traits uses **two main criteria:** their **mode of livelihood** and their **extent of incorporation into Hindu society**, or a combination of both.

Table 4.3: Acquired Traits of Tribes

Mode of Livelihood	➢ Tribes can be categorized based on their **mode of subsistence**. ➢ This includes fishermen, food gatherers and hunters, shifting cultivators, peasants, and plantation and industrial workers.
Assimilation into Hindu Society	➢ This assimilation perspective can be viewed from both the **standpoint of the tribes and that of the dominant Hindu mainstream**. ➢ From the tribes' viewpoint, assimilation is assessed based on the extent to which they have adopted Hindu customs and practices. ➢ Additionally, their **attitude towards Hindu society**, whether they are positively inclined towards Hinduism or resist or oppose it, plays a crucial role in classification. ➢ From the mainstream Hindu perspective, tribes can be categorized **based on the status** accorded to them within Hindu society. This status ranges from high regard for certain tribes to generally low status for most others.

Tribe–The Career of a Concept

During the 1960s, there were debates over whether tribes should be considered one end of a continuum with caste-based (Hindu) peasant society or if they constituted an **entirely distinct type of community.**

- ✤ Advocates of the continuum saw tribes as not fundamentally different from caste-based peasant society but rather **less stratified** (fewer hierarchical levels) and possessing a more community-oriented, as opposed to individual, concept of resource ownership.

- ✤ Opponents argued that tribes were wholly dissimilar from castes due to their **lack of a concept of purity and pollution**, which is central to the caste system.

- ✤ The argument hinged on an assumed cultural distinction between Hindu castes, characterized by their beliefs in purity and pollution and hierarchical integration, and "animist" tribes who exhibited more egalitarian and kinship-based modes of social organization.

Figure 4.8: Agitation by tribal women

Faulty Definitions of Tribes in the 1970s

- ✤ By the 1970s, the major definitions of tribes in India were found to be faulty. The traditional tribe-peasantry distinction did not hold up when considering criteria like size, isolation, religion, and livelihood.

- ✤ Some Indian tribes, such as the **Santhal, Gonds, and Bhils**, were large and widespread, while others like the **Munda and Ho** had adopted settled agriculture.

- ✤ Even **hunting-gathering tribes**, **like the Birhors of Bihar**, engaged in specialized household activities.

- ✤ In some instances, castes or non-tribals resorted to hunting and gathering due to limited alternatives.

Tribal Absorption into Hindu Society

- ✤ The discussion about caste-tribe distinction prompted extensive literature exploring how tribes were assimilated into Hindu society over time.

- ✤ **Various mechanisms** were proposed, including Sanskritisation, acceptance into the Shudra fold following conquest by caste Hindus, and acculturation.

- ✤ This process is viewed either as a **natural assimilation** parallel to the incorporation of all groups into Hinduism as sects or as an **exploitative endeavor**.

- ✤ Early anthropologists focused on the **cultural aspects of tribal absorption**, while later scholars concentrated on the exploitative and political nature of the incorporation.

Tribes as Pristine

- ✤ Some scholars have argued that there is no coherent basis for treating **tribes as "Pristine"** – i.e., **original or pure** – societies uncontaminated by civilisation.

- ✤ They propose viewing **tribes as "secondary" phenomena** arising from contact between pre-existing states and non-state tribal groups.

- ✤ This generates an **ideology of "tribalism"** as tribal groups define themselves as tribals to distinguish themselves from newly encountered groups.

- ✤ Despite this perspective, the idea that tribes are like Stone Age societies still persists.

- ✤ Historically, Adivasis were not always oppressed; there were Gond kingdoms in Central India such as that of **Garha Mandla, or Chanda**. They held power and exercised dominance over the plains people.

- ✤ The **Rajput kingdoms** actually emerged through a process of stratification among Adivasi communities themselves.

❖ Adivasis often exercised dominance over the people living in plains through their capacity to raid them, and through their services as local militias.

❖ They **occupied unique trade niches** and had a long history of contact with mainstream society through the capitalist economy's exploitation of forest resources, minerals, and labour.

National Development Versus Tribal Development

➢ The **drive for 'development'** has influenced tribal attitudes and government policies, especially during the **Nehruvian era** when major infrastructure projects like dams, factories, and mines were prioritized. Tribal regions rich in minerals and forests, have paid a disproportionate cost for India's overall development. **Land dispossession** became a consequence of mineral exploitation and the establishment of hydroelectric power plants in tribal areas.

➢ The **shift to private land ownership** also disadvantaged tribals, whose communal land ownership traditions clashed with the new system. For example, the construction of dams on the Narmada River, where unequal distribution of costs and benefits persists.

➢ In various tribal regions, **heavy in-migration of non-tribals** threatens tribal communities, amplifying exploitation. For instance, **Jharkhand's industrial areas** have seen a **decline in the tribal population share,** and states like **Tripura** have witnessed a significant decrease in tribal numbers, rendering them a minority. Similar pressures have been experienced by Arunachal Pradesh.

Tribal Identity Today

Table 4.4: Tribal Identity Today

Impact on Tribal Identity: Interaction with the Mainstream	❖ The **forced integration** of tribal communities into mainstream processes has influenced not only their economy but also their culture and society. ❖ Tribal identities are shaped by this ongoing interaction rather than by any inherent, ancient characteristics specific to tribes. ❖ Many tribal identities revolve around **notions of resistance and opposition** in response to unfavourable terms of engagement with the non-tribal world.
Mixed Outcomes of Achievements and Ongoing Issues	❖ There have been positive developments, such as the attainment of statehood for Jharkhand and Chhattisgarh. ❖ Several North-Eastern states have lived under **special laws restricting civil liberties** for decades, highlighting the ongoing issues in these regions.
Emergence of an Educated Middle Class	❖ Gradually, an **educated middle class** is emerging within tribal communities, particularly among larger tribal groups. ❖ Alongside **affirmative action policies** like reservation, education is fostering the growth of an urbanized professional class within tribal societies. ❖ As tribal societies become more **diversified with internal class divisions**, various bases for asserting tribal identity are evolving.
Key Drivers of Tribal Movements	❖ Tribal movements are largely driven by two sets of issues: the control of critical economic resources such as land and forests and concerns related to ethnic and cultural identity. ❖ While these issues often overlap, the **increasing differentiation within tribal society** can lead to divergent motivations. ❖ The reasons motivating middle-class members of tribal communities to assert their tribal identity may differ from those prompting impoverished and uneducated tribals to participate in tribal movements. ❖ The future of tribal identity will be shaped by the interplay between these **internal dynamics and external forces.**

Rising Tribal Identity Fueled by Middle Class Empowerment

➢ In the contemporary period, assertions of tribal identity is on the rise which can be attributed to the **emergence of a middle class within tribal society**.

➢ This middle class has brought forth issues related to culture, tradition, livelihood, land and resource control, and a desire to share in the benefits of modern projects as central elements in the expression of tribal identity.

➢ Consequently, a **newfound consciousness is prevailing among tribes**, largely coming from their middle-class segment.

➢ The rise of this middle class is a product of modern education, contemporary occupations, and the assistance provided by reservation policies.

Family and Kinship

Perhaps no other social entity appears more 'natural' than the family. The family serves as a **space of warmth and care**, yet it has **also witnessed intense conflicts, injustice, and violence**. Within the family and kinship systems, tales of compassion, sacrifice, and care coexist with darker narratives like female infanticide, property disputes between siblings, and acrimonious legal battles.

Structure of the Family

❖ Family structure can be studied both as an **independent social institution** and in its interrelation with other societal institutions.

❖ Families can take on various forms, being either **nuclear or extended**, **male or female-headed**, and tracing lineage through either **matrilineal or patrilineal** descent.

❖ The internal composition and structure of families often correspond to wider social structures, such as political, economic, and cultural contexts. For example, the migration of men from Himalayan villages can lead to a higher prevalence of female-headed families in those communities.

❖ These shifts in family composition and structure can be comprehended in relation to broader societal changes, **linking the private sphere** of the family with the **public realms** of economics, politics, culture, and education.

Assumptions and Diversity

❖ Families are an **integral part of our lives**, often taken for granted, with an assumption that others' families mirror our own. However, as demonstrated earlier, families exhibit diverse structures that change over time.

❖ These changes may occur organically, influenced by events like war or migration, or intentionally, driven by young people's choices in selecting spouses or greater societal acceptance of same-sex relationships.

❖ These transformations in family structures invariably **reflect shifts in cultural ideas, norms, and values**.

❖ While change is often met with resistance, history and contemporary society demonstrate that change in family and marriage norms is met with violent resistance.

In India, discussions surrounding the family have **centered on nuclear and extended families.**

Nuclear and Extended Family

❖ A nuclear family comprises only **one set of parents and their children**, forming a self-contained household.

✤ An extended family, commonly known as the **'joint family,'** takes diverse forms but typically involves multiple couples and often spans more than two generations residing together. This could encompass a group of brothers with their respective families or an elderly couple living with their sons, grandsons, and their families.

✤ The extended family is frequently associated with India, but it is not the predominant family structure historically or currently. Instead, it was **confined to specific sections and regions** within the community.

✤ The contributing factor for joint families is the **increasing life expectancy in India**. It has increased from 32.5–55.4 years for men and from 31.7– 55.7 years for women during the period 1941–50 to 1981-85.

The Diverse Forms of The Family

✤ With regard to the rule of residence, some societies are **matrilocal**, where newlyweds live with the woman's parents, while others are **patrilocal**, where the couple resides with the man's parents.

✤ **Inheritance customs also differ: Matrilineal societies** pass property from mother to daughter, while **patrilineal societies** transfer it from father to son.

✤ Family structures can be categorized as **patriarchal**, where men hold authority and dominance, and **matriarchal**, where women play a dominant role.

✤ However, **matriarchy** is more of a theoretical concept than an empirical one, as there is no historical or anthropological evidence of societies where women exercise dominance.

✤ Instead, there exist **matrilineal societies**, where women inherit property but do not control it or hold decision-making power in public matters.

Families Linked to Other Social Spheres and Families Change

✤ In our everyday life, we look at the family as distinct and separate from other spheres such as the economic or political.

✤ However, the family, the household, its structure and norms are closely linked to the rest of society.

✤ For example, after the **German unification** period in the 1990s Germany witnessed a rapid decline in marriage because the new German state withdrew all the protection and welfare

schemes which were provided to the families prior to the unification. With a **growing sense of economic insecurity** people responded by refusing to marry. This can also be understood as a case of **unintended consequence.**
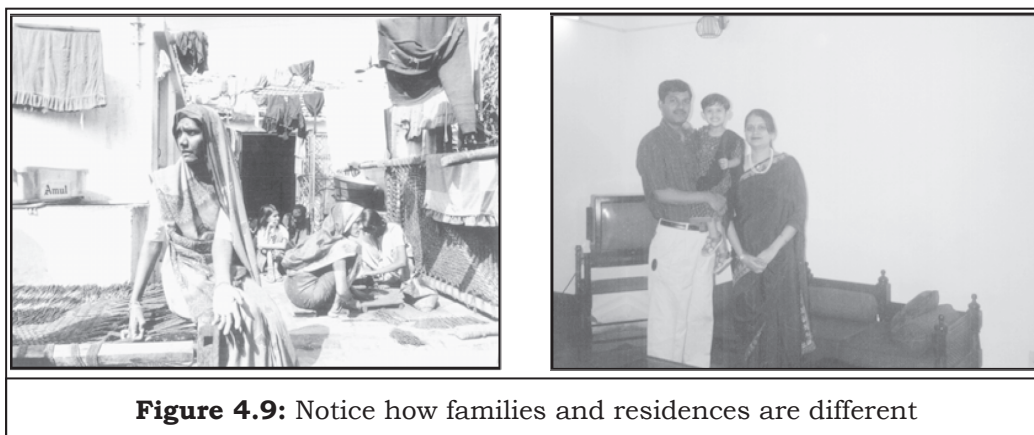
Figure 4.9: Notice how families and residences are different

The Institution of Marriage

❖ Marriage can be defined as a **socially acknowledged and approved sexual union** between two adult individuals. When two people marry, they become kin to one another.

❖ Historically marriage has been found to exist in a wide variety of forms in different societies. It has also been found to perform different functions. Marriage takes on various forms characterized by the **number of partners involved** and **rules dictating eligible unions.**

❖ Two primary marriage forms are **monogamy**, which permits a single spouse at a time for each individual, and **polygamy**, which allows multiple spouses concurrently. Different subtypes are found in both of these marriages such as serial monogamy, polygyny and polyandry.

❖ **Serial Monogamy** permits individuals to remarry, often after the death of a spouse or divorce, while still adhering to the **one-spouse-at-a-time** principle. Historically, this option was predominantly available to men, but reform movements in the 19th century challenged the denial of widow remarriage rights for upper-caste Hindu women.

❖ **Polygamy Variations:** It encompasses two variations, **Polygyny**, where one husband has multiple wives; and, **Polyandry**, where one wife has multiple husbands. Polyandry tends to emerge in economically challenging conditions, where a single male cannot adequately support a family, leading communities to seek population control due to extreme poverty.

Year	Sex Ratio	Year	Sex Ratio
1901	972	1961	941
1911	964	1971	930
1921	955	1981	934
1931	950	1991	926
1941	945	2001	933
1951	946	2011	940

The incidence of female foeticide has led to a sudden decline in the sex ratio. The child sex ratio has declined from 934 per thousand males in 1991 to 919 in 2011. The percentage of decline in the child sex ratio is more alarming. The situation of prosperous states like Punjab, Haryana, Maharashtra and Utter Pradesh is all the more grave. In Punjab the child sex ratio has declined to 846 girls per 1,000 boys. In some of the districts of Haryana it has fallen below 800.

Figure 4.10: Sex ratio in India between 1901–2011

Rules of Endogamy and Exogamy

❖ **Endogamy** requires individuals to marry within a specific cultural group to which they already belong, such as a caste, clan, or racial, ethnic, or religious community.

✤ In contrast, **exogamy** dictates that individuals must marry outside of their own group. In parts of northern India, a practice known as **village exogamy** prevails. It ensures that daughters marry into families from distant villages, promoting a smooth transition and adaptation for the bride into her new home, free from interference by her kinsmen.

> **Do You Know?**
> In exogamy, the geographical distance, combined with the unequal patrilineal system, limits the frequency of visits by married daughters to their parents. Consequently, leaving one's natal home becomes a poignant occasion

Political Institutions

*Political institutions are concerned with the **distribution of power** within society. Two crucial concepts for understanding political institutions are **power and authority**.*

Authority in Political Institutions

✤ Power refers to the **capacity of individuals or groups to enforce their will,** even in the face of opposition, often at the expense of others. It is important to note that power exists in relation to others, and its distribution within society varies.

✤ Power is a broad concept that includes various scenarios, from family elders assigning tasks to children to political leaders shaping their party's agendas. In each case, individuals or groups possess power to the extent that others comply with their directives. Therefore, **politics revolves around the exercise of power.**

✤ However, to understand why people adhere to others' commands, we have to understand the **concept of "authority."**

✤ **Authority** is a specific form of power that is **accepted as legitimate, just, and right**. It is institutionalized and rooted in legitimacy. People generally recognize and accept the authority of those in power when they perceive their control as fair and justified. Often, **ideologies play a role in legitimizing this authority**.

✤ Political institutions involve the distribution and exercise of power, which is often facilitated and justified through the concept of authority, ensuring that people comply with established norms and rules.

Stateless Societies

✤ Social anthropologists conducted empirical studies of stateless societies more than six decades ago, revealing how these communities maintained order without the presence of a modern governmental apparatus.

> **POINTS TO PONDER**
> In socio political discussions we often speak about Nation and State. Do you know the difference between A Nation and a State or a Nation state?

✤ In such societies, order was sustained through **unique mechanisms and social dynamics.**

✤ One key observation was the presence of a delicate balance between different segments of the society, with various parts engaging in balanced opposition. These societies **relied on cross-cutting alliances**, often based on factors like kinship, marriage, and residence. Moreover, **rituals and ceremonies** played a significant role, involving the participation of both friends and foes, fostering cohesion and conflict resolution.

✤ In contrast, modern states have well-defined **structures and formal procedures** in place.

However, some of the informal mechanisms observed in stateless societies persist in state societies as well. While the formal state apparatus is dominant, **elements of informal social dynamics, cooperation, and conflict resolution** can still be found within state societies.

The Concept of the State

✣ A state is characterized by the **presence of a political apparatus**, including institutions like parliaments and civil service, governing a specific territory. Government authority is upheld through legal systems and the ability to employ military force to enforce policies.

✣ Two contrasting perspectives on the state exist: **the functionalist view**, which sees the state as representing all societal interests; and the **conflict perspective**, which posits that the state serves the interests of dominant sections of society.

✣ Modern states are defined by **concepts of sovereignty, citizenship, and often nationalism**. Sovereignty denotes a state's undisputed political rule over its territory.

✣ Achieving rights often required struggles that curbed monarchic powers or led to their overthrow:
  ◇ **Civil rights** include freedoms like residence choice, speech, religion, property ownership, and equal justice.
  ◇ **Political rights** include participation in elections and seeking public office, with universal franchise, including women's suffrage.
  ◇ **Social rights** encompass individuals' entitlement to a minimum standard of economic welfare and security, including health benefits, unemployment allowances, and minimum wage standards. The expansion of these social rights gave rise to the welfare state in Western societies post-World War II.

✣ **Nationalism** revolves around symbols and beliefs that foster a sense of belonging to a single political community. It emerged with the development of modern states and coexists with the global market, resulting in intense nationalist sentiments and conflicts.

✣ The state facilitates the **distribution of power** among various parties, classes, castes, and communities based on factors like race, language, and religion.

✣ Sociology's scope encompasses not only explicitly **political associations** like state legislatures, town councils, and political parties but also **non-political entities** such as schools, banks, and religious institutions, whose primary goals may not be political in nature.

Religion

Sociological Analysis on Religion

✣ Religion has been a topic of study and contemplation for an extensive duration.

✣ Sociological examination of religion differs substantially from religious or theological investigations.

✣ This can be a sociological analysis, **about conducting empirical studies** to explore how religions function in society and interact with other institutions, **utilizing a comparative approach** to study religions across societies, and **investigating religious beliefs, practices, and institutions** in conjunction with broader aspects of society and culture.

✣ The empirical method implies that sociologists maintain a **non-judgmental stance** towards religious phenomena. Comparative methodology places different societies on an equal footing, promoting unbiased study.

Max Weber on Religion
➢ Max Weber's (1864-1920) work illustrates **how sociology delves into the interplay between religion and other aspects of social and economic behaviour.**
➢ Weber's analysis **links Calvinism, a Protestant branch, to the emergence of capitalism.** Calvinists considered worldly work as an act of worship, focusing on predestination and God's will.
➢ Success in one's profession was viewed as a **sign of God's happiness,** leading to the **rise of the capitalist ethos and investment as a form of sacred creed.**

✤ It emphasizes that understanding religious life necessitates linking it with domestic, economic, and political facets of society.

Characteristics of Religion

✤ Religion is a universal phenomenon across societies, though **beliefs and practices vary**. Shared characteristics of religions include a set of symbols invoking feelings of reverence or awe; rituals and ceremonies; and a community of believers.

✤ **Ritual acts** in religion include a wide range of practices. For example, ritual acts like praying, chanting, singing, specific dietary habits, fasting, etc. These acts are distinct from everyday habits and procedures, as they are oriented towards religious symbols.

✤ **Religious rituals** can be personal or collective, with regular ceremonies often conducted in dedicated places like churches, mosques, temples, and shrines.

Religion as the Sacred Realm

✤ Religion revolves around the **concept of the sacred realm**. Entering a sacred realm involves various practices, such as covering or uncovering one's head, removing shoes, wearing specific attire, etc.

✤ These practices share a common thread of instilling feelings of awe, recognition, and respect for sacred places or situations.

POINTS TO PONDER
Religion has been a part of human society since time immemorial. Can you think of different ways in which religion has impacted society, how it influences the behavior of community and what function it plays as an institution of social control?

✤ Sociologists of religion, influenced by **Emile Durkheim**, are intrigued by the concept of the sacred, distinct from the profane, present in every society.

✤ The sacred often incorporates elements of the supernatural. Belief in the sacredness of an entity, like a tree or temple, often stems from the belief in a supernatural force associated with it.

✤ Notably, some religions, such as early **Buddhism and Confucianism,** do not involve the supernatural but do hold reverence for sacred entities.

Relationship of Religion with Other Social Institutions

✤ Religion has historically been **intertwined with power and politics**, fostering movements for social change (e.g., anti-caste and gender equality movements).

✤ Religion is **not solely a private belief but also holds a public character**, significantly impacting other societal institutions.

✤ The interface between **the political and religious** spheres is of sociological interest. **Classical sociologists** predicted secularisation, assuming religion's diminishing influence with modernization, yet contemporary events challenge this notion.

Impact on Religious Specialists in Nasik
➢ Many factors have affected the traditional lives of religious specialists in Nasik. It highlights the significant **impact of new employment and educational opportunities,** especially after India's Independence.
➢ The **younger generation engaged in traditional religious roles,** is now sent to school and trained for non-traditional jobs. Additionally, **Nasik's economy was intertwined with pilgrimage-related activities,** such as providing sacred water and crafting religious items.
➢ **Skilled craftsmen were essential,** but the **unpredictable demand for religious items led many to transition into other sectors,** including industry and various businesses.
➢ This transition **reflects the evolving livelihoods and roles of religious specialists in Nasik** due to changing economic and educational dynamics.

Religion's Integration into Society:

❖ Religion cannot be studied in isolation; social forces perpetually influence religious institutions. **Religious norms shape social understandings**.

❖ An essential sociological inquiry pertains to the **relationship between religion and gender**, given the significant portion of the population represented by women.

❖ Sociologists aim to unravel the intricate connections between religion and other societal components, especially in traditional societies where religion plays a central role in social life.

❖ Sociology examines religion in its **multifaceted context**, acknowledging its pervasive influence across various facets of society.

❖ Religious symbols and rituals often intertwine with **material and artistic culture in societies**, reflecting the complexity of the religious experience in the social realm.

Education

❖ Education, according to sociology, involves the transmission and communication of collective heritage shared by all societies.

❖ **Way of learning and education** takes different forms in simple and complex societies.

❖ In **simple societies,** learning occurs informally through participation in activities with adults. On the other hand, **complex societies** exhibit traits like economic specialization, work-home separation, specialized learning, state systems, nations, and abstract universalistic values.

❖ In complex societies, formal and explicit education is necessary, as informal transmission of knowledge is insufficient.

Universalistic Values and Formal Education

❖ **Modern complex societies** are characterized by abstract universalistic values, in contrast to **simple societies** relying on particularistic values (family, kin, tribe, caste, religion).

❖ Schools promote uniformity, standardized aspirations, and universalistic values, often manifesting in practices like uniform dress codes.

❖ **Emile Durkheim** emphasised the **importance of education** in instilling a common base of ideas, sentiments, and practices in all children, regardless of their social category.

Functionalism in Education

❖ Functionalists view education as crucial for **maintaining and renewing the social structure**, transmitting and developing culture, and allocating individuals to future roles.

❖ Education serves as a mechanism for selecting individuals for specific societal roles based on their abilities and skills.

❖ It plays a role in **societal stratification and social differentiation**, as the inequality of educational opportunities often mirrors existing social stratification.

Figure 4.11: Two different types of schools
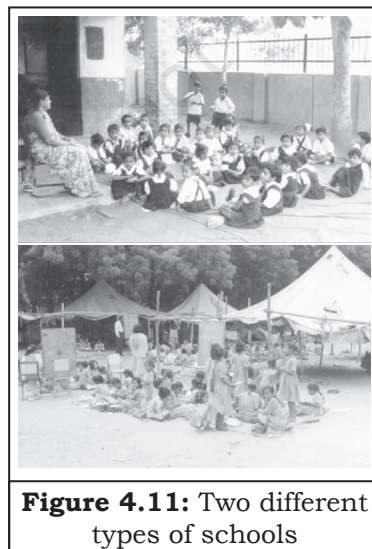
Education and Social Stratification

❖ Education is a **key stratifying agent** in society, shaping individuals' status and opportunities.

❖ Socio-economic backgrounds often determine the type of schools attended, leading to **varying privileges and opportunities**.

✤ Schooling can intensify existing divides between elite and non-elite populations, impacting children's confidence and self-perception.

✤ Education can **perpetuate inequality**, deepening the divide between privileged and disadvantaged students.

✤ Some argue that it intensifies the gap between the elite and the masses, influencing self-confidence and opportunities.

✤ Many children face barriers to attending school or drop out due to various socio-economic factors.

Work and Economic Life

✤ The most widely understood sense of work in modern times is **paid employment**, which often results in an oversimplified perspective.

✤ Many forms of labour fall outside this narrow definition, particularly in the informal economy, where much work remains unrecorded in employment statistics.

✤ The "**informal economy**" includes various transactions that **occur** beyond the realm of regular employment. These transactions may involve the exchange of cash for services or goods, but they also frequently entail direct exchanges of goods and services.

✤ A broader definition of work **includes both paid and unpaid activities**. It includes the execution of tasks that demand mental and physical exertion, all aimed at producing goods and services that fulfil human needs.

Modern Forms of Work and Division of Labour

✤ In pre-modern societies, the majority of individuals were engaged in **agricultural activities or livestock care**. However, in industrialised societies, less population is involved in agriculture, which has itself become mechanised and Industrialized .

✤ In India, a considerable population engages in rural agriculture, although there are emerging trends in the service sector.

✤ Modern societies have a **highly intricate division of labour**, with work divided into specialized occupations. Unlike traditional societies where non-agricultural work involves craftsmanship mastered through apprenticeships, modern work is marked by **specialization and distinct roles**.

✤ In pre-industrial times, most work occurred within households and involved collective efforts. However, industrialization led to the **separation of work from home**, with factories owned by capitalist entrepreneurs becoming central to industrial development.

✤ Industrialization also introduced **specialized labour**, where individuals were trained for specific tasks and paid wages.

✤ A major characteristic of modern societies is the **extensive economic interdependence**. People rely on a vast network of workers worldwide for the products and services that sustain their lives. Individuals do not produce their own food, housing, or material goods, highlighting the **interconnectedness of the global economy**.

Transformation of Work

✤ Initially, industrial processes were broken down into simple monitored operations, with **mass production relying on mass markets**. One groundbreaking innovation was the **introduction of moving assembly lines**. This required expensive equipment and continuous employee monitoring, often through surveillance systems.

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✤ In recent decades, there has been a shift toward what is commonly referred to as "**flexible production**" and the "**decentralization of work**."

✤ This transformation is attributed to **globalisation** and the intensifying competition between firms and countries. To adapt to changing market conditions, firms have restructured their production processes.

✤ For instance, **the garment industry in Bangalore** has experienced a changing landscape of industrial production and the challenges faced by workers in adapting to these shifts.

The Market as a Social Institution

Sociological Perspectives on Markets and the Economy

✤ The discipline of economics focuses on understanding how markets operate in modern capitalist economies, including prices, investments, and factors influencing saving and spending.

✤ Sociology contributes to the study of markets by offering insights beyond economics. We can trace back to the origins of modern economics, known as "**political economy**"

Adam Smith is known as the fountainhead of contemporary economic thought. Smith's reputation rests on his five-book series 'The Wealth of Nations' which explained how rational self-interest in a free-market economy leads to economic well being.
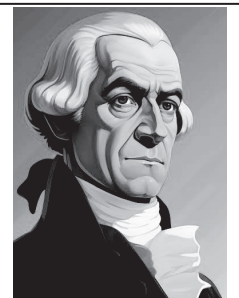
Figure 4.13: Adam Smith (1723 - 90)

in eighteenth-century England, with figures like **Adam Smith**. Smith's famous work, "**The Wealth of Nations**," argued that the market economy functions through individual exchanges, forming an ordered system unintentionally.

✤ In contrast, sociologists consider economic institutions and processes within the broader social framework. They view markets as socially constructed institutions with culturally specific characteristics.

✤ For instance, **markets can be controlled by specific social groups or classes** and have intricate connections to other social institutions and processes, illustrating the concept of economies being **socially "embedded".**

This perspective is illustrated through examples like a "Weekly tribal haat" and a traditional business community's trading networks in colonial India.

Weekly tribal market as a Social Institution

➢ The weekly market is the major institution for the **exchange of goods as well as for social intercourse.**

➢ In rural India, specialized markets, like cattle markets, occur less often. These markets **connect regional and local economies** with the national economy, towns, and metropolitan centers.

➢ Local people come to the market to sell their agricultural or forest produce to traders, who carry it to the towns for resale, and they buy essential and consumption items. But for many visitors, the primary reason to come to the market is social – to meet kin, arrange marriages, exchange gossip etc.

➢ After these remote areas were brought under the control of the colonial state, they were gradually incorporated into the wider regional and national economies.

➢ Tribal areas were 'opened up' by building roads and **'pacifying' the local people** (many of whom resisted colonial rule through their so-called **'tribal rebellions'**), so that the rich forest and mineral resources could be exploited**.**

➢ This led to the influx of traders, moneylenders, and other non-tribal people from the plains into these areas.

➢ The **local tribal economy was transformed** as forest produce was sold to outsiders, and money and new kinds of goods entered the system.

➢ Tribals were also recruited as labourers to work on plantations and mines that were established under colonialism.

➢ **A 'market' for tribal labour** developed during the colonial period.

➢ Due to all these changes, **local tribal economies became linked into wider markets**, usually with very negative consequences for local people.
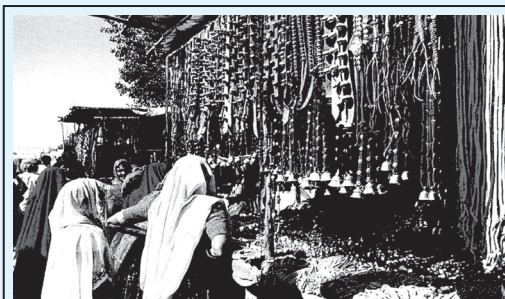
Figure 4.14: A weekly market in tribal area

Caste-based Markets and Trading Networks in Precolonial and Colonial India

✤ Traditional accounts of Indian economic history once depicted India as unchanging, with **economic transformation attributed solely to colonialism.**

✤ They believed that Indian villages were **self-sufficient,** didn't rely on buying and selling, and didn't use money much and things started to change only when the British took over and after India gained independence. i.e. villages began to connect more with the money-based economy, and this brought big changes to how people lived in cities and the countryside.

✤ However, recent studies have rectified this colonial view which made sharp distinctions between traditional and modern society. Modern research has highlighted extensive trading networks that existed in pre-colonial India.

✤ For instance, various kinds of **non-market exchange systems** (such as the **'jajmani system'**) did exist in many villages, having wider networks of exchange through which agricultural products and other goods circulated.

✤ India was a significant producer and exporter of handloom cloth (both ordinary cotton and luxury silks), as well as the source of many other goods such as spices that were in great demand in the global market, especially in Europe.

Caste-Based Trade Among the Nakarattars of Tamil Nadu

➢ The Nakarattars had a **unique banking system** where they loaned and deposited money within their caste-defined social relationships.

➢ These relationships were **based on factors like business territory, where they lived, their family lineage, marriages, and shared religious beliefs.**

➢ Unlike modern Western banks, this system **didn't rely on a government-controlled central bank.**

➢ Instead, **public trust was built on the reputation, decisions, and shared reserve deposits** within these social spheres.

➢ Essentially, the **Nakarattar banking system was rooted in their caste,** and individual Nakarattars managed their lives by participating in and overseeing various communal institutions dedicated to accumulating and distributing capital reserves.

✤ Pre-colonial India had **well-organized manufacturing centres and** indigenous merchant groups, trading networks, and banking systems that enabled trade to take place within India, and between India and the rest of the world.

❖ These communities had their own **banking and credit systems**, including instruments like the **hundi, or bill of exchange** (a credit note) that facilitated long-distance trade within caste and kinship networks.

❖ This challenges the notion of a sharp divide between traditional and modern economies in India.

Social Organisations of Markets - Traditional Business Communities

❖ Sociological studies of the Indian economy have often focused on **traditional merchant communities** like the Nakarattars. The caste system has a deep connection with the Indian economy, including aspects like land ownership and occupational roles.

❖ The "**Vaisyas**," one of the four varnas in Indian society, represent the merchant and business class, but this identity can be flexible and aspirational rather than fixed.

❖ Some caste groups, while not traditionally associated with trade, enter into business and claim the "Vaisya" status as they move upward socially.

Figure 4.15: Agricultural work in a village

❖ **Traditional business communities** in India encompass not only the "Vaisyas" but also other groups with distinct religious or community identities, such as **Parsis, Sindhis, Bohras, or Jains**.

❖ Historically, merchant communities did not always hold high social status; for instance, during colonial times, the long-distance **salt trade was controlled by the marginalized Banjaras**, a tribal group.

❖ The specific nature of community institutions and values shapes how business is organized and practiced.

❖ To understand how markets operate in India, we can examine how certain communities control specific business domains.

❖ This **caste-based specialization** often arises because trade relies on caste and kinship networks, as seen with the Nakarattars.

❖ Business people typically trust those within their own community or kin group, leading to **caste monopolies** in specific areas of business.

Colonialism and the Emergence of New Markets

❖ The advent of colonialism in India brought significant economic disruptions, impacting production, trade, and agriculture.

❖ For instance, the handloom industry suffered due to the influx of cheap manufactured textiles from England.

❖ While pre-colonial India already had a **complex monetized economy**, the colonial period was a moment when India became more integrated into the global capitalist economy.

Figure 4.16: New Markets

❖ Before British colonization, India was a **major supplier of manufactured goods** to the world market. After colonization, it became a source of raw materials and agricultural products and a consumer of manufactured goods, primarily benefiting industrializing England.

❖ Europeans entered the trade and business landscape partnering with existing merchant communities or displacing them.
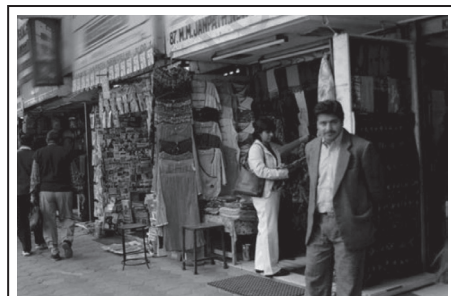
❖ However, **instead of completely overturning existing economic institutions**, the expansion of the market economy in India presented new opportunities for certain merchant communities.

❖ They adapted to changing economic circumstances and new communities emerged and retained economic power even after Independence.

How did the Marwaris Transform Themselves into Modern Industrialists?

➢ The Marwaris became a **successful business community** during colonial times, capitalizing on opportunities in colonial cities like Calcutta and establishing trade and money lending networks across the country.

➢ Their success relied on **extensive social networks** that fostered trust, vital for their banking system.

➢ Many Marwari families accumulated wealth, becoming moneylenders and supporting British commercial expansion in India.

➢ In the late colonial and post-independence eras, some Marwari families **transitioned into modern industrialists**, and even today they continue to wield significant control over India's industry.

➢ This transformation from **small migrant traders to merchant bankers to industrialists** illustrates the importance of the social context in economic processes

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Understanding Capitalism as a Social System

❖ **Karl Marx**, the founder of modern sociology, was also a vocal critic of capitalism. He viewed capitalism as a system of producing goods for the market using wage labour.

❖ Marx believed that **economic systems** are inherently social systems with specific relations of production that shape class structures.

❖ He stressed that the economy is not just about products in the market; it's about the **connections between people in the production process**.

❖ In the capitalist mode of production, **labour itself becomes a commodity** because workers have to sell their labour in exchange for wages.

❖ This arrangement results in two primary classes: **capitalists**, who own the means of production and **workers**, who sell their labour to capitalists. Capitalists profit by paying workers less than the value of what they produce, extracting surplus value from their labour.

The Impact of Capitalism: Commoditization and Consumption

❖ The growth of capitalism worldwide has led to the **expansion of markets** into previously untouched areas of life.

❖ **Commodification** occurs when things or aspects of life that were not previously traded in the market become commodities that can be bought and sold.

❖ Critics of capitalism argue that commodification has negative social consequences. A prominent example is the **commodification of labour**, where skills and work become marketable commodities.

❖ In capitalist societies, **consumption** becomes a means to create and communicate social distinctions.

❖ Individuals use their choices in consumption to convey messages about their socio-economic status and cultural preferences.

❖ Companies, in turn, strive to sell their products by **associating them with symbols of status or culture**, evident in the advertisements that saturate our daily lives.

❖ **Max Weber**, one of the founders of sociology, highlighted the close connection between the goods people purchase and their social status.

❖ He introduced the term "**status symbol**" to describe this relationship. For example, the brand of a cell phone or the model of a car one owns serves as significant indicators of socio-economic standing.

❖ Weber also delved into how classes and status groups differentiate themselves based on their lifestyles, emphasizing how consumption choices contribute to these distinctions.

Commodified Services in Matrimonial and Education Sectors
➢ Traditionally **family roles** were used to arrange marriages and impart social skills, there is now a growing reliance on commercial services such as marriage bureaus and private institutes offering courses in various skills.
➢ These services cater to the changing needs of individuals in contemporary society, especially middle-class youth, who seeks assistance in finding life partners and acquiring cultural and social skills for success.
➢ Additionally, the **emergence of privately owned educational institutions and coaching classes** is seen as part of the commodification of education.

Globalization–Interlinking of Local, Regional, National and International Markets

India's Shift into Globalization: A New Economic Era

❖ Since the late 1980s, India has entered a **new era in its economic history**, following the change in economic policy from one of **state-led development to liberalisation**.

❖ This shift not only reshaped India's economic landscape but also marked the onset of globalization, a period characterized by increasing interconnectivity in economic, cultural, and political dimensions.

Do You Know?
The Pushkar fair in Rajasthan, traditionally significant for pastoralists and traders, is now internationally marketed as a major tourist attraction.

❖ The term **globalization** includes several key trends, including heightened international movement of commodities, capital, information, and people, coupled with advancements in technology and infrastructure to facilitate these global exchanges.

❖ Central to globalization is the **extensive integration of markets worldwide**, wherein changes in one market can impact distant parts of the globe.

❖ For example, **India's thriving software industry**, a vital component of the global economy, can **experience fluctuations** due to factors like economic shifts in the U.S.

❖ This interconnectedness is evident in the software services and **Business Process Outsourcing (BPO) industries**, where Indian companies provide cost-effective services and labour to Western nations, creating a global market for Indian software labour.

Figure 4.17: Technological development in different areas

❖ Globalization **extends beyond economics**, as it accelerates the flow of people, cultural products, and ideas across the world.

❖ For example, Indian spirituality and knowledge systems like Yoga and Ayurveda are marketed in the West. Additionally, the **global tourism** industry highlights how culture itself becomes a commodity.

❖ These events bring together diverse groups, fostering exchanges of not only goods and money but also cultural symbols and religious traditions, highlighting the **multifaceted impact of globalization.**

Impact of liberalization

The Impact of Liberalization and Globalization on India's Economy

✤ The globalization of India's economy has been **primarily driven by the policy of liberalization** initiated in the late 1980s.

