ગુજરાત રાજયના શિક્ષણવિભાગના પત્ર-ક્રમાંક
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SOCIOLOGY

Standard 12

PLEDGE

India is my country.
All Indians are my brothers and sisters.
I love my country and I am proud of its rich and varied heritage.
I shall always strive to be worthy of it.
I shall respect my parents, teachers and all elders and treat everyone with courtesy.
I pledge my devotion to my country and its people.
My happiness lies in their will-being and prosperity.

રાજ્ય સરકારની વિનામૂલ્યે યોજના હેઠળનું પુસ્તક

Gujarat State Board of School Textbooks
'Vidyayan', Sector 10-A, Gandhinagar – 382010

PREFACE

In accordance with the national syllabi, the Gujarat State Board of Textbooks has prepared new syllabi. These syllabi are sanctioned by the Government of Gujarat.

It is a matter of pleasure for the Gujarat State Board of School Textbooks to place this taxtbook of **Sociology** for **Std. 12** which is prepared according to the new syllabus.

The original Gujarati version of this textbook has been written and reviewed by expert professors and teachers. Following suggestions of the reviewers, necessary changes have been made in the munuscript before publication. This is English translation of the Gujarati textbook.

The board has taken special care to ensure that this textbook is subject-oriented, interesting and free from errors. However, we welcome suggestions to enhance the quality of the textbook.

FUNDAMENTAL DUTIES

It shall be the duty of every citizen of India : *

(a) to abide by the Constitution and respect its ideals and institutions, the National Flag and the National Anthem;

(b) to cherish and follow the noble ideals which inspired our national struggle for freedom;

(c) to uphold and protect the sovereignty, unity and integrity of India;

(d) to defend the country and render national service when called upon to do so;

(e) to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women;

(f) to value and preserve the rich heritage of our composite culture;

(g) to protect and improve the natural environment including forests, lakes, rivers and wild life, and to have compassion for living creatures;

(h) to develop scientific temper, humanism and the spirit of inquiry and reform;

(i) to safeguard public property and to abjure violence;

(j) to strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement;

(k) to provide opportunities for education by parent, the guardian, to his child, or a ward between the age of 6 to 14 years as the case may be.

* Constitution of India : Section 51-C

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About this book

We are deeply grateful to the Director, Gujarat State School Textbook Board for assigning us with the responsibility of writing textbooks for sociology initially for standard 11 and then for standard 12, according to new syllabus. We would like to express our sincere thanks to all the writers of the books referred, informants, critics and the coordinator for their valuable contribution in making this book useful.

We have written this book with the aim that students of sociology know about Indian society and its various aspects and problems and understand them from a scientific perspective. In terms of population., India stands second after China. However, this populous country also emphasizes the unity inherent in its diversities. It is essential that students get acquainted with Indian culture and different communities such as rural, urban and tribal etc. The religious diversity visible in India ultimately leads towards secularism. Caste-based hierarchy is a distinct feature of Indian society. The knowledge about different caste-groups of India, such as scheduled castes, scheduled tribes, other backward classes and governmental schemes and programmes meant for their welfare, will be useful to students. Understanding of the process of women's empowerment, which is gaining momentum in India with time, may be useful in development of a balanced society. For this, students should be familiar with socio-cultural processes of change. Mass media, in the present time, have become very effective. Awareness about rights has also increased and denial of human rights is leading to different kinds of movements. Movements are known for their contribution towards social reform. India is a country of village communities and Panchayati raj plays an important role in rural development and in cultivating qualities of leadership. The knowledge about three-tier system of Panchayati raj and its social impacts will make students committed for rural development in future. In order to keep the youth away from deviance and to make scientific information about various prevailing problems available to them, issues of juvenile delinquency, youth unrest, uneven sex ratio, HIV/AIDS, addiction of drugs etc. are included in the syllabus.

Examples, pictures and exericises and activities given in the end of each unit are intended to make the subject of sociology more interesting. We all hope that this book will not only be useful to students, it will form a base for their further studies and career. We welcome your suggestions for this book.

Writers

1	# Demographic Diversity and National Unity of India

Preface

Friends, you have learnt about sociology and some of its aspects from the textbook of sociology for 11th standard. You all now know that in order to understand Indian society, it is necessary to know about its population structure. In order to comprehend Indian society, it is also essential to know about its various social institutions. All these institutions have 'unity in diversity' which is a distinct feature of Indian society.

Friends, if you observe your class-room, you will know that there are students belonging to different religions and castes. In spite of such religious and caste-based diversity which exists in our country, India is an undivided nation.

We observe cultural diversity in terms of life style, clothing, economic activities, customs, festivals, languages, places of pilgrimage, etc. of the people living in each part of east-west and north-south. This cultural diversity and heritage make us feel proud of being citizen of India. In this chapter, we will try to understand all these issues.

First of all, let us try to understand the meaning of population and its diversity.

Meaning of population

Population is essential for the existence and continuance of society. There cannot be any society without population. The number of persons in a society is known as human population. Maintenance of population is society's primary and universal social necessity. The size of population depends on birth, death and migration. The size and composition of population affect the society. The population composition is also known as population structure which includes details like age-group, sex ratio, rural-urban differences, literacy etc. All demographic figures related to religion, language, gender, etc. affect society's life. Population and society are mutually related.

Diversity in population

Population diversity is found in any nation or society in terms of, for example, age-group, sex ratio, rural-urban proportion, literacy, religious groups, linguistic groups, various caste-groups, birth rate, mortality rate, proportion of migrated persons etc. These details can help us in understanding socio-economic status of a given society. Moreover, population related figures are essential for planning and development exercises.

Diversity in population is observed in each of the fields, from local to global. Here, we will try to understand some of them, particularly with reference to India and Gujarat.

Religious diversity :

Friends, we all know that India is a country of diversity, inclusive of religious diversity. People of key religions of the world live in India. Each religion, with its own code of conduct forms its own life style based on religious places, scriptures, religious festivals and vows.

All religions of India preach fraternity. Indians not only know the rituals and customs of religions in India, they also disseminate the feeling of unity by participating in festivals of each of the Indian religions.

Let us see the proportion of people following different religions in India and Gujarat :

Percentage Distribution of Population by Religion, India and Gujarat, 2011

No.	Religion	Proportion (%)	
		India	Gujarat
(1)	Hindu	79.80	88.57
(2)	Islam	14.23	9.67
(3)	Christianity	2.30	0.52
(4)	Sikh	1.72	0.10
(5)	Buddhism	0.70	0.05
(6)	Jain	0.37	0.96
(7)	No religion	0.24	0.10
(8)	Other	0.66	0.03

(Source : Census 2011, Government of India)

It is clear from the above table that Hindus are dominating in India and therefore they are also called the community of majority. Among others, known as minorities, Muslims, followers of Islam religion are significant. The category 'no religion' includes those who have said that they do not follow any particular religion.

Figures for Gujarat present the similar picture with Hindus as a majority and Muslims dominating among minorities.

Friends, the public holidays based on different religions which you all enjoy during your academic year are indicative of religious unity.

Diversity in sex ratio :

Understanding of the proportion of males and females is essential to understand the size of any society. Demographic information about males and females who are an integral part of a society indicates towards balance of population in that society. Imbalance in proportion of males and females in a society may create many population related problems.

Let us see the proportion of males and females in a developing country like India and a dynamic state like Gujarat :

Proportion of Males and Females in India and Gujarat, 2011

Country/state	Number and Percent		
	Total population	Males	Females
India	121,08,54,977 (100%)	62,37,24,248 (51.51%)	58,64,69,174 (48.49%)
Gujarat	6,04,39,692 (100%)	3,14,91,260 (52.10%)	2,89,48,432 (47.90%)

(Source : Census 2011, Government of India)

It can be said on the basis of the above table that India is an over populated country where disparity in proportion of male and female population exists. Proportion of females is lesser than that of males.

Similar trend is observed in case of Gujarat.

Friends, as you know, in India, the number of females per thousand males indicates sex ratio. State wise sex ratio is given in Appendix-1.

As the table in Appendix-1 reveals, average sex-ratio for India comes to 940 with Kerala having highest sex-ratio of 1048 and the union territory Daman and Div, the lowest of 618. The sex-ratio for Gujarat comes to 918.

Uttar Pradesh is the most populated state in India where 16.49 percent of the country's population lives. Uttarakhand, on the other hand, is the least populated state in India where 0.84 percent of the country's population resides.

Cultural diversity :

In the world, Indian culture is the best example of integration and continuance. From the time of Mohenjo-Daro and Harappa culture to the contemporary one, Indian society has been full of cultural diversity. In all times, Vedic and post Vedic periods, middle age, colonial period, post-independence, Indian society has been vibrant with cultural activities. Hobbies and likings of the rulers of different times, trade or the life style of those who immigrated for administrative purposes, all have contributed to the development of *bhatigal* (indigenous) culture in India, from traditional period to the modern one.

In a huge geographical area of India which is extended from north to south and from east to west, i.e. from Kashmir to Kanyakumari and from Kolkata to Kutch, cultural diversity is visible on regional basis. These regional cultures have their distinctiveness. Participation of people in each other's culture strengthens the cultural unity. The cultural diversity of India is known in and outside the country.

The cultural diversity of the whole of India can be seen in many forms such as festivals, diets, clothing, ways of livelihood, language etc. which are as follows:

Festivals: Festivals in all Indian states and union territories are celebrated with much enthusiasm. In religious festivals like Diwali, Holi, Dassehra, Eid ul-Fitr, Christmas, Navroze (Pateti), Gurpurb and in festivals welcoming crops or signifying the time of harvest such as Bihu festival of Assam, Pongal of Tamil Nadu, Onam of Kerala, Baishakhi of North India, people participate joyfully. Festivals of Buddh Purnima or Mahavir Jayanti are also celebrated with zeal.

Language : Friends, you are well aware of the diversity in language and dialect in India. We all know that 22 languages hold constitutional status in India and they include Assamese, Bengali, Bodo, Dogri, Gujarati, Hindi, Kannada, Kashmiri, Konkani, Maithili, Malayalam, Manipuri, Marathi, Nepali, Oriya, Punjabi, Sanskrit, Santhali, Sindhi, Tamil, Telugu and Urdu.

Language sustains the culture and linguistic diversity is a unique identity of India. Friends, as you know there are dialects linked with different languages. You must have heard the proverb '*Baar gauae boli badalay'* meaning dialect gets changed every 38.4 kms.

Dress : Diversity is visible in Indian dresses also. Dresses form regional identity; for example, Punjabi or Gujarati way of wearing *saari* identifies the region. Similarly, religion based dresses also add to cultural diversity, for example, *burqa* (a long veil covering whole body), *rida* (a kind of religious dress), turban etc.

Food : It is natural that food habits or diet of a region is affected by the type of food items produced in that region. Rice and fish are main food in the coastal areas as these are easily available there. Moreover, regional foods add to the diversity, for example, Punjabi food, Gujarati food, South Indian food etc. Religious beliefs also play their role, such as Jain *Bhaaji paav, Swaminarayan thali,* etc. These foods have become so famous that they have acquired global identity.

Means of livelihood : Humans attempt to satisfy the needs of their family members by earning money. There are several means of livelihood and humans, according to their ability and skill, try to earn their living. In order to get jobs corresponding to the skills acquired, they migrate from one place to another. Such migration directly or indirectly also carries the culture from one place to another and thus adds to cultural diversity. Simultaneously, it also maintains the feeling of national unity.

Thus, the cultural transfer occurring geographically and socially affects the population. On the contrary, demographic information focusing on geographical and social conditions inspires us to collect more specific information related to the diversity of the given region.

The *garba* and kite festivals of Gujarat are excellent examples of displaying cultural diversity.

Diversity of deprived groups : The constitution of India has provided fundamental rights to each citizen of India which are inspired by the values of independence, equality, fraternity and secularism. Simultaneously, efforts have been made for uplift of deprived groups of the Indian society.

These deprived groups are included in three categories:

(1) Scheduled Castes (SC)

(2) Scheduled Tribes (ST)

(3) Other Backward Classes (OBC)

Friends, tribals are known by various names but constitutionally they are described as scheduled tribes. We will have detailed information about tribals in unit-2 and unit-3. Here, we will know about their population.

Proportion of tribal population in India :

Population and share of tribals in 1951 and 2011 in India are given below.

Share of Tribal population in India

Year	Tribals	
	Population	**% to total population**
1951	1,91,47,054	2.26
2011	10,42,81,034	8.60

(Source : Census 1951 and 2011)

As it is revealed by the table given above, the proportion of tribal population to total population in India has increased from 2.26 percent in 1951 to 8.60 percent in 2011.

State wise population of tribals in India :

Tribal population exists in more or less proportion in majority of the states and union territories of India. State wise population of tribals in 2011 can be seen in Appendix-2.

It is clear from the table given in Appendix-2 that Mizoram has the highest proportion of tribals (94.97%) and Uttar Pradesh has the least share (0.5%) of them among the states having tribal population.

In India, most of the tribals live in Nagaland, Mizoram, Arunachal Pradesh, Meghalaya, Dadra Nagar Haveli and Lakshadweep.

Tribal population in Gujarat :

In more or less proportion, tribal population is found in each district of Gujarat. Appendix-3 contains the details.

Tribals are predominant in Dang district (94.65%) while Bhavnagar has the least proportion of tribal population (0.32).

Though tribals are found in varying degree in each of the districts of Gujarat, most of them live in the eastern belt of the state.

National unity

We saw that how India holds unity in diversity in terms of language, religion, clothing, livelihood, sex ratio etc. Now we will obtain knowledge about national unity.

The Indian subcontinent is thriving with multiple diversities which are observed in various aspects such as social, cultural, geographical, religious, linguistic, regional etc. It is not only necessary but mandatory that these different sub-groups have mutually cooperative and cordial relations. It is also essential that Indian citizens should be loyal to each other and to the whole of the nation. It is also important from the perspective of national unity that all Indian citizens consider the aims of the nation as their own. At present, the nation is facing many problems in term of communalism, terrorism, casteism, naxalism, lingualism, separatism, etc. which have been hindering the process of community development. The need of the hour is to solve these problems and establish national unity.
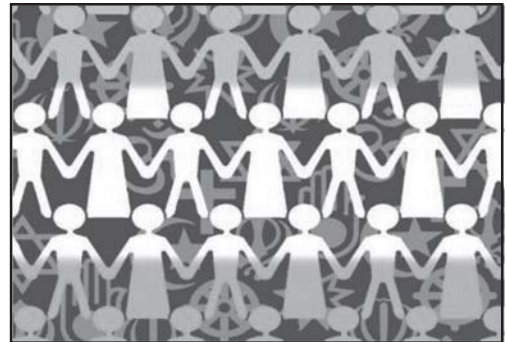
National Unity

We will try to understand the meaning of national unity and the assisting factors.

Meaning of national unity :

Speaking in a national conference, Jawaharlal Nehru, the first prime minister of India, had informed that 'national unity is a psychological and educational process through which feeling of unity in people's heart, experience of equal citizenship and feeling of love and loyalty towards the nation can be developed'.

Describing national unity as a psychological and educational process, **G. S. Ghurye** writes that 'people of the nation have the feeling of unity, firmness and affiliation associated with the feeling of common citizen and loyalty'.

In the opinion of Vinoba Bhave, 'national unity is a combination of sentimental unity, fraternity and the firm feeling of patriotism which helps the people of a nation to overlook personal, regional, religious and linguistic differences'.

Assisting factors of national unity

Assisting factors of national unity are as follows :

(1) Geographical factor :

The sages and rulers of India had the vision of geo-political unity. In Sanskrit literature, awareness about geo-political unity of India is expressed in Rigved. The names such as *Bharatvarsha* (particularly the area of the continent that lies south of Himalayas, according to scriptural description) *Chakravarti* (an ancient Indian term used to refer to an ideal universal ruler) and *Ekadhipati* (potentate) express the ideal of geographical solidarity. India is a country of religious temples, holy rivers and scattered hills. All these places were developed as pilgrimages as it became a subject of dignity to visit these places for *darshan* and holy bath. The culture of journey to shrines, places of

scenic beauty and hill stations etc. always inspire Indians to visit such places in India. This process strengthens geo-political unity. People express their affection or patriotism towards their motherland. Geographically, India's borders are extended from Kashmir and Himalaya in the north to Kanyakumari in the south and from Assam and Manipur in the east to Gujarat in the west. The whole of India is spread in a huge area of 32, 87, 263 lakh square kilometers where 1.21 crores of people reside. Plains, hills, rivers, oceans, forests and deserts are geographical features of our country.

Historically distributed in a number of small states, India has now evolved as a nation. Geographical diversity has taught people to adapt to different situations and establish unity by maintaining amiability. Unity in diversity is best manifested when people belonging to different states, castes, languages, religions come together and extend their help to the victims of natural calamities such as drought, flood, cyclone, or earthquake.

(2) Constitution of India :

The constitution of India is the fundamental factor instrumental in creating national solidarity or unity amidst all such diversities. India is a federal union comprising states and union territories. The constitution of India is the only written document which unites them. It is written in the preamble to the constitution of India that India is a sovereign, socialist, secular, democratic republic state and justice, liberty and equality are its bases. Discriminations based on religion, gender, caste, place of birth are banned by the acts. The constitution of India assures all citizens dignity of individual and national unity and integrity and endeavors to promote fraternity among them. It considers India as a secular state, i.e. India has no religion. All religions are respected and protected. The constitution has given right to all citizens to follow the religion of their choice and propagate it. The constitution has also given right to minorities living anywhere in India to upkeep and maintain their unique language, script or culture. All these rights play a primary role in shaping national solidarity.

(3) Duties of citizens :

National unity is also reflected in duties of citizens, as mentioned in the constitution of India. For example,

- To be loyal to the nation and respect its ideals and institutions, the National Flag and the National Anthem;
- To cherish and follow the noble ideals which inspired our national struggle for freedom;
- To uphold and protect the sovereignty, unity and integrity of India;
- To defend the country and render national service when called upon to do so;
- To rise above religious, linguistic and regional or communal differences
- To promote harmony and the spirit of common brotherhood amongst all the people of India
- To follow practices which respect the dignity of women;

(4) Laws :

There are many laws which have been helpful in maintaining national unity. These include Indian criminal laws such as those preventing caste class or communal struggle, laws preventing treason, act related to elimination of untouchability, acts related to code of conduct in elections and punishment for their violation.

(5) Democratic system :

The democratic system of India is an auxiliary factor which adds to national unity. In order to maintain the democratic system of India elections are held for parliament, assembly, municipal corporations and local Panchayats. Any citizen of India aged more than 18 years is entitled to vote in these elections. Equal voting right, thus, becomes an important factor to promote national unity. An individual can feel the sense of equal citizenship as this voting right is obtained irrespective of community, caste, sex, language or region. Any individual, in addition, has also right to register his/

her candidature for any election, i.e. s/he can represent any area through any national party or as an independent candidate. National parties tend to attract leaders, workers and voters toward their side. Though these national parties may differ in ideology, their ultimate aim is to attract voters, no matter to which caste, sex, religion, or state they belong to. By doing so, these national parties provide impetus for national unity. Thus, the parliament of the nation, assembly and democratic system of local institutions of self-governance are important factors in creating national unity.

(6) National festivals and national awards :

National unity is displayed marvelously in the cultural programmes and procession of army presented to celebrate national festivals like Republic Day and Independence Day. National unity is reflected in Indian film industry, Indian film ceremonies, national monuments or gardens. Camps organized under different activities such as Scout at school or college level, National Service Scheme (NSS) and National Cadet Core (NCC),   etc. convey the message of patriotism and national unity. Similarly, service to the nation is honored by offering different types of awards. They include civilian awards such as Bharat Ratna, Padma Shree, Padma bhusan, Padma Vibhushan, sports awards like Rajiv Gandhi Khel Ratna, Dronacharya award, Arjun award, Dhyanchand award, army awards like Paramveer Chakra, Mahavir Chakra, Veer Chakra, Ashok Chakra, Kirti Chakra, Shaurya Chakra, etc. There are other awards related to bravery, literature etc. Attempts are made to create national consciousness by honouring distinguished persons such as artists, scientists, soldiers, teachers, social workers etc.

(7) Sports activities :

When a player participates in sports activities such as cricket, volleyball, tennis, badminton, kabaddi, etc. being played in India or outside, s/he represents the whole country and not his/her language, state, or community. Similarly, various games played in National Sports Festivals, inter-state or inter-university games, Khel Mahakumbh, are being played with the sportsman spirit and with the feeling of being an Indian. Indians are crazy about cricket. When Indian cricket team wins any international match, the whole of India celebrate the win. Thus, various games add to the national unity as assisting factor.

(8) Mass media :

Mass media such as newspapers, radio, television, computer, cell phone, etc. have been playing an important role in creating national unity. In order to instill the feelings of patriotism among the citizens of India, various programmes such as serials, films, group songs, group dances, programmes on celebration of Independence Day, Republic Day, etc. focusing on communal unity, secularism and patriotism are telecast by Indian TV channels. Television also helps citizens in having true understanding of the problems of terrorism, communalism, lingualism, regionalism, or naxalism by airing relevant programmes, films and news. Thus, publications and programmes of mass media generate awareness among citizens which indirectly helps in creating national unity.

(9) Means of transport :

India is a country of geographical and cultural diversities; means of transport play an important role in uniting them. Means of transportation have made reciprocation between people of regional diversities possible. This has strengthened the feeling of being citizen of one country. The Indian Railway which connects all states has world's biggest railway network of 1, 15, 000 kms. Every day 2.3 crores of people travel by train. Similarly, big cities of India are connected through airline, making transportation speedy. In the present time, people for various reasons such as business, employment, education, journey etc. get close to each other through means of transportation. This indirectly helps in adding to national unity.

(10) Interdependence and cohesiveness :

Use of machines in modern industries, agriculture and other occupations has badly affected the

caste-based traditional occupations and as a result the internal interdependence now has extended up to other villages, cities and regions. Due to factors such as social, cultural, educational etc. one needs to be rhythmic with all cities and states of the country to be cohesive with them, in place of being cohesive with the own village as it was the case earlier. However, this process has weakened the restrictions of untouchability, casteism and communalism. At present, there are many occupations where interdependence between Hindus and Muslims is found, which leads to formation of national unity, directly or indirectly.

Friends, in this unit, we obtained knowledge about India's population diversity and national unity. We also acquired knowledge about Indian culture by gaining information about factors contributing to national unity.

The unity and integrity visible in various communities is a distinct feature of India; with reference to this, we will obtain information about Indian culture and community in the next unit.

Exercises

1. **Answer the following questions in detail :**
   (1) State India's cultural diversities.
   (2) Discuss India's religious diversities.
   (3) Explaining the meaning of national unity, discuss its assisting factors.

2. **Give concise answers to the following questions :**
   (1) State proportion of scheduled tribes in India and Gujarat according to census 2011.
   (2) Explain how democratic system, national festivals and national awards help in creating national unity.
   (3) Transportation and media help in creating national unity. Explain.

3. **Answer the following questions in brief :**
   (1) Which diversities are found in India ?
   (2) Give names of any five languages spoken in India.
   (3) Interpret national unity.
   (4) Which problems are obstacles in India's development ?
   (5) What names were used for geographical unity in old times ?
   (6) Which are the civic awards of India ?
   (7) Which are the awards given for sports in India ?
   (8) Which are the awards for Indian army ?

4. **Answer the following questions in one sentence :**
   (1) State the proportion of males and females in India according to census 2011
   (2) What is the population of Gujarat according to census 2011 ?
   (3) Which Indian state has the highest sex ratio according to census 2011 ?
   (4) Which Indian state has the lowest sex ratio according to census 2011 ?
   (5) Which district of Gujarat has the highest proportion of tribal population according to census 2011 ?

5. **Choose the right options from the following :**
   (1) People of which religion are predominant in India in terms of population ?
       (a) Hindu   (b) Muslim   (c) Christian   (d) Sikh
   (2) Which Indian state is most populated according to census 2011 ?
       (a) Madhya Pradesh   (b) Himachal Pradesh
       (c) Andhra Pradesh   (d) Uttar Pradesh

(3) Which Indian state is least populated according to census 2011 ?

    (a) Chhattisgarh   (b) Uttarakhand (c) Kerala   (d) Himachal Pradesh

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(4) What is the sex ratio of India according to census 2011 ?

    (a) 942   (b) 939   (c) 938   (d) 940

☐

(5) In how many square kms of geographical area is India spread ?

    (a) 32,87,263 sq. km   (b) 30,00,000 sq. km

    (c) 33,57,263 sq. km   (d) 31,57,263 sq. km

☐

(6) How many kilometers of network does the Indian Railway have ?

    (a) 1,15,000 km   (b) 2,15,000 km

    (c) 3,15,000 km   (d) 3,25,000 km

☐

(7) Which country has the biggest railway network in the world ?

    (a) America   (b) India

    (c) China   (d) Australia

☐

(8) Which is the highest civilian award in India ?

    (a) Bharat Ratna   (b) Khel Ratna

    (c) Padma Shree   (d) Padma Vibhushan

☐

Activity

- Classify the students of your class on the basis of religion.
- Show sex ratio of different districts in the map of Gujarat.
- Show the states with highest and lowest population and the proportion of population in Gujarat in the map of India.
- Prepare a chart displaying religious festivals of different communities.

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| 2 | Indian Culture and Community |

Preface

Friends, in the previous unit, we obtained information about religious and cultural diversities and about population diversities of tribals. We tried to understand India's diversities and also got acquainted with national unity. Now in this unit, first of all, we will try to understand the meaning and forms of Indian culture and then we will learn about the meaning and types of community.

