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UNIT-I

Origin and Composition of Indian Society

Origin of Indian Society

Indian society is very old, complex, and plural and it has a long history. It is composed of different religious groups, racial groups and groups having cultural differences. In the long span of Indian history various groups from different parts of the world entered into India with their own socio-cultural and racial features. The best example is Indus valley civilization.

In the later stage the Indo-Aryans came and they had interaction with earlier inhabitants of the land. They had their own socio-cultural pattern of living. They considered themselves as superior. They developed norms and customs for different social groups with their own category and for the outsiders. That was the phase when Varna's originated.

The Indo-Aryans were divided into different groups: Brahmins (Priests), Kshyatriyas (Kings and warriors) Vaishyas (trade and commerce) Sudras (Servicing group/those who serve these three categories). It is believed that sudras were outside of the Indo-Aryan group. Perhaps this category emerged due to the union of Indo—Aryans and the inhabitants of the land.

There was also another category, which is the fifth category of the society. Their status was different in the society and they were allotted polluting occupations.

Gradually, two things happened:

- (a) Each Varna has been divided into a number of Jatis or castes with hierarchy
- (b) From time to time new types of Jatis were added into the system.

It is believed that Indian social system is rigid in its nature. In some inspect it is true but there are also exceptions. For example, Viswamitra, a kshyatriya king was leading a life of Brahmin. He also composed many Vedic hymns. So, he was considered as a saint. Veda Vyasa who composed the great epic Mahabharata is from a lower caste. Hinduism was also divided into so many sects and cults.

Christianity and Islam both influenced Indian social system. Not only both the religious groups influenced Indian social system but both were influenced by the

prevailing social conditions. So, they acquired some special characteristics in the Indian setting.

Islam influenced Indian social system in the medieval period. Prof. Y. Singh in his book “Modernisation of Indian Tradition” has analysed the impact of Islam on Indian society in three stages:

- i. During the Islamic rule (1206-1818)
- ii. During the British rule (18th 19th and 1st part of 20th century)
- iii. During Indian freedom movement.

In the beginning, during the Islamic rule, some Muslim rulers adopted the policy of destroying Hindu temples. The aim was to spread Islamic religion. But later on, they followed a policy of religious tolerance. Some of the Muslims accepted Hindu way of life and some of the Hindus accepted Islam way of life. Philosophers tried to find out common grounds of both the religions.

Such type of attempts opened the door for cultural synthesis of traditions of Hindus and Muslims. Cultural co-existence of both the communities was possible because of cultural exchange. Sufism greatly helped in this context. Hindus were influenced by the principles of Sufism. The main principles of Sufism had similarities with Hinduism such as giving emphasis on morality, self sacrifice, consideration of material phenomena as transitory etc.

All these principles attracted Hindus. Prof. Y. Singh has pointed out that some of the rulers from both the religions tried to synthesize good qualities of both the religions into one. For example, Akbar introduced a new synthetic cult called ‘Din-e-Illahi’ which means ‘Divine Faith’. It was the combination of Hinduism, Islam, Jainism and Zorastorianism. Dara Singh, a Hindu king took attempts to blend Upanishad with Islam.

At that time Hindus and Muslims realized that it was essential to live peacefully to maintain peace and order in the society. Many Hindus were attracted towards Muslim saints and became their disciples. Amir Khusru introduced Hindu Philosophy in Islam. Muslim poets and writers expressed their ideas in Hindi.

In the British period the congenial atmosphere between these two communities changed to a great extent. Among the Muslim leaders two things happened: Firstly, they began to lose their status and power. Secondly, they lost their strength and self-confidence. So, they left their liberal attitude towards Hindus and Hinduism. They accepted the principles of orthodoxy and revivalism. Islam got highly politicised.

Politico-cultural conflict between Hindus and Muslims created a situation in which the end result was division of India and the creation of a new separate Islamic nation (Pakistan).

Indian society was influenced by Islamic religion in various ways. Caste system became too rigid. Strict caste rules were observed to save Hindus from being converted into Islam. Prior to the arrival of the Muslims there was no Purdah system in the Hindu society. But after Muslim conquest, women were compelled to observe purdah and their movement was restricted. Sati system, child marriage, institution of slavery etc. were introduced.

There was a change in the method of recreation. Hindus accepted gambling and drinking from Muslim. Likewise, Indian art and architecture, dance and music were influenced by Islamic culture. On the whole, there was blending of cultural values and style of life of both Hindus and Muslims. Missionary activities started with the advent of Portuguese. When Britishers expanded their territory in India, the missionaries got full opportunity to express their activities. The main objective of missionary activities was to convert Hindus into Christians. Conversion led to deculturation.

They established their schools and educational institutions all over India. But the aim was the propagation of western culture and Christianity. The converted Christians were alienated from their own culture and heritage. This caused resentment in the society. But their sense of service and dedication attracted people. They influenced religion, music, festivals etc. of Hindus.

The Britishers influenced Indian society and culture to a much larger extent. It covered almost all the spheres of life. Mainly, it covers three areas.

Firstly, the behavioural aspect like food pattern, eating pattern, dress, hair style etc.

Secondly, the knowledge aspect such as science and technology, art and literature etc.

Lastly, the value aspect like humanitarianism, equalitarianism, secularism etc.

On the whole the result was the breakdown of hierarchical and holistic social structure. There was also change in value structure. Society was more open, liberal and emphasis was given on equality. Humanistic value was given importance by taking attempts to abolish sati system, human sacrifice etc.

The Britishers introduced new legal and administrative system. The new political concepts like 'Rights', 'Duties', 'Liberty', 'Freedom', etc. were introduced. It widened

the horizon of knowledge of Indian society. Indian society had taken steps for generating new impulses for bringing social reform and transformation.

The reformers were from different parts of India and they covered two to three centuries from 12th century A.D. Bhakti movement started to fight against social inequality like rigid caste system and untouchability. It was mainly started by Vaishnava and Shaivya saints. Brahmo Samaj, Arya Samaj etc. emerged to bring changes in the cultural practices and values of Hinduism. Some of the reformers tried to understand Hindu culture and religion.

Their slogan was 'Go Back to Vedas'. Reformers like Dayananda Saraswati advocated that Vedas were the store house of all knowledge. But some other reformers wanted to bring a synthesis between new cultural norms and values with the traditional norms and values.

All the reformers opposed inhuman practices like sati system, child marriage, untouchability etc. and they favored inter-caste marriage, widow remarriage, female education etc. Then India's freedom movement started to make India free from foreign rule. At last, India emerged as an independent largest democratic country.

Composition of Indian Society – Racial, Geographical, Linguistic and Religion

There are two main characteristics of Indian society:

1. Firstly, it is very old and is already crossed five thousand years.
2. Secondly, it is also very complex in its nature.

There are three reasons for the complexity of Indian society:

1. Immigrants from different corners of the world entered due to various reasons.
2. They were from different races with their inherent qualities.
3. They entered India with their own languages and cultural elements.

The ultimate result was the emergence of a peculiar Indian society having three qualities:

- a) Presence of different social groups.
- b) Richness of Indian culture with various types of cultural elements.
- c) Development of strong vitality within Indian culture to continue.

So, Indian society is composed of different social groups with differences in race, language, religion etc.

1. Geographical Composition:

Geographical location of a country determines the availability of the country's resources like rainfall and water. It also influences nature of soil, range and density of forest. These in turn determine flora and fauna, which balance the ecology, climate and crops. Territory of India is expanded from Kashmir to Cape Comorian and from Gujarat to Assam.

This vast territory includes several geographical regions:

- 1) The mountain belt stretching from North West (now Pakistan) to the north east.
- 2) The Ganga-Yamuna plain.
- 3) The region beyond the Vindyas and Satpura.

In India, the vast geographical region has various diversities like high mountains and low plains, areas of freezing chill and frost in northern side and tropical heat in the south, places of high rainfall like in Charapunji and the dry lands of Rajasthan. The territorial and climatic diversities influence the cultural pattern of the community of those areas. Of course, with all these diversities, these people have developed a sense of unity, because of which we find continuity of our culture.

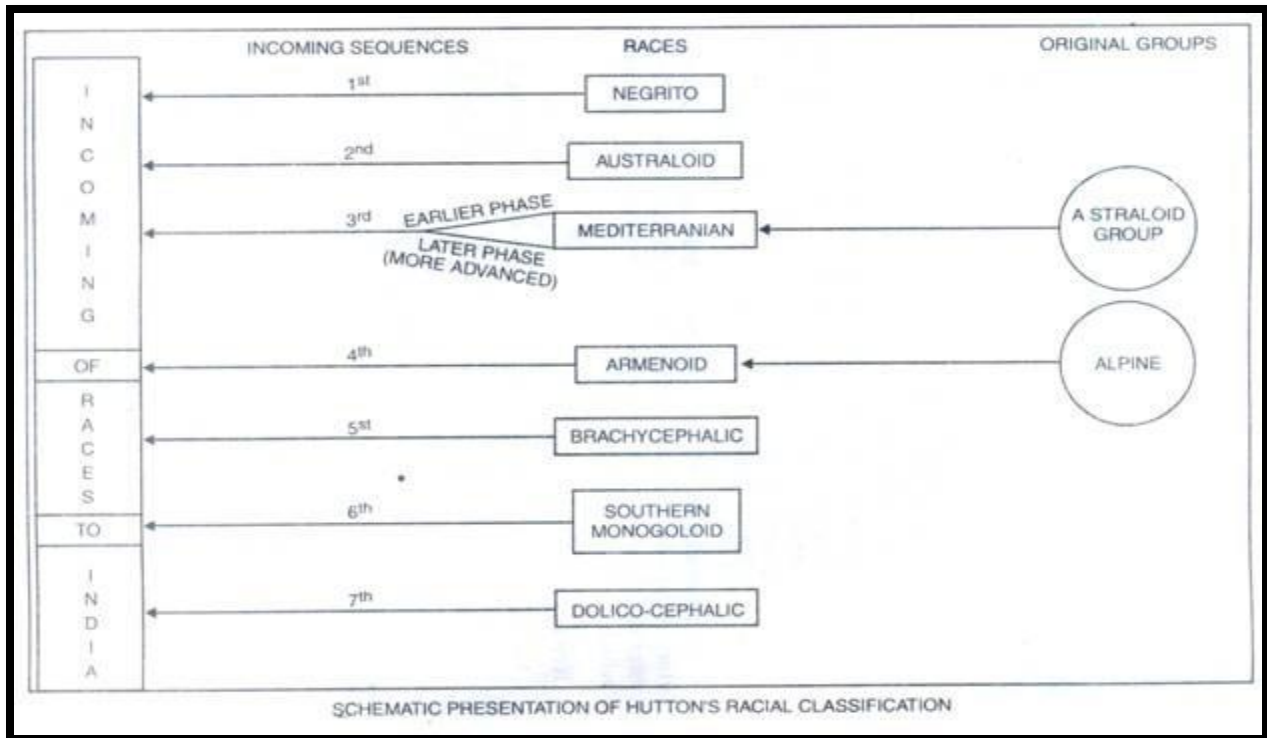
2. Racial Composition:

According to D.N. Majumdar "If a group of people who by their possession of a number of common physical traits can be distinguished from others, even if the members of this biological group are widely scattered, they form a race".

A.L. Kroeber defined race as, "A race is a valid biological concept. It is a group united by heredity, a breed or genetic strain or sub-species."

Classification of J.H. Hutton:

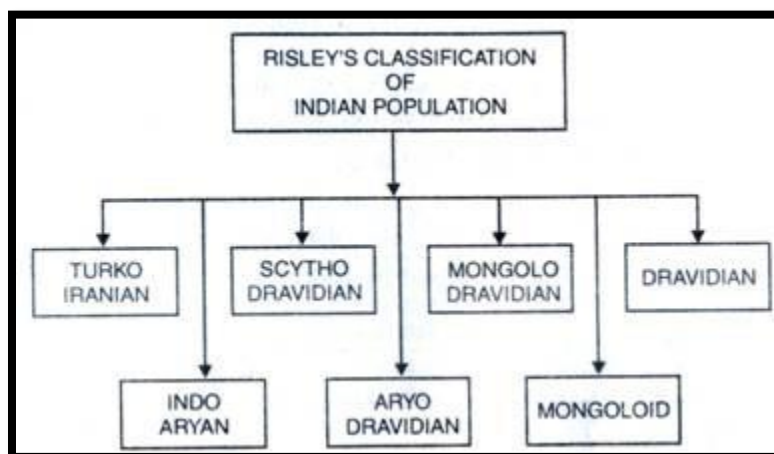
Hutton describes that probably the earliest occupants of Indian were Negritos. Then next entered the Australoid race. Proto-Australoid or the pre-Dravidian race he believes that, is the outcome of Australoid race. The Mediterranean race came after Australoids. First entered the earlier batch of Mediterranean and then another batch from the same race entered India. The later batch was more advanced than the earlier. Hutton believes that the later batch of Mediterranean was related with Indus valley civilization.



The Mediterranean race was followed by the Armenoids. Armenoids are from Alpine race. They also developed a high degree of civilization. Then from the Western side and from the Eastern side two different races entered into India. The Brachycephalic race from the West and Southern Mongoloids from the East Then entered the dolicocephalic branch of Indo-Aryan race who were followed by a number of other races.

Risley's Classification:

Sir Harbert Risley has classified Indian population into seven categories.



(a) Turko Iranian (b) Indo Aryan (c) Scytho Dravidian (d) Aryo Dravidian (e) Mongolo-Dravidian (f) Mongoloid (g) Dravidian

(a) Turko Iranian:

These people are mainly found in Afghanistan and Baluchistan. These two places are now in Pakistan.

(b) Indo-Aryan:

This type of race is mainly concentrated in Punjab, Rajasthan and Kashmir. Rajput, Khatri and Jat are coming under this category.

(c) Scytho-Dravidian:

This race is the combination of Scythians and Dravidians. They are found in Saurashtra, Coorg and in Madhya Pradesh. The upper strata people are coming under Scythian and lower strata people are included under Dravidian.

(d) Arya-Dravidian:

It is the mixture of two races: Indo- Aryan and the Dravidian. They are mainly concentrated in U.P. and Bihar. Brahmins and other high caste people are included under Aryan whereas Harijans and other lower caste people are included under Dravidian category.

(e) Mongolo-Dravidian:

This race is the mixture of Dravidian and Mongolian races. They mainly live in West Bengal and Orissa. Brahmins and Kshatriyas of these are included under this category.

(f) Mongoloid:

The tribal people of Assam and North-East frontier are included under this race.

(g) Dravidian:

People of this race are mainly concentrated in South India and Madhya Pradesh.

However, there are two main criticisms of Risley's classification of race.

1. He remained silent about the presence of Negrito race in India.
2. D.N. Madumdar says that this classification speaks more about linguistic division rather than racial division.

Conclusion:

In India presence of various races are found. Because of this, differences in cultures are emerged. Therefore, Indian culture is rich in variety of cultural elements.

3. Religious Composition:

Almost all the religious groups of the world are found in India. Indian culture has the potentiality to accommodate different religions. There are eight major religious communities in India. Hindus, Muslims, Christians, Sikhs, Buddhists, Jains and Zoroastrians. Each religion has its own sects with their principles.

(a) Hinduism:

Majority of Indians are Hindus. From 2011 census it is evident that Hindu population is 79.8% in India. Hinduism includes elements from three groups i.e., Indo-Aryan, Dravidian and pre-Dravidian. Hinduism has a number of sects such as Sakta, Shaivya, Baishnab etc. But all these sects have some of the common beliefs like immortality of soul, rebirth, transmigration of soul etc.

(b) Islam:

It is the religion of the Muslims. It was originated in Arabic country. By the end of 12th century A.D, Islam entered India through the Muslim rulers. In the beginning Muslim rulers tried to convert Indians forcefully. But gradually they changed their attitude. They wanted to keep good relationship with Hindus. But at the time of British period again the situation was changed. Partition of India was the product of changed situation. After partition there was a decline in the Muslim population in India. According to 1991 census the Muslim population comprises of 11.35% of the total population of the country.

(c) Christianity:

Christians are scattered all over India. But they are mainly concentrated in Kerala. Nearly one fourth of the state population is coming under Christianity. At present they form 2.43 per cent of the total population of India.

(d) Sikhism:

Guru Nanak is the founder of Sikhism. It was the period of 16th century A.D. It was originated from a religious movement called Bhakti movement. Originally they are a part of Hinduism. They are concentrated in Punjab and Haryana. They constitute 1.96 per cent of total population.

(e) Buddhism:

It was 6th century B.C when Buddhism was originated. Gautama Buddha is the originator. Buddhism spread inside and outside India due to royal patronage. Less than 1 per cent Buddhists lives in India.

(f) Jainism:

It was also originated in 6th century B.C. Lord Mahavir was the founder of Jainism. Jains are closer to Hindus. They believe in idol worship and they maintain caste distinction. They constitute less than 0.5% of Indian population.

(g) Zoroastrianism:

In the 7th century A.D. Farsis came India from Parsia. They came India to avoid forceful conversion to Islam. They worship fire.

(h) Animism:

It is the religion of Tribal. They worship ghost and soul. They also worshipped rock, river, hill etc. Conclusion Religious boundaries are very clearly drawn in India. Each religious group has its own principles and norms, because of which religious diversity is prominent in India.

Linguistic groups:

George Grierson in his writing “Linguistic Survey of India” found that India has more than 175 languages and more than 500 dialects. Majority of languages are spoken in Northern part of India. All the Indian languages have been classified into different linguistic families. They are not equally distributed all over India.

All these Indian languages can be grouped under four different families:

1. The Indo-Aryan
2. The Dravidian
3. The Austric
4. The Sino-Tibetan

1. The Indo-Aryan:

A number of languages and dialects are coming under Indo-Aryan speech family. Hindi, Urdu, Punjabi, Assamese, Bengali, Oriya, Gujarati, Marathi and Kashmiri languages are included under this group. Hindi is the most important language of all the languages. Majority of Indians use Hindi as their language. It is also recognized as the national language by our Constitution. The written form of Hindi is Devnagari.

Urdu language is used by the people who are living in and around Delhi. They use Persian script for writing. Urdu has similarity with Hindi in spoken form but differs in script. Assam people use Assamese language. Bengali is used by the people of West Bengal. Oriya is the mother tongues of Orissa. Gujarati is spoken by the people of

Gujarat and Marathi by the people Maharashtra. Kashmiri is spoken by the people of Kashmir.

2. Dravidian language:

It includes four languages, i.e., Tamil, Telugu, Kannada and Malayalam. Telugu is the language of Andhra Pradesh. Tamil is used by the people of Tamil Nadu, Kannada and Malayalam are used by Karnataka and Kerala.

3. Austric languages:

Most of the languages and dialects used by the different tribal groups of Central India like Santal, Munda, Oraon, Ho, Birhor, Kharia etc. come under this group.

4. Sino-Tibetan languages:

The languages and dialects which are used by the North-Eastern tribal people like Aka, Dafla, Padam, RangamaNaga Angami Naga etc., coming under Sino-Tibetan language group.

Hindu Social Organization and It's Characteristics

The Hindus believe in a number of characteristics of Hindu social organisation. According to K.M. Panikkar the social structure of Hinduism rests on two fundamental institutions — the caste and the joint family. Anything and everything concerned with Hindus outside their religion is related to these two institutions. Prof. Y. Singh holds the view that the normative principles of Hinduism are based on beliefs, ideas and logic of permissiveness, liberalism, being and becoming, creation and destruction, utilitarianism and spiritual transcendence.

Broadly speaking the bases of Hindu social organisation may be viewed as follows:

1. The Life Cycle:

Traditionally the Hindus believe in 'Punarjanma' or rebirth, immortality of soul, Pap (Sin) Punya (Merit) Karma (deeds) Dharma (morality) and Moksha (Salvation). The Hindu undergoes the process of the life cycle. His status, comfort and discomforts depend on the nature of his actions. The concept of 'Karma' implies that a Hindu is born into a particular social group or caste or family on the basis of his actions in the previous life.

The idea of 'Dharma' tells him that if he performs his duties well in this life, he is destined to take birth in a higher social group in the next birth. The idea of 'Moksha' teaches him that in order to attain salvation one will have to undergo the process of 84 lakhs of lives. This 'Moksha' reminded him that his sinful deeds or meritorious acts will determine the release of his soul from the necessity of birth and death.

2. Harmony:

It is believed in Hinduism that as there is harmony between the various parts of the body, harmony is also evinced among various aspects of social life. Religion and rituals have interconnections and likewise every aspect of social life and action are interrelated. It is also said that a man performs action mentally or through spoken word or through body reactions known as 'manas', 'bachha' and 'karmaya' respectively. The whole of action springs out of these three interrelated aspects of the personality system.

3. Hierarchy:

Hierarchy is also another base of the Hindu social organisation. In Hinduism hierarchy tends to persist in terms of the caste system as well as in the charismatic quality or gunas such as 'Sattva', 'Rajas' and 'Tamas', 'Sattva' refers to brightness and virtues and is possessed by the sages and Brahmins. It is of the highest type and the most virtuous among all the three gunas. The 'Rajas' come next to the 'Sattva'. It refers to passionate commitment to action. The kings and Khatriya Varna possess this 'Rajas' guna. 'Tamas' or the lowest type of guna is possessed by the Sudras. It is associated with dullness and impels profane inclinations.

The Hindu value system is also not free from the principle of hierarchy. Hierarchical arrangements are also noticed in respect of the 'Purusarthas' or goals of life such as, 'Kama' comprising of pursuit of sex and material goals or sensory enjoyment, 'Artha' indicating accumulation of wealth, 'Dharma' referring to moral obligation in the realm of social, religious and cultural sphere. The utmost value is attached to 'Moksha', the pursuit of salvation from the chain of birth and rebirth. In the hierarchy of purusarthas 'Kama' is given the least importance.

4. Segmental Division of Society:

The entire Hindu society is divided into different segments on the basis of division of labour and differential privileges and disabilities of various groups. The division of labour is based on the charismatic qualities (gunas) of individuals; 'Sattva' is considered the highest and the most virtuous among the gunas'. It is associated with the sages and Brahmins; 'Sattva' is followed by 'Rajas' which represent passionate commitment to action and power. The kings and Kshatriyas are endowed with such qualities. 'Tama' comes at the lowest level. It is associated with dullness and profane inclinations.

5. The concept of purity and pollution:

The idea of purity and pollution has sufficiently influenced the Hindu social life. Of course regional variations are marked in respect of the concept of purity and pollution. These concepts are considered important in matters of commensal relation, in touching or maintaining physical distance, in inter-caste marriages and in personal life of the Hindus.

Purity and pollution are considered important on occasions like birth, marriage, menstruation, death, offering of prayer etc.

The concept of purity has got wider implications. It is not only confined to the action of men, but also extends to their level of thinking. Thinking ill of others is also considered impure and sinful. Violation of the rules necessitates purificatory rites. The rigorousness of the rites depends upon the seriousness of the act of violation.

6. Idol worship:

Idol worship is the most noticeable common feature of the Hindu religion. The Hindus are divided into different sects. Therefore uniformity is not maintained in worshipping a particular idol. Idols vary along with variations in sects, the most common idols being Rama, Krishna, Shiva, Ganesh, Hanuman etc. The idols may be worshipped regularly in the temples or on specific occasions. The temples are protected from pollution through prohibition of entry of followers of other religions.

7. Monolithic Character:

Hinduism is not a uniform monolithic religion which believes in single God. It derives its strength from flexibility and gives place to non-caste, anti-Vedic groups.

8. Transcendentalism:

Another striking feature of Hindu social life is the belief that life transcends the existence of the earth. The Hindus believe that the soul and life hereafter represent higher level of existence whereas 'maya' or illusion represents the earth as a thing.

9. Intellectualism:

From the Vedic age the Hindu attitude has always been directed towards the tradition of intellectualism. The Hindu has always endeavored to cognize the problem of life and existence from detached point of view. His thinking has always been rationally conditioned. This rationalization of scheme of life has also been reflected in the Ashram system.

10. Non-violence:

Non-violence or Ahimsa is the pivot around which moves entire social life of Hindus. The concept of Dharma is based on the conception of non-violence which presupposes that man should not do harm to any living being whether man or animal or tree. An essential attribute of non-violence is the charity to all and malice towards none.

However, there is divergence of opinion among the Hindus regarding belief in non-violence. Whereas one school holds the principles of non-violence, the other school maintains that religious violence is not alien to Hinduism.

In Bhagavad-Gita reference may be made to violence. The emphasis on sacrifice did not undermine the principles of non-violence. On the other hand, during the predominance of Bhakti cult throughout the country the consensus was definitely against the use of violence.

The origin of non-violence in Hinduism may be traced back to the post-twelfth century A.D., only after the emergence of Vaishnavism and Shaivism with their devotional and ritual aspects. It flourished during 15th and 16th century A.D. with emergence of sages who not only carried religious belief to the people but also replaced the ritual ridden religious beliefs by simple humanistic values, criticizing orthodoxy. These saints include Kabir and Tulasidas in U.P., Guru Nanak in Punjab, and Shrichaitanya in Bengal, Mirabai in Rajasthan and Tukaram and Ramdas in Maharashtra.

11. Male ascendancy:

The Hindu society has always accorded emphasis on male. Indian society, from the very beginning, has been patriarchal and the male ascendancy has been unquestionably accepted by all throughout the ages. This is not to say that women are not respected among the Hindus but it only indicates that males had dominated the social and religious life of the Hindus throughout the ages.

12. Marriage and Family:

Marriage and family are very old institutions and are universal. Among the Hindus there are certain rules and regulations which govern the family life and also conditions of married life. Prescriptions are also there relating to the selection of life partner. Marriages among such near relatives as the father and daughter or sister and brother are forbidden in almost every society. Whereas in other societies particularly in western society, marriage is considered more a friendship rather than a bond with a religious sanction, vice-versa is the case in Hindu society.

In our system marriage is considered not only an institution necessary for procreating the children but it is essential for an ideal household. P.H Prabhu says in this connection that for the Hindu marriage is Sanskara and as such, the relations between the marrying parties are of sacramental character and not a contractual nature. Because apart from the necessity of begetting a son, in order to assist the householder in the discharge of his obligations (dharma), it has been ordained by the Dharma Sutra that wife is a

necessary complement as the Grihapatni (i.e. the lady of the house) for the proper and full execution of his Dharmas as the Grihapati (i.e. the lord of the House).

13. Attitude towards women:

During the Vedic age the women were respected in society. However, gradually they lost respect in society. From the status of equality they began to be considered inferior and unequal. Due to frequent foreign invasions and conditions prevailing in those times, education and other facilities extended to women were denied to them, for centuries then in the Hindu society women did not enjoy the same equal social status which they once enjoyed.

P.H. Prabhu says, “Thus, during Vedic period, we have reasons to believe that so far as education was concerned the position of the women was gradually not unequal to that of men.” He further says, “But in the same (Satapatha) Brahman there is another passage which shows that woman is regarded as the more emotional and less rational by virtue than man. Therefore she is apt to fall an easy prey to external appearance, she lacks the ability for true appreciation or balance of mind and does not possess depth of reason.”

URBAN COMMUNITY

Urbanisation, that is, unprecedented growth of cities, is one of the most significant trends in the modern world. Human beings have inhabited the planet for well over a million years, yet our ancestors lived in small primary groups for about 5 to 6 thousand years of that time. The growth of large cities that contain the bulk of a society’s population is a very recent development. But this growth of cities is taking place all over the world at an astonishing speed. Our new and highly urbanized social environment offers opportunities and challenges that are without precedents in the history of humanity.

Urbanisation is a part of the development process. In backward and stagnant societies, the process of urbanization, that is, growth of cities is rather slow, because cities fail to offer employment opportunities to the people living in the countryside. But urbanization process is faster in rapidly growing economies where newly established industries and other commercial establishment provide jobs to the people. The economic attractions of the cities in this phase of development become particularly of urban population to total are fast. The process of urbanization slows down only when the proportion of urban population to total population in a country becomes very high. This stage has been reached in some 30- odd countries which are regarded as *developed industrialized countries*. India is definitely not in this list for it is regarded as a developing nation.

Though India is traditionally regarded as the land of villages, town and cities are not strange things in India. India has long standing tradition of urban living and has long standing tradition of urban living and has been a land of cities from pre-historic times of the Indus Valley, going back to nearly 6000 years. The two cities Harappa and Mohenjo-Daro of Indus Valley are known for high standards of town planning and architecture. The process of industrialization and urbanization obtained new speed especially after Independence. The nature of urban society as represented in thoughts of urban theorists of modern city greatly has contrasting differences in their views. Every place has its distinctive urban characteristic determined by variables as mix of power, space, market and cultural practices.

As a result of development in science and technology, there has been industrial development. Due to industrial development there is urbanization as a result of which urban societies created. Every country has its own urban society. Every village possesses some elements of the city while every city carries some feature of the villages. Different criteria are used to decide a community as urban. Some of them are, for example, population, legal limits, types of occupations, social organizations. The city in the words of Louis Wirth refers to “a relatively large, dense and permanent settlement of socially heterogeneous individuals.

Meaning of Urban Society

By “urban system”, we mean urban community. Urban Community life represents the city life. Though the term “urban” is popularly used, it is not properly defined. There is no single all inclusive definition of a city or urban community.

The urban sociologist **Howard Woolston**, in his “*Metropolis*”, defines the city as a “*limited geographical area, inhabited by a largely and closely settled population, having many common interests and institutions, under a local government authorized by the State.*”

Louis Wirth in his essay “*Urbanisation as a Way of life*”, writes: “*For sociological purposes a city may be defined as a relatively large, dense and permanent settlement of socially heterogeneous individuals.....*”

An urban area is characterized by higher population density and vast human feature in comparison to area surrounding it. Urban areas are created and further developed by the process of urbanization.

Generally speaking, the urban communities are identified as large, dense and heterogeneous and the rural communities as small, less dense and homogeneous, yet no hard and fast line can be drawn. While the extremes can be easily identified, problems arise in drawing a hard and fast line.

Urban areas are places which satisfied the following criteria:

1. A minimum population of 5,000.
2. At least 75% of the male main working population engaged in non
3. agricultural pursuits
4. A density of population of a least 400 persons per sq.km.

As far as the “*determinants of city*” are concerned, 1961 basis was adopted in 1971, 1981 and 1991 censuses also for defining an urban area or town. The definition of the ‘urban area’ is still not comparable with the definition of urban area provided in other countries. For instance, in Japan, a place having 30,000 or more inhabitants is classified as “urban.” This number is fixed at 3500 in U.S.A., 20,000 in Netherlands and Hollan, and just 2000 in Austria, Germany and France. Sociologists Mark Jefferson fixed this at 10,000. Sociologists however do not attach much importance to the size of the population in the definition of city. They give importance to the characteristics of the city such as heterogeneity of population, complex division of labour, prevalence of impersonal secondary relations, dependence on formal social controls, predominance of non-agricultural occupations, and so on.

Classification of cities on the Basis of Size

After 1961, taking into consideration population strength towns and cities come to be distinguished on the following:

- | | |
|------------------|--|
| Class IV | 1. Small Towns: Urban areas with population between 5,000 and 20,000 |
| Class III | 2. Large Towns: Urban area with population between 20,000 and 50,000 |
| Class II | 3. Big Cities: Urban areas with population between 50,000 and one lakh. |
| Class I | 4. Metropolitan Cities: Urban areas with 10 lakh and above population |

Important features of Urban Community

1. **Size:**

As a rule, in the same country and at the same period, the size of an urban community is much larger than that of a rural community. In other words, urbanity and size of a community are positively correlated.

2. Density of Population:

Density of population in urban areas is greater than in rural communities. Urbanity and density are positively correlated.

3. Family:

So far as urban community is concerned, greater importance is attached to the individual than to the family. Nuclear families are more popular in urban areas.

4. Marriage:

In case of urban community there is a preponderance of love marriages and inter-caste marriages. One also comes across a greater number of divorces. Sons and daughters enjoy considerable freedom in choosing their life partners.

5. Occupation:

In the urban areas, the major occupations are industrial, administrative and professional in nature. Divisions of labour and occupational specialization are very much common in towns/cities/metropolises.

6. Class Extremes:

In the words of **Bogardus**, "Class extremes characterize the city." A town and a city house the richest as well as the poorest of people. In a city, the slums of the poor exist alongside the palatial bungalows of the rich, amidst the apartments of the middle class members. The most civilized modes of behaviour as well as the worst racketeering are found in the cities.

7. Social Heterogeneity:

If villages are the symbol of cultural homogeneity, the cities symbolize cultural heterogeneity. The cities are characterized by diverse peoples, races and cultures. There is great variety in regard to the food habits, dress habits, living conditions, religious beliefs, cultural outlook, customs and traditions of the urbanites.

8. Social Distance:

Social distance is the result of anonymity and heterogeneity. Most of one's routine social contacts in a town or city are impersonal and segmentary in character. In the urban

community social responses are incomplete and halfhearted. There is utter lack of personal involvement in the affairs of others.

9. System of Interaction:

Georg Simmel held that the social structure of urban communities is based on interest groups. The circles of social contact are wider in the city than in the country. There is a wider area of interaction system per man and per aggregate. This makes city life more complex and varied. The city life is characterized by the predominance of secondary contacts, impersonal, casual and short-lived relations. Man, at any rate, the man in the street, virtually loses his identity being treated as a “number” having a certain “address”.

10. Mobility:

The most important feature of urban community is its social mobility. In urban areas the social status of an individual is determined not by heredity or birth but by his merit, intelligence and perseverance. Urbanity and mobility are positively correlated.

11. Materialism:

In the urban community the social existence of man revolves round wealth and material possessions. The worth of an urbanite today is being judged not by what he is but by what he has. Status symbols in the form of financial assets, salaries, costly home appliances count a lot for the urbanites.

12. Individualism:

The urbanites attach supreme importance to their own welfare and happiness. They hesitate to think or act for the good of others.

13. Rationality:

In urban community there is emphasis on rationality. People are inclined to reason and argue. Their relationship with others is governed, for the most part, by the consideration of gain or loss. Relationship takes place on a contractual basis. Once the contract is over, human relationship automatically comes to a close.

14. Anonymity:

As Bogardus observes, the “Urban groups have a reputation for namelessness.” By virtue of its size and population, the urban community cannot be a primary group. Here nobody knows anybody and nobody cares for anybody. The urbanites do not care for their neighbours and have nothing to do with their miseries or pleasures.

15. Norm and social role conflict:

The urban community is characterized by norm and social role conflict. Factors such as the size, density and heterogeneity of the population, extreme occupational specialization and the class structure prevalent in the urban context lead to such a state of affairs.

In the absence of uniform and fixed social norms, individuals or groups often seek divergent ends. This has a considerable share in causing social disorganization.

16. Rapid Social and Cultural change:

Rapid social and cultural changes characterize urban life. The importance attached to traditional or sacred elements has been relegated to the background. The benefits of urban life have effected changes in respect of norms, ideologies and behaviour patterns.

17. Voluntary Associations:

The urban community is characterized by impersonal, mechanical and formal social contacts occurring among the people. Naturally they have a strong desire for developing genuine social relationships to satisfy their hunger for emotional warmth and sense of security. They form associations, clubs, societies and other secondary groups.

18. Formal Social Control:

Social control in urban community is essentially formal in nature. Individual's behaviour is regulated by such agencies as police, jails, law courts etc.

19. Secularization of outlook:

In cities ritual and kinship obligations are diluted. Caste and community considerations yield to economic logic. This results in secularization of outlook.

VILLAGE COMMUNITY IN INDIA

The earliest human communities were perhaps the loosely organised aggregations of a few families who carried on mutually interdependent activities in gathering food and defending themselves against their enemies. These primitive bands were migratory communities. Gradually man acquired skill and knowledge in agriculture.

With the development of agriculture and the consequent stabilization of the source of food, the people began to lead a settled life and human communities became more stationary. The village emerged which signified that man has passed from nomadic mode of collective life to the settled one.

It is difficult to form a precise definition of the term ‘village’. Generally it is understood to mean a small area with small population which follows agriculture not only as an occupation but also as a way of life.

Villages play an important part in Indian life. From the prehistoric times, the village has been enjoying an important place as the unit of Indian social structure. India can rightly be called a land of villages. In India there are more than half a million villages. Sixty Seven per cent of the Indian population lives in these villages. Hence, in every respect the future of India is very much linked with the development of villages.

Definition of Village

Generally, a village community may be defined as a group of people living in a definite geographical area, characterised by consciousness of kind, common life styles and various intensive social interaction.

The term ‘village’ refers to a small area with small population which follows agriculture not only as an occupation but also as a way of life.

It is very difficult to form a precise definition of the term “village”. It is the oldest permanent community of man.

“We do not know one single human race or one single nation which has not had its period of village communities.”

—**Bogardus**

“To a villager, his village is more than just a collection of houses, lanes and fields: it is a prime social reality.”

Evolution of Village Community:

The village community has passed through different stages:

1. Primitive Village Community
2. Medieval Village Community
3. Modern Village Community

Primitive Village Community:

There are two peculiar features of the primitive village community:

- a) The part played by kinship.
- b) Its collectivist basis.

The primitive village community was very small in size of ten or twenty families. They were very close to each other. Due to lack of means of communication and transport, the members of the village community were separated from other- communities by a great distance, considerable inbreeding occurred, so that a large part of the members were related by kinship.