✤ **Liberalization** includes various measures such as privatization of public sector enterprises, reduced government regulations on capital, labour, and trade, tariff reductions, and facilitating foreign companies' entry into India.

✤ This process is often referred to as **marketisation**, emphasizing the use of market-based mechanisms over government regulations to address economic, political, and social issues.

✤ Advocates of marketisation believe that it fosters economic growth and prosperity by promoting private industry's efficiency over government-owned enterprises.

✤ The changes brought about by liberalization have spurred **economic growth** and opened Indian markets to foreign companies, resulting in the **availability of foreign branded goods**.

✤ Increased foreign investment is expected to boost economic growth and **employment opportunities**. Privatization of public enterprises aims to enhance efficiency and reduce the government's financial burden.

However, critics argue that the **net effect may be negative,** with costs and disadvantages outweighing the advantages. While some sectors, like software and agriculture, benefit from global market access, others, such as automobiles, electronics, or oilseeds, **struggle to compete with foreign producers**.

Impact of Liberalization on Farmers and Manufacturers

✤ Previously, **Indian agriculture was shielded** from global markets through support prices and subsidies. Support prices guaranteed a minimum income for farmers, while subsidies lowered input costs.

✤ Liberalization **reduced or eliminated these forms of government intervention**, making it challenging for many farmers to sustain a decent livelihood.

✤ Small manufacturers also faced global competition as foreign goods and brands entered the Indian market, leading to the closure of some businesses which were unable to compete.

✤ The privatization and closure of public sector industries resulted in **job losses** in certain sectors and the **growth of unorganized sector employment** at the expense of organized sector jobs.

✤ For instance, liberalization exposed **Indian farmers to competition from foreign agricultural products** by allowing their imports.

Conclusion

Thus, we have seen that India's societal dynamics are shaped by the intricate interplay of social institutions like caste, tribes, family, religion and education. These factors are influenced by historical legacies, colonial impacts, and contemporary developments. Further political institutional changes, economic developments and evolving family structures underscore the ongoing transformations in India's diverse social landscape.

We have also learned that India's economic journey from state-led development to liberalization and globalization has brought both opportunities and challenges. While it has spurred growth and introduced foreign goods, it has also exposed vulnerable sectors and led to job losses in certain industries. Striking a balance between market-driven policies and safeguarding the interests of the vulnerable remains a critical concern as India navigates the global economic landscape.

Glossary:

- ➢ **Citizen:** A member of a political community, having both rights and duties associated with that membership.
- ➢ **Division of Labour:** The specialisation of work tasks, by which different occupations are combined within a production system. All societies have some rudimentary form of division of labour. With the development of industrialism, the division of labour becomes more complex than in any prior type of production system. In the modern world, the division of labour is international in scope.
- ➢ **Gender:** Social expectations about behaviour regarded as appropriate for the members of each sex. Gender is seen as a basic organising principle of society.
- ➢ **Empirical Investigation:** Factual enquiry carried out in any given area of sociological study.
- ➢ **Endogamy:** When marriage is within a specific caste, class or tribal group.
- ➢ **Exogamy:** When marriage occurs outside a certain group of relations.
- ➢ **Ideology:** Shared ideas or beliefs, serving to justify the interests of dominant groups. The concept of ideology connects closely with that of power since ideological systems serve to legitimise the differential power which groups hold.
- ➢ **Legitimacy:** The belief that a particular political order is just and valid.
- ➢ **Monogamy:** When marriage involves one husband and one wife alone.
- ➢ **Polygamy:** When marriage involves more than one mate at one time.
- ➢ **Polyandry:** When more than one man is married to a woman.
- ➢ **Polygyny:** When more than one woman is married to a man.
- ➢ **Service Industries:** Industries concerned with the production of services rather than manufactured goods, such as the travel industry.
- ➢ **State Society:** A society which possesses a formal apparatus of government.
- ➢ **Stateless Society:** A society which lacks formal institutions of government.
- ➢ **Social Mobility:** Movement from one status or occupation to another.
- ➢ **Sovereignty:** The undisputed political rule of a state over a given territorial area.

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5 Social Structure, Stratification and Social Processes in Society

Introduction

This chapter goes through the **inherent structures of society**, focusing on institutions like **family, caste, tribe, labour, and the market.** These institutions play dual roles, nurturing communities and perpetuating societal disparities. In India, glaring social inequalities like child labour, beggars, and caste-based discrimination are prevalent, often becoming so commonplace that they're deemed inevitable. The illusion of upward mobility is mostly restricted to films, while in reality, the divide between the rich and poor remains stark and challenging to bridge. This narrative encourages first-hand exploration, suggesting interactions with both ends of the societal spectrum to gain deeper insights.

Social Structure

✤ The term social structure points to the fact that society is structured—i.e., organised or arranged—in particular ways. Society is characterised by a specific arrangement or structure that consists of patterns in human behaviour and relationships.

✤ This structure, much like a building, provides a certain shape to society but is constantly being reconstructed by the actions of its members. For example, institutions like schools and families have set behaviours and traditions that continue over time, even as members come and go. This consistent pattern across time and space is referred to as social reproduction.

Thinkers on Social Structure

Emile Durkheim

✤ He emphasised that societies exercise a constraining influence over individual actions.

✤ He compared societal constraints to the walls of a room that limit a person's movements.

Karl Marx

✤ He emphasised social structure puts constraints on individuals' actions and at the same time stresses human creativity or agency to both reproduce and change the social structure.

✤ He also argued that human beings make history, but not as they wish to or in conditions of their choice, but within the constraints and possibilities of the historical and structural situation that they are in.

Social Stratification

✤ It refers to the division of society into unequal groups based on their access to resources, wealth, power, and status.

✤ This stratification is not random but is systematically linked to membership in different social groups. Privileged groups tend to pass on their advantages to successive generations, ensuring the persistence of these structured inequalities.

Principles of Social Stratification

The term "social stratification" also describes how people are **hierarchically ranked in society**, influencing their identity, experiences, and access to opportunities. Three central principles underpin social stratification:

✤ **Society-driven Hierarchies:** Social stratification is a societal phenomenon, not merely based on individual differences but also societal differences. Advanced societies with surplus production tend to have pronounced disparities in resource distribution.

✤ **Generational Persistence:** Stratification transcends generations, with social positions often inherited. For instance, in the caste system, birth determines job opportunities, and practises like endogamy (marrying within one's caste) reinforce these boundaries.

✤ **Ideological Support:** For stratification systems to endure, they typically need ideological backing. The caste system, for instance, is justified by purity-pollution dynamics. Those benefiting most from such systems are likely to defend them, while the oppressed often challenge them.

Advantages of Stratification

✤ **Life Chances:** Material advantages improve life quality, encompassing wealth, health, and job security.

✤ **Social Status:** Recognition and high standing in societal view.

✤ **Political Influence:** The ability to dominate or influence decisions.

Social Processes

✤ Sociology transcends **common sense** by questioning and critically examining societal norms and behaviours.

✤ It seeks to understand processes like **cooperation, competition, and conflict** based on societal structures rather than attributing them to mere human nature.

Understanding the Social Process

Conflict Perspective

✤ This perspective, often associated with **Karl Marx**, emphasises the changing forms of cooperation across different societies.

✤ In societies that produce a surplus, like feudal or capitalist societies, cooperation involves potential conflict and competition.

✤ This is because different groups and individuals have varying roles and stakes within the system of production relations.

✤ For instance, while factory owners and workers cooperate daily, their relationship inherently has conflicting interests due to their different positions in the hierarchy.

Functionalist Perspective

✤ This perspective associated with **Emile Durkheim,** focuses on the system requirements of society.

✤ It identifies certain **functional prerequisites** that are necessary for a society's existence, such as socialisation, communication systems, role assignment etc. which maintains order and stability in society.

✤ From this perspective, interactions like cooperation, competition, and conflict are universal societal features.

✤ They are outcomes of inevitable human interactions, often resolved without major disruptions, and can even contribute positively to society.

✤ For example, a study on women's property rights in their natal family showed many women would choose not to claim their rightful property to avoid conflict with family members. This apparent cooperation is a result of underlying societal conflicts, which, when unexpressed, give the illusion of harmonious coexistence.

Cooperation And Division Of Labour

Cooperation is essential for human survival, and even in the animal kingdom, it's evident. However, human cooperation is distinct from that of animals due to its conscious intent and societal structures.

Durkheim on Division of Labour

✤ **Emile Durkheim** emphasised the moral force of society, or solidarity, as the basis for cooperation. He believed that altruism and solidarity were key elements distinguishing human society.

✤ According to Durkheim, the division of labour, which involves cooperation, is both a natural law and a moral rule. He introduced the concepts of mechanical and organic solidarity.

✤ The former is based on sameness, with members bonded by shared beliefs, while the latter arises from the division of labour and the interdependence it creates.

Marx on Division of Labour

✤ **Karl Marx,** while emphasising consciousness as a distinctive human trait, highlighted the difference between human and animal cooperation.

✤ Humans actively transform society and nurture through cooperation. For Marx, human cooperation, especially in class societies, isn't always voluntary.

✤ **He introduced the concept of alienation,** where workers lose control over their work and its products. In such scenarios, cooperation is enforced rather than natural.

✤ An example is the difference in the work satisfaction of traditional craftsmen compared to factory workers performing monotonous tasks.

Competition As An Idea And Practice

As in the case of cooperation, discussions on the concept of competition often proceed with the idea that competition is universal and natural. But let us go back to our discussion on how sociological explanations are different from naturalistic ones.

Competition as a Universal Phenomena

✤ While many perceive competition as a universal and natural phenomenon, it is essential to understand it from a sociological perspective.

✤ In some parts of Africa, children are reluctant to participate in a competitive race with a prize, which underscores that competition is not always a default human inclination. For these children, the idea of winners and losers contradicted their understanding of fun, emphasizing cooperation over competition.

> **J.S. Mill on Competition**
>
> He believed that while competition can be seen as a struggle, it also serves the collective good by driving efficiency and bringing various interests to the forefront, ultimately benefiting society through individual motivation and innovation.

Rise of Competition in Modern Society

✤ In today's world, competition is a dominant norm.

✤ Pioneering sociologists like **Emile Durkheim and Karl Marx pinpointed the rise of individualism and competition** in modern societies, largely due to capitalism's influence.

✤ Capitalism emphasizes trade expansion, division of labour, specialization, and increased productivity, with the competitive individual in a free market striving for maximum profits.

✤ This competitive ideology predicates that the market ensures optimal efficiency, the most efficient firms thrive, and the highest-scoring students enter top colleges, and subsequently secure the best jobs.

✤ In this system, **"best"** typically denotes the highest material rewards.

Criticisms and Limitations

✤ The **ideology of competition**, while instrumental in 19th-century capitalist economic growth, has its critics. For instance, the rapid progress of the American economy may be linked to its competitive nature, yet it's challenging to draw precise correlations between competition intensity and economic growth across societies.

✤ Moreover, while competition presumes equal opportunities for all, it often **overlooks societal inequalities.**

✤ In India, many children don't attend school or drop out early, thus excluding them from the competition altogether.

Conflict and Cooperation

Evolution of Conflict

✤ Conflict arises from a clash of interests. While it's often believed that societal conflicts are a recent phenomenon, sociologists argue that the nature of conflicts evolves over time.

✤ Conflicts have always existed, but with social change and the increased assertion of democratic rights by marginalised groups, these conflicts have become more apparent.

A Sociological Perspective

✤ This chapter emphasises the need to approach the concepts of **cooperation, competition, and conflict** not as 'natural' occurrences but as sociological phenomena.

✤ These processes are interconnected with other social developments, such as technological advancements and economic production systems.

Expressed and Unexpressed Conflict

✤ **Expressed conflicts** are overtly visible when they are openly expressed, such as in the form of a **peasant movement.** However, **unexpressed conflict is** the absence of such movements.

✤ In fact, there is a close relationship between conflict, involuntary cooperation, and resistance.

Conflict in Developing Societies: Old vs. New
➢ Developing countries are experiencing conflicts between traditional values and emerging forces as the old order is resistant to change and still holds influence.
➢ This tension leads to disputes, misunderstandings, and sometimes violence.
➢ Although it might be tempting for sociologists to reminisce about the seemingly peaceful past, it's essential to recognize that the old system wasn't devoid of conflict and often subjected vast sections of society to severe injustices.
➢ A theoretical approach that views conflict as an anomaly or overly values equilibrium can limit our understanding of these evolving societies.

Family and Land Conflicts

✤ Families were traditionally perceived as **harmonious units.** Recent feminist critiques question this assumption, highlighting possible enforced cooperation within families.

✤ For instance, **Amartya Sen** notes that while families show overt **cooperation, covert conflicts** often exist beneath the surface.

✤ Within families, especially in patriarchal structures, women might covertly resist male power by engaging in clandestine activities, like secret lending or relying on trusted allies.

✤ Such covert resistance stems from the lack of external options and the high risks associated with overt conflict.

✤ Furthermore, sociological studies have shown that women, particularly in certain cultures, might prioritise their sons to ensure their own future security, subscribing to gender-biased societal norms. This is an example of how overt cooperation can mask underlying conflict.

Social Inequality and Society

Social Inequality

✤ Patterns of unequal access to social resources are commonly called social inequality. Social inequality primarily targets groups rather than individuals.

✤ While these phenomena aren't solely economic in nature, there's often a connection between social and economic disparities.

✤ Furthermore, such inequalities are not random; they exhibit systematic and structured patterns. This understanding of "social" in the context of inequality and exclusion is pivotal.

POINTS TO PONDER
Social inequality remains entrenched in Indian society, manifesting through caste and tribal disparities. Can you contemplate the factors contributing to the persistence of this inequality? Additionally, could you enumerate the governmental actions undertaken through constitutional measures and the enactment of laws aimed at mitigating these inequalities?

✤ Societies universally exhibit disparities in the distribution of valued resources like money, education, and power. These resources can be categorised into three main forms of capital:
   ✧ **Economic Capital:** It is represented by material assets and income.
   ✧ **Cultural Capital:** It is denoted by educational achievements and societal status.
   ✧ **Social Capital:** It is constituted by interpersonal networks and social connections.

✤ Hence, social inequality arises from unequal access to societal resources. While some inequality may result from individual differences, such as talent or effort, most are shaped by societal structures rather than inherent disparities between individuals.

Forms of Inequality

❖ **Prejudices:** Prejudices are pre-conceived opinions about others, often arising from one's community and upbringing. These opinions, or 'pre-judgements', are formed without solid evidence and might be based on second-hand information. Prejudices can be both negative and positive. For instance, someone might assume the superiority of their own caste without any factual basis.

The Everyday Ordeal of a Dalit Scavenger

Narayanamma is one of around 8 million manual scavengers in India, working in a public latrine in Andhra Pradesh. Without a flush system, she manually collects excrement and transports it half a killometer away. Locals often address her and her colleagues merely as "municipality," disregarding their individual identities. They face discrimination daily, with people avoiding them due to perceived "pollution." They experience exclusion even in simple acts like fetching water or having tea, with separate cups designated for them in some places. Such practices highlight the deep-roated prejudices against Dalits in many parts of the country.

❖ **Stereotypes:** Prejudices often stem from stereotypes, which are rigid and generalised views about a group. Stereotypes can be particularly misleading in diverse countries like India, where colonial history has left behind certain characterizations. For example, labelling entire communities as 'lazy' or 'martial' oversimplifies and overlooks individual variations.

❖ **Discrimination:** While prejudice pertains to attitudes, discrimination involves actual behaviours against a group or individual. This can manifest in various ways, such as job denial due to gender or religion. Proving discrimination can be challenging, as it might be concealed behind seemingly valid reasons. For instance, a person might be denied a job due to their caste but be informed that the decision was based on merit.

Social Exclusion

❖ Social exclusion pertains to the systematic sidelining of individuals or groups from mainstream social involvement and resources. It isn't merely about basic necessities like food and shelter but extends to broader access to education, health, and legal services. Importantly, this exclusion is structured and inherent in societal frameworks.

❖ **Involuntary Nature:** Exclusion is involuntary, meaning those excluded don't willingly opt-out. While the affluent might choose not to use certain public spaces, the underprivileged are often denied access to them. Over time, consistent discriminatory treatment may lead to the excluded groups creating their own alternatives, like the Dalits building their own temples. However, the initial exclusion remains involuntary and systematic.

❖ **India's Historical Context:** India's history is rife with deep-seated social discrimination and exclusion, especially concerning caste, gender, and religion. Various movements have protested against these injustices. However, prejudices persist, highlighting the **insufficiency of legislative measures** alone. For lasting change, continuous social campaigns promoting awareness and sensitivity are essential.

❖ **Colonial Impact and Social Reform:** Colonialism **intensified** experiences of discrimination and exclusion, even for India's privileged. This, combined with exposure to democratic ideals, led many Indians to champion social reforms. The chapter delves deeper into the challenges and triumphs of four marginalised groups in India: **Dalits, Adivasis, women, and the differently abled.**

Transgender

Traditionally, the distinction between male and female bodies was seen as immutable. However, advancements in physiology and medical procedures now allow individuals to undergo gender transition, challenging the fixed notion of gender. This leads to the concept of 'Transgender', **where individuals can choose or feel compelled to change their gender from the one assigned at birth.**

Third Gender

Another significant category is the 'Third Gender'. **These individuals do not identify strictly as male or female but possess characteristics of both genders.** While this identification is often based on personal understanding, societal groups or families sometimes impose it. Importantly, India legally recognizes the third gender, granting them rights, including participation in elections.

Caste System and Social Inequality

❖ India's caste system, which is deeply rooted in its history is a unique institution legitimising discrimination based on one's caste at birth. It is inherently exclusionary, exploitative, and humiliating.

❖ Traditionally, castes not only determined one's occupation but also one's position in the societal hierarchy.

The Caste System as a Discriminatory System

❖ The caste system is a system of social stratification which places a group of people from the upper caste above groups from the lower caste.

❖ Thus it legitimises and enforces practices of discrimination against people born into particular castes. These practices of discrimination are humiliating, exclusionary, and exploitative.

Race and Caste - A Cross-Cultural Comparison by Nelson Mandela

South Africa's Racial Hierarchy: Like the caste system in India, racial stratification in South Africa positions society hierarchically. The White minority of South Africa, despite representing only a seventh of the population, historically held the major share of power and wealth.

Origins and Expansion of Apartheid: Dating back to the Dutch settlers in the 17th century and later the British colonization, racial segregation was institutionalized through apartheid in 1948. This policy stripped the Black majority of citizenship rights, land ownership, and governmental representation. Racial classifications dictated life choices, including marriage, and relegated Blacks to low-paying jobs and relocation to 'Bantustans'— impoverished regions constituting only 14% of the land for about 80% of the population. The outcome was widespread suffering and poverty, even in a resource-rich nation.

Resistance and the Path Forward: The White minority maintained its dominance through a combination of perceiving Blacks as inferiors and employing oppressive military measures. Yet, despite decades of suppression, the Black majority, led by the African National Congress and figures like Nelson Mandela, persisted in their fight. They ultimately achieved power in 1994, ending formal apartheid. Post-apartheid, while racial discrimination is constitutionally banned, economic disparities persist and the challenge of equitably empowering the Black majority continues.

Historical Occupation and Status Linkage

❖ Historically, each caste was tied to a specific occupation, leaving individuals with no choice but to follow the profession predetermined by their birth.

❖ Simultaneously, every caste had its rank in the societal hierarchy. While in strict scriptural terms, the highest caste, the Brahmins, were to be ritually superior but economically modest. In practise, economic and social statuses often coincided.

Modern Adaptations and Continuities

❖ Over the last century, the rigid linkage between caste and occupation has lessened, and the correlation between caste and economic status is not as fixed.

❖ However, at a broader level, the caste system's influence persists. The societal upper echelons still predominantly comprise the **'upper' castes,** while the 'lower' castes largely constitute the disadvantaged sections. Moreover, the proportion of the population that lives in poverty or affluence differs greatly across caste groups. (See Tables 5.1 and 5.2.)

❖ Despite significant changes brought about by social movements and state initiatives, caste remains a powerful determinant of opportunities and life outcomes for Indians in the contemporary era.

Table: 5.1: Percentage of People Living Below Poverty Line

PERCENTAGE OF POPULATION LIVING BELOW THE POVERTY LINE, 2011-12		
CASTE and COMMUNITY GROUPS	**RURAL INDIA**	**URBAN INDIA**
	Spending Rs.816 or less per person per month	Spending Rs.1000 or less per person per month
Schedule Tribes	45.3	24.1
Schedule Caste	31.5	21.7
FC	15.5	8.1
OBSs	22.7	15.4
Muslims	26.9	22.7
Hindus	25.6	12.1
Christians	22.2	05.5
Sikhs	06.2	05.0
ALL GROUPS	25.4	13.7

Note: OBC= Other Backward Classes: UC = Upper Castes', i.e., not SC/ST/OBC
Source: Report of NITI Aayog 2014: Panagariya and More, 2013

Table 5.2: Percentage of Affulent People

PERCENTAGE OF POPULATION THAT IS AFFLUENT, 1999-2000		
CASTE and COMMUNITY GROUPS	**RURAL INDIA**	**URBAN INDIA**
	Spending Rs.1000 or more per person per month	Spending Rs.2000 or more per person per month
Schedule Tribes	14	1.8
Schedule Caste	1.7	0.8
OBCs	3.3	2.0
Muslims	2.0	1.6
Hindu	8.6	8.2
Christian	18.9	17.0
Un reserved sikh	31.7	15.1
Others	17.9	14.4
ALL GROUPS	4.3	4.5

Note: OBC = Other Backward Classes

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-pollution scale.

❖ Strictly speaking, the **'untouchable'** castes are outside the caste hierarchy; they are considered to be so 'impure' that their mere touch severely pollutes members of all other castes, bringing terrible punishment for the former and forcing the latter to perform elaborate purification rituals.

❖ These groups, viewed as "untouchables," are seen as so impure that their mere touch or even shadow is believed to pollute other castes. However, the scope of untouchability extends beyond mere physical contact to encompass a broader range of social sanctions.

Dimensions of untouchability

✤ Untouchability encompasses three main facets: **exclusion, subordination-humiliation, and exploitation.**

✤ While other lower castes might face some forms of discrimination, "untouchables" or Dalits face unique exclusions, such as restrictions from shared water sources or religious events.

✤ They also undergo forced subordination, like playing specific roles in ceremonies, enduring routine humiliation, and economic exploitation through forced or underpaid labour.

Origin and Evolution

✤ Over time, the **"untouchables"** have been referred to by various names, many of which are derogatory.

✤ **Mahatma Gandhi introduced the term 'Harijan'** (children of God) in the 1930s to counteract the negative connotations of these caste names.

✤ However, the term **'Dalit,' meaning 'downtrodden,'** has become more prevalent and accepted. It signifies an oppressed community, aligning with **Dr. Ambedkar's** philosophy of empowerment.

✤ The term gained momentum during the 1970s, particularly with the rise of the **Dalit Panthers**, who used it to assert their identity and rights.

The Other Backward Classes (OBCs)

✤ These groups, which the **Constitution identifies as socially and educationally backward classes,** encompass a broad and diverse spectrum of castes that are neither part of the high-status 'forward' castes nor the Dalits.

✤ **The Other Backward Classes (OBCs)** in India, while not subjected to the extreme discrimination as faced by the Dalits, have historically been positioned lower in the caste hierarchy, often facing social disadvantages.

✤ The OBC category includes members from various religions and is more heterogeneous than the Dalits or Adivasis.

> **Commission related to OBC**
>
> ➢ **The First Backward Classes Commission, chaired by Kaka Kalelkar,** was established after India's independence and presented its findings in 1953. However, due to the prevailing political climate, its recommendations were not immediately acted upon. The southern states, with a rich history of backward caste movements, were pioneers in addressing OBC issues.
>
> ➢ The issue gained national prominence with the appointment of the **Second Backward Classes. Commission, led by B.P. Mandal, in the late 1970s.** The recommendations of the Mandal Commission, which were submitted in the 1980s, were implemented in 1990, sparking national debates and political movements.

✤ Since the 1990s, political movements and assertions by both OBCs and Dalits have been prominent in northern India. The OBCs, constituting **approximately 41%** of the nation's population, have started translating their significant numbers into political clout.

✤ The category of OBCs includes both the upper OBCs, who are dominant in many rural regions and the lower OBCs, who often share socio-economic challenges similar to the Dalits.

✤ Despite the dominance of upper OBCs in rural areas, urban OBCs face severe disadvantages, aligning more with the conditions of Scheduled Castes and Tribes than the upper castes.

Adivasi

✤ The term "**Adivasi**," meaning "**original inhabitants**", emerged in the 1930s and signifies political consciousness and the demand for rights.

✤ Like the Scheduled Castes, the **Scheduled Tribes** are social groups recognised by the Indian Constitution as specially marked by poverty, powerlessness, and social stigma.

✤ The **jana or tribes,** were believed to be **'people of the forest'** whose distinctive habitat in the hills and forest areas shaped their economic, social and political attributes.

Cause of Transformation from Tribe to Caste

❖ Despite their close ties with nature, their interactions with Hindu society have blurred the lines between **'tribe' and 'caste'.**

❖ Migration patterns have further muddled the distinction between caste and tribe.

Kalinganagar Tragedy

In 2006, the Kalinganagar region in Orissa witnessed a tragic incident where twelve peaceful Adivasis were killed by police during a protest against the takeover of their lands by a steel company.

This event epitomizes a larger issue in India where economic development ambitions clash with environmental and indigenous rights. Despite the region's abundant mineral wealth, the native Adivasis continue to live in poverty, as post-1990 economic policies have led to intensified land acquisition, often leaving locals displaced with inadequate compensation.

The Kalinganagar incident serves as a poignant symbol of the ongoing struggle faced by indigenous communities across India, as they contend with the relentless pursuit of development at the expense of their ancestral lands and livelihoods.

Challenges related to Tribals

❖ A significant challenge for Adivasis arose in the **late nineteenth century** when the colonial British government reserved vast forest areas for their use.

❖ This action deprived Adivasis of their **traditional rights** to the forest, leading to an impoverished existence where they were either forced to exploit the forests illegally or migrate for work.

❖ Post-1947 independence didn't alleviate their plight; in fact, the Indian government's focus on industrialization and resource extraction further marginalised them.

❖ Projects, such as the **Sardar Sarovar and Polavaram dam,** displaced countless Adivasis without adequate compensation or rehabilitation. Policies from the 1990s onward have amplified this issue, making land acquisition by corporations even easier.

❖ The shared Adivasi experience encompasses loss of forests, land alienation, and displacements in the name of 'development'.

❖ Despite these adversities, Adivasis have consistently resisted external intrusions and state policies.

❖ Their movements have achieved significant milestones, including the creation of separate states like **Jharkhand and Chattisgarh.**

❖ Unlike the Dalits, the contiguous settlement of Adivasis allowed them to demand their own distinct states.

Struggle for Women's Equality and Rights

❖ While physical differences between men and women are evident, scholars argue that gender inequalities are socially constructed rather than naturally determined.

❖ Also, evidence suggests that biological reasoning cannot justify the limited representation of women in powerful public roles or their unequal share in familial inheritance.

❖ For instance, **matrilineal societies like the Nairs of Kerala or the Khasis of Meghalaya** have functioned successfully, indicating that gender roles are not biologically preordained.

Social Reform Movements Related to Women

❖ Social reform movements are the movements which advocated the issue of women-related challenges such as Sati child marriages etc.

❖ The question of women's rights surfaced in 19th-century India, often driven by the emerging Western-educated Indian middle class, which was influenced by both Western democratic ideals and India's own traditions.

❖ Raja Ram Mohan Roy campaigned against practises like "sati", while others like Ranade advocated for widow remarriage.

❖ Jotiba Phule targeted both caste and gender discrimination. Similarly, Sir Syed Ahmed Khan pushed for women's education within Muslim communities.

❖ Two significant feminist works from the late 19th and early 20th centuries include "Stree Purush Tulana" by Tarabai Shinde and "Sultana's Dream" by Begum Rokeya Sakhawat Hossain. While Shinde protested against the double standards of a male-dominated society, Hossain's work envisaged a world with reversed gender roles.

❖ By the early 20th century, women's organisations emerged, and women actively participated in the national movement.

❖ **In 1931, the Karachi Session of the Indian National Congress** issued a declaration on the Fundamental Rights of Citizenship in India, in which it committed itself to women's equality. The declaration reads as follows:

◈ **All citizens are equal** before the law, irrespective of religion, caste, creed, or sex.

◈ No disability attaches to any citizen by reason of his or her religion, caste, creed or sex in regard to public employment, office of power or honour, and

◈ The franchise shall be on the basis of universal adult suffrage.

◈ **Women shall have the right to vote,** to represent, and to hold public offices. (Report of the Sub-Committee, 'Woman's Role in Planned Economy', 1947: 37-38).

POINTS TO PONDER
Women constitute half of our society, yet they have endured historical inequalities. We have learned about the fight for women's liberation through the contributions of figures like Rajarammohan Roy and Ishwarchandra Vidyasagar, primarily in the social sphere. Can you explore the measures implemented after independence to promote women's equality in the political and economic arenas?

❖ As the 21st century unfolds, new challenges, such as the declining child-sex ratio, highlight the persistent gender biases in society.

❖ In conclusion, the fight for gender equality is an ongoing journey in India, necessitating a continuous effort to defend existing rights and address emerging issues.

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 does not cater to their needs. (Refer to Figure 5.1)

❖ In contrast to the struggles over Dalit, Adivasi, or women's rights, the rights of the disabled have been recognised only very recently.

❖ It's significantly influenced by societal structures that often fail to address the needs of the differently-abled.

❖ Despite the existence of differently-abled individuals throughout history, their rights and challenges have only been acknowledged recently.

❖ Drawing a parallel with **Ralph Ellison's novel "The Invisible Man",** which critiques racial discrimination, the differently-abled often feel invisible in society.

❖ They are perceived based on the following misconceptions:

◈ Disability is purely a biological condition.

◈ Any challenge they face stems from their impairment.

◈ They are always victims, needing help.

◈ Their self-worth is linked to their disability.

✤ In the Indian context, terms like **'disability', 'handicap', and 'crippled'** are often used interchangeably and can be derogatory.

✤ Cultural beliefs associate physical imperfections with abnormality or punishments from past **deeds (karma).** Such attitudes, rooted in cultural and mythological depictions, further marginalise the disabled.

✤ However, modern advocacy emphasises that people are 'disabled' more by societal constructs than by their physical conditions.

✤ Issues like inaccessible buildings exemplify how society's design can be disabling. Moreover, there's a notable link between disability and poverty, with the former often exacerbating the latter. Disabled individuals, predominantly in economically challenged regions, bear additional burdens, facing isolation and increased financial strain.

Figure 5.1: Disability

✤ Efforts to challenge these misconceptions have been spearheaded by the differently-abled community themselves, pushing governments and societies to recognize and address their unique challenges.

✤ In recent times, there has been a growing awareness about redefining **'disability'**, but the education system still largely segregates disabled students, highlighting the persistent need for more inclusive reforms.

Approach Adopted for the disabled in Census 2011

➢ Information on disability was collected during the Population Enumeration phase of Census 2011 through 'Household Schedule':

➢ Questions on disability were asked about all persons in the household.

➢ Enumerators were instructed to contact the disabled person in the households, besides the respondent, to collect information.

➢ All types of household, i.e., 'National', 'Institutional' and 'Household', were covered.

➢ Questions and instructions on disability were finalised after field trial of selected questions, including disability in selected area; extensive deliberations was held with civil society organisations and nodal ministry; pre-test of all census questions covering rural/urban sample in all States was conducted.

➢ Aspects considered in finalising questions: simple nomenclature of the types/ categories of disability for easy comprehension by both enumerator and respondent, relevance of data for the planners and policy-makers, feasibility of canvassing the question to cover all types of disabilities as listed in the Persons with Disabilities Act, 1995, and the National Trust Act, 1999.

➢ A filter question to ascertain disability status was included.

➢ Attempt was made to collect information on eight types of disabilities as against five in Census 2001.

➢ The placement of the question on disability in the census Schedule was changed and the question was brought forward.

➢ Special efforts were made to improve the coverage, which included extensive training to the enumerators and publicity measures.

Efforts to Combat Caste and Tribal Discrimination

✤ The Indian government has been implementing special programmes for Scheduled Tribes and Scheduled Castes since pre-independence.

✤ The British Indian government formulated the original **'Schedules' in 1935,** listing the tribes and castes needing special attention due to historical discrimination.

❖ Post-Independence, these policies were expanded upon, notably extending special programmes to the **Other Backward Classes (OBCs) in the early 1990s.**

❖ A significant state initiative against caste discrimination is **'reservations'.** This policy reserves specific seats in public spheres like state assemblies, government jobs, and educational institutions for the **Scheduled Castes, Tribes, and OBCs.**

❖ The reservation proportion aligns with their population percentage, though the calculation differs for OBCs. Additionally, various laws have been enacted to **prohibit and punish** caste discrimination.

❖ These laws range from the **Caste Disabilities Removal Act of 1850 to the Constitution Amendment (Ninety-Third Amendment) Act of 2005.** Notably, the Constitution of India abolished untouchability and introduced reservation provisions.

❖ Despite these legal measures, caste-based discrimination and atrocities persist, indicating that laws alone cannot eradicate deep-rooted societal prejudices.

❖ However, Dalits have not remained passive victims. Historically and currently, they have actively participated in political, cultural, and agitation movements.

❖ Leaders like **Jyotiba Phule, Iyothee Thass, Periyar, and Ambedkar** paved the way for modern political entities like the **Bahujan Samaj Party and the Dalit Sangharsh Samiti.**

❖ Furthermore, Dalits have significantly contributed to Indian literature, reflecting their experiences and aspirations.

Conclusion

Societal structures are inherently interlinked with stratification, influencing the social dynamics of cooperation, competition, and conflict. Despite their distinct natures, these processes often intertwine, sometimes subtly. The concept of forced cooperation exemplifies these concealed intersections, underscoring the need to delve deeper into understanding these intricate relationships for holistic societal change.

Glossary:

➢ **Altruism:** The principle of acting to benefit others without any selfishness or self-interest.

➢ **Alienation:** Marx used the term to refer to the loss of control on the part of workers over the nature of the labour task and over the products of their labour.

➢ **Anomie:** For Durkheim, a social condition where the norms guiding conduct break down, leaving individuals without social restraint or guidance. A situation of normlessness.

➢ **Capitalism:** An economic system in which the means of production are privately owned and organised to accumulate profits within a market framework, in which labour is provided by waged workers.

➢ **Division of Labour:** The specialisation of work tasks, by means of which different occupations are combined within a production system.

➢ **Dominant ideology:** Shared ideas or beliefs which serve to justify the interests of dominant groups. Such ideologies are found in all societies in which they are systematic and engrained inequalities between groups. The concept of ideology connects closely with that of power since ideological systems serve to legitimise the differential power which groups hold.

➢ **Individualism:** Doctrines or ways of thinking that focus on the autonomous individual, rather than on the group.

➢ **Laissez-faire Liberalism:** A political and economic approach based on the general principle of non-interference in the economy by government and freedom for markets and property owners.

➢ **Modernity:** A term designed to encapsulate the distinctiveness, complexity and dynamism of social processes unleashed during the 18th and 19th centuries which mark a distinct break from traditional ways of living.

❑❑❑

Cultural Diversity

Bibliography: This chapter encompasses the summary of Chapter 4 of class XI NCERT (Introducing Sociology) and Chapter 6 of class XII NCERT (Indian Society).

Introduction

Culture is the shared understanding that develops through **social interactions**, setting one group apart from another and shaping its identity. Importantly, cultures are not static; they evolve with elements being added, removed, and rearranged. This dynamism makes cultures **dynamic** and **functional**. This cultural diversity leads to the development of community identities and the further evolution of the nation-states at a larger scale. In this chapter, we will analyze the significance of culture, the ethos of cultural diversity and other related aspects.

Diverse Settings, Different Cultures

❖ Humans inhabit diverse natural settings, such as mountains, plains, forests, deserts, and islands, and reside in various social setups like villages, towns, and cities. These diverse environments **necessitate different coping strategies**, giving rise to a rich set of cultures.

❖ The **contrasting responses to the 2004 tsunami** in India vividly illustrate this diversity. While mainland and island populations, accustomed to modern living, were unprepared and suffered significant devastation, **"primitive"** tribal communities on the islands, including the **Onges, Jarawas**, **Great Andamanese**, and **Shompens**, who lacked access to modern technology, relied on their experiential knowledge to foresee the disaster and moved to higher ground, saving themselves.

❖ This underscores that access to modern science and technology doesn't inherently determine the superiority of a culture. Instead, cultures should be evaluated based on their ability to effectively cope with the challenges posed by nature.

Defining Culture

❖ The term **'culture'** has historically been associated with acquiring refined tastes in classical music, dance, or art, differentiating individuals from the **'uncultured'** masses, even concerning something we would today see as individual, like the preference for coffee over tea.

❖ However, **sociologists** and **anthropologists** study culture as a broader concept, not limited to individual preferences but as a way of life shared by all members of society.

❖ For instance, **Edward Tylor** defined culture as a **"complex whole"** that includes knowledge, belief, art, morals, law, custom, and other capabilities and habits acquired by humans as members of society.

❖ **Bronislaw Malinowski**, described culture as comprising inherited artefacts, goods, technical processes, ideas, habits, and values.

❖ **Clifford Geertz**, influenced by these ideas, suggested looking at human actions as conveying messages within webs of significance that individuals create. **Leslie White** also emphasized culture's role in adding meaning to objective reality.

❖ **Alfred Kroeber and Clyde Kluckhohn's**, comprehensive survey on culture highlighted the diverse definitions of culture, emphasizing common elements like **'way,' 'learn,'** and **'behavior.'**

❖ These definitions stress **culture's role in guiding behavior** and its significance as a **shared knowledge system** passed down through generations.

❖ Concisely, culture is not merely about individual preferences but **represents a collective way of life encompassing knowledge, beliefs, practices, and values** that shape human behavior and meaning in society. These ideas have evolved over time and have been refined by various sociologists and anthropologists.

Culture and Identity

❖ Identities are not innate but rather **constructed through individual and group interactions with others**. An individual's identity is shaped by the various **social roles** they assume.

❖ In modern society, **individuals often take on multiple roles**, each with its own set of responsibilities and powers. However, simply performing these roles is not enough; they must also be **acknowledged and recognized by others**.

❖ **Language** plays a crucial role in this recognition process. Different social groups often **develop their own language and code**, creating a unique world of meanings and significance.

❖ **For example**, students in schools may have their own way of referring to teachers, classmates, and class performances, reinforcing their shared identity.

❖ Similarly, women may create their own language and private spaces, especially when congregating in rural areas to bathe or in urban areas around washing lines on rooftops.

❖ Within a culture, there can exist **numerous subcultures,** such as elite and working-class youth groups. These subcultures are **defined by their distinct styles, tastes, and associations,** often reflected in speech, clothing, music preferences, and social interactions.