Culture means life style of a particular population. Culture is a complex unit of whatever we think as a member of society, whatever we do and whatever we have. We had learnt in detail about culture in standard 11. In this unit, we will learn about culture in the Indian context.

You have observed that all respect elders and prostrate to them. You have also observed how guests are welcomed and taken care of when they visit our homes. You must have heard about the Sanskrit saying, *atithi devo bhavah* which means guest should be treated as God. These examples are enough to reflect Indian culture. Many such values of Indian culture have contributed to its immensity.

The history of Indian culture and civilization is thousands of years old. It has been flowing like the flow of River Ganges. Overtime, new elements went on merging into it and now in the beginning of the twenty first century, encompassing several aspects, it has emerged as a *bhatigal* (indigenous) culture. Many talented people, who have contributed and sacrificed towards formation of Indian culture, have made it immortal. Therefore, while other ancient cultures have nearly vanished, Indian people have maintained their cultural heritage. The Indian culture is considered old and grand and progressing towards becoming *vishwaguru*.

Meaning and definition of Indian culture

According to **Bhupendra Brahmbhatt**, 'Indian culture means the culture containing features of humanity, tolerance, immensity, unity, secularism and continuity'.

Indian culture worships sentiments and intellect. It brings beauty to human life with combination of liberal feelings and pure knowledge. It attempts to disseminate harmony in the world by combining knowledge and science.

Indian culture is the culture which is continuously progressing in search of knowledge and developing itself by absorbing whatever it finds *sunder* (The Beauty), *shiv* (Goodness) and *satya* (The Truth); *Satyam Shivam Sundaram*, as we know it.

Features of Indian culture

(1) Continuity and change : Many cultures in the world evolved and vanished but the peculiarity of Indian culture is that it has been able to maintain itself in spite of great upheaval and continue.

Change with continuity is a feature of Indian culture. In spite of a number of movements, renaissance, revolutionary changes such as spread of Jainism and Buddhism, Indian culture, maintaining its basic elements, has been able to accommodate itself.

Cultural Diversity of India

(2) Diversity and unity: A very few of other cultures have the feature of diversity which the Indian culture comprises. It contains people of different castes and different languages, religions, festivals, arts, music, dance etc. Different regions, geography and climate are responsible for this diversity.

In spite of these diversities, feeling of being citizen of one country persists among people of India. Political systems have also added to the unity among citizens.

(3) Non-communal perspective : Both secular and scientific perspectives are implicit in non-communalism. Indian culture is a combination of these two. In India, groups with different cultures live together in harmony. Tolerance is one of the features of Indian culture.

With equal rights to all, special provisions have been made for the protection of rights of minorities, which is indicative of the generosity of Indian culture. The emphasis on science in Indian culture is synonymous to its secular perspective.

(4) Global perspective : Indian culture has acquired a global perspective. It has disseminated the message of peace and goodwill throughout the world. It holds the sentiment of *Vasudhaiva Kutumbakam* (a Sanskrit phrase found in Hindu texts which means 'the whole world is one family'). India, being committed to the development of developing and developed nations has set an example of global perspective by bearing the responsibility as a *Vishwabandhu* (propagator of universal brotherhood).

(5) Materialistic and spiritualistic : India is known as a land of spiritualism. The history of India from ancient time to present one reveals that both materialistic and spiritualistic cultures have developed simultaneously. Indian psyche can only be understood through spirituality.

(6) Emphasizing individual : Indian culture is individualistic culture expressing faith in and giving importance to individual. Importance of individual is accepted by different religions of India. Welfare of individual is the aim of state and society and they need to play their roles accordingly. This doesn't mean that society has no importance.

Forms of Indian culture

Indian culture has several forms; they can be divided into three sections to have clear understanding about them.

(1) Classical Culture

(2) Folk Culture

(3) Tribal Culture

(1) Classical Culture : Classical culture includes different faculties, languages and arts. They are as follows :

   (1)   Theology

   (2)   Ethics

   (3)   Astronomy and Astrology

   (4)   Philosophy

   (5)   Music

   (6)   Dramatics

   (7)   Grammar

   (8)   Medical Science

   (9)   Architecture and Sculpture

These scriptures were basically written in Sanskrit language and therefore we call this tradition

as classical. In these scriptures different aspects of Indian culture were discussed scientifically; this practice is still continued. In order to have expertise in different subjects in this tradition, it was essential to obtain necessary means and training. However, it should be mentioned here that Sanskrit was not the language of common men and was confined to the people of elite class. Moreover, elements of different religions and sects kept on adding to this tradition and a specific indigenous culture developed.

(2) Folk culture : Folk culture is as old as the human society. It is identified as the psychological expression of primitive man. Folk culture is a joint personal creation of folk group. According to interests, facilities and geographical conditions, human life initiates certain methods which overtime acquire the form of customs and practices and become an integral part of human life. Folk culture is a vast field of life. Folk life, folk art and workmanship are components of folk culture. Study of folk life is essential for true understanding of folk culture.

Meaning and interpretation of folk culture : According to Joravarsinh Jadav, 'Dialects, memorized literature, music, festivals, religion, clothes and ornaments, agriculture, animal husbandry, sailing, arms, house, hut, furniture, Gods, beliefs and practices, teachings etc which are contained in the boundaries of culture are included in folk culture'.

According to Mahapatre, 'Folk culture includes practices, doubts, beliefs, prevailing folksongs, folklores, lullabies, dirge, jingles, proverbs, idioms, clothes and ornaments, games, household goods, folk gods and goddesses, toys, weapons, etc.'

Practices like applying turmeric paste on the groom, tying *mindhal* (kind of fruit tied round the wrist on occasions like marriage), doubts like *teen tigada kaam bigada* (a company of three

Folk Dance

spoils the work) and beliefs like a miser man becomes a Bhamfodi (a kind of snake) in his next birth are examples of folk culture.

Lullabies like *dikaro maro ladakvayo dev no didhel chhe* (my beloved son is a gift from God) and proverbs like *'na bolya ma nav gun'*, (speak not rather than speak ill) *'bole tena bor vechay'* (one who speaks gets things done) and idioms like *'aankh aada kaan karva'* (turn a blind eye) and *'rata pila thai javun'* (to become very angry) are also examples of folk culture.

In the words of **Hasu Yagnik**, 'Folk culture is the base of mass psychology and literature and it is associated with the journey of growth of both culture and civilization'.

Krishna Dev Upadhyaya identifies folk culture as folklore. Folklore means the knowledge or wisdom created by people which emerges from folk society.

Majority of the Indian population is associated with folk culture since centuries. Books have not contributed in the growth of this tradition as it has remained oral. It has developed continually with transfer from one generation to another. In this country of huge geographical area and varying climate, folk culture differs according to geographical atmosphere. Folksongs, different forms of drama and drawing have developed in the countries with mainly agrarian economy and rural environment. In this context, folk culture and tribal culture have similarities.

Different dresses, different forms of ornamentation, variety of daily food and the saying, '*Baar gauae boli badalay'* very well convey the diversity of Indian culture.

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The *garba* and *bhavai* of Gujarat, *bhangada* of Punjab, *lavni* of Maharashtra, and *bihu* of Assam etc. reflect the folk culture of the given state. However, the form of folk culture has changed with the change in social context.

(3) Tribal culture : India has a notable population of tribals who have been living here since time immemorial. It is necessary to understand tribal culture as it has its distinct identity. Tribal culture can be understood only in the context of Indian culture and civilization.

Tribal culture differs from classical or folk culture. Though tribal culture contains many elements of folk culture, its relation with classical culture is exceptional. A combination of old and modern culture prevails in tribal culture.

For years, the distinct identity of tribal culture remained intact; but then under the influence of Christian missionary and post-independence development schemes through which they came into contact with other people, their distinct culture is at the edge of vanishing.

Interpretation :

According to **Bhupendra Brahmbhatt**, 'the culture having direct contact with nature, giving importance to lifestyle which maintains environmental balance and having dominance of festivals, celebrations, songs and dances and community life is tribal culture'.

Tribal culture is mirrored in the lifestyles, customs and simple beliefs of tribal people.

Tribal culture has four features :

    (1) Small in size   **(2)** Diversity

    (3) Uniqueness   **(4)** Self-reliance

These four features of tribal culture are closely related with the geographical and demographic conditions of tribal society; we will learn about this in detail in unit-3.

Tribal art-culture :

In their doings, tribal people are natural. They do not perceive art as a means of beautification but it is an integral part of their life. Elaborating the tribal art, it can be said that art has certain distinct features in tribal culture which include medium, tools, process, function, learning, life, continuity, togetherness and science etc.

Here, we will get an understanding about tribal art-culture by discussing their art of painting, songs and dances and their art of pottery.

Painting : The *pithora* (colourful images made on the wall) of Rathwas, the pictures of *nava* of Chaudharies, the pictures of *pasali* of Konkanis and the pictures of *gotraj* (born in one's own *gotra*, an exogamous group descended from a common ancestor) made by Bharadis, Bhils and Garashiyas and many other pictures are gifts of tribal art-culture. Rathwas spend their lives with the pictures of *devpithora* (pictures of deities) made on the walls of their homes. Observing fast, they draw pictures collectively. Before drawing pictures, virgin girl daubs the wall with the paste of earth and cow dung seven times. Music and dance-song go with making of pictures. Pictures are a festival-like element of their group life. Deities, kings, farmers, trees and leaves, sun and moon, insects, animals and birds all emerge in their pictures with bright colours.

Art of song, music and dance : Songs, music and dance as important parts of tribal culture, instill new consciousness and cheerfulness in their life of economic hardship.

Tribal music includes many important instruments which are made of wood, bones and leather. Their leather instruments comprise *dhol* (drum), dobru (a kind of drum) nagarun (timpani) etc., while their wind-instruments contain *vansali* (bamboo flute), *shankh* (conch), *sharnai* (clarinet) and *bhungal* (made of a 4-5 feet long copper pipe). Stringed musical instruments which they play are *tamburo* (Turkish guitar), *sarangi* (fiddle) and *bor*. With instruments like *dobru, manjira* (castanet),

transa (bigger size of castanet) and their folk songs encompassing weathers, deities and social life are always on. Dance and song are predominant in tribal life. They dance in group and *gheriya* dance, *dakani* dance, *dobarun* dance, *tarfa* dance of Dang district are known dances performed by them.

Art of pottery : The art of pottery of tribal people is also distinct. They make vessels, toys and idols of Gods from clay. *Bhil* and *Garashiyas* of Poshina area of Gujarat make clay-horses and offer them to their deities. They respect these clay-horses as living horses. *Chaudhary, Gamit, Dhodhiya, Bhil* and *Rathwa* tribals of Gujarat make figures of horse, elephant, tiger, cow, bullock, man, woman, etc. and offer them to their deities. The sentiment or notion that all these are part of the nature assumes importance in tribal culture.

Indian community

Equipped with versatility, Indian society contains socio-cultural diversity. We will get familiar with different types of communities such as religious community, rural and urban communities and tribal community.

Meaning of community :

A group of humans, who live in a certain geographical area, hold similar culture and feeling of togetherness and are mutually related, is known as a community.

There are different bases for determining types of communities; according to our syllabus we will understand about four types of communities :

(1) Religious community (2) Rural community (3) Urban community (4) Tribal community

(1) Religious community :

Friends, you obtained statistical information about different religious communities in unit-1. Here we will look into various characteristics of religious communities.

Interpretation :

A community with its own philosophy, method of worshipping, religious beliefs, rites and rituals, code of conduct is known as a religious community.

Friends, our country is a multi-religion country where people belonging to Hindu, Islam, Christianity, Sikh, Buddha, Jain, Parsee and Jew religions reside. Temples, mosques, churches, gurudwaras and agiyaris (temple of Parsees) are visible in villages and towns of India as a symbol of religion.

According to the section 25 (1) of the constitution of India, each individual has right to accept his / her religion independently, practice it and propagate it. Acceptance of religious diversity and religious tolerance in India has become exemplary in the world. In India, all types of people are free to follow their religious faith and protect it. Now, we will get familiar with different religious communities.

(1) Hindu community :

In Hindu religion, membership of religion of an individual is fixed by birth. Hindus firmly believe that a power named God is omnipresent and reachable. Hindus do not believe in monotheism. They worship many Gods. They believe in three important principles, *dharma* (religion), *karma* (action) and *mokhsha* (emancipation). *Dharma* is a moral power. An individual has to bear the results of his/her good/bad *Karmas. Mokhsha* makes the individual free from *karma* and the bondage of birth and death. Shreemad Bhagvad Gita is their scripture, temple is their holy place, and those who worship and serve Gods in temples etc. are known as priests.

According to Hindu scriptures, an individual has to go through 16 *sanskars* (sacraments of life). Birth, marriage and death are major among them.

There are four traditions in Hindu religion, *Shaiva*, *Vaishnava*, *Shakt* and *Smarta. Shaivas*

worship lord *Shiva, Vaishnavas* adore lord *Vishnu*, *Shaktas* worship goddess as Mother *Shakti* and *Smartas* treat all dities as same and worship them. There are many sects and factions in Hindu religion making it more complex. However, these divisions are mutually related to the huge Hindu society. Thus, despite having multiplicity they are closely associated. Hindu religion emphasizes pilgrimage, charity, practicing different religious vows, reading of scriptures, celebration of festivals, bathing in holy rivers, donations to religious places and saints and serving them etc. *Diwali, Holi,* and *Navratri* are their religious festivals.
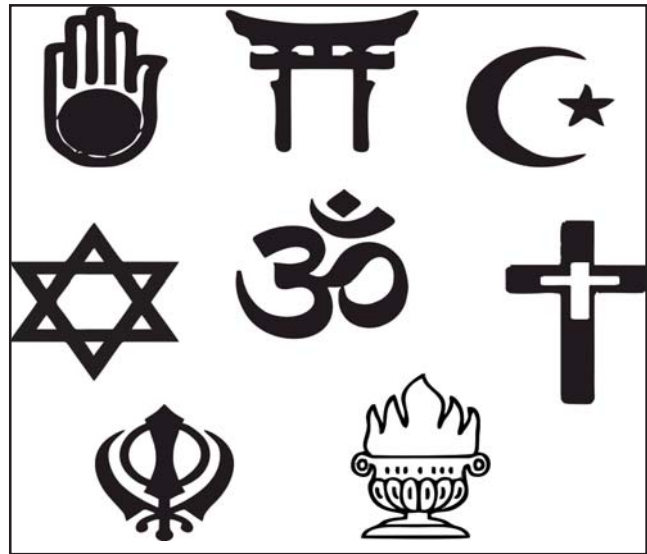
Symbols of different Religions

(2) Muslim community :

Followers of Islam religion, found all over India, consider their scripture Quran Sharif as a verbal form of God. *Namaz, Roja* and *Hajj* are their important religious activities. Islam religion, founded by Muhammad Paigambar, believes in monotheism.

It is obligatory for any Muslim to follow the rules of *Shariat. Hajyatra* (pilgrimage to Mecca) is considered as best in Islam. It is firmly believed by them that seeing of *Kaba* at Mecca liberates from sins. *Tawhid, Namaj, Roza, Zakat*, *Hajj* and charity are major religious rituals in Islam religion. It is essential to offer *Namaz* five times a day. It is also compulsory to donate a certain amount of income as charity. Religious matters, marriages and festivals are determined according to Hijri calendar. The new year of Muslims begins from *Muharram*.

Ramzan is considered as the holiest month in Islam, in which Muslims observe fast for self-purification. *Chandra darshan* (seeing of moon) is emphasized. Their religious place is known as mosque where they offer *Namaz* collectively.

Followers of Islam are buried after death.

There are two sects in Islam, Shiya and Sunni. In India, Sunni Muslims are more in number than Shiya Their religious teacher is known as Imam. *Ramzan, Eid* and *Muharram* are their religious festivals.

(3) Christian community :

The population of Christians in India is much less (2.30 percent) as compared to Hindus and Muslims. Most of the Christians reside in Goa, Maharashtra, Arunachal Pradesh, Kerala and Tamil Nadu. Indian Christians are mainly divided in Roman Catholic, Protestant and other Christian churches. Bible is their scripture and their religious place is known as church. Christianity considers Jesus as the prophet of God.

Christianity has three major principles :

• Faith and trust in Jesus as a son of God and messenger
• Service
• Love and tolerance towards neighbor

In India, the number of Catholic Christians is relatively more. Christians' religious teacher is known as Pope who plays an important role in all religious matters. Different churches assume importance in Protestant sect. Christians of Catholic sect go on pilgrimage. Mumbai and Ernakulum of Kerala are their religious places. Among Roman Catholic Christians, different sacred rituals are performed by the Bishop in church. Marriage rituals are performed by cleric in church. Christmas, Easter and Good Friday etc. are their festivals.

(4) Jain community :

The number of followers of Jain religion in India is fewer. Mostly, they dwell in Gujarat, Maharashtra and Rajasthan. Jain religion is considered as one of the old religions of India. The Jain religion has had 24 *tirthankers*. The first was Rishabhdev and the 24th was Mahavir Swami. *Swetambar* ('white clad') and *Digambar* ('sky clad') are two sections of Jain community. Like Hindus, Jains also believe in soul, principle of *karma* and life and death. They consider fast as a *tapa* (penance) for self-purification. Mental discipline is emphasized for purification of thoughts. *Kalpa Sutra* is their scripture and they believe in *Anekântavâda* (many-sidedness), *Parlaukikvad* (relating to next world or life after death), *Ahimsa* (non-violence), *Karma* (action), *Dharma* (religion), *Mokhsha* (emancipation), *Satya* (truth), *Asteya* (non-stealing) and *Aparigrah* (renunciation).

(5) Sikh community :

Most of the followers of Sikh religion are inhabited in Punjab and north-east states in India. Sikh religion believes in equality and coordination. Their scripture is known as Guru Granth Sahib and their place of religion is called Gurudwara. Caste system prevails among them. It includes castes such as Jat, Brahmin, Khsatriya, artisan castes etc. Low caste people who have adopted Sikh religion are known as *Mazhabi* and they are not called *Sardar.*

Their *Kirtan* (singing glory of God accompanied by music) is known as *Gurubani*. Five 'K's are most important for them and they are *Kesh* (uncut hair), *Kanga* (a wooden comb), *Kadun* (a metal bracelet) *Kachh* (a specific style of cotton undergarment) and *Kirpan* (a ceremonial sword). Langer (free food served to all) has its own importance in Sikh religion. The golden temple in Amritsar is their religious place.

(6) Buddhism :

Like Sikhs, the proportion of the followers of Buddhism is also meager in India. Most of them live in Maharashtra. They also reside in north-west India and in Arunachal Pradesh. Buddhism had a considerable spread in India at the time of the emperor Ashoka. Buddhism has three branches, namely, Hinyana, Mahayana and Vajrayana. It has two levels. The upper level of Buddhism includes Brahmins, Khsatriyas and certain elites, while the lower level consists of the tribals and marginal groups converted to Buddhism. Sarnath, Saanchi and Bodhigaya are important centers of Buddhism. Their religious teacher is known as Lama. Their religious places, known as Buddhist temples, have 'wish wheel'. Tripitaka is their scripture and they believe in *karma* and reincarnation.

(7) Parsee community :

Parsees have a very small community in India. Through sea route, they immigrated to India via Gujarat in 8th century. They have been completely engrossed in Indian life the way sugar mixes with milk. In India, they have adopted the life style of traders' community. They worship the scared fire and their religious place is known as agiyari (fire-temple). *Humt* (Good thoughts), *Hukht* (good words) and *Huvrust* (good deeds) are their religious aphorisms. Avesta is the name of their religious book and Pateti is their main festival.

(8) Jew community :

In India, population of Jews is minor. They belong to Hebrew lineage and have two groups; one resides in Cochin and the other in Konkan. Their religious place is known as Temple Mount. Tanakh (also known as Torah) is their scripture and Rabbi is their religious leader. Judaism was originated in Jerusalem. Their philosophy emphasizes justice, truth, peace, love, mercy, and compassion. Jehovah and Yahweh are the names of God they believe in. Jews worship collectively in synagogue. Many Jews from India have migrated to Israel.

Thus, diversity is found in all religious communities. The government of India has declared Muslims, Sikhs, Christians, Buddhists and Parsees as minorities. They together account for 17. 17 percent of the total population. Certain provisions have been made for the welfare of these religious minorities by the government.

(2) Rural community :

A rural community is a small primary group of people who, living close to nature and following mostly agriculture and allied occupations possess a distinct life style. The people of this group have similarity and unity. However, agriculture and caste based social inequality also prevails among them. Most of the people accept changes slowly as they have the tendency of being adhered to traditions. Pace of social mobility is therefore found low among them.

Rural communities do not have similar form in whole of India. Diversity is found among them in terms of size, settlement pattern and social structure. There are differences in rural communities in terms of caste, religion, community, linguistic composition, culture etc. However, in the context of state and the nation, there are certain elements which are similar.

Interpretation of rural community :

Different sociologists have interpreted rural community as follows :

M. N. Srinivas : 'Village is an interdependent unit. It is mostly self-sufficient. It has its own village committee. In a village, every caste lives in its own way. Village is a vertical unit made of different horizontal strata such as caste'.

S. C. Dube : 'Village is a regional group. It is a unit of social, economic and religious procedures and rituals and social system of a society. It is a part of organized political society. Apart from village community, an individual may be member of caste group, religious group, or regional group. Village comprises multiple castes which are interwoven with the social, religious and administrative organization of the village.

D. N. Majmudar defines village community as a way of life.

Features of village community :

Based on the meaning and interpretation of village community, its features are described as follows :

(1) Natural life :

People of Indian village community live in a close relation with nature. Agriculture being the source of livelihood for most of them, they remain in constant contact with land. They live close to the elements of nature such as rain, sun, plants, animals, river, wind etc. which are all essential for agriculture.

(2) Small primary community :

Most of the Indian villages are small in size. Therefore, villagers have social closeness as they know each other. On occasions, this closeness is manifested in the form of village unity.

(3) Versatile society :

Village community is a multifaceted society made of several groups. It includes a variety of castes, religions, communities, etc. All these groups are well interwoven in community life.

(4) Uniformity :

To some extent, uniformity prevails in village community in terms of religion, language, clothing, practices and customs, beliefs, values, occupations etc. Diversity or differences in these are found in minor form. Uniformity contributes to the unity of village.

(5) Agriculture based economy :

Economy of village community is mostly based on agriculture. Allied occupations are also found. Agriculture means earning livelihood directly from the nature.

(6) Caste-sections :

Different castes in village community have different statuses. Though caste-based discriminations prevail, castes are interdependent through occupational services. Agriculture-based class structure is

found in village communities; which includes prosperous farmers, medium farmers, small farmers and agricultural labourers.

(7) Family-ism : Joint family is one of the features of village community. As a fundamental institution of rural community, joint family has an overall impact on community life. Family relations affect the social relations of village.

(8) Rural religion : Nature assumes more importance in the religion of rural communities. Their religion is related to the elements of nature such as sun, water, land, animals etc. Being witness of natural calamities they tend to have fatalistic attitude. They worship different elements of nature.

(9) Caste-panch, village-panch : In village community, caste-panch and village-panch act as a means of social control. Caste-panch makes its members follow the caste rules. All castes are represented in village panch which resolves the conflicts between castes. However, emergence of legal panchayat has lowered the authority of village panch.

In addition, rural community being mostly agriculture and caste–based, offer limited opportunities of mobility. However, one can change his/her status by following 'open' occupations. Rural people, being stuck to traditions, do not accept changes readily. New reservation policy, right to obtain information, role of NGOs, various government schemes etc. have, however, affected village community in post-independent India. Under the influence of agricultural revolution, white revolution and revolution in the field of communication, village communities have become part of global and national economy. Institutional changes have also been occurring in rural communities resulting in changes in rural way of life. Due to migration from villages to cities on a bigger scale in recent years rural population has been reducing.

Features of rural community depend on their geographical location and the distance from developed urban community. If it is close to urban community and connected with means of transportation, many changes are found in its features. In a rural community which is located far away from the developed urban community, above mentioned features are visible more clearly.

(3) Urban community :

Though India is known as a country of villages, urban civilizations of old times such as that of Sindhu valley (Mohenjo-Daro and Harappa) are also found. India has its own tradition of cities and towns. Many foreign travelers like Hiuen Tsang and Fa Hien have written about developed cities of different states of India in their articles, for example, cities like Kashi (Banaras), Mathura etc. had certain kind of relation with nearby villages.
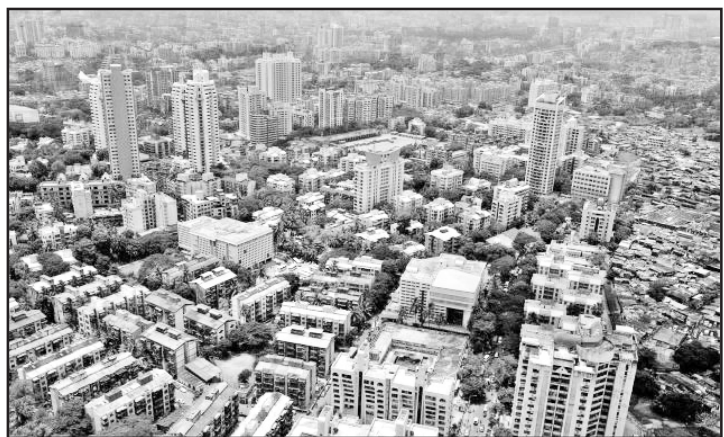
Urban Community

Friends, now we will obtain knowledge about urban community.