The primitive village community was organised on a collectivist basis, so far as land was concerned. Land was the common property. All the members jointly tilled it. The bond of kinship and close ties of the inhabitants with the land developed a high sense of community feeling in the primitive village community.

Medieval Village Community:

In their community, neither kinship any longer played a prominent part in binding the people nor did the land belong to the group as a whole. Feudal system came into existence. The land belonged to a Lord of some sort, to the king, to the member of the nobility. It was tilled by the tenants, they were serfs and Feudal Lords were their master.

Modern Village Community:

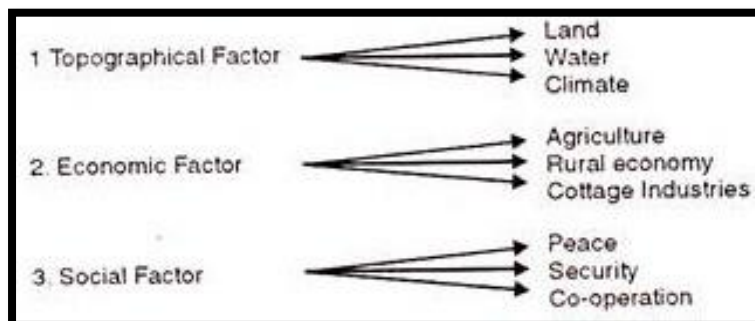
With the emergence of Industrialization in modern times, urbanisation came to the forefront. The Urban group began to dominate civilization. In spite of the dominance of urbanism, in India, a large proportion of population lives in villages.

The modern village community stands in sharp contrast to the primitive village community. Due to the increased size of population, the kinship ties has broken. The land no longer collectively cultivated. There becomes a contrast between the rural-urban communities. Yet there is continuity between these two.

Growth of Village Community:

There are various factors for the growth of village community.

They are:



Topographical Factor:

Topographical factors include land, water and climate. Land is one of the important factors which significantly contributed in permanent settlement of village

community. The villages settled on fertile lands are more developed and prosperous. The facility of water and climate also contributes to the growth and prosperity of villages. A temperate climate is most favourable for the growth of village community.

Economic Factor:

We include condition of agriculture, rural economy and cottage industries under the economic factor. The growth of village community depends upon the condition of agriculture. If farming yields a good crop, the economic condition of the village people will be better. The village economy also is an important factor in the growth of village community. It is closely linked with agriculture.

The villagers should have purchasing capacity. They should have facilities to market their products. Cottage industry is also another factor. Due to the growth of cottage industries, the village people are provided some work to do. They get an additional source of income. Therefore, the areas where the cottage industries could develop were preferred for village community.

Social Factors:

From among the social factors, peace is Significant. People always prefer to settle in a place where peace prevails. They ensured that their crops would not be damaged by the outsiders and they could safely carryout their work of cultivation. After peace comes security. People need security for their own life and property. They always prefer secure places for their settlement.

Co-operation is another social factor for the growth of village community. Agriculture needs co-operation in each and every sphere. Social factors have played and continue to play an important role in the permanent settlement of village community.

Features of Village Community

1. Group of people:

Village community signifies a group of people in which the people do not take part in a particular interest. On the other hand, they share the basic conditions of a common life.

2. Definite locality:

Locality is the physical basis of village community. A group of people forms village community only when it begins to reside in a definite locality.

3. Small size:

Village communities are small in size. The census in India designates a place with 5000 inhabitants as a village community. 80% of the Indian villages have less than 1000 population each.

4. Importance of neighborhood:

Neighbourhood relationship is another important feature of village life. Two factors namely living in small proximity on the part of the ruralites and an atmosphere of fellow-feeling, friendship, sympathy and love available in the rural setting, promote neighbourhood relationship in the village.

So far as the village community is concerned, each one loves his neighbour as he loves himself. He, in fact, considers his neighbour more important than the relatives living far away from him. He always sides with his neighbour in the face of any difficult situation.

5. Community sentiment:

Community sentiment is the very essence of village community. The ruralites exhibit a strong sense of belongingness and we-feeling. Often “my own village” is the natural expression of such community sentiment. Furthermore, the members have a sense of dependence on the community for both physical and psychological satisfaction.

6. Predominance of primary relations:

A village community is often regarded as a primary group. It is characterized by the predominance of personal and as such relatively durable relations. There is comparative simplicity and sincerity in human relationship. Kinship groups play crucial roles in the context of the village community.

7. Joint family system:

The joint family system still forms the basic structural unit in the village community. All the members live together under the same roof, take food cooked in the common hearth, hold property together, participate in common worship and are related to each other as some particular type of kindred. It is found that the number of joint families in villages is much more than that in towns and cities.

8. Marriage:

The villagers, for the most part, practice endogamy. There is either no or very little freedom on the part of both boys and girls in matters of mate selection.

9. Agricultural economy:

Agriculture is the biggest occupation in rural India. It is essentially a way of life for the ruralites as their whole mode of social life, daily routine, habits and attitudes revolve round agriculture. A small section of the rural population depend upon non-agricultural occupations such as carpentry, pottery, basket making etc for their livelihood but these occupations are also indirectly related to the major occupation that is agriculture.

10. Caste System:

Caste system is a unique feature of the Indian village community. It determines the role, status, occupation and marital relationships of the ruralites. The caste system exercises such a decisive influence on the villagers that it has rightly been described as the “alpha and omega” of village life.

11. Jajmani system:

Jajmani system is another peculiarity of village life in India. Under this system, members of a caste or many castes offer their services to the members of other castes. People to whom such services are offered are called, ‘Jajmans’ and those who offer their services are known as “Parjans” or “Kamins”.

The Kamins are paid in terms of crops or grains either annually or half-yearly. On ritual occasions such as marriage, birth and death, the Kamins are paid extra wages. The Jajmani relation binds the families of various castes into a hereditary, permanent and multiple relationships. Of late, the system has been greatly weakened by socio-economic and political changes in India.

12. Simple life:

It is interesting to observe that even in the materialistic age of today, the generally accepted ideal in the village is one of simple living and high thinking. The villagers are a simple and plain people. Their life is tranquil and peaceful.

13. Faith in religion:

Religion plays a paramount role in the life of the village. Religious influence is discernible in every important activity of village life like sowing, harvesting of crops, birth, marriage, illness, death etc. On all such occasions, the ruralites conduct religious ceremonies in the form of ‘Puja’, ‘Mela’ or ‘kirtan’. In this way, faith in religion is very strong in villages.

14. Panchayat:

The functioning of the village as a political and social entity brought together members from different castes. The traditional village Panchayat in the shape of village council performed a variety of tasks, including the maintenance of law and order, settling of disputes, celebration of festivals and construction of roads, bridges and tanks. On the other hand, matters relating to the caste rules, property and family disputes and other activities of serious nature were dealt with by the caste Panchayat.

15. Homogeneity:

Homogeneity of population is another important feature of village communities. The members of a village exhibit similarities in their dress, speech, beliefs, values, attitudes and behaviour.

16. Informal social control:

In village communities, social control is informal and direct. The primary groups like the family, neighbourhood act as powerful agencies of social control in villages. The traditional village Panchayat and the caste Panchayat also exercise much control on the deviant members of the community.

17. Mobility:

Territorial, occupational and social mobility of the rural population is limited. The reason is attributed to the lack of satisfactory spread of education in the rural areas.

18. Status of women:

Generally the women in villages are not much educated and their social status is lower than that of their counterparts in the towns. Factors like prevalence of child marriage, joint family system, traditional ideals, old values and lack of education among females are responsible for the low status of women.

19. Standard of living:

On account of gross poverty and lack of adequate employment opportunities, the standard of living of the ruralites is very low. Hence most of them do not have home conveniences and recreational facilities.

20. Culture:

So far as village community is concerned, culture is more static than in towns. Greater importance is attached to religion and rituals. The ruralites are found to be more fatalistic than the urbanites.

21. Preservers of ancient culture:

From the sociological point of view, the villages are important because they preserve the ancient culture of the Indian society. The villagers in India still have faith in the lofty ideals of the theory of Purushartha and the doctrine of Karma and lead a simple and natural life marked by sacrifice, theistic tendency etc.

22. Stability and continuity:

The village communities in India are relatively more stable. The reason is possibly attributed to the relative static character of ruralism as a way of life – the norms of behaviour, customs of family relations, traditions of community life etc. In fine, these are some of the most important characteristics of a village community. Life in the village is more natural and orderly.

In spite of the fact that villagers are not economically sound, their life continues in a vein of satisfaction because of its very simplicity. However, it must be admitted that the aforementioned characteristics are mostly theoretical. Over the years, these characteristics have lost, partly or wholly, some of their purity because of the impact of processes of social change like industrialization, urbanization etc. However, these characteristics hold good by and large, if not in their entirety.

Change in Village Community:

Change is the law of nature. It is the need of life. Change is but natural in human communities. The village community is less susceptible to change than the urban community; but it does not imply that village community undergoes no change. It is also undergoing change though the speed of change as compared to urban community is slow.

The change in village community may be seen in different spheres:

(i) Caste System:

The British rule in India gave a serious blow to the caste system in the villages. The economic policy and the laws of British rulers induced the different castes to adopt occupations other than the traditional ones. The hold of caste panchayat was loosened.

The status of a village man was determined on the basis of his economic position and personal attainments. The restrictions on food, dress, mode of living and other matters imposed under caste system were removed. Even untouchability was weakened.

Thus caste system has now lost its traditional hold in the villages; however, casteism is getting strengthened on account of selfish political interests.

(ii) Jajmani System:

‘Social Stratification in India’ the “Jajmani” system, a feature of village community in India has now weakened due to the governmental efforts to raise the status of the lower castes and impact of urbanization. The occupations adopted by the village people are not entirely hereditary or based on caste system, nor the payment for services rendered by the lower caste is in kind; it is now mostly cash payment.

(iii) Family System:

The joint family system is no longer the peculiar characteristic of the village community. Nuclear families have taken its place. The family control over its members in matters of diet, dress and marriage has weakened. The family is no longer an economic unit. Several activities which once were carried within the family are now performed by outside agencies. The education of village girls has raised the status of rural women.

(iv) Marriage System:

Change can also be seen in the institution of marriage. Although inter-caste marriages are rare and parents continue to dominate the mate-choice, yet the boys and girls are consulted by the parents in the matter of mate- choice. Love marriages and divorces are almost non-existent. The individual qualities like education, economic pursuit, beauty and appearance of the marriage partners are given preference over the old family status. There is now less expenditure on marriages. The marriage rites also have been minimised. The custom of child marriage is being abolished.

(v) Living Standards:

The standard of living in the village community is gradually going higher. The rural diet no more consists of coarse food only. It now includes vegetables, milk, bread, tea and vegetable ghee. The dress is getting urbanized. The youths put on pants and the girls put on frocks and Bell Bottoms.

Even the old ladies put on blouses instead of shirts. The mill cloth is used in place of handloom cloth. Gold ornaments have replaced the old heavy silver ornaments. The young boys live bare-headed with well combed long hair while the girls use cosmetics. There are now ‘pucca’ houses to live. These are now better ventilated, well furnished, and in some cases electrified too. The ceiling fans can also be seen in some houses. Lanterns have replaced the earthen lamps in most houses. Gobar gas plants have also been installed in some houses. The sanitary habits of the people have improved.

They now use soap for bath and washing the clothes. The safety razors are used for shaving. The drainage system is also better one. The primary health centres have made the villages people health conscious. The threat of epidemics has lessened due to the vaccination and other preventive measures taken to the villages.

The family planning program has been understood by the village people who now adopt measures to limit the family size. Schools have been opened. In some villages degree and post degree colleges can also be found. Agriculture Institutes and other Rural Institutes have also been opened in some villages.

(vi) Economic System:

Change has also taken place in the economic field. The educated rural youth seeks jobs in the cities rather than settle on the land. The demand for new scientific instruments of agriculture is increasing. The farmers have been taught new methods to raise their production. The rural cooperative societies have lessened the woes and miseries of the village people in getting seeds, fertilizers and credit.

The 'Sahukara' system is on the wane. More and more banks are being opened in the villages. The Government gives financial assistance and other facilities for setting up industries in the villages. The per capita income has increased. Economic exploitation has decreased and the farmers get good price for their products.

(vii) Political System:

The setting up of 'panchayats' has led to the growth of political consciousness among the village people. The newspapers, radio and television in some areas have added to the political knowledge of the villagers. However, the political parties have divided the people into groups and led to groupism among them. Caste conflicts and group rivalries have increased. The community feeling has decreased. Selfishness and individualism are growing.

It is thus evident that the Indian village is not a static community. It is dynamic. Sir Charles Metcalfe was wrong to hold that the village communities in India seem to last where nothing else lasts.

The villages in India are at present passing through a transitional period. From the sociological point of view the old social relations, bonds and ties have disappeared. The community consciousness is steadily decreasing. Politics of the country has made deep inroads into the peaceful life of the village people and has divided them into political and sub-caste groups. The joint family system is fast disintegrating and morality has gone down. The only feature of the village community now left is agriculture.

Difference between Rural and Urban Community

Sr. No.	Difference	Rural Community	Urban Community
1	Occupation	Totality of cultivators and their families. In the community usually a few representatives of several non-agricultural pursuits.	Totality of people engaged principally in manufacturing, mechanical pursuits, trade, commerce, professions, governing, and other non-agricultural occupations.
2	Environment	Predominance of nature over anthro-social environment. Direct relationship to nature.	Greater isolation from nature. Pre-dominance of man-made environment over natural. Poorer aid, stone and iron.
3	Size of Community	Open farms or small communities. Agriculturalism and size of community are negatively correlated.	As a rule in the same country and at the same period. The size of urban community is much larger than the rural community. Urbanity and size of community are positively correlated.
4	Density of Population	In the same country and at the same period the density is lower than in urban community. Generally density and rurality are negatively correlated.	Greater than in rural communities. Urbanity and density are positively correlated.
5	Heterogeneity and homogeneity of the population	Compared with urban population, rural communities are more homogeneous in racial and psychological traits (negative correlation with heterogeneity).	More heterogeneous than rural communities. Urbanity and heterogeneity are positively correlated.
6	Social differentiation and stratification	Rural differentiation and stratification less than urban	Differentiation and stratification show positive correlation with urbanity.
7	Mobility and direction of Migration	Territorial, occupation and other forms of social mobility of the population are comparatively less intensive.	More intensive mobility. Urbanity and mobility are positively correlated. Only in the periods of social

		Normally the migration current carries more individuals from the country to the city.	catastrophe is the migration from the city to the country greater than from the country to the city.
8	System of Interaction	Less numerous contacts per man. Narrow area of the interaction system of its members and the whole aggregate. More prominent part is occupied by primary contacts. Predominance of personal and relatively durable relations. Comparatively simplicity and sincerity of relations."Man is interacted as a human person."	More numerous contacts. Wider area of interaction system per man and per aggregate. Predominance of secondary contacts. Predominance of impersonal casual and short-lived relations. Greater complexity, manifoldness, superficiality and standardized formality of relations. Man is interacted as a "number and address".

Tribes

What is the meaning of Tribe?

The word "*Tribe*" is derived from the **Latin** word "**Tribus**" meaning "**one third**". The word originally referred to one of the three territorial groups that united to form Rome. Romans applied the word "tribus" to the 35 people who became a part of Rome before 241 B.C. They also called the conquered Gallic or Germanic populations tribus. Originally a tribe was simply a territorially defined social group. The Romans identified tribe as a political unit that had a distinct name, occupied a common territory, and had a common leadership.

A tribe is a social group, which occupies a definite area. It is characterized by cultural homogeneity and a unifying social organization. The identity and culture of tribes are closely linked to the natural resources and the environment in which they live.

A tribe is generally defined as a social division of preliterate people. A tribe can also be defined as a series of generations, descending from the same progenitor. Tribals claim to be descendants of a particular mythical forefather.

Cultural anthropologists apply the term "tribe" to a unit of social organization that is culturally homogeneous. This unit usually consists of multiple kinship groups, such as

the family, lineage, or clan. Marriages within these groups (endogamy) are usually prohibited.

There is taboo on inbreeding. Exogamy or marriages with persons of the other kinship groups is generally endorsed. Tribes are generally organized into unitary political entities, within which there exists a common language and culture.

A tribe is also understood as a political organizational term that refers to a group of people who share territory, language, cultural history, and usually some form of kinship. Tribal group's levels do not usually have an official leader.

Leadership is generally inherited. There are also temporary leaders, elected because of their skills in dealing with a particular situation, who normally have no authority over anyone. They can suggest and are usually listened to, though not necessarily all the time.

The term "tribe" has also been used to refer to any non-Western or indigenous society. Some social scientists use the term to refer to societies organized largely on the basis of kinship, especially corporate descent groups. In some countries such as the United States of America and India, tribes are called indigenous peoples, and have been granted legal recognition and limited autonomy by the state.

There has been extensive debate over how best to characterize tribes. This includes the perceived differences between pre-state tribes and contemporary tribes, and the controversy over cultural evolution and colonialism. It is generally felt that tribes reflect a way of life that predates, and is more "natural", than that in modern states. Tribes also preserve primitive social ties, and there is a bond that keeps them together. Tribes are homogeneous and stable though parochial or narrow minded.

It is believed that most contemporary tribes do not have their origin in pre-state tribes, but rather in pre-state bands. These tribal groups, also called "secondary" tribes, actually came about as modern products of state expansion. This was probably done when states treated tribal areas as extended administrative and economic areas, since direct political control was too costly.

Characteristics of the Tribes in India

1. Definite Common Topography:

Tribal people live within a definite topography and it is a common place for all the members of a particular tribe occupying that region.

In the absence of a common but definite living place, the tribals will lose other characteristics of a tribal life, like common language, way of living and community sentiment etc.

2. Sense of Unity:

Unless and until, a group living in a particular area and using that area as a common residence, does not possess the sense of unity, it cannot be called a tribe. Sense of unity is an invariable necessity for a true tribal life. The very existence of a tribe depends upon the tribal's sense of unity during the times of peace and war.

3. Endogamous Group:

Tribal people generally do not marry outside their tribe and marriage within the tribe is highly appreciated and much applauded. But the pressing effects of changes following the forces of mobility have also changed the attitude of tribals and now, inter-tribe marriages are becoming more and more common.

4. Common Dialect:

Members of a tribe exchange their views in a common dialect. This element further strengthens their sense of unity.

5. Ties of Blood-relationship:

Blood-relation is the greatest bond and most powerful force inculcating sense of unity among the tribals.

6. Protection Awareness:

Tribal people always need protection from intrusion and infiltration and for this a single political authority is established and all the powers are vested in this authority. The safety of the tribal is left to the skill and mental power of the person enjoying political authority. The tribal chief is aided by a tribal committee, in the events of contingencies. Tribe is divided into a number of small groups and each group is headed by its own leader. The chief of a group works according to the directives received by him from the tribal chief.

7. Distinct Political Organization:

Every tribe has its own distinct political organisation which looks after the interests of tribal people. The whole political authority lies in the hands of a tribal chief. In some tribes, tribal committees exist to help the tribal chief in discharging his functions in the interests of the tribe.

8. Common Culture:

Common culture of a tribe springs out from the sense of unity, common language, common religion, and common political organization. Common culture produces a life of homogeneity among the tribals.

9. Importance of Kinship:

Kinship forms the basis of tribal social organization. Most tribes are divided into exogamous clans and lineages. The marriage among tribals is based on the rule of tribal endogamy. Marriage is viewed as a contract and there are no prohibition on divorce and remarriage.

10. Egalitarian Values:

The tribal social organization is based on the egalitarian principle. Thus there are no institutionalized inequalities like the caste system or sex based inequalities. Thus men and women enjoyed equal status and freedom. However some degrees of social inequality may be found in case of tribal chiefs or tribal kings who enjoy a higher social status, exercise political power and possess wealth.

11. Rudimentary type of Religion:

Tribes believe in certain myths and a rudimentary type of religion. Further, they believe in totems signifying objects having mystic relationship with members of the tribe.

Problems Faced by the Indian Tribes

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

1. Loss of Control over Natural Resources:

Before the coming of the British, the tribals enjoyed unhindered rights of ownership and management over natural resources like land, forests, wildlife, water, soil, fish, etc. With the advent of industrialization in India and the discovery of mineral and other resources in tribal inhabited areas, these pockets were thrown open to outsiders and state control replaced tribal control.

Thus began the story of unending miseries for the tribals. With the impetus to the development process after independence, pressure on land and forests increased.

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

2. Lack of Education:

According to the 2011 Census, nearly 59 per cent of the tribals are illiterates. Although it cannot be denied that education can act as the instrument for betterment of the tribals ensuring greater participation for them in the development process, still there are certain factors which inhibit the tribals from taking to education.

These factors include tribal superstitions and prejudices, extreme poverty, nomadic lifestyle of certain tribes, lack of interest in alien subjects taught through an alien language and a lack of suitable teachers and other facilities in the tribal areas.

3. Displacement and Rehabilitation:

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

The cash compensation provided by the government was frittered away on wasteful expenditure. No settlements were provided for the displaced tribals within the industrial areas, who were forced to live in peripheries in slums or to migrate to adjoining states to work as unskilled workers in conditions of poverty. The migration of these tribals to the urban areas causes psychological problems for them as they are not able to adjust well to the urban lifestyle and values.

4. Problems of Health and Nutrition:

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

5. Gender Issues:

The degradation of the natural environment, particularly through the destruction of forests and a rapidly shrinking resource base, has had its impact on the status of women. The opening of the tribal belts to mining, industries and commercialisation has exposed tribal men and women to the ruthless operations of the market economy, giving rise to consumerism and to commoditisation of women.

6. Erosion of Identity:

Increasingly, the traditional institutions and laws of tribals are coming into conflict with modern institutions which create apprehensions among the tribals about preserving their identity. Extinction of tribal dialects and languages is another cause of concern as it indicates an erosion of tribal identity in certain areas.

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MARRIAGE

Meaning

Like family, marriage is another important social institution. Marriage and family are two aspects of the same social reality i.e. the bio-psychic and social instincts of man. Marriage is one of the most ancient, important, universal and indispensable social institution which has been in existence since the inception of human civilization.

As an institution marriage is designed to satisfy the biological needs especially the sexual needs of the individual in a legal, customary, culturally defined and socially approved man Unilateral descent rule Cognative non-unlineal

It also admits men and women to family life and fixes certain rights and duties in respect of children born of their union. As a stable social institution it binds two opposite sexes and allows them to live as husband and wife. It also confers on them social legitimation to have sexual relations and have children.

The institutionalized form of sex relations is called marriage. It is closely associated with the institution of family and women to family.

But the term marriage or vivaha is a combination of two terms i.e. 'Vi' and 'Vaha' which means the ceremony of carrying away the bride to the house of bridegroom. In some society it is considered as a religious sacrament whereas in other society it is a social contract.

Definition of Marriage:

Different scholars and sociologists have tried to define it. They differ from each other.

(1) **According to Encyclopedia Britannica**, "*Marriage is a physical, legal and moral union between man and woman in complete community life for the establishment of a family.*"

(2) **According to Malinowski**, "*Marriage is a contract for the production and maintenance of children.*"

(3) **Edward Westermarck** in his famous book '*History of Human Marriage*' defined, "*Marriage is a relation of one or more men to one or more women which is recognized*

by customs or law and involves certain rights and duties both in case of parties entering into the union and in the case of children born of it.”

Thus from the above analysis it is concluded that marriage is both a biological, psychological, cultural and social affair. Marriage is a special type of relationship between permissible mates involving certain rights and obligations. That is why Lundberg is right when he opines that “Marriage consists of the rules and regulations which define the rights, duties and privileges of husband and wife with respect to each other.”

Characteristics of Marriage:

Marriage may have the following characteristics.

1. Marriage is a universal social institution. It is found in almost all societies and at all stages of development.
2. Marriage is a permanent bond between husband and wife. It is designed to fulfill the social, psychological, biological and religious aims.
3. Marriage is a specific relationship between two individuals of opposite sex and based on mutual rights and obligations. Relationship is enduring.
4. Marriage requires social approval. The relationship between men and women must have social approval. Without which marriage is not valid.
5. Marriage establishes family. Family helps in providing facilities for the procreation and upbringing of children.
6. Marriage creates mutual obligations between husband and wife. The couples fulfill their mutual obligations on the basis of customs or rules.
7. Marriage is always associated with some civil and religious ceremony. This social and religious ceremony provides validity to marriage. Though modern marriage performed in courts still it requires certain religious or customary practices.
8. Marriage regulates sex relationship according to prescribed customs and laws.
9. Marriage has certain symbols like ring, vermilion, special cloths, and special sign before the house etc.

Functions of Marriage:

The institution of marriage is important for any society, and the functions that this institution performs are instrumental in the smooth functioning of society.

1. The most important function of marriage is the control of sexual behaviour of people in a society. Without marriage, there would be widespread sexual prom-

iscuity, and no control over the most basic human instinct of satisfaction of sexual desires.

2. A marriage legalizes a sexual relationship existing between two adults of opposite sex. In doing so, it recognizes certain legal rights that are given to the married individuals.
3. A marriage legitimizes the sexual relationship between individuals. This legitimacy is both religious and social in nature. A religious or civil ceremony ensures religious acceptance, and social witnessing of a marriage results in social acceptance and legitimacy.
4. Marriage is necessary for setting up a family, with all legal rights and obligations. A family may also be established outside or without a marriage, but it does not entail any legal rights to any of the family members.
5. Marriage is necessary for procreation and having children with legal rights.
6. Marriage does division of labour on the basis of sex and age; however, the traditional roles and bases for division of labour have changed dramatically over the last few decades.
7. Marriage results in sharing and solving emotional, psychological, economic and other problems, thus giving more balance to individuals lives. Many studies have revealed that married people are healthier, relaxed and even live longer than unmarried people.

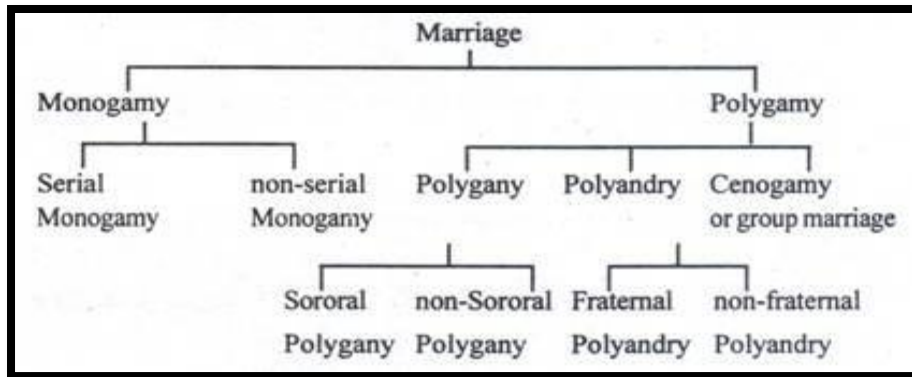
Since in most countries marriage is a social contract, it not only brings two individuals together, it also binds families, thus becoming an important factor of social solidarity.

Types of Marriage:

As a universal social institution marriage is found to exist in all societies and at all stages of development. Types or forms of marriage vary from society to society. Types or forms of marriage in different communities, societies and cultural groups differ according to their customs, practices and systems of thought. In some societies marriage is a religious sacrament whereas in others it is a social contract. However, there are several types of marriage which is classified on different basis.

(A) On the basis of number of mates:

On the basis of number of mates marriage may be classified into three types such as Monogamy, Polygamy and Endogamy or group marriage. This can be known from the following diagram.



Monogamy:

Monogamy is an ideal, widespread and rational type of marriage. It is found in all civilized societies. Monogamy refers to a marriage of one man with one woman at a time. This type of marriage is normally unbreakable in nature. It continues till death. Today the principle of monogamy i.e. one husband and one wife is practised and emphasised throughout the world. Monogamy is of two types such as serial Monogamy and non-serial Monogamy.

- (i) **Serial Monogamy:** In serial Monogamous marriage the possibility of remarriage exists in case of divorce or death. In spite of his remarriage he remains to be monogamous.
- (ii) **Non-serial Monogamy:** In case of non-serial monogamy the question of remarriage does not arise by either of the couple. Here a spouse has the same single spouse throughout his life.

However, Monogamy is an ideal or best form of marriage because of its different advantages which are as follows:

1. It is suitable for all society and for all levels of people.
2. It provides better sex satisfaction to both husband and wife.
3. It promotes better understanding between the spouses.
4. It minimizes jealousy, hatred and quarrels in the family.
5. It upholds gender equality and provides equal status to men and women.
6. It provides stable sex-life and stable family life.
7. Children are taken proper care by parents.
8. It facilitates easy rules of inheritance and succession.

Because of the above advantages Monogamy is considered as the best form of marriage and is practiced everywhere. The only disadvantage of Monogamy is divorce which is resulted due to the monogamous boredom.

(2) Polygamy: Polygamy is a type of marriage in which there is plurality of partners. It allows a man to marry more than one woman or a woman to marry more than one man at a time. Polygamy is of three types such as polygamy, polyandry and endogamy or group marriage.

(i) Polygamy: Polygamy is a type of marriage in which a man marries more than one wife at a time. In this type of marriage each wife has her separate household and the husband visits them in turn. It was a preferred form of marriage in ancient Indian society. But now it was not in practice among majority of population.

But it is now found among few tribals such as Naga, Gond and Baiga. Economic and political cause was mainly responsible for polygamy. Besides man's taste for variety, enforced celibacy, Barrenness of women more women population etc. are some of the cause of polygamy. Polygamy is further divided into two types such as sororal polygyny and non- sororal polygyny.

(a) Sororal Polygamy: Sororal polygamy is often called as surrogate. The term surrogate comes from the Latin word 'soror' which means sister. Accordingly it refers to a marriage practice in which a man marries the sisters of his wife at a time or after the death of his wife.

(b) Non-sororal Polygamy: It is just opposite of the sororal polygamy, when a man marries several women at a time who are not necessarily sister to each other it is known as non-sororal polygamy.

(iii) Polyandry: Polyandry is a very rare type of marriage in present day. In this type of marriage a woman marries several men at a time. In the words of K.M. Kapadia, "Polyandry is a form of union in which a woman has more than one husband at a time or in which brothers share a wife or wives in common. At present it is found among some of the tribes like toda, khasi and nayars. Polyandry is divided into two types such as fraternal polyandry and non-fraternal polyandry.

(a) Fraternal Polyandry: When several brothers share a common wife it is called as fraternal polyandry. Draupadi's marriage to Pandabs is fine example of fraternal polyandry. The determination of father is associated with some rituals. At present time this type of marriage is practised by some tribals like toda and khasi.

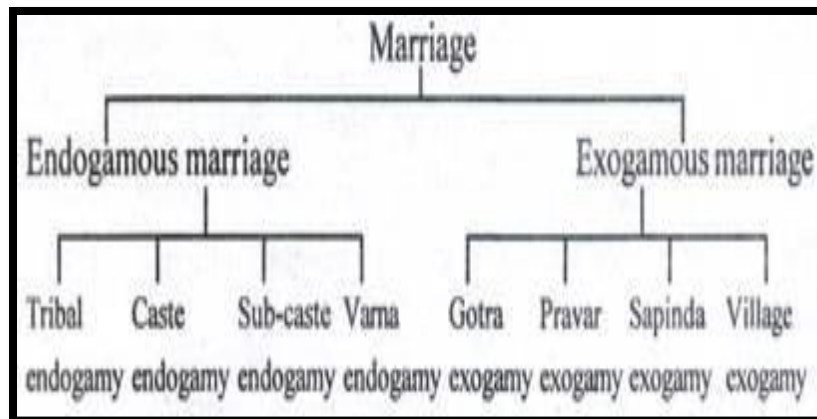
(b) Non-fraternal Polyandry: It is just opposite of fraternal polyandry. In this type of marriage husbands of a woman is not necessarily brother to each other. This type of marriage is found among the Nayars of Kerala, Wife goes to spend some

time with each of her husband. So long as a woman lives with one of her husbands, the others have no claim on her. This mainly happens due to scarcity of women.

- (iv) **Endogamy or Group Marriage:** Endogamy is otherwise known as group marriage. In this type of marriage a group of men marry a group of women at a time. Every woman is the wife of every man belonging to the particular groups. Sociologist, like Dr. Rivers call it as a kind of sexual communism. This type of marriage is found among some tribes of New Guinea and Africa,

(A) On the basis of choice of mate or on the basis of rules of mate selection:

Marriage may be divided into two types i.e. endogamous and exogamous marriages on the basis of choice of mate or on the basis of the rules of choice of mate. Endogamy is divided into four sub types such as caste, sub-caste, varna and tribal endogamy. Similarly exogamous marriage may be divided into four sub-types such as Gotra, Pravar, Sapinda and village exogamy. All this can be presented in the following diagram.



Endogamy or endogamous marriage: Endogamy or endogamous marriage refers to the marriage within one's own group such as within one's own caste, sub-caste, Varna and tribe. In other words there are several types of endogamous marriage such as caste endogamy, sub-caste endogamy, Varna endogamy and tribal endogamy.

(a) **Caste endogamy:** Caste endogamy is a type of endogamous marriage in which marriage takes place within one's own caste. In a caste based society endogamy is strictly followed. Members of each caste marry within its own caste group.

(ii) **Exogamy or Exogamous marriage:** It is just opposite to the endogamy or endogamous marriage system. It refers to a system of marriage in which an individual has

to marry outside one's own group such as gotra, pravara, sapinda or village. This is a sound marriage system which leads to the creation of healthy and intelligent children. However there are several forms of exogamy such as:

(a) Gotra exogamy: Gotra refers to clan. Members of a particular gotra or clan supposed to have close blood relation among themselves. Hence according to gotra exogamy one has to marry outside one's own gotra.

(b) Pravara exogamy: Pravara means siblings. People originating from a common saint are said to belong a particular Pravara. According to Pravara exogamy one has to marry outside one's own pravara. Marriage within pravara is forbidden.

(c) Sapinda exogamy: Sapinda means-lineage. People belonging to five generations from father side and three or seven generation from mother side are known as sapindas. They believed to belong a particular pinda. Hence according to sapinda exogamy marriage within one's own sapinda is forbidden. They are supposed to marry outside one's own sapinda.

(d) Village exogamy: According to this principle marriage within one's own village is forbidden each and every society prescribes certain rules relating to marriage. Some societies put several restrictions on marriage among kins whereas some other societies allow marriage between a limited numbers of kins.

Hence in those societies marriage is sanctioned on the basis of preference or priority. Accordingly socially sanctioned marriage among kins is known as preferential marriage. In other words on the basis of preference marriage may be divided into four types such as cross-cousin marriage, parallel cousin marriage, levirate and surrogate.

(i) Cross-cousin marriage: When marriage takes place between one's mother's brother's daughter/son with father's sister's son/daughter we called it as cross cousin marriage. The marriage of Abhimanyu with Sashikala is an example of this cross-cousin type of marriage. This type of marriage supposed to be practised in some part of Orissa, Rajasthan, and Maharashtra etc. This type of marriage occurs to avoid payment of high bride price and to maintain one's family property.

(ii) Parallel Cousin marriage: When marriage takes place between the children of either two sisters or two brothers it is known as parallel cousin marriage. This type of marriage is mostly found among Muslims.

(iii) Levirate: It is otherwise known as 'Devar Vivaha'. When a woman marries her husband's brother after the death of her husband it is known as levirate. This type of marriage is found among some tribes like the Gond, the Munda or the Santal the oran and the Toda etc.

(iv) Sororate: It is otherwise known as 'Sali Vivah'. When a man marries his wife's sister after the death of his wife or even when the wife is alive it is called as sororate. This type of marriage is found among some tribes like the Kharia and the Gond.

(E) Anuloma or Pratiloma:

Sociologists have classified marriage into Anuloma or Pratiloma.

(i) Anuloma marriage or Hypergamy: When a man of higher caste or Varna marries a woman of lower caste or Varna it is called as Anuloma or Hypergamy marriage. In traditional Indian society hypergamy is known as Anuloma. This was in practice among the nobles in the past. In Bengal it was found in the form of Kulinism.

(ii) Pratiloma marriage or Hypogamy: Pratiloma or hypogamy marriage is just opposite of Anuloma or hypergamy. When a man of lower caste or status marries a woman of higher caste or status it is known as pratiloma or hypogamy marriage. This is not an approved form of marriage. Ancient Hindu law give a man a lower caste or status marries a woman of higher caste or status it is known as pratiloma or hypogamy marriage. This is not an approved form of marriage. Ancient Hindu law give Manu denounced Pratiloma is still it practice among the people.

Hindu Marriage

The institution of Hindu marriage is one of the noteworthy contributions of ancient Hindu sociologists in the realm of Hindu Social organisation. Marriage is regarded as sacred. The very Gods are married. When the Hindu descends from the adoration of the absolute and takes to the worship of a personal God, his God has always a consort. He does not worship bachelor or a virgin. Siva is Ardha-Narishwar, and his image signifies the co-operative but jointly complete masculine and feminine functions of the Supreme Being. The orthodox Hindu marriage is a sanskara, the last of ten enjoined by the sacred scriptures of Hindus.