❖ Subcultural groups act as **cohesive units,** providing a **sense of identity to their members.** While these groups may have leaders and followers, they are united by a shared purpose and collaborate to achieve their goals.

❖ **For example,** young residents of a neighborhood may form a club to engage in sports and other constructive activities. These activities not only enhance the group's image within the community but also boost members' **self-esteem and motivation** to excel in their endeavors.

❖ Through acceptance and recognition within their community, these groups differentiate themselves from others and **establish their unique identities.**

The Importance of Community Identity

❖ Our **sense of identity** is crucial for navigating the world, and it's shaped through **socialization within our immediate families and communities.** This process involves ongoing dialogue, negotiation, and sometimes even struggle with significant individuals like our parents, family, kin, and community.

❖ The community provides us with our **mother tongue, cultural values, and self-identity.** Community identity is **ascriptive**, determined by birth and belonging, rather than **earned qualifications or accomplishments**.

❖ People often feel a deep sense of security and satisfaction in belonging to communities to which they were born, even though this belonging is entirely accidental.

❖ **Ascriptive identities**, such as family, religious, regional, or ethnic affiliations, are challenging to shed, and others may continue to identify us by these markers.

❖ This unconditional and almost inescapable belonging to communities can lead to **strong emotional attachments and reactions** when there's a perceived threat to these identities.

❖ Additionally, **these identities are universal**; everyone has some form of them, and people are equally committed and loyal to their respective identities.

❖ This **universality and commitment** make conflicts involving these identities difficult to resolve, as each side tends to view the other as an enemy, often exaggerating their virtues and the vices of the other side.

❖ This tendency can make it challenging for people on either side of a conflict to see that they are constructing mirror images of each other in the heat of the moment.

Dimensions of Culture

Culture encompasses three key dimensions:

❖ **Cognitive Dimension:** This dimension involves how individuals process information to give it meaning. It includes recognizing familiar sounds or **interpreting symbols** like political cartoons.

❖ **Normative Dimension:** Culture also involves rules and norms that govern behavior, such as **customs** and **traditions**. For example, not opening others' letters or performing specific rituals during funerals.

❖ **Material Dimension:** This dimension encompasses tangible aspects enabled by materials, tools, and machines. Activities like creating art or using technology, such as internet chatting, fall under this category.

❖ Analyzing these dimensions separately provides valuable insights into . All the three dimensions are interconnected which contributes to a holistic understanding of a society's way of life.

Cognitive Aspects of Culture

❖ Recognizing the cognitive aspects of one's own culture can be more challenging compared to its **tangible** (material) and **explicit** (normative) aspects.

❖ Cognitive elements involve how we process information from our environment which may be different in different societies.

❖ In literate societies, **ideas are documented**, but in non-literate societies, **oral traditions** and **memory** are key.

❖ The impact of writing on culture is profound. **Walter Ong,** in his **Orality and Literacy,** suggests that material which is not written down has specific characteristics like repetition of words which makes it easier to remember. On the other hand, texts become more elaborate when they are in written form.

❖ Literacy historically favored privileged individuals, and efforts have aimed to make it relevant to the less educated.

❖ In today's world, electronic media, multiple channels, and instant access have changed how we access information. However, some traditions, like memorizing Indian classical music, persist. The effects of modern technology on culture and memory are still being explored.

Normative Aspects of Culture

❖ The normative dimension of culture encompasses **folkways**, morals, customs, conventions, and laws, which are guiding principles for social behavior. Social norms are typically followed due to socialization and are reinforced by sanctions that promote conformity.

✤ **Norms** are implicit rules, whereas **laws** are explicit rules.

✤ **Pierre Bourdieu** emphasizes that understanding another culture's norms requires recognizing implicit nuances. For instance, a person should not offer to return a gift too quickly for something which has been given to him earlier, otherwise, it may look like an attempt to get rid of a debt.

✤ In contrast, laws are **formal sanctions** established by the government, applicable to the entire society, and backed by penalties and punishments. Violating laws, such as stealing, leads to legal consequences.

✤ Laws are formal and represent the **State's authority over acceptable behavior**.

✤ Norms, unlike laws, can vary based on social status, and dominant groups may impose discriminatory norms. Examples include norms that prohibited Dalits from sharing water sources or women from freely navigating public spaces.

Material Aspects of Culture

Culture encompasses two primary dimensions: **material and non-material.**

> **Hinglish**
> Hinglish, a mix of Hindi and English, is gaining global popularity. It includes words like "airdash" (for air travel), "chaddis" (for underpants), and 'chai (for Indian tea). some words are from the British colonial era, while others are newly created. India's success in business has even led to the term 'Bangalored" for outsourced jobs. This blend of languages is becoming more widespread worldwide.

✤ The **material dimension** includes tools, technologies, machines, buildings, transportation methods, and production and communication instruments etc. which are **crucial for enhancing quality of life.**

✤ For instance, everyday life heavily relies on technology in urban areas, such as mobile phones, cars, refrigerators, and computers. Even in **rural settings,** technology like transistor radios and electric pumps for irrigation are used.

✤ The **non-material dimension** consists of cognitive and normative aspects, which are intangible elements like knowledge, beliefs, values, and social rules.

✤ Both these material and non-material aspects are **essential for the proper functioning of a culture.**

✤ However, when technological advancements progress rapidly, the non-material dimensions, including values and norms, may struggle to keep pace. This can result in a phenomenon known as "**cultural lag**," where the non-material aspects cannot fully adapt to the changes brought about by technology.

Socialization

Process of Socialisation

✤ Socialization is the **transformative process** through which a helpless infant gradually evolves into a self-aware, knowledgeable individual, skilled in the ways of the culture into which they are born.

✤ It encompasses the **development of a child's understanding of what is considered appropriate behaviour within their society**, distinguishing between right and wrong, and grasping the behaviors that receive approval or disapproval.

> **Learning by Imitation**
> Imitative learning occurs when an individual acquires a novel action as a result of watching another individual produce it i.e. Children taking a toy phone out of a purse and say hello as a parent does.

✤ Without socialization, an **individual would not behave like a human being**. For instance, the story of **'Wolf-children of Midnapore**', mentioned 2 girls, who walked and howled like wolves and lacked any form of speech.

❖ Hence, socialization **shapes an individual's ability** to function as a human being within their culture.

Continuity of Socialization

❖ It's essential to recognize that **socialization is a lifelong process**, with **primary socialization** occurring in the early years and **secondary socialization** extending throughout one's life.

❖ This process isn't a passive absorption of cultural influences but rather an **active engagement** where individuals assert their will and express their needs.

❖ From the moment of birth, a child becomes a member of a family, but they are also **part of larger kin groups** (biradari, khandaan, clan), which can be **nuclear or extended families**.

❖ Beyond the family, individuals are members of **broader social units like tribes, subcastes, and religious and linguistic groups,** which each come with their own behavioral norms and values.

❖ These **memberships entail various roles**, such as son, daughter, grandchild, or student, often performed simultaneously. The process of learning these norms, values, and behavioral patterns begins early in life and continues as one matures.

Cultural Assimilation Through Socialization

❖ While socialization has an important impact on individuals, it is not a kind of **'cultural programming'**, in which the child absorbs passively the influences with which he or she comes into contact.

❖ Norms and values may vary within a society based on factors like caste, region, social class, or religious affiliation, as well as the distinction between urban and rural environments.

❖ Along with these, **language** is another key element, influenced by one's background, with dialects and standard forms reflecting familial, socioeconomic, and cultural factors.

❖ Socialization encompasses all these aspects, playing a **fundamental role in shaping an individual's identity** and behavior within their society.

Agencies of Socialisation

The child is socialized by several agencies and institutions in which she participates, viz. family, school, peer group, neighbourhood, occupational group and by social class/caste, region, and religion.

Family

❖ **Family systems vary across cultures**, impacting infants' socialization experiences. Some grow up in **nuclear families**, while others live in **extended families** where different relatives play significant roles in their upbringing.

❖ In **traditional societies**, the family you're born into often determines your lifelong social position. Even today, factors like **region and social class influence socialization.**

❖ Children typically absorb behaviors and values from their parents and community, but they don't blindly adopt their parents' outlook, especially in our rapidly changing world.

❖ Various **socializing agents and societal changes** contribute to differences in generational perspectives and behaviors.

Peer Groups

❖ Peer groups, **composed of children of similar ages**, play a crucial role in socialization. In some cultures, these groups are formalized as age-grades, while in others, children naturally form friendships with peers of the same age.

❖ "Peer" implies **equality**, and peer relationships tend to be more egalitarian compared to family dynamics, although stronger children may exert some dominance.

❖ Parents can enforce codes of conduct on their children due to their authority, but peer groups offer a different interaction experience where **behavioral rules can be tested and explored**.

❖ Peer relationships often remain significant throughout a person's life, influencing **attitudes and behaviours in various contexts**, including the workplace.

Schools

❖ Schools not only provide **formal education** but also contribute to **socialization through a hidden curriculum**.

❖ This hidden curriculum can include **gender-specific expectations**, such as girls being assigned cleaning tasks. Some schools actively work to challenge these gender norms by assigning tasks regardless of gender.

Mass Media

❖ Mass media, including television and print, plays a significant role in modern society. It can **democratize access to information** and **reach even remote areas**. Research on media's influence on people, especially children, is ongoing, and the impact of on-screen violence remains a debated topic.

❖ However, the media's reach is undeniable, **exposing individuals to diverse experiences and information.**

❖ Indian television and films have garnered audiences worldwide, even among those who don't speak the language. For example the case of Mahabharat shown to British children who only spoke English.

❖ In recent times, digital media via the Internet is gaining prominence. For instance, many villages, which are devoid of proper roads and literacy centres, are connected through digital platforms.

Other Socialising Agencies

❖ Besides these, there are other groups, or **social contexts**, in which individuals spend large parts of their lives.

❖ **Work** is a significant social context for socialization in all cultures, but in industrial societies, it's common for people to work in separate locations from their homes.

❖ **Traditional communities** often involved working close to home, whether in agriculture or home-based workshops.

Socialization and Individual Freedom

❖ From the above discussion, it may appear that socialization eliminates individuality or free will by forcing individuals to conform to social norms and values.

❖ However, this is not true because, like our cultural surroundings, which influence our behaviour and values, socialization also plays a crucial role in shaping our individuality and capacity for independent thought and action.

> **How Gendered is Socialisation?**
> Boys often use the streets for various activities like playing and testing their bikes. However, girls' experiences are different. They typically view the street as a route to get home from school and usually travel in groups due to fears of potential assault (Kumar 1986). This shows how socialization can be gendered, shaping distinct behaviours and perceptions for boys and girls.

❖ Further, though **socialization helps maintain cultural stability**, it can never completely reduce people to conformity, as conflicts can arise between different socializing agents, such as schools, homes, and peer groups.

Cultural Change

❖ Cultural change is the process through which societies alter their **cultural patterns.** This change can be instigated by **internal or external factors.**

❖ For instance, **internal causes** like innovations in farming techniques can lead to increased agricultural production, transforming food consumption and the quality of life within agrarian communities.

❖ On the other hand, **external events** such as conquests or colonization can impose profound changes in the cultural practices and behaviours of a society.

❖ Cultural change can **manifest through various mechanisms**, including shifts in the natural environment, interactions with other cultures, and processes of adaptation.

❖ Changes in the natural environment, such as alterations in ecology, have the potential to significantly impact the way of life of a community.

❖ For instance, when forest-dwelling communities in Northeast and Middle India lose access to forests and their resources due to legal restrictions or deforestation, it can have devastating consequences on their livelihoods and cultural practices.

❖ Cultural change can also take on an **evolutionary or revolutionary nature**. Evolutionary change occurs gradually over time, while revolutionary change involves rapid and radical transformations in culture.

❖ Specifically, revolutionary change can be instigated by **political interventions, technological innovations, or ecological transformations**.

❖ For example, the **French Revolution in 1789** brought about revolutionary change by dismantling the estate system, abolishing the monarchy, and promoting values like liberty, equality, and fraternity.

❖ In recent years, the **media**, both **electronic and print**, has played a significant role in shaping cultural change. However, whether this change is evolutionary or revolutionary is a matter of debate.

Challenges of Cultural Diversity

❖ **Cultural diversity** refers to the presence of various social groups and communities within a nation, characterized by differences in language, religion, sect, race, or caste.

❖ While diversity highlights these differences, it doesn't necessarily address the **issue of inequalities**.

❖ Cultural diversity can pose challenges because when diverse communities coexist within a larger entity like a nation, competition and conflict can arise among them.

❖ **Cultural identities** are powerful and can evoke strong emotions, often mobilizing large groups of people. Sometimes, cultural differences are accompanied by **economic and social inequalities**, which further complicate the situation.

❖ Efforts to address these inequalities or injustices faced by one community can lead to opposition from others, especially when there's a need to share limited resources like river waters, job opportunities, or government funds.

Ethnocentrism

❖ Cultures come into contact with each other, and this leads to the issue of **ethnocentrism**, where **one evaluates other cultures using their own cultural values as a standard**. This often implies considering **one's own cultural values as superior**, which can be seen in colonial contexts.

✤ **For instance**, in **Thomas Babbington Macaulay's** famous **Minute on Education (1835)** to the East India Company, he advocated for the creation of a class of individuals who would serve as intermediaries between the British rulers and the Indian population. He envisioned these individuals as being "Indian in blood and colour but English in tastes, in opinions, morals, and intellect."

✤ Ethnocentrism stands in contrast to **cosmopolitanism**, which **appreciates and values other cultures for their differences without trying to impose one's own standards.** A cosmopolitan perspective encourages **cultural exchange** and the enrichment of one's own culture through interactions with others.

✤ Modern societies often embrace **cultural differences** and **incorporate foreign influences** in a distinctive manner, which enriches their identity. **For example**, the English language has absorbed foreign words, and Hindi film music has incorporated elements from Western pop music and various traditions like bhangra and ghazal while maintaining its distinct character.

✤ In today's globalized world, a **cosmopolitan outlook** allows diverse cultural influences to **enhance one's own culture**.

Policies of Assimilation and Integration

✤ States have tried to establish and **enhance their political legitimacy** through nation-building strategies by seeking to secure the loyalty and obedience of their citizens through policies of **assimilation or integration**.

✤ **Policies of assimilation** often involving outright suppression of the identities of ethnic, religious or linguistic groups –try to erode the cultural differences between groups.

✤ **Policies of integration** seek to assert a single national identity by attempting to eliminate ethnonational and cultural differences from the public and political arena while allowing them in the private domain.

✤ Both sets of policies assume a **singular national identity**.

*Assimilationist and integrationist strategies try to establish singular national identities through **various interventions** like:*

✤ **Centralizing all power** to forums where the dominant group constitutes a majority, and eliminating the autonomy of local or minority groups;

✤ **Imposing a unified legal and judicial system** based on the dominant group's traditions and abolishing alternative systems used by other groups;

✤ Adopting the **dominant group's language** as the only official 'national' language and making its use mandatory in all public institutions;

✤ **Promotion of the dominant group's language and culture** through national institutions including state-controlled media and educational institutions;

✤ Adoption of **state symbols celebrating the dominant group's history**, heroes and culture, reflected in such things as choice of national holidays or naming of streets etc.;

✤ **Seizure of lands, forests and fisheries from minority groups** and indigenous people and declaring them 'national resource'.

Suppressing cultural diversity can alienate minority or subordinated communities and intensify community identity, making diversity a valuable and principled policy choice.

Communities, Nations and Nation-States

Meaning of Nation

✤ A **nation** is a **complex community**, defined by shared cultural, historical, and political factors like language, religion, ethnicity, history, or regional culture. However, it's difficult to provide a single defining characteristic for nations because there are exceptions to every possible criterion.

❖ Nations do not necessarily share a single common language, religion, ethnicity, etc., and these characteristics can be shared across multiple nations.

Emergence of Nation-States

❖ The closest distinguishing factor for a nation is **having its own state**, forming the concept of a **nation-state**.

❖ In modern times, there's often a **one-to-one bond between nations and states**. However, this wasn't always the case, and it's possible for a nation to span multiple states or for individuals of a nation to be residents of different states.

❖ **Dual citizenship** laws even allow individuals to be citizens of multiple states simultaneously.

❖ The **relationship between nations and states is fluid**, and states often claim to represent a nation.

> **POINTS TO PONDER**
> A nation is characterized by a sense of belonging and unity stemming from a shared history and culture, while a state is a tangible entity comprising government and institutional structures. Do you believe it is possible for a nation to exist without a corresponding state, or for a state to exist without embodying the characteristics of a nation? Can you provide examples of such scenarios, if they exist?

Strong Framework for Nation and Nation-States

❖ **Democracy** and **nationalism** are **dominant sources of political legitimacy** in the modern era, and states often require the backing of a nation for legitimacy.

❖ Consequently, there's no predetermined answer to how states should treat the various community identities that make up a nation.

Some states have been suspicious of cultural diversity, attempting to homogenize communities, while others, like India, have successfully accommodated diverse identities within a strong nation-state.

National unity with cultural diversity – Building a democratic "state-nation"

➢ The concept of a **"state-nation"** offers an intriguing alternative to the traditional nation-state. Here, diverse groups, spanning ethnic, religious, linguistic, or indigenous identities, coexist within a single state, fostering unity in diversity through responsive policies.

➢ Citizens find common ground where they identify with both their country and cultural affiliations, nurturing trust in institutions and promoting democratic participation.

➢ The Indian constitution reflects this concept and showcases cohesion amid immense cultural diversity.

➢ However, the rise of groups imposing a singular Hindu identity poses challenges, threatening social harmony and minority rights. India's history of accommodating diverse identities within its constitution has contributed to its democratic strength.

➢ Reinvigorating India's commitment to pluralism and conflict resolution is essential. A multicultural democracy can thrive by recognizing the value of multiple identities, fostering loyalty through trust, and embracing responsive policies that accommodate diversity. This approach ensures political stability and social harmony in the long run.

Source: Adapted from UNDP Human Development Report 2004, Ch.3, Feature 3.1

Cultural Diversity and India as a Nation-state

❖ **India**, with over 1.21 billion people, is one of the most **culturally diverse** nations globally, speaking over 1,632 languages.

❖ Religiously, it is predominantly Hindu (around 80%), but within this majority, there's diversity in beliefs, practices, castes, and languages.

❖ India is also home to about 14.2% Muslims, making it the world's **second-largest Muslim country**. Other significant religious communities include Christians (2.3%), Sikhs (1.7%), Buddhists (0.7%), and Jains (0.4%).

✤ Despite these demographic differences, **India doesn't align with either assimilationist or integrationist models** in dealing with community identities.

✤ While it's a secular state, religion, language, and other cultural factors aren't excluded from the public sphere and are explicitly recognized.

✤ India offers strong constitutional protection to minority religions, but challenges mostly lie in implementation rather than laws or principles.

✤ Despite these complexities, India can be seen as a successful example of a 'state-nation,' though it isn't without common issues faced by nation-states.

Regionalism in the Indian Context

✤ **Regionalism** in India is **deeply rooted** in its **linguistic, cultural, tribal, and religious diversity**.

✤ This regional sentiment is often fueled by the concentration of these identity markers in specific geographical regions and is exacerbated by **a sense of regional deprivation**.

✤ To address these sentiments and accommodate regional diversity, Indian federalism has played a crucial role.

✤ India underwent a significant reorganization of its states shortly after adopting its Constitution. This reorganization aimed to create **ethno-linguistic states** within the Indian Union.

> **POINTS TO PONDER**
> Regionalism is the expression of a common sense of identity and purpose by people within a specific geographical region, united by its unique languagé, culture etc. In the Indian context, this expression is amplified due to the country's extensive diversity. Chauvinistic regionalism entails prioritizing one's. regional interests over others. In this regard, what is your opinion on the concept of regional reservations in private sector employment, and what do you perceive as its advantages and disadvantages?

✤ Language, coupled with regional and tribal identity rather than religion, emerged as the most influential factor in shaping ethno-national identity in India.

✤ In some cases, factors such as **ethnicity based on tribal identity**, **language**, **regional deprivation**, and **ecological concerns** have played significant roles in fostering regionalism and leading to the creation of new states.

Linguistic States Helped Strengthen Indian Unity

➢ The **States Reorganisation Commission** (SRC), implemented in 1956, played a pivotal role in shaping India's political landscape.

➢ **Potti Sriramulu'**s fast unto death in 1953 led to violent protests and the creation of Andhra Pradesh, culminating in the formation of the SRC in 1956, which officially endorsed linguistic states.

➢ Initially, there were fears that linguistic states might fragment India further. However, in practice, these states have reinforced Indian unity. Indians proudly identify themselves as both Kannadiga and Indian, Bengali and Indian, Tamil and Indian, and Gujarati and Indian.

➢ While linguistic states do sometimes dispute with one another, these conflicts have not threatened India's unity to a significant extent. In contrast, neighbouring countries like Sri Lanka and Pakistan faced severe challenges due to language-based conflicts.

➢ If the aspirations of the Indian language communities had been ignored, what we might have had here was – "**One language, fourteen or fifteen nations.**" **Linguistic States Helped Strengthen Indian Unity**

Source: from an article by **Ramachandra Guha** in the Times of India, 1 November 2006.

✤ For instance, the formation of Chhattisgarh, Uttarakhand (formerly Uttaranchal), and Jharkhand in 2000 was influenced by a combination of these factors.

❖ **Respecting regional sentiments** goes beyond the mere creation of states; it involves establishing an institutional framework that ensures the viability and autonomy of these states within the larger federal structure.

❖ This framework is defined by Constitutional provisions that specify the powers of both the States and the Centre. For instance, the division of powers, representation of states in Rajya Sabha etc.

❖ Further, bodies like the **Finance Commission**, GST Council etc. highlight the **collaborative nature of federal governance** in India.

Religion-related Issues and Identities

Contentious aspects of cultural diversity often revolve around religious communities and religion-based identities. These issues fall into two main categories:

❖ **Secularism-communalism dynamics** concern the state's interaction with religion and political entities that emphasize religion as a primary identity.

❖ **Minority-majority issues** address how the state should treat diverse communities that vary in size and influence, encompassing social, economic, and political dimensions.

Minority Rights and Nation-Building

❖ Scholars like **Zaidi** have emphasized the importance of recognizing and respecting India's diversity, encapsulated in the phrase "**unity in diversity**" to describe the pluralistic and multifaceted nature of Indian society.

❖ This **diversity was cherished by Dr. B.R. Ambedkar** and fellow constitutional fathers, who realized that a strong and united nation could only be forged when all segments of the population enjoyed the freedom to practice their religion and nurture their culture and language.

> ➢ Buddhist revivalist, jurist, scholar and political leader, and the chief architect of the Indian Constitution.
> ➢ Born in poor and 'so-called' untouchable community, he spent his life fighting against untouchability and the caste system.

Figure 6.1: Bhimrao Ramji Ambedkar

❖ In the last three decades, global events have demonstrated the severe consequences of neglecting the rights of different groups within a country.

❖ For instance, one of the pivotal issues leading to the **formation of Bangladesh** was the Pakistani state's failure to acknowledge the **cultural and linguistic rights** of the Bangladeshi people. Similarly, the imposition of Sinhalese as the national language played a significant role in the **ethnic conflict in Sri Lanka.**

❖ Any attempt to forcibly impose a language or religion on a particular group **undermines national unity,** which is fundamentally rooted in recognizing and respecting differences. Indian nationalism acknowledges this aspect, and the Indian Constitution reaffirms it.

Dr. Ambedkar an Protection of Minorities
To diehards who have developed a kind of fanaticism against minority protection I would like tó say two things. One is that minorities are an explosive force which, if it erupts, can blow up the whole fabric of the state. The history of Europe bears ample and appalling testimony to this fact. The other is that the minorities in India have agreed to place their existence in the hands of the majority. In the history of negotiations for preventing the partition of Ireland, Redmond said to Carson "Ask for any safeguard you like for the Protestant minority but let us have a United Ireland," Carson's reply was "Damn your safeguards, we don't want to be ruled by you." No minority in India has taken this stand.
[John Redmond, Catholic majority leader; Sir Edward Carson, Protestant minority leader]
(Source: Constituent Assembly Debates 1950: 310-311, cited in Narang 2002:63)

✤ It's worth noting that minorities exist not only in India but also in virtually every nation-state around the world.

✤ Even in countries that have been **historically homogenous**, such as Iceland, Sweden, or South Korea, modern capitalism, colonialism, and large-scale migration have introduced a **plurality of cultural, ethnic, and linguistic groups**. In fact, it is rare to find a nation-state consisting exclusively of a single homogeneous cultural group.

Communalism, Secularism and the Nation-state

Communalism

✤ **Communalism** refers to an aggressive form of **chauvinism rooted in religious identity**.

✤ Chauvinism denotes an attitude that views one's own religious or communal group as the sole legitimate and **superior group** while considering other groups as inferior, illegitimate, and opposed.

✤ In simple words, communalism represents a forceful political ideology closely tied to religion. This meaning differs significantly from the common English usage of **"communal,"** which simply denotes something related to a community or collective.

✤ Communalism carries **a strong and charged connotation**. This charge can be either positive, from the perspective of communalists, who support it, or negative, for those who oppose it.

Communal Connotations

✤ Importantly, communalism is **primarily about politics, not religion**. While communalists are deeply engaged with religious identity, there is no inherent link between personal faith and communalism.

✤ A person may or may not be devout, and devout believers may or may not subscribe to communalist ideologies.

✤ However, all communalists adhere to a political identity founded on religious lines.

✤ The defining characteristic of communalism lies in its **stance towards those who hold different forms of identity**, including those based on religion.

✤ Communalists foster an aggressive political identity and are willing to criticize or confront anyone who does not share their specific religious identity.

The Indian Constitution on Minorities and Cultural Diversity

Article 29:

(1) Any section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same.

(2) No citizen shall be denied admission into any educational institution maintained by the state or receive out-of-state funds on grounds only of religion, race, caste, language or any of them.

Article 30:

(1) All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.

(2) The State shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.

Result of Religious Supremacy

✤ One prominent feature of communalism is its assertion that **religious identity supersedes** all other aspects of individual identity.

❖ Regardless of one's economic status, occupation, caste, or political beliefs, communalists maintain that religion is the paramount **identity marker.**

❖ According to this perspective, all individuals within a particular religious group, such as Hindus, Muslims, Sikhs, etc., are considered uniform and indistinguishable. This tendency to homogenize diverse groups can be a **source of tension and conflict.**

India's experience with communalism

❖ Communalism has been a significant issue in India, marked by **recurrent tensions** and episodes of violence.

❖ India has a history of communal riots dating back to pre-independence times, often influenced by the colonial rulers' divide-and-rule policy.

❖ However, colonialism did not invent inter-community conflicts, as there is a long history of such conflicts in pre-colonial India. Moreover, post-independence riots and violence cannot be attributed to colonialism.

> **POINTS TO PONDER**
> India has witnessed numerous instances of communal tension, both prior to and after gaining independence. However, the primary source of a divided society can be traced back to the British colonial legacy. Can you think of various policies and decisions implemented by the British that exacerbated communal divisions?

❖ India's history is replete with instances of religious, cultural, regional, and **ethnic conflicts**, but it also boasts a long tradition of **religious pluralism**.

❖ For instance, pluralistic heritage is evident in the devotional songs and poetry of movements like **Bhakti and Sufi**. Poems of Bhakti saints like **Kabir**, synthesizing Hindu and Muslim devotion, are cherished symbols of pluralism.

Precisely, history offers both positive and negative examples of religious affiliations and conflicts, and what lessons are drawn from it depends on society's choices.

Secularism

❖ **Secularism** is a complex term with various meanings.

❖ For instance, western secularism primarily refers to the **separation of church and state**, the removal of religious authority from political matters or the progressive retreat of religion from public life.

❖ Secularism in India involves **equal respect for all religions** within the state, rather than strict separation. It doesn't necessarily imply hostility toward religion. For instance, the Indian state acknowledges and celebrates the festivals of all religions with public holidays.

❖ In spite of this, there's a **challenge in balancing secularism** with the protection of minority rights.

❖ Protecting minority rights often **requires special considerations** to overcome disadvantages they may face in a system dominated by the majority community.

❖ Critics argue that such protections can be seen as **favoritism**, while supporters believe they are essential to prevent the imposition of majority values on minorities.

State and Civil Society

Meaning of Civil Society

❖ Civil society is a broad arena which lies **beyond the private domain** of the family but **outside the domain of both state and market**.

✤ It is the **non-market part** of the public domain where people come together to work on common goals, like improving their communities or advocating for their rights.

✤ Civil society **includes all kinds of groups**, from political parties and trade unions to religious organizations and NGOs.

Role of Civil Society Institutions

✤ The role of government is important in ensuring cultural diversity, protecting civil liberties, upholding **constitutional ethos** and so on in a country. But sometimes, the state structure becomes insulated from the people leading to **authoritarianism.**

✤ Such an authoritarian state suppresses the voice of people and those in power are not accountable to anyone.

✤ That's where **civil society and non-state actors** come into play.

✤ They are not controlled by the government, and they're not just trying to make money. They help keep an eye on the government and speak out against injustices.

Significance in Democratic Setup

✤ Today, civil society groups tackle a **wide range of issues**, from land rights for tribal communities to campaigns against violence against women. The media also plays a big role, especially with the rise of TV and the internet.

✤ One great example of civil society in action is the **Right to Information campaign**. It started in a small village in Rajasthan, where people demanded to know how the government was spending their money. This idea caught on, and it became a national movement. Even though the government didn't like it at first, they had to pass a new law giving citizens the right to information.

✤ These examples show just how important civil society is in **making sure the government does its job** and listens to the people.

Conclusion

Culture is an **integral aspect** of human life, shaping individuals and societies in profound ways. It is a **dynamic and evolving entity** that adapts to changing environments and circumstances. **Cultural diversity** is a significant aspect of human existence, with various natural settings, social structures, and environments giving rise to diverse ways of life and cultures. This diversity strengthens the nation and nation-states facilitating the integrated development of society.

Glossary:

➢ **Cultural Evolutionism:** It is a theory of culture, which argues that just like natural species, culture also evolves through variation and natural selection.

➢ **Estates System:** This was a system in feudal Europe of ranking according to occupation. The three estates were the nobility, clergy and the 'third estate'. The last were chiefly professional and middle-class people. Each estate elected its own representatives. Peasants and labourers did not have the vote.

➢ **Great Tradition:** It comprises the cultural traits or traditions which are written and widely accepted by the elites of a society who are educated and learned.

➢ **Little Tradition:** It comprises the cultural traits or traditions which are oral and operate at the village level.

➢ **Self-Image:** An image of a person as reflected in the eyes of others.

➢ **Social Roles:** These are rights and responsibilities associated with a person's social position or status.

➢ **Socialization:** This is the process by which we learn to become members of society.

➢ **Subculture:** It marks a group of people within a larger culture who borrow from and often distort, exaggerate or invert the symbols, values and beliefs of the larger culture to distinguish themselves.

❑ ❑ ❑

Social Change and Development in India

7

Introduction

This chapter studies various facets of social change in Indian society, commencing with an exploration of labour dynamics in Assam's tea industry, followed by discussions on abolitionist initiatives against societal malpractices. It focuses on the broad interpretation of fundamental rights, illustrating the emergence of decentralised governance through Panchayati Raj and Van Panchayats. The narrative examines the link between agrarian structures and agricultural productivity, shedding light on demographic impacts on labour and cultivation. It then pivots to the telecommunication surge in the late 90s, elucidating the bridging of communication divides through technology. Subsequently, the chapter explores the technological transition in newspaper production, encapsulating the digital transformation in news gathering and dissemination. Through a synthesis of historical and modern analysis, this chapter underscores the intertwining of societal norms, political frameworks, and technological advancements, rendering a succinct overview of India's multi-faceted evolution.

Social Change

Social change has been defined as a significant alteration in structure over time in behaviour patterns and culture, including norms and values. It entails extensive and intensive changes, impacting a large sector of society significantly.

Pace of Change: Evolutionary vs. Revolutionary

❖ **Evolutionary change:** It, inspired by **Darwin's theory**, reflects slow adaptations over long periods. For example, Feudal society to capitalist society.

❖ **Revolutionary change:** It refers to change that occurs rapidly, often transforming power structures or technology sectors. For Example, the **French and Russian revolutions**.

Social Change Sources

❖ Social change is driven by various sources. Some five major sources are environmental, technological, economic, political, and cultural.

Environmental Source

❖ Traditionally, nature and ecology significantly shaped societies, dictating lifestyle, social interactions, and livelihood based on geographical and climatic conditions.

❖ For instance, desert inhabitants could not pursue settled agriculture like those in fertile plains could, demonstrating a direct impact of the environment on societal structures.

❖ **Natural disasters** often permanently alter societal structures such as demographic composition. For example, the **2004 tsunami** affected regions like Indonesia, Sri Lanka, and parts of Tamil Nadu which led to the death of thousands of people.

❖ Environmentally-driven changes can also be constructive, as seen with **resource discoveries**. **For example**, The discovery of **oil in West Asia and gold in 19th-century California** led to profound societal transformations in those regions.

Technological Source

❖ Technology, coupled with economic changes, has significantly contributed to modern social transformations.

❖ Through resisting or adapting to nature, technology often changes the societal dynamics; its synergy with market forces can create impacts comparable to major natural events like tsunamis or resource discoveries.

❖ Sometimes, the social impact of technological advancements becomes apparent only in hindsight, with certain inventions lying dormant until catalysed by economic shifts. For example, the discovery of **gunpowder and writing paper in China**, their significant impact was realised only upon integration into modernising Western Europe.

❖ Technological innovations, influenced by market forces and imperial power, can have profound impacts on existing industries.

❖ Specifically, **new spinning and weaving machines in Britain**, coupled with market and imperial influences, decimated the Indian subcontinent's previously dominant handloom industry.

> **Industrial Revolution: A Tech-Economy Milestone**
> ➢ A paramount example of social change driven by technological evolution is the **Industrial Revolution**.
> ➢ **Steam power's** discovery was a cornerstone, enabling large-scale industry was a relentless energy source far surpassing human or animal power.
> ➢ Steam power, when applied to transport like steamships and railways, revolutionised the global economy and social geography.
> ➢ Railways facilitated the **westward expansion of industry and trade in America and Asia**; in India, post-1853, they played a critical role in molding the economy.
> ➢ Steamships enhanced the reliability and speed of ocean voyages, altering international trade and migration dynamics.

Economic Source

❖ Plantation agriculture, with its focus on large-scale cultivation of cash crops such as sugarcane, tea, or cotton, spurred a high demand for labour, which in turn entrenched the institution of slavery and fueled the slave trade between Africa, Europe, and the Americas during the 17th and 19th centuries.

❖ The case of India reflects a similar narrative where the tea plantations in Assam drove the forced migration of labour from Eastern India, particularly from Adivasi areas of Jharkhand and Chhattisgarh.

❖ Contemporary alterations in customs duties or tariffs, often steered by international agreements and institutions like the **World Trade Organisation**, have the capacity to obliterate entire industries and occupations or, albeit less frequently, usher in sudden booms or prosperity phases for other sectors.

Political Source

❖ **Historical Unfolding of Political Dynamics:** Historically, the actions of **leaders in government** were seen as pivotal forces of social change, although they were representations of broader political, social, and economic trends.

❖ Warfare, conquest, and subsequent societal transformations serve as clear examples of political forces instigating social change.

> **US-Japan: Post-War Industrial Evolution**
> ➢ **Post-World War II**, the US's occupation led to substantial reforms in Japan, initially igniting a quest in Japanese industries to emulate American counterparts.
> ➢ By the **1970s-1990s**, Japan's industrial methods, notably in car manufacturing, surpassed those of the US, compelling substantial organisational adjustments in **US and European** industries in response to Japanese technological and management advancements.

Political Changes

Internal Political Shifts and Their Social Ripple Effects

✤ Indian independence marked not only political but profound **social transitions**; similarly, Nepal's rejection of monarchy in 2006 reflects the intertwined nature of political and social change.

✤ Redistribution of power among social groups and classes typically accompanies political transitions, underpinning societal change.

✤ **Universal Adult Franchise:** The advent of the universal adult franchise drastically reshaped societal structures, challenging monarchies and eventually expanding voting rights beyond elite and privileged groups.

✤ Although **inequalities** persist and democratic principles may be undermined or manipulated, the norm of universal adult franchise has introduced a fundamental expectation for governments to seek public approval, instigating massive societal shifts in its wake.

Cultural Source

✤ Culture encompasses the vast landscape of ideas, values, and beliefs shaping human existence. Religion, a vital socio-cultural institution, has greatly influenced society through its evolving beliefs and norms.

Role of Religion

✤ Civilizations are sometimes identified via religious affiliations, with history depicted as interplays between religions. Such as **Max Weber's** study illustrated that Protestant sects influenced the rise of capitalism.

✤ Indian examples include **Buddhism's effect on ancient India's socio-political** milieu and the Bhakti Movement's impact on the mediaeval caste structure.

Women's Evolutionary Role in Modern Societal Dynamics

✤ Women's struggle for equality has reshaped societal perceptions and structures.

✤ World War II saw women in the West taking traditionally male-dominated roles, accelerating their claim to equality.

✤ Women's economic significance, primarily as decision-makers in purchasing, has led advertisers to cater extensively to female perspectives.

Sports

✤ Sports, like cricket, have transitioned from aristocratic pastimes to powerful nationalistic symbols.

✤ **Historical cricket rivalries**, such as England vs. Australia, manifest underlying socio-political sentiments.

✤ Cricket's immense popularity in the Indian sub-continent shifted the game's commercial focus towards South Asian, especially Indian, audiences.

Classification of Social Change

✤ **Structural Changes:** It refers to changes within the structural part of society, such as caste structure, village structure etc.

✤ **Ideological or Cultural Changes:** These refer to shifts in values and belief systems, shaping societal norms and practices over time. For example, the evolution of the perception of childhood led to laws against child labour and enforced compulsory education, marking significant social change.

We will discuss these two types in detail in this chapter in the later part.

Structural Social Change

Structural changes brought changes in the structural part of society, caused by multiple factors which are explained below.

Colonialism

✤ It is characterised by the establishment of rule by one country over another, with Western colonialism having had a significant impact historically.

✤ In India, the colonial era, notably under British rule, brought about profound and far-reaching changes compared to prior rulers, who mainly exacted tribute without meddling with the existing economic systems.

> **Indentured Labor Migration to Mauritius (1834-1920)**
>
> **Regular Shipments:** Between 1834 and 1920, ships departed regularly from Indian ports carrying individuals of diverse religions, genders, classes, and castes to work on plantations in Mauritius for a minimum tenure of five years.
>
> **Recruitment Epicenter in Bihar:** The principal recruitment region for several decades was Bihar, specifically districts like Patna, Gaya, Arrah, Saran, Tirhoot, Champaran, Munger (Monghyr), Bhagalpur, and Purnea.

Economic Transformation under British Rule

✤ British colonialism, driven by **capitalist objectives**, directly interfered with India's economic systems to maximise its benefits for Britain.

✤ This involved alterations in land ownership laws, crop cultivation, and manufacturing, significantly differing from the practices of pre-capitalist conquerors.