Meaning of urban community :

The word town is also known for city. The group or community of people living in cities or towns is known as urban community. Urban communities are bigger in size with higher density of population. Most of the people of urban communities are engaged in non-agricultural occupations and

being residents of a bigger area have formal relations with other members of urban community. Diversity in terms of religion, occupation, community, language, interest, etc. prevails in urban community. Urban community is, mostly, located away from nature. Sociologically, urban community is a way of life. It has also access to means of transportation, purchase and sale, education and scientific means of living. Diversity also prevails in terms of social system and beliefs of the people of urban community.

In India, urban communities do not have similar form. Diversity is visible in terms of size, function, structure, settlement pattern etc.

Interpretation and features of urban community :

Louis Wirth : 'Bigger size, dense population, and multiplicity are important aspects of urban community'.

According to **Kingsley Davis** an urban community has diverse features :

(1) Multiplicity :

Multiplicity is found in the social life of urban community in terms of religion, language, culture, occupation etc. Differences also prevail in social and cultural backgrounds.

(2) Remote relations :

City or town is a remote community in which relations between its members are confined to the satisfaction of their interests or needs only. Relations are more mechanical and formal. Physical proximity is visible in urban community but it lacks social proximity.

(3) Personalization :

An individual in urban community gets personalized. It means that s/he has to make attempts personally to select the means to satisfy her/his needs. S/he has to personally resolve the problems occurring in the way of attaining the goal and therefore an individual feels loneliness in urban community.

(4) Social mobility :

Social mobility is a characteristic of urban community. In cities or towns desire of mobility of an individual gets inspired by different incentives, opportunities and attractions. Achieved status is considered more important. An individual can obtain higher status through education and training and thereby engaging in different occupations. Competition is an important element of urban social life.

(5) Remote social control :

A city or town being huge and remote community requires police, court, intelligence department, administrative department, etc. in order to make the public life possible, to maintain community organization and to protect people and their properties, rights and interests. In urban community, there are more opportunities to hide deviant behaviour as compared to village community.

(6) Social tolerance :

Urban people cultivate tolerance towards certain behaviour and diversities. It means that they develop generosity or equanimity towards the people of different castes, religions, languages, communities, thoughts and practices, attitudes and cultures. This feeling of tolerance towards different kinds of people reflects social adaptation led by remote relations and mechanical life.

(7) Local separation :

Urban community is divided in different areas. Some areas are residential while some are commercial. In certain areas institutions of education, health, administration, religion, traffic etc. are developed.

(8) Mechanical life :

Urban life is characteristic of being mechanical. The life of an urban individual functions like hands of clock. An urban individual constantly have the feelings of anxiety, tension and conflict.

(9) Voluntary organizations :

Service oriented and humanistic voluntary organizations and different associations are found in urban communities which develop according to social needs of urban areas. These organizations provide social, economic and psychological security to individuals. With increased urbanization, the size and form of cities have been changing; population density and diversity are also increasing. Simultaneously, many new problems have emerged, such as slums, heavy traffic, pollution etc.

(4) Tribal community :

India is home to different tribal communities with distinct social, cultural and economic way of life, living mostly primary level of community life which is different from rural and urban communities of India.

According to the Article 342 (1) of the constitution of India, primitive castes, tribals, or primitive communities are known as Scheduled Tribes.

Imperial gazetteer explains tribal community as follows :

Tribals are community of certain households that have similar name, similar dialect and endogamous system and they live in similar place or believe that they belong to similar place.

Tribal community differs from other people of society in terms of social system and other matters. Tribals, in the context of community, have following features :

(1) Definite geographical area :

This is one of the important features in interpretation of community. Each tribal community lives in a specific geographic location. For example, in Gujarat, most of the tribal communities live in the north-eastern belt which extends from Sabarkantha to Ahwa-Dang. They consider their specific geographical location as their native place.

(2) Specific name :

Each tribal community has a specific name, such as Bhil, Dubla, Bawcha tribals of Gujarat.

(3) Similar language or dialect :

Each tribal community has its own language or dialect. There is no script in tribal communities of India but they have similar language or dialect.

(4) Interdependence among members of community :

Tribal society is more simple and of more similarity. Apart from language, similarity is also found in occupation, family system, marriage system, means of recreation, etc. The known sociologist Emile Durkheim explains the unity of tribal society as mechanical unity. The tribal society is mechanical in the sense that the groups within it are linked with each other in a mechanical way. Most of the tribals follow similar occupation, for example, community farming, animal husbandry, collection of farm yard manure etc. for their livelihood. They have simple division of labour.

In order to maintain community feeling among the members, tribals celebrate festivals or take part in recreation activities collectively. Their dances are also not personal. Whether it is Bihu dance of Assam or Dangi dance of Gujarat or any other tribal dance in the world, all tribal dances are performed collectively.

It is community and not the individual which is emphasized in their social customs, traditions and religious practices. Kinship relations assume more importance in tribal community and kinship system is more developed.

They consider elements of nature as deities and worship them and believe in demon, witch and many kinds of superstitions. Religious aspects, such as methods of worship, beliefs and values are important in increasing community feeling.

(5) Dormitories :

There are separate residents for young people in some of the tribal communities where they are educated and according to the standards of their society their socialization is carried out. They are also trained in hunting and methods of livelihood.

(6) Social control :

The head of the tribal group, also known as *sardar,* controls the whole group. He himself forms the rules or standards of the community which regulate the behaviour of community members. All community members are bound to follow these rules. If any community member behaves against the rule, it is considered as a loss to community and therefore strict punishment is prescribed for violators of rules. In certain cases, the individual who has behaved against the rule is boycotted from the community.

Thus, tribal community is a simple primary community with distinct culture, primary level of division of labour, strong kinship relations and the authority of community being in the hands of one man.

In this unit, we became familiar with Indian culture and its forms and various communities of Indian society. In the next unit we will learn about scheduled castes and tribes and backward classes.

Exercises

1. **Answer the following questions in detail :**
    (1) Explain the features of Indian culture.
    (2) 'India is a country of multiple religions', explain this statement.
    (3) Explain the meaning and features of rural community.
    (4) Explain the features of urban community.

2. **Give concise answers to the following questions :**
    (1) Clarify the meaning and interpretation of Indian culture.
    (2) Explain about tribal art-culture.
    (3) Give detailed understanding of tribal community.
    (4) Explain about classical form of Indian culture.
    (5) Explain about Hindu community.

3. **Answer the following questions in brief :**
    (1) What are the forms of Indian culture? State.
    (2) Give examples of folk culture.
    (3) Give information about tribal pottery.
    (4) Explain about Muslim community.
    (5) Explain about Parsee community.

4. Answer the following questions in one sentence :

(1) What is culture?

(2) What are the components of folk culture?

(3) State the features of tribal culture.

(4) State the major principles of Christianity.

(5) What are the five 'K's of Sikh religion ?

(6) As what culture has the Indian culture emerged ?

5. Choose the right options from the following :

(1) What is the characteristic of Indian culture ?

    (a) Unity in diversity   (b) Isolation   (c) Intolerance   (d) None of these

(2) What is the perspective of Indian culture ?

    (a) Global   (b) Local   (c) Narrow   (d) None of these

(3) What type of a creation is folk culture ?

    (a) Personal   (b) Natural   (c) Collective   (d) None of these

(4) How is the tradition of folk culture ?

    (a) Written   (b) Oral   (c) Descriptive   (d) None of these

(5) What is apparent in tribal culture ?

    (a) Way of life   (b) Beliefs   (c) Customs   (d) all of these

(6) Which section of the constitution of India allows individual to follow his/her religion freely ?

    (a) 25   (b) 340   (c) 15   (d) 118

(7) Which is the scripture of Parsees ?

    (a) Bhagvad Geeta   (b) Avesta   (c) Quran Sharif   (d) Tripitaka

(8) In which community are dormitories found ?

    (a) Rural   (b) Urban   (c) Tribal   (d) None of these

(9) What is the base of rural economy ?

    (a) Agriculture   (b) Trade   (c) Industry   (d) Import-export

(10) What percent do religious minorities constitute in India ?

    (a) 18.2   (b) 17.17   (c) 20.00   (d) 12.5

Activity

- Make a chart showing diversities of Indian culture.
- Make a list of folk proverbs and organize a programme of reading folk songs as a part of folk culture.
- Make a photo album of tribal art-culture.
- Plan a visit to a nearby tribal village.
- Make a chart showing different religious communities.

| 3 | # Scheduled Castes, Scheduled Tribes and Backward Classes |

Preface

Friends, caste related studies have been an important field of study not only for sociologists but also for administrators since pre-independence time. In Indian social life, the hierarchical order of castes is associated with congenital status.

In standard 11, we read about caste system and its features. We all know that there is a hierarchical arrangement in caste system, in which certain castes have obtained higher status and certain castes have attained lower status. Constitutionally identified lower castes are known as backward classes.

Backward classes

In order to understand backward classes exactly, one needs to understand first the fundamental form of Indian society which is made of castes of different statuses and of closed caste-groups. 'Backward classes' are not an aggregate or a cluster but are social groups which hold different place and status in different societies and are arranged in ascending-descending order from the viewpoint of social status.

Backward classes include (1) scheduled castes, (2) scheduled tribes and (3) other backward classes.

Generally, scheduled castes are known as *dalits,* scheduled tribes are known as '*aadivasi*' and socially and educationally backwards castes or groups are identified as 'other backward classes'.

As a student of sociology, you all must have a question relating to these castes. How they emerged? What are their features? How they are identified in our constitution? What are the programmes for overall development of these castes? We will try to understand these questions in this unit.

(1) Scheduled Castes

In the past, these castes were known as 'untouchable castes' in the *Varna* system and then in caste system where they were included at the bottom of caste hierarchy. These castes were known by different names in different states and in different times. Gandhiji had called them *Harijan*, while some others have described them as depressed class. However, after independence, these castes are described as 'scheduled castes' in the constitution of India.

The name 'scheduled castes' is not used for a single caste but it is used for all those castes which are, because of their social, economic and educational backwardness, scheduled in one category. In other word, castes included in this category are known as scheduled castes.

Classification of scheduled castes

It is not that scheduled castes belong to a certain state in India. They reside in different states and union territories in certain groups. A single state is a home to more than one scheduled castes. These castes have regional and cultural differences. The list is long. Here, we will obtain information about their proportion in India and Gujarat.

For years, scheduled castes were placed lower in social hierarchy. They were engaged in occupations like leather work, cleaning, weaving etc. which were not lucrative. Though being citizens of this country, they had to bear certain incapabilities and to remove these; the government of India, in 1955, enacted an Act named Untouchability (Offences) Act, 1955 to eliminate untouchability. In addition, there has been change in the attitude towards scheduled caste people caused by spread of education, new occupations and jobs, increased proportion of transportation, means of communication, urbanization, industrialization and sanskritization etc.

Scheduled caste households are not found in Arunachal Pradesh, Nagaland, Lakshadweep and Andaman Nicobar. Following Table 1 shows proportion of scheduled caste population in India and Gujarat from 1961 onwards.

Table 1

Proportion of Scheduled Caste Population to Total Population in India and Gujarat, 1961-2011

Sn.	Year	India	Gujarat
1	1961	14.64	6.33
2	1971	14.60	6.84
3	1981	15.65	7.15
4	1991	16.48	7.41
5	2001	16.20	7.10
6	2011	16.02	7.10

(Source: Census Report, 2011)

As it is revealed by the above table, the proportion of scheduled caste population in India increased from 14.64 percent in 1961 to 16.02 percent in 2011. The respective figures for Gujarat are 6.33 percent and 7.10 percent.

Table 2 given below shows number of males and females among scheduled castes in India 2001 and 2011 with decadal difference.

Table 2

Number (in million) of Males and Females in Scheduled Castes in India, 2001-2011

Detail	2001	2011	Difference (%)
Total	166.6	201.4	+ 20.8
Males	86.1	103.5	+ 20.3
Females	80.5	97.9	+ 21.5

(Source: Census Report, 2011)

It is clear from the above table that in the last decade the population of scheduled castes has increased by about 21 percent. However, in the total population, proportion of females is lesser than that of their male counterparts.

In terms of population, the *Rohit* caste tops the list, forming about one fourth of the total scheduled caste population in India. Proportion of scheduled castes is found highest in Punjab (31.9 percent) and least in Mizoram (0.1 percent).

Four schedules castes are predominant in terms of population in Gujarat, (1) Mahyavanshi, Vanker (2) Bhambhi, Rohit (3) Valmiki, Mehtar, Rukhi and (4) Meghwar, Meghwal.

New identification of scheduled castes

Under the influence of constitutional provisions and efforts of social reformers and other steps taken for socio-economic development of scheduled castes in post-independent India, the structure of caste-based social hierarchy has changed. Scheduled castes have taken advantage of this. Factors like process of sanskritization, adoption of Buddhism, reservation policy, education, occupational changes and self-awareness have given them a new identity. Certain agitations have also been taken up for their betterment. Though slowly, they have been able to free themselves from the grip of discrimination and privation and are progressing. It can be said that by merging in the mainstream of society, they have achieved a constructive identity.

(2) Scheduled tribes

Friends, we got acquainted with the meaning of scheduled tribes in the first unit. There is no unanimous interpretation for the words '*Adivasi*' or 'Scheduled tribes'. Different features and explanations are given for them. Generally, scheduled tribes includes the list of tribes declared by the president of India according to the section 342 (k) of the Indian constitution.

In the world, Africa is the country with largest population of tribals. India stands second.

Tribals of India

Features of scheduled tribes of India :

Dr. Mazmudar and Madan have discussed following common features of scheduled castes :

(1) Definite region :

Scheduled castes can be termed as regional groups. They belong to a specific region where they reside. Some primitive tribes stick to their regions in totality. Tribes such as Munda, Ho and Garo are totally provincial while tribes like Santhal, Bhumij and Bhil also reside with civilized society. However, mostly, they live in their specific region and craving to live the whole life in their native region is apparent in them.

(2) Definite name :

Each scheduled tribe has its specific name with many legends woven around it. Their specific name is indicative of their specific group. Diversity found in names of castes is also found in certain primitive tribes. The case is the same with Bhil, Gamit, Rathwa etc. tribes of Gujarat. They give more importance to collective name.

(3) Definite dialect :

Each scheduled tribe has its own language or dialect. While some of them have adopted regional language, for example, Bhil, Bhumij etc., some remain attached to their own language or dialect.

(4) Web of kinship relations :

Kinship relations are so important for scheduled tribes that each of their individuals spends his/her life in the web of kinship relations. These relations, as shown by scientific studies on kinship relations, become more important on certain occasions of life such as birth, death and also at the time of performing rituals. Through customs, rules and traditions which are based on kinship relations, individual's behaviour is controlled and regulated on occasions like *shraddha vidhi* (ceremony performed for the propitiation, satisfaction or salvation of the manes), worshipping ancestors, and other auspicious and inauspicious events.

(5) Tribal Panchayat :

Panch is very influential in scheduled tribes. With the vision of '*panch kahe te parmeshwar*' (Whatever panch says is said by the God), panch works as judiciary and judge. In all matters, the tribal panch has the supreme authority, whether it is punishing someone or teaching a lesson to any convict or in case of divorce. Though, politically ruled by the state government, they give preference to panch-system for their internal management and social control.

(6) Youth Organization :

Youth organization is an important organization found in tribal culture. However, it is not that all tribes have such organizations. Through joint and divided youth organizations processes of socialization and cultural assimilation are carried out.

(7) Undeveloped form of economy :

The economy of tribal society is found undeveloped as compared to that of civilized society. Moneylenders dominate the activities of lending money etc. in place of banks, shares and deposits.

(8) Faith in invisible powers :

Scheduled tribes have faith in invisible and non-human powers. They believe that they have supernatural relations with certain totem and many other beliefs and superstitions are attached to this belief. Superstitions are nourished by them. They are more influenced by the individuals having miraculous personality such as *Shaman, Badavo* or *Bhagat*.

(9) List of specific moral rules :

Each tribe has its own list of moral rules. They firmly believe in morality and each of the tribal individuals has to obey it. They give more prominence to morality in group life.

(10) State of socio-economic taboos :

Scheduled tribes need to obey various taboos in social and religious fields. Among social relations, relations of avoidance reflect the state of their social denial. They have a clear cut 'idea of purity' in religious rituals and actions. There are several taboos prescribed for *Shaman* and women. An individual's behaviour is controlled and regulated by such taboos.

(11) Prominence of mystic powers :

Tribal people have a great faith in different kinds of mystic powers, such as mystic power of hills, forests, ancestors, dead-heroes, village and evil mystic power of ghost, female ghost and witch.

(12) Faith in life after death :

Tribal people believe in life after death or rebirth. The tradition of worshipping ancestors and the nature has emerged from the philosophy that soul exists after being freed from the body. In order to please the dead people 'group srâddha' (ritual performed to pay homage to them) is also performed. There is also a practice of putting things with the dead body with the belief that they will be used by the dead one. All these customs indicate their faith in life after death.

(13) Totem, taboo and tattoo :

Many scheduled tribes of India have faith in totem. Totemism emerges from the pattern of behaviour which exists around them. Earlier, we observed the prominence of taboos in their life. Similarly, the practice of tattooing also prevails among many of the tribes. Thus, most of the tribes have the combination of three 'T's, totem, taboo and tattoo.

(14) Scanty dress :

Tribals, particularly those residing in interior areas of forests are usually scantily dressed.

(15) Consumption of intoxicant substances :

Most of the tribal people are in habit of consuming intoxicant items such as opium, hemp, *mahuda* (mowra tree, *bassia latifolia*), palm-wine

Totem

etc. Liquor is consumed on large scale on social and religious occasions.

(16) Low education :

We find low proportion of education / literacy among tribals as compared to urban community. Among others, this is also caused by the fact that there are no schools or colleges in interior areas.

(17) Group dances and group songs :

Scheduled tribes have their specific group dances which vary from region to region. Group dances are accompanied by music played on specific kinds of instruments. Group songs are also prominent. Mythological stories, legends and *bhajans* are recited collectively.

(18) Fairs and festivals :

Fairs and festivals are medium of expression of their zeal, happiness and cheerfulness. Fairs and festivals celebrated in different seasons instill enthusiasm in their life.

(19) Group solidarity and group consciousness :

Group solidarity is visible more prominently among scheduled tribes. They reflect unity as if the whole group is tied with one thread. Similarly, group consciousness is developing among them. They consciously try to get their political rights. Revolt has also occurred in some of the tribes. It means that they are trying to be autonomous by developing the strength of their organization and union. Social, religious and political movements have been initiated by them.

Friends, it is necessary to understand that all above mentioned features give a clear cut idea of

the whole system and way of life of tribals. However, it is not necessary that each of the tribes has all of these features. Tribes with all of these features are fewer.

Classification of Indian tribes

Indian tribes can be classified from following viewpoints :

(1) From the viewpoint of geographical habitat :

Tribal population is scattered in following three geographical areas :

- **North and north-east region :** This includes Ladakh (Jammu and Kashmir), Himachal Pradesh, north of Uttar Pradesh, Sikkim and north-east region (Arunachal Pradesh, Assam, Meghalaya, Mizoram, Nagaland, Manipur, and Tripura).

- **Central region :** West Bengal, Orissa, Bihar, south of Uttar Pradesh, south Rajasthan, Gujarat, Madhya Pradesh and Maharashtra are included in central region.

- **South region :** This comprises Andhra Pradesh, Tamil Nadu, Karnataka, Kerala, union territories of Andaman Nicobar and Lakshadweep.

   Majority of the tribals reside in central region and they have become more known than the tribals residing in other areas.

(2) Proportion of tribal population :

Dr. Brijraj Chauhan has divided tribal population into two sections according to their proportion :

- Regions and states with least proportion of tribal population
- Regions and states with highest proportion of tribal population

(3) Culture :

Dr. Verrier Elwin, Professor Das and the social workers' council have classified tribals from the viewpoint of culture. Dr. Verrier Elwin has mentioned four divisions of tribals from the cultural perspective :

First division : This includes tribals with joint land holdings. They live a very backward life and feel scared in coming into contact with unknown people. *Muria* of Bastar, and *Bondo* and *Juang* of Orissa are such tribes.

Second division : This division includes those tribals who live in groups in forests and hills and are in less contact with outside people.

Third division : Tribals of this division are predominant in number. Changes are occurring in their culture with some of them parting with their traditional culture and moving towards deviant behaviour.

Fourth division : This includes land lords like *Bhil-Sardars, Murias etc.* They are economically prosperous people.

(4) Economic : Some anthropologists have classified tribes economically, in terms of their involvement in hunting, agriculture, animal husbandry, factories, industries etc.

(5) Linguistic : Linguistically, all tribes of India are classified into three important language families :

- **Austric language family :** This includes Kol, Munda and Khasi dialects of tribal of Eastern India which are included in Austro-Asiatic language family.

- **Dravidian language family :** This comprises Tamil, Telugu, Kannada and Malayalam languages. *Gond* tribals residing in Andhra Pradesh and *Kadar, Isala*, *Chechun*, *Toda* etc. tribes of south India are included in this family.
- **Sino-Tibetan language family :** This includes Tibeto-Burman and siyami Chinese languages. Tribals residing in Darjeeling and Himalaya speak these languages.

(6) Racial elements :

Classification of tribals by racial elements includes physical features such as head, nose, compactness of skull, size, blood group etc.

In India, many scholars have attempted the classification of tribals according to racial elements which also include skin, colour of eyes, texture of hair, lips etc.

Scheduled tribes – cultural diversity

Different aspects of tribal life, such as marriage, kinship relations, property management, religious institution, magic, judiciary, art and music, folklores etc. reflect their social and cultural life. Let us learn about some of the cultural diversities of tribals.

Indian tribals believe in nature, totem, magic, folk music, art etc. Different elements of nature such as sun, moon, fire, wind, plants etc. are closely linked with their cultural life. Adoration towards nature is an integral part of their life. Totemism in which they believe is a symbol of their collective consciousness. Members of a given clan keep mystic, supernatural and auspicious relation with the totem with the feeling of respect, faith and devotion and also of fear towards it. Tribals also have knowledge about religion and magic which are vital parts of their cultural life.

In magic, they make use of incantation. While white magic is protective and beneficent, black magic is associated with *tantric* knowledge and ghosts. They believe that through magic, supernatural power can be dominated.

Art

For years, tribals have been associated with art and beauty and with beauty and impulsion; social elements are also linked with their art. The usefulness of their art is related to their thoughts, values, religion, traditions, and socio-geographical conditions, for example, artistic combs, bamboo baskets etc.

The style of expression of art is also conveyed through their music, rhythm and tune.

As mentioned by Dr. Verrier Elwin, tribal art is a combination of realism and symbolism which is reflected in both sculpting and painting practiced by them. It is also reflected on their walls, equipments and ornaments. On occasions like festivals and marriages, they decorate the walls of their home with paintings. The *pithora* of Rathwas of Gujarat is an example. Similarly, people of Muria tribe offer motifs of elephants, horses and humans to their deities. Santhals decorate the litter beautifully in marriages. In tribal music and dance, *triveni sangam* (confluence of Ganga, Jamuna and Saraswati near Prayag) of rhythm, tune and musical instrument is visualized. They do not have electronic instruments, but the ones that need to be blown, or filled with air or beaten to make sound. These instruments include fiddle, flute, kind of trumpet, bin (kind of musical stringed instrument) drum, bell, tabor etc.

They dance, solo or in group, on occasions like marriages, religious events, festivals etc.; they also wear masks of kings, hunting animals at times and convey the unity of collective life through their folksongs in which their language, style, folklores are also interwoven.

(3) Other Backward Classes

Friends, as we saw earlier, special provisions have been made for scheduled castes and scheduled tribes in the constitution of India. In addition, there is also a mention of 'other backward classes' which

include those caste-groups that are socially, educationally and economically backward. There is no single list of other backward classes for the whole of India, but the education department and state governments have made such lists. However, certain discrepancies have been found in these lists.

For the first time, a commission was appointed under the chairmanship of Shree Kakasaheb Kalelkar in 1953. This commission included 2399 castes in the list of backward castes. This commission had accepted the criteria of hierarchy of social statuses and backwardness but its recommendations were not accepted.

The Government of India appointed second commission in 1979 with reference to the articles 15 and 16 of the constitution of India. This commission was headed by Shree B. P. Mandal and therefore this commission is known as 'Mandal Commission'. The expert committee of this commission was headed by the internationally renowned Indian sociologist M.N. Srinivas. The Mandal commission was given following responsibilities :

(1) To determine criteria for deciding socially and educationally backward classes

(2) To recommend measures for development of socially and educationally backward classes

(3) To recommend the provision of reservation in jobs for those backward classes which do not have adequate representation in public services

Criteria adopted by Mandal commission to determine social and economic backwardness

Following are the criteria, classified in three categories, which Mandal commission had adopted to determine social and educational backwardness :

(1) Social criteria :

• Castes or classes considered as socially backward.

• Castes or classes which are dependent on physical labour for their livelihood.

• Castes or classes in which 25 percent females and 10 percent males of rural population and 10 percent females and 5 percent males of urban population marry under the age of 17 years with higher average rate of the state.

• Castes or classes in which females, 25 percent more than the state average, are engaged in livelihood activities.