Hindu marriage literally means the ceremony of 'carrying away' the bride to the house of the groom. Hindu Marriage is different from the institution of marriage in other societies. According to Prabhu," Hindu Vivaha (marriage) is, in essence, a ritual and a formality; of course, very important through which an individual has to go, to be able to

start his other life in Grihasthasrama. The meaning of vivaha refers mainly to the ceremony of 'carrying away' the bride to the house of the bridegroom. But since long it has come to refer to the whole of ceremony or wedlock.

According to K.M. Kapadia, "Hindu marriage is a socially approved union of man and a woman aiming at dharma, procreation, sexual pleasure and observance of certain social obligations".

It is through marriage that relation between man and woman is socially recognised.

R. N. Sharma defines Hindu marriage as, "A religious sacrament in which a man and a woman are bound in permanent relationship for spiritual, social and physical purposes of dharma, procreation and sexual pleasure."

Hindu marriage is not a social contract but a sacrament. Since marriage is sacred no party can dissolve it at will. The parties to the marriage are bound to each other until the death of either of them. Marriage is regarded as indissoluble. It was treated as an alliance between two families rather than mere union of two individuals.

Marriage was a social duty towards the family and the community and there was little idea of individual interests. Marriages were largely arranged by parents. Love was not necessary as the basis for marriage. Love between husband and wife was the result of marriage in the Hindu view, not a prelude to it.

Marriage among the Hindus is obligatory because the Vedas ordain that a Hindu should perform his Dharma along with his wife. The Vedas consider vivaha or marriage as one of the important 'Sarira Samskaras' or sacraments sanctifying the body hence, there was the Vedic injunction that every Hindu should pass through the sacrament of marriage at the proper age.

A man is not considered perfect unless he is married a wife is the very source of the Purusharthas, not only of Dharma, Artha and Kama but even of Moksha. Those that have wives can fulfill their due obligations in this world (Kriyavantah), those that have wives, truly lead a family life, and those that have wives can lead a full life. Equally, emphasis is also given on the marriage of women. For example, Narada said that if a woman remains unmarried, she cannot attain salvation. Hence, marriage is an important institution for the Hindus.

The Hindu Marriage- A Sacrament

Among the Hindus, marriage is not a social contract; it is a religious sacrament. Marriage to a Hindu is of great individual and special significance. It is a socially approved

union of man and woman aiming at procreation pleasure and observance of certain social obligations.

The Hindu ideal emphasizes the individual as well as social aspects of marriage. K.M. Kapadia in his book “Marriage and Family in India” has given much information in support of the view that Hindu marriage is a sacrament. His explanation can be analysed from three angles.

- (a) Aims of Hindu Marriage,
- (b) Main rituals which are involved in the Hindu marriage; and
- (c) The basic beliefs and values underlying the Hindu marriage.

Aims of Hindu Marriage

As **Kapadia** has pointed out, the main aims of the Hindu marriage are: ‘**dharma**’, ‘**praja**’ and ‘**rati**’. Of these aims, dharma is given the first place; ‘praja’ or progeny is given the second place and ‘rati’ or pleasure is given only the third place.

1. **Dharma:** The highest aim of marriage, according to the Hindu thinkers was ‘dharma’. For a Hindu, marriage is meant for the fulfillment of his dharma or religious duties. As **K.M. Kapadia** says, “Marriage is desired not so much for sex or for progeny as for obtaining a partner for the fulfillment of one’s religious duties”. It is the duty of the householder to offer ‘Pancha Maha Jajnas in the company of his wife. If the wife dies the householder must take a second wife for performing his obligations. As such a wife is a religious necessity for a Hindu.
2. **Praja (Progeny):** The second aim of Hindu marriage is the procreation of children, particularly a male child. It is believed that putra or son saves the father from going to hell. Therefore, the birth of a male child has been so elevated among the Hindus that procreation has become a religious duty. Thus, the Hindu thinkers regarded procreation as duty in the interests of both the family and community as well as for one’s own salvation.

Procreation is regarded as the second most important aim of Hindu marriage. Kapadia has remarked, “When the Hindu thinkers regarded Dharma as the first and the highest aim of marriage and procreation as the second best, Dharma dominated marriage”.

3. **Rati (Kama or Pleasure):** Sex is one of the aims of marriage, but it is the least desirable aim of marriage and that is why it is given third place by the Hindu thinkers. According to Kapadia, “Though-sex is one of the functions of marriage; it is given third place, concluding thereby that it is the least desirable aim of marriage.

Hence, it is found that sex has been given a secondary role in Hindu marriage. Although sex is important for the healthy development of personality of an individual, Hindu thinkers did not consider it to be the sole aim of marriage.

Does Hindu Marriage continue to be sacred?

The Hindu Marriage has undergone changes in the last few decades. These changes have given rise to two questions: (i) Does the Hindu marriage continue to be sacred? (ii) Has it lost sanctity, or is it treated as a contract?

Three significant changes: Three significant changes in the Hindu marriage may be noted here.

1. The Hindu young men and women today marry not very much for performing religious duties but for lifelong companionship.
2. The marital relations are no longer treated as unbreakable, or irrevocable, as divorce is socially permissible and
3. The ideal of ‘pativrata’ has lost its significant force there is legal provision for widow remarriage and divorce.

Recent Trends in Hindu Marriage

The Hindu marriage system has undergone radical changes especially after independence. Even though the basic religious beliefs associated with marriage have not crumbled down, many of its practices, customs and forms have changed. The recent trends in this regard may be briefly discussed here.

1. **Changes in the form of Marriage:** The traditional forms of Hindu marriage [as described by Shastrakara Manu] such as – 1. Brahma, 2. Daiva, 3. Arsha, 4. Prajapatya, 5. Asura, 6. Gandharva, 7. Rakshasa and 8. Paisacha- is no more in practice. Polygamy, polyandry and even bigamy are also not found for they are legally prohibited. Only monogamous marriages are universally practiced.
2. **Change in the aim or Purpose of Marriage:** The traditional Hindu marriage considers “dharma” as its primary object whereas the modern Hindus give more

importance to “life-long companionship” between husband and wife. Marriage is taking place not very much for the performance of religious duties, but for obtaining “lifelong companionship” of the individuals of opposite sex.

3. **Change in the Process of Mate Selection:** In the three areas of mate selection we find significant changes today.
 - (i) **Field of Selection** has become very wide. It is wide enough to include inter-sub-caste and inter-caste marriages.
 - (ii) **Party to selection:** parents do not take an active role in the selection of life-partners of their children. The practice of young men and women selecting their life-partners by themselves is becoming popular today.
 - (iii) **Criteria of selection:** Much importance is given to individual interests, preferences and considerations rather than to family considerations. This trend is reflected in the increase in the instances of love marriages.
4. **Change in the Age at Marriage:** Child marriage [at least at the level of middle and upper class people and educated people] are virtually not found now. As per the present marriage Act [that is 1978 amendment to the Child Marriage Restraint Act, 1929] a boy below 21 years and a girl below 18 years cannot marry. Pre-puberty marriages have thus given place to post-puberty marriages.
5. **Change on the Stability of Marriage:** Legislative provision for divorce has virtually affected the stability of the marriage. Hindu marriage is no more regarded as indissoluble. The legislative provision for divorce and widow remarriage has undermined the importance of the value of “pativratya”. The concept of equality of sex has also affected the value of ‘pativratya’.
6. **Change in the Economic Aspect of Marriage:** The practice of paying dowry is associated with marriage. This practice has grown into a big social evil today. Bride’s parents are compelled to pay a huge amount of money as dowry. This practice has made marriage as costly affair. Marriages are often settled only on considerations of dowry.

Marriage ceremony is also becoming a costly affair since huge amount of money is lavishly spent on decorations. Processions, ban sets, video-shooting, music orchestra and so on.

7. An Increase in the Instances of Divorce and Desertion: Though the Hindu marriage is regarded as a sacrament, instances of divorce and desertion are on the increase.

Though these new trends are observed today the importance of marriage has not diminished. It is still universally practiced. Though its sanctity is affected a little, it is not reduced to the level of a mere civil contract. Hindu men and women are still emotionally involved in their marriages. There is no apparent danger as such to the Hindu marriage at present.

Influence of Legislations on Marriage

Many of the beliefs, values, ideals and rules of marriage laid down by the Hindu shastrakarans have lost their original meaning and purpose now. As a result, the Hindu marriage has developed some defects. Attempts were also made by some of the social reformers to remove these defects and correct to bring desirable modifications in the Hindu marriage system.

The laws enacted in India related to:

- (i) Age at marriage;
- (ii) Field of mate selection;
- (iii) Number of spouses in marriage;
- (iv) Breaking of marriage;
- (v) Dowry to be given and taken; and
- (vi) Remarriage.

The most important legislations relating to these six aspects of marriage passed from time to time could be briefly explained here.

1. The Prevention of Sati Act 1829: The glorification of the ideal of ‘Pativratya’ had led to the inhuman practice of ‘Sati’. Widows were often forced to make a vow or ‘sankalpa’ to die after their husbands. Some were forcibly pushed to their husbands’ funeral pyres. Famous Brahmo Samajist, Sri Raja Ram Mohan Roy took up the cause of women and impressed upon Lord Bentinck who was the then British Governor General of India to bring out a legislation prohibiting the practice of ‘Sati’.

The Prevention Sati Act, 1829 made the burning or burying alive of widows culpable homicide punishable with fine and /or imprisonment. This

legislation could save the lives of a number of widows though it could not immediately stop the practice in total.

2. **The Hindu Widow Remarriage Act, 1856:** This legislation was complementary to the previous legislation, that is, 'Prevention of Sati Act of 1829'. Though widows were saved from the jaws of death they were subject to exploitation and humiliation. To remove the deplorable condition of the Hindu widows, a leading social reformer of the day, **Pandit Ishwara Chandra Vidya Sagar**, brought pressure on the British Government to make legal provision for widow marriages. The Hindu Widow Remarriage Act of 1856 was hence passed.
3. **The Civil [or Special] Marriage Act, 1872:** this legislation treated Hindu marriage as a "civil marriage" and provided legal permission for inter-caste, inter, religious and even "registered" marriages. [This Act was repealed by the Special Marriage Act of 1954 According to this Act; the parties interested in registered marriage must notify the marriage officer at least one month before the date of the marriage. It insists on the presence of two witnesses for marriage].
4. **The Child Marriage Restraint Act- 1929:** This Act came into force on April 1, 1930. The Act prohibited the marriage of a child. According to this Act, marriage of boys under 18 and girls less than 14 years of age was an offence.
Latest Amendment: The Act was amended in 1978 which further raised the age for boys to 21 years and for girls to 18 years. The violation of this Act prescribes penalty. It provides punishment [three months of simple imprisonment and a fine of upto Rs. 1000/-] for bridegroom, parent, guardian and the priest who are party to the marriage. No woman is, however punishable with imprisonment under this Act.
5. **The Hindu Marriage Act- 1955:** This Act which came into force from May 18, 1955 brought about revolutionary changes not only in the marital relations but also in various other social aspects. This Act applies to the whole of India, except Jammu and Kashmir. The word "Hindu" in the Act includes Jains, Sikhs, Buddhists and the Scheduled Castes.

According to this Act Hindu marriage can be divided into three categories void, voidable and valid. Void under the Act of 1955 a marriage is declared void if

- It is made while already a spouse (a husband or wife) is living or

- It is made within prohibited degrees of relationship or it is made between sapindas (third generation through the mother and fifth generation through the father).

Voidable:

A marriage whether made before or after the enactment of the Act is voidable and may be annulled by the court on any of the following grounds:

- If a wife or a husband was impotent at the time of marriage.
- If either party to the marriage was suffering from mental disorder at the time of marriage.
- Where the consent of either party to the marriage was taken by force or fraud.
- If the bride was made pregnant by some other person at the time of marriage.

Valid:

A Hindu marriage is called valid marriage provided the following conditions as per the Act are fulfilled:

- Neither the husband nor the wife has a wife or a husband living at the time of marriage.
- Neither the husband nor the wife is of unsound mind.
- The groom must have completed 21 years and the bride 18 years of age.
- The parties should not be within the degree of prohibited relationship e.g. sapindas of each other.
- Where the bride is below 18 years of age, consent of her guardian to the marriage must have been obtained.
- Marriage must be made according to customary rites and ceremonies.

6. The Dowry Prohibition Act- 1961: This Act which prohibits the practice of dowry was passed on May 20th 1961. The Act does not apply to Muslims. It permits exchange of gifts for not more than Rs. 2000/-. It prescribes the penalty of 6 months imprisonment or a fine upto Rs. 5000/- or both for its violation. This Act got amended in 1961 and thereafter its rules have become still more stringent.

The above mentioned legislations in addition to many other social legislations, have affected the Hindu marriage in several ways. These legislations, however, have not transformed it into a mere legal contract. The Hindu beliefs and values relating to marriage are still alive and legislations have only strengthened it by removing some of the variance associated with it.

MUSLIM MARRIAGE

No Muslim marriage can be solemnized without consent. The consent of the bride is mandatory for the Muslim marriage. Secondly, in the contract, provision is laid down for the breach in marriage, witness, etc. Thirdly, the terms of marriage contract are also concerned with the legal framework.

The Indian Muslims constitute a unique group among themselves on account of their religious orientation. Even their day to day secular life is concerned with religious principles. The minutest details of a staunch follower of Islam are extensively laid down in the religious text. The Islam regulates both the sacred as well as the secular practices of the Muslims. Thus the social system of the Muslims has a strong base of religion, for its functioning. The Muslims believe that the religious principles are divinely ordained and vehemently oppose any innovation in them.

Thus the Islamic laws remain almost unalterable even at present, the man-woman relationship as well as the authority pattern at the family level continues to be guided by the traditional sanctions, derived from the holy religious text. Even the Mohammedan law in India is referred to as that portion of Islamic law, such as “Shariat and Fiqh”, which is construed as a personal law under the constitutional provision. ‘Shariat’, the Islamic personal law, is based on Kitab (Quran), Sunna (Practice of the Prophet), Ijma (unanimity of opinion among the learned) and Qiyas (analogical deduction by eminent jurists). Since the Muslims in India comprise a minority group, they zealously strive to safeguard their personal laws, and marriage, like the significant events of the family, is performed in the light of textual injunctions.

In the Muslim social system, marriage, as an institution, is governed basically by ‘Shariat’, the personal law. Out of the 6000 verses in the holy Quran, nearly 70 verses deal with personal law. Rules regarding marriage are contained in ten verses. Twenty-five verses deal with divorce, five with fornication and adultery, ten with inheritance, three with legacies, and six with orphans and minors. Rules regarding the maintenance of divorced wives and widows are mentioned in seven verses and the rest three verses deal with the maintenance of woman in general.

The norms and injunctions of ‘Shariat’ are widely followed, despite regional differences in subsidiary customs in respect of Muslim marriage. In general, the Muslim marriage is considered as a very happy occasion of pomp and joy and it is performed in accordance with the socio-economic status of the family.

From the conceptual point of view, marriage in Islam is recognized as the basis of society, Known as ‘Nikah’ in Muslim law, marriage is purely a civil contract. As an institution, it protects the society, legalizes sexual intercourse and helps in the

continuation of the human race through procreation. Marriage in Islam is viewed from three points of view: legal, social and religious.

The legal position of marriage in Islam is quite significant. It is a contract and not a sacrament. It is a contract for procreation and the legitimization of children. Mulla writes, "Marriage, according to Mohammedan law is not a sacrament but a civil contract. All the rights and obligations arise immediately and are dependent on any condition precedent such as payment of dowry by the husband to the wife.

This legal contract has three aspects:

- 1) Consent for marriage,
- 2) Provision for witness and
- 3) Terms of marriage contract.

No Muslim marriage can be solemnized without consent. The consent of the bride is mandatory for the Muslim marriage. Secondly, in the contract, provision is laid down for the breach in marriage, witness, etc. Thirdly, the terms of marriage contract are also concerned with the legal framework.

Considered from the social point of view, the Muslim marriage appears to be significant from three angles. First, it accords a high social status to the Muslim woman in the post-marital period, Secondly, it allows polygamy within a limited range and thirdly, the status of marriage in Islam has been encouraged by the Prophet both by example and precept.

From the religious point of view, marriage in Islam is also recognized as a sacred convent, despite its contractual character. The wife and husband are enjoined to love and honour each other and temporary marriages are discouraged. Marriage has been construed as a meritorious act or an obligation. It is also considered as a means for the continuance of the human race.

Validity of Marriage:

The validity of marriage in Islam involves:-

- (i) offer (ijab) and
- (ii) Acceptance (qabul).

Besides these, the other essentialities involved are the presence of witnesses, fixation of dowry, and consent of the bride and physical capacity of the parties.

Marriage is legally contracted through initiation or proposal from either party and followed by corresponding acceptance from the other at the same meeting. It is performed in the presence of and the hearing of two Mohammedan witnesses who must be sane.

In case two male witnesses are not available, one male witness and two female witnesses serve the purpose. In the case of minors, the guardians of the parties may validly contract the marriage on behalf of their children. However, witnesses for the offer (ijab) and the acceptance (qabul) of the proposal are essentially required. The Shiaite law does not hold the presence of witness as essential.

Age of Marriage:

The Muslim law does not specify any particular age at marriage. In the past the girl as got married at an early age soon after attainment of puberty. As in Muslim marriage, puberty was emphasized; the younger ones were permitted on the basis of the regulation to the extent that the Quazi would agree that the boy or the girl had attained puberty. If a minor girl was married, she had the option of puberty (Khiya-a-bulugh) which implies that she may repudiate the marriage after attainment of puberty. Previously a minor girl given in marriage by her father or grandfather had no option of puberty.

But at present she may repudiate her marriage on the following grounds:

- a) That she was given in marriage by her guardian or father
- b) That her marriage was contracted before the age of 15,
- c) That she repudiates the marriage before attainment of 18 years of age. In the present Indian scenario, there is a significant rise in the age of marriage in Islam in the second generation. It has been reported by some studies that the age group 18-21 appears to be the most popular for marriage among the Muslims.

Choice Mate:

The bride-groom in a Muslim society does not choose his own mate because he is not supposed to see the face of the would be wife before marriage. According to the 'Shariat', the groom may have a glimpse of the would-be wife under some pretext or other, but he is not allowed to meet her at any cost.

The parents always attempt to check the development of emotional attachment between the would be spouses at the premarital stage. This is because the elders always want to exercise their own control in the decision-making process. It also aims at maintaining the prestige of the family. But in real terms, rather than ideal, wide variations are marked with the social class and region and have undergone change over time.

It has been held by some scholars that in the past there was the provision for a constitutionalized intermediary (mushata) who usually brought the parties together to a marriage. The ‘mushata’, was an elderly woman and enjoyed the goodwill of the families of both the would be spouses.

However, the employment of the Mushata in marriage remained the family affair of the rich class. As regards the cases of the middle and lower classes, the bridegroom’s relatives acted as intermediaries. In some cases they were requested to act in such a manner, and in other cases they acted as intermediaries voluntarily.

The intermediaries were not given any fee for their services rendered towards the settlement of marriage. But as a token of their service, they were honored with some gifts during the marriage ceremony. The service of the intermediary was useful in matters of bringing consent from the bride’s party, leading the woman from the groom’s family to the bride’s family, making enquiries by way of preliminary negotiation, finalizing the negotiation after discussion with the bride’s party and fixing the amount of mehr.

Above all, the intermediary played a vital role in fixing suitable and desirable match for the sons and daughters of the Muslim families. In the changing scenario the modern educated Muslim youths no longer follow the system of ‘marry and then love’ but they rather prefer the system, ‘love and then marry’. Nevertheless, the Muslims are loyal to family traditions and respect for parent’s wishes usually dominate in the selection of mates. In most of the cases even the educated young Muslims do not drastically deviate from the custom and they marry in accordance with the wishes of parents.

Marriage Alliances:

Among the Muslims, marriage alliances are made usually on the basis of sufficient acquaintance, socio-economic parity, socio-cultural affinity and similarity of cultural background of the parties.

Marriage Prohibitions:

Among the Muslims prohibition in marriage, is imposed on the grounds of:

- (1) Number
- (2) Religion
- (3) Relationship (consanguinity of affinity)
- (4) Fosterage
- (5) Unlawful conjunction and
- (6) Iddat or miscellaneous prohibitions.

The 'Quran' prohibits marriage with one's mother and grandmother, sister, daughter and grand-daughter, maternal and paternal aunt and brothers or sisters daughter or granddaughter. The Muslims are also prohibited from marrying the foster mother, foster brother, foster-sister, foster-nephew and foster-paternal aunt. If in case the ego or any of his sibs is served food by the wife of the father's brother or the wife of the mother's brother or father's sister or mother's sister or brother's wife, the entire sib group of the ego is prohibited from marrying the offspring's of the woman who served food. In other words, in such cases parallel and cross-cousin marriages are prohibited.

As regards the cultural conjunction, a Muslim is not permitted to marry at a time two persons, who are related to each other by consanguinity, affinity or fosterage in such a manner that marriage would not have been possible among them, had they belonged to two different sexes. As for example, one cannot marry two sisters simultaneously.

As to the restriction on the number of wives and husbands, a Muslim husband is permitted to marry four wives at a time, but a Muslim woman is not allowed to marry two husbands at a time. In other words, polyandry is prohibited but polygamy is allowed with certain restrictions.

In Muslim marriage, prohibition also persists with regard to the members of other religious groups. The Muslims do not allow marriage with the idol worshippers and the fire worshippers, but marriage with a woman of the kitabia i.e., Christian or Jews, is allowed.

Marriage among the Muslims is not allowed during the period of 'Iddat'. This happens in the case of a widow or divorcee. The period of 'Iddat' lasts for three months in order to ascertain whether or not the woman is pregnant. In case, she is pregnant, the period of 'Iddat' is extended till the delivery of the child. A Muslim pilgrim is not allowed to marry during the period of pilgrimage.

Endogamy and Exogamy:

The Indian Muslims are divided into ethnic groups like Sayyed, Mughal, Pathan and Saikh who are differentiated basically by the prefix or suffix to their names, such as Shaikh, Sayyed, Beg and Khan. This classification does not matter much in marital alliances, among the lower class people, but it is observed by the upper class Muslims.

The Muslim community consists of different occupational groups like momin (weaver), nadaf (cotton ginner), Moniyar (bangle setter), saudagar (merchant) Kasai (butcher), Kazi (Judge), Mulla (Priest) and so on, the families engaged in such occupations are identified with those occupational statuses in the social hierarchy. In

course of time, these occupational groups have possessed certain distinctive cultural entities, analogous to the features of the Hindu caste system.

In marital alliances, these occupational groups operate as endogamous units and do not allow inter-marriage between them. In the Muslim occupational hierarchy the 'kazi' and the 'mulla' are certainly at the apex and the butcher (Kasai) is at the bottom. Generally inter-marriages are solemnized among Muslims belonging to different social strata.

The practice of exogamy exists with respect to close blood relations. The rules relating to exogamy and the incest taboos, in the Muslim society, are analogous to the civilized societies. But consanguineous marriages still remain a prominent feature in the Muslim society. In some cases, the closest relatives are preferred in marriage alliances. The Indian Muslims practise cross-cousin marriage as well as parallel cousin marriage. However, lineage exogamy exists among the Muslim Gujjars of Jammu and Kashmir. Matrilineage is the exogamous unit for the Maplah Muslims of North Malabar in Kerala.

Institution of 'Mehr or 'Dower':

A significant aspect of the Muslim marriage contract is the institution of Mehr. It constitutes some amount of money, gold coins, and share in the household immovable property which are promised to be given by the bridegroom to his wife upon his death or at the time of divorce. Paras Diwan maintains that in consideration of the wife leaving her parental home, the husband used to pay some amount to her parents. This amount is known as 'mehr' and therefore it is linked to bride price (14) Abdul Rahim holds that 'Mehr' is either a sum of money or other form of property to which the wife becomes entitled by marriage.

Rahim does not consider it a contract, but an obligation imposed by law on the husband as a mark of respect for the wife. Justifying this view point, Rahim argues that non- specification of dower at the time of marriage does not affect the validity of marriage. Had it been a contract, it would have invalidated the marriage.

After the 'Mehr' is fixed and agreed upon it is entered and duly signed by the parties in the marriage contract in the presence of the 'Kazi'. The amount of 'Mehr' depends upon the social status of the bride and the bridegroom. The Muslim marriage was formally registered with the Registrar of Muslim marriages; the amount of dowry was recorded. A portion of the mehr was paid in kind at the time of marriage in the form of jewellery and clothing and the payment was made by the bridegroom's family to the bride. Settlement of the items along with their cost was also made at the time of the meeting of the two families during wedding arrangements.

The Prophet commanded that the amount of 'mehr' should not usually be high, because he apprehended that if the amount was very high; the bridegroom might avoid payment of the amount. He also disapproved of the non-payment of 'Mehr' and treated it as equivalent to adultery. Thus 'mehr' broadly speaking, "is something in the nature of a nuptial gift which a Muslim husband undertakes to make to his wife conceptually, is inherent in the concept of marriage, and thus, it is an integral part of marriage. 'Mehr' is neither a consideration for marriage, nor dowry. It is not a bride price either. 'Mehr' is a unique concept of Muslim matrimonial law'

Types of dower (Mehr):

Fyzee has mentioned that there are two types of dower of Mehr. It is either fixed by the mutual consent of the parties or by the operation of law. If the 'mehr' is fixed by the mutual consent of the parties, it is known as specified dower (Mahr-i-tafweez). The second type of dower which is fixed by the operation of law 'Proper dower' (Mehr-in takkin).

1. **Specified Dower:** (Mehr-i-tafweez)—This type of dower is fixed by the mutual consent of the parties. It could be payable immediately on marriage, or may be deferred, payable on the dissolution of marriage or on the occurrence of a specified event.
 - (a) **Prompt Dower:** As the name indicates, prompt dower is paid promptly or immediately on marriage by the mutual consent of the parties, if demanded by the wife.
 - (b) **Deferred Dower:** It is not paid promptly or immediately, but postponed or delayed till much time when the dissolution of marriage occurs or some specified event occurs. If some time period is specified, the deferred dower is payable on the expiry of that specified period mentioned in the contract.
2. **Proper Dower (mehr-i-takkin):** It is also known as the unspecified dower. The proper dower is not fixed at the time of marriage, but it is fixed by the operation of law. While fixing up the dower, the court takes into consideration the social status of the bride and earning of the boy etc. Fyzee holds that among the Sunnies, the dower fixed by the father of the bridegroom is binding on the son and the father is not personally liable for it. But among the Shias, the father is liable to pay the dower if the son is unable to pay it due to lack of means.

Types of Muslim Marriage:

According to Muslim marriage rules, the marriages are classified into three types, such as (i) Valid (sahih) (ii) Void (Batil) and (iii) Irregular (Fasid).

- (i) **Valid Marriage:** When the marriage has been contracted by following all the religious and legal requirements it is called valid marriage. The birth of offspring's from such marriage is considered legitimate. The wife has also the right to dower, maintenance and inheritance of property in a valid marriage.
- (ii) **Void Marriage:** A marriage whose basis is not legal is called a void marriage. If a marriage is performed by not taking into consideration prohibitions such as affinity, fosterage, consanguinity etc., it is considered invalid. It does not involve any legitimate, responsibilities in the marital contract. The children born out of this marriage are treated as legitimate.
- (iii) **Irregular Marriage:** An irregular marriage violates some temporary prohibitions. In such a marriage the basis is sound but some formality has been left unfulfilled. As per Sunni law, there are some marriages which are not valid but at the same time these are not completely void. Such marriages can be regularized after fulfillment of the wanting formalities.

Some examples of irregular marriage are given below:

- (1) Marriage without the required number of witnesses.
- (2) Marriage with a woman during 'iddat'.
- (3) Marriage prohibited by reason of difference of religion.
- (4) Marriage with two sisters simultaneously.
- (5) Marriage with a fifth wife.

Muta Marriage: The Sunis among the Muslims admit only a permanent marriage called 'Nikah'. But along with 'Nikah', the Shia law provides for a temporary marriage, called 'Muta'. This type of marriage is contracted only for the sake of pleasure and it is also for a specified period only. Muta marriage is contracted on two conditions: first, the settlement of the period of marriage which may range from one day to several years and secondly, the fixation of the amount of mehr of the two conditions, the settlement of the period of marriage appears to be more important because a muta marriage remains valid if its period has been settled despite the fixation of the amount of 'Mehr'.

On the contrary, only fixation of dower but the non-settlement of time period invalidates the Muta marriage K.M. Kapadia holds that Muta marriage is sufficiently old practice among the Muslims. He says: 'according to one tradition, muta marriage was not altogether abolished until the time of Omar. Though it was not looked upon favorably by the Prophet, muta marriage was practiced during his time and even afterwards. Nowadays the Ithana Ashari School of the Shias recognizes this type of marriage.

The following are the essential features of a muta marriage:

- 1) Muta is a temporary form of marital contract which continues for a limited period of time.
- 2) Muta marriage is dissolved at the expiry of the time limit.
- 3) The principle of offer of the proposal and its acceptance in the same sitting also holds good in the muta type of marriage.
- 4) The amount of 'Mehr' (dower) is settled and specified in the contract of muta. On expiry of the specified time the wife gets the same. She may also receive the same just after the marriage.
- 5) The woman cannot marry any non-Muslim, while the Muslim male may marry a Christian, a Jew or a Parsee woman.
- 6) The muta marriage is prevalent among the Shias only. The ladies of higher class do not contract muta marriage. It is quite unpopular and has been called as anachronism in marriage.

Divorce:

Muslim marriage which is treated as a contract can be dissolved in the following ways.

1. Divorce as per the Muslim law but without the intervention of the court;
2. Divorce as per the Shariah Act, 1937;
3. Divorce as per the Muslim marriage Dissolution Act, 1959, that is, as per the court's intervention.

There are three ways of dissolving a marriage, either by death or by apostasy or divorce. Renunciation of religious faith, vows or principles is termed as apostasy. Islam provides the dissolution of marriage under the conditions of lack of love, faith, harmony and understanding among the spouses. Though the sanctity of life has always been considered as the essential condition of family life, the incompatibility of individuals and the unhealthy relations, quarrels and doubts require certain outlets, so that sanctity is not made into a fetish at the expense of human life.

As divorce disintegrates the family unity, it is a social evil; nevertheless, it is necessary to safeguard the rights and privileges of a woman (Durr-ul- mukhtar). Fyzee states that withholding divorce engenders more suffering on a woman than the irresponsible exercise of this right by the husband. While permitting a divorce, the Prophet considered it the most hateful in the sight of God and never encouraged it. He, therefore, commanded stringent measures to guard against the misuse of this provision.

Most often the word 'talaq' is used a synonym of divorce. But 'talaq' refers to one of the ways of dissolution of Muslim marriage. A 'talaq' is dissolution of marriage affected by the husband making a pronouncement so as to dissolve the marriage.

Christian Marriage

The Christian church have always held that universal institution of marriage has a special place in God's purpose for all human life. According to the constitution of the united church of Northern India, Marriage is a sacred institution and it has been blessed by God and it is a natural thing. It is a religious sacrament in which man and woman are bound for ill or well.

They share each other's destiny and ride the course of life together through several ups and downs. Many Christian fathers are vociferous about the virtue of sex control through marriage and hold that marriage is an institution sanctioned and blessed by God. The Christian marriages are solemnized in churches and required the blessing of the Bishop in order to be complete.

Aims of Christian Marriage:

Sexual satisfaction establishment of family and companionship are the various objects of Christian marriage.

- 1. Sexual Satisfaction:** Marriage is a means to regulate sex urge by leading a pious life. Christian marriage aims at establishment of stable sex relation between a man and woman. It is for this reason that the Christians regard marriage as a life-long union of a man and woman.
- 2. Establishment of family:** Procreation of children through the establishment of family is another aim of Christian marriage.
- 3. Companionship:** Another important purpose of Christian marriage is to establish a life-long companionship between a man and woman with such qualities like love, sacrifice and co-operation.

Procedure of Mate selection:

In the choice of life partners, Christians provide ample freedom to their boys and girls in the selection of their own life – partners. However the selection of mates can be either by the parties to the marriage themselves or by their parent. A Christian marriage is preceded usually by a long period of courtship in which the prospective spouse have enough opportunity of understanding each other and knowing the good and bad of each partner. However in Christian marriage sufficient care is taken to ensure that the parties to the marriage have to no close blood relation like brother, sister, niece nephew.

Except the blood relation, the Christians are permitted to marry any one they like besides, the parties have the same or equal social status and they possess good health. Along with education and character of bride and bridegroom are also considered. Marriage is regarded as a bond of love by Christian for whom they attach almost

importance to love in marriage. For marriage the bride and the bridegroom must be member of some church and solemnization of marriage requires a church certificate.

Marriage Ceremony:

After the selection is over, the parents of the bride and bride groom convey their consent to the priest, who in his turn conveys it to the council of Bishops for its consent. When the consent of the council is obtained, a day is fixed for the betrothal. On that appointed day both the parties meet together in the church and exchange sweets, coconut, clothes, finger rings, money etc. as an expression of the acceptance of the proposal.

Once the betrothal is over, the boy and the girl are free to meet each other. But at the same time it is expected that they should not have sexual relationship prior to marriage. Three weeks prior to marriage a notice regarding a particular marriage is posted in front of the church on every Sunday inviting objection if any to the marriage. Anyone can file objection with the church, after submitting the fee for this purpose.

If the objection is upheld by the church, marriage can't be solemnized otherwise with the completion of all the formalities the clergy performs the marriage in the church on the fixed day in the presence of witness. Even if a marriage is performed in a civil court, the husband and the wife are required to come to the church and take the blessing of the clergy man.

The Indian Christian Marriage Act 1872:

In 1872 Indian Christian Marriage Act was passed which determined the category of Christians who are eligible for marriage. The Act authorized the Central and State Government to appoint a Register for the purpose. The Act also made provision for a magistrate who could perform the same function. As regards the solemnization of marriage Act provided that.

- 1) Marriage can be solemnized anytime between 7 A.M. to 7 P.M
- 2) Marriage is solemnized in the church alone.
- 3) Either of the spouses shall inform the priest and fill up the form given in schedule-1
- 4) The marriage proposal should be given the publicity and it should be notified on the notice board of the church every Sunday at least three weeks before marriage.
- 5) If a marriage is solemnized at some private place, the Register shall be informed thereof and he shall publicize the marriage.
- 6) If either of the spouses is a minor the fact should be brought to the notice of the Register.
- 7) In the case of a minor, the consent of the parents is essential.

Dissolution of Marriage among the Christians:

The Indian Divorce Act 1896 applies to all those marriages in which at least either of the spouses is a Christian.

Dissolution of marriage has been dealt with in section 10 to 17 of this Act Section 10 of the Act provides that the marriage can be dissolved by the wife on the following grounds:

- 1) Forsaking of Christianity by the husband and his entry into another religion.
- 2) Desertion of wife by husband or to marry another wife.
- 3) Sexual immorality by the husband.
- 4) Raping of wife by the husband and compelling the wife of sodomy and bestiality.
- 5) Sadistic behaviour or immorality.
- 6) Desertion of the wife for two years without reason and sexual indulgence out of marriage.

Similarly a husband can seek dissolution of the marriage if the wife is sexually corrupt. Section 17 of the Act provides that after a thorough examination of the charges leveled either by the husband or wife and satisfying itself about their veracity the District Court can grant divorce. However this is subject to an endorsement by the High court failing which the dissolution of marriage will not be valid.

Void Marriage:

Section 19 of the Act declares a marriage void on the following grounds:

- 1) Impotency – Sterility and barrenness i.e. if at the time of marriage or at the time of litigation, the husband is impotent or the woman is sterile or unable to bear child.
- 2) Blood Relation – If either of the spouse is a blood relation.
- 3) Insanity – If either of the spouses is mad or is an idiot.
- 4) If either party has previously married or the husband or wife of the previous marriage is alive.
- 5) Some property has been acquired by coercion or fraud by either of the party to a marriage.

1. Provision of judicial separation: Section 12 of the Act provides for Judicial separation on grounds of social corruption, desertion or brutality. The judicial separation is considered a temporary dissolution of marriage.

2. Provision for Restitution of Conjugal Rights: Section 32 of the Act provides for restitution of conjugal rights.

- 3. Remarriage after Dissolution:** According to section 34 of the Act, the spouse can remarry. Six months after the dissolution of marriage. Though Christianity considers marriage a sacrament and is indissoluble, the practice of divorce is quite common among Christian all over the world. As remarriages is allowed by Indian Divorce Act 1896, the widows and widowers are encouraged to marry but there is system of child marriage among Christians. The divorce or marriage dissolution Act 1896 has created a glaring problem for Christian regarding instability of marriage disregarding the sanctity of marriage.

FAMILY

Introduction

Family is one of the most important social institutions. Most of the world's population lives in family units; it is an important primary group in the society. Family is the most pervasive and universal social institution. It plays a vital role in the socialisation of individuals. Family is regarded as the first society of human beings.

It is known as the first school of citizenship. One is born in family, grows in it, works for it and dies in it. One develops emotional attachment to it. The parental care imparts to the child the first lesson in social responsibility and acceptance of self-discipline. Family is the backbone of social structure. It occupies a nuclear position in society.

Meaning of Family:

Broadly speaking, family refers to the group comprising parents and children. It may also refer, in some cases, to a group of relatives and their dependants forming one household. All these refer to the compositional aspect of this institution. Another aspect is that of residence of its members.