Societal Changes and Movement of People

✤ Colonial rule induced significant societal shifts, including substantial movement of people both within India and to other colonised regions for labour.

✤ Moreover, **legal, cultural, and architectural changes** were introduced to facilitate British governance, with notable laws like the Forest Acts affecting pastoralists adversely.

> **Impact on Village Industries (Census of India Report, 1911)**
>
> **Introduction of European Goods and Western Factories:**
> ➢ The inflow of cheap European piece goods and utensils alongside the establishment of Western-style factories in India significantly affected village industries.
>
> **Shift to Agriculture due to High Produce Prices:**
> ➢ Rising prices of agricultural produce enticed many village artisans to switch from their ancestral crafts to agriculture.
>
> **Disintegration of Traditional Village Organization:**
> ➢ The traditional village organization has seen a degree of disintegration, varying across different regions.
> ➢ This change is prominently observed in the more advanced provinces, indicating a shift in occupational preferences and industrial dynamics.

Nationalist Awakening Due to Colonialism

✤ Western education, introduced to create a managerial class for colonial rule, unexpectedly spurred nationalist and anti-colonial consciousness among Indians.

✤ This illustrates how certain changes under colonialism had unintended repercussions.

The Interlink between Colonialism, Capitalism, and Nation-states

✤ The structural changes triggered by colonialism were reflective of capitalism's dynamics and its global nature.

✤ As capitalism emerged as a dominant economic system, the modern concept of nation-states also rose as a dominant political form.

✤ The contradiction between colonial practices and the ideals of nationalism highlighted the struggle for sovereignty among colonised societies like India.

Industrialisation

✤ Industrialisation signifies the shift from manual to machine production using inanimate Power resources like steam or electricity.

✤ This transformation freed a significant population from agricultural chores, facilitating their migration to urban areas for jobs in factories, offices, or shops, a pattern observed notably in the West.

Impacts of Industrialization

1. On Urban Centers

✤ While traditional urban centers like Surat and Masulipatnam declined, new colonial cities like Bombay and Madras emerged, linking the economic core in Britain with the colonised periphery of India.

> **Bombay** became the primary port for raw cotton exports, while **Calcutta and Madras** became notable for exporting jute and other commodities like coffee, sugar, indigo dyes, and cotton, respectively.

✤ These cities became pivotal for the export of primary commodities and import of manufactured goods, epitomising global capitalism's concrete expression in colonial India.

✤ Industrialisation led to the Dual Role of Cities such as economic hubs and colonial Outposts as cities like Bombay, Calcutta, and Madras played a dual role as economic hubs and colonial outposts.

2. On Indian society

✤ The industrialization process in colonial India, unlike the West, had a mixed impact on social structure and urbanisation.

✤ It fostered new social groups and relationships, symbolising a broader socio-political transformation.

✤ In India, British industrialization led to deindustrialization in certain sectors, declining traditional exports like cotton and silk due to competition from Manchester, and consequential growth in agriculture rather than urbanisation.

✤ The Indian experience reflects the **contradictory and unintended** consequences of colonial policies on the nation's industrial and urban landscape.

3. Liberalisation: A detailed exploration of the evolution of industrialisation from the early years of independence leading to liberalisation post-1990 portrays the transition of industrial strategies aligned with changing economic landscapes.

Industrialization in Independent India

Nationalist Vision of Industrialisation

✤ Colonial rule propelled Indian nationalists to envision industrialisation as a catalyst for growth and social equity.

✤ The vivid contrast between pre-colonial affluence and British-era poverty fueled this vision.

✤ The Swadeshi movement further instilled a sense of national economic allegiance, aligning with modern ideologies that identified poverty as avoidable.

Strategic Industrial Expansion

✤ Rapid industrialisation, particularly focusing on heavy and machine-making industries, was seen as **pivotal**.

✤ The Indian state emphasised enlarging the public sector and fostering a substantial cooperative sector, underscoring the critical role of industrialisation in not only economic growth but also in ensuring social equity post-independence.

The Tea Plantations

Tea Industry as a Colonial Enterprise:

➢ The tea industry in India serves as a representation of colonial influence on local industries.

➢ Official documents disclose the colonial government's unscrupulous practices to recruit and retain labour forcefully, explicitly favouring British planters at the expense of local labourers.

Colonial Administrators' Stance

➢ The colonial administrators were cognizant of their harsh tactics against labourers to benefit the British planters.

➢ They were distinctly aware that the governing laws in colonised India did not need to adhere to the **democratic norms** practiced in Britain, revealing a stark contrast in treatment based on colonial objectives.

Life Dichotomy Between Planters and Labourers

➢ The dichotomy displays a glaring disparity between the living conditions of British planters and Indian labourers, showcasing the deep-rooted colonial bias.

➢ While the labourers endured harsh conditions, the planters enjoyed comparatively privileged lifestyle, manifesting the colonial hierarchy within the industry.

Urbanisation

Urbanisation is the process of people moving from rural areas to urban areas, such as towns and cities.

Post-Independence Urbanisation Trends

✤ Sociologist **M.S.A. Rao**, analysing the urbanisation types in India post-independence, notes a growing urban influence on many villages.

✤ The extent of this influence depends on the village's relationship with nearby urban centers, manifesting in three different impact situations as outlined.

Urban Population Growth

✤ The period between **1951 and 2011 saw a steady increase** in urban populations from 2,843 towns to 7,935 towns.

✤ Although there was a slight decrease in urban population growth rates from 1981 to 2001, 2011 witnessed a marginal growth rate increase to 31.80% from the 1951 rate of 41.42%. (Refer to Figure 7.1.)

Urban Expansion and Globalisation

✤ Recent era of globalisation has significantly spurred **urbanisation** in India, with cities undergoing massive expansion and transformation. The 21st century marks a rapid urbanisation pace.

Urbanisation Overtaking Rural Growth

POPULATION OF SELECTED METROPOLITAN CITIES (URBAN AGGLOMERATIONS)
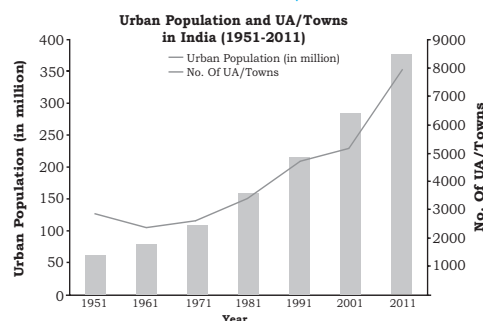
DECADAL GROWTH RATE POPULATION OF SELECTED METROPOLITAN CITIES IN PERCENTAGE

Figure 7.1

✤ A significant milestone post-independence is the urban population's absolute increase surpassing that of rural areas for the first time, owing to a **sharp rural growth rate decline** while urban areas maintained their growth rate.

✤ This reflects a significant shift in population dynamics, emphasising the urbanisation wave's momentum in modern India.
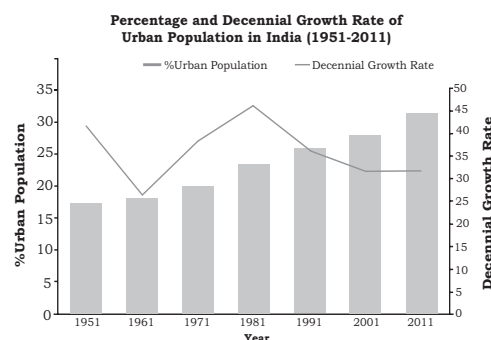
Cultural Social Change

It occurs when shifts in values and beliefs shape societal norms and practices over time.

Social reform movements

✤ Influenced by colonialism, social reform movements sprang up in the 19th century to address so-called social evils like sati, child marriage, caste discrimination, and the prohibition of widow remarriage.

✤ While there were efforts to fight discrimination in pre-colonial India through Buddhism, Bhakti, and Sufi movements, the 19th-century reform marked a distinct blend of Western liberalism with a fresh perspective on traditional literature.

✤ **Sociologist Satish Saberwal** elaborates upon the modern context by sketching three aspects of the modern framework of change in colonial India. It includes **modes of communication, forms of organisation, and the nature of ideas.**

Modes of communication

✤ New technologies such as the printing press, telegraph, and steamship facilitated quicker communication and exchange of reformist ideas across regions.

✤ Notable reformists like Keshav Chandra Sen and Pandita Ramabai traversed different parts of India, and some even ventured abroad, enriching the discourse around social reforms.

Emergence of Modern Social Organisations

✤ Organisations like the **Brahmo Samaj, Arya Samaj, and the All-India Muslim Ladies Conference (Anjuman-E-Khawatn-E-Islam, founded in 1914)** emerged as platforms for public debate on social issues, both in public meetings and through newspapers and journals.

Nature of Ideas

✤ **Reformist literature** was translated across Indian languages, broadening the scope and reach of reform ideas.

✤ For instance, a Marathi translation of Vidyasagar's book was published by Vishnu Shastri in 1868.

✤ New ideologies concerning homemaking, marriage, and education emerged, with education, especially female education, seen as crucial for societal progression.

Raja Ram Mohan Roy   *Pandita Ramabai*   *Sir Syed Ahmed Khan*

✤ Jotiba Phule's pioneering effort in opening the first school for women in Pune highlighted this shift.

✤ **Diverse Perspectives and Intra-Community Debates**
   ✧ While common themes pervaded, the reform movements bore diverse concerns.
   ✧ Some focused on **upper-caste middle-class** issues, others on caste-based oppression.
   ✧ Debates within communities were common, like the discussions around polygamy among Muslim reformers and the opposition to sati among members of the Brahmo Samaj contrasting with the Dharma Sabha's resistance to reformist interpretations of sacred texts.

✤ **Reinterpretation and Intellectual Growth**
   ✧ The period was marked by intense questioning and reinterpretation, fostering both intellectual and social growth.
   ✧ Disparate narratives like Jotiba Phule's recall of the pre-Aryan age's glory and Bal Gangadhar Tilak's emphasis on the Aryan period's magnificence represented the era's intellectual dynamism.

✧ This period of social reform, driven by a blend of modern and traditional ideas, underpinned by technological advancements, and characterized by fervent debates, laid substantial groundwork for the evolving social fabric of India.

Reformers' Interpretation and Critique of Traditional Practices:
➢ **Raja Ram Mohan Roy** criticized the **practice of sati**, leveraging both humanitarian and natural rights doctrines along with Hindu shastras.
➢ **M.G. Ranade**, through his writings like **'The Texts of the Hindu Law on the Lawfulness of the Remarriage of Widows' and 'Vedic Authorities for Widow Marriage'**, advocated for the remarriage of widows based on shastric sanctions.

Modernization and Liberalization in Education:
➢ The new educational content was designed to be modern and liberal, with the literary syllabus in humanities and social sciences inspired by the **European Renaissance, Reformation, and Enlightenment**, fostering humanistic, secular, and liberal themes.

Incorporating Modern Insights into Religious Interpretations:
➢ **Sir Syed Ahmed Khan** urged for free **enquiry (Ijtihad)** within Islam and drew parallels between Koranic revelations and modern scientific laws of nature.
➢ **Kandukiri Viresalingam** showcased his grasp of **navyanyaya logic in 'The Sources of Knowledge'**, while also translating works of biologist **Julius Huxley**, indicating a blend of traditional and modern intellectual realms.

Now let's discuss in detail different types of cultural social change.

Types of Cultural Social Change

India's diverse cultural and structural panorama significantly impacts the assimilation and manifestation of **Modernisation, Westernisation, Sanskritisation, or Secularisation** across different groups. This diversity, influenced by region, class, caste, and gender, dictates the distinct experiences of modernisation within the country. The text invites readers to delve deeper into the multifaceted ways modernisation interplays with various societal segments across regions, emphasising the space constraint in detailing out all the variations.

1. **Sanskritisation**
✦ **Sanskritization,** according to M.N. Srinivas, is a socio-cultural process where a 'low' caste, tribe, or group adopts the customs, rituals, and lifestyle of a higher caste, specifically a 'twice-born' caste.
✦ Its impact permeates language, literature, ideology, music, and other cultural facets within the Hindu domain, albeit visible in other religious sectors too.

Individual Narratives
✦ **Kumud Pawade's** autobiography illustrates this through her journey as a Dalit woman, breaking gender and caste barriers by studying Sanskrit amidst varying degrees of acceptance and rejection.
✦ Her story reflects the pervasive caste identity that individuals couldn't shed.

Regional Variation in Sanskritisation
✦ The process manifests differently across regions. In areas dominated by a highly Sanskritised caste, Sanskritisation was more pervasive, while regions led by non-Sanskritic castes saw less influence or even **'de-Sanskritisation'**.
✦ For instance, Punjab had minimal Sanskritic influence but a prominent Persian impact until the late 19th century.

Implications for Social Hierarchy

✤ Srinivas posited that Sanskritisation potentially elevates a group's local caste standing, often following an economic, political, or self-consciousness upliftment from exposure to **Hinduism's 'Great Tradition'**.

However, the hierarchical nature of Indian society creates barriers for lower castes attempting to emulate higher caste customs.

Critiques of Sanskritisation

✤ It exaggerates **social mobility** without altering structural inequalities,

✤ It perpetuates upper caste superiority and lower caste inferiority ideologies,

✤ It enforces a model of social exclusion based on purity and pollution beliefs,

✤ It leads to erasure or devaluation of Dalit culture, including practices and identities tied to work, crafts, and traditional knowledge.

Shifts Towards Regionalism and Dalit Identity

✤ The 20th century saw **anti-Brahminical movements** and regional self-consciousness, leading to decreased Sanskrit influence and a shift towards valuing secular factors for social mobility.

✤ Dominant castes and Dalits started embracing their unique identities, moving away from the aspiration to assimilate into higher caste customs, marking a departure from the ethos of Sanskritisation.

2. Westernisation

✤ **M.N. Srinivas** delineates Westernisation as the societal and cultural shifts in India spurred by over 150 years of British colonisation, encompassing transformations in technology, institutions, ideology, and values.

✤ Initially, Westernisation materialised through a sub-culture amongst a minority of Indians, including early 19th-century reformers and intellectuals who embraced and propagated Western cognitive patterns and lifestyles. *Westernisation happened in three ways.*

◆ **Primary Westernisation:** At the primary level, a minority of people who first came into contact with Western culture, and were its first beneficiaries.

◆ **Secondary Westernisation:** At the secondary level, those sections of Indian society who came into direct contact with the primary beneficiaries.

◆ **Tertiary Westernisation:** At the tertiary level are those who came to know indirectly about the devices introduced by the British.

Impact of Westernisation

✤ **Dissemination and Adoption of Western Traits:** Besides the intellectual circles, a broader swath of the population began assimilating Western cultural traits, illustrated by the adoption of modern amenities like television sets and fridges, as well as changes in dress, food, and lifestyle habits. However, this adoption did not necessarily translate to the embracement of modern values like democracy and equality.

✤ **Influence on Art and Literature:** The colonial encounter significantly impacted **Indian art and literature**, with artists like **Ravi Varma and, Abanindranath Tagore**, among others, blending Western and indigenous traditions. For instance, Ravi Varma's portrayal of a **matrilineal family** resembling a typical patrilineal nuclear family from the West highlights thematic and stylistic cross-cultural influences.

✤ **Generational Conflicts and Cultural Evolution:** Present-day generational conflicts are often seen through the lens of Westernisation, although it may not be the sole trigger. Despite the conflicting views, such clashes may not inherently be detrimental.

The intersection of Sanskritization and Westernisation

✤ Srinivas posited a dichotomy where **'lower castes' aimed for Sanskritisation while 'upper castes' leaned towards Westernisation**.

✤ However, this generalisation falters given the diverse social fabric of India.

✤ For instance, the Westernisation attempts by the **Thiyyas of Kerala** and the opening up of new opportunities through Western education in the North-East, showcase a nuanced narrative of cultural assimilation beyond caste hierarchies.

3. Modernisation

According to Yogendra Singh, modernization is a form of cultural response, involving attributes which are basically universalistic and evolutionary. They are pan-humanistic, trans-ethnic and non-ideological.

Feature of Modernisation

✤ Local ties and parochial perspectives give way to universal commitments and cosmopolitan attitudes.

✤ The truths of utility, calculation, and science take precedence over those of the emotions, the sacred, and the non-rational.

✤ The individual rather than the group is the primary unit of society and politics.

✤ The associations in which men live and work be based on choice not birth.

✤ That mastery rather than fatalism orientated their attitude toward the material and human environment.

✤ Identity be chosen and achieved, not ascribed and affirmed;

✤ The work is separated from family.

Emergence and Evolution of Modernisation

✤ The term modernisation, associated with positive progress, broadened from technological and production enhancements to encompass a development pathway emblematic of West Europe or North America since the 19th and 20th centuries.

✤ India's encounter with capitalism and modernisation, unlike the West, is distinctly woven into its colonial history.

Impact of modernisation

✤ With the advent of progress and the influences of modernisation, attitudes have changed to religion and to the celebration of the many festivals.

✤ Rituals, procedures of ceremonies, taboos associated with these ceremonies, the value and amount of sacrifices to be made, are now all subjects of constant change, especially in the mushrooming urban areas.

✤ These new pressures on the concept of tribal identity have meant that traditional practices and their preservation have become almost a necessary expression of being tribal.

✤ Festivals have emerged as an emphatic projection of that sense of a unified tribe identity.

✤ Traditionally, seasonal cycles determined the days of the celebration; now dates for the celebration have been formalised with each marked on the official government calendar.

✤ At these festival celebrations, flags of no definite design, chief guests and speeches, and Miss Festival contests have become the new necessities.

✤ With rational concepts and worldviews infiltrating the minds of the tribal people, the practice and performance of the old faith is under due and undue scrutiny.

4. **Secularisation**

❖ According to Bryan Wilson, secularisation refers to the decline in organised religious participation indicates a way in which the churches are losing the direct influence over the ideas and activities of man.

❖ Contrary to the Western notion of secularisation implying a decline in religious influence, India showcases a complex interplay.

❖ Secular dimensions to traditional rituals, often displaying social status and political affiliations.

The secularisation of Caste

❖ Modern-day India observes a transformation of **caste dynamics** from religious tenets of purity and pollution to political pressure groups, signifying a secularisation of caste.

❖ This change underlines the emergence of caste-based associations and political entities advocating for their demands, marking a shift from religious to political arenas.

Interlinking between Modernisation and Secularisation

❖ The narrative of modernisation and secularisation in India reflects a move towards cosmopolitan attitudes, individual choice over ascribed roles, and a scientific, rational worldview over traditional, emotional, or religious perspectives, as posited by **Rudolph and Rudolph (1967)**.

❖ These processes underscore a broader shift from local to universal contexts influencing individual and collective choices.

Democracy and Social Change

Democracy is a government of the people, the people, and for the people. It bifurcates into two principal categories: Direct and representative democracy.

Direct Democracy

❖ Direct democracy is characterised by unmediated citizen involvement in public decision-making.

❖ It thrives in smaller societal setups such as community organisations, tribal councils, or local trade union units, where members can assemble, discuss issues, and reach decisions either through consensus or majority vote.

Representative Democracy

❖ Representative democracy involves citizens electing officials tasked with making political decisions, formulating laws, and administering public programs.

❖ This form of democracy, exemplified by our system, extends from local governance bodies like Panchayats and Municipal Boards to State Assemblies and the Parliament, underscoring a tiered representation structure.

❖ A quintessential right under this framework is the citizen's right to elect their representatives, signifying a periodic engagement, typically every five years, in the governance process.

Social Change through Democratic Structures

❖ **Engagement in Governance:** Democracy empowers citizens to participate in governance, fostering a sense of responsibility and engagement that can lead to social change.

❖ **Electoral Rights:** The right to vote and elect representatives at various levels, from Panchayats to Parliament, grants citizens a stake in the political process, thereby facilitating social change through electoral mechanisms.

❖ **Regular Public Involvement:** The rising inclination towards more regular public involvement, beyond mere electoral participation, nudges governance to be more reflective of collective aspirations, thereby fostering social change.

❖ **Participatory Democracy:** Participatory democracy, where community members collectively engage in decision-making, promotes a more decentralised and grassroots approach to governance, enabling localised social change.

❖ **Panchayati Raj System:** As an example of decentralised governance, the Panchayati Raj system brings governance closer to the people, facilitating more localised and relevant social change.

❖ **Development through Anti-colonial Struggles:** The values and procedures of Indian democracy have roots in the long anti-colonial struggle, reflecting a history of social change that continues to inform democratic practice.

❖ **Reflection of Diverse Interests:** Democracy in India accommodates a multitude of interests represented by different groups and political parties. This pluralistic aspect of democracy fosters an environment where social change is negotiated and enacted.

❖ **Interest Groups and Political Parties:** The presence of various interest groups and political parties in a democratic system symbolises the confluence of competing interests. Their interactions, negotiations, and compromises are pivotal in driving social change in a democratic setup.

❖ **Constitutional Framework:** The Indian Constitution, as the bedrock of democracy, encapsulates key values and provides a framework within which social change can be pursued through democratic means.

❖ **Adaptation and Evolution:** The narrative of democracy in India, as discussed in the chapter, shows an evolving system adapting to the aspirations of its citizenry, showcasing a dynamic interplay between democratic governance and social change.

The Indian Constitution and Social Change

❖ Serving as India's basic norm, the Indian Constitution establishes the procedural blueprint for enacting and implementing laws.

❖ It also designates the authoritative bodies, including a hierarchy of courts, to oversee and resolve legal disputes.

Broad Interpretation of Article 21

➢ The terse phrasing of Article 21, recognizing the **right to life and liberty**, has been judicially interpreted to encompass aspects like livelihood, health, shelter, education, and dignity, which are deemed essential for a quality life.

➢ Through various judgments, the term 'life' has been elucidated to: Represent more than mere animal existence, extending relief to:
  ● Prisoners facing torture and deprivation,
  ● The release and rehabilitation of bonded laborers,
  ● Cases against environmentally degrading activities,
  ● Provision of primary healthcare and education.

➢ **Incorporation of Right to Information:** In 1993, the Supreme Court declared that the Right to Information is intrinsic to and incidental to the **Right to Freedom of Speech and Expression as per Article 19(1)(a)**.

➢ **Embedding Equal Pay Principle:** The Supreme Court integrated the Directive Principle of Equal Pay for Equal Work into the Fundamental Rights to Equality under **Article 14**, providing relief to numerous plantation, agricultural laborers, and others.

Historical Evolution of Constitution

Genesis in Colonial Period

❖ The inception of modern Indian democracy traces back to the colonial era when the British introduced Western education to aid their rule.

❖ However, the educated Indians utilised Western liberal ideas of democracy, social justice, and nationalism to challenge colonial rule, paving the path for a democratic India.

The Blend of Western and Indian Ideals

❖ The democratic values embedded in the Indian Constitution are not purely Western but a fusion of Indian and Western ideals.

❖ The reinterpretation of these ideals shaped the democratic foundation, drawing from both modern ideas of equality and traditional ideas of justice.

Early Vision of Indian Constitution

❖ Even before independence, Indian leaders envisioned a democratic framework for the country.

❖ Notable instances include the draft constitution by **Motilal Nehru** in 1928 and the **Karachi Resolution in 1931**, which laid down an early vision of what Indian democracy should entail.

Karachi Resolution

❖ The Karachi Resolution elucidated a vision of democracy beyond merely holding elections, highlighting the need for a substantive reworking of the Indian social structure to achieve a genuine democratic society.

Feature of Indian Constitution

❖ The Indian Constitution emerged as a comprehensive blueprint for social change. Its Preamble aims to ensure not just political justice but also social and economic justice.

❖ The emphasis on equality extends beyond political rights to equality of status and opportunity, thereby promoting social inclusivity and equity.

❖ **Values Embodied:** The values of democracy, social justice, and nationalism, which were initially harnessed to challenge colonial rule, found their full expression in the Indian Constitution, forming the cornerstone for social change.

Constitution and Impact on Social Structure

❖ The constitutional framework has played a pivotal role in reshaping the social structure of India. By ensuring political, social, and economic justice, the Constitution has propelled social change, addressing longstanding issues of poverty and social discrimination.

❖ **Substantive Democracy:** The Constitution's vision of substantive democracy extends beyond electoral politics to encompass a broader spectrum of social change, underscoring the necessity of reworking the societal structure to reflect democratic values.

❖ **Judicial Hierarchy and Constitutional Interpretation:** Within this legal framework, courts, formed as per constitutional mandates, play a critical role in interpreting laws and the Constitution itself, especially during disputes. The Supreme Court, standing at the pinnacle of this judicial structure, acts as the ultimate interpreter of the Constitution, significantly enhancing the substance of Fundamental Rights over time.

Local Government and Social Change

Ideals of Panchayati Raj

❖ The term Panchayati Raj, translating to **'Governance by five individuals'**, reflects the intent to foster vibrant democracy at the village or grassroots level.

❖ Despite the historical presence of grassroots democracy, participation has been limited due to societal inequalities based on gender, caste, class etc.

❖ Traditional caste panchayats have often represented dominant groups, with a tendency towards conservative views and undemocratic decisions.

> **Three-Tier Panchayati Raj System**
> **Structural Outline**
> ➢ Envisioned as a pyramid, the structure places the Gram Sabha at its base, encompassing all citizens in a village or grama, forming the foundational unit of democracy.
> ➢ The Gram Sabha, through electoral processes, constitutes the local government, assigning it specific responsibilities while facilitating an open forum for village-level dialogues and development activities. It's crucial for ensuring the participation of weaker sections in decision-making processes.
> **73rd Amendment Implications**
> ➢ Instituted a three-tier system of Panchayati Raj for states with populations exceeding twenty lakhs, mandating five-yearly elections for these local bodies.
> ➢ Established reservation of seats for Scheduled Castes, Scheduled Tribes, and a thirty-three percent reservation for women, promoting inclusivity.
> ➢ Formed the District Planning Committee for drafting and devising developmental plans for the entire district.

Constitutional Recognition Delay

✦ While drafting the Constitution, Panchayati Raj was initially omitted, leading to discontent among some members.

✦ **Dr Ambedkar**, citing his rural experience, argued that local self-government could perpetuate exploitation by entrenched local elites and upper castes.

✦ Conversely, Gandhiji cherished local government, envisioning self-sufficient villages managing their own affairs, embodying the gram-swarajya model.

Constitutional Recognition and Social Change

✦ The transformative moment arrived in **1992 with the 73rd Constitutional Amendment**, providing constitutional status to **Panchayati Raj Institutions (PRIs)**.

✦ This amendment mandated regular elections every five years for local self-government bodies in both rural and municipal areas, along with transferring control of local resources to these elected bodies.

Women's Empowerment and Reservation

✦ Notably, the 73rd and 74th amendments reserved one-third of total seats in all elected local offices for women, with 17% of these seats further reserved for women from scheduled castes and tribes.

✦ This significant step introduced around **800,000 women** into political processes during the **1993-94 elections**, empowering them with decision-making authority.

Powers and Responsibilities of Panchayats

✦ **Constitutional Mandate:** The Indian Constitution mandates panchayats to operate as self-governing institutions, urging state governments to rejuvenate local representative bodies.

✦ Panchayats are endowed with several **key responsibilities**, including drafting economic development plans and schemes, advancing social justice through various initiatives, exercising tax, duties, tolls, levying of fees, collection, and appropriation, aiding in the decentralisation of governmental functions, notably financial responsibilities, to local levels.

> **Nyaya Panchayats (Village Courts)**
> ➢ In certain states, Nyaya Panchayats have been established with the authority to adjudicate petty civil and criminal cases.
> ➢ Although they can impose fines, they lack the authority to award sentences.
> ➢ These village courts have shown effectiveness in resolving disputes and acting against dowry harassment and violence towards women.

- ❖ **Monitoring Government Schemes:** Various government programmes, such as the Integrated **Rural Development Programme (IRDP) and Integrated Child Development Scheme (ICDS)** are under the surveillance of panchayat members.

- ❖ **Financial Resources:** The primary income for panchayats stems from taxes on property, profession, animals, vehicles, land revenue cess, and rentals. Their financial resources are bolstered by grants channelled through the **Zilla Panchayat**. Transparency is ensured by the mandatory display of financial details outside Panchayat offices, ensuring grassroots-level **'right to information'** concerning fund allocations and utilisations.

- ❖ Panchayats oversee the maintenance of communal burial and burning grounds, birth and death statistics recording, establishment of child welfare and maternity centres, cattle pounds management, family planning promotion, and agricultural activities encouragement.

- ❖ They are also pivotal in infrastructural development like road constructions, public buildings, wells, tanks, schools, promotion of small cottage industries, and minor irrigation works management.

Panchayati Raj in Tribal Areas

Historical Grassroot Democracy

- ❖ Meghalaya's major ethnic tribal groups **Khasis, Jaintias, and Garos** have a centuries-old tradition of grassroots democratic institutions operating at village, clan, and state levels.

- ❖ For instance, the Khasis' traditional system features a clan council, **'Durbar Kur'**, helmed by the clan headman.

Van Panchayats: Women-led Forest Conservation in Uttarakhand

- ➢ **Contextual Background:** In Uttarakhand, the onus of most work falls on women as men are frequently enlisted in distant defense services. The primary reliance on firewood for cooking necessitates long treks by women to collect firewood and animal fodder, highlighting a persistent problem of deforestation in this mountainous region.

- ➢ **Formation and Activities of Van Panchayats:** To address deforestation and its challenges, women have established van-panchayats. Engaged in nurturing nurseries and tree saplings, aiming for reforestation on hill slopes. They also monitor nearby forests to deter illegal tree felling, actively contributing to local conservation efforts.

- ➢ **Historical Significance:** This region is notably recognized for the Chipko movement, where women embraced trees to deter loggers, showcasing a long-standing tradition of women-led environmental conservation.

Exclusion from the 73rd Amendment

- ❖ Despite such rich democratic traditions, a significant portion of tribal areas in Meghalaya remain outside the ambit of the 73rd Constitutional Amendment, possibly due to a reluctance to meddle with traditional tribal institutions.

Critique and Complexity

- ❖ **Sociologist Tiplut Nongbri** points out that tribal institutions may not inherently adhere to democratic principles.

- ❖ Despite an apparent egalitarian ethos, tribal societies do exhibit elements of stratification.

- ❖ Nongbri, commenting on the **Bhuria Committee Report**, appreciates the consideration for tribal institutions but notes a failure to address the nuanced situation.

- ❖ She highlights the growing intolerance towards women within tribal political institutions and the challenges of distinguishing traditional practices amidst social change.

Democratisation and Inequality

- ❖ The journey towards democratisation in a society entrenched in **caste, community, and gender-based inequality** is a challenging endeavour.

- ❖ The inherent unequal and undemocratic social fabric often results in the exclusion of certain groups from village communal activities.

✣ Often, the Gram Sabha's functioning is usurped by a narrow group of affluent landlords, predominantly from the upper castes or landed peasantry.

✣ They assume the decision-making roles concerning development projects and fund allocation, rendering the majority of villagers mere spectators to these actions.

Political Parties, Pressure and Interest Groups in Democratic Politics

Pressure Groups

✣ Pressure groups are organisations or people who promote their interests by putting pressure on or influencing the decisions of the government.

✣ **Formation and Role of Pressure Groups:** When certain groups feel unrepresented, they either form alternative parties or evolve into pressure groups that lobby with the government.

> Every year, in **February, the Finance Minister of the Government of India presents the Budget to the Parliament.** Prior to this, there are reports every day in the newspaper of the meetings that the various confederation of Indian industrialists, of trade unions, farmers, and more recently womens' groups had with the Ministry of Finance.

Interest Groups

✣ The interest groups are organisations or people who influence public policy of their concern.

✣ **Interest groups**, structured to pursue specific political interests mainly through lobbying legislative members, play a vital role in a democracy.

Political parties

✣ Political parties, defined as organisations aimed at securing legitimate control of government via electoral processes, are crucial in a democratic setup.

✣ **Political Parties and Social Change:** They represent varied group interests and are rooted in specific societal understandings, with the aim of executing particular programmes upon attaining governmental power and bringing social change.

✣ **Influence and Control Dynamics:** The influence of government varies among groups, with dominant social classes or groups possibly exerting more control. While some argue that the idea of pressure groups understates the power of dominant classes, it's acknowledged that social movements and pressure groups significantly contribute to the democratic process.

Agrarian Structure and Social Change

Land Distribution and Inequality

✣ Agricultural land, being the prime property in rural regions, is unequally distributed.

✣ The disparity in landholdings is stark, with some areas having up to **40 to 50 percent of families landless**, making them reliant on agricultural labour or other jobs for survival.

✣ This setup leads to a few wealthy families, while most hover around the poverty line.

✣ **Gender Disparity in Land Ownership:** Women often find themselves excluded from land ownership due to the patrilineal kinship system and inheritance modes prevalent, despite legal provisions for equal share of family property.

> **Correlation Between Agricultural Productivity and Agrarian Structure**
> **Irrigation and Agricultural Intensity:** Regions with assured irrigation, either through abundant rainfall or artificial irrigation systems (like the rice-growing areas in river deltas, exemplified by the Kaveri basin in Tamil Nadu), required more labor for intensive cultivation.
> **Development of Agrarian Structures:** In these high-productivity areas, highly unequal agrarian structures emerged, characterized by a significant portion of landless laborers. Often these laborers were 'bonded' workers predominantly from the lowest castes.

Land Accessibility and Social Change

❖ Access to land fundamentally shapes the rural class structure and agrarian society.

❖ Medium and large landowners generally have better incomes from cultivation, contrary to agricultural labourers, who face below-minimum wage payments and insecure, seasonal employment, often resulting in underemployment.

❖ **Tenancy Challenges:** Tenants who lease land from owners end up with lower incomes as they part with a significant portion of their crop income, ranging from 50 to 75 percent, as rent to landowners.

Caste-Class Complex

❖ The intertwining of caste and class in rural regions adds complexity to the agrarian structure.

❖ A dominant caste is a caste that has more people than other castes and also has a lot of economic and political power.

❖ Dominant castes, often the major landowning groups, wield significant economic and political power.

❖ Although higher castes are presumed to have more land and income, this is not a straightforward relationship, as demonstrated by Brahmins, who aren't major landowners in many regions.

❖ **Dominant Castes and Land Ownership:** Dominant landowning groups, like **Jats, Rajputs, Vokkaligas, Lingayats, Kammas, Reddis, and Jat Sikhs**, mostly from middle or high-ranked castes, essentially control the rural economy by owning the majority of land and resources and also establishing a reliant labour force from lower caste groups, including the Scheduled Castes/Tribes and Other Backward Classes, who historically were prohibited from land ownership.

❖ **Historical Labour Exploitation:** Practices like **'begar'** or free labour were common, with low caste groups providing labour to landowners, sometimes under **'hereditary'** labour relationships. Although legally abolished, such exploitative practices persist in several areas, reflecting the entrenched caste-class dynamics in the rural agrarian structure.

Land Reforms and Social Change

The Colonial Period

❖ Before colonial rule, dominant castes were mainly cultivators but not direct landowners.

❖ The ownership was concentrated with local kings or zamindars, who were usually of high castes like **Kshatriya**, and they had political sway in their regions.

❖ Peasants worked the lands and surrendered a significant part of the yield to these ruling groups.

❖ With the advent of British colonisation, the agrarian structure saw a marked change.

Zamindari System and Social Change

❖ In zamindari system, the zamindari of a particular area were treated as landowners and used to collect land revenue.

❖ The British empowered the **zamindars** further by granting them property rights and ruling through them in many areas.

❖ They imposed hefty land revenue on agriculture, leading to zamindars extracting maximum produce or money from cultivators.

❖ This zamindari system under British rule resulted in agricultural stagnation or decline due to oppressive landowner practices, frequent famines, wars, and mass flight of peasants from the lands.

Ryotwari System

❖ In the Ryotwari System the peasants were considered as landowners and tax was collected directly from them.

❖ Unlike the zamindari system, some regions under direct British control adopted the ryotwari system, where the actual cultivators, or often landlords, were **taxed directly by the colonial government instead of through zamindars**.

❖ This system lessened the tax burden and incentivized cultivators to invest in agriculture, making these areas comparatively more productive and prosperous.

Legacy of Modern-day Agrarian Structure

❖ The historical backdrop of land revenue administration in colonial India significantly influences the current agrarian structure.

❖ The shifts from pre-colonial to colonial and post-independence periods have evolved the structure, with roots tracing back to the zamindari and ryotwari systems of the colonial era.

Agrarian Structure in Independent India

Initiation of Agrarian Reforms

❖ Post-independence, under **Jawaharlal Nehru's** leadership, a development plan was set in motion targeting agrarian reform and industrialisation to address the grim agricultural scenario marked by low productivity, reliance on imported food grains, and widespread rural poverty.

❖ The focal point was a substantial reform in the landholding system and land distribution to foster agricultural advancement.

❖ Between the 1950s and 1970s, various land reform laws were enacted on the national level as well as on the state level, aiming for a transformed agrarian structure.

Abolition of Zamindari System

❖ The initial significant legislation was the abolition of the Zamindari system to eradicate the intermediary layer between **cultivators and the state**.

❖ This law emerged as probably the most effective, weakening the economic and political power of zamindars and thus fortifying the position of actual landholders and cultivators at the local level.

Tenancy Abolition and Regulation Acts

❖ Subsequent major reforms were the tenancy abolition and regulation acts, aiming to either prohibit tenancy or regulate rents for tenant security.

❖ However, the effectiveness of these laws was mostly limited, except in **West Bengal and Kerala** where radical agrarian restructuring accorded land rights to tenants.

Land Ceiling Acts

❖ **The Land Ceiling Acts**, constituting another major category of land reform laws, imposed an upper limit on land ownership per family, with ceiling variations based on land type and productivity.

❖ The intention was to identify and redistribute surplus land to landless families and specific social categories like SCs and STs.

❖ Nonetheless, the implementation of these acts largely faltered due to numerous loopholes enabling landowners to evade surplus land takeover by the state, with some resorting to deceptive practices like **'benami transfers'** to circumvent the laws.

Uneven Progress and Persistent Inequality

❖ Agrarian structures and the progress of land reforms have exhibited considerable variance across Indian states.

❖ Despite substantial changes from the colonial era, the agrarian structure continues to harbor high inequality, which hampers agricultural productivity.

❖ There remains a pressing need for effective land reforms to spur agricultural growth, alleviate rural poverty, and foster social justice.

The Green Revolution and Social Change

Green revolution refers to the large increase in production of food grains resulting from the use of high yielding variety (HYV) seeds especially for wheat and rice. This government-driven agricultural modernization, majorly funded by international agencies, supplied farmers with **high-yielding variety (HYV) or hybrid seeds, pesticides, fertilisers, and other inputs**, specifically in areas with assured irrigation, mainly targeting **wheat and rice** cultivation.

Green Revolution and Its Impacts

Regional Impact

❖ The Green Revolution predominantly benefited regions like **Punjab, western U.P., coastal Andhra Pradesh, and parts of Tamil Nadu**.

❖ It led to a sharp rise in agricultural productivity, making India self-sufficient in foodgrain production.