(2) Educational criteria :

• Castes or classes, in which children of 5 to 15 years, 25 percent more than the state average, who have never attended school.

• Castes or classes in which children of 5 to 15 years, 25 percent more than the state average, who are dropouts.

• Castes or classes in which the proportion of matriculates is lesser than 25 percent of the state average.

(3) Economic criteria :

• Castes or classes in which value of household assets is lesser than 25 percent of the state average.

• Castes or classes in which households, 25 percent more than the state average, live in kutchha houses.

• Castes or classes in which households, 25 percent more than the state average, need to take

loan for their day-to-day needs.

Mandal commission had appointed a committee of experts and carried out a survey. The criterion of caste was used as a unit of social and educational backwardness and the list of backward classes was submitted to the Government of India in 1980, with recommendations. This report was discussed in Parliament in 1982.

Implementation, reaction, justice and measures

The recommendations of Mandal commission were implemented through a notification of 13th August, 1990 by the then Government of India. Through this notification, a provision was made for 27 percent reservation for other backward classes in chartered posts and services of the Government of India. This provision of reservation was protested on a large scale and a number of writ-petitions were filed against it. The honorable Supreme Court gave its verdict on 16th November, 1992. This verdict had a condition that, from among the backward castes, those persons who were socially developed should not be given the benefit of reservation. In addition, the Supreme Court instructed the Government of India and all state governments to form a permanent mechanism to carry out necessary amendments in the list of other backward classes from the perspective of complaints made by people. Following this verdict, a national commission was formed in 1993 for backward classes. Occasionally, this commission is reformed. In 1999, the Government of India appointed a committee of experts which was given the responsibility of identifying developed persons from among other backward classes; so that they can be excluded from having benefits of reservation meant for other backward classes and the needy ones should not be deprived of these benefits.

Other backward classes in Gujarat

In 1972, the Gujarat Government appointed a commission under the chairmanship of retired chief justice of High Court and president of Law Commission, Mr. A. R. Baxi. This commission known as 'Baxi Panch' appointed a committee of experts which included internationally acclaimed sociologist of Gujarat, shree I. P. Desai. In the survey undertaken by this commission, Shree I. P. Desai had given honorary services as a 'technical area consultant'. Ms. Taraben Patel, the head of the department of sociology of Gujarat University and her team also contributed significantly. The Baxi commission had considered caste as a unit to determine social and economic backwardness of groups.

After studying socio-economic and educational status of different groups and listening to their presentations, the commission recommended 82 castes belonging to different religions, to be considered as socially and educationally backward. In 1976, the Baxi commission submitted its report to the Government of Gujarat. The castes/classes/groups considered socially and educationally backward by the Baxi commission are known as 'Socially and Educationally Backward Classes (SEBC). This list is revised occasionally. The word 'castes of Baxi panch' also became common for these backward classes. The state government of Gujarat made a provision of reserved seats for the 82 backward castes in government, semi-government and educational institutions of Gujarat. Certain castes, which were not included in the list of Baxi commission, presented their claim of being backward and demanded that they should be included in the list of backward castes. Following this, the Government of Gujarat appointed a commission under the chairmanship of justice shree Raane to determine social and economic backwardness of complainant castes. This commission became known as 'Raane panch'.

This is followed by Gopal Krishna Commission and Sugyaben Bhatt Commission. By 2004, 135 castes were included in the list of backward classes. At present, the list includes about 145 castes which get reservation in education, jobs, and political sector. In all these fields, income limit is considered as a criterion. It means that those persons who form the creamy layer of SEBC do not

get the benefit of reservation.

Thus, scheduled castes, scheduled tribes, other backward groups, nomadic castes, minorities etc. exist in society.

Constitution of India and scheduled castes, scheduled tribes and other backward groups

The Republic of India adopted its own constitution. Dr. B.R. Ambedkar played an important role as the chairman of drafting committee, appointed to prepare a draft constitution. They solemnly resolved to constitute India a sovereign, socialist, secular, democratic and republic and made provisions for justice, liberty, equality and fraternity.

In the constitution, certain groups were acknowledged for special benefits, such as (1) scheduled castes, (2) scheduled tribes, and (3) socially and educationally backward groups, In addition, special provisions were made for minorities.

Scheduled castes

The Constitution of India has made certain special safeguards to protect scheduled castes from all the possible exploitation and thus ensure social justice. Not only this, the state has been obliged to insure this.

In the constitution of India, certain provisions of fundamental rights of citizens are mentioned in different parts, besides part III. You have learnt about this in your 10th standard.

Constitutional provisions :

Article 14 : Equality before law

Article 15 : Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth

Article 16 : Equality of opportunity in matters of public employment

Article 17 : Abolition of Untouchability

Article 46 : Promotion of educational and economic interests of Scheduled Castes, Scheduled Tribes and other weaker sections

Article 330 : Reservation of seats for Scheduled Castes and Scheduled Tribes in the House of the People

Article 332 : Reservation of seats for Scheduled Castes and Scheduled Tribes in the Legislative Assemblies of the States

Article 334 : Reservation of seats for Scheduled Castes and Scheduled Tribes in the House of People and Legislative Assemblies of the States to cease after seventy years

Article 335 : Claims of Scheduled Castes and Scheduled Tribes to services and posts

Welfare schemes for scheduled castes

Both the Government of India and the Government of Gujarat have initiated welfare schemes and programmes for the development of scheduled castes. Friends, you must know the fact that the government encourages children of scheduled castes to acquire primary and higher education through

various measures. These are, free distribution of uniform, *Ashramshala,* hostel facilities, waiving of fee, incentives to talented students, scholarship to children of parents engaged in unclean occupations, free food, loans on lower interest rate, overseas training etc.

For economic development of scheduled caste people, government gives loans to farmers, loans for small industry, loans to medical students, lawyer etc. and assistance to enterprising women.

In addition, government has adopted certain other measures for the development of scheduled castes. These are encouragement for inter-caste marriages and *samuha lagn* (group marriages) housing assistance for below poverty line (BPL) households, group insurance and assistance in case of certain calamities etc.

Programmes for tribal development

In India, various programmes have been planned for the development of tribes. They are as follows :

(1) Programmes related to scheduled castes-1951

(2) The principle of *Panchsheel* given by Pundit Jawaharlal Nehru-1956

(3) Formation of tribal block for development of scheduled tribes-1961

(4) Formation of Gujarat Tribal Corporation-1972

(5) Integrated Tribal Development Project-1974

(6) Gujarat State Forest Development Corporation-1976

(7) Poverty alleviation programmes to bring scheduled tribe households above poverty line-1982

(8) Tribal Cooperative Marketing Development Federation of India-1987

(9) National Scheduled Castes and Scheduled Tribes Finance and Development Corporation-1989

(10) The Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989

(11) 73rd and 74th amendments of constitution related to representation in panchayats-1993

(12) Panchayat (Extension to Scheduled Areas) Act (or PESA), 1996 devolves power and authority to Panchayati Raj institutions and Gram Sabha to support the participatory development of scheduled tribes

(13) Change in perspective- from welfare to development and tribal empowerment-1997

(14) New Gujarat Pattern-1998-99

(15) Establishment of ministry of tribal affairs- 1999

(16) Vanbandhu Kalyan Yojna-2007

Brief information about welfare schemes for other backward groups :

• Waiving of tuition and examination fee in educational schemes considering the income limit

• Scholarship for different courses

• Free uniform scheme

• Loan with lower interest rate

• Construction of hostels for OBC boys and girls

• Incentive to talented students

Economic schemes

(1) Financial assistance for cottage industry and self-employment under Manav Garima Yojna.

(2) Loan with 4 percent rate of interest for medical and law graduates to start their independent business.

(3) Scheme of monthly stipend for educational classes and computer training.

(4) Financial assistance for IAS/IPS training classes and for purchasing books.

Reservation policy

Besides various welfare schemes for the protection and development of weaker sections of scheduled castes, scheduled tribes and other backward classes, provision of reservation has also been made for them. The reservation policy is the policy of protective discrimination in favour of weaker sections. Reservation policy is a beneficent step to eliminate social inequality and establish justice.

In addition, relaxation is given in age limit in competitive examinations and government services.

Friends, we learnt about measures taken for empowerment of weaker sections. Similarly, efforts have been made for empowerment of women. We will learn about them in the next unit.

Exercises

1. **Answer the following questions in detail :**

   (1) State major features of scheduled tribes.

   (2) State cultural diversities of scheduled tribes in India.

   (3) State major criteria of backwardness.

   (4) Give classification of scheduled tribes.

2. **Give concise answers to the following questions :**

   (1) Write a note on other backward classes.

   (2) Give a brief outline of tribal development programme.

   (3) State constitutional provisions for scheduled castes.

   (4) Give brief information about government schemes for the development of scheduled castes.

3. **Answer the following questions in brief :**

   (1) What is totemism ?

   (2) State the types of magic.

   (3) Which two theories are depicted by Verrier Elwin about tribal art ?

   (4) Give names of any four tribes of India.

   (5) In which three sections did the Mandal commission show the criteria for deciding social and economic backwardness ?

   (6) What percent of reservation is fixed for backward groups in India ?

4. **Answer the following questions in one sentence :**

   (1) What is scheduled caste ?

   (2) Give interpretation of scheduled tribes.

   (3) Give meaning of backwardness.

   (4) By what name tribes are identified in the constitution ?

5. **Choose the right options from the following :**

   (1) What is the proportion of scheduled castes in India according to census 2011 ? ☐

       (a) 6.33 %   (b) 16.02 %   (c) 7.14 %   (d) 15.65 %

   (2) What is the proportion of scheduled castes in Gujarat according to census 2011 ? ☐

       (a) 6.84 %   (b) 16.48 %   (c) 6.33 %   (d) 7.10 %

   (3) Which state has the highest proportion of scheduled castes ? ☐

       (a) Punjab   (b) Arunachal   (c) Meghalaya   (d) Bihar

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(4) Where does India stand in terms of tribal population ? ☐

(a) Third   (b) Second   (c) First   (d) Fourth

(5) Who has given the classification of tribes of India ? ☐

(a) Dr. Verrier Elwin   (b) Dr. Brijraj Chauhan

(c) Malinowski   (d) Mazmudar

(6) Among whom totemism is found ? ☐

(a) Scheduled castes   (b) Scheduled tribes

(c) High caste Hindus   (d) backward classes

(7) Which Indian sociologist was assigned the job in Mandal commission ? ☐

(a) I. P. Desai   (b) Akshaya Kumar Desai

(c) M. N. Srinivas   (d) Taraben Patel

(8) Which commission was appointed for backward classes in Gujarat in 1979 ? ☐

(a) Kalelkar commission   (b) Baxi commission

(c) Raane commission   (d) Mandal commission

Activity

- Classify the students of your class on the basis of caste.
- Make a table showing educational and economic assistance obtained by the students of backward groups in your school.
- Prepare a map showing settlement of backward groups in your village.
- Know the history of your caste.
- Inform about various schemes of government of Gujarat for scheduled castes, scheduled tribes and backward groups.

●

4	Women's Empowerment

Preface

Friends, we obtained information about different weaker sections of society in unit-3. Time was when women were considered weak; but in the present time they are gaining power. In the context of women empowerment, Swami Vivekananda has said that 'unless there is an improvement in women's status, there will not be any opportunity of development for welfare of the world. It is impossible for any bird to fly with one feather'. Somewhat similar has happened in our society and therefore the issue of women's empowerment has attracted attention of whole of the world. The first step towards women's empowerment is women exercising their rights in an independent, equal and justified way. It is necessary to understand the concept, features and importance of women empowerment. In India, among others, it is also related to sex ratio. With the change in perception towards women, the advancement of perspectives about their development and their inclusion in the process of development, women empowerment began to increase in educational, economic, social, political and health related fields. The process of women empowerment got momentum because of constitutional support, different laws and schemes and programmes for their welfare. Friends, in this unit, we will get acquainted with the meaning, features and importance of women's empowerment, sex ratio in India, different programmes and schemes for women's empowerment and laws about women.

Meaning of women's empowerment :

As noted by Evelin Hust, the word empowerment was originated in 1970s in education related discussion in Latin America. This concept was moved forward by feminist thinkers and activists. After 1980, it was in more use.

According to Indian sociologist Yogendra Singh, the concept of empowerment has vast implications. It originated from the thinking of movements of black and marginal groups and it emphasized access to resources, occupation, education and health. In the context of India, thinking and movement for women empowerment is found in connection with the agitation for independence and women-liberation.

The word power in empowerment means intimate relation with liberal thinking about decision making process. Power is important in women empowerment and it includes strength and influence.

In simple words, women's empowerment is indicative of the power among women which makes them able and independent to live their life the way they want.

Renuka Pameya- 'Women's empowerment means social justice and equality or independent recognition of women or their acceptance as human beings'.

Sushila Paarik- 'Women's empowerment is indicative of women becoming resourceful. Concepts of both power and resource are linked with quality of life.

Thus, women's empowerment is changeable and multi-dimensional concept and it includes change in self and social image. Its basics are, make them empowered, include them in decision-making process, give them authority and posts and develop their strengths.

Women's empowerment has following features, as mentioned by Chandrika Rawal :

• It is a process

• Women get their place and space in this process

• This process is a chain of collective and conscious efforts made by women

• It makes women feel about their rights

- It is a new concept of authority
- It is a process of social change
- It is linked with consciousness, experience, thoughts and behaviour of women
- It transforms the traditional beliefs towards women
- It is not anti-men but aims at advancement of women with self-dignity and self-confidence in the society

Women's Empowerment

Importance of women's empowerment :

Women's empowerment has its own importance in social, economic, educational, political and legal fields of Indian social life.

(1) Individual importance :

Women's empowerment is necessary in the context of multiple aspects. They need to become aware individually so that they can face problems and challenges, develop skills, have decisive power, understand their value and contribute towards the development of society. It is also necessary so that they can have self-respect, understanding and respect from others, and activate themselves to eliminate injustice.

(2) Social importance :

Women's empowerment ignores the inferior feelings towards women in society and makes efforts to get them respect. In this context, Mahatma Gandhi has said that ' If we want to develop our country, first of all, we need to develop Indian women. Since family is formed through women, society is formed through families and the nation is formed through societies. 'Woman' is a fundamental unit of society'.

Women's empowerment is an important process liberating women from injustice, exploitation or harassment and leading them towards freedom. Movements have also occurred for this purpose. Women-organizations and social reformers have raised the social consciousness supporting women's empowerment.

Women's empowerment is useful for women to bring about changes in their status and make them able for adequate socialization of their children. It is also necessary to increase leadership and self-confidence among them.

(3) Educational importance :

Women's empowerment is necessary in the field of education as, by acquiring education of their choice, they can fulfill their aims, achieve success and through cultivating self-confidence, become self-reliant and capable.

Special facilities available to women in the field of education make the process of women empowerment more dynamic. Educational empowerment is the medium which helps in changing their traditional attitudes and leads them towards right direction. It is also important from the view point of increasing occupational skills among them.

(4) Economic importance :

Economic empowerment is a prerequisite for development of any nation. Women's empowerment is necessary to provide equal property rights to women, to raise awareness among them for equal property rights, to make them economically self-reliant and for working women to have control over their income.

Friends, as you know, many institutions such as internationally acclaimed Self Employed Women's Association (SEWA) of Gujarat have made efforts for economic self-reliance of women.

Empowerment is required for women, engaged in agriculture and allied agricultural activities, to have adequate compensation for their work and recognition of their economic contribution. Increase in economic empowerment will lead to equality in wages. It will eliminate gender discriminations. There will be an increase in saving schemes of women. Thus, empowerment is essential for long-term balanced economic development.

(5) Political importance :

The concept of empowerment is linked to political field. Though equality before law, prohibition of discrimination on grounds of sex and equality of opportunity in matters of public employment are mentioned in articles 14, 15 and 16 of the constitution of India, the real picture was quite different. However, the provision of women's reservation in local self-government institutions has given an opportunity for political empowerment of women. Women's empowerment is necessary for voting, registering candidature and sharing authority after winning election. You will have a detailed understanding about this in unit-8.

In addition, there have been efforts for women's empowerment through certain laws related to women. Women empowerment is also necessary for creating health and fitness related awareness.

Sex ratio in India :

In India, sex ratio indicates number of females per thousand males. Biologically, women are considered stronger than men and so they live longer than men; but under the influence of certain factors, difference emerges in their proportion which leads to uneven sex ratio.

Sex Ratio (females per 1000 males) in India and Gujarat, 1901-2011

Year	Sex ratio	
	India	**Gujarat**
1901	972	954
1951	946	952
2011	940	918

(Source : Gender Composition of Population, Provisional Population Totals, India - Page - 80)

In India, before independence, in 1901, number of females per 1000 males was 972, which reduced to 946 in 1951 and then reduced further to 940 in 2011. As revealed by the figures, there has been a gradual decline in sex ratio for India.

In Gujarat also, as the figures reveal, there has been a gradual decline in sex ratio, from 954 in 1901 to 952 in 1951 and then to 918 in 2011. The gap between sex ratio of 1951 and 2011 is wider (reduced by 36) in Gujarat than in India and it is a matter of concern. Following table shows rural and urban sex ratio for India and Gujarat in 2011.

Rural and Urban Sex Ratio in India and Gujarat, 2011

Country/state	Total	Rural	Urban
India	940	947	926
Gujarat	918	947	880

(Source : Census, India and Gujarat, 2011)

As it is clear from the above table, rural sex ratio for both India and Gujarat is similar though there is a considerable difference between them in terms of total sex ratio (940 and 918, respectively). On the other hand, compared to India, we find greater difference between rural and

urban sex ratio of Gujarat (947 and 880, respectively) owing also to the process of male dominated migration.

Friends, we learnt about the sex ratio of rural and urban areas of India and Gujarat. However, sex ratio among children aged 0 to 6 for India and its states and union territories is really a matter of great concern. The number of girls per 1000 boys is 914 in India. In Gujarat, this ratio is much lower (890) than the national average. Mizoram has the highest child sex ratio of 971 and Punjab has the lowest (846).

Variation in proportion of males and females in different states of India has created inequality in sex ratio; which is attributed to natural, biological matters, migration and social and cultural attitudes towards women. Each state has emphasized formation of various programmes and schemes and their effective implementation to eliminate this inequality.

Programmes for women's empowerment

Gender equality is mentioned in preface, fundamental rights, fundamental duties and directive principles in the constitution of India. The constitution of India not only considers women as equal to men, it authorizes the state to take constructive steps in favour of women.

Women's empowerment has been emphasized in our post-independent development policy as our five-year-plans include various programmes for the same. The international women's year organized in whole of the world during the period of fifth five year plan (1974-1978) and declaration of years - 1976-1985 as UN Decade for Women were also supportive of women empowerment. In 1990, the Parliament of India formed a national commission for women by enacting a law; in 1993, conferences were held for elimination of all kinds of discriminations against women and thereafter voluntary organizations, working to resolve women's problems, have been playing an important role for women's empowerment.

Friends, there is a very broad range of programmes for women's empowerment; we will try to evaluate them here in the context of national policy for women' empowerment of 2001. Gujarat has formulated *Nari Gaurav Niti* (State Policy for Gender Equity). Both these policies encompass various aspects of women's empowerment and aim at authority, advancement and development of women. Corresponding to our syllabus, we will discuss educational, economic, health related and welfare schemes for women.

(1) Educational programmes :

Gandhiji has said that, 'If you educate a boy, you educate an individual; but if you educate a girl, you educate the whole family'.

The constitution of independent India emphasized women's education to establish the value of gender equity. The National Policy for women's empowerment also accepts the necessity of women's education. The Government of India has initiated many programmes in order to provide momentum to women's education. Let us observe some of the programmes in the context of Gujarat.

- **Kanya Kelavani Rathyatra :** In order to increase enrollment rate and to improve quality of primary education, *Shala Praveshotsav* is organized in whole of the state with public participation.
- **Awards to talented students :** Students of class 10th and 12th who have scored high in their board examinations are awarded with scholarships. Attempts are also made to generate interest in education, particularly of girls, through conversations with such talented students.
- **Sarva Shiksha Abhiyan (SSA) :** Various awareness programmes are organized under SSA to provide momentum to girl-education. Means of publicity and dissemination are used amply.

- **Shala Lokarpan :** Schools newly built or schools with improved facilities are dedicated to people under the programme *Shala Lokarpan* meant for promoting education, particularly for girls.
- **Distribution of cycles :** Girls, who wish to study in higher primary schools and having schools 3 Km. away from home, are given cycles so that they can commute easily.
- **Distribution of food grains :** In order to encourage girls of tribal areas for acquiring education and to give impetus to the positive attitude of their parents towards women's education, girls studying in 1 to 7 standard and having 70 percent attendance are given food grains free of charge. This also helps in reducing dropout rates in tribal areas.

In addition, girl-education is also emphasized in other programmes such as Right to Education, *Saptdhara, Gunotsav* etc. Thus efforts are made for women's empowerment through emphasizing girl-education in education related programmes.

(2) Economic programmes :

Economic independence, which makes an individual powerful, is mandatory for women's empowerment. Our National Policy emphasizes economic self-reliance for women.

Economic programmes under the national policy :

Women are made aware and able through following programmes under the national policy :

- By providing information about employment opportunities to women engaged in informal sector
- By providing information about equal wages
- By providing information about loans and savings
- Elimination of uneven distribution of economic activities
- By providing information about stipulated hours of work
- By providing information about legal provisions for safe environment at workplace
- By providing information about necessary qualification for livelihood in formal sector

Efforts are made for economic empowerment of women by organizing above mentioned programmes.

Various programmes are organized in Gujarat also.

Training classes : Efforts are made to make women self-supporting through training them, with demonstration, in subjects such as growing vegetables at home, canning, kitchen gardening etc.

Fields of occupation : Skill-augmentation among women is promoted by including them in programmes that disseminate information about occupations and employment in formal and informal sectors.

Exhibition-sale : Women involved in self-employment, small or cottage industries are encouraged through programmes of exhibition cum sale organized at national and state level. The aim of 'from skill to employment' is at the center stage in such programmes.

Krishi Rath Mela : Under this programme, agriculture related scientific information is given to women linked with agriculture so that they can have more income by producing more.

Women's group and employment programme : A number of programmes are organized to provide different information to *sakhi-mandals* and women's group to augment economic self-reliance among women. This includes information related to marketing, schemes of loans, saving schemes etc.

Thus, through various economic programmes, efforts are made for empowerment of women.

(3) Health related programmes :

National Policy for women's empowerment of the Government of India emphasizes the issue of women's health.

Department of Health and Department of Woman and Child Welfare of Government of India make following efforts to provide health related information through various health related programmes :

Social evils and women's health : It is shown through programmes that how social evils affect women's health negatively; for example, health risks caused by child marriage, physical harm caused by sex determination test, which is illegal, etc.

Mother-welfare programmes : Efforts are made to maintain women's health by providing them scientific information about pregnancy, breast feeding and child rearing.

Family welfare programmes : These programmes are meant to provide scientific information to women about methods of family planning, advantages of small size of family and issues related to welfare of mother and child. In addition, programmes conveying information about usefulness of Primary Health Center and disadvantages of traditional methods of delivery etc. are also carried out.

Programmes related to nutritious food : In order to reduce malnutrition among women, Nutrition Week formulates programmes conveying information about nutritious food. Efforts are made to create awareness about immunity and consumption of energizing food

In addition to above, Gujarat has some other health-oriented programmes; such as :

Save the girl child, welcome the girl child campaign : Rallies, dramas, *shibirs,* seminars, conferences, discussions, etc. are organized under this campaign. The aim of this campaign is to eliminate gender disparity and make people welcome the girl child and maintain the health of women.

Awareness programmes : Awareness programmes are carried out to bring about change in the narrow thinking towards women's health. Particularly in rural and tribal areas, such programmes are carried out by health officials. Facilities at health centers are also increased.

Thus, efforts are made for women's empowerment through a variety of educational, economic and health oriented programmes. Governmental, non-governmental and autonomous institutions contribute to this process.

(4) Welfare schemes :

The notion of 'welfare of all' is implied in the constitution of India. In national as well as state policies, provision of welfare schemes for citizens has been emphasized.

Certain important schemes for women in Gujarat :

Let us have a look at welfare schemes meant for women in Gujarat.

(1) In educational field :

According to census 2011, Gujarat has a literacy rate of 78.03 percent, with male and female literacy rates being 85.75 and 69.68, respectively. Rural Gujarat has a literacy rate of 61.4 percent while corresponding rate for urban Gujarat is 81.0 percent. Various schemes have been implemented aiming at improving female literacy.

Educational schemes :

• Vidya Laxmi Bond

• Kasturba Gandhi Balika Vidyalaya

- Food assistance to guardians of tribal girls
- Provision of scholarship, uniform and training for students of Sainik Schools for girls
- Free education for girls
- Hostels for girls
- Free cycle
- Hostel facility for girls studying in government polytechnic or government engineering college.
- Hostel facility for girls studying in government polytechnic or government engineering college in tribal areas

Educational Schemes

- Vidya Sadhana Yojna
- Scholarship to tribal women for education after SSC

(2) In economic field :

According to census 2011, the work participation rate (WPR) for Gujarat is 40.98 percent. Corresponding figures for males and females are 57.16 and 23.38 percent, respectively.

Of the total women working in formal sector, 57.47 percent are working in public sector and 42.53 percent are working in private sector.