They usually share common residence, at least for some part of their lives. Thirdly, there is the relational aspect of the family. Members have reciprocal rights and duties towards each other. Finally, the family is also an agent of socialisation. All these aspects make this institution different from all other units of social structure.

According to Maclver and Page, "Family is a group defined by a sex relationship, sufficiently precise and enduring to provide for the procreation and upbringing of children".

As a K. Davis defines, "Family is a group of persons whose relations to one another are based upon consanguinity and who are, therefore, kin to one another".

According to Elliot and Meril, “Family is the biological social unit composed of husband, wife and children.

Characteristics of family:

1. **A Mating Relationship:** A family comes into existence when a man and woman establish mating relation between them.
2. **A Common Habitation:** A family requires a home or household for its living. Without a dwelling place the task of child-bearing and child rearing cannot be adequately performed. The members of a family have a common habitation or household.
3. **A System of Nomenclature:** Every family is known by a particular name. It has own system of reckoning descent. Descent may be recognized through male line or through the mother’s line. In patrilineal families descent is recognized through male line. Similarly, in matrilineal families descent is recognised through mother’s line.
4. **An Economic Provision:** Every family needs an economic provision to satisfy the economic needs. The head of the family carries on certain profession and earns to maintain the family.
5. **System of Interaction and Communication:** The family is composed of persons who interact and communicate with each other in their social roles such as husband and wife, mother and father, son and daughter etc. It is important to mention that the family is composed of persons united by ties of marriage, blood or adoption. The family maintains a common but a distinctive culture.

Distinctive Features of the Family:

Family is the smallest and the most intimate group of society. It is a universal institution found in every society. Family as the most important social institution possesses certain distinctive features which may be discussed below.

1. **Universality:** The Family is a universal institution. It was found in many simpler societies. In advance societies, the whole social structure is built of family units. According to Maclver, “It is found in all societies, at all stages of social development and exists far below the human level among myriad species of animals”. Every human being is a member of some family.
2. **Emotional Basis:** Every family is based on human impulses of mating, procreation, motherly devotion and parental love and care. The members of a family have emotional attachment with each other. Love between husband and wife, parents and children makes the family an institution of self-sacrifice. Hence, emotion is the foundation on which every family is built.
3. **Limited Size:** The family is very small in size. It is known as the smallest primary group. It is a small social institution. It includes husband and wife and the persons

who are born in it or are adopted. The relations among the members of family are direct, intimate, close, personal and permanent. This is possible only due to small size of the family. Further, smallness of the family brings stability in the family.

4. **Nuclear Position:** With regard to all the different types of groupings, the family plays an important role in so far as it prepares the individual for participation in all these secondary groups, for their demands and situations. It serves as the nucleus for the growth of other types of groupings which never deal with the cultureless creatures that a newly born child is.
5. **Formative Influence:** Family exerts most profound influence on its members. The personality of the individual is moulded in the family. The family customs, traditions, mores and norms have great influence in shaping the personality of its members during childhood. Family is the most effective agency of the process of socialisation and social control.

6. Responsibility of the Members: The members of the family have a deep sense of responsibility and obligation for the family. Due to this sense of responsibility, all the member discharge their duties. All the members of the family have joint responsibility. In family, the children learn about responsibility and cooperation.

7. Social Regulation: Society, that is the collectivity, keep the collective and wider view in mind, has to ensure, by evolving mores and folkways, that the individual member in a family do perform all those functions towards each other on the basis of which the wider network of social relationships in dependent for its success. Thus, for example, there are social restrictions on divorce, in almost every society.

8. Persistence and Change: The family may be permanent and temporary by nature. As an institution it is permanent. When a couple after marriages settle in an independent residence, the family continues to exist with other member. Hence, family is permanent as an institution. Family on the other hand is temporary and transitional. Because structure of the family changes over a time in terms of size, composition and status of persons.

Types of Family:

Though family is a universal institution, its structure or forms vary from one society to another. Sociologists and anthropologists have mentioned about different types of families found in different cultures.

Classification of families is generally done on the basis of organisation (nuclear and joint), forms of marriage (monogamous or polygamous), authority (matriarchal or patriarchal) and residence etc. Classification of families on different basis is given below.

1. On the Basis of Organisation:

In terms of organisation families may be of two broad types; the nuclear family and the extended/joint family.

(i) **Nuclear Family:** The nuclear family is a unit composed of husband, wife and their unmarried children. This is the predominant form in modern industrial societies. This type of family is based on companionship between parents and children.

While discussing the nature of nuclear family in India, Pauline Kolenda has discussed additions / modifications in nuclear family structure. She has given the following compositional categories.

- (a) Nuclear family refers to a couple with or without children.
- (b) Supplemented nuclear family indicated a nuclear family plus one or more unmarried, separated or widowed relatives of the parents, other than their unmarried children.
- (c) Sub-nuclear family is defined as a fragment of a former nuclear family, for instance a widow/ widower with her/his unmarried children or siblings (unmarried or widowed or separated or divorced) living together.
- (d) Single person household.
- (e) Supplemented sub-nuclear family refer to a group of relatives, members of a formerly complete nuclear family along with some other unmarried, divorced or widowed relative who was not a member of the nuclear family.

The size of the nuclear family is very small. It is free from the control of elders. It is regarded as the most dominant and ideal form of family in modern society. The nuclear family is based on conjugal bonds. The children get maximum care, love and affection of the parents in nuclear family. The nuclear family is independent and economically self-sufficient. The members of nuclear family also enjoy more freedom than the members of joint family.

(ii) **Joint Family:** The term extended family is used to indicate the combination of two or more nuclear families based on an extension of the parent-child relationships. **According to Murdock**, an extended family consists of two or more nuclear families affiliated through an extension of the parent-child relationship ... i.e. by joining the nuclear family of a married adult to that of his parents.

In an extended family, a man and his wife live with the families of their married sons and with their unmarried sons and daughters, grand children or great grand children in the paternal or maternal line. Different types of extended family are still common in Asia, says Bottomore.

The patrilineally extended family is based on an extension of the father-son relationship, while the matrilineally extended family is based on the mother-daughter relationship. The extended family may also be extended horizontally to include a group consisting of two or more brothers, their wives and children. This horizontally extended family is called the fraternal or collateral family.

In India, the family whether extended vertically and/or horizontally is called the joint family. Strictly speaking it is a property-sharing unit. The joint family consists of a man and his wife and their adult sons, their wives and children and younger children of the paternal couple, says M.S. Gore.

The size of joint family is very large. Generally, the eldest male is the head of the family. The rights and duties of the members in this type of family are laid down by the hierarchy order of power and authority. Children of the joint family are children of all the male members in the parental generation.

Emphasis on conjugal ties (between husband and wife) is supposed to weaken the stability of joint family.

The father-son relationship (filial relationship) and the relationship between brothers (fraternal relationship) are more crucial for the joint family system than the conjugal relationship (husband-wife relationship).

2. On the Basis of Authority:

The family may be either patriarchal or matriarchal on the basis of authority.

(i) Patriarchal family: Patriarchal family is a type of family in which all authority belongs to the paternal side. In this family, the eldest male or the father is the head of the family. He exercises his authority over the members of the family. He presides over the religious rites of the household; he is the guardian of the family goods. In the developed patriarchal system of the past, the patriarch had unlimited and undisputed authority over his wife, sons and daughters.

There have been various forms of the patriarchal family. Sometimes it is part of a joint family, as in India. Sometimes it is part of a 'stem-family', with only one of the sons bringing his family within the paternal household.

(ii) Matriarchal Family: It is a form of family in which authority is centred in the wife or mother. The matriarchal family system implies rule of the family by the mother, not by the father. In this type of family women are entitled to perform religious rites and husband lives in the house of wife.

Matriarchal family is also called mother-right family or maternal family under which the status, name and sometimes inheritance is transmitted through the female line. This type of family is now found among the Khasi and Garo tribes of Assam and Meghalaya, among Nayars of Malabar in Kerala.

3. On the Basis of Residence:

In terms of residence, we find following types of families.

(i) Patrilocal Family: When the wife goes to live with the husband's family, it is called the patrilocal family.

(ii) Matrilocal Family: When the couple after marriage moves to live with the wife's family, such residence is called matrilocal. The husband has a secondary position in the wife's family where his children live.

(iii) Neolocal Residence: When the couple after marriage moves to settle in an independent residence which is neither attached to the bride's family of origin nor bridegroom's family of origin it is called neolocal residence.

(iv) Avunculocal Family: In this type of family the married couple moves to the house of the maternal uncle and live with his son after marriage. Avunculocal family is found among the Nayars of Kerala.

(v) Matri-Patri Local Family: In matri-patrilocal family, immediately after marriage the bridegroom moves to the house of the bride and temporarily settles there till the birth of the first child and then comes back to his family of orientation, along with wife and child for permanent settlement. The Chenchuas of Andhra Pradesh live in this type of family.

4. The Basis of Descent:

On the basis of descent, families may be divided into two types such as patrilineal and matrilineal.

(i) Patrilineal Family: When descent is traced through the father, it is called patrilineal family. In this type of family inheritance of property takes place along the male line of descent. The ancestry of such family is determined on the basis of male line or the father. A patrilineal family is also patriarchal and patrilocal. This is the common type of family prevalent today.

(ii) Matrilineal Family: In this type of family descent is traced along the female line and inheritance of property also takes place along the female line of descent. The Veddas, the North American Indians, some people of Malabar and the Khasi tribe are matrilineal. Generally, the matrilineal families are matriarchal and matrilocal.

Besides the above types, there are other two types of family based on descent namely Bilateral and Ambilineal family. When the ancestry or descent is traced through both father and mother, it is called bilateral family. Ambilineal family is one in which one's ancestry may be traced through father's line in one generation, but in the next generation one's son may trace his descent or ancestry through his mother's line.

5. On the Basis of Marriage:

On the basis of marriage, family has been classified into two types such as monogamous and polygamous.

(i) Monogamous Family: A monogamous family is one which is consisted of one husband and one wife. In this type of family one man has one wife or one woman has one husband at a given time. Hence a husband and a wife living together constitute a monogamous family. It is an ideal form of family prevalent widely.

(ii) Polygamous Family: When one man marries several women or one woman marries several men and constitutes the family, it is polygamous family. Again polygamous family is divided into two types such as polygynous family and polyandrous family.

(a) Polygynous Family: It is a type of family in which one man has more than one wife at a given time and lives with them and their children together. This kind of family is found among Eskimos, African Negroes and the Muslims, Naga and other tribes of central India.

(b) Polyandrous Family: In this types of family one wife has more than one husband at given time and she lives with all of them together or each of them in turn. Polyandrous families are found among some Australians, the Sinhalese (Srilankans), the Tibetans, some Eskimos and the Todas of Nilgiri Hills in India.

6. On the basis of In-group and Out-group Affiliation:

On the basis of in-group and out-group affiliation families may be either endogamous or exogamous.

(i) Endogamous Family: Endogamy is the practice of marrying someone within a group to which one belongs. An endogamous family is one which consists of husband and wife who belong to same group such as caste or tribe.

For example, in a caste-ridden society like India a member of a particular caste has to marry within his own caste. When a person marries within his caste group, it is called endogamous family.

(ii) Exogamous Family: Endogamy means marriage within a group, while exogamy means marriage with someone outside his group. For example a Hindu must marry outside his Kinship group or gotra. When a family is consisted of husband and wife of different groups such as gotra is called exogamous family.

In India marriage between same gotra has been prohibited. Hence, one must marry outside his own gotra. Similarly some tribes follow the practice of clan exogamy. Accordingly, they marry outside their group (clan). The practice of clan exogamy is widely followed among the Indian tribes like the Gond, the Ho, and the Khasi etc.

7. On the basis of Blood-relationship:

Ralph Linton has classified family into two main types namely, consanguine and conjugal

- (i) **Consanguine Family:** The consanguine family is built upon the parent-child relationship (on blood-descent). The family is a descent group through the male line which is firmly vested with authority. The consanguine family comprises a nucleus of blood relatives surrounded by a fringe of wives and others who are incidental to the maintenance of the family unit. Such families can become very large. The Nayar family is a typical example.
- (ii) **Conjugal Family:** The conjugal family is a nucleus of the husband, the wife and their offspring, who are surrounded by a fringe of relatives only incidental

to the functioning of the family as a unit. In this type family, the authority and solidarity of the family group reside solely in the conjugal (husband and wife) pair. In contrast to consanguine type of family, the conjugal family is much more isolated from wider kinship relationships.

The consanguine family, which is typical of an agricultural society, is large, stable, secure, self-sufficient and authoritarian. On the other hand the conjugal family, typical of a modern society, is small, transient, isolated and relatively insecure but democratic.

Functions of Family:

As a social institution the family has certain functions to perform for the society and the individual. It plays important role for survival, protection and support, socialisation and societal identification of the individual. The Family serves the society as an instrument of sexual control and cultural transmission.

Different sociologists have classified the functions of the family differently. K. Davis has mentioned four main functions of family. These are (i) reproduction (ii) maintenance, (iii) placement and (iv) socialisation of the young.

Ogburn and Nimkoff have divided the functions of family into six categories. These include (1) affectional functions, (ii) economic functions, (iii) recreational functions (iv) protective functions, (v) religious and (vi) educational functions.

According to Lundberg, the following are the basic functions of family:

- (1) Regulation of sexual behaviour.
- (2) Care and training of the children.
- (3) Cooperation and division of labour.
- (4) Primary group satisfaction.

Groves has classified the functions family in the following way.

1. Protection and care of the young.
2. Regulation and control of sex impulses.
3. Conservation and transmission of social heritage and
4. Provision of opportunity for the most intimate contacts.

Maclver divides the functions of the family into two categories: Essential and Nonessential functions.

Essential Functions:

The essential functions of the family are as follows:

- 1. Satisfaction of Sex Needs:** This is the essential function which the family performs. The sex instinct is the natural and biological urge of human beings. The satisfaction of sex desire requires that male and female should live together as husband and wife.

Hence, family is the only place where husband and wife can satisfy their sex instinct. Family satisfies sexual desires of male and female through the institution of marriage. Without family the satisfaction of sex needs is impossible. The modern family satisfies sex instinct in a greater degree than the traditional family.

- 2. Reproduction:** The task of race perpetuation has always been an important function of the family. An ongoing society must replace its members. It primarily relies on the biological reproduction of its own members.

The family is an institution par excellence of the reproduction and the rearing of children. It secures a legitimate and responsible basis for procreation by regulating sexual behaviour. It provides care and personal protection to the newly born human beings and children.

- 3. Sustenance Function:** The family provides the daily care and personal protection to its dependant members namely aged, children etc. The family is insurance for the individual in times of crisis. Family provides protection and shelter to orphans, widow and her children.
- 4. Provision of a Home:** Establishment of household life or provision of a home is another essential function of the family. The desire for a home is a powerful instinct for men as well as women. Family provides an opportunity for husband and wife to live together happily. Man after the hard work of the day returns home where in the presence of his wife and children he sheds off his fatigue.

Although there are hotels and club which provide recreation, the home is still the heaven where its members find comfort and affection. Home is the foundation of family, the meeting place of husband and wife, the birth place and play ground of children. The family is a psychological relief station in which one can safely relax.

- 5. Socialisation:** Man is a social animal. But he is not born human or social. He is made social through the process of socialisation. Socialisation refers to the process

through which the growing individual learns the habits, attitudes, values and beliefs of the social group into which he has been born and becomes a person.

From the point of view of society, it is the process through which society transmits its culture from generation to generation and maintains itself. If a society is to endure and function successfully through time, it is to socialise the new recruits.

The family presents itself to the child as an educative group of most fundamental kind. It presents itself as a concrete manifestation of the cultural process. It is the first social environment which trains and educates the newborn child.

As Mack and Young say, “The basic socialisation of the child takes place in the family. It carries out the socialisation of the individual. It hands over the social heritage to the generations to come. The family is described as the “transfer point of civilisation”. The content of socialisation is the cultural traditions of the society, by passing them to the next generation, says Parsons. The family acts as the cultural mediator.

Non-Essential Functions:

The nonessential functions of a family can be the following ones:

- 1. Economic Functions:** Family serves as an economic unit. The earlier agricultural family was a self-supporting ‘business enterprise’. It was producing whatever the family needed. Today the importance of family as an economic unit has been lessened as most of the goods for consumption are purchased readymade from the market. The family still remains as an important economic unit from the point of view of ‘consumer’s outlay’. In other words, the modern family is a consuming unit and not a self-sufficient ‘producing unit’.
- 2. Property Transformation:** The family acts as an agency for holding and transmission of property. Most families accumulate much property such as land, goods, money and other forms of wealth. The family transmits these properties.
- 3. Religious Function:** Family is a centre for religious training of the children. The children learn various religious virtues from their parents. The religious and moral training of children has always been bound up with the home. Though formal religious education has reached into the earliest years the family still furnishes the matrix of religious ideas, attitudes and practice.
- 4. Educative Function:** The family provides the bases of all the child’s latter formal education learning. Family is the first school of children. The child learns the first letters under the guidance of parents. In the words Mazzin, the first lesson of child

begins between mother's kiss and father's care. The child learns language, behaviour and manners from the parents. The virtues of love, cooperation, obedience, sacrifice and discipline are learnt by the child in the family.

- 5. Recreational Function:** The family provides recreation to its members. The members of the family visit their relations. They enjoy various occasions in the family jointly and derive pleasure. Now recreation is available in clubs and hotels rather than at home.
- 6. Wish Fulfillment:** The family gives moral and emotional support for the individual member, providing his defence against social isolation and loneliness and satisfying his need for personal happiness and love. The wife finds in the husband love, security, protection and strength, while the husband expects from her affection, tenderness, help and devotion.

To conclude, there are certain core functions with which the family is always and everywhere concerned. As Kingsley Davis says, there is no other social group which can perform this peculiar combination of great functions as its main societal task.

The family has given up some of the functions that it performed in the past. But by and large, the family remains the most important primary group in society for accomplishing certain essential functions.

Changing Functions of Family:

Historically, the family has been transformed from a more or less self-sufficient group into a definite and small group of minimum size. The small independent nuclear family has replaced the big consanguine family in Western advanced societies. In India too, the joint family is gradually disappearing and independent families are increasing, particularly in urban areas.

There has been a great change in the functions of the family. Modern industrialism and urbanism have created new cultural conditions. All these have profoundly affected the structure and functions of the family. The authoritarian mores of feudalism and religious control of the family and marriage have declined.

The specific characteristics of modern Western family are generally attributed to the development of industrial society, according to Ogburn and Nimkoff. In India, the changes in the joint family are also closely connected with the rise and growth of an industrial economy.

The emergences of a capitalist economy, particularly after independence, and the spread of liberalism have challenged the sentiments maintaining the joint family. With the growth of industries, life undergoes changes. Many of the traditional functions of the family have been taken away by special agencies in modern times. The changing functions of the family are discussed below.

1. Change with regard to Satisfaction of Sex Needs: The family satisfies the sex need of male and female through the institution of marriage. But change is visible in the function of the family with regard to satisfaction of sex need. This change can be seen more in Western societies where premarital and extramarital sex relations are on the increase. A declining trend is noticeable in the regulation of sexual behaviour by the family.

2. Change in the Reproduction Function: There is also change in the reproduction function of the family. On the one hand, Western couples do not prefer to have children. On the other hand, in some case women in Western societies become mother before they are married. Hence, reproduction is possible without marriage and family.

3. Change in Sustenance Function: The sustenance function of the family has been taken by other agencies. Hospitals and nursing homes are now offer medical care. Government and other non-Government organizations provide protection and care to aged persons. Patients are admitted to hospitals or nursing homes and they are taken care of by doctors, nurses and midwives.

4. Change in Socialisation Function: The industrial system has made necessary for women to go to the office, the school or the factory to work for a wage. As a result they do not get much time to socialise the children. Thus, there is the decline of the family as an agent of socialisation. The socialisation function of the family has been taken over by the outside agencies.

5. Changes in Economic Functions: The earlier agricultural family with its numerous economic functions was a self-supporting 'business enterprise'. The home was the centre of production, distribution and consumption. Today the importance of family as an economic unit has been lessened as most of the goods for consumption are purchased from the market.

The modern family is a consuming unit. But it is not a self-sufficient producing unit. Some of the functions have been transferred to outside agencies, for example cooking of lunches to restaurants and canteens, some laundering to outside laundries.

6. Changes in Educational Functions: The modern family has transferred the educational function to outside agencies such as nursery schools, Kindergarten and Montessori schools. The responsibility of the family in imparting education to children has declined considerably. The modern family has delegated the task of vocational education to technical institutions and colleges.

7. Changes in Religious Function: Family is a centre for religious training of the children and various religious activities. Now it is found that the family is losing the religious functions performed in the past. The religious activities of the family have been materially reduced.

8. Changes in the Recreational Function: Earlier, the family provided all kinds of recreation and entertainment to its members. Recreation is now available in clubs or hotels rather than homes. The recreational functions of the family have been declined to a large extent. Various outside recreational centres such as clubs, cinema halls, park etc. provide recreational facilities to people. The family is no longer a home for recreation of its members.

From the above discussion it is clear that there has been a great change in the functions of the family. Many family duties which were discharged formerly by the parents have now been transferred to external agencies. The educational, religious, recreational and protective functions have been more or less taken over by schools, churches, Government and commercial recreational agencies.

In short, the family has lost some of its functions or losing many functions, performed in the past. However, the process is gradual and not everywhere the same. Despite its structural and functional changes, the family still holds a unique position among the innumerable institutions.

Joint Family System

Family is one of the universal and permanent institutions of mankind. In every society and at every stage of development we found some sort of family. As a result we found different types of family all over the world. But in India we found a peculiar family system which deserves special attention. The family in India does not consist only of husband, wife and their children but also of uncles, aunts and cousins and grandsons.

This system is called joint family or extended family system. This joint family system is a peculiar characteristic of the Indian social life. Usually a son after marriage does not separate himself from the parents but continue to live under the same roof eating

food cooked at one hearth participating in common worship and holding property in common and every person has share in it.

All the members of joint family keep their earnings in a common fund out of which family expenses are met. Accordingly Indian Joint family system is like a socialistic community in which every member earns according to his capacity and receives according to his needs. This joint family or extended family is organized on close blood relationships. It normally consists of members of three to four generations.

Definition and Characteristics of Joint Family

Definition of Family

Joint family has been defined variously. Of the definitions cited below, Dr. Karve's definition seems to be more relevant to the Indian context.

1. **Dr. Iravathi Karve:** Joint family is "a group of people who generally live under one roof, who eat food, cooked at one hearth, who hold property in common, who participate in common family worship and who are related to each other as some particular type of kindred."
2. **C.B. Mamboria:** "Joint family is a collection of more than one primary family, the basis being close blood ties, common residence, and patrilineal descent."
3. **K.M. Kapadia,** "Joint family is a group formed not only of a couple and their children but also other relations either from father's side or from mother's side depending on whether the joint family is patrilineal or matrilineal."

In other words joint family is a collection of more than one primary family on the basis of close blood ties and common residences. The entire members are bound by mutual obligations and have a common ancestor. It consists of an individual his wife and married sons their children and unmarried daughter, his brother and his parent.

Features or Characteristics of Joint Family:

Joint family has the following features or characteristics.

1. **Large in Size:** The most important characteristic of joint family is that it is large in size. Because it consists of members of three to four generations. It includes parents, grandparents, children grand children and other close blood relatives. Several nuclear families live together as one and constitute a joint family.

2. **Joint Property:** Joint or common property is another important characteristic of joint family. All movable and immovable property of the family held jointly. Ownership, production and consumption of property take place jointly. All the members pool their income in a common family fund from which expenditure is incurred equally irrespective of their income. The head of the family acts as a trustee of the family property and looks towards the material and spiritual welfare of the family members. A family continues to remain joint till its property held jointly. Division of property means division of family.
3. **Common Kitchen:** It is the next important feature of joint family. All the members of joint family eat food cooked at one hearth. There is division of work in a joint family. Male members work in the field whereas female members remain engaged in the hearth. The eldest female member remains in charge of the kitchen and supervises the work of other women. This joint kitchen keeps the joint family integrated. Because separate kitchen means separation of family.
4. **Common Residence:** All the members of a joint family live under a common roof or in a common residence. This joint living crates a sense of unity among all the members of the family. As the joint family consists of several nuclear families when it became too large and the accommodation became insufficient they may live in separate houses in close proximity to one another. Thus living in a common residence all the members eats similar type of food, wear similar type of dresses and shows similar type of behavior.

5. **Common Worship:** All the members of a joint family believe in a particular religion and worships common gods and goddesses. This common god is known as 'kula devatas'. All the members participate in common prayer and worship their 'kula devatas' jointly. They have similar faith and beliefs. All the members celebrate religious rites, duties and festivals jointly. This joint worship passes from generation to generation.
6. **Similar rights and obligations:** All the members of the joint family except the head enjoy similar rights and shows similar obligations towards each other. This keeps the joint family integrated. Each member remains conscious about his rights and obligations.
7. **Close blood ties:** All the members of joint family are bound by close blood ties. In other words there exists close blood relationships among the members of joint family.
8. **Absolute power of the head:** In a joint family the eldest male member or the head enjoy absolute power over others. In every respect his decision is final and binding.
9. **Co-operation:** Co-operation is the basis of joint family. All the members co-operate with each other in realization of their common objective and while performing family functions.
10. **Socialistic Ideals:** Joint family based on socialistic ideals "from each according to his capacity and to each according to his necessity".

The Functions of Joint Family:

Here is your essay for students on the Functions of Joint Family

Joint family is a peculiar and unique social institution of Indian Society. Joint family or extended family system is a peculiar characteristic of the Indian social life. Since its origin it has been instrumental in providing protection, economic support and recreation to its members. It also helps in fostering good qualities among the members. It nourishes and socializes its members. As an important social institution it has brought about the well being of its members in several ways. It performs many functions. Some of its important functions or advantages or merits are stated below:—

1. **Economic functions:** Joint family performs a number of economic functions. It guarantees food, clothing and shelter to its members. All the members of joint family works together on a cooperative basis and in that way it saves money that would have been spent on hired labour. Besides collective purchase of household articles also saves money. It avoids fragmentation of agricultural land and thereby

helps in increasing productivity. By this way joint family ensures economic progress of the family as well as society.

2. **Protective functions:** Joint family performs a number of protective functions for its members. It acts as a safe home for the physically or mentally handicapped, sick, old members. It also acts as an asylum for the orphans. It also assures a proper living for the widows. Thus joint family acts as a social insurance company for the old, sick and destitute.
3. **Recreational functions:** Joint family performed a number of recreational functions for its members. It provides healthy recreation to all its members. By arranging feasts on different religious, social and festive occasions it provides recreation to its members. The joking relationships in the joint family are another source of amusement.
4. **Acts as a unique device of division of labor:** Joint family acts as a unique system of division of labor. All the advantages of modern division of labor are enjoyed by joint family. All the works of the family are equally distributed according to the abilities of its members. All the family members help during harvesting of crops. None is over burdened. It brought economic benefits to family.
5. **Provides leisure:** Joint family provides necessary leisure to its members. As all the works are divided among the members and it finish within a little time and the rest time is spent in leisure. Besides the sick and old member are provided with more leisure
6. **Agency of social control:** Joint family acts as an agency of social control. As an informal agency it controls the deviant behaviors of its members. The unsocial and anti-social activities of its members are suppressed within a healthy family environment.
7. **Agency of Socialization:** Joint family acts as an important agency of socialization. Family first socializes the child. Child learns a number of civic virtues in the family. The environment of family guides the growth of a child. The child gets his first lessons in the family. The family moulds the personality of the individual and continues to exercise its influence throughout life.

Dysfunction's (Demerits or Disadvantages) of Joint Family:

Here is your essay for students on the Dysfunction's (Demerits or Disadvantages) of Joint Family!

Although joint family is an important social institution and has been performing a number of functions is not free from criticism. In spite of its instrumental role in

preserving the Indian social structure it have many things to its discredit. However, joint family has the following dysfunctions and demerits.

1. **Hinders the development of Personality:** Joint family hinders the development of individual personality. The karta or the head of the family enjoy absolute authority in the family. His decisions are binding in family matters. Such authoritative nature of joint family leaves little scope for the development of self-dependency and personality of the junior members. Individual autonomy are severely restricted.
2. **Encourages Birth Rate:** Joint family encourages birth rate. No individual member faces the problems of having more child j birth. It is the responsibility of joint family to bring up the children and provide education to them. Besides irrespective of parental income all children are treated equally in a joint family. Hence no individual finds any cause to control reproduction. Thereby it encourages birth rate.
3. **Home for idlers:** Joint family gives stress on collective responsibility. Some members take advantage of this and became lazy. In a joint family some active members work harder while others become lazier. Because in a joint family there is no reward for the hard working members and no punishment for the lazy members. All are treated equally in every respect. This also lessens the interest of hard working members in doing hard work. As a result joint family became a home for idlers and family prosperity is impaired.
4. **Pitiable condition of Women:** Conditions of women are very pitiable in the joint family system. They are the worst sufferer. They toil for the family day and night and eat only after all the male members. They enjoy low status in the family. Very often the daughter in law faces different kinds of ill-treatment by the mother-in-law and sister-in-laws.
5. **Frequent Quarrels:** Because of large size in general and presence of many women in particular in the joint family quarrels occurs frequently. There is hatred, jealousy and constant bickerings among the female members. There is always clash of ideas, interests, ideals and temperaments which makes the joint family a hotbed of quarrels. Quarrels became more severe when the male members got involved.

6. **Lack of Privacy:** Absence of privacy particularly to the newlywed couple impaired their personality in a joint family system. Due to the presence of large number of individuals and elders the newlywed couple could not meet each other during day time to discuss their problems. Hence joint family environment is not congenial for the newly married couple to enjoy their life in full.
7. **Absolute authority of the head:** In a joint family system the head or 'Karta' enjoys absolute and unquestionable authority. Being the eldest member he is orthodox in his attitude and temperament. He normally does not allow new ideas and change to be introduced easily. Dynamic members do not find scope for utilization of their plan for development. Besides he insists on the practice of old customs, traditions etc. All this hinders the process of development of joint family.
8. **Low Standard of Living:** Standard of living in a joint family is very low due to number of factors such as pitiable condition of women, lack of privacy, frequent quarrels and litigation, improper care of common property, laziness of some members etc.

In spite of the above dysfunctions joint family system still continue to exist in modern day. Of course the system is breaking down in cities but it still prevails in rural areas. But it cannot say that the system has been completely abolished. It continues to exist in Indian Society withstanding the challenges of time. It still exists today in a renewed and modified form.

KINSHIP

Man is social by nature. He establishes many types of relationships with a number of persons. The most important of these relationships is known as **Kinship**. You find yourself surrounded by several kins in your family as well as outside it.

A normal adult male is a son, a brother, a nephew, an uncle and so on. Similarly, a female is a daughter, a sister, a wife, a mother and aunt etc. Such relationships based either on marriage or blood-ties are known as Kinship relations.

Kinship is one of the main organizing principles of society. It is one of the basic social institutions found in every society. This institution establishes relationships between individuals and groups. People in all societies are bound together by various kinds of bonds.

The most basic bonds are those based on marriage and reproduction. Kinship refers to these bonds, and all other relationships resulting from them. Thus, the institution of kinship refers to a set of relationships and relatives formed thereof, based on blood relationships (consanguineal), or marriage (affinal).

‘The social relationships deriving from blood ties (real and supposed) and marriage are collectively referred to as kinship.’

The spread of kinship relations is possible because every normal adult belongs to two types of overlapping families- viz. family of orientation and family of procreation. The prohibitive rules of marriage and incest restrict his becoming father and husband in the same family in which he is a son or brother.

A person is born in a family of orientation and later establishes the second elementary family through marriage i.e. family of procreation.

Types of Kinship:

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

- 1. Consanguineal Kinship:** It refers to the relationships based on blood, i.e., the relationship between parents and children, and between siblings are the most basic and universal kin relations.
- 2. Affinal Kinship:** It refers to the relationships formed on the basis of marriage. The most basic relationship that results from marriage is that between husband and wife which in its extended form includes parents and siblings of both sides and their spouses and children. Hence, the relationship between son-in-law and father-in-law is an example of affinal kinship.

Degrees of Kinship

- 1. Primary Kinship:** Primary kinship refers to direct relations. People who are directly related to each other are known as primary kin. There are basically eight primary kins—mother, father, son, daughter, brother, sister, husband or wife. Husband-wife relationship is an example of primary affinal kin. Example- Wife father son, father daughter mother son, wife; father son, father daughter, mother son, mother daughter; brother sister; and younger brother/sister older brother/sister.

2. **Secondary Kinship:** The primary kins of our first degree kins are our secondary kins. In other words, those who are directly related to primary kin (primary kin's primary kin) become one's secondary kin. There are 33 secondary kin. Examples of secondary kin are: Father's father i.e. paternal grandfather, mother's father i.e. maternal grandfather, father's mother i.e. paternal grandmother, wife's or husband's brothers and sisters, parents and so on.
3. **Tertiary Kinship:** The primary kins of our secondary kins or secondary kins of our primary kins are known as our tertiary kins or third degree kins. For example, your brother-in-law is your secondary kin and his wife or children who are his primary kins become your tertiary kin. Roughly 151 tertiary kin have been identified. For example- father's brother's wife, father's sister's husband, father's mother's brother, father's mother's sister and so on.

Functions of Kinship

1. Kinship assigns guidelines for interactions between persons. It defines proper, acceptable role relationship between father- daughter, brother-sister etc.
2. Kinship determines family line relationships, gotra and kula.
3. Kinship decides who can marry with whom and where marital relationships are taboo.
4. Kinship helps us to determine the rights and obligations of the members in all the sacraments and religious practices starting from birth to death.
5. Kinship system maintains solidarity of relationships.
6. In rural and tribal society's kinship or kinship relations determine the rights and obligations of the family and marriage, system of production and political power.
7. Kinship through its different usages regulates the behaviour of different kin.
8. Kinship helps in (through kinship terms) designating kin of various types such as classificatory and descriptive.
9. Kinship through its usages creates special groupings of kin.
10. Kinship rules govern the role relationships among kins.
11. Kinship acts as a regulator of social life.
12. Kinship influences ownership of land, concept of wealth and the system of production and its use.

Importance of Kinship:

Kinship has several importances' in a social structure. Kinship decides who can marry with whom and where marital relationships are taboo. It determines the rights and obligations of the members in all the sacraments and religious practices from birth to

death in family life. Importance of kinship is observed on the occasion of marriage and family functions. It determines family line relationships i.e. gotra and kula.

1. **Descent:** Descent refers to the existence of socially recognized biological relationship between individuals in society. In general, every society recognizes the fact that all offspring or children descend from parents and that a biological relationship exists between parents and children. It refers to a person's offspring or his parentage. Thus, descent is also used to trace one's ancestry.
2. **Lineage:** Lineage refers to the line through which descent is traced. This is done through the father's line or the mother's line or sometimes through both sides. Both descent and lineage go together as one cannot trace descent without lineage.

CASTE SYSTEM IN INDIA

Introduction

The Indian social system rests on three pillars: the caste system, the joint family system, and the village community. Among these, the caste system appears to be the most significant feature of the Hindu Society due to its interdependence upon the social, economic and political systems. In fact, the Hindu Society has been described as the caste society par excellence. The caste system in India is in vogue from time immemorial.

As a traditional basis of stratification, caste is a distinctive category in the Indian social system. Though it had its beginning in the Hindu philosophy of four varnas corresponding to four functional divisions, it has resulted in the perpetuation of several caste groups among the Hindus.

Of course, every society is caste-ridden and the caste system exists even among the most advanced societies of the world, in one form or the other. But the irony is that the caste system became so rigid in this peninsular sub-continent of India that its impact was felt even by other religious communities, such as the Muslims and the Christians, and its regeneration became a subject of criticism throughout the world.

Before we discuss the caste system in the Indian society in detail, we should look into some of the basic principles underlying the system of stratification. Social stratification stands for the placement of individuals and groups on the basis of social differences in income, occupation, status etc. The term denotes an arrangement of people in a society into various layers on the basis of social status.

Social status may either be ascribed (given at birth) or achieved. Caste in India is an ascriptive group. It is a hereditary group. Caste is a community as it is based on kinship

and primordial affinity. As an institution, “caste illustrates the spirit of comprehensive synthesis-characteristic of the Hindu mind with its faith in the collaboration of races and the cooperation of cultures.”

The term ‘caste’ is derived from a Portuguese word ‘caste’ meaning breed, race or group. The castes are ascriptive groups. Thus basically caste refers to people belonging to the same breed. An individual is born into a caste, and this status is usually permanent. Though the elements of castes are found outside India, it is only in India that numerous castes are found. Apart from general features like endogamy, castes also have specific features which are the outcome of regional, linguistic or other variables.

The term ‘caste’ has been defined differently by different people. According to G.S. Ghurye “Castes are small and complete social worlds in themselves marked off definitely from one another though subsisting within the larger society.” According to MacIver “when status is wholly predetermined so that men are born to their lot without any hope of change in it, then the class takes the extreme form of caste.”

The caste system in India can be viewed from two angles: first, from the structural point of view and secondly, from the cultural angle. As regards the structural aspect of caste it is explained by accepting it as a general principle of stratification and caste, as a cultural system, is understood in terms of prominence of ideas of pollution-purity and notions of hierarchy, segregation, and corporations. The structural view explains the stratification as a universal reality and caste is, therefore, an aspect of this reality.