❖ However, it predominantly benefited **medium and large farmers** due to the high costs associated with the new inputs, further widening the economic disparity within rural communities.

Social Disparities and Displacements

❖ The **commercialisation** and profitability of agriculture encouraged landowners to cultivate lands directly, often displacing tenant-cultivators.

❖ Additionally, the introduction of modern farming machinery displaced traditional service caste groups, spurring rural-urban migration.

❖ This phase marked a trend of differentiation where affluent farmers prospered while the economic conditions for many poor farmers and rural workers worsened.

Expansion and Shift in Cultivation Practices

❖ The subsequent phase of the Green Revolution in the 1980s saw its **extension to dry and semi-arid regions**, with a notable shift from dry to irrigated cultivation.

❖ However, the transition to market-oriented mono-crop regimes had increased the livelihood insecurity for farmers, as a single crop failure or market price fluctuation could lead to financial ruin.

Regional Inequalities

❖ The Green Revolution inadvertently exacerbated regional disparities as areas untouched by this agricultural transformation continued to endure feudal agrarian structures with entrenched caste and class inequalities.

Loss of Traditional Farming

❖ Moreover, the promotion of modern farming overshadowed India's rich traditional farming knowledge and varied seed varieties, stirring a discourse among scientists and farmer movements towards reverting to traditional, organic farming methods to mitigate the adverse environmental and social ramifications instigated by the Green Revolution.

Transformations in Rural Society after Independence

❖ Increase in the use of agricultural labour as cultivation became more intensive.

❖ A shift from payment in kind (grain) to payment in cash.

❖ Loosening of traditional bonds or hereditary relationships between farmers or landowners and agricultural workers (known as bonded labour).

❖ Rise of a class of 'free wage labourers'.

❖ **Sociologist Jan Breman** described this shift in landlord-labourer relations as a move from **'patronage to exploitation,'** hinting at a transition to capitalist agriculture as farming became more market-oriented.

✤ This commercialization not only facilitated better market integration but also spurred monetary flow into rural regions, creating more business and employment opportunities.

Economic Diversification and Emergence of Regional Elites

✤ A significant facet of this rural transformation was the economic diversification of medium and large farmers who adopted modern technologies.

✤ They invested agricultural profits in various business ventures, marking a move from agrarian to mixed economies.

✤ This diversification, predominantly seen in agriculturally affluent regions like **coastal Andhra Pradesh, western Uttar Pradesh, and central Gujarat**, gave birth to new entrepreneurial groups or regional elites who gradually became politically dominant.

✤ Higher education further propelled this transformation by facilitating the entry of the rural elite into professional or white-collar occupations, contributing to urban middle-class expansion.

Varied Regional Development Trajectories

✤ Contrastingly, regions like **eastern U.P. and Bihar** witnessed lesser agrarian structural changes due to ineffective land reforms and political mobilisation.

✤ On the other hand, states like Kerala experienced unique development trajectories.

✤ Political activism, redistributive measures, and external economic linkages, especially with Gulf countries, contributed to a significant rural transformation.

✤ Unlike other regions, Kerala's rural economy integrated agriculture with a broader retail and service network, and a significant portion of family incomes were sourced from international **remittances**, showcasing a unique model of rural economic diversification.

Government Initiatives and Rural Infrastructure Development

✤ The government catalysed rural economic transformation by promoting modern cultivation methods, investing in critical rural infrastructure like irrigation, roads, electricity, and providing **agricultural credit** through banks and cooperatives.

✤ Initiatives like the **Deen Dayal Upadhyaya Gram Jyoti Yojana** furthered this agenda by aiming to provide uninterrupted power supply to rural areas, marking a stride towards rural development.

Circulation of Labour

It refers to the cyclical pattern of labour migration that occurs when rural workers leave their homes and families to work in urban areas and then return home periodically. This movement of labour is driven by economic factors such as the availability of jobs, wages, and living conditions.

Migration Wave in Agricultural Labour

✤ The transition towards **commercialized agriculture** has catalysed a wave of migrant agricultural labour, particularly in prosperous regions affected by the **Green Revolution such as Punjab**.

✤ The dissolution of traditional patronage bonds between labourers, tenants, and landlords has birthed a pattern of seasonal migration.

✤ This migration is driven by the search for higher wages and is also a household strategy to navigate the increasing rural inequalities since the mid-1990s.

✤ Predominantly, men migrate from drought-prone and less productive regions to farms in Punjab and Haryana or to other **labor-intensive sectors in U.P., New Delhi, or Bangalore**, leaving behind women and children.

Impact on Local and Migrant Labour

✤ Migrant labourers, termed '**footloose labour**' by **Jan Breman**, face exploitation, often receiving less than the minimum wage, especially as wealthy farmers prefer them over local labourers for their lower wage demands.

✤ This predilection has created a peculiar labour circulation where local landless labourers venture out for work during peak agricultural seasons, while migrant workers are brought in from other areas.

Feminisation of Agricultural Labour

✤ The large-scale labour migration has shifted cultivation largely onto the shoulders of women in impoverished areas, leading to the '**feminisation of agricultural labour force**'.

✤ Despite their significant contribution, women's economic role remains largely invisible in official statistics, and cultural norms continue to bar them from land ownership, thus accentuating gender disparities in rural areas.

Globalisation, Liberalisation, and Rural Society

✤ Globalisation and liberalisation were the two interlinking phenomena which altered the rural structure of society.

✤ The process of globalisation of agriculture led to the incorporation of agriculture into the larger global market – a process that has had direct effects on farmers and rural society.

✤ For instance, in some regions such as Punjab and Karnataka, farmers enter into contracts with multinational companies (such as PepsiCo) to grow certain crops such as tomatoes and potatoes.

Embracing Global Market Dynamics

✤ Post-1980s liberalisation policies in India, encompassing participation in the **World Trade Organization (WTO)**, aimed at a more open international trading system.

✤ Indian farmers, after enjoying state support and market protection, now face global market competition, exemplified by the controversial decision to import wheat, overturning the self-reliance policy on food grains.

Contract Farming and Corporate Involvement

✤ This corporate-farmer model, though providing a guaranteed market and financial security, can also lead to farmer dependency on the corporations, potentially marginalising indigenous agricultural knowledge.

✤ Contract farming's focus on export-oriented and elite products often diverts land from food grain production, posing ecological and sociological challenges due to high fertiliser and pesticide use.

Corporatization of Agricultural Inputs

✤ The entry of multinationals as sellers of seeds, pesticides, and fertilisers has filled the void left by the government's scaled-down agricultural development programmes.

✤ Dependency on these **corporations** for agricultural inputs and knowledge has led to increased farming costs, debt, and an ensuing ecological crisis in rural regions.

Farmer Suicides and Government Interventions

✤ The rising costs of Green Revolution methods, **fluctuating markets, and heavy debts** have driven many marginal farmers to suicide.

✤ Government schemes like **Pradhan Mantri Fasal Bima Yojana and National Mission for Sustainable Agriculture** aim at providing a safety net and improving the quality of life in rural India.

Industrial Society and Social Change

Industrial society refers to a type of society that emerged with the onset of industrialization, characterized by a transition from agrarian economies to industrial economies powered by technological advancements, mass production, and specialised division of labor.

Characteristics Industrial society

❖ **Urbanization:** Industrialization spurs urbanization as individuals migrate from rural areas to urban centers seeking employment opportunities in industries.

❖ **Alteration of Social Relationships:** Transition to industrial society alters social relationships, replacing face-to-face interactions prevalent in agrarian settings with anonymous professional relationships in modern factories and workplaces.

❖ **Economic and Social Equality:** Industrialization brings about a level of social equality, diminishing certain traditional social distinctions like the caste system in public spheres. However, it might also perpetuate old forms of discrimination and often exacerbates economic or income inequality.

Figure: 7.2: Distribution of Workers in India by Employment Status, 1972-2019

❖ **Economic Inequality:** While social inequalities might be reducing to some extent, economic or income inequality tends to grow in industrial societies, often overlapping with social inequalities in professional domains.

❖ **Perception of Industrialization:** Early sociologists had a balanced view regarding the impacts of industrialization, recognizing both its positive and negative aspects. However, the narrative shifted towards a more positive outlook with the advent of modernization theory.

Emergence of New Work Structures

❖ Early sociological thinkers like **Karl Marx, Max Weber, and Emile Durkheim** explored the transformation brought about by industrialisation.

❖ Detailed division of labour characteristic of industrialisation often renders work repetitive, exhausting, and detached from the end product, a situation **Marx termed as 'alienation.'**(Refer to Figure 7.2)

Socio-Economic Shifts and Discrimination

❖ Industrialisation brought about certain egalitarian shifts, diluting caste distinctions in public spaces like trains, buses, or cyber cafes.

❖ However, remnants of **older forms of discrimination** may persist in new factory or workplace settings, with social and economic inequalities often intersecting.

❖ Notable instances include the **domination of upper caste men in lucrative professions** and the **gender pay gap**, where women are often paid less for similar work.

Industrialisation in India

Industrialization is the process of transforming a society from an agricultural (rural) to an industrial one (specially urban).

Characteristics of Indian Industrialisation

Employment and Income Generation

❖ Comparative analysis reveals that Indian industrialisation exhibits both similarities and differences to Western models.

❖ In 2018-19, the Indian workforce was distributed as **43% in primary sector, 17% in secondary sector, and 32% in tertiary sector**, unlike in developed nations where the majority is employed in the services sector.

❖ Despite housing the majority of the workforce, the agricultural sector's economic contribution has drastically decreased, highlighting a serious disparity between employment and income generation.

Formal and Informal Employment Dynamics

❖ Formal employment is characterized by jobs with specific working hours and fixed wages whereas Informal employment is characterized by jobs that don't have fixed working hours and wages.

❖ In contrast to developed countries where formal employment prevails, **over 52% of Indian workers are self-employed**, with only about **24% in regular salaried employment**, and roughly 24% engaged in casual labour.

❖ The organised sector, defined by units employing ten or more people and offering standard employment benefits, is significantly smaller in India, with over 90% of work occurring in the unorganised or informal sector.

Social Implications of Employment Structure

❖ The small size of the organised sector leads to limited exposure for workers to diversified work environments and formal work relations, often found in large firms.

❖ Few Indians have access to secure jobs with benefits, leading to a high aspiration for government jobs that provide security and aid in overcoming **caste, religion, and region-based boundaries**.

❖ Due to a lack of union membership and collective bargaining typical in the organised sector, workers in the unorganised or informal sector are left vulnerable, lacking proper channels for **wage negotiation** and safe working conditions advocacy.

Globalisation, Liberalisation and Changes in Indian Industry

Globalisation and liberalisation were the two interlinking phenomena which altered the urban structure of society.

Liberalisation's Unveiling and Its Implications

❖ Since the 1990s, India has adopted a liberalisation policy, allowing private firms, especially foreign firms, to invest in previously **government-reserved sectors** like telecom, civil aviation, and power.

❖ **Abolishment of licencing** for opening industries paved the way for foreign products to be easily accessible in India, inducing a wave of acquisitions of Indian companies by multinationals, e.g., Parle drinks by Coca Cola.

❖ However, some Indian companies are transitioning into multinational entities.

Figure: 7.3: Employment in Organised Sectors

Disinvestment and Employment Insecurity

❖ The government's disinvestment in public sector companies, exemplified by **'Modern Foods'**, has triggered job insecurity among employees, with 60% of workers forced to retire in the first five years post-privatization. (Refer to Figure 7.3.)

❖ A rising trend of outsourcing and contract labour is visible, especially in the private sector, leading to lower wages and poorer working conditions as small companies vie for orders from larger corporations.
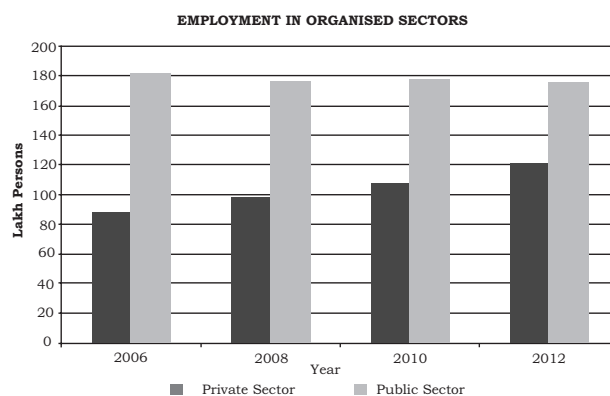
Outsourcing: A Global Trend with Local Implications

✤ The outsourcing paradigm has grown globally, with developing countries like India providing cost-effective labour solutions, albeit at the expense of satisfactory working conditions.

✤ Trade unions find it increasingly difficult to organise in smaller firms due to this outsourcing trend.

Employment Landscape and Rising Urbanisation

✤ Despite a substantial agricultural base, urban middle class and service sector employment are on the rise in India, although secure job opportunities remain scarce.

✤ The shift from regular salaried employment to contract labour adds to the job insecurity, even within government employment, historically considered a stable employment sector.

Land Acquisition for Industrialization vs Rural Livelihoods

✤ The government's **land acquisition policy** for industrial expansion often displaces local communities, especially farmers and adivasis, without providing local employment opportunities.

✤ Protests against **inadequate compensation and forced migration to urban areas** for casual labour are a growing concern among the displaced, highlighting the contrasting interests between industrial growth and rural livelihoods.

How People Find Jobs?

Informal Employment through Personal Networks

✤ A notable portion of employment, especially among **self-employed individuals** like plumbers, electricians, private tutors, architects, and freelance photographers, is secured through personal contacts.

✤ The quality of work done acts as an advertisement for these individuals, with mobile phones expanding their reach to a broader clientele.

Formal Recruitment in Factory Settings

✤ Previously, recruitment for factory positions often transpired through **contractors or "jobbers,"** as exemplified by the mistri system in Kanpur textile mills, where jobbers originated from the same communities as workers and acted as intermediaries with the owners.

✤ This mechanism has evolved, with management and unions now playing significant roles in recruitment, although some workers still expect to pass on their jobs to their offspring.

The Predicament of Badli and Contract Workers

✤ Many factories employ **"badli" workers** to fill in for regular workers on leave.

✤ Despite long-term service, these substitute workers don't enjoy the same status and job security.

✤ This form of contract work in the organized sector reflects a disparity in employment conditions.

Government Initiatives Towards Employment Generation

✤ Recent schemes like **'MUDRA', 'Aatmanirbhar Bharat', and 'Make in India'** have been introduced by the Government of India to foster both employment and self-employment, targeting all societal sections, including marginalised ones such as **SC, ST, and other backward classes**.

✤ These initiatives aim at leveraging India's demographic dividend towards economic advancement.

Contractor System in Casual Labour Employment

✤ Particularly visible in construction and brickyard sectors, the contractor system involves recruiting labour from villages, often providing an advance loan covering transport to work sites, treated as prepaid wages.

✤ Unlike past agrarian setups where labourers were tied to landlords, industrial casual labour allows for more flexibility, enabling workers to switch employers, even though the debt dynamic persists.

✤ This shift has led to scenarios where entire families migrate for work, with children aiding their parents in labour tasks.

How is work carried out?

Mechanisation in Manufacturing Sector

❖ Work execution varies across large automated companies and small home-based productions in India.

❖ The core role of managers is to **enhance worker productivity** by extending work hours or escalating production within a set timeframe.

❖ Although machinery boosts production, it raises concerns about replacing human labour, a threat noted by both **Karl Marx and Mahatma Gandhi**.

❖ The textile mill workers often feel like extensions of the machines they operate, expressing the demanding and exhaustive nature of mechanised work.

Impact on Employment and Working Conditions

❖ **Increased mechanisation leads to fewer employment opportunities**, with workers needing to match the pace of machines.

❖ In companies like Maruti Udyog Ltd., rigorous production schedules lead to high fatigue among workers, with most taking voluntary retirement by age 40.

❖ While production surges, permanent jobs decline as many services and parts manufacturing are outsourced to maintain cost-efficiency.

Service Sector Work Dynamics

❖ Software professionals, despite being well-educated and middle-class, face strenuous work conditions akin to **Taylorist labour processes**.

❖ Work schedules in IT hubs like Bengaluru, Hyderabad, and Gurugram have adjusted local businesses' operating hours and prompted family adaptations like reliance on crèches or extended family for childcare.

Skill Diversification and Knowledge Economy Debate

❖ The shift towards a **'knowledge economy'** prompts debates on skill diversification between traditional and modern work spheres.

❖ While IT sector growth is often associated with skill enhancement, sociologist Harry Braverman argues that machinery could potentially deskill workers as it takes over tasks previously requiring specialised human knowledge.

Working Conditions

Mining Industry and Regulatory Measures

❖ Despite regulatory laws like the **Mines Act 1952, now part of Occupational Safety, Health, and Working Condition Code, 2020**, many small mines and quarries often overlook the stipulated working conditions, overtime payments, and safety protocols.

❖ **Sub-contracting** is a common practice, enabling contractors to evade responsibility for accidents and benefits by not maintaining proper workers' registers.

❖ Post-mining, companies are mandated to restore the area to its original state, though this is often ignored.

Hazards Faced by Miners

❖ Underground mining poses threats like **flooding, fires, roof and side collapses, harmful gas emissions, and ventilation failures**.

❖ Numerous miners suffer from health issues like **tuberculosis and silicosis** due to the hazardous conditions, while overground miners face injuries from mine blasting and falling objects, especially during extreme weather conditions.

❖ The rate of mining accidents in India significantly surpasses that of other countries.

Migrant Workers and Living Conditions

✤ Industries, like **fish processing plants**, often employ migrant workers, commonly housing multiple individuals in cramped quarters, leading to unfavourable living conditions.

✤ Despite the hardships, some young women find a semblance of independence and economic autonomy in these employment opportunities.

✤ The prevalent migration for work, often alone, leads to a lifestyle marked by limited social interactions, steering the societal fabric from close-knit joint families to a scenario of increased loneliness and vulnerability amidst globalised work dynamics.

Home-based Work

✤ Home-based work, involving the manufacture of products like **lace, zari, brocade, carpets, bidis, and agarbattis**, plays a vital role in the economy.

✤ It is predominantly carried out by women and children, it operates on a **piece-rate payment system**, with earnings tied to the number of pieces produced.

✤ In **2020-2021, due to the COVID-19 pandemic**, a significant number of IT sector employees transitioned to a work-from-home model.

Bidi Industry as a Representation

➢ The **bidi-making process begins in forested villages,** where **tendu leaves** are collected and sold to either private contractors or directly to the forest department.

➢ These leaves, auctioned to Bidi factory owners by the government, are then distributed to home-based workers through contractors,

➢ The workers, **primarily women**, engage in rolling the bidis by dampening and cutting the leaves, filling them with tobacco, and tying them up.

➢ The finished bidis are collected by contractors and sold to manufacturers, who roast and brand them before selling them to distributors

➢ The distribution chain continues down to wholesalers and eventually to local pan shops.

Strikes and Unions

Strikes and Lockouts

✤ **Strikes** are initiated by workers ceasing to work**, while lockouts** are enforced by management to prevent workers from entering the workplace.

✤ Both actions are typically responses to harsh working conditions.

✤ Initiating a strike is challenging as it might prompt management to employ substitute labour while workers face financial hardships due to loss of wages.

A Glimpse into the Historic Bombay Textile Strike of 1982

➢ **Spearheaded by trade union leader Dr. Datta Samant, the Bombay Textile strike** involved nearly 250,000 workers demanding **better wages and the autonomy** to form their own union.

➢ Lasting almost two years, the prolonged desperation. strike eventually drove workers back to work out of desperation.

➢ The fallout included about 100,000 workers losing their jobs, many of whom either reverted to casual labour, relocated to smaller towns for employment in the powerloom sector, or returned to their villages.

➢ The aftermath saw mill owners refraining from investing in modernization or machinery upgrades

➢ Currently, attempts to sell mill land for luxury real estate development are causing a tussle over the urban future of Mumbai between workers, mill owners, and real estate agents.

Globalisation

Globalisation is about the global interconnections of different nations.

The Retail Paradigm and Consumer Dynamics

❖ Globalisation ushered a **flux of international products into local markets** after the removal of **quantitative restrictions (QR)** on imports on April 1, 2001.

❖ Local shops now host a diverse array of global products, altering consumer choices and lifestyles, albeit with a disparate impact on urban affluent consumers and rural producers.

❖ Public policies, especially agreements with the **World Trade Organisation (WTO)**, have been pivotal in widening consumer choices, as exemplified by the mushrooming of numerous television channels as a visible imprint of globalisation.

Repercussions on Livelihoods and Employment

The adverse side of globalisation is mirrored in job losses among specific sectors, such as:

❖ Women silk spinners in Bihar faced job losses due to the influx of Chinese and Korean silk yarn.

❖ Indigenous fishing communities were edged out by large fishing vessels, affecting the livelihood of women engaged in fish sorting, drying, vending, and net making.

❖ In Gujarat, women gum collectors lost employment with the import of cheaper gum from Sudan.

❖ The waste paper import has partly displaced ragpickers across Indian cities.

Globalisation: A Diverse Impact Spectrum

❖ Globalisation, while opening new avenues for some, has exacerbated the vulnerabilities of the already marginalised sections.

❖ The discourse around globalisation is polarised, with some heralding it as a harbinger of a better world, while others critique it for widening the socio-economic chasm.

Historical Global Interconnections

❖ The later sections go deeper into exploring historical global interconnections, examining whether globalisation possesses distinctive features, and evaluating its overarching impact on different societal strata.

❖ **Silk Route, the early connect: India** even two thousand years ago, was part of a larger global framework, prominently showcased by the famous **Silk Route**, which connected the Indian subcontinent with advanced civilizations in **China, Persia, Egypt, and Rome**.

A Melting Pot of Cultures and Migrations

❖ Over the vast span of its history, India became a confluence point for various groups who arrived as **traders, conquerors, or migrants** seeking new horizons.

❖ These interactions enriched India's cultural tapestry, with many remote villages retaining ancestral narratives of migrations from different lands.

❖ **Timeless Global Outlook:** The essence of global interactions and a worldly outlook isn't a modern-day novelty for India but a historical continuum that underscores its ancient international engagements.

Colonialism and the Global Connection

❖ The trajectory of modern India's social and economic development has **its roots in the colonial era**, where the emergence of modern capitalism illustrated a global dimension.

❖ The colonial regime was integral to this **capitalist system**, demanding new avenues for capital, acquisition of raw materials and energy sources, market expansion, and the establishment of a global network to sustain its momentum.

Historical Mass Migrations: A Prelude to Modern Globalisation

✣ Modern-day globalisation often marks **large-scale human migration** as a defining feature; however, history witnessed significant movements much earlier.

✣ The expansive migration of Europeans who settled in the Americas and Australia.

✣ The indentured labourers from India were shipped to work in various distant regions across Asia, Africa, and the Americas.

✣ The harrowing slave trade that forcibly moved thousands of Africans to faraway Lands.

Independent India and the World

✣ Post-independence India carried forward a global outlook, much of which was bequeathed from the **Indian nationalist movement**.

✣ The vision encapsulated a commitment to liberation struggles worldwide and solidarity with individuals from diverse global regions.

✣ Indian nationals continued to travel abroad for **educational and professional** endeavours, indicating an ongoing process of migration.

✣ Trade dynamics, including the export and import of raw materials, goods, and technology, have been integral to India's developmental narrative since independence.

✣ The presence of foreign firms operating within India's borders showcased the extent of global business interactions.

Unravelling Globalisation

✣ India's early global ties were morphed by western capitalism and colonial resource dominion, reflecting broader shifts in capitalist production, communication technologies, and governance frameworks due to globalisation.

✣ There is an escalation in global interdependence among individuals and nations, fueled not just by economic forces but significantly by advancements in information and communication technologies.

Dimensions of Globalisation

Economic Aspect

✣ Liberalisation in 1991 aimed to integrate India with the global market, marking a shift from stringent control over the economy towards more external trade and investment.

✣ Reforms across sectors are aimed at market dynamism and competitiveness.

✣ Availing loans from global entities like the IMF came with stipulations such as structural adjustment policies curtailing state spending on social sectors.

Role of Transnational Corporations (TNCs)

✣ TNCs, with varied operational scales, play a crucial part in the globalisation narrative, extending from local to global markets, with the emergence of Indian corporations on the global scene.

Electronic Economy and Financial Globalisation

✣ Enabled by the communication revolution, facilitating instant global financial transactions, impacting stock markets, and enabling continuous trading across global financial hubs like New York, Tokyo, and Mumbai.

Transition to Weightless or Knowledge-Economy

✣ A shift from traditional to a knowledge-based economy where information-based products and services are central, reflecting the emergence of new occupations and service provisions.

Evolution of Telecommunications in India

➢ **Initial Stagnation (1947-1980):** Post-Independence, India had 84,000 telephone lines for a population of 350 million which only marginally improved to 2.5 million telephones by 1980, with only 3% of villages having telephonic connectivity despite population doubling to 700 million.

➢ **Telecommunications Revolution (Late 1990s):** A significant leap occurred in the late 1990s, with telephone lines increasing to over 25 million by 1999, covering extensive urban and rural areas, and elevating India to the ninth largest telecommunications network globally.

➢ **Public Call Offices (PCOs) and Sociocultural Impact (By 2000):** The surge to 650,000 PCOS improved connectivity across remote and tribal areas, playing a vital sociocultural role akin to train travel in reinforcing family bonds, as depicted in telephony advertisements, blending sociocultural and commercial aspects of telecommunication expansion in India.

Global Financial Integration

❖ IT revolution is facilitating global financial integration, with cities emerging as financial hubs, enabling transactions worth billions in a seamless and instantaneous manner, representing a significant facet of globalisation.

Advancements in Global Communications

❖ **Technological Advancements:** Enhanced telecommunications infrastructure is revolutionising global communication through various channels like telephones, faxes, digital TV, email, and the Internet.

❖ **Digital Divide and Connectivity:** Despite the digital divide, modern technology compresses time and space, allowing real-time global interactions, exemplified by communications between individuals in distant locations like Bengaluru and New York.

❖ **India's Digital Journey:** '**Digital India**' initiative propels India towards being a '**digitally empowered society**' and a '**knowledge economy**', advancing global interconnectedness through comprehensive digitisation.

❖ **Cellular Telephony Boom:** Massive growth in cellular telephony, especially among **urban middle-class youth**, reflects the notable expansion and transformation in telecommunications.

Globalisation, Labour, and Manufacturing Shifts

❖ **Shift in Manufacturing Paradigm:** Globalisation has spurred a new international division of labour, primarily seen in the relocation of routine manufacturing and employment to Third World cities for cost-effectiveness. This is illustrated through practices like outsourcing, contract farming, and multinational corporations like Nike diversifying production locations.

Nike's Evolution
Beginning in the 1960s, Nike's manufacturing journey shifted from **Japan to South Korea, then to Thailand, Indonesia, and India by the 1990s**, driven by the quest for **lower labour costs**. This highlights the continual geographical shift in production bases seeking cost-efficiency.

❖ **Labour Vulnerability:** The mobility of production centers based on labour costs leads to a vulnerable labour force. Transitioning from centralised mass production (Fordism) to dispersed flexible production (post-Fordism) reflects a trend favouring producers at the potential expense of labour security.

Globalisation: Impact on Employment, Politics, Culture, and Corporates

❖ **Employment Landscape:** Globalisation and the IT revolution have ushered in new career opportunities for urban middle-class youth, diverting from traditional educational pathways towards tech-centric jobs. However, the broader picture indicates an uneven impact on employment across different societal segments.

❖ **Political Paradigms:** The **fall of the socialist bloc** fast-tracked globalisation, endorsing **neoliberal economic measures** and fostering free enterprise with minimal state interference. This era also witnessed enhanced international political cooperation through entities like the **EU, ASEAN, and SAARC**, marking significant political advancements.

❖ **Cultural Dynamics:** India's historical openness to external cultures continues amidst globalisation. However, debates concerning cultural **homogenisation and glocalisation** reflect contrasting impacts. Global enterprises often adapt to local traditions for better market penetration, illustrating a commercial facet of globalisation.

❖ **Gender, Culture, and Discrimination:** While some uphold rigid cultural norms to justify gender discrimination, India's democratic traditions strive for a more egalitarian society, hinting at a pathway towards reducing gender discrimination amidst globalisation.

❖ **Consumption Culture:** The modern era showcases a shift towards consumption-driven urban growth, with media propelling a spending culture. Successes in international arenas kindle new cultural aspirations, especially among the youth.

❖ **Corporate Culture Evolution:** Globalisation, through multinational corporations and the IT revolution, has nurtured a unique corporate culture aimed at boosting productivity and group solidarity, particularly among upwardly mobile professionals in urban areas.

❖ **Indigenous Traditions vs Modern Development:** Globalisation intensifies the challenges faced by traditional cultural forms and related occupations, with many unable to keep pace with modern development. Cases like the decline of traditional theatre groups and weavers underline the necessity to safeguard indigenous knowledge systems against exploitation.

Mass Media

Mass media has become an integral part of daily life in India, especially among middle-class households. Activities range from tuning into radio or television to reading newspapers in the morning to checking mobile phones for missed calls and updates.

Historical Evolution and Societal Influence of Mass Media

❖ Analysing the growth of mass media from a sociological perspective reveals its influence and co-evolution with **economic, political, and socio-cultural** contexts.

❖ Post-1990 globalisation years, the markets play a crucial role in shaping mass media, contrasting the state-centric media influence in earlier decades post-independence.

Accessibility and Connection Through Media

❖ Service providers in urban areas and customers in shops engage with mass media, often initiating conversations about ongoing cricket matches or movies.

❖ Indian migrants maintain connections with their families through the internet and mobile phones, highlighting the essential role of mass media in bridging geographical distances.

Diverse Reach and Adaptation to Technological Advancements

❖ Advertisements for mobile phones cater to a wide range of social groups, showcasing the extensive reach of mass media.

❖ The availability of **critical information**, like CBSE Board results and educational resources online, denotes how mass media has adapted to technological advancements.

Structured Operation and Digital Divide

❖ Mass communication requires a formal structural organisation to cater to large-scale capital, production, and management demands, often controlled by the state and/or the market.

❖ The concept of a **digital divide** reflects the disparity in access and utilisation of mass media across different sections of society.

The Beginnings of Modern Mass Media

Birth of Modern Print Media

✤ The inception of modern mass media can be traced back to the development of the **printing press by Johann Gutenberg in 1440**, initially used for printing religious books.

✤ Post-Industrial Revolution, the print industry expanded, initially catering to literate elites, and by mid-19th century, extended its reach to a mass audience owing to advancements in **technology, transportation, and literacy**.

Mass Media as a Catalyst for Nationalism

✤ Mass media, especially print, played a vital role in fostering a sense of unity and '**we feeling**' among individuals across different regions, as articulated by scholar **Benedict Anderson, terming the nation as an 'imagined community.**'

> **Do You Know**
> Though a few newspapers had been started by people before Raja Rammohun Roy, his Sambad-Kaumudi in Bengali published in 1821, and Mirat-Ul-Akbar in Persian published in 1822, were the first publications in India with a distinct nationalist and democratic approach.
> ➢ Fardoonji Murzban was the pioneer of the Gujarati Press in Bombay. It was as early as 1822 that he started the Bombay Samachar as a daily.
> ➢ Ishwar Chandra Vidyasagar started the Shome Prakash in Bengali in 1858.
> ➢ The Times of India was founded in Bombay in 1861.
> ➢ The Pioneer in Allahabad in 1865.
> ➢ The Madras Mail in 1868.
> ➢ The Statesman in Calcutta in 1875.
> ➢ The Civil and Military Gazette in Lahore in 1876.

✤ Through mass media, individuals, despite never meeting, developed a sense of togetherness, contributing significantly to the growth of nationalism.

Role of Mass Media in Indian Anti-Colonial Struggles

✤ In the 19th century, Indian social reformers utilised newspapers and journals for debates, significantly intertwining the growth of Indian nationalism with the struggle against colonialism.

✤ The nationalist press was instrumental in nurturing and channelling anti-colonial public opinion, despite facing censorship and suppression from the colonial government during events like the **Ilbert Bill agitation in 1883**.

Media Landscape Under British Rule

✤ Under British rule, the range of mass media included newspapers, magazines, films, and radio; however, radio was state-owned, restricting the expression of national views.

✤ Despite limited circulation due to restricted literacy, newspapers and magazines played a crucial role as hubs of nationalist expression and anti-colonial sentiments, the impact of which far exceeded their circulation through word-of-mouth spread in commercial, administrative, and urban centers.

Mass Media in Independent India

✤ In independent India, the vision of the first **Prime Minister, Jawaharlal Nehru**, regarded media as a **watchdog of democracy** and a tool for national development.

✤ It was also seen as a means to combat oppressive social practices and promote a scientific, rational ethos for creating a modern industrial society.

> **Wars, tragedies and expansion of All India Radio**
> ➢ Interestingly, wars and tragedies have spurred AIR to expand its activities. The 1962 war with China prompted the launching of a 'talks' unit to put out a daily programme.
> ➢ In August 1971, with the Bangladesh crisis looming. the News Service Division introduced news on the hour, from 6 o'clock in the morning to midnight.
> ➢ It took another crisis, the tragic assassination of Rajeev Gandhi in 1991, for AIR to take one more step of having bulletins round the clock.

❖ **Radio:** Radio broadcasting evolved from amateur clubs in the 1920s to a public broadcasting mechanism by the 1940s, with a significant post-independence expansion. The advent of **Vividh Bharati** introduced revenue-generating avenues, and the transistor revolution in the 1960s made radios more accessible to the masses.

❖ **Television:** Television was **introduced experimentally in 1959** to aid rural development, with notable projects like the **Satellite Instructional Television Experiment (SITE)**. The establishment and expansion of Doordarshan brought diverse programming to urban and rural audiences alike. Over time, commercialization, network expansion, and the introduction of milestone programs like **Ramayana and Mahabharata** significantly boosted advertising revenue.

Technological Evolution in Newspaper Production

➢ **Automation Transition (Late 1980s Early 1990s):** Newspapers moved to automated production, significantly reducing paper usage through the integration of personal computers networked via Local Area Networks (LANS) and newsmaking software like Newsmaker.

➢ **Impact on Reporters' Toolkit:** The shift replaced traditional tools like shorthand notebooks and typewriters with digital equipment such as mini recorders, laptops, and mobile phones, enhancing the reporters' efficiency and mobility.

➢ **Enhanced Speed and Edition Multiplicity:** Technology facilitated quicker news gathering and extended deadlines, allowing newspapers to plan more editions, even releasing separate editions for different districts despite limited print centers.

➢ **Case Study: Amar Ujala:** Leveraging technology for news gathering and improved pictorial coverage, Amar Ujala streamlined news dissemination across its editions with a network of tech-equipped reporters and photographers, ensuring timely and diverse coverage.

❖ **Print Media:** Post-independence, print media played a pivotal role in nation-building and faced challenges during the Emergency of 1975. Over the years, structural and contentual shifts reflected the varying influences of the state and market. Recent shifts invoke debates on the balance between state and market influences in contemporary democratic settings.

Globalisation and the Media

❖ **Pre-1970s Media Landscape:** Media primarily adhered to national boundaries, with distinct sectors like cinema, print, radio, and TV operating independently.

❖ **Seismic Shifts Post-1970s:** The transition to global markets, fueled by technological advancements, led to an interconnected media landscape. The fusion of distinct media forms brought forth a globally intertwined industry visible across print, electronic media, and radio.

❖ **Print Media in India:** Despite the rise of digital platforms, print media flourished due to increased literacy rates, urban migration, and content diversification catering to local needs. Advanced printing technologies and strategic marketing further boosted the growth and circulation of newspapers.

❖ **Television Evolution:** India saw exponential growth in TV channels, from a state-controlled channel in 1991 to around 970 channels by 2020. The surge in satellite TV, entry of private networks, and localization of content diversified the television industry, promoting public engagement and discourse.

❖ **Radio Dynamics:** The entry of private FM channels in 2002 reshaped the radio landscape, focusing on entertainment-centric content. However, unlike ts global counterparts, India lacks independent public broadcasters. The potential growth in radio networks lies in further privatisation and community-owned stations, reflecting a global shift towards local radio catering to unique cultural and informational needs.

Social Order

❖ Social order is a fundamental concept in sociology that refers to the way the various components of society work together to maintain the status quo. They includes, social structures and institutions, social relations, social interactions and behavior, cultural features such as norms, beliefs, and values

❖ The notion of social change gains clarity when contrasted against a backdrop of social order or continuity.

❖ Social change is meaningful only when there are aspects that remain unchanged, allowing for comparative analysis.

The Importance of Social order

❖ Societies aim for stability to maintain and reproduce over time.

❖ Stability ensures predictability in rules, actions, and behaviours, enabling a structured social system.

Societal order and Resistance to Change

❖ Societies are often stratified with differing access to economic resources, social status, and political power.

❖ Dominant or ruling groups resist change to maintain their favourable positions, while subordinate groups may desire change.

❖ Dominant entities significantly influence society, especially during normal times, with challenges to this dominance occurring in extraordinary circumstances.

Maintaining Social Order

❖ Social order is achieved either through spontaneous consent or coercion to adhere to established norms and rules.

❖ Spontaneous consent arises from shared values and norms internalised through socialisation, although it never completely overrides individual will.

❖ Modern societies employ power or coercion to enforce conformity to social norms, establishing a structured social order.

Domination, Authority and Law

Domination

❖ Domination, often seen in unequal relationships, operates smoothly due to the legitimation of power.

❖ Legitimation refers to the acceptance and justification of power within societal norms.

Authority and Its Scope

❖ **Authority**, as conceptualised by **Max Weber**, refers to legitimate power, seen as justified and proper within a society.

❖ **Examples include** the delineated authority of police officers, judges, and teachers, confined within their professional domains.

❖ Members of society agree to obey these authoritative figures within the specified scope of their roles.

❖ **Informal Authority and Its Influence:** Informal authority, not strictly codified, also significantly influences societal dynamics. Religious leaders, scholars, artists, or gang leaders may wield informal authority, driving consent and cooperation in different societal segments.

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Law as an Explicit Codification of Norms

❖ Law represents an explicitly codified set of norms and rules governing societal interactions.

❖ In a democratic society, laws are enacted by elected representatives, reflecting a formal structure of legitimation and governance.

❖ Laws bind all citizens, regardless of personal agreement, symbolising formalised authority and contributing to **non-confrontational dominance**.

Interplay of Legitimate Authority and Power Dynamics

❖ Domination is facilitated through a mix of legitimate, lawful authority and other forms of power, both formal and informal.

❖ This mix shapes the nature and dynamics of a social system, ensuring a structured yet flexible social order.

Contestation, Crime and Violence

Contestation

❖ Contestation symbolises broad **forms of disagreement**, extending beyond competition and conflict.

❖ Manifestations range from youth rebellions against social norms to political contestations like elections.

❖ Open democracies allow varying degrees of dissent with defined boundaries; transgressing these can lead to societal or legal reactions.

Diversity in Social Order

❖ Harmony in society doesn't imply unanimity; divergent opinions exist within shared constitutional or legal frameworks.