Various schemes have been implemented with the aim of increasing female WPR. They are as follows :

- Training schemes for women
- Employment exchange for women
- Mission Mangalam Yojna
- Livelihood centers- scheme of federation of self-help groups in rural areas
- Mata Yashoda Gaurav Nidhi (insurance scheme)
- Ghar- Diwada Yojna
- Hostels for working women
- Women-managed rural milk cooperatives, schemes providing assistance to women engaged in animal husbandry

(3) In the field of health :

In any nation or state, population with quality is emphasized and therefore schemes are formulated taking into consideration the aspects such as balance in birth and death rates, health and nutritious food, gender equity etc. In Gujarat also, various schemes have been formulated for the well being of its people, for example :

- Chiranjeevi Yojna
- E-mamta
- Beti Vadhavo Yojna (Welcome the girl child)
- Kasturba Poshan Sahay Yojna
- Janani Suraksha Yojna
- Dikari Yojna

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- Motivating scheme for ASHA workers

- Stipend for girl students studying in nursing schools

- Assistance for maternity and child hospital

- Kishori Shakti Yojna

- Rajiv Gandhi Balika Samridhi Yojna – *Sabala*

- Indira Gandhi Matritva Sahyog Yojna

(4) In social field :

Following schemes have been formulated in Gujarat for uplift of women of weaker section :

- Bhagvan Buddha Rajya Shishyavritti

- Dr. Ambedkar Government Hostels

- Dr. Savita Ambedkar Assistance to encourage inter-caste marriages

- Kunwarbai Nu Mamerun / Mangalsutra Yojna

- Mai Ramabai Ambedkar Saat Fera Samuha Lagn Yojna

- Training for sewing and economic assistance for women

- Saraswati Sadhana Yojna

- Viklang Vidhwa Makan Sahay Yojna

- Vidhwa Pension Yojna

- Vidhwaona Arthik Punervasan Mate Talim Ane Sahay Yojna (Training and asset assistance scheme for economic rehabilitation of widows)

- Scheme for economic compensation for rape victims

- Vividhlakshi Mahila Kalyan Yojna (Multipurpose Women Welfare Scheme)

- Abhyam-181 Mahila Helpline Yojna

- Renovation of government shelter homes for women

- Scheme for shelter homes for mentally retarded women or those living with HIV/AIDS

- Mukhya Mantri Paani Samiti Protsahan Yojna

- Suraksha Setu Yojna

- Assistance scheme for Samras Mahila Panchayat

(5) In the field of sports :

There are various schemes, as given below, for physical and mental development of women and for encouragement of women-players in Gujarat. With women empowerment, these schemes also aim at increasing women's participation in sports. Governmental, non-governmental and autonomous institutions play an important role in realizing aforesaid aims.

- Scheme for self-protection – 'Padkar'

- Scholarship for women players

- Award scheme for women players of scheduled tribes

Women and law

Friends, we learnt about programmes for women empowerment and about welfare schemes meant for them. Now, let us understand their constitutional rights and the laws enacted for improvement in their condition. These can be classified into three sections :

(1) Constitutional rights of women :

Constitutional laws are considered as fundamental laws in any country. In order to bring about social change with improvement in women's status and to provide them status and opportunities equivalent to men, the constitution of India has given women a variety of rights. These include right of living, marrying at adult age, marrying persons of their choice, getting divorce, remarrying, getting share from the property of husband or father, getting maintenance from husband, if divorced, living separately from husband to save herself from atrocity, having right over own earnings and dowry, getting protection against exploitative customs, etc. Women of weaker section have the right of getting free legal assistance and benefits of reservation in education, jobs and polity.

(2) Laws providing protection to women :

Various protective laws have been enacted for empowering women in biological, socio-cultural and economic fields. Let us have a brief introduction of some of them.

Law	Year	Purpose of law
Immoral Traffic (Prevention) Act	1956	Protection against sexual exploitation
Dowry Prohibition Act	1961	Elimination of the practice of dowry
Medical Termination of Pregnancy Act	1971	Protection of women's life and dignity
Indecent Representation of Women (Prohibition) Act, 1986.	1986	Protection of women against their insulting or cheap depiction
Sati (Prevention) Act (This law was first enacted in 1829. Thereafer, it was eliminated and reformulated in 1987)	1987	To insure life for widows
Protection of Women from Domestic Violence Act	2005	Protection of women agaiant domestic violence
Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act	2013	Protection of women against sexual harassment at work place

In addition to above, there are many other protective laws which by protecting women against detrimental events accelerate the process of women's empowerment.

(3) Welfare oriented laws for women : India is a welfare state. Considering this ideal, welfare-oriented laws for women were enacted. Let us know some of them.

Law	Year	Purpose of law
Factories Act	1948	To determine hours of work for women, arrangement of crèches
Employees' State Insurance Act, 1948	1948	To give benefits of delivery and insurance to working women
Beedi and Cigar Workers (Conditions of Employment) Act	1966	Provision of prohibition on night employment or job for women
Equal Remuneration Act	1976	Women to have wages equal to men
Family Courts Act	1984	Speedy justice to women, establishment of courts for child-welfare
Legal Services Authorities Act	1987	To provide free legal assistance to men and women of weaker section
National Commission for Women Act	1990	To insure effective implementation of women-oriented laws

Above mentioned and such other welfare oriented laws make the process of women's empowerment faster.

Friends, we learnt about women's empowerment in this unit. The change occurred in the status of women due to empowerment is visible. The social and cultural processes of change assume importance in sociology, about which we will learn in the next unit.

Exercises

1. **Answer the following questions in detail :**

    (1) Give interpretation of women's empowerment and explain its importance.

    (2) State major programmes of women's empowerment.

    (3) State educational and economic schemes for women in Gujarat.

2. **Give concise answers to following questions :**

    (1) Explain the concept of women's empowerment.

    (2) State the features of women's empowerment.

    (3) State health related schemes for women in Gujarat.

    (4) Write a note on major laws which provide protection to women

    (5) State constitutional rights of women.

3. **Answer the following questions in brief :**

    (1) What are the sex ratios of rural and urban areas of India and Gujarat according to census 2011?

    (2) Give names of five laws meant for women-welfare

    (3) Give interpretation of women's empowerment

4. **Answer the following questions in one sentence :**

    (1) When did the word 'empowerment' originate?

    (2) What is meant by sex ratio?

    (3) Give full name of SEWA.

    (4) When did the policy of women's empowerment formulate in India ?

    (5) In which three main sections women oriented laws can be classified?

    (6) When was Factories Act enacted ?

5. **Choose the right options from the following :**

    (1) What was the sex ratio of India in 1901 ?

        (a) 954   (b) 946   (c) 972   (d) 952

    (2) Who is given the benefit of cycle assistance scheme ?

        (a) Girls   (b) Boys   (c) Both of them   (d) Old Persons

    (3) Which Indian state has the highest child sex ratio according to census 2011 ?

        (a) Rajasthan   (b) Mizoram   (c) Tamil Nadu   (d) Uttar Pradesh

    (4) Which Indian state has the lowest child sex ratio according to census 2011 ?

        (a) Madhya Pradesh (b) Bihar   (c) Chhattisgarh   (d) Punjab

    (5) What type of scheme is Chiranjeevi scheme ?

        (a) Educational   (b) Economic

        (c) Health and family welfare   (d) Social justice and empowerment

    (6) In which section does the scheme of Kunwarbai Nu Mamerun fall ?

        (a) Social justice and empowerment   (b) Economic

        (c) Educational   (d) Health and family welfare

    (7) When was the Medical Termination of Pregnancy Act enacted ?

        (a) 1961   (b) 1955   (c) 1956   (d) 1971

    (8) When was the National Commission for Women Act passed ?

        (a) 1990   (b) 1954   (c) 1955   (d) 1971

    (9) When was the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act enacted ?

        (a) 2005   (b) 2013   (c) 1971   (d) 1956

Activity

● Obtain information about various government schemes for women's empowerment.

● Organize awareness programmes about women's empowerment in your residential area.

● Prepare a chart of leading women of India, and write a brief note about it.

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| 5 | Socio-cultural processes of change |

Preface

Friends, you gained understanding about meaning and importance of and programmes and laws for women's empowerment in the previous unit. In this unit, we will get an understanding of social and cultural processes of change.

Change is a process emphasizing variation, shift or alteration. When something different occurs than the existing one and is noticeable, we term it as a change. Change is a law of nature and like nature, changes occur in society in a continuous way. Continuity and change are features of each society. Social and cultural change is a ceaseless event. Sociology is interested in observing social and cultural processes of change because they affect social system in a significant way. Not only this, it is also necessary to understand them as they are an important aspect of social life.

Time was when people used to sit on floor, folding their legs, to eat. The scene is changed with emergence of dining table, spoons, knives and forks. In place of the festival of *Vasant Panchmi*, celebration of valentine day has become more common. Do you want to know which cultural process of change has resulted in such examples? Or do you want to know which concepts are used in sociology to depict above mentioned changes?

Friends, you must be familiar with words like westernization, sanskritization, globalization and liberalization. However, it is necessary to clarify that how these words are useful in sociology, how they are interpreted as a source of change and also as concepts of socio-cultural processes. It is because such processes bring forth important influences in social life, in social relations and in expression of sentiments. We will first learn about the meaning of socio-cultural change and then the processes of westernization, sanskritization, globalization and liberalization.

Meaning of social change : Social change is a continuously occurring universal event. Changes are found in institutions due to changes occurring in social structure. Notable change in the structure of social organizations is termed as social change, for example, the changes which have occurred in caste system.

According to Kingsley Davis, 'social change is the change that occurs in social structure and functions'. For example, prevalence of nuclear families in place of joint families indicates change in structure while the function of recreation, earlier carried out by the family, now taken over by cinema, TV etc. specifies change in functions.

Features :

(1) Social change is a process.

(2) It is a universal process.

(3) It indicates change in social structure.

(4) It indicates change in social functions.

(5) Social change is seen as a self-born process and also in the form of an organized process.

Cultural change :

In order to understand social change in Indian society the concept of cultural change assumes much importance. There have been a variety of cultural changes that have occurred in traditional Indian society under the influence of many factors.

Meaning and definition of cultural change :

The concept of cultural change has a vast meaning. It includes all those integrated in culture such as art, science, machinery, philosophy, language, literature and also changes occurring in forms, structures and functions of social organizations.

The changes that occur in material and non-material aspects of culture are known as cultural changes. Material aspect includes furniture, machines, houses etc. Pucca modern house in place of kutchha house or use of cell phone in place of land line phone are examples of changes occurred in material aspect of culture. Non-material aspect of culture contains painting, art of dance, knowledge, language etc. Modern paintings and use of English in writing and speaking are examples of changes in non-material aspect of culture.

Cultural change has a blend of the elements of old and new culture which is mainly caused by inventions and diffusion. When elements of one culture are added to another culture or social structure, it becomes a new culture for the latter. For example, in India, as the constitution has accepted the principle of democracy in place of imperialism, the former has spread and become strengthened in the country.

Thus, cultural change contains changes that occur in different elements of culture and also changes that happen in forms, structures and functions of social organizations. The concept of cultural change is wider than the concept of social change as all social changes can be termed as cultural changes. For example, change in values.

According to MacIver and Page, 'Cultural changes include changes in religion, literature, art, etc. and are less dynamic. Changes do not occur as speedily in art, science, literature, traditions, religion, philosophy etc as they occur in social relations'. For example, change in relation between parents and children.

Social and cultural changes influence each other and both of them have impact on society. For example, changes in group-life and relations affect cultural elements, values and beliefs etc. Similarly, changed cultural atmosphere affects social life. Thus they affect each other. For example, cultural change has caused change in rural life.

Sometimes, changes happen in cultural system without causing any change in social system. For example, pronunciation or sound related changes in language, changes in style of music. Such changes do not have any remarkable impact on society. However, sociology is interested in such cultural changes which emerge from social organizations and which affect the same. It becomes difficult to decide whether given change is social or cultural as there is a very thin line of demarcation between them.

Features of cultural change :

(1) Change in any part of culture :

Change in any part or element of culture is known as cultural change; for example, use of power loom in place of handloom.

(2) Change in materials and means :

Change in materials and means developed by society for fulfilling its needs, such as machines, vehicles, buildings, books, vessels, furniture etc. is also known as cultural change; for example, use of sofa for sitting or dining table for eating.

(3) Change in normative system of society :

In order to maintain the system of social relations, society formulates certain norms which are part of culture. Change in this normative system is also termed as cultural change. For example, change in marriage related laws, laws providing rights to women, change in regime - from imperialism to democracy.

After discussing meaning of socio-cultural change, we will now consider the cultural processes of change.

Sanskritization

In standard 11, we learnt that caste was a closed type of stratification system in traditional Indian society. The caste-based social status of individual remained unchanged for whole of the life. In class system, however, an individual can change his/her status by obtaining education, training or by other means in his/her lifetime. In short, sociologists believed that status related change was not possible in caste system. However, Prof. M.N. Srinivas, based on his research, argued that change is possible in closed type of stratification system such as caste. In this context, he introduced the concept of sanskritization as a cultural process.

Sanskritization is an internal source of change. It has played an important role in bringing about social change in Indian society. This process is commonly found among Hindus residing in different parts of India. It prevails among tribal groups too.

Meaning of sanskritization :

Though the process of sanskritization is age old, the word 'sanskritization' was first introduced by Prof. M.N. Srinivas. First, he had used the word 'brahamnikaran' to explain the changes occurring in caste system in his book 'Religion and Society among the Coorg'. However, after David Pocock and other anthropologists commented that other than Brahmin caste could also become model caste for lower castes to imitate, he used the word sanskritization in place of brahamnikaran.

In sanskritization, it is not only culture that is imitated; but all thoughts and beliefs written in Sanskrit scriptures and adopted by high castes are imitated by low castes.

Definition

M. N. Srinivas : 'Sanskritization is the process in which low caste Hindus, tribals or other groups imitate the customs, rituals, thoughts and life style of castes considered higher than them. By doing this, they make claims for higher rank in caste hierarchy'.

Aspects of the process of sanskritization

M. N. Srinivas has discussed sanskritization in detail in his book titled, 'Social Change in Modern India'. On the basis of this discussion, let us try to understand certain aspects of this cultural process :

(1) The process of sanskritization is group-oriented. Through this process, not the individual but the whole caste-group acquires vertical mobility. The caste-group makes claims for higher rank. In other words, the low caste-group does not get higher status by just imitating higher caste; it has to make efforts for acquiring higher status by claiming for it.

(2) Mobility or change through the process of sanskritization brings about change in rank or status of caste in caste hierarchy but no structural change occurs. So, there is no fundamental change in caste system.

(3) There is no guarantee that the process of sanskritization leads to economic elevation. It has also been found that groups leading economically and politically but lagging behind culturally have attempted to elevate their status through the process of sanskritization.

(4) Local influential caste has important role in the process of sanskritization.

(5) The process of sanskritization prevails not only among Hindus; tribal groups also imitate upper castes and make claims for higher status. *Bhils* of western India and *Gond, Ho* and *Urav* of central India are examples. In this context, sanskritization is a cultural process of vertical mobility for groups and communities.

(6) Conflict and opposition are also visible in the process of sanskritization. According to Srinivas, there are examples when immitating lower castes face opposition from upper castes and the claims of the former are also disapproved by the latter. This leads to conflict between them.

(7) Certain lower castes claim for higher status by adopting name and surname of upper caste. Of these, certain lower castes had registered themselves by the name of upper castes in the census of 1931. This process is also termed as sanskritization by Srinivas.

(8) Sanskritization is a two-way process. That is, on one hand, lower castes acquire mobility by acquiring status of upper castes; on the other hand, in the process of doing so they abandon certain good things of their own caste.

The process of sanskritization and influential caste

Local influential caste plays an important role in the process of sanskritization. In order to acquire life style of upper castes, in addition to Brahmins, other castes are also imitated. With the aim of explaining this, Srinivas introduced the concept of influential caste in his article 'The Social System of a Mysore Village' in 1955. According to him, the concept of influential caste is useful to understand rural social life and the pattern of sanskritization.

Srinivas has presented certain criteria to consider a caste as influential :

(1) It should have the ownership of considerable land of local area.

(2) It should have considerable population in terms of number.

(3) In addition to higher traditional status, proportion of literates, services in administration, urban sources of income also add to the authority/respect of certain castes in rural areas and make them influential. In Gujarat, according to these criteria, Patidaar and Khsatriya castes have the status of influential castes in certain areas.

Limitations

The concept of sanskritization has been criticized at many levels, such as,

(**1**) It is to be noted that though, through the process of sanskritization, certain castes or groups attain improved place or status in inequality-based social structure, the inequality or discrimination which prevail in society is not eliminated.

(**2**) It establishes the fact that life style of higher castes is higher and that of lower castes is lower. Not only this, it also emphasizes the fact that life style of higher castes is imitable.

(**3**) There has been no notable change in women's status due to sanskritization.

Westernization

Westernization is an important socio-cultural process of change. It was initiated with the contact of European people; contacts with Britishers who ruled India for 150 years were more influential.

Though westernization is defined in many ways, three following things are included in it :

(1) Engineering and science

(2) Institutions, ideology and values

(3) Commodities, language etc.

The concept of westernization has been explained in detail by M. N. Srinivas in his book, 'Social Change in Modern India'. He has mentioned that 'Westernization has resulted in changes in Indian society and culture at various levels such as mechanics, institutional, conceptual, and value related under the influence of 150 years of British regime'.

Westernization is a vast, complex and multi-layer concept. It covers the vast field, from western technology to modern science and writing of modern history. It should be specified here that the concepts of sanskritization and westernization are meant to understand socio-cultural changes rather than structural changes in India.

New values, ideals and changes caused by institutions can be termed as westernization. In other words, westernization is the process that indicates changes in different fields of Indian social life led by entrance of western values such as humanism, secularism, liberalism, equality, etc. in India during British regime.

Aspects of westernization

M. N. Srinivas has explained the impact of westernization on India through following aspects :

(1) During British regime, India witnessed extensive changes due to implementation of administrative machinery and certain laws particularly in the field of agriculture. In the last years of eighteenth century, systems like *zamindari* and *rayyatwari* were introduced in the context of land ownership and collection of revenue. This resulted in establishment of new land relations.

(2) Introduction of new laws and judiciary and reformation of army and police by Britishers for maintaining social order resulted in comprehensive change.

(3) Introduction of western education system in India by Britishers opened up education for all. Overtime, this education system got extended to rural areas and disseminated new ideas and values.

(4) Establishment of printing press by Britishers in India led to publication of newspapers, books, journals etc. Modern facilities were made available by printing presses to different sections and groups of society to express their ideas. This led to diffusion of new ideas and values of global level.

(5) Srinivas examines one of the important impacts of westernization in the context of 'humanism'. The western concepts of equality, freedom, secularism and the ideal of welfare of all without any discrimination on the basis of caste, economic status, religion, age or sex played an important role in creating a humanitarian atmosphere in India. This also led to initiation of various activities of social reform in India.

(6) In India, trade, industries and education developed under the influence of westernization resulted in emergence of a new middle class. The small educated class, employed by British government in administrative services, overtime developed as an influential class in modern India. From among these people, an intellectual class containing lawyers, doctors, teachers, writers also developed. As an impact of this new class, certain elements of western

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Socio-cultural processes of change

culture were accepted in India and modernity developed in its cities.

(7) National leaders, inspired by the principles of western democracy, liberalism and nationality during the freedom struggle started organizing people. The faith and trust in democracy during the years of struggle for freedom so developed that in independent India acceptance of democratic governance can be termed as an impact of westernization.

Globalization

In 21st century, the discussion on social change will remain incomplete without mention of the processes of globalization and liberalization. Though, the process of globalization is not new to India; three processes began in whole of the world in the last decade of 20th century: liberalization, privatization and globalization. These three processes have impacted the economy, society and culture of the nation. Sociologists and anthropologists felt that due to these processes the 'world would become one society and an international market' and therefore got interested in studying them. We will now understand globalization and liberalization as socio-economic processes of change.

Globalization is a complex social, economic and political process found in all countries of the world. This process, according to social scientists, has been instrumental in reducing the distance between countries and states within a country and making them get closer. The world becomes a village. Means of communication and mechanized sources have provided momentum to this process.

Globalization

Meaning of globalization

The simple meaning of globalization is to consider things at global level. When any country thinks in the context of the whole world and not at the level of its politics, economy, society or culture, it is globalization.

From the social point of view, it has happened for the first time in history that people of local and global society have a feeling of proximity. Various processes are at work which affect social relations of the people of the world in a considerable manner and bring them closer. Sociologists view this as globalization.

Definition :

Giddens : 'The increasing reciprocity between different people and different fields of the world is globalization. This reciprocity takes place in social and economic relations. In this process, both time and space are blended'.

Yogendra Singh : 'Revolutionary changes have taken place in Indian society after the decade of 1990. Globalization has led to change in the form of social stratification and also in the pace of social change. Moreover, processes of urbanization, industrialization and demographic changes have become fast'.

Malcolm Waters : 'Globalization is a social process in which the constraints of geography on economic, political, social and cultural arrangements recede, in which people become increasingly aware that they are receding and in which people act accordingly'.

Features of globalization :

The process of globalization is a complex one and it includes modernization, industrialization and capitalism. Revolution in the field of communication has provided momentum to this process. Following

are the features of globalization which will help in understanding the process more clearly.

(1) It is a complex process :

Globalization is a complex process as liberalization and privatization are closely linked with it. As these processes affect each other, they become complex and difficult to understand. Further, globalization influences both as a factor and as a result. Therefore it can be termed as a complicated process.

(2) It holds multiple aspects :

Globalization is a process with multiple aspects such as economic, political, socio-cultural etc. However, sociology is interested in studying its socio-cultural aspects and their results only.

(3) Process indicating invention and diffusion :

This process has been instrumental in inspiring new industries, new machinery and new inventions and in providing momentum to their diffusion. For example, internet and service industry.

(4) Process creating awareness for civil rights and humanity :

The process of globalization has created a pressure in the world for elimination of poverty and spread of education and health. Acts like right to information, food for all etc. have been enacted. It has also been helpful in invoking feelings of rescuing and helping people from natural calamities caused by climate change.

(5) Global culture :

In the opinion of certain scholars, as a result of this process, the world will become a village and a new culture will emerge affecting the institutions of family, marriage, recreation and art and literature. For example, the Valentine Day is a worldwide celebration.

(6) Coordination of cultures :

The process of globalization has resulted in accelerating the processes of tourism, communication, migration etc. and as a result different cultures of the world are coming into contact with each other and becoming homogenous. For example, bhangda, pop and fusion music.

(7) One currency as a means of exchange :

Because of globalization the idea of one currency, as a means of exchange, for the whole world prevails. For example, American dollar.

(8) Dominance of markets :

In the context of today's trades and businesses, markets have become more important with the net of economy scattered over the world. As a result, consumption patterns have become more or less similar in whole of the world. For example, noodle and pizza.

(9) New social movements :

In the opinion of Yogendra Singh, changes in the third world, and particularly in India caused by globalization have created many movements, such as, women' movements, movements related to human right etc.

In brief, the process of globalization has established social, cultural, economic and political relations between different nations and between different states of a nation and has provided momentum to modernization and post modernization.

Liberalization :

After independence, the Indian economy and market were protected from the global competition through different laws. This policy was based on the thinking that the government should play an

important role in insuring public welfare. The constitution of India has also underlined social justice.

In the early part of the year 1991, the Indian economy was facing a critical situation with declining foreign exchange. The government, in order to rejuvenate the economy, declared a new economic policy; in which free trade policy was encouraged in the perspective of foreign trade. Under the long-term policy of import-export, import tariffs were reduced. All these are known as liberalization.

Meaning of liberalization

The policy of liberalization is synonym to policy of privatization. The policy includes more permits for establishment of industries, greater investment and creation of favourable situation for private sector. In brief, it is the policy of the government for establishment and development of industries without any interference. Liberalization is a prerequisite of globalization and privatization is necessary for the process of liberalization.

Definition of liberalization :

Liberalization means relaxing the rules and economic restrictions which regulate the global market in order to make it beneficial for national economy. For example, permitting direct foreign investment in different fields.

Advantages of liberalization :

- Increase in foreign investment and partnership of multi-national companies with Indian companies resulted in use of latest technology and increased production.
- Consumers have access to best products at reasonable price.
- Because of privatization and open competition, producers started selling quality products at reasonable price.
- Increased competition in each field resulted in increased importance of training and education for management technique and skills in order to sustain in global competition.
- Reduction in interest rate on loans reduced the cost of production.
- The process of liberalization has given impetus to TV channels, mobiles, internet companies and online shopping.
- Liberalization has led to consumerism and markets have become a decisive factor.
- A great change has occurred in life style and the pattern of consumption of commodities.
- Socio-cultural exchange has got momentum due to liberalization.

Disadvantages of liberalization :

- Implementation of liberalization and privatization has reduced opportunities of employment. Unemployment has increased.
- Growth-rate in agriculture has declined. Use of B.T. seeds, chemical fertilizers and pesticides of multinational companies has resulted in reduction of fertility of land and increase in pollution.
- Establishment of pollution-prone industries in the countries of third world by developed nations has created environmental imbalance.
- Compliance with the rules of the World Trade Organization and relaxation in import tariffs slowed the pace of export.
- Multinational companies obtain land at cheaper rate in India, pay low wages and remit big profit to their own countries. Thus income goes out of country.

• Gradual reduction in interest rate for deposits and saving schemes by Reserve Bank of India (RBI) in view of banking reforms has affected the middle class and those sustaining on pension.