A.W. Green, while defining caste says: “caste is a system of stratification in which mobility, movement up and down in the status ladder, at least ideally, may not occur.” Sociologists have given so many broad and varying definitions of caste that it is more or less impossible to arrive at a common definition. It has also become still more difficult because caste is a very old institution-an institution that has always added something to it.

Characteristics

Some of the most important characteristics of the caste system in India are as follows:

1. Division into segments:

The caste system divides the whole society into segments or sections. In the society there are several groups and associations and the people associated with these groups and associations care more for their own castes than for the community as a whole.

2. Hierarchy:

The caste system is always characterised by a hierarchal arrangement which implies that there are some castes which are considered superior to the others. Membership in the caste hierarchy is based on birth and is more or less fixed. Traditionally it is the hierarchal arrangement of caste according to different degrees of dominance and privileges. The Brahmins in India are placed on the apex of the social ladder. A Brahmin is entitled to whatever exists in this world. The whole world is his property and others live on his charity. In the caste hierarchy the Brahmins are followed by the Kshatriyas and the Vaishyas. At the bottom of the ladder are the Shudras.

3. Restrictions on Interaction:

In the caste system, there are several restrictions on interaction. The members of one caste cannot mix or move freely with the members of the other castes. This ban on interaction becomes still more rigid when the question of mixing of a superior caste with an inferior one comes to the front. Every caste abides by well-established customs and well-defined norms of interaction.

4. Social and religious disabilities:

In a rigid caste system the members of a higher caste impose certain disabilities and restrictions on other castes as well as on themselves. In the Hindu caste system, the Brahmins are the most privileged caste and the Sudras are the least privileged. A Sudra cannot even touch an individual belonging to a higher caste.

People belonging to the lowest caste in the hierarchy are not allowed to dwell in the cities and purchase property in the localities inhabited by the high caste people. They are not allowed even to go to the temples and worship there. They are not even permitted to study religious books etc. They are not also allowed to use village wells or ponds, used by the higher castes.

5. Imposition of restrictions on Commensality:

These refer to the restrictions on eating and drinking. Each caste group has its own laws which govern the food habits of the members. Generally, there are no restrictions on fruit, milk, butter, dry fruits etc. But there are some restrictions regarding unfried food. Unfried food has been divided into two classes, 'Pacca' and 'Kachcha'.

This division is based on the use of 'ghee' with or without water. If in the preparation of the food only ghee is used and no water is used, it is called 'Pacca' type of food. On the other hand, a 'Kachcha' food is prepared with the use of water. The 'Kachcha' food can be accepted only from a person of one's own caste or of a higher caste.

In North India, restrictions prevail on the smoking habit of members of caste groups. A member of a particular caste is allowed to smoke with persons of his own caste group and in case of ostracizing one will be debarred from smoking with members of one's caste group.

6. The Ideology of Purity and Pollution:

The gradation of castes is based on the notion of ritual purity. The higher castes are believed to be purer and less polluted. A central point in Hindu ritual is that it is necessary to make offering to the gods in order for human affairs to continue without undue disaster. The Brahmin or the priest acts as an intermediary between the general society and the gods. The lower castes are regarded as less pure and more polluted. However, purity or the lack of purity bears no direct relation to physical purity. Ritual purity is derived from the caste ideology that human beings are born into a high or a low caste in accordance with the doctrine of karma.

7. Restrictions on Occupations:

The different castes are usually associated with traditional occupations. Hindu religious texts determined the occupations of all 'varnas'. According to Manu, the great Hindu law giver, the function of the Brahmin is to study and teach, to guide and perform religious rituals, and to give and take of alms, that of the Kshatriya is to go to war along with study and performance of religious rituals and alms- giving and checking the evil, that of Vaishya is to carry on agriculture, trade and commerce, performance of religious rituals and alms-giving and that of Sudra is to serve all other 'varnas' through menial work.

As regards the fixation of occupation, the caste system heavily draws upon the 'Varna' system. One's birth into a particular caste determines his occupation during his life time. A Sudra cannot be engaged in the profession of a priest and a Brahmin cannot engage himself in making shoes which is the occupation of the lower castes.

8. Marital Restrictions:

Caste endogamy is strictly enforced wherein the members of each caste marry only within their own caste. Inter-caste marriage is not only viewed with disfavour but it is also very much resented and discouraged. Westermarck considers this endogamic practice to be a chief characteristic feature of the caste system.

Kolenda has mentioned some other marital restrictions. Those castes which allow a woman to marry only once are considered to be higher than those which allow widow remarriage or which allows a woman to divorce her husband and marry again. Many middle and lower castes practise widow remarriage, but this is one of the customs due to which they remain in a low rank in the caste ladder:

9. Hereditary Status:

Caste system is based on the ascriptive pattern which implies that the birth of a person in a particular caste decides his caste. It is usually difficult or rather impossible to change one's own caste despite the acquisition of qualifications or disqualifications, the membership of a particular caste continues and does not undergo any change even if changes in a person's status, occupation, education, wealth etc. occur.

10. Origin of Castes:

The exact origin of caste system remains a matter of surmise. Therefore in spite of the prevalence of a number of theories, no one properly explains it. Some scholars state that caste system has been mentioned in the records of the Indo-Aryans culture for the first time. The Indo-Europeans or Indo-Germans, they unprised the Anglo-Saxons, the Celts, the Romans, the Spanish, the Portuguese and the Iranian among others. It is believed that a branch of these people came to India about 2500 B.C., known as Indo-Aryans.

Functions and Dis-functions of Caste System

Each and every society has its own way of stratification. An un-stratified society with a real form of equality is impossible. If we look back to the history there is no evidence of such society. Indian society is stratified basing upon the caste system. The caste division is rooted in the Varna system of traditional Hindu society.

It was divided into four strata Brahmin, Kshyatriya, Vaishya and Sudra. Gradually Varna System was diverted to caste system, as Varna system was divided and sub-divided into castes and sub-castes. Caste system is very complex and complicated because of which it is very difficult to define.

According to Sir Herbert Risely, "Caste is a collection of families, bearing a common name, claiming a common descent, from a mythical ancestor, human and divine, professing to follow the same hereditary calling and regarded by those who are competent to give opinion as forming a single homogeneous community."

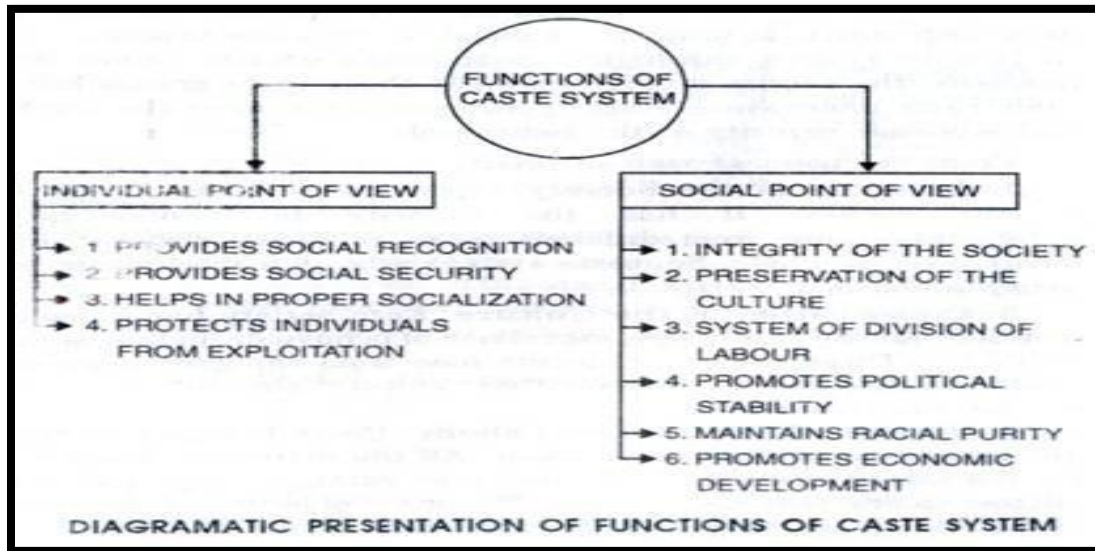
Maclver and Page defined caste "When status is wholly predetermined so that men are born to their lot without any hope of changing it, then the class takes the extreme form of caste."

Functions of Caste System:

All the functions of caste system can be categorized under two:

(a) From Individual Point of View

(b) From Social Point of View



From the individual's point of view caste provides opportunities to the individual to develop in the society.

1. Caste Provides Social Recognition:

All the caste categories are based on the principle of purity and pollution. The pure castes get high social status without any achievement. By ascription, a Brahmin gets high status.

2. Provides Social Security:

If any individual faces the problem of getting security from the family, caste protects the person. For example, if a child becomes orphan and nobody is there to look after the child, then the caste/sub-caste takes the responsibility of child.

3. It Solves Economic Problem:

As each and every caste is attached with an occupation, and as it is hereditary in nature, one can follow his traditional occupation. Through his specialized occupation one can solve his economic problem.

4. It helps in Socialization:

Each caste has its own rules and regulations to control the behaviour of its members. Through these, caste can guide the individual behaviour. A caste introduces its members

in the wider social circle. The pattern of taking food, wearing dress, keeping relations with other castes etc. give the individual an identity in the society.

5. Protects Individual from the Exploitation:

Caste acts as a trade union. It protects its members from the exploitation. In jajmani system, the higher caste people cannot exploit the kameens (the service giving castes) as these caste groups have their caste panchayats. Caste panchayat looks after the social and economic security of the individual.

From the point of view of society:

1. Integrity of the Society:

Caste helps in the integrity of the society. It has the capacity to accommodate individuals/groups from different races, religions, regions and forms a social whole. So, caste system acts as a mechanism to maintain social integrity.

2. Preservation of the Culture:

Each society has its own way of acquiring knowledge, expression of behaviour, habits, style of life etc. These cultural elements pass from one generation to another. Caste helps in passing those cultural elements through the socialization process.

3. System of Division of Labour:

Caste is based on the unique system of division of labour. All the activities necessary for the society have been divided into various categories and allotted to different caste groups. The main objective of this sort of division of labour is smooth functioning of the society.

4. Promotes Political Stability:

In the caste system the political power is given to one category, i.e. Kshatriyas. No other caste is allowed to compete with Kshatriyas to have political power. So it avoids political competition, conflict and violence. It creates a situation of political stability in the society.

5. Maintains Racial Purity:

Caste system follows the strict rule of caste/sub-caste endogamy. Endogamy (marriage within one's own caste/sub-caste) helps in maintaining and preserving the purity of blood.

6. Promotes Economic Development:

In caste system each caste is allotted a specific occupation. When a caste continues a profession generation after generation it is obvious that it can produce qualitative things.

Because of this reason many handicraft items of India gained international recognition. It helps in the economic betterment of the individual and also economic- development of the society.

Dysfunctions of Caste System:

Caste system has also many demerits. Hindu society is facing various problems due to caste system.

1. Creates Social Obstacles:

Caste system divides society into- many groups. Each group is attached to rigid social norms and values, because of which normal interaction among the categories is not possible. So, it is a hindrance to social progress.

2. Slow Social Change:

All the caste groups have to follow certain fixed and rigid rules and regulations. The basis of these rules and regulation is the principle of 'Purity and Pollution'. One has to conform the traditional norms and values to maintain the principle. So, the change occurs in the society is very slow.

3. Hinders Economic Progress:

Three things are responsible for creating economic hindrance in connection to caste system.

Firstly, caste system is based on the unequal distribution of wealth.

Secondly, low caste people are allotted occupations which give them low income.

Thirdly, it denies social and occupational mobility.

4. Creates Social Dis-organisation:

When caste was originated the main objective was to unify the society. But now Hindu society is divided into so many castes and sub-castes. Caste conflict, caste tension and caste rivalry are very common in the society. So, it is not serving its purpose rather it is dividing the society and creating the situation of social dis-organisation.

5. Political Conflict:

Caste system also breeds political conflict. Involvement of caste in democratic system creates conflicting situation in the political field. Political parties are using caste as their means to get vote.

6. Low Status of Women:

Caste system is related with child marriage, prohibition of widow remarriage, sati system etc. Caste system gives low status to women by denying education and also they were denied to perform priestly functions.

7. Untouchability:

Only caste system is responsible for the suffering of a particular section of the society who are untouchables. They are suppressed and exploited by the high caste groups.

Changes in Caste System in India

It is indisputable that the caste system has been changing. Change has always been present, though its rate in the different aspects of the system has not been uniform.

Changes in the caste system entail three types of changes such as structural change, functional change and attitudinal change.

Structural Changes:

(i) Decline in the supremacy of the Brahmins:

There has been a sharp decline in the supremacy of the Brahmins in society. In the past, the Brahmin occupied the topmost position in the caste hierarchy. But today consequent upon the process of modernization the dominance of the Brahmins has been relegated to the background. He does not enjoy the same social status, which he once used to.

(ii) Changes in the Caste hierarchy:

The caste system is no longer a clearly demarcated system of hierarchically-ordered caste groups. As a result of certain factors such as occupational diversification, migration to urban areas, mechanisation of agriculture, boundaries between caste groups are tending to blur or break down. There is an increasing degree of interpenetration between different groups, classes and categories. A gradual lessening of the congruence between caste, class and power is visible.

(iii) Protection of the Harijans:

The governmental policy of protective discrimination has gone a long way in improving the socio-economic conditions of the Harijans. Consequently, their social status has improved to a considerable extent.

Functional Changes:

(i) Change in the fixation of status:

In a caste society, birth was taken as the exclusive basis of social status. But in the changing social scenario, birth no longer constitutes the basis of social prestige. Criteria such as wealth, ability, education, efficiency etc. have become the determinants of social

status. The significance of caste as an ascribe of status has been relegated to the background.

(ii) Change with regard to occupation:

So far as caste system is concerned, the individual had no choice but to follow the occupation ascribed to him by his caste. But today occupation is not the hereditary monopoly of any caste any more. One is free to take up any occupation he likes according to his ability and interest. Mahatma Gandhi's movement preaching dignity of labour has drawn higher castes to dirty-hand callings while education has opened white-collar occupations for members of lower castes.

(iii) Changes in Marriage Restrictions:

Under the caste system endogamy was the basis of mate-selection. The members of a caste or sub-caste were forbidden by an inexorable social law to marry outside the group. But at present the Special Marriage Act, 1954 and the Hindu Marriage Act, 1955 have removed endogamic restrictions and declared inter-caste marriages as legally valid.

Of late, several factors such as impact of western philosophy, coeducation, working together of males and females of different castes in the same factory or office have contributed to an increase in the cases of inter-caste marriage, love-marriage and late-marriage.

(iv) Change in commensality:

In the traditional system, the unit of commensality was defined fairly rigidly in terms of caste affiliation. In recent times, there has been a gradual expansion of this unit. Today, Brahmins are inter dining with 'clean' Shudras. They do not hesitate to take kachha food from other clean castes. Furthermore, they do not hesitate to accept food and water from the members of the lower castes for fulfillment of their political ends.

(v) Change in the concept of purity and pollution:

Kapadia stated that the Hindu concept of purity and pollution was very extensive in its scope and mandatory in its observance till the twenties of this century. Under the caste system occupations were ranked in accordance with their ritual purity. For example, a person coming into contact with a barber was supposed to become impure. Meat, fish, wine etc. were regarded as ritually impure.

A menstruating lady was considered impure and as such the food cooked by her was considered impure. In the twenty first century the importance of these ideas of purity and pollution in Hindu social life has considerably decreased.

Religious sanction no more constitutes the basis of pure and impure. The rules of hygiene have formed the criterion of pure and impure at present.

(vi) Change in the life style

In the past, every caste had its own life style. It was the differences in the styles of life that made the people of different castes appear distinct from one another. But today differences between the life styles of castes are gradually being eliminated and there is a marked tendency towards the evolution of a common style. The standardization of life styles is due to the twin processes of sanskritization and westernization.

(vii) Change in Inter-Caste relations:

Of late, the pattern of inter-caste relations has undergone profound changes. The mutual rights and obligations characterising inter-caste relations have crumbled down. Members of the low castes no longer obey the orders of the members of high castes. They do not come forward to perform forced labour for the members of the upper caste.

Further, efforts made by the lower castes to rise in the social ladder have annoyed the upper castes. All these factors have led to inter-caste conflicts. Such inter-caste conflicts are gradually increasing. However, these are more for achieving power than on grounds of ritual status.

(viii) Change in the power of caste Panchayats:

So far as caste system was concerned, each caste had a caste Panchayat. The caste Panchayat played the role of a judicial body. But today Jati Panchayats are on the decline. Law courts and village factions have taken over most of their roles.

(ix) Restrictions on education removed:

Today education is no more confined to the higher castes. Anybody belonging to any caste can prosecute study in educational institutions. Of late, the Government both at the Union and State levels has adopted several measures for the spread of education among the lower castes by way of giving them stipends, scholarships, free study materials, reservation of seats etc.

(x) Changes in the system of power:

The notions of democracy and adult franchise have affected the caste system in several ways. The new political system attacks the very roots of hierarchization. In the past politics was regarded as the sole preserve of the higher castes. But today people belonging to all castes are becoming conscious that they can play an important role in the political processes and can be benefitted from them.

(xi) Growth of caste consciousness:

Casteism has increased. It has affected political issues and political decisions.

(xii) Weakening of the Jajmani system:

The Jajmani system in the villages has weakened, affecting inter-caste relations. Several reasons like laxity in the performance of rites and rituals on the part of the members of various castes, decline of Brahminical supremacy, development in the field of transport and communication, intergenerational educational mobility etc. may be attributed to the decline of Jajmani system in rural India.

Attitudinal Changes:

(i) Loss of faith in the ascriptive status:

Under the sway of rapid social transformation taking place in Indian society following the processes of industrialization, urbanization, westernization, secularization and modernization, the attitude of the people towards caste system has undergone considerable changes.

They are not psychologically prepared to accept the fixed status of an individual solely on the basis of birth. They attach importance to ability, efficiency, talent and aptitude. Hence it is quite natural that they repose their faith in achieved status. As such, the very foundation of the caste system has been shattered.

(ii) Change in the philosophical basis:

M .N. Srinivas holds the view that the law of karma and the doctrine of transmigration of soul are responsible for the acceptance of caste system by the „ people. But such an attitude towards caste does not exist at present. People do not believe that caste is divinely ordained. They have begun to doubt the very philosophical basis of caste system.

In fine, the traditional Indian caste system does not find favour with modern sociologists. The reason is not that it is intrinsically unsound but that it is wholly out of tune with the prejudices of modern sociology. Industrialization, urbanization, secularization, modernization have brought about the aforesaid significant changes in the caste system. M. N. Srinivas has rightly observed that caste has taken the shape of an incarnation in modern India.

Factors Responsible for Change in Caste System in India are as follows:

Caste system under the impact of certain powerful factors is undergoing rapid transformation in modern India. The factors responsible for such a change in the system are as follows:

1. Modern education:

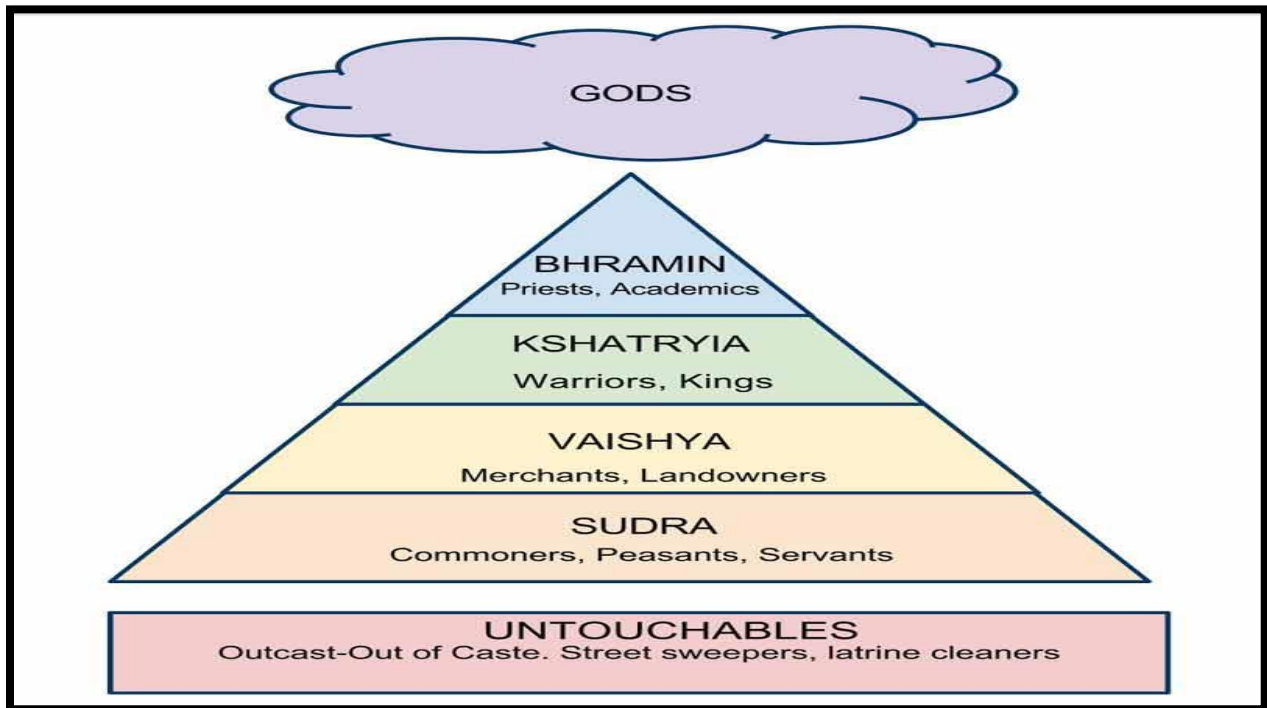
Modern liberal education introduced into the country by the British has played a crucial role in undermining the importance of caste in Indian social life.

Modern education is based on such democratic values like equality, liberty and fraternity. It is also grounded on such scientific values like reason and observation. Hence it is quite natural that with the spread of modern education, the people's belief in the divine origin of caste, Karma and Karmaphala has received a severe setback.

As modern education is usually imparted in co-educational institutions, it encourages inter-caste marriage and inter-caste mixing. Moreover, it acts as a powerful force towards the removal of untouchability.

2. Industrialization:

The process of industrialization has affected caste structure to a remarkable extent. Industrial growth has provided new sources of livelihood to people and made occupational mobility possible. Factories, mills and offices are agog with activity.



In the midst of all this, the people belonging to various castes consider it mediaevalistic to go into the question of one's caste. In a factory a Brahmin works side by side with a Shudra. He cannot avoid his touch or shadow.

3. Urbanization:

Industrialization has given rise to the process of urbanization. New townships have emerged. The ruralites migrate to these towns in order to avail better employment opportunities.

With the coming up of big hotels, restaurants, theatres, clubs and educational institutions it is not at all possible to observe communal inhibitions and taboos against food-sharing. Kingsley Davis rightly observes that the anonymity, congestion, mobility, secularism and changeability of the city make the operation of the caste virtually impossible.

4. Modern means of transport and communication:

Modern means of transport and communication are instrumental in increasing spatial mobility of the people and thereby put an end to the caste system. Means of transport like train, bus, tram, airplane etc. cannot provide for distinctions between castes, and a leveling effect has been brought into the society.

It is absurd for any transport authority to reserve berths for Brahmins to the exclusion of the Shudras. During travel, too, one must of necessity take his meals without questioning the propriety of doing so in the company of low-caste persons.

5. Increase in the importance of wealth:

Under the caste system, birth was taken as the basis of social prestige. But today, wealth has replaced birth as the basis of social prestige. Occupations are now no longer caste-based. People while choosing their occupations attach greater importance to income rather than anything else.

It is because of this reason a high-born may be ill-placed in society while a man of low caste with ample wealth at his disposal has a room at the top. With this change of emphasis, the Indian caste system is in the process of being replaced by the system of social classification as prevails in western countries.

6. The new legal system:

The new legal system, introduced by the British Government, has given a severe blow to the caste system in India. Equality before law irrespective of castes has been firmly instituted. Consequently, the age old discrimination against the lower castes has been removed.

Further, with the establishment of law courts, the traditional castes Panchayats have lost their power and effectiveness to punish the deviants. Not only that a number of Acts like

the Untouchability Offences Act of 1955 and the Hindu Marriage Act of 1955 have abnegated the evil effects of the caste system.

7. Sanskritization:

Srinivas defines sanskritization as “the process by which a low Hindu caste or tribal or any other group changes its customs, rituals, ideology and way of life in the direction of a high and frequently ‘twice-born’ caste”. The members of the lower castes leave their own traditional ideals and behaviour patterns and accept the ideals and standards of higher castes.

The caste system being a closed one, sanskritization does not entail structural change. It entails positional change. Hence through sanskritization the lower caste people move up slightly in the scale of “Jatis’ within a particular varna.

8. Westernization:

The term ‘Westernization’ was coined by Srinivas to signify the changes in the Indian society during the British rule. By promoting education, egalitarianism, rationalism, humanism and above all a critical outlook towards various social issues and problems, westernization has gone a long way in undermining the influence of the caste system.

It has given severe blow to practices like child marriage, purity and pollution, commensality, untouchability etc. The effects of westernization are prominently visible in the form of inter-caste marriages, intercommunity marriages, inter-religious marriages, occupational changes etc. In this way westernization has brought about profound changes in the Indian society.

9. Secularization:

The role of secularization in weakening the caste system is great. By legitimizing secular ideologies and formal legal doctrines and promoting rationality, scientific attitude and differentiation, secularization has affected certain characteristics of the caste system especially the concept of purity and pollution, commensality, fixity of occupation etc.

10. Socialistic ideas:

Caste system is based on the ideas of high birth and low birth. On the other hand, socialists say, “the differences between human beings have been created by society; hence the society only can remove them.” As a result of such socialist thought, caste system is breaking.

11. New social movements:

Some social movements have also attacked the caste system. The Brahmo Samaj movement led by Raja Ram Mohan Roy rejected the barriers of caste divisions and stood for universalisation and brotherhood of man. The Prarthana Sabha movement supported by Justice Ranade brought about certain social reforms like inter-caste marriage, interdining and remarriage of widows, etc.

The Arya Samaj movement founded by Swami Dayananda Saraswati and Ramakrishna Mission movement raised voice against the hereditary caste system based on birth and stood for its abolition. In this way all these social movements succeeded, in no small measure, in affecting some of the structural features of the caste system.

12. Rise of new social classes:

Industrialization has given rise to the emergence of new social classes. These social classes are replacing the traditional castes. Trade Unions, Merchants' Associations and Political Parties are replacing the old caste loyalties. An increase in class consciousness leads to a decrease in caste consciousness.

13. Influence of Indian Constitution:

Indian Constitution bestows some fundamental rights on the citizens irrespective of caste, creed, colour or sex. It offers equal opportunities to all. Para 15(2) of the Constitution, which declares all citizens as equal, directly attacks the Hindu social order based on inherited inequality. No wonder that caste system is withering away.

In fine, such factors have vitally affected the caste system. But it is highly improbable that the system will altogether be eliminated from the Indian social scene. It may assume new forms and perform new functions in the changed conditions of modern society.

CLASS IN INDIA

Meaning:

A social class is made up of people of similar social status who regard one another as social equals. Each class has a set of values, attitudes, beliefs and behaviour norms which differ from those of the other classes. **According to Giddens (2000)**, "a class is a large-scale grouping of people who share common economic resources, which strongly influence the type of lifestyle they are able to lead". Horton and Hunt (1968) write: "A social class is defined as a stratum of people of similar position in the social status continuum." A stratum is a collectivity of people occupying similar positions in the hierarchical order.

Max Weber has defined class in terms of life chances and said, “a class is a number of people sharing one or more causes of life chances”. By life chances he meant “the typical chances for a supply of goods, external living conditions, and personal life experience”. Karl Marx, an another main theorist of class, has written much about social class but nowhere he has defined it in certain exact terms.

From his writings, it appears that for Marx, “a class is a group of people who stand in a common relationship to the means of production”, to the political-power structure, and to the ideas of the time, a relationship which necessarily brings it into conflict with some other group having divergent ideas and different interests with respect to the economic and political structures” (Lopreato and Lawrence, 1972). This statement presents the Marx’s basic notion of class. Thus, he defined class in economic terms.

Thus, a social class is an aggregate of people who have same status, rank or common characteristics (lifestyle). This aggregate of people is identified on the basis of their relationship to the economic market that has differential access to wealth, power and certain styles of life. Ownership of wealth together with occupation are the chief criteria of class differences but education, hereditary prestige, group participation, self-identification and recognition by others also play an important part in class distinction.

Characteristics of Class System:

The following are the principal characteristics of class system:

1. A system of hierarchy of status.
2. A system of social ranking based primarily on economic position.
3. A system marked by unequal distribution of wealth and power.
4. A system more mobile than caste system.
5. A system, in which status is achieved by one’s own efforts rather than ascribed, assigned or inherited.
6. A system having some degree of permanency of the class structure.
7. A system based on stratum (class) consciousness and solidarity.
8. A system having distinctive mode of life (lifestyle) and cultural expressions of each class.
9. A system based on the recognition of superiority and inferiority in relation to those who stand or below in the social hierarchy.
10. A system in which boundaries between classes are fluid and are less precisely defined.
11. A system in which social classes act as sub-cultures—each social class is a system of behaviour, a set of values and a way of life.

Divisions of social classes:

How many classes are there? Classes are not sharply defined status groups like castes. Social status varies along a continuum. The several social classes may be viewed as points on this continuum. Consequently, the number of social classes is not fixed, nor do any definite boundaries separate them.

Earlier scholars of social class broke up the status continuum into three main classes—upper, middle, and lower. Later scholars found this division unsatisfactory and often used a six-fold classification by breaking each of these three classes into an upper and lower section.

Warner and associates (1941, 1942) used this classification in their study of a New England town. The most commonly used classification is of J.H. Goldthorpe who developed it in his study *Social Mobility and Class Structure in Britain* (1980). Goldthorpe identifies eleven social class categories, which may be compressed into three major social classes—service, intermediate and working.

This classification was later on severely criticised by feminist writers. They contend that the Goldthorpe's class scheme inadequately represents the class position of women. Recently, Giddens (2000) developed a four-fold classification that exists in western societies.

These are an upper class (the wealthy, employers, and industrialists, plus top executives); a middle class (which includes most white-collar workers and professionals); and a working class (those in blue-collar or manual jobs). In some of the industrialised countries, such as France or Japan, a fourth class—peasants (people engaged in traditional types or agricultural production)—has also until recently been important.

In addition to these four classes, there is one more class known as underclass, which is composed of ethnic majority and underprivileged minorities. Members of the underclass have worse working conditions and living standards than the majority of the population. In Indian context, we can keep 'dalits' in this category.

RELIGION

Like marriage, family and kinship, religion is another important social institution. It is also one of the earliest institutions of human society. Since ancient days religion has been influencing human life and human society both primitive and modern. Each and every aspect of human life and human society bears the influence of religion. It is very difficult and almost impossible to trace the exact origin of religion.

Different scholars put forth divergent view about its origin. Still one-thing is sure that when the mysteries and perplexities of life plagued man's mind at that moment he thought of some super natural and super-sensory power which marks the origin of religion. However, as an institution religion plays an important role in society and imparts beliefs and patterns of behavior.

Since the days of its arrival man has been intrigued by questions such as why and how this world was created and what is birth and death when he fail to get an accurate answer to all his questions he began to believe on the existence of some supernatural power which marks the origin of religion.

Meaning:

Explaining the origin of the term religion Madan and Mazumdar says that the term religion is derived from two root words such as 'Leg' means to gather, count or observe and 'Leg' means 'to bind'. Accordingly religion is a belief in supernatural power or it refers to the performance of practices which binds together or links human beings with the unseen super power. Religion is related to the mysteries of human existence.

Religion is a belief in God. In other words religion is the human response to the apprehension of something of power, which is supernatural and supersensory. It is the expression of the manner and type of adjustment effected by the people with their conception of the supernatural.

Belief and rituals are two main component parts of religion. Beliefs are a charter for rituals. Rituals consist in the observance according to a prescribed manner of certain actions designed to establish liaison between the performing individual and the supernatural power. Religion involves a set of symbols invoking feelings of reverences or awe are linked to rituals practiced by a community of believers.

Religion is a complex Phenomenon. It includes a complex of emotion feelings and attitudes towards mysteries and perplexities of life. But the meaning of religion in a strict sociological sense is much wider than that of the meaning used in religious books and scriptures. In a strict sociological sense religion is defined as "those institutionalized systems of beliefs, symbols values and practices that provide groups of men with solutions to their questions of ultimate being. Thus religion comprises of systems of attitudes beliefs, symbols which are based on the assumption that certain kinds of social relations are scared or morally imperative and a structure of activities governed or influenced by these systems.

Definitions:

(1) According to **Maclver**, “Religion as we understand the term implies a relationship not merely between man and man but also between man and some higher power.”

(2) According to **Emile Durkheim**, “Religion is a unified system of beliefs and practices relating to sacred things, that is to say, things set apart and forbidden.”

(3) According to **Ogburn**, “Religion is attitudes towards superhuman powers.”

(4) According to **J.M. Frazer**, “Religion is a belief in powers superior to man which are believed to direct and control the course of nature of human life.”

(5) According to **A.W. Green**, “Religion is a system of beliefs and symbolic practices and objects, governed by faith rather than by knowledge which relates man to an unseen supernatural realm beyond the known and beyond the controllable.”

(6) According to **H.M. Johnson**, “Religion is a more or less coherent system of beliefs and practices concerning a super-natural order of beings, forces places or other entities.”

(7) According to **Malinowski**, “Religion is a mode of action as well as a system of belief and a sociological phenomenon as well as a personal experience.”

Thus, different scholars define religion according to their own view but it is very difficult to agree upon a universally accepted definition that will satisfy everyone. Because religion is a very complex phenomenon.

Components or Basic elements of Religion:

According to Anderson and Parker religion mainly consists of four primary components such as:

1. **Belief in Supernatural Power:** Every religion believes in some supernatural power i.e. powers outside of man and the present world. The supernatural powers are believed to influence human life and conditions.
2. **Man’s adjustment to Supernatural Powers:** It is another component of religion. As man is dependent on these supernatural powers hence he must adjust himself to the powers. As a result every religion provides for some external acts or rituals such as prayer; Kirtans Utterance of hymns etc. Non-performance of these rituals regarded as sinful.

3. **Acts defined as Sinful:** It is another component of religion. Every religion defines some acts as sacred and some other as sinful which suppose to destroy the harmonious relationships between man and god.
4. **Method of Salvation:** It is another component of religion. Man needs some method by which he can attain salvation or Nirvana or by which harmony between man and god will be re-established by the removal of guilt or bondage. Because every religion consider salvation as the ultimate aim of life. But besides the above components religion may have some other components which are as follows.
5. **Belief in some sacred things:** Every religion believes on some holy or sacred things which constitute the centre of religion. These sacred or holy things are symbolic. But this belief based on faith. For example, Cow is sacred for Hindus.
6. **Procedure of Worship:** It is another component of religion. Every religion has its own specific procedure of worshipping. The follower of religion worships the supernatural power either in the form of a statute or in a formless manner.
7. **Place of Worship:** Every religion has its own definite place of worship in which its followers offer their prayer to the supernatural power. For example Hindu Worship in a Temple.

Religion as an Institution

In viewing religion as an institution, sociologists evaluate its impact on human societies. As an institution, religion has operated to standardize the religious emotions, beliefs and practices, and to spread and perpetuate them. It is a powerful instrument of social control and social integration.

It is a strong bond of social unity through promoting a community of thought. It deals with divine sanctions as well as with present and future rewards and punishments. Through this, it exercises a profound influence on one's behaviour.

In viewing religion as a social institution, sociologists have also evaluated its impact on individuals and society as a whole. As an institution, religion is characterized by its universality, its rituals, its sacredness and its persistence.

Religion can be viewed from individual and societal points of view both. The functions of social cohesion and social control are oriented towards the larger society while providing emotional and social support and other psychological explanations are more oriented towards the individual.

Although religion, like all other institutions, has changed, it continues to be a potent force, rather with more vigour in our lives throughout the modern neo-liberal risky world. The assertion that ‘God is dead’ is not true for a large part of world’s population.

Despite the incredible growth in the importance of science and empiricism since 19th century, which has caused many people to regard religion as a superstition, an irrational belief and religiously and spirituality among people is increasing in some or the other way. At many times, religion persists in the face of scientific evidence.

Even, the men who call themselves as scientists are not fully devoid of religious beliefs and they take part in many religious rituals in the home as well as at workplace. We often hear a doctor saying that he or she will do his/her best to save the life of the patient but it is ultimately He (God) who saves. This proves that religion has always been present and has also been a prominent institution.

In traditional societies the religious and non-religious spheres of life are not sharply differentiated. But, in modern industrial societies, religion and society are not the same. The emergence of different modes of life experience leads to different meanings about life, producing a religious differentiation. Religion may still provide cohesion, but now only for sub-groups of society.

Functions of Religion:

As one of the basic social institutions, religion performs several important functions.