❖ The level of tolerated dissent is contingent on social and historical circumstances, delineating between what's legitimate and illegitimate, legal and illegal, acceptable and unacceptable.

Crime: An Act Against Law

❖ Crime, solely derived from law, refers to actions violating existing laws, irrespective of moral implications.

❖ Iconic examples like **Mahatma Gandhi's Civil Disobedience** showcase crime on higher moral grounds, though not all crimes bear moral virtue.

❖ Crimes signify crossing the legal boundary of dissent, challenging the societal order.

State's Monopoly on Legitimate Violence

❖ Modern states possess a monopoly on legitimate violence, with only authorised entities lawfully permitted to exercise violence.

❖ Instances of violence are seen as challenges to the state's monopoly, prompting state prosecution.

❖ Violence, an extreme form of contestation, signifies social tensions, challenges state authority, and highlights failures in the legitimation regime, thus portraying open conflicts.

Social Order and Change in Village, Town and City

Origins and Distinctions Between Villages, Towns, and Cities

❖ The sociological shift from nomadic to settled agricultural lifestyles catalysed the emergence of villages, fostering wealth accumulation, social differences, and occupational specialisation.

❖ The distinction between rural (villages) and urban (towns/cities) is chiefly based on population density and the extent of agricultural and economic activities, rather than just size.

❖ Urban settlements (towns and cities) are characterised by higher population density and less engagement in agriculture compared to rural settlements.

Urbanisation Trend

❖ A marked urbanisation trend is evident globally, with more people gravitating towards urban areas.

❖ As per a 2014 **United Nations** report, 54% of the world's population resides in urban regions, a figure projected to rise to 66% by 2050.

❖ India's urban population has been on the rise too, from nearly 11% in 1901 to 31.1% as per the 2011 Census, indicating a progressive urbanisation trend.

Social Order and Social Change in Rural Areas

❖ **Structural Uniqueness and Traditional Social Fabric:** Villages, due to their smaller size, foster more personalised relationships with traditional institutions like caste and religion, which have a stronger presence. This traditional setup makes villages more resistant to change compared to towns.

❖ **Power Structures and Challenges to Dissent:** Dominant sections in villages exercise significant control over resources and employment, making it difficult for subordinate sections to express dissent. The lack of anonymity and the entrenched power structures make social and power shifts slow to materialise.

❖ **Connectivity and Acceleration of Change:** Modern communication and improved transportation have shortened the cultural **'lag'** between villages and towns, accelerating change to some extent. However, villages still remain less connected to broader societal changes compared to urban areas.

❖ **Agricultural Transformations and Social Impact:** Changes related to agriculture or agrarian relations drastically impact rural societies. Land reform measures, like those post-independence in India, altered land ownership structures, empowering certain groups, termed **'dominant castes' by M.N. Srinivas**, both economically and politically. More recently, lower castes challenging the dominant castes have led to significant social upheavals in several states.

❖ **Technological Advancements and Economic Shifts:** Technological changes in agriculture, like new machinery or cropping patterns, affect labour demand and economic power among social groups, triggering a chain of broader changes. Adverse conditions like **price fluctuations, droughts, or floods** can devastate rural societies, as seen in the recent spate of farmer suicides in India. Large-scale rural development programmes, like the **National Rural Employment Guarantee Act of 2005**, have the potential to significantly impact rural societies, indicating how external interventions can alter rural social dynamics.

Social Order and Social Change in Urban Areas

Historical Background of Urban Areas

❖ Urban areas have evolved from being **trade, religious, and military hubs in ancient times to places that nurture modern individuality**.

❖ Modern urbanism is primarily a domain for individual exploration and opportunities, unlike rural settings.

❖ Examples of ancient urban areas in India include **Tezpur, Kozhikode, Ajmer, Varanasi, and Madurai**, each with unique attributes that make them urban hubs.

Individuality and Social Stratification in Urban Settings

❖ Urban areas offer a haven for individuals seeking boundless possibilities for fulfilment, although the **freedom and opportunities** are more accessible to the socially and economically privileged.

❖ Urban settings intensify group identities based on **race, religion, ethnicity, caste, region, and class**, which play **crucial roles** in the strategies of **survival, resistance, and assertion** among city dwellers.

Spatial Dynamics and Urban Social Order

✤ High population density in urban areas creates complex logistical challenges requiring effective organisation and management in **housing, transportation, zoning, public health, sanitation, policing, and urban governance**.

✤ Housing problems in urban areas lead to homelessness, emergence of slums, and the creation of gated communities, which reflect economic disparities among urban residents.

✤ The spatial arrangement directly impacts the urban transport system, affecting the quality of life, traffic congestion, and vehicular pollution.

> Daily long distance commuters can become an influential political constituency and sometimes develop elaborate sub-cultures. For example. the sub-urban trains of Mumbai — popularly known as 'locals' — have many informal associations of commuters. Collective on-train activities include singing *bhajans* celebrating festivals, chopping vegetables, playing card and board games (including tournaments), or just general socialising

Urban Change and Economic Correlations

✤ Changes in urban areas are significantly tied to spatial dynamics.

✤ The ups and downs experienced by particular neighbourhoods and localities reflect broader socio-economic trends.

✤ Changes in modes of mass transport can significantly shape social and economic dynamics of a city.

Impact of Population Growth

✤ Constant population increase due to natural growth and migration presents a significant challenge to urban areas in rapidly urbanising countries like India.

✤ How cities cope with this continual population increase, especially in developing resilient infrastructure and social systems, remains a key concern for urban social change and development.

Conclusion

This chapter intricately traverses through India's diverse socio-political landscapes and technological advancements, delineating a journey from the grassroot labour dynamics to the digital overhaul in journalism. It highlights the emergence of decentralised governance models like Panchayati Raj, embodying a shift towards localised decision-making. The broadening interpretation of fundamental rights symbolises a progressive legal milieu aiming for societal equity. The infusion of technology, notably in telecommunications and journalism, underscores the transformative power of digital advancements in bridging gaps and fostering communication across the nation. The amalgam of historical narratives and contemporary analysis presented herein encapsulates India's enduring endeavour for a balanced evolution amidst its multifaceted societal canvas.

> *Glossary:*
> ➢ **Glocalisation:** It is a combination of the words "globalization" and "localization". It refers to the adaptation of a global product or service to meet the needs of a local market.
> ➢ **Colonization:** It is the process of a foreign power establishing and maintaining control over a territory and its people.
> ➢ **Capitalism:** It is an economic system where private individuals or organizations own the means of production.
> ➢ **Socialism:** It is a political and economic system that advocates for public ownership of property and natural resources.
> ➢ **Sovereignty:** It is the supreme and independent power or authority in government that a state or community possesses or claims.

➢ **Industrialization:** It is the process of transforming a society from an agricultural to an industrial one.

➢ **Urbanisation:** It is the process of people moving from rural areas to urban areas, such as cities and towns.

➢ **Naturalism:** It is a philosophy that states that only natural laws and forces operate in the universe.

➢ **Sanskritization:** It is a sociological term that refers to the process by which lower castes or tribes adopt the cultural patterns of higher castes to raise their status in the caste hierarchy.

➢ **Westernisation:** It is the process of a society adopting Western culture, ideas, and practices.

➢ **Secularization:** It is a sociological concept that refers to the decline of religion and the belief in the supernatural. It's a cultural transition where religious values are replaced with non-religious values.

➢ **Hereditary:** It means something that is passed down through inheritance or by birth.

➢ **The Zamindari system:** In this system, the land revenue was collected from the farmers by the intermediaries known as Zamindars.

➢ **The Ryotwari system:** It was a land revenue system in British India. In this system, the government collected taxes directly from the peasants, who were considered the owners of the land.

➢ **Gentrification:** It is the process of a poor neighbourhood becoming more affluent. It occurs when middle-class or wealthy people move into lower-income areas and renovate or improve properties.

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8 Social Movements

Introduction

The evolution of social movements in India traces a rich history of collective actions aimed at addressing various societal, political, and economic issues. From agrarian struggles and tribal movements to the waves of feminist, Dalit, and backward classes' movements, the narrative showcases a diverse spectrum of mobilisations. These movements, often driven by charismatic leaders or organised groups, sought to challenge existing norms, secure rights, or promote reforms, reflecting the dynamic interplay of identities, ideologies, and interests within the Indian societal fabric. The varied movements, each with its own unique focus and methodology, contribute to a broader understanding of the social change landscape in India, portraying a continual quest for equity, recognition, and justice.

Social Movement

Social movements are characterised by sustained collective action aimed often at state policies or practises, seeking to bring about or prevent change.

Feature of Social Movement

✤ They are organised to some extent, perhaps with leadership and a defined structure for decision-making and implementation.

✤ Shared objectives and ideologies among participants are crucial in guiding the approach towards desired changes. These features may evolve over the movement's lifespan.

Objectives and Opposition

✤ Typically, social movements aim to address public issues, like the rights of tribal populations or displaced individuals.

✤ They confront various challenges, especially from counter-movements defending the status quo. Such as historical instances include opposition to reforms like education for girls, widow remarriage, and caste-based school enrollment, often meeting with social boycotts or suppression.

✤ Recent examples include movements by previously excluded groups, like the Dalits, and opposition to educational reservation proposals.

✤ Despite resistance, social movements can engender societal changes over time.

Methods Involved in Social Movement

✤ Beyond protests, the most visible form of collective action, social movements engage in various activities to mobilize support and build consensus on their agendas.

❖ This includes holding meetings, orchestrating campaigns involving lobbying with the government and media and devising unique modes of protest, such as processions, street theatres, or symbolic acts.

❖ Historical examples include Mahatma Gandhi's methods of ahimsa, satyagraha, and charkha utilisation.

Distinguishing Social Change and Social Movements

❖ Social change and social movements, though interlinked, have distinct characteristics.

❖ Social change is a continuous, ongoing process resulting from the accumulation of numerous individual and collective actions over time and across spaces. On the other hand, social movements are geared towards specific objectives, necessitating prolonged and continuous efforts by people to drive change.

❖ Illustratively, while **Sanskritisation and Westernisation** represent broader social changes, the 19th-century social reformers' endeavours to transform society exemplify social movements.

❖ Through this lens, social movements can be perceived as focused efforts within the broader continuum of social change, aiming to address particular issues or achieve defined goals.

❖ In the freedom movement, demonstrating innovative protest techniques like **picketing and salt production defiance** against colonial bans.

Through these methods, social movements strive to foster shared understanding and agreement on pursuing collective objectives, gradually working towards the envisioned social change.

Sociology and Social Movements

Importance of Study of Social Movements for Sociology

❖ The discipline of sociology has been deeply engaged with the study of social movements since its inception, with historical events like the **French and Industrial Revolutions** acting as prime exemplars.

❖ The French Revolution, aimed at overthrowing the monarchy for '**liberty, equality, and fraternity**', and the social unrest during Britain's Industrial Revolution were pivotal in shaping sociological inquiry.

❖ The migration of poor labourers and artisans to cities, ensuing protests against inhumane living conditions, and government-suppressed food riots in England highlighted the tension between societal order and transformative forces.

Thinkers on Social Movement

❖ This tension was mirrored in sociological works, notably, **Emile Durkheim's exploration of social integration** through the lens of division of labour, religious life, and even suicide, portraying **social movements as potential harbingers of disorder**.

❖ However, a shift in perspective emerged with scholars inspired by **Karl Marx and historians like E.P. Thompson**, who refuted the notion of protesters as anarchic destroyers of societal order.

❖ **E. P. Thompson** showed that the so-called **crowd and mob** operated within **a moral economy**, possessing a shared understanding of right and wrong and driving their collective actions.

❖ This nuanced understanding underscored that the urban poor had valid reasons for public protests, often their only outlet to express resentment against deprivation.

❖ The study of social movements, therefore, provides rich insights into societal dynamics, contrasting viewpoints on order and change, and the moral underpinnings of collective action, making it a crucial area of exploration within sociology.

Theories of Social Movements

Theory of Relative Deprivation

❖ Rooted in the perception of being worse off compared to others, this theory suggests social conflicts spring from feelings of resentment and rage, potentially leading to collective protests.

❖ However, it's noted that while feelings of deprivation may incite actions, they alone aren't enough to birth social movements.

❖ The process requires a melding of shared ideologies, strategies, leadership, and organisation.

Mancur Olson's Perspective

❖ **Olson, in "The Logic of Collective Action",** portrays social movements as a congregation of rational individuals seeking self-gain.

❖ Individuals weigh the risks versus the gains before engaging in such movements, emphasising self-interest driven participation.

Resource Mobilization Theory by McCarthy and Zald

❖ Challenging Olson, this theory underscores a movement's success based on its ability to harness various resources like leadership, organizational capacity, and communication channels.

❖ Contrary to a fixed resource notion, it posits that movements can birth new resources amidst struggle, showcasing the ability to thrive even under resource scarcity.

Transcending Deprivation to Action

❖ The journey from social conflict to collective action demands a **conscious identification** as oppressed, coupled with robust organisation, leadership, and a well-defined ideology.

❖ **James Scott's "Weapons of the Weak"** shifts the lens to subtle resistance, where the oppressed, aware of their exploitation, resort to minor acts of defiance like deliberate sluggishness as a form of protest.

Types of Social Movements

Social movements are diverse and can be categorized into three main types: redemptive, reformist, and revolutionary.

❖ **Reformist Movements:** It strives for gradual changes in social and political arrangements through incremental steps. For example, the 1960s movement for the reorganization of Indian states based on language and the Right to Information campaign.

❖ **Redemptive Movements:** It aims to alter the personal consciousness and actions of individual members. For example, Narayana Guru led the Ezhava community in Kerala to change their social practices.

❖ **Revolutionary Movements:** They seek radical transformation of social relations, often targeting state power. For example, the Bolshevik revolution in Russia and the Naxalite movement in India, which aims to remove oppressive landlords and state officials.

Different Perception of Social Movements

❖ Social movements may exhibit a blend of redemptive, reformist, and revolutionary elements, with their orientation possibly shifting over time.

❖ For instance, a movement could morph from having revolutionary objectives to adopting a **reformist stance**, transitioning from mass mobilization to a more institutionalized approach, a process termed by social scientists as a move towards social movement organizations.

❖ The perception and classification of social movements are subject to interpretation, varying across different sections of society.

- ✤ A striking example is the differing perceptions of the **1857 events in India termed as a mutiny or rebellion** by British colonial rulers, while Indian nationalists regarded them as '**the first war of independence**'.
- ✤ This discrepancy highlights how social movements can bear different meanings for different people, reflecting the multifaceted interpretations and the inherent complexity of categorizing social movements.

Evolution of Social Movements

Old Social Movements

- ✤ These movements are primarily aimed at attaining **better wages**, living conditions, social security, and other economic benefits, often spearheaded by working-class mobilisations.
- ✤ They were closely aligned with political parties, like the Indian National Congress leading the Indian National Movement and the Communist Party of China leading the Chinese Revolution.
- ✤ A reorganization of power relations was central to their agenda, often seeking a redistribution of power within society.

New Social Movements

*These are the movements which focus on **quality-of-life issues** such as environmental cleanliness, gender equality etc.*

Emergence of New Social Movements

- ✤ With the fading of **class-based political action**, new social movements emerged, focusing on quality-of-life issues instead of changing the distribution of power in society.
- ✤ These movements developed as a result of discontent with **traditional parliamentary democracy**, which people felt had been taken over by elites and rendered electoral representation useless for the weak.
- ✤ Consequently, individuals sidelined by the formal political system gravitated towards social movements or non-party political formations to exert pressure on the state externally.

Scope of New Social Movement

- ✤ New social movements transcended class boundaries, encapsulating identity politics, cultural concerns, and broader aspirations, often unifying participants across different social strata.
- ✤ They reflect a global scope, resonating with the international nature of modern challenges like environmental risks, nuclear warfare fears, and globalised industrial and cultural shifts.
- ✤ Unlike the old movements, they frequently encompass a diverse range of issues and participants, such as the women's movement, which includes both **urban feminists and poor peasant women**.

Convergence of Old and New Social Movements

- ✤ Despite their differences, old and new social movements are converging within platforms like the **World Social Forum**, collaboratively raising awareness on global issues such as the ramifications of globalisation.
- ✤ The holistic nature of new social movements, covering economic, cultural, and identity-driven concerns, reflects a complex interplay of factors contributing to modern social mobilisations.
- ✤ This evolution signifies a shift towards more inclusive, globally resonant, and multifaceted social movements, encapsulating a broad spectrum of societal concerns beyond mere economic inequalities.

POINTS TO PONDER

Can you list out the differences between the old social movements and the new social movements? How has it transformed and can you think of the new ways that the new social movement has adapted?

Class-Based Movements

Class-based movements are movements which have an economic basis where a lower economic class clashes with a dominant class for their economic rights.

Peasant Movements

Peasant movements or agrarian struggles took place during colonial days, which raised the concerns of peasants, such as the Bengal revolt, Deccan riots, the No Tax Campaign, etc.

Evolution of the Peasant Movement

1. **Early Agrarian Struggles (Pre-1914)**

   ❖ The movements in the period between 1858 and 1914 tended to remain localized, disjointed, and confined to particular grievances.

   ❖ Since pre-colonial days, agrarian struggles have been a part of Indian history.

   ❖ Notable movements before 1914 include the **Bengal revolt (1859-62)** against the indigo plantation system and the **'Deccan riots' of 1857** targeting moneylenders, although these remained localised and confined to specific grievances.

2. **Integration with Independence Movement (1914-1940)**

   ❖ Post-1914, under Mahatma Gandhi's leadership, some agrarian struggles like the **Bardoli Satyagraha (1928) and Champaran Satyagraha (1917-18)** became intertwined with the Independence movement, advocating for non-cooperation and opposing indigo plantations, respectively.

   ❖ During this period, protests also emerged against British forest policies.

3. **Formation of Peasant Organisations (1920-1940)**

   ❖ Between 1920 and 1940, peasant organizations like the **Bihar Provincial Kisan Sabha (1929) and the All India Kisan Sabha (1936)** were established, demanding freedom from economic exploitation for peasants and other exploited classes.

4. **Classical Peasant Movements (1946-1951)**

   ❖ At the brink of independence, notable movements were the **Tebhaga movement (1946-47)** in Bengal, advocating for a better share of produce for sharecroppers, and the **Telangana movement (1946-51)** against feudal conditions in Hyderabad, both gaining support from the **Communist Party of India (CPI)**.

5. **New Farmers Movements (1970s Onward)**

   ❖ In the 1970s, new farmer's movements emerged in Punjab and Tamil Nadu, characterized by regional organization, non-party affiliation, and farmer (rather than peasant) participation, as farmers are more market-involved.

   ❖ These movements were anti-state and anti-urban in ideology, with demands centered around price-related issues like price procurement, remunerative prices for agricultural inputs, taxation, and loan repayments.

   ❖ Innovative agitation methods like road and railway blockades and refusing entry to politicians and bureaucrats in villages were employed.

> **Guerrilla Movement**
> In November 1968, the guerrilla movement began with a crop seizure from a wealthy landlord's land in Garudabhadra and a significant raid in Pedagottili village in the hill tracts. About 250 Girijans armed with primitive weapons stormed a landlord cum moneylender's house, confiscating hoarded grains and property valued at Rs. 20,000, along with important documents.

- ❖ Over time, these movements broadened their agendas to encompass environmental and women's issues, aligning with the global trend of **'new social movements'**.
- ❖ This evolution reflects a transition from **localised agrarian struggles** to more comprehensive and globally resonant farmers' movements addressing a wider spectrum of socio-economic and environmental concerns.

Workers Movements

- ❖ These are the movements which raised the concerns of the working class.
- ❖ **Origin:** The initiation of factory production in India traces back to the early 1860s, primarily in **port towns like Calcutta (Kolkata), Bombay (Mumbai), and later Madras (Chennai)**, aligned with the colonial trade pattern of exporting raw materials to the United Kingdom and importing manufactured goods.
- ❖ The colonial government initially did not regulate wages or working conditions, making labor extremely cheap.
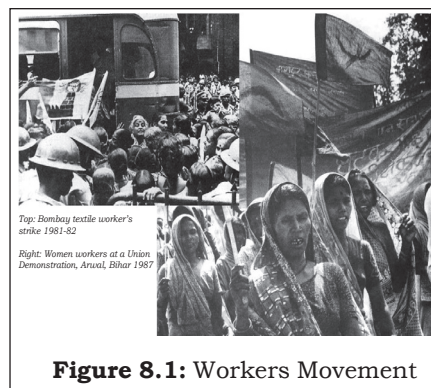

Top: Bombay textile worker's strike 1981-82

Right: Women workers at a Union Demonstration, Arwal, Bihar 1987

Figure 8.1: Workers Movement

Emergence of Workers' Protests

- ❖ Despite the later emergence of trade unions, workers began protesting, albeit more spontaneously than systematically.
- ❖ Nationalist leaders incorporated workers into the anti-colonial movement.
- ❖ The wartime expansion of industries brought about food shortages and price hikes, leading to a series of strikes across various cities **like Bombay, Calcutta, Madras, and Ahmedabad during 1917**, demanding wage increases.

Formation of Trade Unions

- ❖ The trade union movement commenced with the establishment of the first **trade union in Madras by B.P. Wadia in April 1918, followed by Mahatma Gandhi founding the Textile Labour Association (TLA)** later that year.
- ❖ In **1920**, the **All India Trade Union Congress (AITUC)** was formed in **Bombay**, encompassing a broad spectrum of ideologies from communist to moderate and nationalist leanings.

Evolution and Fragmentation of the Trade Union Movement

- ❖ In the final British rule years, **communists** gained significant control over the AITUC, prompting the **Indian National Congress to establish the Indian National Trade Union Congress (INTUC)** in May 1947.
- ❖ The 1947 AITUC split facilitated further divisions along political lines, with regional parties forming their own unions in the late 1960s.

Economic Recession and Rising Unrest (1966-67)

- ❖ The **1966-67 economic recession** diminished production and employment, igniting a general unrest.
- ❖ A major railway workers' strike occurred in 1974, marking a period of heightened confrontation between the **state and trade unions**.
- ❖ This era saw the workers' movement becoming an **integral part of the broader struggle for civil liberties**, reflecting the intertwined narratives of economic, political, and social unrest in the face of changing industrial and political landscapes.

Caste Based Movements

The Dalit Movement

❖ The Dalit Movement transcends mere economic or political exploitation, portraying a struggle for human recognition, self-confidence, and self-determination.

❖ It aims to abolish the stigmatization and untouchability associated with Dalits, striving for a dignified identity and societal acceptance.

Figure 8.2: A Dalit Agitation

Origin of Dalit

❖ **'Dalit'**, a term prevalent in several Indian languages, **symbolises the oppressed**.

❖ Initially adopted by **neo-Buddhist** activists and followers of **Babasaheb Ambedkar in the 1970s**, it embodies the deliberate suppression experienced by this community, contradicting notions of **pollution, karma, and justified caste hierarchy**.

Classification of Dalit Movement

❖ Sociologists' attempts to classify Dalit movements have led them to believe that they belong to all types, namely **reformative, redemptive, and revolutionary**.

❖ The **anti-caste movement** which began in the 19th century under the inspiration of Jotiba Phule and was carried out in the 1920s by the non-Brahmin movements in Maharashtra and Tamil Nadu and then developed under the leadership of Dr. Ambedkar had characteristics of all types.

❖ In partial context, the **'post-Ambedkar Dalit movement'** has had revolutionary practice. It has provided alternative ways of living, at some points limited and at some points radical and all-encompassing, ranging from changes in behaviour such as giving up eating beef to religious conversion.

❖ It has focussed on changes in the entire society, from the radical revolutionary goal of abolishing caste oppression and economic exploitation to the limited goals of providing scope for members of Scheduled Castes to achieve social mobility.

Diversity within the Movement

❖ There hasn't been a singular, unified Dalit movement; instead, various movements have emerged over time, each emphasising different issues and ideologies concerning Dalits.

❖ Despite the differences, a common thread of seeking **equality, self-dignity, and the eradication of untouchability** binds these movements.

❖ Examples include the **Satnami Movement, Adi Dharma Movement, Mahar Movement, socio-political mobilisation among the Jatavas of Agra, and the Anti-Brahman Movement** across different regions.

Contemporary Resonance and Cultural Expression

❖ In recent times, the Dalit Movement has significantly marked its presence in the public sphere, becoming an unignorable force.

❖ Accompanying this is the rise of **Dalit literature**, where Dalit writers seek to articulate their unique experiences and perceptions through their own imageries and expressions, as opposed to conforming to mainstream societal imageries.

❖ This body of literature, while rooted in the cultural struggle for **dignity and identity**, also seeks to explore the structural aspects of society, including economic dimensions, voicing a call for social and cultural revolt.

❖ Through these literary and social channels, the Dalit Movement continues to advocate for an equitable and dignified societal stance for Dalits, challenging and questioning established norms and hierarchies.

Backward Class Caste Movements

❖ These are the movements which raised the concerns of the socially and economically backward classes and castes

❖ The political entity formation of backward castes/classes traces back to both colonial and post-colonial periods.

❖ The colonial state often disbursed patronage based on caste, encouraging individuals to adhere to their caste identities in social and institutional domains.

❖ This fostered unity among similarly positioned caste groups, a phenomenon termed **'horizontal stretch'**, leading to the **secularisation of caste** for political mobilisation purposes, moving away from its ritualistic essence.

G.B. Pant during a speech that moved the constitution of the Advisory Committee on fundamental rights, minorities, etc.

➢ We have to take particular care of the Depressed Classes, the Scheduled Castes and the Backward Classes.

➢ The strength of the chain is measured by the weakest link of it and so until every link is fully revitalized, we will not have a healthy body politic.

Adoption of the Term 'Backward Classes'

❖ The term 'Backward Classes' gained traction in the **late 19th century**, notably in the **Madras presidency since 1872, Mysore since 1918, and Bombay presidency since 1925**.

❖ The 1920s saw a proliferation of organisations rallying around caste issues across the country.

❖ Notable entities include the **United Provinces Hindu Backward Classes League, All-India Backward Classes Federation, and All-India Backward Classes League**.

❖ By 1954, the count of organisations working for the Backward Classes stood at 88.

Transitions towards Organised Representation

❖ The journey from caste-based patronage to the organised representation of Backward Classes symbolises a shift towards secularised political mobilisation.

❖ This trajectory reflects the evolving dynamics of caste and its **intersection with political and social identities**, especially in the fight for equitable recognition and rights for the Backward Classes.

❖ Through these movements, the Backward Classes aimed to carve out a significant political and social space, challenging conventional hierarchies and advocating for their rights and representation in a gradually transforming socio-political landscape.

The Tribal Movements

❖ Tribal movements are prominently located in the 'tribal belt' of middle India, encompassing tribal groups like the **Santhals, Hos etc., which raised the concerns of tribal people**.

❖ There are two major regions in India related to tribal movement i.e. **Chotanagpur region** and **North-eastern region**.

❖ While various tribal groups across the country share common issues, the distinctions between them are equally significant.

Figure 8.3: Tribal Movement

Each tribe's **unique identity and challenges** contribute to the diversity of tribal movements.

Tribal Movement in the Chotanagpur/Jharkhand Region

The Jharkhand region is a notable example of tribal movements with a history spanning over a hundred years. The movements in this region reflect the long-standing struggles and aspirations of tribal communities.

❖ **Genesis of Resistance:** Birsa Munda, an Adivasi leader, led a significant resistance against British rule, and his enduring legacy as a symbol of the Jharkhand movement lives on through tales and songs, keeping his struggle's spirit alive in the region.

Causes

❖ **Role of Literacy and Documentation:** Christian missionaries in south Bihar played a key role in promoting literacy among the Adivasi population, empowering them to document and share their cultural heritage. This collective exploration fostered a unified ethnic consciousness and a shared **Jharkhandi identity**.

❖ **The emergence of Adivasi Intellectual Leadership:** The educated Adivasis securing government jobs led to the emergence of a middle-class Adivasi intellectual leadership, which actively advocated for a separate state both nationally and internationally.

❖ **Antipathy towards Dikus:** The region was hostile to "dikus" (migrant traders and moneylenders) who took advantage of its riches, creating economic inequities.

❖ **Industrial and Mining Exploitation:** Industrial and mining projects disproportionately benefited "dikus," exacerbating Adivasis' sense of injustice.

Result

❖ The amassed grievances and shared experiences of marginalisation galvanised collective action.

❖ The enduring struggle, fused with a unifying Jharkhandi identity, eventually triumphed in carving out the separate state of Jharkhand from south Bihar in the year 2000.

❖ **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, which were held up, camps closed down, etc.
   ✧ Collection of loans, rent and cooperative dues, which were resisted;
   ✧ Nationalisation of forest produce, which they boycotted.

Cause of Tribal Movement in The North Eastern Region

Initial Unrest after Post-Independence

❖ Post-independence, the Indian government's state formation process sparked unease across **major hill districts, particularly among tribes**.

❖ These tribes, cherishing their distinct identity and traditional autonomy, were apprehensive about being assimilated into **Assam's administrative structure**.

Ethnic Resurgence as a Coping Mechanism

❖ The blossoming of **ethnic consciousness** in the region emerged as a mechanism to navigate the new realities brought about by encounters with a formidable alien system.

❖ Having long remained insulated from the mainstream Indian milieu, the tribes had preserved their unique worldview and socio-cultural institutions with minimal external influence.

Shift from Secession to Autonomy

❖ Initially, there was a leaning towards **secession** among the tribes; however, over time, this inclination transitioned to a quest for autonomy within the ambit of the Indian Constitution, marking a significant shift in the tribal movements' trajectory.

Core Concerns Binding Tribal Movements

❖ A salient issue uniting tribal movements across different regions is the **alienation of forest lands**, making ecological concerns central to these movements. Additionally, cultural matters pertaining to **identity and economic issues** like inequality are integral to tribal movements, indicating a confluence of traditional and contemporary social movement themes in India.

Blurring Lines Between Old and New Social Movements

❖ The intertwined nature of **ecological, cultural, and economic** issues in tribal movements reflects a blurring distinction between old and new social movements in India.

❖ The tribal movements encapsulate a blend of traditional concerns (like land alienation) and modern issues (like identity and constitutional autonomy), epitomizing the complex, evolving nature of social movements in the post-independence era.

The Upper Caste Response to the Caste Movement in India

Upper Caste Discontent

❖ The rising visibility of Dalits and other backward classes has sparked a sentiment among some upper-caste groups about being overlooked.

❖ They feel the government is **neglecting them due to their lesser numerical strength**.

Post-Independence Social Progress

❖ There's an acknowledgement of improved conditions for all social groups, including the lowest castes and tribes, since independence.

❖ However, the magnitude of this improvement, especially in comparison to other population segments, is called into question.

Occupational Disparities

❖ The early 21st century witnessed a broader spectrum of occupations and professions across all caste groups.

❖ Yet a significant social reality persists: **Upper castes predominantly** occupy high-prestige occupations, **while lower castes** largely remain in menial, less respected jobs.

The Women's Movements

The 19th Century Social Reform Movements and Early Women's Organisations

❖ In the early 20th century, following the 19th-century social reform movements, the growth of women's organisations at both national and local levels was witnessed.

❖ Notable organisations like the **Women's India Association (WIA) (1917), the All India Women's Conference (AIWC) (1926), and the National Council for Women in India (NCWI) (1925)** emerged during this period.

> Studies on poor women in South Asia have shown that often they are forced to give their small savings to their husbands who demand it for their drinks. They then devised a way out by hiding their money in two places. When they were forced to give up their hard-earned saving, they gave the money from of one of the hiding places. And thereby ensuring the safety of the other saving.

❖ Initially, many of these organisations had a limited focus; for instance, AIWC initially perceived **'women's welfare' and 'politics'** as mutually exclusive.

❖ However, over time, their scope expanded, recognising the interconnectedness of women's welfare and national freedom, as reflected in a later presidential address that emphasised the intrinsic link between national freedom and broader reforms.

❖ While there's debate on whether this period of activity constituted a social movement, key features of social movements like **organisations, ideology, leadership, shared understanding, and the aim of instigating changes on public issues** were evident.

> **The Right to Vote**
> ➢ The Indian Constitution enshrines the right to vote for **every adult**, contrasting the unrepresented colonial era.
> ➢ Initially, voting was limited to **property-owning men**.
>
> **Britain's Struggle:**
> ➢ **Chartism, peaking** with 3.25 million signatures in 1842, advocated for wider male suffrage.
> ➢ Post-World War I, in 1918, voting rights expanded to all men over 21 and select categories of women over 30.
> ➢ Suffragettes faced harsh opposition in their fight for all adult women's voting rights.

❖ Collectively, these organisations succeeded in creating an environment where women's issues could no longer be overlooked, marking a significant stride in raising awareness and fostering discourse on women's rights and welfare.

Women's Participation in Agrarian Struggles and Revolts

❖ Contrary to the notion that only educated middle-class women are involved in social movements, history showcases women's active participation in agrarian struggles and revolts alongside men, especially in tribal and rural areas during the colonial period.

❖ Notable movements include the Tebhaga movement in Bengal, the Telangana arms struggle, and the Warli tribal revolt in Maharashtra.

Post-1947 Evolution of Women's Movement

❖ Post-independence, the active women's movement seemed to diminish, with many women engaging in nation-building tasks while others were impacted by the trauma of partition.

❖ However, the **mid-1970s witnessed a rejuvenation of the women's movement** in India, often termed its second phase.

Struggle against dowry

❖ This phase brought about organisational and ideological shifts, focusing on newer issues like violence against women.

❖ Campaigns during this period led to significant legal and societal changes, such as the inclusion of both parents' names in school forms and addressing issues like **land rights, employment, sexual harassment, and dowry**.

Shahjehan Begum 'Ape' with a photograph of her daughter, allegedly murdered for dowry
Figure 8.4: Women's Movement

Towards a Gender-Just Society

❖ The movement also acknowledged the **varied levels and types of discrimination faced by women** from different social strata and the distinct concerns of, for instance, peasant women compared to middle-class women or Dalit women compared to 'upper caste' women.

❖ A broader understanding emerged that both men and women are restrained by dominant **gender identities**, pointing towards the need for a gender-just society.

❖ Such a society, enriched by educated women playing multiple roles and improved sex ratio, allows true freedom for both genders.

❖ The Government of India's initiative, Beti Bachao, Beti Padhao Yojana, is seen as a significant step towards the actualization of a gender-just society, reflecting a collective aspiration to end injustices and create an equitable societal framework.

POINTS TO PONDER
For ensuring a socially equal society it is very important to have a gender just society. For achieving that we need women empowerment. In this regard what are your views on recently passed Women Reservation Bill in parliament?

Ecology and Society

❖ Ecology is the interconnected web of physical and biological systems. It is significantly influenced by human activities over time.

❖ Human interventions have transformed ecological facets from altering natural phenomena like aridity or flood-proneness through deforestation to global warming due to climate change. This transformation extends to creating human-made environments like agricultural farms and urban landscapes.

❖ The relationship between society and nature is reciprocal.

❖ Ecological factors like **fertile soils** enable certain human activities like intensive agriculture, while societal frameworks like capitalism shape nature globally, as exemplified by the widespread environmental effects of automobiles.

❖ Property relations play a pivotal role in determining the utilisation and control of natural resources, often leading to different social groups experiencing varied levels of resource access and scarcity.

✤ Societal values, norms, and knowledge systems reflect the diverse perspectives on environment-society relationships.

✤ The commodification of nature under capitalism, land redistributions under socialist values, or religiously driven conservation efforts depict how different ideologies impact environmental interactions.

✤ **Colonialism**, too, contributed to environmental knowledge and management for resource exploitation, birthing disciplines like geology and forestry.

Environmental Management as a Challenge

✤ The challenge of environmental management lies in the limited understanding of biophysical processes and the complexity introduced by industrialization.

✤ Industrial environments, with their accelerated resource extraction and fragile management systems, bring about a spectrum of risks, as seen in disasters like Chernobyl and Bhopal Gas Tragedy, showcasing the intricate and often perilous nexus between human societies and their ecological bases.

> **Bhopal Gas Tragedy**
> ➢ On **December 2, 1984**, Bhopal suffered a grave industrial disaster due to an accidental **Methyl Isocyanate (MIC)** release from a Union Carbide pesticide factory, causing around 4,000 deaths and 200,000 permanent disabilities. Initially welcomed in 1977 for economic benefits, the plant soon displayed safety issues, with several leakages reported before the tragic event.
> ➢ Despite numerous warnings, including one from the Bhopal Municipal Corporation and a 1982 safety survey by Union Carbide USA highlighting safety lapses, both state and central governments ignored the concerns due to a nexus between the company and political circles. The plant's substandard design lacked critical safety features, and reduced operational standards further exacerbated the risks
> ➢ The tragedy underscores the severe consequences of neglecting safety guidelines, political-corporate apathy, and the failure to implement adequate preventive measures against industrial hazards.

Major Environmental Problems and Risks

Resource Depletion

✤ Non-renewable natural resources are being depleted rapidly, with serious concerns surrounding **water, land, and fossil fuel depletion.**

✤ For instance, groundwater levels are falling drastically in India due to intensive agriculture, industrial usage, and urban demands. Moreover, biodiversity habitats like forests and wetlands are under threat due to agricultural expansion and **deforestation**, endangering various species.

Pollution

✤ According to the **World Health Organisation (WHO)** air pollution, stemming from industrial emissions, vehicular exhaust, and indoor pollution from cooking fires, causes significant health issues, claiming around 7 million lives globally in 2012.

✤ Water pollution, primarily from domestic sewage, industrial effluents, and agricultural runoff, is another critical concern.

✤ Urban areas also grapple with **noise pollution** from various sources, including traffic and public events.

Global Warming

✤ The release of particular gases (carbon dioxide, methane, and others) creates a **'greenhouse'** effect by trapping the sun's heat and not allowing it to dissipate.

✤ Greenhouse gas emissions are leading to a rise in global temperatures, potentially melting polar ice fields, raising sea levels, and causing ecological imbalances.

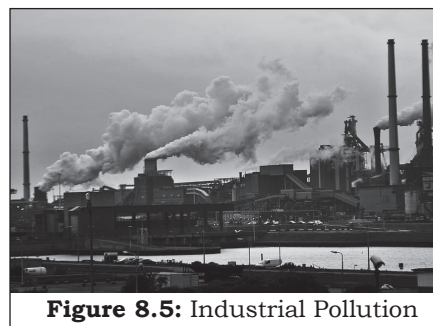✤ Notably, **India and China** are becoming significant contributors to global emissions.

Figure 8.5: Industrial Pollution

Genetically Modified Organisms (GMOs)

❖ **Gene-splicing techniques** introduce genes from one species to another, like making cotton resistant to bollworms.

❖ However, the long-term effects on humans and ecosystems are uncertain.

❖ Moreover, genetic modifications can lead to sterile seeds, making farmers dependent on agricultural companies for seeds.

Natural and Man-made Environmental Disasters

❖ Instances like the **Bhopal gas leak in 1984 and the 2004 Tsunami** are examples of devastating man-made and natural environmental disasters, causing massive loss of lives and illustrating the potential dangers inherent in industrial activities and natural phenomena.