• The liberalization-led situation, in which all matters are left to market, has resulted in increased inequality and price hike.

Friends, in this unit, we got an understanding of socio-cultural processes of change which helped us in distinguishing between the processes of sanskritization and westernization. We also got acquainted with impacts of globalization and liberalization on society. Now, in the next unit, we will learn about mass media and society.

Exercises

1. **Answer the following questions in detail :**

   (1) Give meaning and features of cultural change.

   (2) State aspects of the process of sanskritization.

   (3) Describe aspects of westernization.

   (4) Give features of globalization.

2. **Give concise answers to the following questions :**

   (1) Explain the definition of sanskritization.

   (2) Explain the meaning of westernization.

   (3) Explain the definition of globalization.

   (4) State advantages of liberalization.

3. **Answer the following questions in brief :**

   (1) In understanding of what, are socio-cultural processes useful ?

   (2) What is meant by social change ?

   (3) What are included in culture ?

   (4) What are the criteria of influential caste ?

   (5) What is liberalization ?

4. **Answer the following questions in one sentence :**

   (1) What are the major sources of cultural change ?

   (2) What items are included in material culture ?

   (3) What substances are included in non-material culture ?

   (4) Who introduced the concept of sanskritization ?

   (5) When did the process of westernization start ?

   (6) Why globalization is called a complex process ?

   (7) When did the process of liberalization start in India ?

   (8) In which book Srinivas has discussed the concept of westernization ?

5. **Choose the right options from the following :**

   (1)   Social change means _____   ☐

        (a) Change in structure   (b) Change in fashion

        (c) Change in diet   (d) None of these

   (2)   Change in elements of culture means _____   ☐

        (a) Geographical change   (b) Cultural change

        (c) Social change   (d) None of these

(3) How many aspects are contained by culture ?

(a) 1   (b) 2   (c) 3   (d) 4

(4) What word was used by Srinivas first for sanskritization ?

(a) Westernization   (b) Islamization

(c) Brahamnikaran   (d) None of these

(5) What kind of mobility is indicated by sanskritization ?

(a) Group-oriented   (b) Personal

(c) Downward   (d) None of these

(6) What elements of western thinking entered India ?

(a) Secularism   (b) humanism

(c) Equality   (d) All of these

(7) Which process coordinates different cultures ?

(a) Globalization   (b) Industrialization

(c) Privatization   (d) None of these

(8) What things are emphasized in liberalization ?

(a) Industry-trade   (b) Society-culture

(c) Human welfare   (d) None of these

(9) Which process affects economy, society and culture of different countries ?

(a) Westernization   (b) Sanskritization

(c) Globalization   (d) Islamization

Activity

- Observe socio-cultural changes that have occurred in your village and write a note on that.
- Prepare a photo album of the lifestyle of west.
- Organize a group-discussion on advantages and disadvantages of cell phone and internet.
- Organize a group-discussion on social impacts of globalization
- Make a list of items accessible to you because of globalization and liberalization.

●

<table>
<tr><td>**6**</td><td># Mass Media and Society</td></tr>
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Preface

Friends, in the previous unit we observed that communication-revolution is necessary for globalization which is caused by means of communications. In this unit, we will obtain knowledge about means of communication.

As soon as the school bell rings, you go to your class, you say hello to your teacher and s/he responds in the same way. You read newspaper, talk over phone or watch television – all these have become possible due to communication. The word communication originates from the Latin word *commûn.* In Hindi language, the words like *sanchar, soochana, sancharvyvastha, sansarg* etc. are used to denote communication while in Gujarati language; *sandeshavyvahar, sanchar, pratyayan* etc. are common. Communication is one of the fundamental needs of human society. It is an interaction between two or more parties, in which they affect each other internally or outwardly, through the use of sensorial and physical means. The process of communication begins with the birth and ends with the end of human life. In this way, communication is an integral part of human life. We will have primary knowledge about the process of communication, its meaning, means of communication and their impacts.

Definitions of communication

Edward Emery: 'Communication is an art of transmitting information, ideas and attitudes from one person to another'.

Vidyut Joshi : 'Communication is the process in which an individual conveys subjective, mental and abstract feelings such as ideas, emotions, sentiments, desires, or sensual experiences to another person through language or any other meaningful medium'.

Keith David : 'Communication is the process of passing information and understanding from one person or group to another person or group'.

In brief, we can say that communication is a medium through which two persons or groups exchange their ideas and desires. The process of communication has two flows: at the one side is sender who sends messages and at the other side is recipient who receives messages and reacts.

Features of communication

(1) Communication is a ceaseless process :

Human life is not possible without communication. Without it, a person cannot be aware of the feelings of other person/s. In communication, the process of exchange of messages containing information, suggestion, instruction, order, opinion, education, inspiration, affection goes on continuously.

(2) Communication is a two way process :

In communication, exchange of messages takes place between two persons or groups. This endless process is a two-way process; sender sends messages and the recipient sends reactions.

(3) Medium is necessary for communication :

Medium is necessary in communication between two persons or groups. They can be sensorial mediums like speech, laughter, weeping, gesture, expression etc. or physical mediums like newspaper, radio, TV, telephone, mobile etc.

(4) Communication is a natural quality :

Communication begins with birth. The crying of child soon after birth suggests that communication is an inborn quality. The skill of speaking, and hearing among humans is different from animals. The skill of writing makes human beings unique.

(5) Communication is a social process :

In the process of communication which occurs between two persons or groups, the encoding or messages involved are defined by the society. For example, when a person raises and moves his/her hand to someone, the latter knows that the former is saying goodbye.

(6) Communication is a science and art :

Meaningful messages can be sent to audience by developing techniques of communication scientifically. For this purpose, language, dance etc. and technological means such as power point presentation can be used.

The process of communication

The process of communication passes through many phases. These are as follows :

(1) Osgood-Schramm's model :
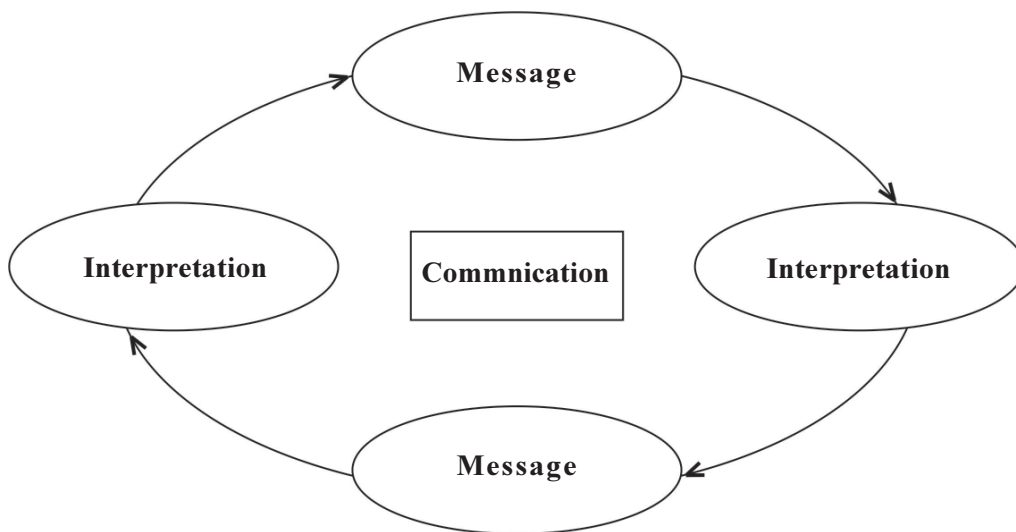
According to Osgood and Schramm, those people who receive messages, understand and interpret the messages and respond to the sender of messages. Thus, this process of interpreting and exchange of messages goes on.

(2) David Burgo's SMCR model : It includes following:

Source.

Message.

Channel.

Receiver.

Types of Means of Communication

Means of Communication

↓

Mutual Communication   Group Communication

↓

Traditional Mediums   Modern Mediums

↓   ↓

Folk Literature

Folk Music   Printed Mediums   Electronic Mediums

Puppet Show   ↓   ↓

Bhavai   News Papers   Radio-Tape recorder

Folk Drama   Books   Photography-Films

                              Journals   Television

                              Leaflets   Computer - Internet

                              Banners-Hoardings   Mobile Telephone

Considering the means, communication can be divided into two parts :

Mutual communication : When two persons or groups interact with each other through talk or express themselves through feelings like laughter, crying, gesture, affection and thus influence each other, it is known as mutual communication.

Group communication : Mass media are used to address larger groups of humans. Communication in a vast and complex community is made possible through newspapers, radio, television, computer, mobile, internet etc.

Mass media can be further divided into two parts :

• Traditional mass media

• Modern mass media

(1) Traditional mass media : From the ancient time, traditional mass media have been dominant in India in more or less degr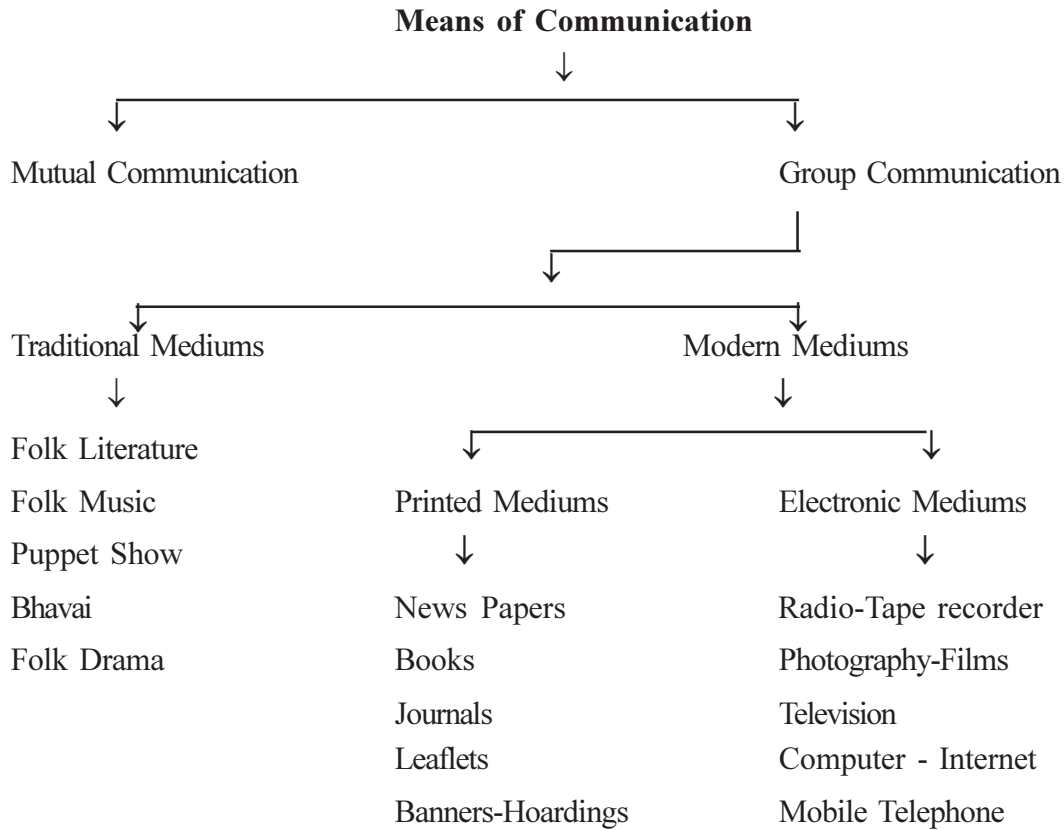ee. Folk literature, folk music, folk dance have their own identity in different states of India. Generally, *veerkatha* (tales of bravery), *satikatha* (tales of great women) and religious tales were presented through folklores, folksongs, *aakhyans* (mythological stories), *chhand* and *duha* (kinds of poetry) etc. of Gujarat, Saurashtra and Kachchh. Similarly, *nautanki* (operas based on a popular folk theme) in Uttar Pradesh, *baul* (a group of mystic *minstrels)* in Bengal, *bharand* in Maharashtra and *pandva* in Madhya Pradesh were very popular forms of folk-drama. Puppet show, wrestling, snake-charmer's game etc. were traditional mass media providing entertainment. Besides, they also used to disseminate knowledge and moral values. Due to development of modern mass media in the present time, the influence of traditional mass media has receded.

These traditional media were mutual and direct media, lacking mechanics or technology. As mentioned above, they used to highlight moral values while presenting social, historical or religious

Mass Media and Society

events to rural community. Under the increased influence of television, these traditional mediums are nearly disappearing.

(2) Modern mass media : These can be divided into two parts :

(a) Print media : newspapers, books, journals, posters, hoardings, leaflets.

(b) Electronic media : radio, photography, films, television, computer, mobile, internet.

(a) Print media : A complete printing system was developed by Gutenberg in 1440 in Germany. This made possible printing of thousands of copies simultaneously. Initially, newspapers were printed in form of small leaflets and gradually they acquired the form of daily newspaper. Simultaneously, printing of handwritten manuscripts also began. All these can be termed as the beginning of the

Social Media

modern age with mechanics and technology. The history of newspapers in India started with publication of the first English newspaper in 1780, by James Augustus Hicky, named Bengal Gazette, which was a weekly. India's first daily newspaper was Kolkata Gazette. In independent India, a company named United News of India was established with the responsibility of dissemination of news. Press Trust of India (PTI) was founded on 27 August, 1947. These news papers appeared at four levels; international, national, regional and local, covering news from local to international level. However, illiteracy limits the use of print media.

In print media, textbooks, scriptures, novels, poetry, dramas etc. play an important role as mediums of communication. Due to digital technology which is linked with computer, Biba printing technology has come to an end. Digital technology has made the work of printing, photocopying through printers etc. much easier and speedy. Increased use of television, computer, internet, smart phone etc. has reduced reading of newspapers, books, journals etc.

(b) Electronic media : Electronic media include radio, photography, films, television, computer, internet, smart phone etc.

(1) Radio : The radio was invented in 1921 by an Italian scientist, Marconi. First radio station was established in England. In India, radio transmission started in 1923 in the form of a private radio club in Mumbai. Thereafter, in 1927, two transmitters were established, one in Mumbai and another in Kolkata, by the government. In 1930, the government took over the management and control of these radio stations and named it as Bhartiya Prasar Seva. In 1936, this name was changed to All India Radio. Then, since 1957, it is known as Akashvani. It is managed by the Ministry of Information and Broadcasting. At present, India has 187 radio stations and 180 transmitters which cover 83 percent of the area and 96 percent of the population of India.

Radio is an effective medium in inaccessible and interior parts of India. Information about agriculture, animal husbandry, fishing, poultry etc. transmitted by radio has played an important role in development and change. Programmes related to youth, women, children, tribals are also transmitted. Other programmes include news in different languages, commentaries and recreational programmes. Earlier, license was required for keeping radio. Due to revolution in the field of technology and emergence of FM radio, the process of transmission and the form of radio programmes have changed in recent times.

(2) Photography : George Eastman of America invented the Kodak box camera in 1888. With the help of camera rolls, photography first started with black and white photos and later turned to coloured. Now the photography is done with digital cameras and smart phones. Photography has its own importance in society.

(3) Cinema : It is a process where pictures are shown with momentum. Cinema technology was invented by Thomas Edison. In India, the first film was released on 7th July, 1896. Dadasaheb Phalke's contribution to Indian film industry was remarkable and therefore an award on his name was introduced, namely, Dadasaheb Phalke Award given to film personalities for their contribution to Indian cinema. In 1948, Indian Film Division was founded in Mumbai. In 1952, Central Board of Film Certification (CBFC) was constituted. It is mandatory to get a certificate from this board before release of film. Films display different aspects of social life. Advent of multiplexes has added to the attraction towards cinema and even today it remains a popular source of entertainment. However, under the increasing influence of television, computer, internet, compact disk (C.D.), digital versatile disk (D.V.D.) and pen drive, proportion of people watching movies in cinema halls is on decline.

(4) Television : Television, an extraordinary and unimaginable device of the modern age, was invented by John L. Baird of England in 1926. Doordarshan (television), in India, started on 15th September 1959 in Delhi on an experimental basis. TV center started in 1972. With the live telecast of Asian games hosted by India in 1982, colour TV was introduced. The main aim of Doordarshan was national development through dissemination of information related to rural development, agricultural development, education, creation of awareness etc. However, after 1985, with the entrance of private channels, entertaining programmes have become predominant with widespread impact. Today, TV programmes are aired by more than 800 channels. Television now has become an integral part of almost all families.

(5) Computer : Today's age is the age of computer. The digital computer was invented by John Mauchly and J.P. Eckert in 1946. Computer is a device which accepts, stores and classifies information and gives it back in several forms. Today in India, use of computer in almost all fields has become essential and hence computer education.

(6) Internet : Internet is a huge net which links a number of computers and mobiles with each other. This is also known as internet network through which information can be exchanged. In India, internet started on 15th August 1995. Through internet, one can have access to knowledge of all aspects of the world at fingertips. One can also send any kind of information to any part of the world. Internet, connected with computer and smart phone is being used amazingly. The computer which serves or provides information on internet is known as internet server. On internet, thousands of servers are connected with the net. This is known as World Wide Web. Different kind of information is accessible on different websites. Use of e-governance, e-banking, e-shopping, e-commerce etc. is increasing. In addition, internet is being used increasingly in the fields of education, health, railways, airways, recreation etc.

(7) Mobile : In India, mobile services started on 15th August 1995. Smart phone has attracted young people like anything. In mobile, both information and recreation is available through various applications, easily and at once.

Impacts of mass media :

Various social, psychological and economic aspects of life, education, health and sports and national unity have been influenced by mass media. Details are as follows :

(1) Impact on social life :

We observe following impacts of mass media on family, marriage, caste and culture :

• **Impact on family life :** Mass media have been instrumental in generating and nurturing individualism in place of family-ism with change in authority of males or elders. The programmes and serials aired have affected family relations. In husband-wife relations, it has helped in developing the ideas of equality and liberty in place of authority and submission and making the family atmosphere more democratic than before. Easy access to information through different means has increased opportunities for education and it has made children capable of following their educational career independently. Mass media has also generated a new awareness with no discrimination in welcoming a boy or a girl child and also in their nurturing. Though job related advertisements published in mass media has resulted in migration of certain family members for livelihood, these mediums also help in keeping contact with migrated members.

• **Marriage system :** Mass media have influenced the marriage system greatly by making the status of 'would be married' son or daughter primary and that of elders secondary in the process of selection of life partner. Therefore, before marriage, boys and girls meet each other and considering age, appearance, education, occupation, nature and family of the probable partner they take final decision. Mass media are also helping in developing attitudes of marrying the partner of own choice, marrying at matured age, opposing child marriage and dowry. On the other hand, they are encouraging for extravagance in marriage ceremony in place of emphasizing the qualities of the boy and the girl to be married. The old ideology of adjusting the life with wife or husband even if it is not suitable is now changing and mass media are helping people in starting life anew by obtaining divorce to end the troubled married life.

• **Caste system :** The print media had contributed significantly in the struggle of Gandhiji against caste hierarchy, commensality and civil and religious incapabilities and in the struggle of Dr. Ambedkar against untouchability. Thereafter, they helped in elimination of discrimination through constitution and laws. Modern media have uprooted the discriminative practices relating to commensality, occupation and civil rights. With encouraging intercaste marriages, mass media have been playing an important role in relaxing the grip of caste on individual or family.

• **Culture :** Indian society encompasses multiple religious sects with a variety of rituals, beliefs, faiths and superstitions. Mass media, by providing scientific knowledge about such rituals and beliefs, bring about a sort of awareness among people. They also disseminate knowledge about faiths, human duties and Yoga and encourage people to celebrate birth day, marriage ceremony, and different festivals with grandeur. They are inspiring people to welcome the girl child and trying to convince them to shorten the long and deep mourning and strange customs at someone's death into a *besnu* (meeting of mourners) only.

(2) Propaganda of products and services :

Print and electronic media, through frequent advertisements, attract and encourage people to buy and use different products. Advertisements of items of domestic use like fridge, washing machine, mixture, cooler, water purifier, computer, television, mobile, hair oil, soap, powder, tooth paste, spices, clothes, furniture, vehicles and services like those of banking and insurance make people familiar with different products and services and offer opportunity for selection. Thus, mass media, through advertisements, creates new necessities among people. In order to attract people towards their products, so that they use them, different companies make different kinds of offers through

advertisements of their products; such as 'buy one get one free', payment in installments, zero down payment, zero interest rate etc. The idea or practice of 'use and throw' has become more common nowadays. In brief, mass media have created consumerism to the extent that they inspire customers to buy products on credit or paying for them by obtaining loans.

(3) Impact on educational field :

Mass media are important means for social development. Programmes or advertisements conveying importance of education contribute towards alleviation of illiteracy. On television, there are special channels and programmes for agriculture, education, science, technology, etc. Discovery, National Geographic, History, 16 channels of BISAG of the Government of Gujarat, Doordarshan, Programmes of UGC are best examples. Similarly, various informative TV shows, quiz etc. add to knowledge. All subjects can be taught thoroughly with the help of audio-visual devices in class-room. Both teachers and students learn educational lessons from various web sites and e-books accessible in computer and mobile. Now, information communication technology is compulsory in any educational institute. Through the use of smart board and power point presentation, it has become easy for teachers to explain and for students to understand the topic. Mass media also educate and aware people about traffic rules, voting rights, plantation, pollution, addiction, blood donation, eye donation, energy and water conservation, etc.

(4) Impact on health :

Mass media help in developing a scientific attitude towards taking care of health by proving information and creating awareness about diet, nutrition, addiction and various diseases; which leads to improvement of people's health. Similarly, directly and indirectly, they provide scientific information about welfare of family, child and mother, child rearing, etc. which results in improvement in quality of life. Information about various diseases such as HIV/AIDS, Swine Flu, Malaria, TB, Cancer, Polio etc. and ways of their treatment is disseminated by TV channels and internet. They also help in population control. Mass media have made the slogan 'Swachh Bharat, Swasth Bharat' (Clean India, Healthy India) much effective.

(5) Economic impacts :

Mass media disseminate very helpful and scientific information for farmers through various programmes on modern methods of cultivation, use of chemical fertilizers, improved seeds, crop protection, etc.; by application of which farmers can improve the quality of crops. They can also obtain details about crop insurance, market rates, sale, climate, etc. Information is also given through messages in mobiles, about different crop diseases, spraying of pesticides, weedicides, etc. All these data help farmers in cultivating crops in a better way and earning higher income.

Information which is useful for other than farmers is also provided by mass media; for example, details about the place and amount of loans for big and small industries and for cottage industries, subsidies available, share market, other trades, investment, bank related information, market rates of vegetables, gold-silver and food grains etc., helping people in getting employment and income. As mentioned earlier, commercial advertisements motivate business and employment. However, mass media is also responsible in giving momentum to economic frauds, cricket betting, immoral occupations etc.

(6) Impacts in the fields of art and sports :

Many articles, related to the field of art which get published in newspapers and journals, create interest among people about handicraft or folk-art such as folksongs, folk-music, painting, embroidery, etc. Programmes aired on radio and television, like classical dance, folk-music, other musical programmes, dance, comedy, competition of acting etc. help in skill development and career making. Films, advertisements appearing in television, serials, encourage people to develop skills of acting, dancing etc.

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Live telecast of different sports like Olympic Games, Asiad Games, Commonwealth or National Games, cricket, kabbaddi, etc. through sports channels has been instrumental in creating interest among people towards sports.

(7) Psychological and personal impacts :

Mass media lead in influencing individual's ideas, beliefs, habits, behaviour and helping in personality development. By broadcasting interviews of inspiring people or their life-events mass media inspire people to proceed in their life. They help people in their career making by providing examples of motivation, struggle, bravery etc. and also teach them about manners such as ways of living, eating, cooking, serving etc.

Mass media have influenced human life both positively as well as negatively. The splendid and luxurious life shown in TV serials creates an imaginative picture in real life. It makes individual overambitious, jealous, restless, tense, thoughtless, indiscriminate and calculating. Failure in such a life creates depression and ultimately it leads to individual or collective suicide. Intimate love scenes shown in films and pornographic websites cause serious impacts on the youth.

(8) National unity and diffusion of democratic values :

The print media have had priceless contribution in creating awareness and making India independent. Publication of various articles in newspapers and journals, has created a feeling of obligation towards nation. Feeling of unity is created by many serials aired through radio or television. Certain films and TV serials depict lifestyle, beliefs, ideas of people of different regions and communities. Influenced by such films and serials, people who watch them, accept their lifestyle. The historical serials of TV, such as *Ramayana, Mahabharata*, *Chankya, Chakravarti Ashok*, etc. have contributed towards developing patriotism and national unity.

Mass media create awareness for voting, get people familiar with election campaign of different political parties and thus help them deciding whom to vote. They help in smooth operation of elections of parliament, assembly or local institutions of self-governance and also in prevention of malpractices during elections. They also get people familiar with potential and actual results of elections with profound analysis. Thus, mass media have been benedictory in strengthening the foundation of democracy and national unity.

Friends, we got acquainted with means of communication. They have also provided a new direction to social movements, about which we will learn in next unit.

Exercises

1. **Answer the following questions in detail :**

   (1) Explain the meaning and features of communication.

   (2) Analyze types of means of communication.

   (3) Give brief introduction of modern electronic media.

   (4) Discuss social impacts of mass media.

2. **Give concise answers to the following questions :**

   (1) Explain types of modern means of communication.

   (2) Give brief introduction of traditional means of communication.