These are as follows:

1. It helps man to deal with his fear of the supernatural powers. It helps individuals to overcome pain, fear and anxiety.
2. It is a means used by man to adjust to his belief in the existence of supernatural powers.
3. It gives people explanations regarding the road to salvation or release from the cycle of births and rebirths.
4. It is a potent and powerful means of controlling social behaviour. The fear of punishment from supernatural powers for violating religious rule is an effective means of controlling the behaviour of individuals within society. Each religion has its own code regarding acceptable and unacceptable modes of behaviour, which is binding on all the individuals who belong to, or follow a particular religion.
5. It provides emotional and psychological comfort by assuring people that there is a meaning in life, and there is a purpose even in suffering. It is a great source of comfort and solace in times of crises.
6. It unites people and brings social solidarity.
7. It provides answers to certain basic questions in life—what is the purpose of life, why do people suffer, why do people die, what happens after death, and so on.

8. It provides guidelines regarding everyday life, societal behaviour, behaviour towards others, and so on.
9. It helps people to adapt to changing situations, environment and customs. It helps individuals to adapt to all kinds of social change, including change in marital status, death in the family, and change in family structure due to death, divorce or separation.
10. It provides individuals with a sense of identity.
11. It is an effective means of preserving or conserving the values and morals of life.
12. All religions promote welfare of people, and inculcate a desire to help the needy.
13. It helps individuals to understand the reason for their existence, and makes the world more understandable.

Elements of Religion

Beliefs:

A belief is a conviction. Religious beliefs refer to the belief in the existence of supernatural powers, which take the shape of divine beings, which are not part of this world, and are not governed by the ordinary rules of nature.

Different societies and different religions have different sets of religious beliefs. These vary not only from society to society, but within societies, variations can be seen from region to region, state to state and between different communities and groups.

Rituals:

Every religion is associated with a set of practices, rites and rituals, which are ceremonies or repetitive practices. Religious rituals are prescribed acts that are not only sacred in themselves, but also symbolize the sacred. Ritualization of religious behaviour makes it sacred. A ritual may emerge simply as a means of coordinating activities, but once it is given religious connotations, it becomes sacred.

Symbols:

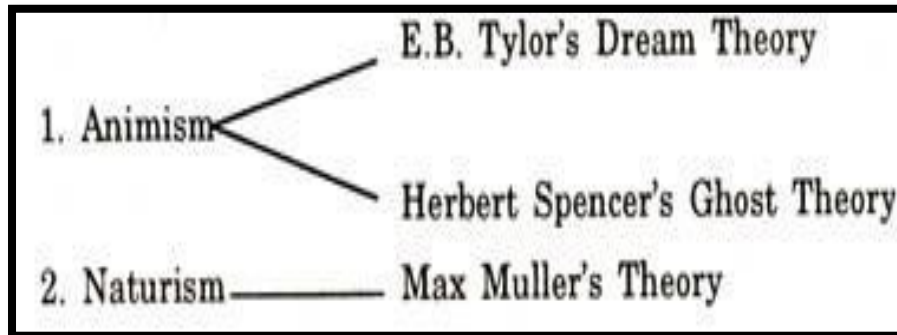
Every religion uses certain symbols, with which it is usually associated. The cross denotes Christianity, the Muslim symbol is the crescent moon and star, the Jews have the Star of David and so on.

Organization:

Most modern societies have organized religious groups, which are used to affirm religious beliefs and sentiments, to recruit and train specialists in theory, rituals and doctrine, and to organize meetings and gatherings and the relations between religious groups and the masses.

Emotions:

All religions evoke strong emotions in the believers or followers. Generally, religious emotions are associated with all things that are sacred and close to the hearts of the believers.

**Animism:**

The theory of animism is the work of E.B. Tylor and may be found in his “Primitive culture” first published in 1871. According to Tylor, animism is essentially a belief in the spirit of the dead. Tylor argued that early men had a need to explain dreams, shadows, hallucinations (fantasy), sleep and death.

Tylor considered the belief in spirit or invisible soul or ‘self as almost an inevitable result of a universal phenomenon such as dreams. Very commonly the view is held that spirit visits a man in sleep, that too when he is experiencing dreams. Tylor asserted that the primitive man could hardly explain a dream in which he had certain actual experiences.

For example he dreamt of a hunting adventure which resulted in his taking home the hunted animal and enjoying fine dinner. After waking up from the sleep, he found in reality that he had not left his cave. How could he explain this? The primitive man hence believed in a spiritual self which was separable from his bodily self and which could lead as independent existence.

When once he got this idea he gradually started extending the same to regard other animate beings and inanimate objects, as possessing a spirit. In this way the primitive man was led to animism. Tylor is of the opinion that animism lies at the very basis of all religions.

In his “principles of sociology” Herbert Spencer has stated that religion originated mainly in Ghost-Fear. The ancestral ghosts which were endowed with super human powers were believed to manipulate human affairs and natural forces.

Hence primitive men had to keep the ancestral ghosts in good humour if they were to act in his behalf. Spencer said that the deceased tribal leaders of great power came to be eventually worshipped as gods. The belief in Gods originated in this way. Most of the anthropologists believe that the concept of animism is fundamental to all religion.

Naturism:

It amounts to state that men worship transfigured natural forces. Naturism simply suggests that this is the type of religion which has emerged out of people's abstract forces of the nature. Believing worship of the nature as supernatural or transcendental is called Naturism.

Durkheim rejected both concepts:

1. Because he felt that they failed to explain the universal key distinction between the sacred and the profane;
2. Because they tended to explain religion away by interpreting it as an illusion. That is the reductionist myth. Moreover to love spirits whose unreality one affirms or to love natural forces transfigured merely by man's fear would make religious experience a kind of collective hallucination.
3. The explanation of religion which Durkheim is about to provide amounts according to him to save the reality of religion. For if man worships society transfigured, he worships an authentic reality; real forces. Religion is too permanent, too profound an experience not to correspond to a true reality; and this true reality is not God, and then it must be the reality so to speak, immediately below God, namely society.

Explanations of the types:

According to Durkheim, Religion is a division of the world into two kinds of phenomena.

1. The Sacred
2. The Profane

The **sacred refers** to things human beings set apart; including religious beliefs, rites, deities or anything socially defined as requiring special religious treatment. **Profane** is just the opposite of Sacred, which is not sacred that is, called profane.

On one hand, the sphere of sacred is the area that pertains to the numerous, the transcendental, the extra-ordinary. On the other hand, the sphere of the profane refers to the realm of everyday utilitarian activities. When a number of sacred things maintain relations of co-ordination and sub-ordination with one another so as to form a system of the same kind, this body of corresponding beliefs and rites constitutes a religion.

Objects and behaviors deemed sacred were considered part of the spiritual or religious realm. They were part of rites, objects of reverence or simply behaviors deemed special by religious beliefs. Those things deemed profane were everything else in the world that did not have a religious function or hold religious meaning. But while these two categories are rigidly defined and set apart, they interact with one another and depend on each other for survival.

The sacred world cannot survive without the profane world to support it and give it life and vice versa. In general, those aspects of social life given moral superiority or reverence are considered sacred and all other aspects are part of the profane.

Society creates religion by defining certain phenomena as sacred and others as profane. Those aspects of social reality that are defined as sacred that is that are set apart and deemed forbidden—form the essence of religion. The rest are defined as profane—the everyday, the common place, the utilitarian, the mundane aspects of life. The Sacred brings out an attitude of reverence, respect, mystery, awe and honour. The respect accorded to certain phenomena transforms them from the profane to the sacred. The differentiation between sacred and profane is necessary but not sufficient conditions for the development of religion.

Three other conditions are needed:

1. Religious beliefs
2. Religious rites
3. Church

There must be the development of a set of religious beliefs; a set of religious rites and a church. The religious beliefs are “the representations which express the nature of sacred things and the relations which they sustain, either with each other or with profane things.” The religious rites are “the rules of conduct which prescribe how a man should comport himself in the presence of these sacred objects.”

A religion requires a church, or a single overarching moral community. The interrelationships among the sacred beliefs, rites and church led Durkheim to give the definition of religion.

Beliefs and rites or practices unite people in a social community by relating them to sacred things. This collective sharing of beliefs, rituals etc. is essential for the development of religion.

Religion is society transfigured. Transfiguration means society is given the shape of god or religion which we believe and start worshipping. Belief refers to a type of conviction, making the people to do or accept which otherwise they shall not do or shall not accept.

According to Durkheim, there are three types of ritual practices, following from specific sets of beliefs namely positive, negative and piacular practices or rites and practices of expiation. Positive practices refer to those which people are obliged to follow. Negative practices are reverse to positive. It refers to those practices which people are obliged not to follow or practise. Piacular practices refer to the practice of awarding punishment to those who have deviated from the norms and dictates of established beliefs. It is otherwise known as punitive practice.

Durkheim has used the term church here in a symbolic sense. It does not refer to the place of worship. It is symbolic and does not contain its original beliefs. It is added to the concept of the sacred and to the system of beliefs in order to differentiate religion from magic which does not necessarily involve the consensus of the faithful in one church. Religion hence presupposes first the sacred; next the organisation of beliefs regarding the sacred into a group ; finally rites or practices which proceed in a more or less logical manner from the body of beliefs.

General Theory of Religion:

Durkheim's book "**Elementary forms of Religious life**" is devoted to elaborating a general theory of religion derived from an analysis of the simplest, most primitive religious institutions. This general theory of religion is otherwise known as his theory of totemism. Instead of Animism or Naturism Durkheim took the totemism among the Australian tribes as the key concept to explain the origin of religion.

According to him, Australian totemism is the most primitive and simple form of religion known to us today. He studied the Australian aborigines called 'Arunta' tribes. All the conclusions which Durkheim presupposes the principle that one can grasp the essence of social phenomena, by observing it in its most elementary form. To Durkheim, totemism reveals the essence of religion in its most elementary form.

According to Durkheim totemism is the simplest religion. The essence of totemism is the worship of an impersonal anonymous force, at once immanent and transcendent. This anonymous diffuse force which is superior to men and very close to them is in reality society itself. The principal notions utilized by Durkheim are those of clan and totem. The clan is a group of kindred which is not based on ties of consanguinity. The clan is a human group, the simplest of all, which expresses its identity by associating itself with a plant or animal, with a genus or species of plant or animal.

In the Australian tribes studied by Durkheim the totem is represented in various ways. Each totem has its emblem. In almost-all clans there are objects, pieces of wood or polished stones, which bear a figurative representation of the totem. Ordinary objects,

which are referred to as ‘Churinga’ are transfigured once they bear the emblem of the totem. They share the sacred quality that is associated with the totem. Durkheim writes:

“Totemism is the religion, not of certain animals or of certain men or of certain images, but a kind of anonymous and impersonal force which is found in each of these beings, without however being identified with any one of them. None possesses it entirely, and all participate in it. So independent is it of the particular subjects in which it is embodied that it precedes them just as it is adequate to them. Individuals die; generations pass away and are replaced by others. But this force remains ever present, living and true to itself. It quickens today’s generation just as it quickened yesterday’s and as it will quicken tomorrows. Taking the word in a very broad sense one might say that it is the god worshipped by each totemic cult; but it is an impersonal god, without a name, without a history abiding in the world, diffused in a countless multitude of things.

LAW

Meaning

State is sovereign. Sovereignty is its exclusive and most important element. It is the supreme power of the state over all its people and territories. The State exercises its sovereign power through its laws. The Government of the State is basically machinery for making and enforcing laws.

Each law is a formulated will of the state. It is backed by the sovereign power of the State. It is a command of the State (sovereign) backed by its coercive power. Every violation of law is punished by the State. It is through its laws that the State carries out its all functions.

Law: Meaning and Definition:

The word ‘Law’ has been derived from the Teutonic word ‘Lag, which means ‘definite’. On this basis Law can be defined as a definite rule of conduct and human relations. It also means a uniform rule of conduct which is applicable equally to all the people of the State. Law prescribes and regulates general conditions of human activity in the state.

“Law is the command of the sovereign.” “It is the command of the superior to an inferior and force is the sanction behind Law.” —**Austin**

“A Law is a general rule of external behaviour enforced by a sovereign political authority.” -**Holland**

In simple words, Law is a definite rule of behaviour which is backed by the sovereign power of the State. It is a general rule of human conduct in society which is made and enforced by the government' Each Law is a binding and authoritative rule or value or decision. Its every violation is punished by the state.

Nature/Features of Law:

1. Law is a general rule of human behaviour in the state. It applies to all people of the state. All are equally subject to the laws of their State. Aliens living in the territory of the State are also bound by the laws of the state.
2. Law is definite and it is the formulated will of the State. It is a rule made and implemented by the state.
3. State always acts through Law. Laws are made and enforced by the government of the State.
4. Law creates binding and authoritative values or decisions or rules for all the people of state.
5. Sovereignty of State is the basis of law and its binding character.
6. Law is backed by the coercive power of the State. Violations of laws are always punished.
7. Punishments are also prescribed by Law.
8. The courts settle all disputes among the people on the basis of law.
9. In each State, there is only one body of Law.
10. Legally, Law is a command of the sovereign. In contemporary times laws are made by the representatives of the people who constitute the legislature of the State. Laws are backed by on public opinion and public needs.
11. The purpose of Law is to provide peace, protection, and security to the people and to ensure conditions for their all round development. Law also provides protection to the rights and freedoms of the people.
12. All disputes among the people are settled by the courts on the basis of an interpretation and application of the laws of the State.
13. Rule of law, equality before law and equal protection of law for all without any discrimination, are recognised as the salient features of a modern legal system and liberal democratic state.

Sources of Law

1. Custom:

Custom has been one of the oldest sources of law. In ancient times, social relations gave rise to several usages, traditions and customs. These were used to settle and decide disputes among the people. Customs were practiced habitually and violations of customs were disapproved and punished by the society. Initially social institutions began working on the basis of several accepted customs.

Gradually, the State emerged as the organised political institution of the people having the responsibility to maintain peace, law and order; naturally, it also began acting by making and enforcing rules based upon customs and traditions. In fact, most of the laws had their birth when the State began converting the customs into authoritative and binding rules. Custom has been indeed a rich source of Law.

2. Religion and Morality:

Religion and religious codes appeared naturally in every society when human beings began observing, enjoying and fearing natural forces. These were accepted as superior heavenly forces (Gods and Goddesses) and worshiped.

Religion then started regulating the behaviour of people and began invoking “Godly sanction”, “fear of hell”, and “possible fruits of heaven”, for enforcing the religious codes. It compelled the people to accept and obey religious codes. Several religions came forward to formulate and prescribe definite codes of conduct. The rules of morality also appeared in society. These defined what was good & what was bad, what was right and what was wrong.

The religious and moral codes of a society provided to the State the necessary material for regulating the actions of the people. The State converted several moral and religious rules into its laws. Hence Religion and Morality have also been important sources of Law.

3. Legislation:

Since the emergence of legislatures in 13th century, legislation has emerged as the chief source of Law. Traditionally, the State depended upon customs and the decrees or orders of the King for regulating the behaviour of the people. Later on, the legislature

emerged as an organ of the government. It began transforming the customary rules of behaviour into definite and enacted rules of behaviour of the people.

The King, as the sovereign, started giving these his approval. Soon legislation emerged as the chief source of law and the legislature got recognition as the Legal Sovereign i.e. law-making organ of the State. In contemporary times, legislation has come to be the most potent, prolific and direct source of law. It has come to be recognized as the chief means for the formulation of the will of the State into binding rules.

4. Delegated Legislation:

Because of several pressing reasons like paucity of time, lack of expertise and increased demand for law-making, the legislature of a State finds it essential to delegate some of its law-making powers to the executive. The executive then makes laws/rules under this system. It is known as Delegated Legislation. Currently, Delegated Legislation has come to be a big source of Law. However, Delegated Legislation always works under the superior law-making power of the Legislature.

4. Judicial Decisions:

In contemporary times, Judicial Decision has come to be an important source of Law. It is the responsibility of the courts to interpret and apply laws to specific cases. The courts settle the disputes of the people in cases that come before them. The decisions of the courts – the judicial decisions, are binding on the parties to the case. These also get accepted as laws for future cases. But not all judicial decisions are laws.

Only the judicial decisions given by the apex court or the courts which stand recognized as the Courts of Record, (like the Supreme Court and High Courts of India) are recognized and used as laws proper. Lower Courts can settle their cases on the basis of such judicial decisions.

5. Equity:

Equity means fairness and sense of justice. It is also a source of Law. For deciding cases, the judges interpret and apply laws to the specific cases. But laws cannot fully fit in each case and these can be silent in some respects. In all such cases, the judges depend on equity and act in accordance with their sense of fair play and justice. Equity is used to provide relief to the aggrieved parties and such decisions perform the function of laying down rules for the future. As such equity acts as a source of law.

6. Scientific Commentaries:

The works of eminent jurists always include scientific commentaries on the Constitution and the laws of each state. These are used by the courts for determining the meaning of law. It helps the courts to interpret and apply laws.

The jurists not only discuss and explain the existing law but also suggest the future possible rules of behaviour. They also highlight the weaknesses of the existing laws as well as the ways to overcome these. Interpretations given by them help the judges to interpret and apply Laws to specific cases.

The works of jurists like, Blackstone, Dicey, Wade, Phillips, Seeravai, , D.D. Basu and others have been always held in high esteem by the judges in India. Scientific commentaries jurists always help the development and evolution of law. Hence these also constitute a source of law. Thus, Law has several sources. However, in contemporary times law-making by the legislature constitutes the chief source of Law.

Types of Law:

Broadly speaking there are two main kinds of Law:

1. **National Law** i.e. the body of rules which regulates the actions of the people in society and it is backed by the coercive power of the State.
2. **International Law** i.e. the body of rules which guides and directs the behaviour of the states in international relations. It is backed by their willingness and consent that the states obey rules of International Law. It is a law among nations and is not backed by any coercive power.

National Law is the law by which the people are governed by the state. It stands classified into several kinds:

1. Constitutional Law
2. Ordinary Law:

It is stands classified into two sub types:

- 2 (a) Private Law
- 2(b) Public Law:

It stands again sub-divided into two parts:

- 2(b) (i) General Public Law

2(b) (ii) Administrative Law

1. Constitutional Law:

Constitutional Law is the supreme law of the country. It stands written in the Constitution of the State. The Constitutional Law lays down the organisation, powers, functions and inter-relationship of the three organs of government. It also lays down the relationship between the people and the government as well as the rights, freedoms (fundamental rights) and duties of the citizens. It can be called the Law of the laws in the sense all law-making in the State is done on the basis of powers granted by the Constitutional Law i.e. the Constitution.

2. Statute Law or Ordinary Law:

It is also called the national law or the municipal law. It is made by the government (legislature) and it determines and regulates the conduct and behaviour of the people. It lays down the relations among the people and their associations, organisations, groups and institutions. The legislature makes laws, the executive implements these and judiciary interprets and applies these to specific cases.

Ordinary Law is classified into two parts:

2 (a) Private Law and

2 (b) Public Law

2 (a) Private Law:

Private Law regulates the relations among individuals. It lays down rules regarding the conduct of the individual in society and his relations with other persons. It guarantees the enjoyment of his rights. It is through this law that the State acts as the arbiter of disputes between any two individuals or their groups.

2 (b) Public Law:

The law which regulates the relations between the individual and the State is Public Law. It is made and enforced by the State on behalf of the community.

Public Law stands sub divided into two categories:

2(b)(i) General Law, and

2(b)(ii) Administrative Law

2(b) (i) General Law:

It lays down the relations between the private citizens (Non-officials or who are not members of the civil service) and the State. General Public Law applies to all the citizens in their relations with the State.

2(b) (ii) Administrative Law:

It lays down the rules governing the exercise of the constitutional authority which stands delegated by the Constitution of the State to all the organs of government. It also governs the relations between the civil servants and the public and lays down the relations between the civil servants and the State. In some States like France, Administrative Law is administered by Administrative Courts and General Law is administered by ordinary courts. However in countries like India, Britain and the USA the same courts administer both the General Law and Administrative Law.

Clarifying the distinction between Public law and Private law, Holland writes: “In Private Law the parties concerned are private individuals alone and between whom stands the State as an impartial arbiter. In Public Law also the State is present as an arbiter although it is at the same time one of the parties interested.”

Unit-III

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SOCIAL BACKGROUND OF NATIONALISM

Meaning of Nation

The term 'nation' is derived from the latin word 'Natio'. 'Natio' means birth or blood relationship and, by implication, 'nation' means common origin or the people who have common ancestors. Common race becomes an important element of nation. However, over a long period of time the people belonging different races have lost racial purity and today the people belong to mixed racial lot.

However, Burges has stressed blood relationship and defined nation as population of an ethnic unity inhabiting definite a territory or geographical area.

According to Barker, "a nation is a body of persons inhabiting a definite territory and thus united together by the primary fact of living together on a command land.

Ramsay Muir says that, "a nation is a body of people who feel themselves to be nationally linked together by certain affinities and cannot tolerate subjection to others.

Meaning of Nationality

Nationality and nationalism are the terms related with nations. Nationality is a group of people, sharing common cultural background and racial characteristics, who desire to live together as a community. It is a shared psychological sentiment among the people with common features. Nation is a political organization, whereas nationality does not refer to any political unity. However, the goal of a nationality is to establish a nation. It can exist even under a foreign rule. E.g. Indian nationality existed under British Rule. Jewish Nationality was spread all over the world before formation of Israel. Nationality becomes a nation when it acquires sovereignty.

Meaning of Nationalism

Nationalism is the spirit of a nationality. It is a kind of political consciousness of belonging to a group. Very often you will find that the term 'patriotism' is related to nationalism. It is a force holding together a community in a defined territory, maintaining their rights against aggression from outside. According to Alfred De Grazia, nationalism combines both love of one's country and suspiciousness of foreigners. One loves one's country because of shared values with others who live in it and foreigners are suspected because they do not share the same values. Modern Nationalism is characterized by movement of a nationality aiming at achieving independence and to form a state organization of its choice. Nationalism is a psycho-political concept. It is mystical cord unclng a nation. Psychologically it is love and pride in the cultural heritage, customs, traditions, institutions and all other aspects of one's society and politically, nationalism

centres round nation state, loyalty to the state by each and every person. Nationalism has been a powerful political force in modern times leading to the emergence of many new nation states in Asia and Africa. Nationalism in simple words means a feeling of oneness.

Important Features of Nationalism

- 1. It is a feeling:** Nationalism is only a feeling of love and oneness among the people. It inspires people to form one's nation. E.g. Before independence it was the feeling of nationalism of the Indian Masses; who participated in the struggle against the British.
- 2. Nationalism translates into patriotic action:** Community that possesses strong sense of belonging to one's nation leads to display such affection by outward action such as joining the military services etc.
- 3. Nationalism usually stems from homogeneity:** In the political sense, homogeneity refers to sameness of population. It may be observed that the strongest nations are those in which the majority population is homogenous. Hence Japan is known to be a strong because nearly all citizens belong to the same race, language etc.
- 4. Nationalism can provide override heterogeneity:** Nationalism can exist even in the absence of homogeneity. In India there is Unity in Diversity.
- 5. Nationalism implies burring love for one's own country:** Bond of Nationalism not only holds people together but also makes them serve, suffer and even sacrifice their lives for the sake of the nation.
- 6. Nationalism leads to self-determination.**

Elements of Nationalism

A number of factors such as race, religion, language, common history and culture, political consciousness and economic interests together contribute to making of a nation. The roles of each of these elements (factors) which contribute to the making of a nation are as follow:-

1. Common Race

Belonging to a common race contribute to the making of a nation. A common race creates the spirit of oneness among the people. But in what part of the civilized world, today, does a pure race exist? There is no nation with people belonging to a pure race. The U.S.A., Switzerland, India are examples of multi-racial nations. Hence judging nationalism only on the basis of race would be wrong. Its applicability should be treated only in limited sense.

2. Common Religion

Religion plays a very important role in creating and sustaining national spirit. Religion was the basis for the creation of Pakistan. Among the Jews and the Japanese, religion has been the mainspring of their national life. However, most modern nation states are secular and tolerate all religions. It binds people together. A common religion is not as strong force as it used to be earlier. A common religion cannot prevent disintegration of Pakistan in 1971. Thus in modern times religion is not as strong force as it used to be earlier. But it is double edged sword because it divides the people also.

3. Common Language

Language plays a vital role in uniting the people and creating a common consciousness among them. Rose and Joseph have attached tremendous significant to language as a cohesive force. According to Joseph, a common language standard of morality, manners and justice, conserve historical traditions, and generate a Common psychology. Language is not mere words. Every word is charged with associations that touch feeling and evoke thought. It is the language that has led to the birth of Bangladesh. However, there are multi-lingual nations like Switzerland, India and the U.S.A. In India diversity of language has been an obstacle to national unity. The issue of making Hindi the official language has divided the Hindi and the non-Hindi speaking population. However, a tolerant' attitude can unite the people-speaking different languages.

4. Common Culture

It implies that people share common customs and traditions, literature, epics and art. The unity of ideas and ideals constitute a very important element of nation-hood. Unity of culture, embraces common customs and traditions, common folklore, literature and art. It also stands for "a certain dominant view of life with its common standard, duties and prohibitions". Unity of ideas and ideals unite people emotionally. National literature creates, and sustains the sentiments of pride and reverence among the people. National education creates common vision of life and value system, described as political culture.

5. Geographical Factor

Defined territory creates national feelings among the people inhabiting a common land, described as "motherland", or "fatherland". In the absence of a "homeland", it is difficult to develop national and psychological traits among the people. When people live together on a common land they develop attachment to that common land.

6. Common History

Common historical background makes people feel proud of the past glory and keeps them united. It contributes to the making of a nation. According to Ramsay Muir, “A memory of sufferings endured and victories won..... The dear names of the great national heroes...heroic achievements, agonies heroically endured... that make the soul of a nation.” The sentiment of national pride is generated among the people by such common history. Thus the memories of Chhatrapati Shivaji Maharaj or Maha Rana Pratap or the war of Independence of 1857 or the sacrifices made by the revolutionaries or the freedom struggle led by Mahatma Gandhi unite the people of India and contribute to the making of the Indian nation.

7. Economic factors

Common economic interests unite the people as was witnessed in thirteen British colonies in the North America. When these people realized that they were exploited by England, the mother country, they raised the banner of revolt which led to the national spirit. Thus Ashirvatham observes that, “If economic interests alone were enough to contribute a nation, we should expect a nationality of labourers...and of capitalists.” Common economic factor is thus a contributory factor in the making of a nation.

8. Political Factors

Subjugation to a foreign rule generates nationalist sentiment among the people as was the case with the countries of Asia and Africa. The foreign rule meant common sufferings and humiliation suffered by the entire people. The British rule fostered Indian nationalism and led to struggle for freedom. It united people of India belonging to different regions, speaking different languages and professing different religions. Freedom from foreign rule means political sovereignty. The Constituent Assembly enacted a constitution for India, created common political institutions and conferred common Fundamental Rights on the people of India. Thus the political sovereignty fostered sense of unity among the people of India. In a nutshell, common subjugation to foreign political authority and common political institutions contribute substantially to making of a nation.

9. Will to be a Nation

The most important elements of nations are the will to be nation. Even if all other factors are present and the will to be a nation is absent, that people cannot be a nation. The disintegration of Pakistan (1971) and the U.S.S.R. (1991) proves that when unwilling people are forced to live together, they cannot make a nation.

Factors Promoting Nationalism

The factors which integrate a people and contribute the emergence of nationalism,- are as follows:

1. **Ethnic Factor:** the ethnic or racial factor, that is, blood relationship, common ancestor, has played important role to keep people united. The birth of Israel in 1943 was based on the principle of ethnicity. The Jews succeeded in establishing the state for their race. However, this does not mean that nations cannot exist without common racial origin. Nations like Switzerland, America, Russia, etc., have citizens from different races. Nevertheless, it cannot be denied that racial unity may promote a feeling of oneness.
2. **Language:** It is another factor which promotes nationalism. A common medium of communication is necessary for the people to understand the feelings passions and problems of one another. Before the British came to India there was no common language and hence India was divided. English language, which the British taught the Indians for their imperialist interests, actually turned out to be a language of communication among people speaking different languages. Thus, languages played a highly significant role in knitting the people into a homogeneous nation.
3. **Religion:** Another force which instills nationalism in the members of a group is religion. People following the same religion have a great sense of unity. This has been a very old bond of union. The birth of Pakistan as a nation was mainly due to the religious factor. Today, if Pakistan is able to keep itself intact despite so much regional tension there, it is because of the religious unity Islam provides to its people. However, there are nations like India, Switzerland and many others which have great religious diversity and yet their people have common national sentiments. But it cannot be defined that religion continues to be very great source of nationalism.
4. **Geographical Factors:** It is natural that people living in a geographically continuous territory develop a feeling of oneness. They have common interest and there is free communication among them. This helps to create in them a feeling of homogeneity and brotherhood which infuses in them the spirit of nationalism. If territory is separated by some other country, or sea or huge mountains due to which communication between the two sides is difficult, it is possible that sentiments of togetherness may be weak. The example in this context is that East

and West Pakistan which got divided into two states of Bangladesh and Pakistan mainly because the two were separated geographically and there were serious problems of effective communication between each other. However, geographical continuity is not a very essential communication between each other. However, geographical continuity is not a very essential factor if the states are well-knit nations. For example, Indonesia is a nation of many small islands but its national integrity has not been challenged by inhabitants of any island. In the case of India also, Andaman and Nicobar Islands and Lakshadweep are situated away from the mainland, yet we do face any problem from the inhabitants of these Indian islands.

- 5. Common Economical Interests:** The common economic interest and problems also bring the people closer so that they can jointly find solutions for the whole community. The rise of strong middle class gave political stability to European states and strengthened the cause of nationalism.
- 6. Common Political Aspirations:** With all these common factors, the most powerful and essential factor that binds a nationality is common aspirations, the desire to be an independent state. A nationality is not a political state until it has an independent political setup of its own. Hence, only with this political desire the people, with all other common factor things, can be called a Nation. An important factor, that has helped people forget all their ethnic, religious, linguistic or territorial differences, and acquire sentiment of nationalism, is the desire for political freedom from foreign rule. Thus, colonial rule had acted as a force in promoting and strengthening nationalism in case of India. The educated native elite help to induce the spirit of nationalism in the masses. In most of the Asian and African countries under imperial powers, the elite have played a decisive role in bringing the people together under one banner.

Challenges to Nationalism

Dissimilarities in Language, Culture, Religion, Region, Pace, Political loyalties are the challenges to nationalism in any state. For instance in spite of a number of unifying forces preserving the national unity of our country, there are several divisive forces, which are threatening to destroy the fabric of national unity in India. Communalism, Regionalism, Linguism, Economic Inequalities all are the divisive forces in Indian nationalism.

Conclusion

A nation It means State plus a feeling of unity, oneness. It is an organized group of people having common ancestor/, common home land, common language, common culture and ethos and who are politically conscious.

A nationality is a nation in making a politically sovereign nation can be properly described as a ‘nation State’. However a state could be multinational.

Nationalism is an intense feeling of oneness, pride in own culture, language and historical past, Nationalism is a psychological cord that unites and binds a people and rouses them to make sacrifice for the cause of nation.

CITIZENSHIP

Introduction

Since the state is organized and the government is established for the welfare of the citizen, it becomes essential that we should know the meaning of the term ‘citizen’. The term ‘citizen’ can be understood in a narrow or in a broad sense. In a narrow sense, it means the resident of a city or one who enjoys the privilege of living in a city. While in a broad sense citizen means a person who resides within the territorial limits of the state.

Speaking in terms of Political Science, citizen means a person who is the member of the state and who enjoys social and political rights. In our country an adult of twenty-one years of age enjoys, regardless of the distinction of caste, colour and creed, education, property and residence, etc.

As a matter of fact, the concept of citizenship goes back to the ancient city- states where the population was divided into two classes —the citizens and the slaves. The citizens enjoyed both civil and political rights. They directly or indirectly participate in all the functions of the civil and political life of the state.

Whereas the slaves enjoyed none of such rights and suffered from all kinds of political and economic disabilities. In this way in ancient Greece the term ‘citizen’ was used in its narrow sense. Only those who enjoyed the civil and political rights and who participated in the functions of the civil and political life of people were regarded as citizens.

Since every individual of the total population privileged to enjoy these rights, the number of the slaves was far in excess of citizens. The number of the citizens comprised 20,000

of the total population and the rest were regarded as slaves who did not enjoy any such rights.

In short, we can say that in ancient Greek states this right to citizenship was enjoyed by only a selected few persons. Much similar process was followed in ancient Rome. People belonging to only rich class, known as Patricians, were privileged to enjoy the civil and political rights.

Only the Patricians participated in the functions of the civil and political life of the state. The rest of the population was not privileged to enjoy any of such rights. Much similar process was adopted in the medieval age. But in modern times, the dawn of democracy has turned the tables in most of the states. In such states every adult enjoys the right to vote. This process is being adopted in India, Canada, Sri Lanka, Japan, Belgium, Holland, Norway, Sweden, Denmark, England, Lanka, Australia, United States of America, etc. Even in the communist countries almost all the adults are enjoying the right to vote.

The Soviet Union, Yugoslavia, Bulgaria, Poland, Czechoslovakia, etc., are some of the states where the policy of adult suffrage has been adopted. In Switzerland, women are not privileged to enjoy the right to vote. In Pakistan and in many backward Afro-Asian countries citizens are not privileged to enjoy a number of civil and political rights. It is hoped that in due course of time people will enjoy all the rights in these countries also. The U.N. is trying its best in this respect.

Definition of the Citizen:

According to Aristotle, citizen is he “who has the power to take part in the deliberative or judicial administration of any state is said by us to be a citizen of that state”.

Vattel has defined citizens as, “the members of a civil society bound to this society by certain duties, subject to its authority and equal participants in its advantages”.

According to Laski “Citizenship”, “is the contribution of one’s instructed judgment to the public good”.

Definition of Citizenship

“Citizenship is the status of an individual due to which he enjoys civil and political rights in the state and is ready to fulfill his obligations.” -Gettell

“Citizenship is the contribution of one’s instructed judgment to public good.” -Laski

“Citizen is one who owes allegiance to the State, has access to the civil and political rights and is inspired with a spirit of service to humanity” —A K Siu

“Citizen is one who is a member of a State and tries to fulfill and realize himself within it with an intelligent appreciation of what should conduce to the highest moral welfare of the community” -Shastri

On the basis of definitions given above, we arrive at the conclusion that in order to become a citizen one must have the following:

- (1) The membership of the state.
- (2) The Social and Political rights.
- (3) Sentiment of devotion to the state.

The Positive Aspect of Citizenship:

To say that a citizen enjoys rights guaranteed by the State and owes allegiance to it is to take a rather narrow and formal view of citizenship. Laski’s definition offers a more positive conception of citizenship. This definition assigns a positive role to the citizen, viz., his duty to contribute his best towards the material and moral advancement of his fellow-citizens and that of humanity as a whole.

Citizenship implies three things:

- (1) Legal and Political Rights which citizens enjoy under the protection of the State;
- (2) Duties which citizens render to the State including the duty to promote general welfare; and
- (3) The allegiance, i.e., loyalty to the state or the sentiment of patriotic devotion.

Distinction between an Alien and a Citizen:

There is a marked distinction between an alien and a citizen. A citizen enjoys civil and political rights in his own country. Whereas an alien is not privileged to enjoy the

political rights of the country but sometimes he is privileged to enjoy a few of the social rights. It depends entirely on the government of the country, in which he lives, to permit him to enjoy the social rights or not.

Aliens are of three types:

- (1) Resident aliens
- (2) Temporary aliens
- (3) Ambassadors

Resident Aliens: The people who have left their native land and have settled in the foreign countries are known as resident aliens. For example, a number of Indians have permanently settled in Sri Lanka, Burma, Canada, South Africa, Australia, U.S.A., England, etc.

Temporary Aliens: They are no more the citizens of India. But it depends on the government of the respective states to grant these residents the citizenship of their country or not. Temporary aliens are those people who visit foreign countries in order to serve their purposes and when their purposes are served, they go back to their native land.

For example every year a number of students go to foreign countries in order to receive higher education. Traders visit foreign countries for the purpose of trade. When their purposes are served, they come back to their home.

Ambassadors: Ambassadors are those aliens who settle in foreign countries as the representatives of their governments. For example, the representatives of foreign countries live in India and the representatives of Indian government live in foreign countries.

Foreign Friends and Enemies:

Every country has some friends and some enemies. Friendly countries are called foreign friends and enemy countries, foreign enemies. For example, during the Second World War, France, U.S.S.R., America, Canada, Australia, etc., were foreign friends to England; and Germany, Japan and Italy were foreign enemies to England.

We do not have good relations with South Africa and China and they can be called foreign enemies of India. On the contrary, we have good relations with U.S.S.R., U.S.A., Rumania, Czechoslovakia, Yugoslavia, Egypt and so they can be called our foreign friends.

Previously, we did not have good relations with Pakistan and the result was Indo-Pak conflicts in 1965. But Tashkent Summit held in January, 1966 resulted in an agreement between Mr. Lal Bahadur Shastri, the then Prime Minister of India, and President Ayub Khan of Pakistan.

The agreement could remain effective only for a bit longer. The relations between the two countries were once again strained and the result was the second Indo-Pakistan conflict in December, 1971. But historic Shimla Summit held in July, 1972 resulted in an agreement between Prime Minister Indira Gandhi and President Bhutto. In spite of that Pakistan continued hostile attitude towards India.