Ecological Movements

❖ The **modern era** has been heavily focused on development, which has raised concerns due to unchecked natural resource utilisation and a development model that creates perpetual needs, leading to further exploitation of already depleted resources.

❖ This model has faced criticism for its assumption that all societal segments would benefit from development, whereas in reality, initiatives like big dams and industries have displaced people from their homes and livelihoods, with industrial pollution exacerbating the situation.

> **Social Movements in the Information Age**
> In the modern information age, global social movements unite through vast networks, involving NGOs, religious groups, human rights advocates, and more.Examples like the Seattle protests against the World Trade Organisation illustrate the role of internet-based platforms in organizing such movements.

> **POINTS TO PONDER**
> Ecological sustainability is very significant given the faster rates of environmental depletion. An extensive environmental degradation also leads to a strak social inequality. Can you think why and how are the poor and vulnerable more impacted by environmental degradation than well off people in society, when we all share the environment and are a part of it.

The Intersection of Social Inequality and Ecological Sustainability

❖ The Chipko Movement highlighted **social inequality**, juxtaposing villagers' needs against commercial, **capitalist interests** represented by the government.

❖ Moreover, it raised ecological **sustainability concerns**, as deforestation led to environmental destruction, manifesting in floods and landslides.

❖ For villagers, the **intertwined 'red' (social) and 'green' (environmental)** issues were crucial, as their survival and the forest's ecological wealth were mutually dependent.

❖ Additionally, the movement voiced hill villagers' resentment towards an indifferent government located distantly in the plains.

> **Ecological Movements: A Glimpse through Chipko Movement**
> The Chipko movement was an ecological movement, started during the 1970s from Dasholi Gram Sabha in Chamoli district in the foothills of the Himalayas. As narrated by **Ramachandra Guha in "Unquiet Woods**, this movement championed the villagers' cause. When contractors aimed to begin felling in Reni, vigilant villagers, led by Gaura Devi of the village Mahila Mandal (Women's Club), confronted them. Despite initial hostility, the persistent women compelled the workers to retreat, marking a notable stance against deforestation in the backdrop of environmental calamities.
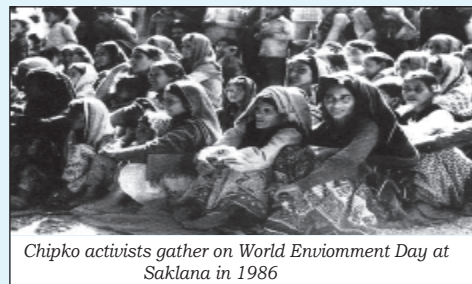
Chipko activists gather on World Envioment Day at Saklana in 1986

Initiatives Towards Ecological Balance

✤ Recognising the importance of ecological balance, the Government of India initiated systematic efforts like the **'Integrated Ganga Conservation Mission' (Namami Gange) and 'Swachh Bharat Abhiyan'**, aiming to foster ecological balance, structure, and quality within India's environment.

✤ These initiatives underline the necessity of a harmonized approach towards development, ecology, and social equity, as exemplified by the Chipko Movement's endeavour to protect both livelihoods and natural resources.

> **Gandhi on Industrialism**
> 'God forbid that India should ever take to industrialism in the manner of the West. The economic imperialism of a single tiny island kingdom (England) is today keeping the world in chains. If an entire nation of 300 million took to similar economic exploitation, it would strip the world bare like locusts.'

Relationship between Environmental Problems and Social Problems

✤ The impact of environmental problems is intertwined with social inequality, where social status and power dictate how individuals or groups can shield themselves from or address environmental crises.

✤ For instance, in water-scarce regions like **Kutch and Gujarat**, wealthier farmers can afford deep-bore tubewells to irrigate their fields, leaving the poorer villagers without water during droughts.

✤ Certain **environmental issues**, like air pollution and biodiversity conservation, are often seen as universal concerns.

✤ However, sociological analysis emphasises that the pursuit of these concerns may not always benefit everyone equally.

✤ The prioritisation and approach to addressing these issues may serve the interests of politically and economically powerful groups, potentially worsening the plight of the poorer and politically weaker sections.

✤ The school of **social ecology emphasises** that social relations, particularly regarding property and production organisation, influence environmental perceptions and practises.

✤ Different social groups have diverse relationships with the environment, leading to varied interests and ideologies, which in turn fuel environmental conflicts.

✤ For instance, a **Forest Department** aiming to maximise revenue from bamboo sales to a paper industry has a contrasting view when compared to an artisan harvesting bamboo for basket-making.

✤ Addressing environmental problems necessitates altering the environment-society relations, which requires changing the relations between different social groups such as men and women, urban and rural populations, landlords, and labourers.

✤ These changed social relations will foster different knowledge systems and environmental management approaches, aiming for a more equitable resolution to environmental crises.

Balancing Ecology and Economy: Towards Sustainable Development

✤ The complex interaction between ecology and economy highlights the need for a balanced approach to ensure a promising future for humanity.

✤ Over the last 300 years, the economic development trajectory, characterised by controlling and ruthlessly exploiting nature for the benefit of a section of the population, has resulted in the extinction of numerous species.

✤ The reliance on non-renewable energy and the introduction of new species to cater to the industrial world have significantly disrupted ecological balance.

❖ The existing capitalist development model thrives on **consumption**, necessitating the replacement of old things with new ones to sustain consumerism, further exacerbating global inequality.

❖ This inequality, coupled with the prevalent system of social stratification, allows certain sections to control the majority of resources and opportunities, leaving the marginalised further deprived.

❖ To ensure a sustainable world for both present and future generations, there's a call for building a society that promotes equitable resource distribution and inclusive development.

> **Sustainable Development**
> ➢ The concept of **"Sustainable Development,"** as outlined in the **Brundtland Report (October 1987),** emphasises meeting the needs of the present without compromising the ability of future generations to meet their own needs.
> ➢ This concept prioritises addressing the essential needs of the world's poor and acknowledges the limitations imposed by current technology and social organisation on the environment's capacity to fulfil present and future needs.

❖ The member states of the **United Nations**, alongside global civil society, have recognised this need, formulating the 17 "**Global Goals**" of sustainable development with 169 targets.

❖ These goals resonate with the sentiment expressed by former United Nations Secretary-General **Ban Ki-Moon: "There can be no Plan B because there is no Planet B,"** underscoring the urgency of adopting sustainable development practises to safeguard our planet for future generations.

Conclusion

The chapter connected the interplay between India's **environmental challenges and social dynamics**, starting with tribal autonomy, caste and women-based movements, post-independence in Assam, transitioning to environmental crises exemplified by water scarcity in Gujarat, exploring key global and local environmental issues, and culminating with the Bhopal Gas Tragedy case. It underscored the necessity for sustainable practises, robust governance, and societal equity to mitigate environmental risks and advocate for a balanced coexistence with nature.

> *Glossary:*
> ➢ **Hydrology:** The science of water and its flows; or the broad structure of water resources in a country or region.
> ➢ **Deforestation:** The loss of forest area due to cutting down trees and/or taking over the land for other purposes, usually cultivation.
> ➢ **Green House:** A covered structure for protecting plants from extremes of climate, usually from excessive cold; a greenhouse (also called a hothouse) maintains a warmer temperature inside compared to the outside temperature.
> ➢ **Emissions:** Waste gases given off by a human-initiated process, usually in the context of industries or vehicles.
> ➢ **Effluents:** Waste materials in fluid form produced from industrial processes.
> ➢ **Aquifers:** Natural underground formations in the geology of a region where water gets stored.
> ➢ **Monoculture:** When the plant life in a locality or region is reduced to a single variety.
> ➢ **Sanskritisation:** It is a sociological term that refers to the process of lower castes or tribes adopting the cultural practices of higher castes to gain social mobility.
> ➢ **Untouchability:** It is a social practice that discriminates against people based on their caste and occupation.
> ➢ **Neo-Buddhism:** It is a religious and socio-political movement in India. It was started by Dr. B. R. Ambedkar in 1956.
> ➢ **Dikus:** It means "outsiders". It was used by the Munda tribal groups in the Chota Nagpur region of Jharkhand.
> ➢ **Ecology:** It is the study of how living things interact with their environment.
> ➢ **The greenhouse effect:** It is the natural warming of the Earth that occurs when gases in the atmosphere trap heat from the sun.

The Demographic Structure of the Indian Society

9

Introduction

Demography is the systematic study of population. The term is of Greek origin and is composed of two words, demos (people) and graphein (describe), implying the description of people. Demography studies the trends and processes associated with population including, changes in population size, patterns of births, deaths, and migration and the structure and composition of the population, such as the relative proportions of women, men and different age groups. Understanding the demography of a country is crucial for making policy recommendations, and making predictions about where a society or group is headed in the future.

Theories of Demography

The Malthusian Theory

✤ **Thomas Robert Malthus in his Essay on Population (1798)** propounded that the human population grows at a much faster rate than the rate at which human subsistence can grow.

✤ According to Malthus, populations rise in **geometric progression** (i.e. 2, 4, 8, 16, 32, etc.), while agricultural production can only grow in **arithmetic progression** (i.e. 2, 4, 6, 8, 10, etc.). Hence population growth always outstrips growth in agricultural production, the only way to increase prosperity is by controlling the growth of the population.

✤ For him, a balance between population growth and food supply can be established through preventive and positive checks.

  ◈ Preventive measures namely late marriage, self-control, and celibacy help to balance the population growth and food supply.

  ◈ Positive checks to population growth include disasters, wars, famines and diseases. These are nature's ways of dealing with the imbalance between the food supply and the increasing population.

Criticism

✤ A refutation of this theory was provided by the historical experience of European countries that Malthus's predictions were proved false because both food production and standards of living continued to rise despite the rapid growth of population.

✤ Liberal and Marxist scholars criticise Malthusian theory for asserting that poverty is not caused by population growth rather poverty and starvation are caused by the unequal distribution of economic resources.

Theory of Demographic Transition

❖ This theory propounded that population growth is linked to overall levels of economic development and every society follows a typical pattern of development-related population growth.

As per this theory, there are three basic stages of population growth.

❖ **First stage:** In this stage, Low population growth in society due to being underdeveloped and technologically backwards. Growth rates are low because both the death rate and the birth rate are very high resulting in a low net growth rate.

❖ **Second stage:** It is a transitional stage in which society moves from underdevelopment to development stage, characterised by very high rates of growth in population as death rates are brought down quickly through advanced methods of disease control, public health, and better nutrition. However, the birth rate is still high as society takes time to change and alter its reproductive behaviour.

> **POINTS TO PONDER**
> Studying the demographic transitions of several countries of west and south east Asia we find a commonality that with an increasing economic standards the birth rate and population growth declines. Do you think similar is the case with India? Can you relate this phenomenon with varying population in Northern and Southern states of India?

❖ **Third stage:** This stage characterised by low growth in a developed society. Both death rate and birth rate have been reduced considerably and the difference between them is small.

Demographic Indicators

❖ **Birth Rate:** Birth rate is the number of live births per thousand population in a given area during a given time.

❖ **Death Rate:** It is expressed as the number of deaths in a given area during a given time per thousand population.

❖ **Growth rate of population:** It refers to the difference between the birth rate and the death rate. It could be positive as well as negative.

> **Do You Know?**
> When difference between birth rate and death fate turned zero in any given society then demographers say that the population of that society has 'stabilised', or has reached the 'replacement level', which is the rate of growth required for new generations to replace the older ones that are dying out.

  ✧ **A positive growth rate** indicates that the population is increasing. It happens when the birth rate is higher than the death rate.

  ✧ **A negative growth rate** indicates that the population is decreasing. It happens when fertility levels are below the replacement rate.

❖ **Fertility Rate:** It refers to the number of live births per thousand women in the child-bearing age group, usually taken to be 15 to 49 years.

❖ **Infant Mortality Rate:** It refers to the number of deaths of babies before the age of one year per thousand live births. High rates of infant mortality are an indicator of backwardness and poverty.

❖ **Maternal Mortality Rate:** It refers to the number of women who die during childbirth per lakh live births.

❖ **Life expectancy:** This refers to the estimated number of years that an average person is expected to survive. It is calculated on the basis of data on age-specific death rates in a given area over a period of time.

❖ **Sex Ratio:** It refers to the number of females per thousand males in a given area at a specified time period.

- ❖ **Age Structure of the Population:** It Refers to the proportion of persons in different age groups relative to the total population.

- ❖ **Dependency Ratio:** It is equal to the population below 15 or above 64, divided by the population in the 15-64 age group. This is usually expressed as a percentage.

  - ◇ The **rising dependency ratio** is a cause for worry in countries that are facing an ageing population since it is difficult for a relatively smaller proportion of working-age people to carry the burden of providing for a relatively larger proportion of dependents.

  - ◇ The **falling dependency ratio** can be a source of economic growth and prosperity due to the larger proportion of working-age people (15-64 age group). This is sometimes referred to as demographic dividend.

Demography of India

Size of Indian Population

Table 9.1: The Population of India and its Growth During the 20th century

Year	Total Population (in millions)	Average Annual Growth Rate(%)	Decadal Growth Rate(%)
1901	238	-	-
1911	252	0.56	5.8
1921	251	-0.03	-0.3
1931	279	1.04	11.0
1941	319	1.33	14.2
1951	361	1.25	13.3
1961	439	1.96	21.6
1971	548	2.22	24.8
1981	683	2.20	24.7
1991	846	2.14	23.9
2001	1028	1.95	21.5
2011	1210	1.63	17.7

- ❖ According to the Census of India 2011, India is the second most populous country in the world after China, with a total population of 121 crores.

- ❖ However, According to the recently released **United Nations Population Fund's (UNFPA) State of World Population** report India will overtake China as the world's most populous country in the middle of 2023.
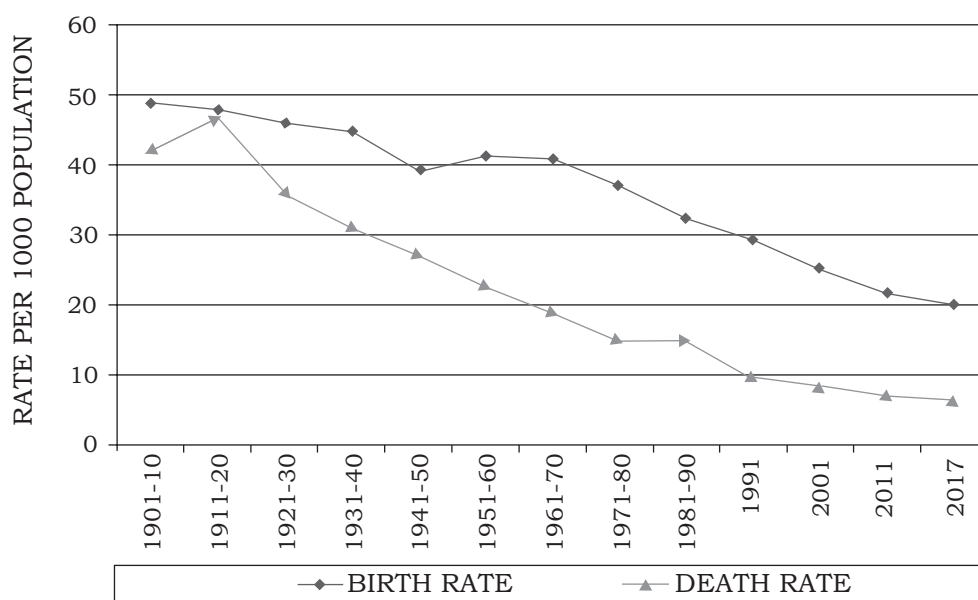
Growth Rate of Population

- ❖ Before 1931, both death rates and birth rates in India were high due to famines, disasters and major epidemic diseases such as plague, smallpox, cholera, influenza etc. But after 1931 death rates declined.

Source: *National Commission on Population, Government of India.*
website: http://populationcommission.nic.in/facts1.htm# National Health
Profile 2018, Ministry of Health and Family Welfare, Government of India;
Economic Survey 2018-19, Government of India.

Figure 9.1: Birth and Death Rate in India 1901-2017

❖ **Cause of Decline in Death Rate**

✧ After 1931, the death rate declined due to improvements in medical cures for many diseases, programmes for mass vaccination, and efforts to improve sanitation.

✧ Substantial improvements in the productivity of Indian agriculture (especially through the expansion of irrigation), improved means of communication, and more vigorous relief and preventive measures by the state have helped drastically reduce deaths from famine.

> **Additional Information**
> According to the Economic Survey 2018-19, India's total birth rate was 22.4. Rural birth rate stands at 22.4 while urban birth ate was 17.3.

❖ However, the birth rate has not registered a sharp fall because the birth rate is a socio-cultural phenomenon that is relatively slow to change. This resulted in rapid population growth often termed a population explosion. The decline in infant mortality rates, the overall increase in the levels of education and awareness, and economic prosperity have a positive correlation with population control. **NFHS 5 report** highlighted that India's total fertility rate (TFR) has declined to 2.0, which is below replacement-level fertility.

Variations in Fertility Rates Across the States of India

❖ States, like **Andhra Pradesh**, **Himachal Pradesh**, **Punjab**, **Tamil Nadu** and **West Bengal** have managed to bring down their total fertility rates (TFR) to 1.7 each (2016).

❖ Bihar, Madhya Pradesh, Rajasthan and Uttar Pradesh, still have very high TFRs. In 2016, the TFRs of these states were 3.3, 2.8, 2.7 and 3.1, respectively.

❖ The highest birth rate in India is **Uttar Pradesh (25.9) and Bihar (26.4)**, and they will also account for about half (50%) of the additions to the Indian population up to the year 2041.
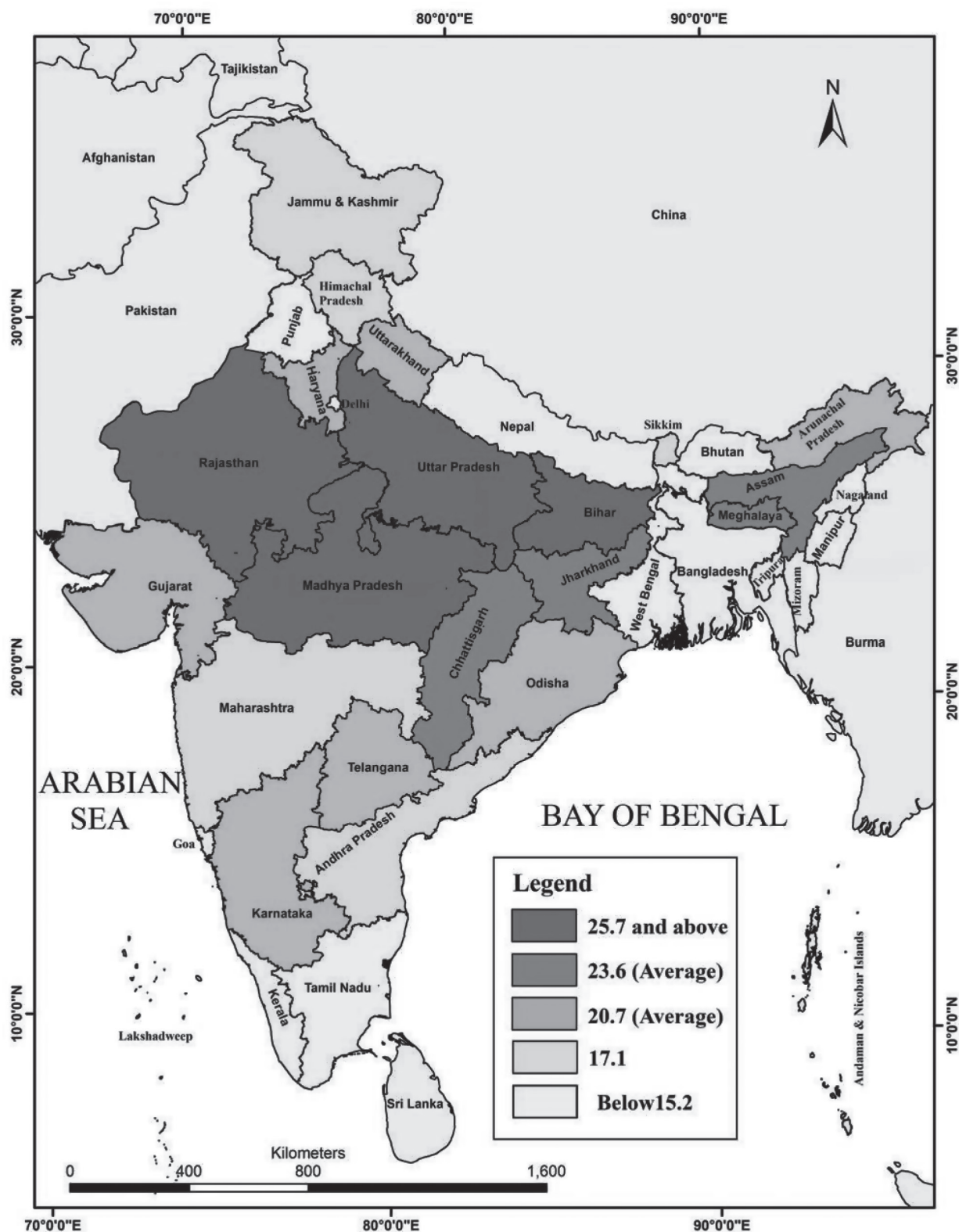
Source: Sample Registration System Bulletin, Government of India, July 2019

Map 9.1: State-wise Birth Rates in India, 2017
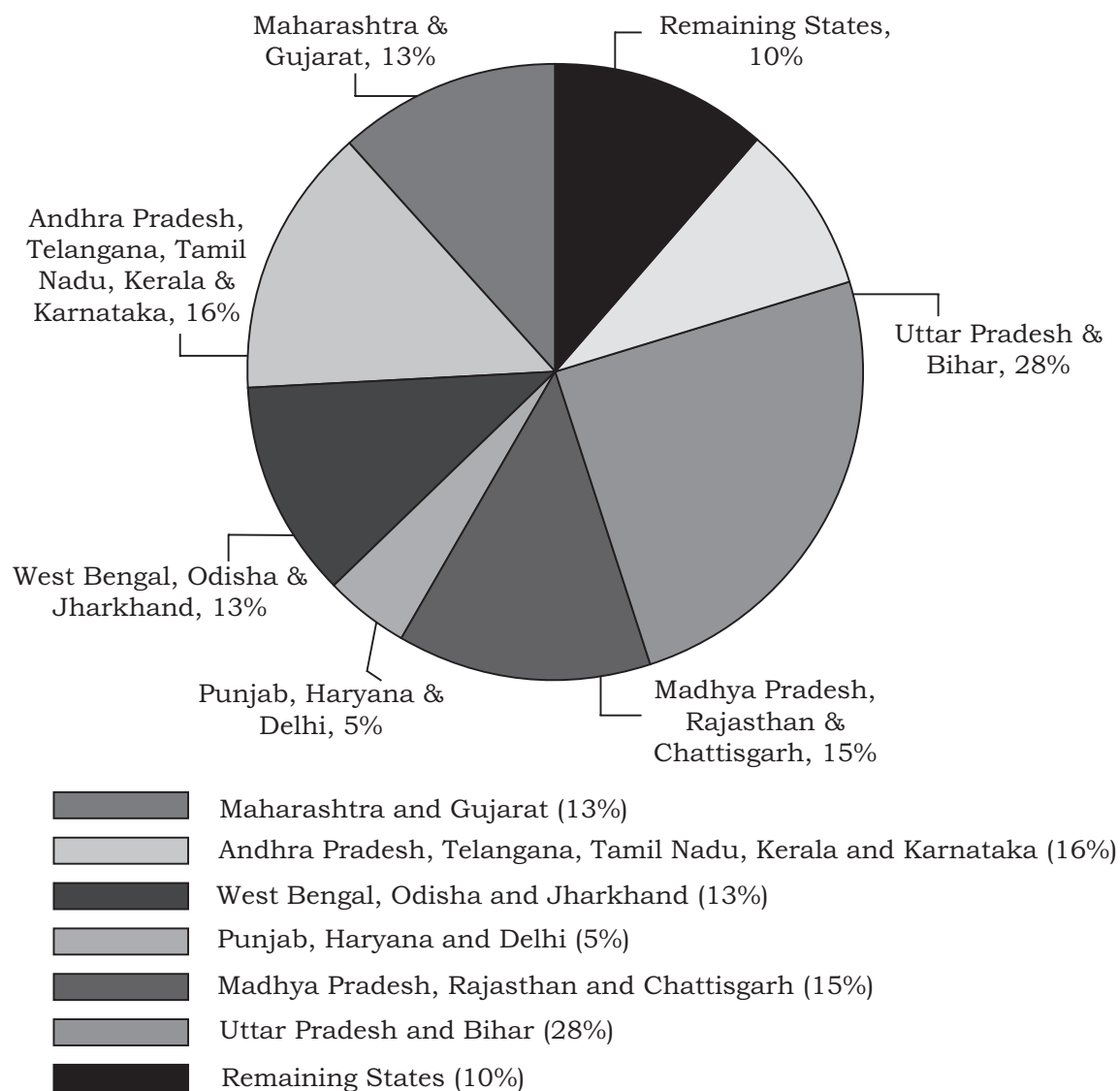
Figure 9.2: Regional Share of Projected Population Growth upto 2041

Age Structure of the Indian Population

Table 9.2: Age Composition of the Population of India, 1961-2026

Year	Age Group			Total
	0-14 Year	**15-59 Year**	**60- Years**	
1961	41	53	6	100
1971	42	53	5	100
1981	40	54	6	100
1991	38	56	7	100

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2001	34	59	7	100
2011	29	63	8	100
2026	23	64	12	100

❖ The composition of a population in terms of the proportions of individuals of different ages is known as age structure.

❖ India is a young country i.e. majority of Indians are young and the average age of Indians is less than in most other countries.

❖ However, the age composition of the Indian population is expected to change significantly in the next two decades.

  ✧ The 0 -14 age group will reduce its share by about 11% **(from 34% in 2001 to 23% in 2026).**

  ✧ 60-plus age group will increase its share by about 5% **(from 7% in 2001 to about 12% in 2026).**

  ✧ Refer to Figure 9.3 to see the changing age structure of the Indian population represented in the form of a population pyramid from 1961 to its projected shape in 2026.

❖ Indian states also show wide variations in their age structure. While a state like Kerala has acquired an age structure of the developed countries, In Uttar Pradesh the proportion of younger age groups is still high. Figure 9.4 shows the estimated population pyramids for Uttar Pradesh and Kerala in the year 2026.
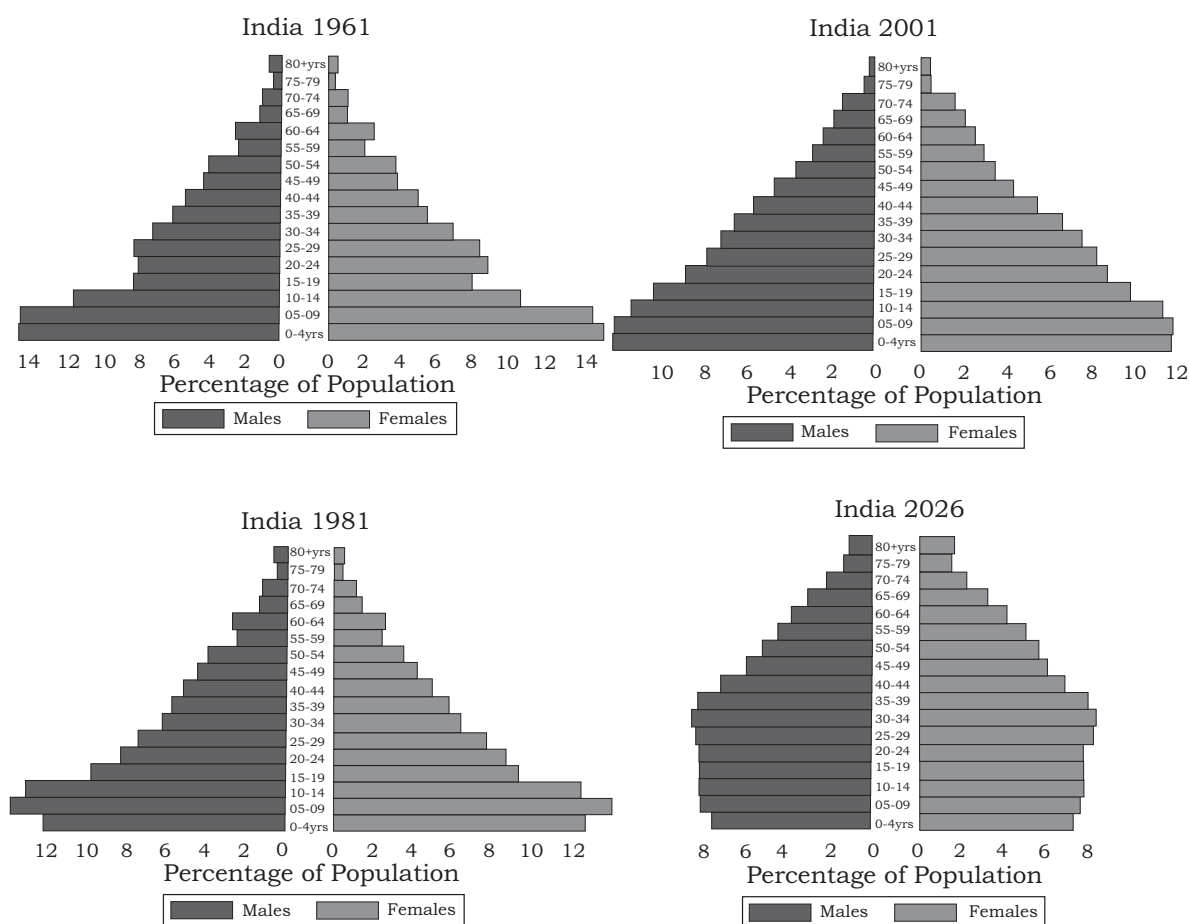

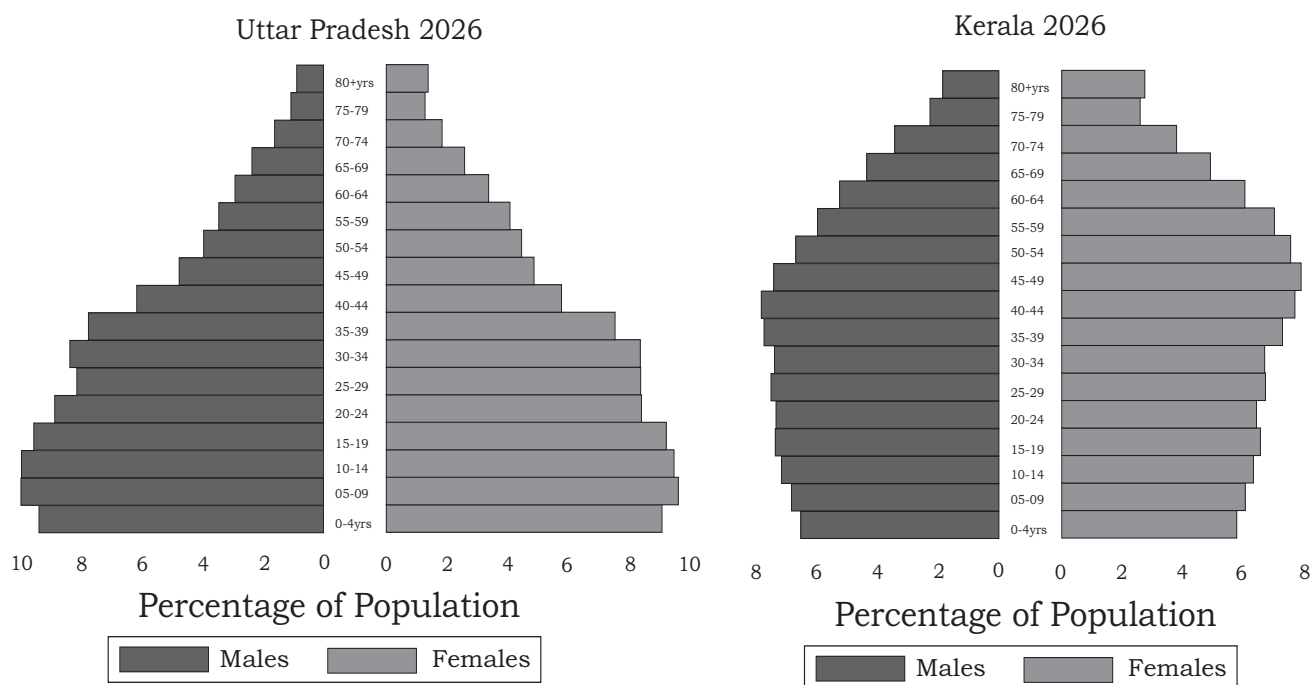**Figure 9.3:** Age Group Pyramids, 1961, 1981, 2001 and 2026

Figure 9.4: Age Structure Pyramids, Kerala and Uttar Pradesh, 2026

Trend Analysis of Declining Sex Ratio in India

❖ The **sex ratio** measures the number of females per 1000 males.

❖ India has been suffering from a declining sex ratio for more than a century, from 972 females per 1000 males at the turn of the twentieth century, the sex ratio has declined to 933 at the turn of the twenty-first century.

❖ The trends of the last four decades have been particularly worrying – from **941 in 1961 the sex ratio** had fallen to an all-time low of 927 in 1991.

❖ However, as per the National Family Health Survey 5 (NFHS 5) report, the **sex ratio in India stands at 1020** which is a major improvement from the past.

❖ The **state-level child sex ratios** offer even greater cause for worry.

◆ **Haryana is the worst state** with an incredibly low child sex ratio of **793** (the only state below 800), followed by Punjab, Jammu & Kashmir, Delhi, Chandigarh, Uttarakhand and Himachal Pradesh.

◆ As Map 9.2 shows, Uttar Pradesh, Daman & Diu, Himachal Pradesh, Lakshadweep and Madya Pradesh are all under 925.

◆ West Bengal, Assam, Bihar, Tamil Nadu, Andhra Pradesh, and Karnataka are above the national average of 919 but below the 970 mark.

◆ Even Kerala, the state with the better Human Development Indicators, does not do too well at 964.

◆ The highest child-sex ratio of 972 is found in Arunachal Pradesh.

Source: Census Report of 2011
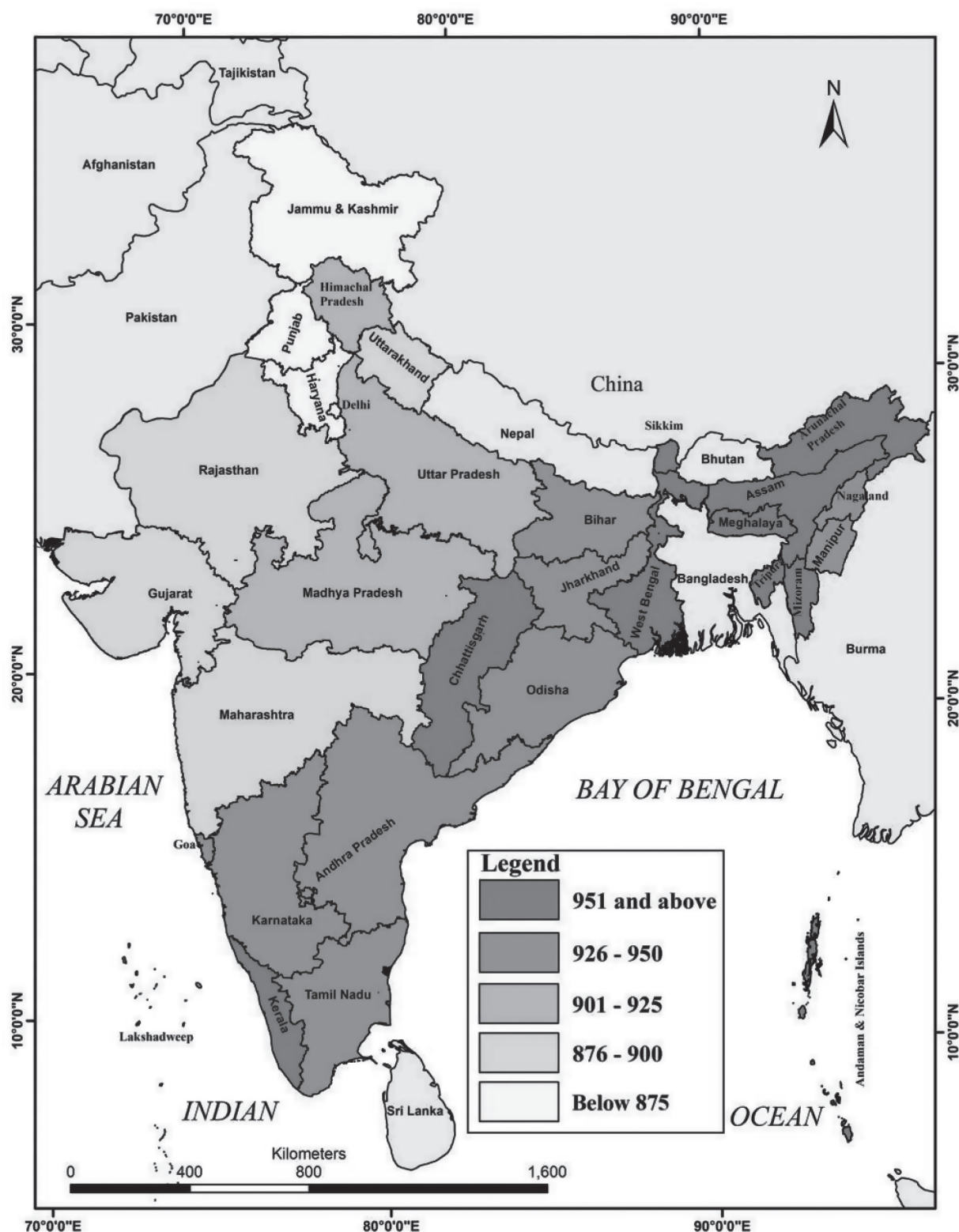
Map 9.2: Map of Child Sex Ratios (0-6 Years) Across States, 2011
(Source: Census Report of 2011)

Reasons for the Decline in the Sex Ratio in India

Table 9.3: The Declining Sex Ratio in India, 1901-2011

Year	Sex ratio (all age groups)	Variation over previous decade	Child Sex ratio (0-6 years)	Variation over previous decade
1901	972	-	-	-
1911	964	-8	-	-
1921	955	-9	-	-
1931	950	-5	-	-
1941	945	-5	-	-
1951	946	+1	-	-
1961	941	-5	976	-
1971	930	-11	964	-12
1981	934	+4	962	-2
1991	927	-7	945	-17
2001	933	+6	927	-18
2011	943	+10	919	-8

❖ High maternal mortality rate.

❖ Severe neglect of female babies in infancy leads to higher death rates.

❖ Sex-specific abortions that prevent girl babies from being born.

❖ Female infanticide (or the killing of girl babies due to religious or cultural beliefs).