   (3) Give brief introduction of computer.

   (4) Give brief introduction of internet.

   (5) Explain impacts of mass media on social life.

3. **Answer the following questions in brief :**

(1) Define communication.

(2) Explain David Burgo's model of communication.

(3) Explain the meaning of World Wide Web (WWW).

(4) By which name is India's radio broadcasting service known?

(5) Which ministry manages broadcasting of radio and television services of India?

(6) Explain the communication model of Osgood and Schramm.

4. **Answer the following questions in one sentence :**

(1) What word is used in Gujarati language for communication?

(2) Where did the first printing press establish in the world? Who did it and when?

(3) Give full form of P.T.I.

(4) Give full form of U.N.I.

(5) What percent of the area of India is covered by radio broadcasting service?

(6) When did the private radio broadcasting services start in India?

(7) Give full form of WWW.

5. **Choose the right options from the following :**

(1) On whose name is the reputed film award given ?

    (a) Dadasaheb Phalke   (b) Raj Kapoor (c) Prithviraj Kapoor (d) Lata Mangeshker

(2) When did television start in India ?

    (a) 1959   (b) 1982   (c) 1969   (d) 1979

(3) When did colour television start in India ?

    (a) 1959   (b) 1982   (c) 1969   (d) 1979

(4) When was digital computer invented ?

    (a) 1959   (b) 1946   (c) 1959   (d) 1976

(5) When did internet service start in India ?

    (a) 15th August, 1995   (b) 15th August, 1985

    (c) 15th August,1975   (d) 15th August, 2005

(6) When did mobile service start in India ?

    (a) 15th August, 1995   (b) 15th August, 1985

    (c) 15th August,1975   (d) 15th August, 2005

Activity

● Make your e-mail ID and send message to your friend.

● Make a note of electronic media used in your school for teaching purpose and make a list of what additional means can be used for the same.

● Make a note of amount of time spent after smart phone and television in a day and what are their effects on your education and daily life.

●

Mass Media and Society

7	**Social Movements**

Preface

Friends, in unit-6, we understood the importance of mass media in social life. News of any incident occurring anywhere gets spread throughout the world in no time. About social movements too, we get information from mass media. In this unit, we will try to learn about what is known as social movement, what are its features, how does it affect human society, what types of social movements have occurred so far.

Social movement is also known as social agitation as it symbolizes protest against the prevailing system. However, in this unit, we have used the word social movement. As social movements occur in society, they affect the latter in direct or indirect way.

The word 'social movement' was first used in the 19th century and it had certain specific meaning at that time; but now this word is being used for various incidents like farmers' movement, agricultural labourers' movement, youth movement, labour movement, freedom movement, Bhoodan movement, Navnirman movement of Gujarat, etc.

At different times and different circumstances, demand for change in traditional institutions or values arises from different sections of society. Generally, such types of demands are not responded by the authority that is interested in maintaining the prevailing system. Thus, conflict arises between these two groups, the one that wants change in the system and the other that is interested in maintaining the status-quo. Social movement is generated by such conflict.

Thus, social movement is not something that happens unknowingly. It is backed by well thought out aims. There is a conscious demand for change. Social movement is linked with an ideology which reflects the discontent of agitators, suggests solution of the problem and provides justification for the demand for change.

Meaning of social movement

Social movement is a social process. Mostly, social change tends to be slow and unplanned. However, sometimes, people belonging to certain section or ideology feel the necessity of taking collective step for elimination of perceived 'evils' of society. But collective steps which are temporary and scattered cannot be termed as social movements.

Different sociologists have defined 'social movement' differently.

Broom and Selznick : 'When collective step of people is organized and continued for a longer time, it is known as social movement'.

It means that when people, in order to eliminate the evils of society and establish a new way of life, organize themselves and take collective step or make efforts for a longer time, it can be termed as social movement.

Nisbet : 'Social agitation has a specific aim and the aim is to bring about change in social structure'.

Let us see the features of social movement to understand it more clearly.

Features of social movement :

  (1) Movement is a social and long-term process.

(2) It is collective.

(3) Every movement has an aim.

(4) Generally, most of the movements are inspired by certain type of ideology.

(5) It is action oriented.

(6) In almost all movements, participants have a feeling of sympathy and support for each other.

(7) In every movement, there is a way of putting demands and for that purpose various types of methods are used.

(8) Each movement has a feature of continuity and change.

Types of social movement

It is very difficult to put social movements in a certain category. Sociologists have classified them differently according to their characteristics; however, analytically there can be four types of social movements :

(1) Reformative Social Movement

(2) Revolutionary Social Movement

(3) Resistant Social Movement

(4) Protest Social Movement

(1) Reformative social movement :

'Movement meant for reform in present social condition is known as reformative social movement'.

Reformative social movements are intended to bring about change in certain parts of society and not in the whole and therefore they are not challenging to the existing social system. Movements of such type are linked with morality in which efforts are made to create public awareness about the issues towards which most of the people of society have an indifferent attitude. The aim is to establish

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certain ideal in society. Mostly, those who have been victim of the problem lead the movement. Reformative movements work for changing traditional beliefs, rituals, attitudes and way of life. Movements led by Raja Ram Mohan Roy, the founder of *Brahmosamaj*, opposing ill customs of society such as *satipratha* and child-marriages, reformative movement of Poet Narmad and movements for women's education led by Karsan Das Mulji and Maharshi Karve in Gujarat are well known examples of reformative social movement. Such movements are generally peaceful and non-violent.

2. Revolutionary social movement :

Revolutionary movements are just contrary to reformative ones as the former intend to bring about fundamental change in society and not the partial. They aim at establishing altogether a new

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system in place of existing social system. Herbert Blumer has shown following characteristics of revolutionary movements :

- Revolutionary movement aims at total reformation of social system.

- It presents a new system of values in place of existing values, customs and traditions.

- This type of movement believes in establishment of new institutions as it has no faith in capability of existing institutions (parliament, police, judiciary, etc.) in solving problems of society.

- Efforts are made to get people's favour and no labour is done to create public opinion.

- Revolutionary movements, mostly, originate from the lower classes as they are the ones who are exploited most.

- In such movements, society gets divided in two sections; one who own means of production and the other who have only labour. Revolutionary movements originate from the conflict between these two sections.

Ideological revolution can also be included in revolutionary movements. In the context of India, 'white revolution' of Dr. Verghese Kurien known by the name of AMUL and the movements of *Bhoodan* (gift of land for the landless) *Gramdan* (donation of land for village welfare) and *Sampattidan* (use of property for benefit of villagers) led by Vinoba Bhave are best examples of such kind of revolution.

Difference between reformative and revolutionary movements :

Reformative movements	Revolutionary movements
(1) Linked with partial change in society	(1) Linked with total change in society
(2) Emphasize reform in existing social system	(2) Negate the whole existing social system
(3) Linked with respect and honour	(3) No respect or honour is linked as it rejects the existing system and rules
(4) Tend to create public opinion to solve the problem	(4) Efforts are made to get people in favour of movement forcefully
(5) Generally led by middle class	(5) Mostly, it originates from exploited class
(6) Not serious about social change, main aim is reestablishment of ideal values in society	(6) Main aim is to replace existing system by a new one
(7) Reformative movements are generally peaceful and non-violent	(7) Revolutionary movements are mostly violent

(3) Resistant social movements :

When changes take place in a society at a faster speed and when people are not able to adapt to the pace of change, movements created by such situations are termed as resistant social movements as people resist to the changes happening in society. In other words, people initiate resistant social movement against undesirable changes occurring in society. Narmada Bachao Andolan, movements

protesting against certain language/s etc. are its examples. Resistant social movements result in very partial change or in status-quo.

According to A.L. Bertrand, resistant movements occur because people believe that the existing system or changes appearing in system are not suitable and therefore they should be resisted. Such movements aim at protesting against new changes in the system and are interested in maintaining status-quo. People linked with such movements do not accept changes. Resistant social movements also happen when people with vested interests fear of losing their authority or dominance. For example, the movements that occur between landlords and agricultural labourers. The reactions against the law of *Khede teni zameen* (tiller is owner of land) can also be termed as resistant social movement.

(4) Protest social movement :

This kind of social movement opposes the existing system. When people are dissatisfied with any system, they begin to oppose it. Sociologists have tended to explain protest movement. Movements of such type have either display of discontent or demands that have not been fulfilled. They are mainly linked with three things :

- For discontent and injustice: When people feel that certain things or incidents happening in society are wrong or unjust.
- For demands : When people feel that they should demand against certain things which should not have happened in society or demand against certain things that have happened in society.
- For preventive demands: When people make preventive demands against certain incident which have occurred in society. For example, people demand for mechanism to lower down the proportion of theft when it has increased.

Thus, protest social movements are the movements that occur when a new system is established in society in place of the traditional one and this change is not liked by people. Increase in social and economic problems also leads to such movement. Movements against price-hike, movements against harassment of women are some of the examples. They are found in both developed and undeveloped societies, mostly in democratic ones.

Swachhata Andolan **(Cleanliness movement)**

Filth or uncleanness is one of the complex problems of the modern world. Heaps of rubbish dumped in villages, towns, cities and metropolis have created multiple problems for the mankind by polluting air and water. They have become a matter of great concern for environmentalists. In a conference held at Geneva on 25th March, 2014, World Health Organization (WHO) had informed that in the year 2012 more than 70 lakh

Swachhata Andolan

people had died due to polluted atmosphere in the world. According to another report of the same organization, in the world, every year 22 lakh people die of diarrhea caused by polluted water. Every year, 18 lakh children of less than 5 years of age die due to consumption of polluted water. Air and water, an integral part of life, have become enemies of mankind in their contaminated form.

In the time when dumping of garbage scattered all around in villages and cities has become a critical issue, the campaign for cleanliness, by acquiring the form of movement has attracted everyone.

Cleanliness movement is a part of reformative movement. It was initiated by India's Prime

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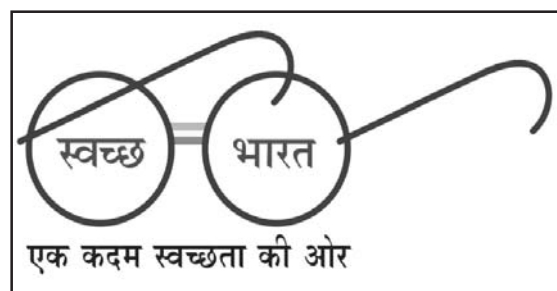
Minister Shree Narendrabhai Modi on 2nd October 2014, (145th birth anniversary of Mahatma Gandhi). The major aim of this movement is to make the whole India clean by 2019, (150th birth anniversary of Mahatma Gandhi).

The cleanliness campaign has been extended to all states of India as ordered by the Prime Minister. Cleanliness of village lanes, urban localities and public places has got prominence in the campaign. This campaign has acquired a form of mass movement with participation of various social and voluntary institutions.

People from all sections have joined the cleanliness movement spontaneously and a chain of cleanliness related programmes has been formed throughout the nation. The Government of India has levied 0.5% cess to maintain cleanliness in public places. Inspired and encouraged by cleanliness related programmes held at schools and colleges, students have accepted cleanliness as a value.

Thus, cleanliness campaign, as a part of reformative movement, has created an exceptional awareness about cleanliness in whole of the nation.

Impacts of social movement

A movement is a collective expression of a group of people who agitate for certain specific aims and to bring about certain change in society. Social movement has following impacts on society :

- Social movement accelerates the process of change.
- Consciousness increases among people.
- New leadership emerges.
- Ideological development occurs.
- Alternative measures are discussed.
- Movement brings about change in society.

In brief, social movements are mediums of expression of discontent through collective behaviour in order to bring about partial or total change in society. Society has two types of groups, conservative and modernistic. When the latter makes attempts to bring about changes in existing social system, the former, opposing the potential changes, tries to maintain status-quo. Thus we find one or other type of movements, of long-term or short-term, in society. These movements are instrumental in disseminating new consciousness in stagnant and stable society.

Public participation is essential in social movements. Organized movement with more public participation leads to its success. For good governance of society, public participation is necessary. Panchayati raj is an example about which we will learn in next unit.

<div align="center">**Exercises**</div>

1. **Answer the following questions in detail :**
   (1) Specify the difference between reformative and revolutionary social movements.
   (2) State characteristics of revolutionary social movements.

2. **Give concise answer to the following questions :**
   (1) Explain the meaning and features of social movement.
   (2) Give information about resistant social movement.
   (3) Explain protest social movement.
   (4) Explain *Swachhata Abhiyan* in detail.

3. **Answer the following questions in brief :**

(1) State definition of social movement given by Broom and Selznick.

(2) State features of social movement.

(3) State types of social movement.

(4) Explain impacts of social movement.

(5) What does A. L. Bertrand say about resistant social movement ?

(6) What can be termed as social movement ?

4. **Answer the following questions in one sentence :**

(1) What is meant by reformative social movement ?

(2) What is meant by protest social movement ?

(3) Give examples of reformative social movements.

(4) Give examples of protest social movements.

(5) State aims of movement.

(6) State definition of social movement given by Nisbet.

(7) Who has mentioned characteristics of revolutionary social movement ?

(8) Give examples of resistant social movements.

(9) What is meant by revolutionary social movement ?

(10) What kind of two groups are there in society ?

5. **Choose the right options from the following:**

(1) Which movement results in the efforts for maintaining status quo ? ☐

    (a) Resistant   (b) Reformative   (c) Protest   (d) Revolutionary

(2) Who established Brahmosamaj ? ☐

    (a) Raja Ram Mohan Roy   (b) Karsan Das Mulji

    (c) Poet Narmad   (d) Maharshi Karve

(3) Who initiated reformative movement in Gujarat ? ☐

    (a) Raja Ram Mohan Roy   (b) Poet Narmad

    (c) Karsan Das Mulji   (d) Maharshi Karve

(4) Who initiated movements for women's education in Gujarat ? ☐

    (a) Herbert Blumer   (b) Raja Ram Mohan Roy

    (c) Maharshi Karve   (d) Annie Besant

(5) What movement is just contrary to reformative social movement ? ☐

    (a) Revolutionary   (b) Protest

    (c) Resistant   (d) Dictatorial

(6) What kind of movement is anti-Narmada dam movement ? ☐

    (a) Reformative   (b) Revolutionary   (c) Resistant   (d) Protest

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(7) Which movement is linked only with expression but has no action ?

 (a) Revolutionary   (b) Reformative   (c) Resistant   (d) Protest

(8) Which type of movement is linked with morality ?

 (a) Protest   (b) revolutionary

 (c) Reformative   (d) Resistant

(9) Which type of movement is peaceful and non-violent ?

 (a) Revolutionary   (b) Reformative

 (c) Protest   (d) Resistant

(10) In which type of movement efforts are made to get people in its favour forcefully ?

 (a) Reformative   (b) Resistant

 (c) Revolutionary   (d) Protest

Activity

- Make a list and report on reformative movements that have occurred in your area.
- Make a list of movements occurred in India by their type.
- Organize cleanliness programme in your area under cleanliness campaign for public awareness.
- Organize a discussion on impacts of cleanliness in your school.

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| **8** | <div align="center">**Panchayati Raj in India**</div> |

Preface

Friends, we got familiar with different kinds of movements in unit-7. Their contribution in bringing about reforms and revolutions in society has been prominent. Consciousness, leadership and development among people are important aspects that affect their collective behaviour. In India, the role of Panchayati raj assumes importance in the context of social development of rural communities and leadership. In this unit, we will learn about three-tier structure of Panchayati raj and its social influences.

Since Vedic time, panchayati institutions exist in India. Each village had its own *Sabha* or *Samiti*. We find mention of gram sabha in times of Pallavas and Pandyas of 8th to 12th centuries. Gram panchayats or gram sabhas were existent in one form or other till eighteenth century. The local panch of village used to carry out its activities based on the principle of *panch parmeshwar*.

We find mention of gram sabha or gram sangh, carrying out administrative activities at local level, in Rigved, Manusmriti, Upanishads, Jataka tales etc, though it was known by different names in different parts of India. These gram sabhas or gram sanghs, administered by mukhi or panch, were engaged in carrying out welfare activities, resolving problems, controlling and regulating people's behaviour and insuring they follow their traditions and religious customs.

During British regime, structure, function and form of gram panchayat began to change. In order to strengthen and stabilize political control, the British Government, with carrying out changes in land and revenue system, also changed the form of gram panchayats and reorganized them. In 1870, in Madras (now Tamil Nadu) Bengal, Punjab, Uttar Pradesh etc. laws related to establishment of institutions of local self-government were enacted in which Lord Mayo had taken initiative. In 1882, Lord Ripon avowed a resolution for reforming rural local self government. Over a period of time, the British Government enacted various laws related to institutions of local self-government.

Gandhiji firmly believed in gram swaraj (village self-governance). He has said that freedom in Panchayati raj should start from the bottom. According to him, a village is a little republic and that only through decentralization of authority democracy can be established in true sense. Therefore, panchayat should have all authority. Only with panchayats having all the needed power, rural people can be made happier. Under the influence of Gandhiji, it is mentioned in the article 40 of the constitution of India, under Directive Principles of State Policy; that the state shall also work for organization of village panchayats and help enable them to function as units of self-government.

After independence, community development programme was implemented under first five year plan in 1952. The programme basically aimed at public participation but it failed to evoke popular response. Dependency on government for finance and other resources led people think that they would not be able to help themselves.

Pandit Jawaharlal Nehru emphasizing the need of making panchayats effective, had specified panchayati raj as a revolutionary experiment.

Community development programme aimed at rural development from different perspectives but its failure made it clear that public participation in development programme can only be effective when people are linked with both policy formation and implementation of programme at local level.

In 1957, a committee under the chairmanship of Balwantrai Mehta was appointed by Planning Commission to evaluate the working of community development programme initiated in 1952 and

suggest measures for its better working. Using the word 'democratic decentralization' which finally came to be known as panchayati raj, the committee recommended three-tier panchayati raj system at village, taluka and district level with people's representatives carrying out development activities.

Meaning of panchayati raj

The panchayati raj is a South Asian political system mainly found in India, Pakistan and Nepal. The word panchayat comes from the word panch; i.e. a group of five elders selected by local community.

Shree S. K. Day : 'Panchayati raj is a means for people's development. Its true meaning lies in the fact that people should become organized, aware and self-reliant and exercise rights by acquiring them from the government'.

Meeting of Gram Panchayat

Vidyasagar Sharma : 'The notion of panchayati raj presents a new perspective of democracy before the world. In brief, panchayati raj means decentralization of authority, authority to carry out developmental works and system of panchayats elected by people.'

Aims of panchayati raj :

(1) Democratic decentralization of authority :

Decentralization of authority in a democratic way is one of the important aims of panchayati raj. Active participation of people in the system is made possible by this process. Participation of rural people is essential for developmental programmes to succeed. Village people should have responsibility and authority to carry out local administration so that they develop interest in developmental works. Aim is also that people should have opportunity to express their opinion up to the highest level.

(2) Rejuvenation of community development programme :

Community development programme had failed to realize its target and therefore Balwantrai Mehta committee had recommended panchayati raj for rejuvenation of community development programme. Participation of rural people is essential for developmental programmes to succeed. Panchayati raj method was introduced with the anticipation that people will participate and support development programme to make it effective and successful.

(3) Increase in public participation :

Aim is also to increase public participation in and support for rural developmental activities. Rural people should address their problems themselves and participate in development programmes.

(4) Makeover of villages :

One of the basic aims of panchayati raj is makeover of villages through their overall development. It includes satisfying their basic needs by eliminating poverty, unemployment etc. and raising their socio-economic status.

(5) Public empowerment :

Panchayati raj also aims at public empowerment. This measure includes reservation of 33

percent of the seats for women, reservation for scheduled castes, scheduled tribes and other backward classes according to their population, assignment of authority and responsibility to panchayats and assistance to voluntary organizations for rural development.
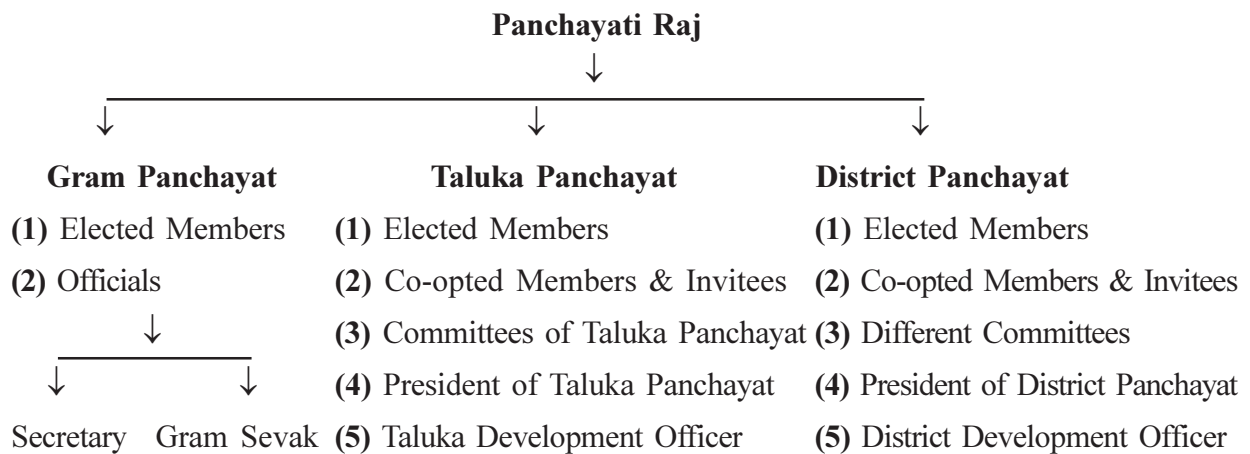
Three-tier structure of panchayati raj :

Panchayati raj is a governmental method with gram or village panchayat being the basic unit. Panchayati raj method was adopted by state governments during the decade of 1950-1960. Panchayati raj acquired constitutional status through 73rd constitutional amendment on 24th April, 1993. Balwantrai Mehta committee had recommended three-tier (village, taluka and district) panchayati raj. According to their convenience, all state governments in India developed the form of democratic decentralization.

Three-Tier Structure of Panchayati Raj

The structure of three-tier panchayati raj, as suggested by Balwantrai Mehta committee was as follows :

Panchayati Raj
↓

Gram Panchayat	Taluka Panchayat	District Panchayat
(1) Elected Members	**(1)** Elected Members	**(1)** Elected Members
(2) Officials	**(2)** Co-opted Members & Invitees	**(2)** Co-opted Members & Invitees
↓	**(3)** Committees of Taluka Panchayat	**(3)** Different Committees
↓ ↓	**(4)** President of Taluka Panchayat	**(4)** President of District Panchayat
Secretary Gram Sevak	**(5)** Taluka Development Officer	**(5)** District Development Officer

Village panchayat is the basic unit of three-tier structure of panchayati raj, then comes taluka panchayat at taluka level and then district panchayat at district level where elected members of panchayats carry out administrative and developmental activities. A special election commission is appointed for panchayat elections. Details of formation of panchayats at these three levels are given below :

(1) Gram panchayat (first level) :

Gram panchayat is the basic unit of self-governance in panchayati raj structure. The number of members in gram panchayat is decided on the basis of village population. People vote and elect their representatives who form gram panchayat as an institution of local self-government. Gram panchayat has the responsibility and authority for resolving local problems and carrying out developmental activities. Apart from elected members, gram panchayat has two government officers, a secretary and a gram sevak who help and guide sarpanch in administrative work.

Elected members of gram panchayat :

As mentioned above, gram panchayat is formed by elected members. Based on population, a gram panchayat has minimum of 7 members and maximum of 15 members with certain seats reserved for scheduled castes, scheduled tribes and women. Sarpanch and other members of gram panchayat

are elected by village people and elected members elect deputy sarpanch. Sarpanch is the head of gram panchayat.

Sarpanch plays a significant role in carrying out administrative and developmental activities. Apart from this, he has to oversee the work of panchayat functionaries and also to implement the decisions taken by panchayat.

According to Gujarat State Panchayat Act, village panchayat has following components :

- **Gram sabha :** All voters of the village are members of gram sabha. Gram sabha is the basic unit to which gram panchayat is responsible. In gram sabha which meets twice a year, annual budget of gram panchayat and development programmes are discussed.

- **Executive committee :** Executive committee comprises five elected members of gram panchayat. These five members of executive committee include one women member and one member from either scheduled caste or scheduled tribe. However, according to 73rd constitutional amendment, 33 percent seats are reserved for women in panchayats at all levels.

- **Samajik nyaya samiti** (social justice committee) **:** This committee is formed to ensure social justice to the people of weaker section of the village.

- **Nyaya panchayat :** A joint nyaya panchayat is formed for a group of 5 to 7 nearby villages. One person, generally educated and qualified, is elected from each of these villages to act as a member of nyaya panchayat. Nyaya panchayat is responsible for resolving local problems of villages involved and it has certain civil and criminal civil rights.

- **Samadhan (compromise) panch :** Samadhan panch is formed in each village. One person from the village, educated and qualified, is elected as a permanent member of Samadhan panch by the gram panchayat. In case of dispute, two members, one each from the two parties which are in dispute and the permanent member sit together to resolve the issue or reach a compromise.

Secretary of gram panchayat :

The secretary of the gram panchayat, appointed by the government, helps gram panchayat in keeping and maintaining records of gram panchayat, preparing budget and other reports, etc. In addition, the secretary also maintains financial accounts of gram panchayat and ensures that sarpanch and other members act according to the government rules prescribed for them.