Nature of Citizenship

1. In the past. Citizenship was confined to a few persons of the state:

In the past, citizenship used to be a privilege enjoyed by a comparatively small number of people. In ancient Greece, which is usually referred to as the cradle of democracy, citizenship was confined only to the 'leisured' few who possessed wealth and ability. Women, slaves and manual workers such as artisans and traders were not regarded as citizens.

In Rome also the 'plebeians' or the lower classes had fought hard and long before they got a share in the benefits of citizenship. In the middle ages, society was organised on feudal lines. As a result, a vast majority of the people lived as "serfs" without the rights and privileges of citizenship.

2. Direct Participation in Administration no longer necessary for Citizenship:

The modern conception of citizenship is not based on the traditional principle of participation in the administration of state as a criterion to get citizenship of the state. In ancient Greece, citizenship meant direct participation in the business of government.

Aristotle defined citizen as one "who has the power to take part in the administration of the State". At that time, it was possible in the Greek City State, with its small area and population, for every citizen to take a direct and active part in lawmaking and administration.

This is no longer practicable in the Nation-States of today with populations running into tens and, often, hundreds of millions. In a modern State the main business of the average citizen is not to make laws or run the administration but to choose a number of representatives who discharge these functions on his behalf.

3. Now citizenship belongs to all the people of each state:

At present, however, democratic ideas have established their empire on the minds of men and citizenship has come to be regarded as the birth-right of all those who belong to a State and not as the monopoly of a privileged class.

Features of Citizenship

1. Membership of a state
2. Enjoyment of several rights and freedoms in the state.
3. Commitment to perform certain duties towards the state, particularly to defend the state against any war or aggression.
4. Loyalty towards the state.
5. Citizenship is acquired right at the time of birth. A child inherits the citizenship of his parents (Jus Sanguine) or he inherits the citizenship of the state where he is born (Jus Soil). Such citizens are called natural born citizens.
6. Citizenship of a desired state can be acquired by any person after relinquishing his natural born citizenship. However such a citizenship can be acquired only when that state is willing to admit him as its citizen when he has fulfilled certain conditions. Such a citizenship is called naturalised citizenship.

Citizenship Act 1955

1. Citizenship law in India is governed by the **Citizenship Act 1955** and **The Constitution of India**.
2. India is one of few countries whose citizenship law is incorporated in the constitution itself.
3. Due to unavoidable circumstances arose because of the partition of India and Pakistan and the freedom of Indian state to either join the Union or leave it, the citizenship law had to be incorporated in the constitution itself.

Rights Enjoyed by Citizens

1. **Article 15:** Right against discrimination on grounds of religion, race, caste, sex or place of birth.
2. **Article 16:** Right to equality of opportunity in the matter of public employment.

3. **Article 19:** Right to freedom of speech and expression, assembly, association, movement, residence and profession.
4. **Article 29 and 30:** Cultural and educational rights.
5. Right to vote in elections to the Lok Sabha and state legislative assembly.
6. Right to contest for the membership of the Parliament and the state legislature.
7. Eligibility to hold certain public offices, that is, President of India, Vice-President of India, judges of the Supreme Court and the high courts, governor of states, attorney general of India and advocate general of states.

Along with the above rights, the citizens also owe certain duties towards the Indian State, under the Fundamental Duties. However, they are not enforceable.

General ways of Acquiring Citizenship

How can a person acquire Indian citizenship?

There are four ways in which Indian citizenship can be acquired: birth, descent, registration and naturalization. The provisions are listed under sections 3, 4, 5(1) and 5(4) of the Citizenship Act, 1955.

- 1) By Birth
- 2) By Registration
- 3) By descent
- 4) By Naturalization

Citizens by Birth

There are two principles or rules that govern citizenship by birth namely:

- ▶ ***Jus Sanguineous- blood relationship is the basis for the*** acquisition of citizenship under this rule. The children follow the citizenship of the parents or one of them.
- ▶ ***Jus Soli or Jusloci- place birth serves as the basis for*** acquiring citizenship under this rule. A person becomes a citizen of the state where he is born irrespective of the parents. This principle prevails in the United State.

These two modes of acquiring citizenships correspond to the two kinds of Citizen,

1. *Natural-Born and*
2. *Naturalized citizens.*

Natural Born citizens are citizens of a State by birth. Naturalized citizens are those who have adopted the citizenship of a particular country although they do not belong to it by birth.

Naturalized Citizenship is a birth-right but naturalized citizenship of a State can be acquired by a foreigner only if he satisfies certain prescribed conditions. In some states natural born citizens and naturalized citizens are given the same civil and political rights.

By Birth

1. Every person born in India on or after 26.01.1950 but before 01.07.1987 is an Indian citizen irrespective of the nationality of his/her parents.
2. Every person born in India between 01.07.1987 and 02.12.2004 is a citizen of India given either of his/her parents is a citizen of the country at the time of his/her birth.
3. Every person born in India on or after 3.12.2004 is a citizen of the country given both his/her parents are Indians or at least one parent is a citizen and the other is not an illegal migrant at the time of birth.

By Registration

1. Citizenship can also be acquired by registration. Some of the A person of Indian origin who has been a resident of India for 7 years before applying for registration.
2. A person of Indian origin who is a resident of any country outside undivided India.
3. A person who is married to an Indian citizen and is ordinarily resident for 7 years before applying for registration.
4. Minor mandatory rules are:
5. Children of persons who are citizens of India.

By Descent

1. A person born outside India on or after January 26, 1950 is a citizen of India by descent if his/her father was a citizen of India by birth.
2. A person born outside India on or after December 10, 1992, but before December 3, 2004 if either of his/her parent was a citizen of India by birth.
3. If a person born outside India or after December 3, 2004 has to acquire citizenship, his/her parents have to declare that the minor does not hold the

passport of another country and his/her birth is registered at an Indian consulate within one year of birth.

By Naturalization

A person can acquire citizenship by naturalization if he/she is ordinarily resident of India for 12 years (throughout 12 months preceding the date of application and 11 years in the aggregate) and fulfils all qualifications in the third schedule of the Citizenship Act.

Does India allow dual citizenship?

The amended Citizenship Act of 1955 does not provide for dual citizenship or dual nationality. It only allows citizenship for a person listed under the provisions above i.e.: by birth, descent, registration or naturalization.

Other Types of Citizens

People who go and live abroad from India can be categorized in three broad categories

- ▶ **NRIs (Non-Resident Indians):** NRIs is essentially a term for Indians that live in another country. NRIs are Indian Citizens who hold an Indian passport and have temporarily emigrated to another country for six months or more for employment, residence, education or any other purpose.
- ▶ **PIO (Person of Indian Origin):** Person of Indian Origin is a person of Indian origin or ancestry but who is not a citizen of India and is the citizen of another country. A PIO might have been a citizen of India and subsequently taken the citizenship of another country, or have ancestors born in India or other states.
- ▶ **OCIs (Overseas Citizen of India):** OCIs of India are a scheme that was introduced in response to demands for dual citizenship by the Indian Diaspora, particularly in developed countries. OCIs are non-Indian citizens who have a lifetime visa to live and work in India with fewer restrictions.

How the Citizenship is lost?

A person loses his citizenship in the following manner:

- (1) If a person willingly gives up the citizenship of his country and becomes a foreign citizen;
- (2) A woman loses her citizenship if she marries a foreigner;

- (3) A person loses his citizenship if he remains absent from his country for a longer period of time. But if he gets his citizenship renewed every year through the embassy of his country, he does not lose his citizenship;
- (4) A person can be deprived of his citizenship if he proves a traitor to the country or if he runs away from the army;
- (5) A person loses his citizenship if he joins a foreign service or receives a foreign honour without the permission of his own government.

Qualities of a good citizen the following are the qualities of a good citizen:

- (1) Social sentiment;
- (2) Good health and sound physique;
- (3) Sentiment of world citizenship;
- (4) Moderate thinking and self-control;
- (5) Unselfishness and helpful attitude to others;
- (6) Patriotism and the elimination of untouchability;
- (7) The proper use of adult suffrage.

The following are the hindrances in the way of good citizenship:

- (1) Selfishness;
- (2) Favouritism and Nepotism;
- (3) Indifferences;
- (4) Feeling of groupism;
- (5) Idleness;
- (6) Illiteracy;
- (7) Poverty,
- (8) Capitalism;
- (9) Feeling of Untouchability;
- (10) Provincialism, Communalism and aggressive nationalism.

A good citizenship can be established only after eliminating the hindrances mentioned above. So every state is adopting measures to eliminate these evils. Ideals citizenship can lead to the progress of the country and to the security of world-peace.

UNIT-III (Part-II)
Social Processes of Change
MODERNISATION

Sociologists of the present age use the concept of modernization in the analysis of social change. It means the development of modern approach and outlook and adoption of modernity in everyday life. Modernization refers to the deeper change in man's way of thinking and feeling, a change in his whole attitude to life's problems, the society and the universe. As such, modernization appears to be a complex phenomenon involving the development of rational outlook and acceptance of realities and facts in the context of scientific value.

It implies an inherent change in the mode of life in a particular direction for attaining modernity. Hence, man's attitude, idea, outlook and approach are oriented towards change in that direction. The term modernization is used not only to describe the changes in the material culture of a nation but also in its belief system, values and way of life on the whole.

It is a process which brings desired types of changes in the social structure, value orientation, motivations and norms. It is a process of transformation of a society from its backward framework to a forward looking, progressing and prospering structural build up. Modernisation is not a process which has emerged out just recently.

The term 'Modernisation' is a broader and complex term. **According to S.H. Alatas**, "Modernisation is a process by which modern scientific knowledge is introduced in the society with the ultimate purpose of achieving a better and more satisfactory life in the broadest sense of the term accepted by the society concerned".

Prof. Yogendra Singh says, "Modernisation symbolizes a rational attitude towards issues and their evaluation but not from particularistic point of view". He also says that modernisation is rooted in the scientific world view and it has deeper and positive association with levels of diffusion of scientific knowledge, technological skill and resources.

Prof. S.C. Dube says, "Modernisation refers to a common behavioural pattern characterised by:

- a) A rational and scientific world view.
- b) Growth and ever increasing application of science and technology.
- c) Adaptation of new institutions emerged in the society to cope with the new situation dominated by science and technology.

C.E. Black in his writing, "Dynamics of Modernisation" defined modernisation as, "Modernisation is a process by which historically evolved institutions are adopted to the rapidly changing functions that reflect the unprecedented increase in man's

knowledge permitting control over his environment, that accompanies the scientific revolution". Here, Black has given prime importance to the institutions and their roles in the process of modernisation.

W.E. Moore (1961) suggested that a modern society has specific economic, political and cultural characteristics.

In economic sphere a modern society is characterised by:

- a) Development in technology.
- b) Specialization in economic role.
- c) Scope for saving and investment.
- d) Expansion of market (from local to international)

In political sphere modernisation of a society expects:

- a) Declining of traditional rulers.
- b) Formulation of ideology for the rulers to handle the power.
- c) Decentralization of power among the members of the society. Scope must be provided to all to participate in the decision making process.

In the cultural sphere a modernizing society is characterised by:

- a) Growing differentiation among the major elements of culture like religion, philosophy and science.
- b) Spread of literacy and secular education.
- c) Introduction of complex institutional system for the advancement of specialized roles.
- d) Expansion of media communication.
- e) Development of new cultural elements based on:
- f) Progress and improvement.
- g) Expression on ability.
- h) Emphasis on dignity of the individual and his efficiency.

Modernisation is a process of adaptation of new values, cultural elements and technology in the various fields of life. It is indeed the ability of a society to confront, overcome and prepare itself to meet the new challenges.

While doing so the society adopts two methods:

1. By rearranging its social structure.
2. By modifying the traditional norms and values.

Learner emphasized upon mobility and high level of participation. A modern man is more mobile in the sense that he can more frequently move from one place to another and from one occupation to another, from one status to another. A high degree of participation indicates a strong sense of participation in common affairs of the state and community.

Characteristics of Modernisation:

1. It is a revolutionary process.
2. It is a multidimensional process.
3. It is a universal process.
4. It is a complex process.
5. It is a global process.
6. It is an irreversible process.
7. It is a continuous and lengthy process.
8. It is a systematic process.
9. It indicates scientific temper, rationality and secular attitude.
10. It is a phased process.
11. Modernized society is an open society.
12. It is a progressive society.
13. It is a critical process because it requires not only a relatively stable new structure but also capable of adopting continuously changing conditions and problems.
14. It is a centralized process.

Modernisation in India:

Due to modernisation so many changes are found in India:

1. Introduction of new institutions like banking, mass media communication etc.
2. Introduction of new value systems such as equality, justice, individualism, secularism etc.
3. Acceptance of scientific innovation.
4. Increase in the standard of living.
5. Introduction of large scale industries.
6. Restructuring of political system, i.e., introduction of democracy.
7. Introduction of structural changes in social institutions like marriage, family, caste etc.
8. Emergence of the middle class.
9. There are some eliminative changes like disappearance of cultural traits, behaviour pattern, values etc. Example, abolition of feudal power.
10. There is shifting of attitude from sacred to secular.

11. Emergence of new forms because of synthesis of old and new elements. For example, nuclear family in structure but functioning as joint.
12. Adoption of new cultural traits such as new election system.

Factors of Modernization:

A number of factors are involved in modernization i.e.,

1. **Education:** Education is the prime instrument in the creation of modern man; Shils and Anderson indicate that education plays a vital role in the inculcation of a sense of national loyalty and in creating attitudes and skills essentials for technological innovation.
2. **Mass Communication:** Development of mass communication is an important means of spreading modern attitudes. The media helps create knowledge of desirable things faster than these things themselves produced.
3. **Ideology:** Ideology also plays a significant role in changing mass behaviour and attitudes.
4. **Values and Attitude:** Attitudinal and value changes are pre-requisites of the creation of modern society, economy and political system.
5. **Growth of Knowledge and Science:** The growth of knowledge and its application will enhance man's control over nature. Science has provided the information needed by people to increase the strength of their own impulse to modernize.

Thus modernization is a multi-dimensional process and the complex and interrelated series of changes in man's way of life. The occidental people have been undergoing this process for last five centuries and peoples in the least developed regions of the world for less than a century. It is a part of the universal experience. Although modernization holds great hopes for the welfare of mankind, it has also been regarded as a destructive process in many respects.

By destroying the traditional pattern of life, it has shattered the human values evolved through centuries together. Implying considerable value changes, modernization involves the emergence of a new behavioural system having certain distinctive characteristics of its own. Value change is considered essential for institutional rearrangement which is absolutely necessary for modernization. A multiplicity of analyses of modernization provides its historical, economic and political perspectives.

However, from the sociological angle these perspectives lack tolerance and miss certain important aspects of human context.

Modernization is experienced in different spheres:

- 1) In the political sphere, as simple tribal or village authority systems give way to systems of suffrage, political parties, representation and civil service bureaucracies;
- 2) In the educational spheres, the social system strives to bring down the rate of illiteracy and enhance economically productive skills;
- 3) In the religious sphere traditionalistic religions are gradually replaced by secularized belief systems,
- 4) In the familial sphere, the extended kinship units gradually break down
- 5) In the stratification sphere, geographical and social mobility make a shift from fixed and ascriptive hierarchical system. These multiplicities of change do not begin simultaneously or do not proceed at a uniform speed. Rather, these changes occur at different times and progress at different rates in a developing nation.

In the economic sphere Neil J. Smelser evinces at least four distinct processes which are also interrelated:

1. *In the realm of technology, it involves a change from simple and traditional techniques such as hand-weaving towards the use of scientific knowledge and technology, for example, power looms.*
2. *In agriculture, the developing society evolves from subsistence farming towards the commercial production of agricultural goods. This means growing cash crops, buying non-agricultural products in the market on a large scale quantity and often hiring people to do farm hands.*
3. *In Industry, the developing society undergoes a transformation from the use of human and animal power towards industrialization, or men working for wages at power-driven machines, which produce commodities marketed outside the community production. For example, ploughs pulled by oxen are replaced by tractors driven by hired hands.*
4. *As regards the ecological conditions, the developing society moves from the farm and village towards urban concentrations.*

Ways of response to modernization:

As the process of modernization is not responded in an uniform manner, in all social systems, **Blumer** evinces five different ways of response to the process of modernization, such as;

1. **Rejective response** : Presupposes that a traditional society may reject modernization and maintain traditional order due to powerful groups, landed aristocracy, oligarchy, religious fanaticism, vested interests, social prejudices, special interest and firm attachment to given forms of traditional life.
2. **Conjunctive Response:** In Conjunctive response pattern, there occurs the co-existence of traditionalism and modernity without threatening the old order. The assimilative response comprises of absorption of the process of modernization by the traditional order. But simultaneously the traditional organizational pattern and life pattern are retained.
3. **Supportive Response:** In Supportive response the new and modern things are accepted on the ground that they strengthen the traditional order. The traditional groups and institutions utilize the scope provided by modernization to pursue the traditional interests in a more effective manner.
4. **Disruptive Response:** The disruptive response to modernization undermines the traditional order at many points while making adaptation to the changing situation. These five responses are controlled by values, interest or preferences and occur at different stages of the traditional order and in different combinations.

Problems of Modernisation

Prof. Ram Ahuja speaks of five main problems of modernisation. They can be briefly stated below:

1. Modernisation demands that society must change in all ways at once. But such a regular and co-ordinated pattern of growth cannot be planned and materlised. Some amount of social unrest, hence, is bound to be there. for example, Discrepancy between mass education and employment opportunities.
2. During the period of modernisation, structural changes mostly remain uneven. Example, Industries may be modernised but religious system, family system, etc., remain conservative.
3. Modernisation of social and economic institutions may create conflicts with the traditional ways of life. Example, Trained M.B.B.S. doctors may pose a threat to the traditional medical practitioners.
4. Another problem is that, most often roles adopted by the people are modern, but their values continue to be traditional, Example, New business firms and industrial

establishments and shops, etc. are either opened or inaugurated as per the dictates of the traditional “*Muhurtam*.”

5. Yet another problem is that there is lack of cooperation among agencies which modernize and among those institutions and systems which are already modernized. This is more or less like the problem of “cultural leg.”
6. Finally, though modernisation raises the aspiration of people, the social does not provide enough changes to materialise them. This creates frustration, disappointment and social unrest.

SECULARIZATION

The word ‘secular’ in dictionary refers to things which are not religious or spiritual. The concept of ‘secular’ in fact was first used in Europe where the church had complete control over all types of properties and nobody could use property without the consent of the church. Some intellectuals raised their voice against this practice.

These people came to be known as ‘secular’ which meant “separate from church” or “against church”. In India, this term was used in a different context after independence. After the Partition of the country, the politicians wanted to assure the minority communities, particularly the Muslims that they would not be discriminated against in any way.

Hence, the new Constitution provided that India would remain ‘secular’ in the Constitution, which meant that:

1. Each citizen would be guaranteed full freedom to practise and preach his religion,
2. State will have no religion, and
3. All citizens, irrespective of their religious faith, will be equal. In this way, even the agnostics were given the same rights as believers. This indicates that a secular state or society is not an irreligious society. Religions exist, their followers continue to believe in and practise the religious principles enshrined in their holy books, and no outside agency, including the state, interferes in the legitimate religious affairs.

Prof. M.N. Srinivas defined the term as, “The term implies that what was previously regarded as religious is now ceasing to be such and it also implies a process of differentiation which results in the various aspects of society, economic, political, legal and moral becoming increasingly discrete in relation to each other.”

From this definition two things are very clear:

1. The elements which were considered as religious are not considered so.
2. It implies a process of differentiation between religious and other spheres of society, i.e., economic, political, legal etc.

In other words, two important ingredients of a secular society are:

1. Complete separation of state and religion, and
2. Full liberty for the followers of all religions as well as atheists and agnostics to follow their respective faiths.

Prof. Yogendra Singh says, “The spread of the process of secularisation implies that various issues and events in personal and social life are evaluated not from the religious point of view, but from the utilitarian point of view”. Here Prof. Singh has included both the personal and social life. He feels that all the events of personal and social should be free from religious norms and values. Rather these events should be evaluated from the utilitarian point of view.

Elements of Secularization:

There are some elements of secularization.

1. Decline of religiosity:

2. In a perfectly secularized society religious considerations are replaced by rationalistic considerations. In this process of secularization two areas such as social institutions and individual actions are becoming increasingly free from the influence of religion.

3. Rationality:

In this process of secularization two things occur:

- a) Decline in religious control over individual and social behaviour.
- b) Increase in rational attitude towards different events of individual and social life.
- c) A tendency is developed towards establishment of cause and effect relationship.

3. Empiricism:

It includes three main areas:

- a) Objective observation
- b) Experimentation
- c) Verification.

Secularism tries to interpret the facts through empiricism. For human knowledge is based on these three things. A member of a secular state makes himself free from blind belief, prejudice and superstitions.

4. Process of differentiation:

Due to empiricism and rationality different aspects of social life come to be differentiated from religion. Each aspect, i.e. economic, political, social, legal etc. has its own specialized functions. Religious norms and values cannot influence all these aspects of social life.

5. Scientific world view:

It is another important element of secularization. The members of a secularized society try to co-relate between cause and effect of an event. Progress into scientific world view reduces superstitions which are attached to religion.

6. Social dynamism:

Without social dynamism, secularization cannot take place. Social dynamism indicates the acceptance of new ideas and values. It makes the individual free from the religious control and encourages to have scientific world view.

Process of Secularization in India:

After independence, India adopted a Constitution which guarantees individual and collective freedom of religion. It is also mentioned that no preference is given to any particular religion by the state. Rather each and every religion is to be treated equally.

By the Constitution two important instructions are given to the state:

1. State must remain neutral to religious goals.
2. It should not impose tax for religious purposes or encourage religious teachings in educational institutions financed by the state.

Thus, secularism in India is not a process towards elimination of religious orientations in favour of the development of scientific attitude; rather the idea behind secularism in India has similarity with the old religious ideals.

Secularization has two Constitutional principles:

1. The principle of non-interference in religious matters of any religious community.
2. The principle of providing equal protection to all the religions.

However, the establishment of the secular ideals in the Constitution does not imply an actual conformity to its norms in public life and relationships between major Indian communities. There are many in-consistencies in the growth of secularism in India.

Emergences of many political parties are based on communal feeling like Hindu Maha Sabha, Muslim League or Bajrang Dal etc. As religion is strongly attached with the emotion of the people, religion is used as the vote catching device. Despite those difficulties secularism has been accepted widely as the national policy of India.

Some of the changes are observed due to secularization:

1. Declining attitude towards religious rites and rituals.
2. Different sub systems like legal, political, economic etc. have been differentiated from each other.
3. There is growing tendency towards rationality.
4. The important agents like law, politics, education etc. are gradually becoming secular in their structure and function.

Features or Results of Secularism

1. Secularization process weakened the feelings of religiosity and all religious formalities were tested with the touch-stone of rationalism in an increasing secularized society.
2. Rationalization and Reasonableness play an important role in accelerating secularization process. Rationalism implies the influence of 'reason' of conscience' over all blind faith.
3. Curiosity and inquisitiveness guide every secular man to inquire into the cause and effect relationship associated with all rituals.
4. Scientific temper and outlook force the modern man to be secular and anti-fatalist.

Secularism in Indian Constitution

The secular objective of the state was expressed by inserting the word 'Secular' in the preamble by the 42nd constitutional amendment act, 1976. Secularism is basic structure of the constitution. Secular attitude or attitude of impartiality towards all religion is secured by the constitution under several provisions. (Article 25 to 28).

URBANIZATION

Urbanisation has become a common feature of Indian society. Growth of Industries has contributed to the growth of cities. As a result of industrialization people have started moving towards the industrial areas in search of employment. This has resulted in the growth of towns and cities.

Urbanisation denotes a diffusion of the influence of urban centres to a rural hinterland.

Urbanisation can also be defined as a process of concentration of population in a particular territory.

According to Mitchell urbanisation is a process of becoming urban, moving to cities, changing from agriculture to other pursuits common to cities.

Causes of Urbanisation:

Various reasons have led to the growth of cities. They are as follows:

1. **Industrialization:** Industrialization is a major cause of urbanization. It has expanded the employment opportunities. Rural people have migrated to cities on account of better employment opportunities.
2. **Social factors:** Many social factors such as attraction of cities, better standard of living, better educational facilities, need for status also induce people to migrate to cities.
3. **Employment opportunities:** In rural sector people have to depend mainly on agriculture for their livelihood. But Indian agriculture is depending on monsoon. In drought situations or natural calamities, rural people have to migrate to cities.
4. **Modernization:** Urban areas are characterized by sophisticated technology better infrastructure, communication, medical facilities, etc. People feel that they can lead a comfortable life in cities and migrate to cities.
5. **Rural urban transformation:** It is an interesting aspect that not only cities are growing in number but rural community is adopting urban culture, no longer rural communities are retaining their unique rural culture. Rural people are following the material culture of urban people. Urban rural transformation can be observed in the following areas.
 - (i) Change in Dress habits.
 - (ii) Adoption of modern Technology
6. **Spread of education:** The literacy rate has increased among the rural people. They have become more modernised.

- (iii) Enlightenment of women.
- (iv) Modern transport and communication. E.g.: Cell phones have become common even among rural people.
- (v) Active involvement in politics.
- (vi) Growth of infrastructure like Banks, Post office.
- (vii) Awareness among rural consumers.
- (viii) Increasing demand for sophisticated products like cosmetics etc.

Thus it can be noticed that there are significant changes in the life style of village people. Indian villages have adopted urban culture and urban style of living. However, all villages in India are not transformed. Only certain villages situated close to the cities have been transformed.

Effect of Urbanisation:

With a high rate of urbanization significant changes have taken place. The effect of urbanisation can be summed up as follows:

Positive effect:

- 1) Migration of rural people to urban areas.
- 2) Employment opportunities in urban centres.
- 3) Transport and communication facilities.
- 4) Educational facilities.
- 5) Increase in the standard of living.

Urbanization can yield positive effects if it takes place up to a desirable limit. Extensive urbanisation or indiscriminate growth of cities may result in adverse effects. They may be as follows:

Problem of over population:

Concentration of population is a major problem of cities. It has resulted in accommodation problem, growth of slums etc.

Disintegration of Joint family:

Joint family can't be maintained in cities on account of high cost of living: People prefer to live in the nuclear type of families.

1. Cost of living:

High cost of living is a major problem of cities. In Metro cities like Mumbai, Bangalore etc. it is very difficult for lower income groups to maintain a decent standard of living.

2. Increase in Crime rates:

Urban centres are known for high rate of crimes. Theft, Dacoity, Murder, Cheating, Pick pocketing, rape etc. are common in urban centres.

3. Impersonal relations:

Urban centres are characterised by highly secondary relations. The concept of neighbourhood, community life are almost absent in cities. Urban life is highly monotonous. This may have an adverse psychological effect on individuals. People are often self centred and they have no concern for the fellow human beings.

4. Problem of Pollution:

In industrialized cities pollution is a major problem. It may be caused by industries or by excessive movement of vehicles.

5. Stress:

Urban life is characterised by stress which may even strain family relations. In cities employment of women is almost inevitable to meet the increasing cost of living. Changing role of women in the family creates stress in the family which may result in divorce or strained relations.

Thus urbanisation has its own merits and de-merits. Urbanization can't be avoided. But the negative effect of urbanization can be minimised.

INDUSTRIALIZATION

Industrialization has come to be regarded as synonymous with economic growth and development. No country desirous of rapid economic progress can afford to neglect industrialization. Industrialization can help the progress of agriculture, trade, transport and all other economic activities. Industrialization is the key to economic development. All advanced countries of the world are industrialized. It will make the best possible use of our human and physical resource. All types of goods for all types of people should be produced in large, medium, cottage and small scale industries.

What is Industrialization?

Industrialization is the process in which a society or country (or world) transforms itself from a primarily agricultural society into one based on the manufacturing of goods and services. Individual manual labor is often replaced by mechanized mass production and craftsmen are replaced by assembly lines. Characteristics of industrialization include the use of technological innovation to solve problems as opposed to superstition or

dependency upon conditions outside human control such as the weather, as well as more efficient division of labor and economic growth.

Industrialization refers to a process of change in the technology used to produce goods and service.

According to Wilbert E Moore and G. R. Madan, it is a much broader process of economic development which has in view the integrated development of all other sectors, i.e. agriculture, power, transport and other services.

Industrialization is the process by which an economy is transformed from primarily agricultural to one based on the manufacturing of goods. Individual manual labor is often replaced by mechanized mass production, and craftsmen are replaced by assembly lines.

Industrialization may be defined as a process in which change of series of strategically and systematic production take place. It means creation and growth of manufacturing units. For a developing country like India industrialization plays a key role for the economic development. Thus, from the Second Five Year Plan the Planning Commission has given huge emphasis on industrialization in India.

Importance of Industrialization

- i. In the interest of economy, rapid industrialization is important for generating employment opportunities, utilization of all types of resources, promotion of education, training and research, improving the productivity of labour and balanced regional development.
- ii. Industrial growth brings as rapid increase in the national income of the country.
- iii. In order to reduce the continued increasing pressure of exploding population on our developing economy, rapid industrialization is a must.
- iv. Land is limited in area but industrialization has unlimited scope.
- v. To set up large number of industrial units we can create more employment opportunities and absorb a large number of unemployed youths.
- vi. Agriculture cannot use all resources. So, industrialization is a must to make use of our resources.
- vii. Industry can make use of waste materials.
- viii. Industrialization widens horizon of our understanding and enables us to go through education and researches. Thus it will prove the quality of our manpower.
- ix. We can use more capital and technologies.

- x. We can have division of work and specialization in the industry.
- xi. This will result in the capable of removing regional disparities because barren land can be used for this purpose.
- xii. No fertile land and means of irrigation are needed for industrialization.
- xiii. Industrialization will raise the standard of living of our people.

The reasons behind the need of industrialization are listed below:

1. Increase in Per Capita Income:

The development of various industries leads to direct increase in production and productivity within the country. Industries create an environment where more manpower's are utilized. Hence, the surplus labour from agriculture can easily absorb within the industries bring more income opportunities in the country.

All the industrially developed countries have high per capita income compared to the countries where industrial Nourishment is low. There is no doubt that industrial development gives rise to the per capita income of the economy.

2. Rise in Capital Formation:

Industrial development is positively correlated with increase in capital formation. High level of investment is required for the establishment of industries. According to 'Big Push' theory, high level investment- injection within a country causes a suitable atmosphere for industrial growth which eventually rises to the economic growth of the country. In fact size of capital formation in both public and private sectors provides a stimulus for industrial growth or vice versa. In short, more industries lead to more capital formation or investment within the economy.

3. Optimal Use of Economic Resources:

Industries can efficiently utilize various economic resources inside the country compared to agriculture. All the locally available mineral and natural resources, human resources water and forest resources are successfully utilized by the industries moreover, industries can utilise other resources which cannot be utilized by the other sectors of the economy.

4. Creating More Employment:

India is an overpopulated country; a large section of working force remains unemployed. Moreover, due to the effect of Green Revolution, i.e. use of modern scientific technologies in agriculture, huge amount of surplus labourers create in the primary sector.

The effect of all these enhanced the problem of unemployment within the country. The successful implementation of industrializations can only curb down the problem. Establishment of more and more industries increased the employment opportunities and absorbed the extra manpower within the country.

5. Solving BOP Problem:

Indian economy is suffering with the problem of deficit Balance of Payment (BOP). The export earnings in India are quite low compared to import expenditures. Thus, to solve the problem, 'export promotion and import substitution' are required.

In this case agriculture is not sufficient enough to combat the problem. More and more industries must be established to increase exports and decrease imports. This will not only solve the huge deficit in BOP, but also increase the level of foreign exchange reserve within the country.

6. Agricultural Improvement:

India is an agro-based economy. About 67% of total working forces are engaged in agriculture. However, Indian agriculture is still following the primitive method of cultivation, therefore, the productivity is very low. After the introduction of New Agricultural Policy, use of scientific tools and equipment's like tractors, pump sets, chemical fertilizers, insecticides and harvesters have increased a lot in the agricultural land. All these products are the outcome of industries. Hence there is urgent need to develop industrial sector in India.

7. Stable Economic Growth:

In India growth is unbalanced and biased in nature. After 1966, agricultural sector has improved decently compared to industries. However, the stability of an economy depends on the industrial growth. Hence, to achieve a stable balanced growth, the country requires a healthy industrial development in both consumer and capital goods areas.

The following are some of the major problems and obstacles that are being faced in the process of industrialization of the country:

1. Poor Capital Formation:

Poor rate of capital formation is considered as one of the major constraint which has been responsible for slow rate of industrial growth in India.

2. Political Factors:

During the pre-independence period, industrial policy followed by the British rulers was not at all favourable for the interest of the country. Thus, India remained a

primary producing country during 200 years of British rule which ultimately retarded the industrial development of the country in its early period.

3. Lack of Infrastructural Facilities:

India is still backward in respect of its infrastructural facilities and it is an important impediment towards the industrialization of the country. Thus in the absence of proper transportation (rail and road) and communication facilities in many parts of the country, industrial development could not be attained in those regions in spite of having huge development potentialities in those areas.

4. Poor Performance of the Agricultural Sector:

Industrial development in India is very dependent on the performance of the agricultural sector. Thus, the poor performance of the agricultural sector resulting from natural factors is also another important factor responsible for industrial stagnation in the country.

Agriculture provides not only raw materials and foodstuffs but also generates demand for the goods produced by the industrial sector. Thus, this poor performance of the agriculture retards the development of industries in India.

5. Gaps between Targets and Achievements:

In the entire period of planning excepting 1980s, industrial sector could not achieve its overall targets. During the first Three Plans, against the target of 7, 10.5 and 10.7 per cent industrial growth rate, the actual achievements were 6, 7.2, and 9 per cent respectively. Since the Third Plan onwards, the gap between the targets and achievements widened.

It is only during the Sixth and Seventh Plan; the industrial sector could achieve its targets. Again in first part of 1990s the industrial sector again failed miserably to achieve its target. This trend is all along against the smooth industrial development of the country.

6. Dearth of Skilled and Efficient Personnel:

The country has been facing the problem of dearth of technical and efficient personnel required for the industrial development of the country. In the absence of properly trained and skilled personnel, it has become very difficult to handle such highly sophisticated computerized machineries necessary for industrial development of the country.

Moreover, inefficiency and insincerity of those personnel engaged in industrial sector has been resulting in huge wastage of resources of the industrial sector. Moreover,

social factors like immobility of labour and capital and lack of proper initiative and enterprises on the part of people of India are also highly responsible for this slow pace of industrialization in the country.

7. Elite Oriented Consumption:

In recent years, a strong tendency to produce rich men's goods has been established among the large industrial houses. Accordingly, the production of "white goods" like refrigerators, washing machines, air conditioners etc. expanded substantially along with the other luxury products.

But the production of commodities for mass consumption has recorded a slow growth rate. This clearly reveals a 'distortion of output structure' of Indian industries, resulting in a recessionary tendency in the market of these luxury products in recent years.

8. Concentration of Wealth:

The pattern of industrialization in the country has been resulting in concentration of economic power in the hands of few large industrial houses and thus failed to achieve the objective of planning in reducing concentration of wealth and economic power. As for example, Tatas with 38 companies substantially increased their assets from Rs. 375 crore in 1963- 64 to Rs. 14,676 crore in 1991-92.

The assets of Birlas also increased from Rs. 283 crore in 1963- 64 to Rs. 6,775 crore in 1990-91. Similarly other large business houses are also multiplying their assets at a very faster rate and are tightening their stronghold on the economy.

9. Poor Performance of the Public Sector:

In spite of attaining a substantial expansion during the planning period, the performance of public sector enterprises remained all along very poor. A good number of such enterprises are incurring huge losses regularly due to its faulty pricing policy and lack of proper management necessitating huge budgetary provision every year. Thus, the public sector investment failed to generate required surpluses necessary for further investment in industrial sector of the country.

10. Regional Imbalances:

Concentration of industrial development into some few states has raised another problem of imbalances in industrial development of the country. Western region comprising Maharashtra and Gujarat attained maximum industrial development whereas the plight, of the poor states are continuously being neglected in the process of

industrialization of the country in spite of having a huge development potential of their own.

Although a huge investment in the public sector has been made in the backward states like Bihar, Orissa and Madhya Pradesh, but the 'trickling down effects' of such investment were not also visible. Various fiscal incentives, capital subsidies and other facilities introduced for industrial development of backward area were mostly channelized to develop industries in backward areas of developed states leading to a gross neglect of the demand of backward states.

11. Industrial Sickness:

Another peculiar problem faced by the industrial sector of the country is its growing sickness due to bad and inefficient management. As per the RBI estimate, a total number of sick industrial units in India were 1,71,316 as on 31st March, 2003 and these sick industrial units had involved an outstanding bank credit to the extent of Rs. 34,815 crore.

The RBI estimate further disclosed that every seventh small scale unit in India was sick at the end of December 1983. Thus, this growing sickness of industrial units has resulted in a huge problem in the path of industrial development of the country.

12. Regime of State Controls:

Lastly, industrial inefficiencies resulting in perpetuation of regional state controls and regulatory mechanism are standing in the path of industrialization of the country. In recent years, the Government has undertaken some serious measures to make necessary economic reforms in the industrial structure of both the public as well as private sectors of the country.