Do You Know?
Lowest child sex ratios are found in the most prosperous regions of India. According to the Economic Survey Maharashtra, Punjab, Haryana, Chandigarh and Delhi are having high per capita income and the child sex ratio of these states is still low. So the problem of selective abortions is not due to poverty or ignorance or lack of resources but of patriarchal mindset.

Steps taken by the Government

❖ Prenatal Diagnostic Techniques (Regulation and Prevention of Misuse) Act, has been in force since 1996. and has been further strengthened in 2003.

❖ **Beti-Bachao**, **Beti-Padhao Scheme** to address declining child sex ratio in the country.

Literacy level in India

❖ A Person aged **seven and above**, who can both read and write with understanding in any language, is treated as literate by the Government of India.

❖ Literacy levels have improved considerably after independence, and almost two-thirds of our population is now literate (Refer to Table 9.4).

Literacy Rate Among Various Sections of Indian Society

❖ According to the 2011 census, the literacy rate for women is 16.3% less than the literacy rate for men.

❖ Literacy rates also vary by social group – historically disadvantaged communities like the Scheduled Castes and Scheduled Tribes have lower rates of literacy.

◆ **66%** of the scheduled caste population is literate, which is below the national average of 73%.

◆ Similarly, the literacy rate of Scheduled Tribes (STs) is **59%.**

❖ Regional variations are also visible, with states like Kerala approaching universal literacy, while states like Bihar are lagging far behind.

❖ Inequalities in the literacy rate are detrimental to egalitarian societies because they tend to reproduce inequality across generations.

Table 9.4: Literacy Rate in India

(Percentage of Population 7 years of age and above)				
Year	Persons	Males	Females	Male-Female gap in literacy rate
1951	18.3	27.2	8.9	18.3
1961	28.3	40.4	15.4	25.1
1971	34.5	46.0	22.0	24.0
1981	43.6	56.4	29.8	26.6
1991	52.2	64.1	39.3	24.8
2001	65.4	75.9	54.2	21.7
2011	73.0	80.9	64.6	16.3

Urbanisation in India

Table 9.5: Rural and Urban Population

Population (Millions)			Percentage of Total Population	
Year	Rural	Urban	Rural	Urban
1901	213	26	89.2	10.8
1911	226	26	89.7	10.3
1921	223	28	88.8	11.2
1931	246	33	88.0	12.0
1941	275	44	86.1	13.9
1951	299	62	82.7	17.3
1961	360	79	82.0	18.0
1971	439	109	80.1	19.9
1981	524	159	76.7	23.3
1991	629	218	74.3	25.7
2001	743	286	72.2	27.8
2011	833	377	68.8	31.2

❖ According to the Census of India 2011, **68.8% of the population** lives in rural areas while **31.2%** of people live in urban areas.

❖ There are **5161 towns** and **cities** in India, where **286 million** people live.

❖ The urban population has been increasing steadily, from about 11% at the beginning of the twentieth century to about 28% at the beginning of the twenty-first century (Refer Table 9.5).

❖ Rapid urbanisation is happening due to various push and pull factors:

◆ **Push factors:** Rural distress, caste atrocities, lack of opportunities, inadequate health and educational facilities.

◆ **Pull factors:** More employment opportunities, higher wages, better living conditions, better education and health services.

POINTS TO PONDER
There has been huge changes in the demography in Indian society. Can you think of different reasons for huge improvements in the health, literacy and economic standards of the people?

Population Policy in India

✤ India was the first country to explicitly announce a population policy in 1952.

✤ On the basis of **National population policy**, the National Family Planning Programme was started which focused on slowing down the rate of population growth through the promotion of various **birth control methods**, improving public health standards, and increasing public awareness.

✤ The Family Planning Programme earned a bad name during the years of the **National Emergency** (1975–76) as the government resorted to the coercive programme of mass sterilisation to bring down the growth rate of the population. Vast numbers of poor and powerless people were forcibly sterilised and there was massive pressure on lower-level government officials to bring people for sterilisation in the camps.

✤ The National Family Planning Programme was renamed the **National Family Welfare Programme** after the Emergency, and coercive methods were dropped for good.

Conclusion

Demographic data are important for the planning and implementation of state policies, especially those for economic development and general public welfare. Further, these data are utilised to formulate suitable public health policies, policing and maintenance of law and order, economic policies relating to agriculture and industry, taxation and revenue generation and the governance of cities.

Glossary:

➢ **Census:** It is an official count of the people who live in a country, including information about their ages, jobs, etc. India conducts a decadal census survey.

➢ **National Family Health Service (NFHS):** The Ministry of Health and Family Welfare (MoHFW) conducts the National Family Health Survey (NFHS), which provides high-quality, reliable and comparable data on population dynamics. and health indicators.

➢ **Population pyramid:** It is a graph representing the distribution of ages across a population divided down the centre between male and female members of the population. The graphic starts from youngest at the bottom to oldest at the top.

➢ **Child Sex Ratio:** In India, it is defined as the number of females per thousand males in the age group 0-6 years.

➢ **Beti Bachao Beti Padhao scheme:** It was launched in January 2015 with the aim of addressing sex-selective abortion and the declining child sex ratio which was 918 girls for every 1000 boys in 2011 .

➢ **National Emergency:** The Emergency in India was a 21-month period from 1975 to 1977 when Prime Minister Indra Gandhi had a state of emergency across the country.

➢ **Sterilisation:** It refers to medical procedures like vasectomy (for men) and tubectomy (for women) which prevent conception and childbirth.

❏❏❏

10 Research Methods

Bibliography: This chapter encompasses the summary of Chapter 5 of Class XI (Introducing Sociology) and Chapter 7 of Class XII (Indian Society) of NCERT.

Introduction

Sociology as a discipline deals with subjects that are familiar to everyone, such as **social groups, institutions, norms, and relationships**. However, sociology is a scientific discipline that places great emphasis on method - the procedures used to gather knowledge. Unlike casual observations, **sociologists aim to delve into the lived experiences of people**.

In this chapter, we will study sociological research methods and will explore the systematic processes that sociologists employ to investigate, understand, and analyze various aspects of social life.

Objectivity and Subjectivity in Sociology

❖ The term, **'objective'** means unbiased and fact-based, while **'subjective'** refers to individual values and preferences.

❖ Sciences aim for objectivity, but it's more challenging in social sciences compared to natural sciences.

❖ For example, geologists and botanists must **avoid personal biases** when studying rocks or plants, reporting facts impartially. They must report the facts as they are.

❖ However, social scientists study the **social world they inhabit**, leading to bias challenges.

❖ Because sociologists are also members of society, they face bias issues due to their societal roles and personal experiences.

❖ Even without direct experience, **societal values and prejudices** can influence their work.

How do sociologists ensure objectivity?

❖ Sociologists employ **self-reflexivity**, where they continuously **assess their own ideas and emotions** regarding their research topic.

❖ They strive to view their work from an **outsider's perspective**, examining themselves and their research through others' eyes.

❖ This approach promotes **the conscious adoption of different viewpoints**, particularly those of their research subjects.

❖ An essential aspect of reflexivity involves **meticulous documentation**. By documenting all procedures and formally citing sources of evidence, researchers **demonstrate the transparency of their methods**.

❖ This practice allows others to **replicate** their process, and **validate** their conclusions and enable **self-checking** and **refinement** of their own thinking and arguments.

> **Additional Information**
>
> Despite a socioligist's best efforts to practice self-reflexivity, **the risk of unconscious bias** remains. To address this concern, sociologists openly **acknowledge aspects of their own social background that could potentially introduce bias** into their research. This transparency **informs readers about the potential for bias** and enables them to consider and account for it when reviewing the research study.

Challenges to Objectivity in Sociology

✤ In sociology, achieving objectivity faces several challenges due to the **inherent subjectivity** of the social world.

✤ Different perspectives exist, leading to **multiple interpretations of reality**. For instance, notions of "good" prices or "good" food can vary significantly among individuals.

✤ Sociology aims to **understand people's beliefs and their reasons** rather than determine a single correct interpretation.

✤ Sociology itself comprises various conflicting schools of thought, making it a **multi-paradigmatic science**. These competing perspectives coexist within the discipline.

✤ Consequently, the traditional concept of absolute objectivity is considered outdated. Social scientists no longer believe in the possibility of an "objective, disinterested" social science, as it can be misleading.

✤ Instead, objectivity is seen as an **ongoing, continuous process, not a definitive endpoint**.

✤ While it is challenging, sociology still **offers valuable knowledge**, and objectivity is a goal that requires perpetual refinement.

> **POINTS TO PONDER**
> Sociology is majorly a subjective field of study. While objective study in sociology is an inspiring effort in better understanding the subject. Can you think of various advantages of objective study of sociology?

Field Work in Social Anthropology

The Evolution of Social Anthropology

✤ Early anthropology was marked by the work of amateur enthusiasts who were fascinated by exotic primitive cultures. These early anthropologists, often referred to as **"armchair scholars,"** gathered and organised information about distant communities they had never visited themselves.

✤ They relied on **reports and descriptions** provided by travellers, missionaries, colonial administrators, soldiers, and others who had direct experience "on the spot."

✤ For example, **James Frazer's** influential work, **"The Golden Bough,"** and **Emile Durkheim's** research on **primitive religion** were entirely based on **second-hand accounts**.

✤ However, towards the late 19th century and the early 20th century, new anthropologists began conducting surveys in first-hand observations of tribal languages, customs, rituals, and beliefs.

✤ This shift marked a departure from reliance on second-hand accounts and was seen as more scholarly.

✤ The success of first-hand fieldwork played a crucial role in solidifying this transition in anthropological methodology.

Understanding Communities through Census and Genealogy

✤ Since the 1920s, **participant observation or fieldwork** has been a fundamental aspect of social anthropological training and the primary method for knowledge production in the discipline.

✤ Social anthropologists typically begin fieldwork by **conducting a comprehensive census** of the community under study. This involves creating a detailed list of all community members, including information on sex, age groups, and family relationships.

✤ They may also attempt to map the physical layout of the village or settlement, identifying the locations of houses and other socially significant sites.

✤ One crucial technique employed by anthropologists is the **construction of a genealogy** for the community. This **genealogy goes beyond the census data**, as it involves creating a family tree for individual members and tracing their lineage as far back as possible.

- ✤ **For example**, researchers inquire about a person's relatives in their own generation, their parents' generations, grandparents, and so on. This information is cross-checked with other relatives to create a detailed family tree.
- ✤ This exercise helps social anthropologists **gain insights into the community's kinship system**, the roles played by different relatives in individuals' lives, and how these relationships are maintained.

Bronislaw Malinowski and the 'Invention' of Field Work

- ➢ **Bronislaw Malinowski**, a Polish anthropologist residing in Britain, is credited with establishing fieldwork as the distinctive method of social anthropology.
- ➢ During World War I, as an enemy alien due to his Polish nationality, he requested internment in the Trobriand Islands, a British-Australian possession in the South Pacific, where he intended to conduct anthropological research. This experience became pivotal in shaping his belief in direct, unmediated interaction between anthropologists and native cultures.
- ➢ Malinowski lived in native villages, learned the local language, and closely engaged with the natives for a year and a half. He meticulously recorded observations and maintained a daily diary.
- ➢ Subsequently, he authored books on **Trobriand culture** based on these field notes and diaries, which are considered classics in anthropology.
- ➢ Even before his Trobriand experience, Malinowski believed that anthropology's future lay in systematic first-hand observation preceded by **intensive language learning** and **in-context living among the native people.**
- ➢ He **advocated against using interpreters**, stressing the importance of direct interaction for producing authentic accounts of native cultures.
- ➢ Malinowski's influential position at the London School of Economics and the impact of his Trobriand work allowed him to advocate for **fieldwork's institutionalisation** as a mandatory part of anthropological training. This effort helped elevate anthropology as a rigorous science deserving scholarly respect.

Anthropological Fieldwork: Immersion, Inquiry, and Informants

- ✤ During anthropological fieldwork, the researcher familiarises themselves with the **community's structure**, enabling them to connect with people and understand their way of life.
- ✤ **Language acquisition** is a vital aspect of this process. The anthropologist continually learns the community's language while closely observing and documenting its daily life.
- ✤ Key areas of interest include festivals, religious and communal events, livelihood practices, family dynamics, and child-rearing methods.
- ✤ Anthropologists often inquire extensively about aspects that community members may take for granted.
- ✤ Typically, the anthropologist relies on a select few individuals, known as **"informants"** or **"principal informants,"** for most of their information. These informants serve as the anthropologist's teachers and play a crucial role in the research process.
- ✤ Equally significant are the **meticulous field notes** maintained by the anthropologist throughout the fieldwork. These notes are diligently recorded daily and may also take the form of a daily diary, providing a comprehensive record of their observations and interactions.

Field Work in Sociology

Comparing Sociological and Anthropological Fieldwork

✤ Sociological fieldwork shares similarities with anthropological fieldwork in terms of living among and **becoming an "insider" within a community**.

✤ However, sociologists conduct fieldwork in various types of communities, **not limited to remote tribal ones**, and it **may not always involve "living in"** but does require spending significant time with community members.

✤ For instance, **William Foote Whyte**, an American sociologist, immersed himself in an **Italian-American slum**, spending three and a half years with a street "gang," predominantly composed of unemployed youth. His famous book, "**Street Corner Society**," resulted from this fieldwork, resembling anthropological research in some aspects but with key distinctions.

✤ Sociological fieldwork **encompasses diverse forms**, as exemplified by **Michael Burawoy**, another American sociologist who worked as a machinist in a Chicago factory for several months, providing a worker's perspective on the experience of work.

Field Work in Sociology – Some Difficulties

Compared to fieldwork in modern American communities, studying primitive tribes in remote areas presents distinct challenges. In modern communities, researchers deal with a literate population, and the likelihood that residents will read their research reports is high. While altering the location's name may conceal it from outsiders, residents typically recognize the study's focus, even with changed names.

In such situations, researchers bear a significant responsibility. They aim to **produce work beneficial to the community** while taking precautions to **minimise potential harm**, acknowledging the possibility of individuals facing negative consequences due to the publication.

– William Foote Whyte, Street Corner Society

The Significance of Village Studies in Indian Sociology

✤ Starting in the 1950s, both Indian and foreign anthropologists and sociologists delved into the study of village life and society, with villages serving as the equivalent of the tribal communities explored by earlier anthropologists.

✤ Villages were considered "bounded communities" and were small enough to be comprehensively studied by a single researcher, enabling them to become familiar with nearly every villager and observe daily life.

✤ **Village studies gained prominence for several reasons**
   ✧ Firstly, anthropology, with its focus on the primitive, was not widely embraced by nationalists in colonial India. Many felt it carried a colonial bias and chose to study villages as they seemed more acceptable and relevant.
   ✧ Additionally, questions were raised about the connection between early anthropology and colonialism, as many fieldwork instances occurred in colonial empires.

✤ However, beyond methodological considerations, village studies were vital because they offered Indian sociology a subject of significant interest in newly independent India.

✤ The government was keen on developing rural India, and village uplift programs were initiated.

✤ Village life held the attention of urban-educated Indians due to family and historical links.

✤ Furthermore, villages were, and still are, home to the majority of the Indian population.

Different Styles of Doing Village Studies

➢ Village studies gained prominence in Indian sociology during the 1950s and 1960s, but there were earlier notable examples, such as **"Behind Mud Walls"** by **William and Charlotte Wiser**, a missionary couple who lived in a village in Uttar Pradesh for five years. **The Wisers' book** emerged as a by-product of their missionary work. However, the village studies of the 1950s were conducted in various ways:

➢ The **classical social anthropological style** was predominant, with **villages replacing the concept of "tribe" or "bounded community."**

- An example of this approach is **M.N. Srinivas's "The Remembered Village,"** where he spent a year in a village near Mysore, named Rampura, and wrote about it from memory after losing his field notes in a fire.

- Another famous study of the 1950s was **S.C. Dube's "Indian Village,"** conducted as part of a multidisciplinary project at Osmania University, which aimed to study and develop a village called **Shamirpet** near Secunderabad. This project served as a laboratory for experimenting with rural development programs.

➢ The **Cornell Village Study** Project of the 1950s took a different approach. **Initiated by Cornell University**, this project involved American social anthropologists, psychologists, and linguists who studied several villages in eastern Uttar Pradesh. It was an ambitious, multi-disciplinary effort to explore village society and culture, with the participation of some Indian scholars as well.

➢ These diverse styles of conducting village studies contributed to the growth and development of Indian sociology, offering various insights into rural life and society.

Variety of Research Methods

Categorising Research Methods

There are various ways to categorise research methods commonly used by sociologists, major of which are distinguishing them in quantitative or qualitative methods and in micro or major methods.

✤ It starts with the conventional distinction between quantitative and qualitative methods, where the former deals with measurable variables while the latter explores abstract and less quantifiable aspects like attitudes and emotions.

✤ Another distinction is drawn between methods studying observable behaviours and those examining non-observable meanings and values.

✤ Additionally, methods are classified based on whether they rely on existing or primary data. Historical methods often rely on secondary materials found in archives, while interviews produce primary data.

✤ We must also highlight the categorization of methods into **"micro"** and **"macro"** approaches, where micro methods operate in small settings with single researchers, while macro methods tackle large-scale research involving numerous respondents.

✤ The choice of method depends on the research question, the researcher's preferences, and resource constraints.

✤ The trend in social science also advocates the use of multiple methods, known as **"triangulation,"** to approach research problems from different angles, enhancing the overall quality of the results.

RESEARCH TOPIC/AREA	TYPE OF RESEARCH METHOD/TECHNIQUE				
	OBSERVATION	**SURVEY**	**ARCHIVAL**	**INTERVIEWS**	**COMMENTS/ SUGGESTIONS**
Modes of Public Transport; Local Railway or Bus Station	Modes of behaviour, expected etiquette, space sharing	Opinions on changes over time; experiences, difficulties, etc.	Newspaper and other sources for history of change	Views of regular vs. occasional users; men vs. women, etc.	Suitable only for biggish cities?
Domestic Appliances (Use of cooking fuel/mode; fan, cooler, ac; iron; fridge; mixie…)	Patterns of use; domestic division of labour; gender aspects	Attitudes/ memories relating to different type of appliances	Advertisement patterns for different kinds of appliances	How do different type of people respond to specific appliances?	Boys to be encouraged to do this; should not become a 'girl's topic'
Use of Public Spaces (roadside, empty land, etc)	Observe how comparable open spaces are used in different localities	Opinions of a crosssection of people on different uses of specific public spaces	What were the different uses to which a particular space was put over the years?	Do people of different social classes, groups have different views on use of space?	Best to take familiar, specific places that people know about and relate to
Changing Aspirations of School Children at different ages (e.g. Classes 5, 8, 11)	Not suitable	Boys and Girls Adults of different generations (from memory)	Depends on availability of material from the past (such as school essays on this subject)	Talk to one group about their own evolution; or talk to different age groups	Interviewees should not be from own school
Place of the means of communication in social life (from mobile phones to satellite TV)	Watch how people use mobile phones in public - what place do these devices have in their lives?	How much TV do different kind of people watch, and what are their preferred programmes?	Analysis of media coverage and content on any current issue of interest	What do people feel about the decline of letter writing after the coming of phones?	Try not to pre-judge the issue (e.g. it is so sad that letter writing has declined) - ask, don't tell.

Figure 10.1: Types of Research Methods

Let us study a few of these research methods in detail.

Participant Observation

❖ Participant observation is a well-known method for **understanding society, culture, and the people** under study. This distinguishes itself from surveys or interviews by involving an extended period of direct engagement with the research subjects.

> **Do You Know?**
> Unlike laboratory-bound work, scientists in disciplines of participant observation had to **progress into their research subjects' natural environments**, such as studying rocks, insects, or plants in their habitats.

❖ Typically, sociologists or social anthropologists spend several months, often a year or more, fully immersing themselves within the community they are studying, living among the people as an integral part of their daily life.

❖ As an **"outsider"** to the community, these researchers make a concerted effort to become an "insider" by learning the language, participating intimately in everyday activities, and gaining knowledge of both the explicit and implicit aspects of the culture.

❖ The ultimate objective of **"participant observation"** fieldwork is to comprehensively comprehend the entire way of life within the community.

❖ This approach is akin to a child's learning process, where researchers aspire to grasp every facet of their adoptive communities in a holistic manner, similar to how young children explore and absorb information about the world.

❖ Participant observation is commonly referred to as **"fieldwork."** This term has its roots in the natural sciences, particularly fields such as botany, zoology, and geology.

Limitations of Participant Observation

❖ **Participant observation** offers a unique and valuable perspective by providing a rich and detailed understanding of life from an **insider's viewpoint**.

- ❖ **This immersive approach** is distinct from many other research methods that rely on short and quick field visits.
- ❖ Participant observers have the advantage of spending a long time in the field, allowing them to correct initial impressions, track changes over time, and discern the impact of different contexts.
- ❖ **However participant observation has its weaknesses, such as:**
  - ✧ It is a time-consuming and intensive process often undertaken by a single researcher, limiting the scope of study to a small community or village.
  - ✧ It's challenging to determine whether the observed phenomena are widespread or exceptional in larger contexts.
  - ✧ Another limitation lies in the potential for the anthropologist or sociologist to introduce bias when selecting and presenting information.
  - ✧ The one-sided relationship inherent in fieldwork, where researchers ask questions and present answers, can lead to a lack of direct input from the community being studied.
- ❖ To address this, some scholars advocate for more dialogic formats in fieldwork research, involving the community's participation in the process. This approach includes translating the scholar's work into the community's language, seeking their opinions, and recording their responses.
- ❖ While this may make sociological research more controversial and challenging, it promotes democratic engagement with knowledge and opens up research to broader participation.

Surveys

- ❖ The survey method is a widely recognized and commonly used sociological research technique that provides an extensive perspective on various subjects.
- ❖ It is not limited to sociology but is also employed in various contexts globally, such as predicting election results, marketing strategies, and gauging public opinions.
- ❖ A survey aims to offer a comprehensive view of a subject by gathering information from a carefully selected group of individuals, commonly referred to as **"respondents."**
- ❖ Surveys gather responses through different means, including **oral questioning** during personal visits, telephone conversations, written questionnaires, and electronic formats (e.g., email, the internet).
- ❖ A significant advantage of the survey method is its ability to generalise findings for a large population while studying only a representative portion of that population.
- ❖ This allows for the study of large populations with manageable investments in time, effort, and resources, making it a popular choice in social sciences and other fields.
- ❖ Sample surveys can provide generalizable results through the principles of **sampling theory**.

Process of Selecting a Representative Sample for Survey

The process of selecting a representative sample depends on two main principles, which form the foundation of effective survey research. Let us understand them in detail.

Effective Sampling in Survey Research

- ❖ Effective survey research emphasizes the importance of **recognizing and representing** all relevant sub-groups within a population in the sample.
- ❖ Most populations are not homogenous; they consist of distinct sub-categories, a concept known as **stratification**. For example, when studying the **population of India**, it's essential to account for the rural and urban sectors, which are significantly different from each other. Even within rural populations, differences may exist based on village size, class, caste, gender, age, religion, and other criteria.

❖ Therefore, the representativeness of a sample depends on its **ability to reflect the** characteristics of all relevant strata within a given population.

❖ The choice of relevant strata depends on the research study's specific objectives. For example, a study on attitudes toward religion would require representation from members of all religions, while a study on attitudes toward trade unions would consider workers, managers, and industrialists, among others.

Randomization in Sample Selection

❖ This principle is based on randomization, emphasising that the actual units chosen for the sample, such as individuals, villages, or households, should be determined purely by chance.

❖ This principle relies on the concept of probability, which deals with the likelihood of an event occurring. For example, when tossing a coin, the probability of it landing as heads or tails is equal, both at 50 percent. The outcome of whether it's heads or tails depends solely on chance, making it a random event.

❖ The same concept is applied in sample selection to ensure that units included in the sample are chosen entirely by chance, similar to winning a lottery.

❖ This randomization is essential for the sample to be representative. For example, if a survey team selects only villages near a main highway, the sample becomes purposive rather than random. Likewise, if mostly middle-class households or households known to the researchers are chosen, the sample is likely to be purposive as well.

❖ The key is that, after identifying relevant strata within a population, the actual selection of sample units must be determined by pure chance.

❖ Various techniques are employed to achieve this, including drawing lots, rolling dice, using random number tables specifically designed for this purpose and generating random numbers using calculators or computers.

How a Survey Sample is Selected in Survey Research

➢ Let us consider a hypothetical study aimed at testing the hypothesis on the rural sector of a single Indian state that living in smaller and more intimate communities produces greater inter-community harmony than living in larger, more impersonal communities.

➢ The sample selection process begins with a list of all villages in the state, obtained from census data, along with their populations.

➢ The next step involves defining **what constitutes "small" and "large" villages** based on specific criteria. Villages that don't fit into either category are eliminated from consideration.

➢ Now, the list of villages is **divided into small and large villages**. To give equal weight to each, 10 villages are randomly selected from each list through a process such as drawing lots.

➢ This results in a sample consisting of 10 small and 10 large villages from the state, which can be studied to determine if the initial hypothesis holds true.

➢ While this example simplifies the process considerably, actual research studies often involve more complex designs with multiple stages of sample selection and numerous strata.

➢ Nonetheless, the fundamental principles remain unchanged: a carefully selected small sample aims to represent the entire population.

➢ The statistical properties of a scientifically chosen sample ensure that it closely resembles the population from which it is drawn.

➢ Researchers must specify the sample size, design, and margin of error when reporting survey results.

➢ The margin of error accounts for slight variations that can occur due to the use of a small sample to represent a larger population, even without researcher mistakes.

Survey Research: Advantages and Limitations

Table 10.1: Advantages and limitations of survey research

Advantages	Limitations
➢ Survey research is a widely used method that offers a **comprehensive overview of a large population** with relatively modest investments of time and resources. ➢ While the size of the sample matters, the method of selection is equally crucial. In practical terms, factors like **cost and feasibility influence sample selection decisions**. Surveys become essential when conducting a census is impractical. ➢ One unique advantage of surveys is their **ability to provide an aggregated picture** based on collective rather than individual responses. ➢ Many social issues and problems are best understood at this aggregated level, **revealing trends and patterns** that might be missed in smaller-scale investigations.	➢ They **prioritise broad coverage over in-depth information**. ➢ Due to the large number of respondents, the time spent with each is limited, making it challenging to gather detailed data. ➢ In addition, surveys often **involve multiple investigators**, introducing the risk of inconsistent questioning and recording. ➢ Survey questions must be carefully designed since there is **limited opportunity for corrections** during their use. ➢ Furthermore, surveys typically involve interactions between strangers, so **questions must be of a non-sensitive nature**. Delicate or personal inquiries may result in guarded responses, potentially leading to **"non-sampling errors."** ➢ Despite meticulous planning, surveys can still **produce misleading or inaccurate estimates** of a population's characteristics due to unforeseeable issues. ➢ Ultimately, the success of a survey hinges on the nature of interactions between investigators and respondents, relying on goodwill and cooperation from the latter.

Aggregate Statistics: the Alarming Decline in the Sex Ratio

In recent decades, fewer and fewer girls are being born relative to the number of boys, and the problem has reached worrying levels in states such as Punjab, Haryana, Delhi and Himachal Pradesh. The (juvenile, or child) sex ratio is expressed as the number of girls per 1,000 boys in the age group of 0-6 years. This ratio has been falling steadily over the decades both for India as a whole and for many states in particular. Here are some of the average juvenile sex ratios for India and selected states as recorded in the Census of 1991, 2001 and 2011.

Number of girls per 1,000 boys in the age group of 0-6 years			
	1991	*2001*	*2011*
India	945	927	914
Punjab	875	798	846
Haryana	879	819	830
Delhi	915	868	866
Gujarat	928	883	890
Himachal Pradesh	951	896	906

The child sex ratio is an aggregate (or macro) variable that only becomes visible when you collate (or put together) statistics for large populations. We cannot tell by looking at individual families that there is such a severe problem.

The relative proportion of boys and girls in any individual family could always be compensated by a different proportion in other families we have not looked at. It is only by using methods like a census or large scale survey that the overall ratio for the community as a whole can be calculated and the problem can be identified.

Interview

❖ An interview is a guided **conversation between a researcher and a respondent**, offering a flexible format that allows for adjustments during the interaction.

❖ This method lies between the structured questionnaires used in surveys and the open-ended discussions of participant observation.

❖ Its primary strength is its adaptability; topics can be explored in greater depth, questions can be modified, rephrased, or reordered based on the flow of the conversation.

❖ However, this flexibility can also make interviews vulnerable to changes in mood or lapses in concentration, leading to unpredictability and potential failure.

❖ Various interviewing styles exist, ranging from loosely structured conversations guided by topic checklists to more structured approaches with specific questions.

❖ **Recording methods**, such as audio or video recording, detailed note-taking during the interview, or reliance on memory for later transcription, can vary based on preferences and circumstances. The choice of recording method may impact the level of formality and respondent comfort.

❖ The interview method is often used in conjunction with participant observation and surveys to provide additional depth and context to research findings.

❖ Interviews with key informants or survey respondents can enhance the overall understanding of a subject.

❖ Interviews can vary in intensity, with some lasting several hours or occurring in multiple sessions to gather detailed narratives.

❖ However, interviews are limited in scope and cannot capture the perspectives of a large number of people, focusing instead on a select group.

❖ Further, the success of interviews depends on the **establishment of trust and rapport between the researcher and the respondent**.

Combinations of more than One Method

❖ Combining research methods is often advisable to employ **multiple methods** to gain diverse perspectives.

❖ For example, when examining the evolving role of mass media sources like newspapers and television in society, you can integrate a survey with **archival methods**.

❖ While the survey provides insights into current trends, archival methods allow you to delve into historical records, revealing information about the characteristics of magazines, newspapers, or television programs from the past.

❖ This multi-method approach **offers a more holistic understanding** of the research topic.

Suggestions for Project Work

Practicalities of Sociological Research

❖ Engaging in research is quite distinct from merely reading about it. **Gaining hands-on experience** in addressing a question and systematically gathering evidence proves to be exceptionally valuable.

❖ This **firsthand encounter** promises to introduce you to both the thrill and the challenges that sociological research entails.

❖ It's crucial to recognize that each research question demands an appropriate research method. While a single question may be addressable through multiple methods, not all research methods are universally suitable for every question.

❖ One of the initial responsibilities of a researcher, following the careful specification of the research question, involves selecting a fitting method.

❖ This decision should be guided not only by **technical compatibility** (i.e., the alignment of the question with the method) but also by practical considerations such as the available time, resources, including people and materials, and the specific circumstances in which the research must be conducted.

Now let us look at a few instances illustrating practical challenges one may encounter during research of this nature:

Possible Themes and Subjects for Small Research Projects

While most research methods can be applied to various topics, the selection of the research method should align with the specific research question. Additionally, combining different methods is a viable approach. Let us consider a few topics, based on which questions can be selected for the research topics.

Public Transport

The research topic revolves around public transport and its role in people's lives. The below key questions can guide this research:

❖ **Relevance and Necessity:** Investigating the significance of public transport in people's lives. Who needs it, and why? Understanding what sorts of problems and issues are associated with public transport.

❖ **Dependency Levels:** Analysing the degree of dependency on public transport.

Figure 10.2: Public Transport

❖ **Issues and Challenges:** Exploring the problems and issues associated with public transport.

❖ **Social Disparities:** Investigating whether the availability and accessibility of public transport contribute to social problems.

❖ **Attitudes Towards Public Transport:** Examining the attitudes of individuals or groups who do not need public transport. Investigation of the introduction and discontinuation of specific modes of transport, such as tongas, rickshaws, or trains, in town or city.

❖ **Competition and Rivalry:** Assessing the competition between different modes of public transport. Determining who the main rivals have been and the reasons behind their rivalry.

❖ **Future Prospects:** Predicting the future of public transport, for instance, whether anyone will miss specific modes of transport.

By addressing these questions, the research can provide valuable data on public transport.

Role of Communication Media in Social Life

This research could encompass a variety of topics and questions about communication media:

❖ **Evolution of Mass Media:** Investigating how mass media, such as television, films, print, radio and the internet, have evolved and transformed their roles in society over time.

❖ **Communication Technology:** Exploring how people perceive new communication technology and contemporary tools such as mobile phones, email, and the internet.

Figure 10.3: Communication Media

❖ **Perception of New Media:** Investigation of public perceptions of emerging communication media like mobile phones and the internet. Analysing how these technologies have integrated into people's lives and assess its impact.

❖ **Observational Discrepancies:** Utilising observation to capture variations between individuals' stated views and their actual behaviour. For instance, measurimg the actual time spent watching television.

❖ **Media Format Consequences:** Assessing the consequences of shifts in media formats. Determining whether television has diminished the importance of radio and newspapers. Identifying the reasons behind people's format preferences.

❖ **Media Preferences:** Examining the preferences, likes, and dislikes of different groups regarding various media formats, including films, books, and digital content.

By addressing these questions, research can offer valuable insights into the dynamic role of media in society and the changing patterns of media consumption.

Household Appliances and Domestic Work

Household appliances and devices have significantly impacted domestic work and the division of labour within households. Research in this area could focus on several key aspects:

❖ **Evolution of Household Work:** Investigating how the introduction of household devices like stoves, mixers, grinders, washing machines, and others has transformed the nature of work within households over time.

❖ **Intra-Household Division of Labor:** Analysing how the adoption of these devices has influenced the division of labour within households.

❖ **User Demographics:** Research into the demographics of those who use these devices. Determining whether they

Figure 10.4: Household Appliances

are predominantly men or women, young or old, and whether they are engaged in paid or unpaid work.

❖ **User Experiences and Perceptions:** Exploring the attitudes and feelings of device users regarding these appliances. Investigating whether users perceive these devices as making their work easier.

❖ **Age-Related Work Changes:** Assessing whether the introduction of household devices has led to changes in age-related tasks within the household. Examining whether younger and older individuals now perform different types of household work as compared to earlier.

By examining these aspects, research can provide valuable insights into the social and cultural implications of household appliances.

The use of Public Space

The research topic explores the uses of public spaces. Potential research questions within this area include:

❖ **Perceptions of Public Space Usage:** Investigating how individuals perceive the utilisation of public spaces. Exploring their attitudes, opinions, and feelings regarding these spaces and the activities conducted within them.

- ❖ **Resource Value of Public Spaces:** Analysing the extent to which public spaces serve as valuable resources for different people.

- ❖ **Impact of Public Space Changes:** Assessing the social, economic, and cultural consequences of alterations in public space usage. Determining how transformations in these spaces affect the surrounding community.

- ❖ **Temporal Changes in Public Space Use:** Study how the utilisation of a specific public space in local area has evolved over time.

- ❖ **Conflicts and Frictions in Public Spaces:** Exploring conflicts or frictions arising from the use of public spaces. Investigating the reasons behind these conflicts among users.

Figure 10.5: Public Spaces

By addressing these research questions, one can gain insights into the dynamics of public spaces and their role in people's life.

Changing Aspirations of Different Age Groups

The research topic aims to investigate the evolution of individuals' aspirations and goals throughout their lives. Potential research directions within this area are:

- ❖ **Changing Ambitions Across Age Groups:** Exploring how ambitions and goals shift across various age groups, such as students in Classes V, VIII, and XI.

- ❖ **Gender Differences:** Analysing whether there are variations in ambition changes between different genders.

- ❖ **Parental Background:** Examining the role of parental backgrounds and socioeconomic status in shaping individuals' ambitions.

- ❖ **Comparing Ambition Changes in School and Post-School Years:** Comparing the patterns of ambition changes during school years with those occurring after completing formal education.

- ❖ **Adult Reflection on Ambition Changes:** Including adults to gather insights into how their ambitions evolved during their school-going age.

By conducting research across these dimensions, one can gain valuable insights into the dynamics of ambition development and identify trends or patterns that emerge among different age groups.

The Biography of a Commodity

A 'autobiography' should be composed from the perspective of a chosen household item, such as a television set, motorbike, carpet, or piece of furniture. It should incorporate the following elements:

- ❖ **Origin and Production:** Describing the place and circumstances of one's creation.

- ❖ **Circuits of Exchange:** Reflecting on the moment when one was acquired by his current owner or household.

Figure 10.6: Commodities

- ❖ **Trade and Distribution:** Narrating journey from where it was produced, traded and purchased.

- ❖ **Symbolic Significance:** Sharing insights into symbolic significance. Explaining how oneself is perceived and valued by his owners, family members, and the wider community.

- ❖ **Observations and Encounters:** Imagining what one, as the commodity, might observe about the people and events in his surroundings. Reflecting on the interactions and behaviours of those who use or interact with him.
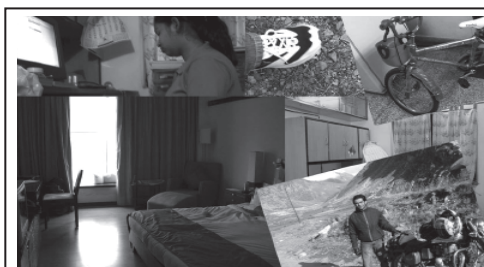
By this process, one can offer a unique perspective on the social and economic aspects of consumption and cultural meanings associated with everyday objects.

Conclusion

Thus sociological research includes a diverse range of methods and topics, each offering a unique way to understand society and human behavior. Whether it's conducting surveys, interviews, observations, or content analyses, researchers strive to uncover insights into the complexities of our social world. Combining these methods can provide a holistic understanding of complex social phenomena.

In the end, the key takeaway is that sociological research is dynamic and constantly evolving to address new questions and challenges in an ever-changing world. It relies on rigorous methodologies, critical thinking, and a deep curiosity about the intricacies of human society to shed light on the complex challenges of our society.

> *Glossary:*
>
> ➢ **Census:** A comprehensive survey covering every single member of a population.
> ➢ **Genealogy:** An extended family tree outlining familial relations across generations.
> ➢ **Non-sampling Error:** Errors in survey results due to mistakes in the design or application of methods.
> ➢ **Population:** In the statistical sense, the larger body (of persons, villages, households, etc.) from which a sample is drawn.
> ➢ **Probability:** The likelihood or odds of an event occuring (in the statistical sense).
> ➢ **Questionnaire:** A written list of questions to be asked in a survey or interview.
> ➢ **Randomisation:** Ensuring that an event (such as the selection of a particular item in the sample) depends purely on chance and nothing else.
> ➢ **Reflexivity:** The researcher's ability to observe and analyse oneself.
> ➢ **Sample:** A subset or selection (usually small) drawn from and representing a larger population.
> ➢ **Sampling Error:** The unavoidable margin of error in the results of a survey because it is based on information from only a small sample rather than the entire population.
> ➢ **Stratification:** According to the statistical sense, the subdivision of a population into distinct groups based on relevant criteria such as gender, location, religion, age etc.
> ➢ **Authoritarianism:** A system of government that does not derive its legitimacy from the people. Not a democratic or republican form of government.
> ➢ **Birth Control:** The use of techniques of contraception to prevent conception and birth.
> ➢ **Commodification:** The transformation of a non-commodity (i.e., something that is not bought and sold for money in a market) into a commodity.
> ➢ **Consumption:** Final use of goods and services by people who have purchased them (consumers).

❑❑❑