Although these measures are quite challenging in nature but these are expected to do much headway in removing various obstacles mentioned above and also in attaining industrial development of the country further in the years to come.

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CASTEISM

Casteism is partial or one-sided loyalty in favour of a particular caste. When any mode of thinking assumes the form of an ism, it becomes rigid and partial. The sense of caste when it implies a specific status in society does not pertain to Casteism. The sense of caste is converted into Casteism only when consideration of superiority between castes and the tendency to consider the interest of one's own castes as opposed to the other castes are attached to it. In this manner the members of one caste do not hesitate to give fatal blows to the interests of the other castes, if the interests of their own caste are furthered in so doing.

DEFINITION OF CASTEISM:

D.N. Prasad, "Casteism is loyalty to the caste translated into politics" In this way, caste has been dragged into the political arena in the forms of Casteism such as 'Brahminvada' and 'Kayasthavada'. Thus it has been called blind group loyalty. In this all considerations of proper or improper, justice or injustice, etc, are thrown to the winds for interests of one's own caste. Casteism, therefore, is an over-riding, blind and supreme group loyalty that ignores the healthy social standards of justice, fair play, equity and universal brotherhood.

According to Kaka Kalekar, "Casteism as a social problem is an over-riding, blind and supreme group loyalty that ignores the healthy social standards of justice, fairplay, equity and universal brotherhood."

It is clear from the above that Casteism is a blind group loyalty towards one's own caste or sub-caste which doesn't care for the interests of the other castes and their members.

CAUSES OF CASTEISM:

Casteism which exercises a negative influence on the network of social relations is caused by several factors of which the following may be noted.

- 1. Endogamous Nature of the Caste:** Casteism is often the result of restriction imposed on the marriage that takes place in the Hindu society. Each caste and sub-caste endogamous in nature. It means that a member of a caste or sub-caste has to marry within his or her own caste or sub-caste. This practice of endogamy makes the people narrow-minded.
- 2. Strong Desire to Enhance Caste Prestige:** People belonging to a particular caste or sub caste have the tendency of developing loyalty to their caste or sub caste and to become more conscious of its relative prestige in society. Every member thus tries his level best to see that his caste prestige is safeguarded and enhanced.
- 3. Improvement in the Means of Transport and Communication leading to a Better Organisation of Caste:** Advancement that has taken place in the field of transport and communication has helped the members of the caste to be in touch with one another regularly. It has also helped them to strengthen their caste organisation and conduct activities on caste lines.
- 4. Urbanisation indirectly favouring Casteism:** Industrialisation and urbanisation have been attracting people in a large number towards the cities. When the rural people go to the cities they naturally search for their nearer and dearer ones on the basis of the caste. They consider their own caste people as their potential friends and well-wishers.
- 5. Powerful Hold of the Caste over the Members:** Caste is a strong cohesive group. It has a powerful hold over its members. Members of the caste also look to the caste to obtain the needed help and assistance in times of crises, difficulties and emergencies.

CONSEQUENCES OF CASTEISM:

Casteism though has certain benefits to the members of the caste on the individual basis has several harmful effects on the society as a whole.

- 1. Hindrance to the Development of National Feeling:** Casteism divides people in the name of caste and encourages intolerance, jealousy, rivalry and conflicts among members of the caste. Caste clashes and tensions that arise in society for one reason or other wreck the unity of society and damages social harmony.
- 2. Dangerous to Democracy:** Strictly speaking, caste and democracy cannot go

together. Caste is based on inequality, whereas democracy assures equality and equal opportunities to one and all. Since democracy and caste system are co-existing in India clashes between them are inevitable. Indian politics has become very much complicated because of the caste inference.

- 3. Encourages Moral Degeneration:** Casteism contributes to the moral fall. It encourages nepotism. It makes one go out of the way to help and favour people of one's own caste.
- 4. Casteism leads to the Negligence of Talents and Efficiency:** If candidates are selected and appointments are made on the basis of caste, it definitely damages talents, abilities and efficiencies of the people.
- 5. Casteism may even lead to Brain-Drain:** Casteism which comes in the way of the recognition of merit and efficiency indirectly promotes brain-drain.

One of the seasoned politicians of India by name **Namboodiripad** himself has stated "The existence of caste consciousness, caste prejudices, discontent on the basis of caste inequalities- all these are impediments in the way of the development of the country as a whole, and therefore, of the development of "lower" and "backward" castes themselves. Caste separatism, therefore, helps the advancement of the "lower" castes themselves.

Remedies of Casteism:

The following are some suggestions concerning the solution of the problems arising out of Casteism:

- 1. Proper Education:** The greatest need for the solution of the problem of Casteism is proper education. The educational institutions should be able to provide an atmosphere in which caste distinctions are not encouraged.
- 2. Inter-caste Marriage:** Another way of combating the continuing increase in Casteism is the encouragement of Inter caste marriages. Intercaste marriage provides an opportunity for two families belonging to different castes to come together, not just two individuals, and understand each other.
- 3. Lesser use of the word 'caste':** One way of solving the problem of Casteism is to make less frequent use of the word 'caste' so that there may be no traces of it left in the minds of the impressionable children.
- 4. Cultural and economic equality:** Another way of facing the problem of Casteism is to introduce cultural and economic equality in the minds and the lives of the various castes.

COMMUNALISM

Introduction

India is known not only for its big size of population but also for the multiplicity of social problems with which is confronted. Problems are not new phenomena to India. There were problems in India before independence. After independence also these problems continued to grow not only in their size but also in their number. Some of these have economic origin, and some others social origin, while many more have multiple sources. Some of the problems which we find in India are commonly found in many other developing countries; while some are peculiar to India. There is no doubt that these problems are hurdles on the path of India's march towards progress. It is necessary that these problems be tackled and effectively dealt with.

Communalism

Communalism has become one of the biggest menaces of modern India. Problem that arises between the socio-religious relations of the people who belong to various minority communities on the one hand and the majority community on the other can be referred to as "*Communalism*". Communalism and communal riots normally arise when religious matters are politicalised. Communalism is often understood as an ideology which states that the society is divided into religious communities whose interests differ and are, times, even opposed to each other. It is a kind of antagonism which is found between the religious communities.

Definition of "Communalism"

According to Ram Ahuja: "The antagonism practiced by the members of one community against the people of other community and religion can be termed as Communalism."

Robert Melson and Howard Wolpe: "Communalism is the political assertiveness of a community to maintain its identity in a plural society undergoing modernisation."

Communalism denotes antagonism between different religious groups. This antagonism goes to "the extent falsely accusing, harming, and deliberately insulting a particular community and extends to looting, burning down the homes and shops of the helpless and the weak, dishonouring women, and even killing persons."

Background of the Growth of "Communalism" in India

The origin and growth of communalism has its own history in India. In fact, communalism was part and parcel of the British policy of "*divide and rule*". The beginning of communalism can be traced to the pre-independence days. In the first war of independence (1857) the Hindus as well as the Muslims had united to throw the British imperialism out of India. The British suppressed the movement and later on started making use of the policy of "*divide and rule*" to instigate the Muslims against the Hindus and vice versa.

The British Government for quite a long time looked upon the Muslims as untrustworthy and disloyal. In fact, it interpreted the 1857 movement as an attempt by the Muslims to revive the Mughal rule in India. The Muslims were purposefully kept out of the government jobs for the British had continued to nurse a prejudice against them. The Muslims too had their bitter resentment against the British. Later, Lord Minto further contributed to widen the gap between the Hindus and Muslims. He introduced communal electorate for Muslims but its outcome was disastrous. Muslims were elected to the legislature. In spite of Indian National Congress' opposition to communal politics of the Muslims League, the partition of the country was affected.

MAIN CHARACTERISTICS OF COMMUNALISM

Attachment to a religious community is not communalism. The religiosity of a community is not communalism. But using a religious community against other communities and against the whole nation is communalism.

1. Communalism considers a particular religious community separate from the rest of the communities.
2. It believes that not only religious but also secular interests of that community are separate from similar interests of other communities.
3. Communalism believes that the specific interests of the community can be promoted by maintaining its separate identity and organising it separately for the promotion of those interests.
4. Communal interests always super impose themselves on the national interests.
5. Communalism breeds mutual distrust and disharmony among the communities. It adopts an attitude of hostility towards other religious communities.
6. Communalism treats some citizens not as citizens but as members of some specific religious community.
7. Communalism makes a particular religious community to impose its religious views and social norms on the members of other religious communities also. It denies freedom to the members of other religious communities and the right to have their own religious views and social norms.
8. Communalism fails to separate religion from politics. It tries to conduct government on the basis of religious dogmas.
9. Communalism leads to the abuse of power. It seeks to impose the social and religious norms of the community on other communities by several means including force, fraud, economic and other allurements and even assistance from foreign powers.
10. In its extreme form, communalism claims nationhood for the community concerned and seeks to raise it to a status of sovereign state.

CAUSES FOR THE GROWTH OF COMMUNALISM

1. The Communal political parties and organisations that have been fanning the fire of separatism.
2. Minority appeasement policy adopted by the political parties.
3. The elections which make the political parties and organisations to make a communal appeal to the voters and to keep alive the communal feelings.
4. The media, literature and textbooks that have communal slant and that give support to communal forces.
5. Separation and isolation found among the Muslims.
6. The economic and educational backwardness found amongst some minority groups.
7. The aggressive Hindu chauvinism championed by a few forces.
8. Political opportunities which are found in almost all the political parties in India which make the political leader to give priority to their partisan political interests rather than to the national interests.
9. “Divide and rule” policy which the British had followed caused lot of damage to our national interest. The same type of policy is continued in a surreptitious manner even now.

In addition to the above factors mentioned by **Prof. Avasthi**, we can also list a few other factors which are contributing to the phenomenon of communalism.

1. Role of foreign forces which have been instigating communal activities and communal riots in India. The role of these forces in giving training to the communal extremists and in supplying sophisticated technical equipments for fanning the fire of communalism.
2. Large scale conversion activities taking place in India are also contributing to communalism. Both the Christian and the Muslim minority forces are indulging in these kinds of conversion activities. These conversions are often made in a forcible manner and sometimes by means of temptations and so on.
3. The subversion of secularism by the political parties is also a factor encouraging communalism. Political parties which speak of secularism pay only lip sympathy to secularism but in practice support communalism.
4. The growing disappointment among the Hindus who constitute the majority community is also a factor in favour of communalism. The Hindus believe that due to the “vote bank politics” of the minority community the larger national interests are sacrificed.
5. The Hindu militancy too has added to the problem of communalism. In their attempt to defend Hindu interests and counteract attacks on it, some Hindu organisations have resorted to militant activities. These activities have caused communal frictions and conflicts.

Communal Tensions or Riots:

The biggest outcome of the communalism is communal tensions or riots. When religious matters are politicalised it leads not only to communalism but also to the communal riots. The riots that take place due to clashes of communal interests of two or more communities are regarded as **Communal riots**.

The concept of communal violence or riot can be defined in the words of **Prof. Ram Ahuja** as follows: “Communal violence involves people belonging to two different religious communities mobilised against each other and carrying the feelings of hostility, emotional fury, exploitation, social discrimination and social neglect. The high degree of cohesion in one community against another is built around tension and polarization. The target of attack are the members of the ‘enemy’ community..... it could thus be said that communal violence is based mainly on hatred, enmity and revenge”¹

The incidences of communal riots are steadily increasing in India. Ever since politics came to be communalised, communal violence has increased quantitatively. According to a study conducted in India in 1966-67, as many as 310 instances of communal riots were reported and the figure increased to 1300 in 1985-86. All the provinces and all the places are not equally sensitive to communal riots. For example, 61 districts out of 350 districts in India were identified as sensitive districts in 1961, whereas 216 districts were identified so in 1979 and 186 were regarded so in 1989. It is reported that property worth Rs.14 crore was damaged in communal riots between 1983 and 1986 [Times of India-July 25, 1986]. In the 2086 incidences of communal riots in 3 years between 1986 and 1988, both the years inclusive, 1024 person were killed and 12352 injured. It is observed that some states are found to be regularly suffering from the problem of recurring communal riots.

Some Features of Communal Riots taking place in India:

Various studies have been conducted in order to collect enough information about the phenomena of communalism and communal riots. A study instituted to go into the major communal riots that took place in the country for the last five decades has revealed some special features of the communal riots. They can be stated below.

1. Studies of communalism and communal riots have stated that in most of the instances, the communal riots are found to be politically motivated and not instigated by religious factors. Even the Madan Commission instituted to look into the communal disturbance in Maharashtra in May 1970 emphasised that “the architects and builders of communal tension are the communalists and a certain class of politicians....”

2. In addition to the political interests, economic interests also play a vital role in augmenting communal clashes.
3. Statistics have revealed that communal riots seem to be more common in north India than in south India.
4. The possibility of recurrence of communal riots in a town where communal riots have already taken place once or twice is greater than in a town in which riots have never occurred.
5. It is observed that most of the communal riots take place on the occasions of religious festivals.
6. It is also observed that communal riots are found in a larger number in urban areas rather than in rural areas. The concentration of people of the minority communities in urban areas is probably the reason behind this.
7. Normally on the occasion of the communal riots deadly weapons are used by people involved in the communal riots.

Suggestions to control and eradicate communalism:

Communalism has been increasing in this country for the past 5 decades. It has impeded the process of development and also has hurt the scientific temper and the secular spirit. "Communalism emerges in India as the most dangerous threat to the cultural modernisation. It is a complex process but its causes generally subsist in the contradictions generated by the forces of social restructuration.

Communalism is a creeping paralysis which demands solution. Communal riots pose a permanent threat to the religious harmony in this land. They must be effectively dealt with and minimised. A few of the suggestions in this regard may be noted. It is true that giving suggestions is an easy task but putting them into practice is itself a big challenge. Prof. Ram Ahuja suggests that the problem of communal riots must be tackled in 2 ways: (A) undertaking immediate remedial measures, and (B) resorting to long term remedial measures.

Immediate Remedial Measures:

1. **Setting up peace committee:** In the riot-torn places peace committee consisting of the respected leaders of the different religious communities are to be formed immediately after the outbreak of communal violence.
2. **Use of New Strategies and Plans by the State:** Since rioters are making use of modern sophisticated equipments and weapons to spread communal riots everywhere, it is necessary for the state to resort to new strategies and plans to hook those rioters and instill confidence in the minds of riot –hit individuals and innocent people.

3. **Supervision of the Media:** The role of the media is very important in the course of communal riots. The Media must exercise great restraint in spreading rumours and reports of communal riots. The state must have strict vigilance over the media.
4. **Suppressing the Extremists:** The Government in power must use its authority and power in suppressing the communal riots. It should not hesitate to impose ban on communal organisations directly or indirectly indulging in communal riots.

Other Measures:

1. In the riot –torn areas efficient and secular minded police officials must be posted.
2. Special Courts should be established to deal with the cases of communal riots. Speedy disposal of the cases is an essential step in this direction.
3. The riot affected people must be given protection immediately and sufficient care should be taken to make arrangements for their rehabilitation if needed.
4. Immediate legal action should be instituted against those who instigate communal riots.

Long Term Remedial Measures:

1. To make the people Free from communal Frenzies and Passions.
2. Preventing Communalisation of the state and the political elites in power.
3. Protecting the civil society from being communalized.
4. Educational System should be free from communal ideas and ideologies.
5. Role of the Media should be imbued in national spirit.
6. Ideology that Economic Development by itself brings down communalism is not correct.
7. Legislation against Forcible conversions.

REGIONALISM

Regionalism is another major challenge to nation building. It does not mean a mere attachment to one's region but has come up to mean deriding the loyalty to the nation or State. Before understanding regionalism let us know what the term 'region' implies. A region refers to an area marked by certain physical and cultural characteristics which are different from those of neighbouring areas. "Love for a particular region in preference to the State of which the region is a part is called regionalism". Regionalism is also understood as "conscious of loyalty to a district area

within a country, usually characterized by a common culture and language or historical or social background.”

Seligman and Johnson have defined regionalism as “a counter movement to any exaggerated or oppressive form of centralization”.

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

In the words of **A.T.Philip** and **K.H.Shivaji Rao** “Regionalism refers to sub-nationalism demanding preference of the region as against the country as a whole”.

CHARACTERISTICS:

From the above definitions we may draw the following characteristics of regionalism.

1. Regionalism is a frame of mind.
2. It is a love and loyalty shown to the region in preference to the State or nation.
3. It is expressed in the ideas like development of one’s own region even at the cost of other regions, enjoyment of all benefits from the development by the people of the same region alone.
4. It does not allow people from other regions to work and settle in the region even at the cost of other regions, enjoyment of all benefits from the development by the people of the same region alone.
5. It does not allow people from other regions to work and settle in the region.

Regionalism, to-day is expressed in the following ways.

The First is the demand for a separate state on the basis of language. The formation of Andhra Pradesh, the division of Punjab into three separate provinces such as Punjab, Haryana and Himachal Pradesh, the formation of a number of States in North Eastern region are the outcome of such demand.

The second is the slogan of “the Son of the Soil” the essence of this demand is to secure preference for the local people in matters of employment and protection of their trade and industries.

The third is in the form of boundary disputes between the States.

The fourth is in the form of growth of militant regionalism in the name of various Senas like Sive Sena in Maharastra, Tamil Sena in Tamil Nadu, and Hindi Sena in the North India etc.

The fifth expression of regionalism is found in the inter-state water disputes. The conflict between Punjab and Haryana relating to the distribution of water from the river like Ravi, Beas and Sutlej and the fight between Karnataka and Tamil Nadu for the

Cauvery water etc. can be cited as examples.

CAUSES OF REGIONALISM:

Regionalism is a complex social process. Its causes are many and varied. Some of the important factors promoting regionalism are discussed below.

1. Geographical Factor:

India is a vast country. It has a number of distinct regions. Each region has a different kind of climate, topography and settlement pattern. This geographical difference gives the people of a region feeling that they are different from others.

2. Cultural Factor :

Each region has its own customs, traditions and culture. The people living in a region develop an identity with the culture. They develop a tendency to like it and treat the culture of other regions as alien.

3. Historical Factor :

Many of the regions have their local history, historical traditions and local heroes. The people of these regions get inspired by their regional history. If for any reason the local personalities are ignored and regionalism becomes pronounced.

4. Economic Factor :

Economic factor is the root of regionalism. Even after independence some regions have become more advanced economically, industrially and agriculturally than others. The difference in economic development gives rise to the feeling in less developed regions that they have been relatively deprived. The recent creation of Uttarakhand State, Jharkhand State and Chhattisgarh amply illustrate this.

5. Linguistic Factor :

Language also strengthens the hand of regionalism. India is a country with many languages. People speaking the same language feel united. They develop an emotional attachment for the language and its literature. This at times turns into linguistic regionalism.

6. Political Factor :

Political parties use 'region' to serve their political ends. They exploit regional sentiments as and when necessary. At the time of election they make regional problem an issue for campaigning. A good number of regional parties are also raising their heads. Some such parties are ADMK and AIDAMAK in Tamil Nadu Akali Dal in Punjab, Jharkhand Party in Bihar, Assam Gana Parishad in Assam etc.

Remedial Measures:

The task before the nation is how to fight out regionalism. In this connection the following remedial measures can be suggested.

1. Greater priority should be given to the economic development of the backward regions.
2. Cultural interaction between the regions should be promoted in large scale.
3. A balanced distribution of national resources should be made for all the regions.
4. People should be educated to wipe out separatist feeling and develop patriotic feeling.
5. The regional parties should be banned.
6. Transport and communication system should be made wide-spread so that people from one region can move to other regions freely.
7. Mass media of communication should be put to use for spreading the message of nationalism over regionalism.

POVERTY

POVERTY AS A MAJOR PROBLEM OF INDIA

Poverty is one of the most widespread socio-economic problems of India. It is, indeed, a common problem which is being faced with most of the underdeveloped and the developing countries of the world. It is not only socio-economic but even emotional, cultural and political in nature. The developments that have been taking place in this land for the past six decades have not been able to wipe out poverty. Poverty has been the root cause of many of the problems.

Definition of Poverty:

Gillin and Gillin: "Poverty is that condition in which a person either because of inadequate income or unwise expenditures does not maintain a scale of living high enough to provide for his physical and mental efficiency and to enable him and his natural dependents to function usefully according to the standards of the society of which he is a member."

Adam Smith: "A person ... is rich or poor according to the degree in which he can afford to enjoy the necessaries, the conveniences and the amusements of life"... [Adam Smith in his "Wealth of Nations"].

Goddard: "Poverty is insufficient supply of those things which are requisite for an individual to maintain himself and those dependent upon him in his health and vigour".

ABOSOLUTE POVERTY AND RELATIVE POVERTY

The two expressions, absolute poverty and relative poverty, are quite common in any in-depth study of poverty. What do we mean by them?

1. Absolute Poverty:

Right from the 19th century, some researchers are trying to fix some yardstick for measuring poverty in precise terms. Ideally speaking such a yardstick would help us establish a fixed level of poverty, known as “poverty line” below which poverty begins and above which it ends. Such a yardstick is believed to be universal in character and would be applicable to all the societies. This concept of poverty is known as “Absolute poverty”

Absolute poverty is often known as “subsistence poverty” for it is based on assessments of minimum subsistence requirements of basic “physical needs” such as food, clothing, shelter, health requirements etc. Some concepts of absolute poverty would even include the idea of “basic cultural needs”. This broadens the idea of basic human needs beyond the level of physical survival. Drewnowski and Scott include education, security, leisure and recreation in their category of “basic cultural needs”.

Criticisms: The concept of absolute poverty has been widely criticised. It is based on the assumption that there are minimum basic needs for all people in all societies. This is a difficult argument to defend even in regard to subsistence poverty measured in terms of food, clothing and shelter. Such needs vary both between and within societies. It becomes still more difficult to defend the concept of absolute poverty when it is extended to include the idea of “basic cultural needs”. Such “needs” vary from time to time and place to place and any attempt to establish absolute fixed standards is bound to fail.

2. Relative Poverty

The difficulties involved in the application of the consent of “absolute poverty”, made some researchers to abandon the concept altogether. In place of absolute standards, they have developed the idea of relative standards that is; standards which are relative to particular time and place. In this way, the idea of absolute poverty has been replaced by the idea of relative poverty.

“Relative poverty is measured in terms of judgements by members of a particular society of what is considered as reasonable and acceptable standard of living and styles of life according to the conventions of the day. Just as conventions change from time to time, and place to place, so will definitions of poverty.” in a rapidly changing world,

definitions of poverty based on relative standard will be constantly changing. Hence, Peter **Townsend** has suggested that any definition of poverty must be “related to the needs and demands of a changing society”.

Extent of poverty in India:

Though India is regarded as a developing country it is very badly facing the problem of poverty. We became independent six decades ago, still our society has not become free from the stranglehold of the problems such as poverty, over-population, unemployment, illiteracy, etc. It is unfortunate that in India appropriate and reliable data for the direct estimation of poverty are not available. The government has not made any serious attempt in this direction. However, some private individuals and agencies have made their own attempts to estimate poverty.

1. **Estimates of Dandekar and Rath:** As per the estimates of Dandekar and Rath, as early as in 1960-1 roughly 40% of the rural population and 50% of the urban population were living below poverty line.
2. **Estimates of S.S.Minhas:** The study of Dr. Minhas revealed that about 65% of population in 1956-57 and 50.6% of population in 1967-68 in rural India were living below the poverty line.
3. **Planning Commission’s Estimates:** On the basis of a large sample survey data on consumer expenditure, conducted by the NSSO (National Sample Survey Organization), the Planning Commission estimated poverty in the country at the national and state level. These estimates made by the Commission at an interval of approximately five years, give us some picture about the extent of poverty in India until 1990-2000. In 1999-2000, 26.1% of the people that is 260.3 million people were living below the poverty line. As per the poverty projection made for the year 2007, there were likely to be at 19.3% and 22% million respectively.

Extent of Poverty in Different States:

The Level of poverty is not the same in all the states. Poverty was found to be highest in Orissa (47.15%) in 1999-2000 and Bihar (46.2%) respectively. In U.P., highest number of poor people (5.29 crore, or 31.5%) were found. The estimates reveal that in 1999-2000; about 193.2 million poor people were living in rural areas and 67.1 million, in urban areas. In Karnataka, about 104.40 Lakh (20.04%) people were living below the poverty line.

CAUSES OF POVERTY

The causes of poverty are many sided. However, they may be discussed under the following heads (i) Individual incapacity, (ii) Economical factors; (iii) Social factors (iv) Demographic factors, and (v) other factors.

What factors contribute to individual incapacity?

There are various causes for an individual's failure. Failure in life may be due to some inborn deficiencies such as physical or mental handicap, dumbness, deafness, blindness, feeble mind, deficient legs and hands, and so on. Some of the deficiencies might have been developed later in life. Since an individual does not have any control over many of these deficiencies, he is bound to yield to them and suffer from them. They make such an individual a parasite on society.

Some of the deficiencies which can be managed or overcome are often neglected by some individuals and hence they fall a prey to the problem of poverty. We may include under this category, deficiencies such as illiteracy, laziness, extravagance, immorality, bad habits such as gambling, alcoholism, etc.

Economic causes of poverty:

1. **Inadequate Economic Development:** Our economic development since independence has been disappointing in certain respects. The rate of growth of our economy between 1951-91 has been just 3.5% which is negligible. During the year 2004-05, though this rate of growth increased to 5%, it was not enough to fight the challenges of poverty. Our per capita income is still very less. It was around Rs.255/- in 1950-51, and it increased to Rs.19, 649/- (at 1900-00prices) in 2004- 05. In comparison with other advanced countries this is quite less.
2. **Increasing Unemployment:** Our economy has not provided enough employment opportunities for the people. Hence unemployment is mounting. In 1952, the number of registered unemployed persons was about 4.37 lakhs and it increased to 334 lakhs in 1990. By December, 2003.
3. **Unmanageable inflationary Pressures:** Due to incessant inflation, the value of money has come down. It came down to 8.28 paise in 1990-91. The annual rate of inflation was estimated to be at 13.4% in 1991 and with great difficulty it was brought down to 7.3% in 1997. The value of rupee further decreased to 7.2 paise at 1960-61 prices. This uncontrolled inflation adversely affected the purchasing power of the common people.
4. **Capital Deficiency:** Industries require huge capital for their fast growth of our industries. The process of economic liberalization which has been let loose recently, has of course, started showing its positive results during these days.

Time is not ripe to pass judgements and its results.

- 5. Too much Dependence on Agriculture:** Our economy is primarily an agrarian economy. More than 65% of the people are still dependent on agriculture. Agriculture has its own limitations. In India, in particular, people are following the traditional method of cultivation and hence agricultural production is comparatively very less.

Demographic Factors:

Population in India is growing at an alarming rate. Within 60 years (1921-1981) it had doubled. It has reached an incredible number of 122.3 crore in 2008. Hence, the little progress that is achieved in the economic sphere is being eaten away by the growing population. As per 1998-99 estimates, 8% of the people [9.60 crores] are above 60 years and their capacity to contribute to economic production is limited. About 35.7% of the people are below 14 years of age and hence are incapable of earning.

The size of the Indian family is relatively bigger. The average size of the Indian family is around 4.2. The growing size of the population has it adverse effects on people's health. A sizeable number of people are suffering from various diseases for which proper medical treatment is not available.

Social Causes

- 1. Traditionalism:** India is a land of traditionalism, communalism. Casteism, linguism, parochialism, religious and linguistic prejudices and so on. These factors have a negative effect on country's progress by making people dogmatic in their approach and narrow – minded and selfish in outlook.
- 2. Illiteracy and ignorance:** Illiteracy and ignorance are supportive of poverty. By 2001, there were about 38 crores illiterate in the country. Further, our defective educational system is incapable of generating employment and there is no guarantee of job for the educated youths.
- 3. Dominance of Caste and Joint Families:** Our caste system still has its hold on the caste members. The caste system compels its members to stick on the traditional and hereditary occupations of the caste. It does not give encouragement to the caste members to take up to jobs of their choices. In the very same manner, the joint families which are still dominant in the rural areas do not allow young members to take initiative in making new adventures in the employment and economic spheres.

Other Causes:

- 1. Long period of Foreign Rule:** India was under foreign rule for a very long period. The British who ruled India ruthlessly, had systematically spoiled the

basic economic structure of our land and destroyed the various arts, crafts, cottage and small scale industries which we had previously. They exploited Indian resources for the glory of Britain and made Indians parasites in several respects.

2. **Climate Factors:** Climate can also be a cause of poverty. The hot climate of India reduces the capacity of the people to work, and hence, naturally, production cannot be increased in the desired quantity.
3. **Wars and Threats of War:** India had to spend huge amount of money on wars which she had fought with China and Pakistan. There is constant threat of war also. Hence huge amount of money is being spent on our defence industry. About 15% to 25% of national income was spent previously for defence purpose and it was reduced to 16.7% in 1989-90.
4. **Defective Political System and Lack of Political Will:** Indian political system is very often condemned as corrupt. Inefficient and defective. Unhealthy competition among the political parties for power has many a times damaged our national interests.

Poverty Alleviation Programmes:

Since the end of World War II, the Third World countries are attempting to eliminate the colonial legacy of underdevelopment and social backwardness by adopting various measures to reshape the economy and social structure. The newly emerged independent states have been trying to follow the path of rural development; various measures of poverty alleviation have been adopted by India. The various poverty alleviation programme undertaken by the state from time to time are DPAP, DADP, CADP, TRYSEM, NREP, REGP and JRY etc. Poverty alleviation stems from two sources. The first source is the general development of agriculture, industry, manpower development and the services. The second source of poverty alleviation is what is called the beneficiary oriented programmes of which the major ones are the NREP, RLEGP, TRYSESM, IRDP and land reform etc.

Various poverty alleviation programmes undertaken so far are based on certain approaches such as Area Development Approach, Target Group Approach and Micro Level Planning. In Rural Development Programmes, special attention was given to different areas with specific problems and as such special area development approach was adopted viz. DPAP, CADP, HADP, DADP etc. It was realized that in spite of large attempts the rural development programmes could not remove inequalities in income of rural poor. As a corrective measure, some special schemes of small and marginal farmers, agricultural labourers, and rural women were introduced.

The salient features of some of the major employment and anti-poverty programmes are discussed in succeeding paragraphs.

- 1. National Rural Employment Programme:** The food for work programme (FWP) was restricted and renamed as National Rural Employment Programme (NREP) in October, 1980 as a culmination of previous experiences in this field. The programme envisaged an outlay of Rs.1620 crore including the States matching share during the VI Plan period to generate additional employment opportunities to the extent of 300 to 400 million man days per year, simultaneously creating durable community assets.
- 2. Rural Landless Employment Guarantee Programme:** During the 5th plan the total expenditure on implementation of NREP was Rs.1873 crore including the State's share. The target of employment generation as envisaged under the Plan was also achieved.
- 3. Integrated Rural Development Programme:** Integrated Rural Development Programmes (IRDP) differed from other rural development programmes mainly on the ground that it was based on the assumption of creation of assets and skills which are expected to generate a permanent flow of income for the beneficiaries identified as poorest of the poor. The main thrust of TRYSEM scheme which was an integral part of IRDP was to equip the rural youth from families below poverty line with necessary technical and entrepreneurial skills to enable them to take up self-employment in the fields of agriculture and allied activities, industries, service and business activities.
- 4. Jawahar Rozgar Yojana:** Rural employment measures began with NREP (1980) which was followed by RLEGP (1983). Both NREP and RLEGP were merged into one programme called Jawahar Rozgar Yojana, introduced in April 1989. The objective of NREP and RLEGP was to create employment opportunities for unemployed and landless in the rural areas and to create assets for strengthening the rural infrastructure which will lead to rapid growth of economy.
- 5. Employment Assurance Scheme:** The Employment Assurance Scheme (EAS) has been universalised so as to make it applicable to all the rural blocks of the country. Its aims was providing 100 days of unskilled manual work up to two members of a family in the age group of 18 to 60 years normally residing in villages in the lean agriculture season, on demand, within the blocks covered under EAS.
- 6. Million Wells Scheme:** The Million Wells Scheme (MWS) which was earlier a sub- scheme of JRY is funded by the Centre and States in the ratio of 80:20. The objective of the MWS is to provide open irrigation wells free of cost to poor, small and marginal farmers belonging to SCs and STs and free bonded labour.

- 7. National Social Assistance Programme:** The National Social Assistance Programme (NSAP) recognises the responsibility of the Central and State Governments for providing social assistance to poor households in case of maternity, old age and death of bread earner.
- 8. Prime Minister Rozgar Yozana:** PMRY is a self-employment scheme for educated unemployed youth launched during the year 1993-1994. The minimum qualification required under the scheme is matriculation (passed or failed) or having undergone a Government sponsored technical course for a period of six months or ITI passed. Under this scheme, the youth has to set up a micro enterprise (business or industry) for which 95 per cent of the capital requirement will be advanced as a bank loan.
- 9. Jawahar Gram Samridhi Yojana:** In the year 1999 the Central Government has modified JRY and implemented a new programme called Jawahar Gram Samridhi Yojana (JGSY). This programme is being implemented as a centrally Sponsored scheme on the cost sharing basis between the Centre and the States in the ratio of 75:25.
- 10. Swarnjayanti Gram Swarozgar Yojana (SGSY):** To begin with Integrated Rural Development Programme was the only self-employment programme. Beginning with Training of Rural Youth for Self-employment (TRYSEM), a number of allied programme such as Development of Women & Children in Rural Areas (DWCRA), Supply of Improved Toolkits to Rural Artisans (SITRA) etc. have been added over the years.

It is a poverty alleviation programme which aims at providing gainful employment to rural poor by encouraging the setting up of self employment ventures.

- 11. Annapurna and Antyodaya Anna Yojana :** The Government has launched a new scheme 'Annapurna' to provide food security to the indigent senior citizens. Annapurna will provide 10Kg of food grains per month free of cost of all indigent senior citizens who are eligible for old age pension but are presently not receiving it and whose children are not residing in the same village.
- 12. Sampoorna Gramin Rozgar Yojana:** Under the Sampoorna Gramin Rozgar Yojana (SGRY) set off by the Prime Minister which was launched on September 25,2001 by merging the ongoing Employment Assurance Scheme (EAS) and the Jawahar Gram Samridhi Yojana (JGSY), release of 30.6 lakh tonnes of foods grains to state has been authorised, out of the 50 lakh tonnes allocated. This scheme giving gainful employment to rural people for taking part in public works would be continued next year and the Finance Minister appealed to all the States to come forward to take full advantage of the free food grains being offered under this scheme.

- 13. Jai Prakash Rozgar Guarantee Yojana:** The Jai Prakash Rozgar Guarantee Yojana (JPRGY) has been launched (2002) to provide employment guarantee to the unemployed in the most distressed districts of the country.
- 14. Rural Housing schemes:** The problem of housing is very acute in rural areas. Therefore, various house construction programmes have been implemented for the rural poor by the Government. At present Indira Awas Yojana is a single countrywide programme for rural housing programme.
- 15. MGNAREGA:** Mahatma Gandhi National Rural Employment Guarantee Assurance. In 2011-12 this National Level Poverty alleviation Programme has wider coverage. There is more beneficiary in this scheme.

The study “Rural Poverty despite Growth” prepared by G.S.Bhalla, says that India’s post-reform economic trends present stagnation and poverty in the rural area despite of overall remarkable growth in the economy.

SUMMARY

Social problems are disintegrative with multiple causes and interconnected. It is a relative concept with functional value. The major social problems in India are population problems, Casteism, regionalism, communalism, etc.

Casteism is a blind group loyalty towards one’s own caste or sub-caste which doesn’t care for the interests for the other castes and their members. There are some important causes of Casteism. Endogamous nature, to enhance caste prestige, better caste organization by means of transport and communication, urbanisation, caste rigidity etc. Casteism has some harmful consequences opposes nationalism, dangerous to democracy, moral degeneration, it affects the efficiency. There are some major remedies of Casteism-proper education, Inter caste marriage, cultural and economic equality, less connection of the use of caste.

Using a religious community against other communities and against the whole nation is communalism. It characterises specification of a particular communal value, it imposes specific interest on national interests. It fails to separate religion from politics. It leads to abuse of power. Causes for the growth of communalism are minority appeasement policy, development of fanning fire of separation. Media and literature sometime add fuel to communal spirit political opportunities, subversion of secular values and disappointment, communal riots, rumours and militancy. There are some immediate remedial measures like settings up peace committee, supervision of the media, suppressing the extremists, special courts, immediate legal action. The long term

remedial measures- public must be free from communal frenzies and passions, separation of religion from politics, protection of civil society form communal violence, media, and economic development.

Regionalism as a counter movement to any exaggerated or oppressive from the centralization. It is a frame of mind. Loyalty for narrow regional feeling. Tamil Sena, Hindu Sena, Siva Sena are the example. Major causes of regionalism. Historical, Cultural, Geographic and economic factor, linguistic, political factors. There are some remedial measures like balanced economic policies and development, cultural interaction, national education, development of communication and media publication.

The Problem of senility or that of the aged has been a curse of modern civilization. Problems of the aged –less income, physical and mental weakness, isolation problem of measuring of life and death, isolation. There are some remedial measures old age homes, social, legal & financial support to ageing.

Suggested Readings