Gram sevak or village level worker :

Gram sevak is also known as village development officer, who helps in preparing different schemes for gram panchayat and acquaints the gram panchayat with various development schemes. Gram sevak also helps farmers in obtaining loan for agriculture, makes seeds and fertilizers accessible to them and imparts knowledge about modern methods of cultivation to farmers and conveys the report on the progress of different schemes to taluka panchayat.

Functions of gram panchayat :

Gram panchayat performs a variety of functions for overall development of village. Activities carried out by gram panchayat in order to satisfy fundamental needs of village can be clubbed into two types :

(1) **Civil works :** These include cleanliness, hygiene, water supply, construction and maintenance of roads, lighting, cemetery, primary education, maintenance of wells and ponds and religious places etc.

(2) **Developmental works :** These comprise all developmental activities carried out by gram panchayat for weaker sections, village youth, children, women etc. They also include providing momentum to cooperative activities, arranging for fairs and haats etc.

Sources of income : Gram panchayat, for carrying out its activities, gets grant from the government, Jilla panchayat and taluka panchayat. In addition, it can raise money by levying certain local taxes and by contribution from people.

(2) Taluka panchayat (second level) :

Taluka panchayat stands between village panchayat and Jilla panchayat. Up to one lakh of population, taluka panchayat consists of 15 members and then 2 more members are added for additional population of 25 thousand. Thirty-three percent of seats are reserved for women and there are reserved seats for scheduled castes, scheduled tribes and other backward classes. The term of the taluka panchayat is of 5 years.

Structure of taluka panchayat :

Structural components of taluka panchayat are as follows :

- **Elected members :** Voters of all villages of the taluka elect members of taluka panchayat through secret voting method. Elected members then elect president and vice president of taluka panchayat.

- **Co-opted members and invitees :** In addition to elected members, taluka panchayat has co-opted members, and invitees who attend taluka panchayat's meetings, take part in discussion and share their suggestions and instructions, but they do not have voting right.

- **Taluka panchayat committees :** In order to carry out developmental activities and other responsibilities, taluka panchayat constitutes executive committee and nyaya samiti from among the members. In addition, other optional committees are formed as and when needed.

  (1) **Executive committee :** Taluka panchayat, from among its members, forms an executive committee of maximum nine members. These members of executive committee select their president. The term of this committee is of two years.

  (2) **Samajik nyaya samiti :** It is compulsory to form this committee in taluka panchayat. The number of its members which is maximum five is decided by taluka panchayat.

President of taluka panchayat :

The elected members of taluka panchayat elect the president and the vice president. Taluka panchayat president is a democratic leader representing the rural population of the taluka.

Taluka development officer (TDO) :

TDO is an officer appointed by the government to carry out administrative work of taluka panchayat. He also guides the president of taluka panchayat in his government related and administrative activities.

Functions of taluka panchayat :

(1) **Health and hygiene :** In the field of health and hygiene, taluka panchayat has to carry out activities related to rural water supply, prevention of water pollution, primary health centers, clinics, maternity homes and family planning.

(2) **Education :** Education related activities of taluka panchayat include establishment and management of primary schools in the taluka, construction of buildings for primary schools,

construction of play-grounds, activities related to secondary education, informal education and adult education.

(3) **Construction :** Taluka panchayat carries out activities of construction and maintenance of roads connecting villages, roads connecting highways and village roads. It also carries out plantation activities on wayside in the taluka.

(4) **Village habitation :** Taluka panchayat is also responsible for planning and execution of activities related to development of main village area of villages under the taluka and residences.

(5) **Agriculture :** Under this head, taluka panchayat needs to carry out a variety of activities which comprise improvement in agriculture, construction of irrigation infrastructure, land improvement and land conservation, arrangement of loans for agriculture and irrigation, arrangement of training classes for farmers, extension activities, watershed related works, construction and maintenance of godowns etc.

(6) **Animal breeding :** Management and execution of veterinary hospitals, artificial insemination centers and dairy development related activities are the ones which taluka panchayat has to perform.

(7) **Village industry :** For development of village industries, taluka panchayat needs to establish production-cum training centers, make efforts for development of Khadi Village Industry (KVI) and cottage industries and perform activities related to running of technical and occupational training centers.

(8) **Cooperation :** Taluka panchayat is also expected to accomplish the task of establishment of credit, sale, industry, irrigation cooperatives for the development of cooperative activities in the taluka.

(9) **Relief aid :** In times of natural calamities such as flood, fire, earthquake, epidemic, drought etc., taluka panchayat is expected to distribute relief material to the village people.

(10) **Social welfare and security :** Taluka panchayat has to form and implement schemes for welfare of weaker sections of society, disabled, old, destitute, widows, divorced and also for elimination of untouchability. Construction and management of orphanages and shelter for poor to provide social security to them are also termed as functions of taluka panchayat.

(3) Jilla panchayat (third level) :

Jilla or district panchayat is at the top of three-tier system of panchayati raj. Up to 4 lakh of population, Jilla panchayat consists of 17 members. Thereafter, for each additional population of 1 lakh, two more members are added. Thirty-three percent of the total seats of jilla panchayat are reserved for women and based on the criterion of population, there are seats and offices of chairpersons reserved for scheduled castes and scheduled tribes. Ten percent seats and offices of chairpersons are reserved for other backward classes.

Structure of jilla panchayat :

Following are the components of jilla panchayat :

(1) **Elected members :** Voters of the villages of the district elect members of jilla panchayat in a direct election and then elected members elect president and vice president from among them.

(2) **Co-opted members and invitees :** In addition to elected members, jilla panchayat has nominated members, co-opted members, and invitees. However, these members do not have any voting right.

(3) **Jilla panchayat committees :** Jilla panchayat has to perform a variety of jobs related to development of villages of the district. For this purpose, about 10 committees are formed from among the (elected) members. Members of each of the committees elect the chairman of the committee from among them. The committee works under the guidance of the chairman.

(4) Jilla panchayat pramukh (president) : The pramukh or president of jilla panchayat is a democratically elected leader and works as the head of the jilla panchayat. The post of jilla panchayat president is considered as one of the vital posts in panchayati raj. The president represents rural population and the success of panchayati raj and rural development is based on his performance.

(5) District development officer (DDO) : DDO, known as *jilla vikas adhikari* in Gujarati, is a government official, looking after administration in jilla panchayat office. He also guides president and members of jilla panchayat in their activities and acquaint them with government rules and regulations.

Functions of jilla panchayat :

Jilla panchayat provide guidelines to all talukas and villages of the district for activities to be carried out for overall development of villages. Some of its functions are described below :

(1) It forms development policy for all rural areas of the district and get it implemented by talukas and villages.

(2) Jilla panchayat provides facility of transportation to people of rural areas and carries out construction of roads connecting different villages and talukas of the district.

(3) With the aim of increasing agricultural production in the district, jilla panchayat makes agriculture related facilities available to farmers, such as irrigation, seeds, fertilizers and pesticides, improved methods of cultivation etc.

(4) With the intention of reducing unemployment in rural areas of the district, jilla panchayat forms programmes for establishment of small industries, handicrafts, and for creation of employment opportunities and get them implemented by taluka panchayats.

(5) The task of establishment of village health centers, family planning centers, mother and child welfare centers is also carried out by jilla panchayat. In case of epidemic, it makes arrangements for sending team of doctors, medicines, equipments for treatment etc. to the affected villages.

(6) Special efforts are made by jilla panchayat to reduce illiteracy in the villages of the district. These efforts include establishment of primary school in each village, raising financial help, providing educational equipments, recruitment and transfer of teachers in rural schools, evaluation of schools and recommendations for educational improvement, creating facilities for adult education etc.

(7) Jilla panchayat involves taluka panchayats in formation of schemes for uplift of weaker sections of rural areas such as scheduled castes, scheduled tribes, agricultural labourers, etc. and implement them.

(8) With the objective of promoting cultural and sports activities in rural areas of the district, Jilla panchayat helps taluka and village panchayat in their efforts of establishing libraries, organizations of youth and women development, etc For this purpose, jilla panchayat provides financial help and required equipments.

In brief, jilla panchayat, as a topmost democratic institution of panchayati raj at district level, has to make efforts for overall development of rural areas of the district. Jilla panchayat gets certain grant from the government to meet its functional objectives. In addition, it also receives some money from revenue and local taxes. It can also raise other sources of income.

Social effects of Panchayati raj :

The major objective of panchayati raj is decentralization of democracy and overall development of villages. In this context, we find following social effects of panchayati raj on rural society :

(1) Dissemination of democratic values : Majority of population in India is rural. Implementation of panchayati raj has provided momentum to democratic values in rural society. Rural voters get an opportunity to elect their representatives by using their votes.

(2) Emergence of new leadership : Generally, elders used to be leaders in traditional rural society. Because of panchayati raj, young and educated people of rural areas have got opportunity to contest and get elected and as result a young, educated and dynamic leadership has emerged.

(3) Change in structure of authority : Establishment of panchayati raj has led to decentralization of authority. Village people have authority in their hands and they select their representatives and carry the responsibility of planning and implementation of developmental works and administration. In panchayati raj, distribution of authority is based on equality and freedom.

(4) Increase in social mobility : Panchayati raj has been instrumental in increasing social mobility. Provision of reservation at all three levels has provided an opportunity for people of scheduled castes, scheduled tribes and other backward classes to get elected in panchayats and obtain authority. Thus, people belonging to castes hitherto placed lower have got a chance to improve or raise their socio-economic status. This has led to increase in political, economic and social mobility.

(5) Political awareness : Panchayat elections have played a great role in creating political awareness. At the time of election, leaders of various political parties visit villages, address gatherings of people and speak about their election manifestos. As a result, villagers get familiar with various national parties and their social and economic policies, which have ultimately increased rural people's political understanding and consciousness.

(6) Secularization : The fact, that a candidate in panchayat election needs support of people belonging to different castes or communities, and after election, panchayat members need to act without any discrimination towards castes or communities, has weakened the traditional idea of sectarianism in village society and has disseminated secular values.

(7) Reduction in social distance : Panchayati raj has succeeded in lessening the traditional distance between higher-lower castes and communities, men and women, landowners and labourers, etc. due to increased communication between them. Earlier, there prevailed a sort of aloofness between these groups and classes but panchayat elections and involvement of all in village developmental activities made mutual interaction and social contacts necessary. This resulted in reduction of social distance between them.

(8) Increase in public participation : Panchayati raj has also succeeded in increasing public participation which was one of its aims. This has also been established by certain studies. Now villages have panchayat building, gobar gas plant, water works, public toilet, street light, plantation on wayside, etc. Similarly, many villages are electrified with the combination of government assistance and people's contribution. There are many instances where villagers have done *shramdaan* (donation of labour) for construction of village roads.

Panchayati raj has some negative social impacts too. They are briefly described below :

(1) Groupism and contention : Panchayati raj elections have encouraged contention and groupism in villages. During elections, different political parties become active in villages and they make groups to get support for their candidates. As a result, relations between villagers become sour.

(2) Encouragement to casteism : Population of castes becomes a criterion for selection of candidates in panchayat elections. In such a situation, personal qualifications of candidate become secondary and support of caste becomes a deciding factor for winning election.

That is to say that even if the candidate belonging to the caste having larger population is less qualified than other candidates, the former, in order to get support of his/her caste, emphasizes the interests of his/her caste and makes promises to develop it in election propaganda. This encourages casteism in villages and the constitutional ideal of elimination of caste-system takes a retreat.

(3) Intercaste conflict : Casteism leads to intercaste conflicts. Groupism nurtured by caste-based elections creates tension and resultant conflict among different castes. Incidences of quarrels, fighting etc. between different castes occurring in villages after elections are known facts and they also get published in newspapers. Thus, panchayati raj system has certain limitations too.

Features of 73rd constitutional amendment

Gram sabha is considered as the base of the panchayati raj system. These gram sabhas will exercise powers and perform functions provided by state legislature.

Panchayats will be constituted at village, intermediate and district levels. There will be no panchayat at the intermediate level in states having population not exceeding twenty lakhs if they wish so. According to Article 243, members can be made under special arrangements for union territories by the President of India There will be directly elected members at all three levels. Chairpersons of village panchayats can be members of panchayats at intermediate level and chairpersons of intermediate panchayats can be members of panchayats at district level.

At each level, the term of the panchayat will be of five years and election should be held before the completion of the term. If the panchayat is dissolved, it is compulsory to hold election within six months.

In all panchayats, the number of seats reserved for scheduled castes and scheduled tribes will be proportionate to their population in that panchayat area. One-third of the total seats will be reserved for women. One-third of the total number of offices of chairpersons will be reserved for women in the panchayats at each level. The number of offices of chairpersons reserved for scheduled castes and schedule tribes will be proportionate to their population in the state. Apart from this, state legislature can reserve seats in any panchayat or offices of chairpersons in the panchayats at any level in favour of backward class citizens.

A Finance Commission will be constituted in all states within one year from the commencement of the seventy-third constitutional amendment (24th April, 1993) and thereafter at the expiration of every fifth year. The Finance commission will review allocation of financial resources between states and panchayats at all levels and will consider measures to improve the financial position of panchayats.

Sufficient finance will be made available to panchayats for implementation of developmental schemes.

State government will decide whether to authorize panchayats to collect taxes or proportion of revenue to be given to them.

State election commission, to be constituted in all states, will carry out the task of preparing voters' list and conduct elections.

If any person is declared disqualified by state legislature or any other act of state, s/he cannot be a member of panchayat.

In the end, eleventh schedule (article 243G) containing 29 matters is added. According to article 243 G, panchayati raj institutions are given an effective role for planning and implementation of matters of local importance. Some of the 29 matters are as follows :

(1) Agriculture, including agricultural extension

(2) Land improvement, implementation of land reforms, land consolidation and soil conservation

(3) Minor irrigation, water management and watershed development

Public participation and carrying out work according to prescribed rules are necessary for community development. However, occurrence of deviant behaviour in the process may have negative impacts on community development. We will learn about such deviant behaviour in the next unit.

Exercises

1. **Answer the following questions in detail :**

   (1) Explain the meaning and aims of panchayati raj.

   (2) Explain the three-tier structure of panchayati raj.

   (3) Describe social impacts of panchayati raj.

2. **Give concise answers to the following questions :**

   (1) Functions of gram panchayat.

   (2) Explain the structure of jilla panchayat.

   (3) Describe the negative impacts of panchayati raj.

   (4) Explain the '73rd constitutional amendment'.

3. **Answer the following questions in brief :**

   (1) Meaning of gram sabha.

   (2) Write about Samajik nyaya samiti of taluka panchayat.

   (3) Functions of gram sevak.

   (4) Give definition of panchayati raj.

   (5) Give names of committees of taluka panchayat.

4. **Answer the following questions in one sentence :**

   (1) What are the developmental functions of gram panchayat?

   (2) Who becomes president of taluka panchayat?

   (3) What Jawaharlal Nehru has said about panchayati raj?

   (4) Give full form of TDO.

   (5) Give full form of DDO.

5. **Choose the right options from the following :**

   (1) 'Freedom in panchayati raj should start from the bottom'. Who stated this ? ☐

       (a) Jawaharlal Nehru   (b) Mahatma Gandhi

       (c) Lord Mayo   (d) Balwantrai Mehta

   (2) Panchayati raj means……. ☐

       (a) Decentralization of authority   (b) Centralization of authority

       (c) Neutral authority   (d) Deprived of authority

   (3) How much is women's reservation in panchayati raj ? ☐

       (a) 22 %   (b) 33 %   (c) 44 %   (d) 40 %

   (4) Who carries out the administrative and developmental activities of village ? ☐

       (a) Sarpanch   (b) Gram sabha

       (c) Panchayat functionaries   (d) Executive committee

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(5) When was the 73rd constitutional amendment implemented ?

    (a) 24th April, 1993   (b) 22nd March, 1994

    (c) 1st December, 1990   (d) 1st January, 2000

(6) What is the tenure of panchayat ?

    (a) Five years   (b) Three years

    (c) One year   (d) Two years

(7) Which committee recommended the three-tier structure of panchayati raj ?

    (a) Sevak committee   (b) Balwantrai Mehta committee

    (c) Metcalf committee   (d) British committee

(8) In which year did Lord Ripon decide the principles of local self-government ?

    (a)   1882   (b)   1801

    (c)   1909   (d)   1947

Activity

- Visit any village panchayat.

- Organize students in your class according to three-tier structure of panchayati raj.

- Visit taluka and jilla panchayat.

- Organize a mock poll in your school to understand the process of panchayat elections.

- Evaluate the functions of village panchayat and write a report.

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Panchayati Raj in India

<table>
<tr><td>**9**</td><td># Social Deviation, Juvenile Delinquency and Youth Unrest</td></tr>
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Preface

Friends, in unit-8, you learned about three-tier structure of panchayati raj. Effective implementation of panchayati raj calls for its members to play their roles with loyalty. Each society has a structure of norms that guides its members to play their role according to their status. When a member acts against these norms, situation of social deviation occurs. In this unit, we will learn about what is called as social deviation, what are its features and will discuss about juvenile delinquency and youth unrest.

The word 'social norms' is used to denote prevailing rules in society in sociology. Social norms, guiding members how to behave in society, are bases of any social system and are found universally in all human societies. Friends, you cannot imagine your school sustaining without rules. Society makes efforts to maintain unity, integrity and continuity by regulating its members' behaviour through social norms. These efforts, creating an atmosphere of group life, inspire members to behave in a way that is helpful in satisfying human needs and maintaining social relations.

In the context of pursuing social norms, two kinds of behaviour are found in society :

(1) Behaviour according to norms (norm conformity)

(2) Behaviour against norms (social deviation)

Each society has its unique set of norms which includes folkways, customs, values, acts enacted by the state, traffic rules etc. If members of a society accept social norms and act according to them, such behaviour is known as the behaviour which is in conformity to social norms. However, all members of a society do not always behave in conformity to social norms. Certain members of society, knowingly or unknowingly, behave against norms. Such behaviour is known as social deviation. Increase in such kind of behaviour in society becomes challenging and problematic and puts unity and integrity of society at risk. Therefore, sociology studies socially deviant behaviour.

Definition of socially deviant behaviour

Horton and Hunt : 'Any failure to conform to customary norms is social deviance'.

Marshall Clinard : 'When behaviour of members in a disapproved direction exceeds the tolerance limit of society, it is known as social deviance'.

According to sociologist Robert Merton, social deviance is individual's behaviour which is against socially accepted norms. He has explained the concept of social deviance in detail in his theory of anomie. Howard Becker terms social deviance as infraction of socially accepted rules. In brief, social deviance is behaviour against norms or behaviour violating the norms established by society.

There are two types of norms for maintenance of social system: (1) affirmative norms means those norms that indicate what an individual should do, for example, respecting elders and (2) negative norms means those norms which indicate what should not be done, for example, one should not steal.

In brief, it can be said that social norms specify whether individual's behaviour is right or wrong or it is appropriate or inappropriate. Both individual and society are closely involved in formation of social norms. It should be specified here that only those norms which are supported by the group or society acquire the form of social norms. Individual contributes to the maintenance of social system by complying with these norms.

After having primary understanding of deviant behaviour, let us get familiar with features of social deviance.

Features of social deviance :

(1) Social deviance is a behavioural incident :

Established norms of society are implied in individual's behaviour. In other words, an individual in a society behaves in the context of established norms, and in this sense, conformity to norms or their violation is a behavioural incident.

(2) Social deviance is a universal incident :

Social deviance is found in all kinds of societies in the world, whether they are simple or developed. Though it is desirable that all members of society behave in conformity to norms, it is not possible for all members to do so in all situations and therefore social deviance occurs. In this sense, social deviance is a universal incident.

(3) Social deviance is relative :

Social deviance is relative. It means that a behaviour which is considered deviant in one society may not be considered same in another. For example, drinking is a deviant behaviour in Gujarat as it is prohibited here but it is not a deviant behaviour in Maharashtra. Norms of any society are directly related with the culture and the values of that society and because of variation in culture and values norms also differ from one society to another. In this sense, social deviance is termed as relative.

(4) Diversity of social deviance :

Diversity of caste, sex, religion, village, town etc. of Indian society results in diversity of social norms. Diversity of norms, in turn, increases the possibility of social deviance. Therefore, it is also necessary to understand the concept of tolerable limit of behaviour. According to this concept, if the behaviour of individual or group is within the limit of tolerance, it is not considered as deviance. But when it crosses the limit of tolerance as decided by society, it becomes challenging and deviance.

(5) Social deviance is a behaviour against social expectations :

As each society formulates social norms for its sustenance and for regulating individual's behaviour, it is natural that social expectations are associated with social norms. Society expects that its members' behaviour should comply with norms so that social system and harmony is maintained and social goals become easier to obtain. Behaviour which is against such social expectations is known as social deviance.

(6) Social deviance is an undesirable social behaviour :

The behaviour of an individual or a group which disrupts social order is always undesirable. Situations like communal riots, activities of naxalites, drug trafficking etc, are always undesirable for most of the people and they express their displeasure towards anarchy created by deviant behaviour. Thus, social deviance is an undesirable social behaviour.

A number of factors are responsible for deviant behaviour of individual in any society. Poor socialization, poor implementation of norms, poor methods of punishment, vagueness of norms, corrupt regime, disharmony between norms, techniques of defense and mass media help in creating situation for deviant behaviour. In normal circumstances, deviant behaviour is detrimental for society. However, sometimes, deviant behaviour results in such changes that are beneficial to society. Violation of certain

existing norms which prevent development of society and spread a sort of rigidity in society plays a constructive role for society. Examples are, protest of *sati pratha* by Raja Ram Mohan Roy or *Dandi Kooch* (Dandi march) of Gandhiji. Thus, deviant behaviour is visible in both destructive and constructive forms.

Deviant behaviour includes both criminal and anti-social behaviour. If any individual or group violates any law enacted by the state, it is termed as crime. For example, behaviour against the Dowry Prohibition Act, 1961 is a deviant behaviour. However, definition of crime tends to change overtime and the behaviour for which a law is enacted cannot be termed as deviant behaviour before the enactment of that law. Only after enactment of law it is termed as deviant. Example is, Domestic Violence Act of 2005. When an individual or group violates or acts against the established norms such as mores, customs and traditions, it can be termed as unsociable.

Friends, after getting familiar with deviance, we will learn about juvenile delinquency.

Juvenile delinquency :

A child, from the initial period of life, tries to learn and assimilate cultural aspects of society such as norms, values etc. and particularly by imitating others learns and prepares him/her self to act as a responsible person. Children are known for their ignorance, lack of sense and fickle. They make us think about juvenile delinquency when they behave against social norms or laws.

The concept of juvenile delinquency is related to age; illegal behaviour of children aged 7 to 18 years is termed as juvenile delinquency and such children are known as juvenile delinquents. According to the part 2 (12) of Juvenile Justice Act 2015, "child" means a person who has not completed eighteen years of age. Increasing incidents and coverage of juvenile delinquency have attracted the attention of sociologist and anthropologists.

Definition of juvenile delinquency

Terminological dictionary of sociology : 'In broader sense, juvenile delinquency includes those anti-social activities of children of below certain age, which are prohibited by law or law has defined them as crime with the provision of certain legal action against them'.

Hansa Sheth : In sociological research, 'juvenile delinquent' indicates towards those children against whom police officers or court has taken some legal action'.

Sethna : 'Juvenile delinquent involves wrongdoing by a child or a young person, who is under age specified by the law of the place concerned'.

In brief, all those activities of children which go against society and culture and are responsible for social disorganization are termed as juvenile delinquency and the child involved in such activities is known as juvenile delinquent.

Causes of juvenile delinquency

It is generally not possible that any incident has only one reason behind it. This applies to juvenile delinquency too. The factors responsible for juvenile delinquency are too linked with each other to be separated out. However, they can be divided into two parts :

(1) Social and economic factors

(2) Personal and psychological factors

(1) Social and economic factors :

Socio-economic factors have prominent effect on deviant behaviour of children. They include family, school, peer group, means of contact etc. Let us understand them in detail.

(1) Family :

Family is a fundamental unit of socialization and the process of socialization is being affected by a variety of factors such as size of family, family's socio-economic condition, education of family members, relations between parents and children, methods applied by parents to regulate the behaviour of their children, etc. Fulfillment of child's physical and mental needs by family generates a feeling of social and psychological security in the child. However, unhappy relations between husband and wife or between parents and their children affect emotional development of child. Disharmony in family relations leads to the feeling of insecurity and contempt. Lack of the feeling of oneness with family members compels the child to spend time outside the home. In such times, if the child doesn't get favorable atmosphere outside the home s/he turns towards criminal activities.

Larger number of children in poor families directly affects child's education. Child needs to be involved in economic activity in a tender age to support the family. Moreover, elders of the family being busy in livelihood activities become unable to give adequate attention to child rearing. Such circumstances lead the child towards criminal activities.

Methods adopted for controlling teens in family also affect the process of their socialization. For example, controlling method being too strict or too loose or lack of it or contrariness in methods obstructs personality development of child. Sometimes when a child's reasonable demand is strictly negated, child tends to do improper activities such as running away from home or stealing etc. It is also desirable that both mother and father adopt similar method for regulating the behaviour of their child. Contrary methods of controlling child prevent development of specific behaviour pattern in child. In such circumstances, child tends to get inspiration from other than family members and try to imitate him/her which may increase the possibility of deviance in child. Moreover, child feels deprived in broken home caused by divorce or death and the situation affects his/her socialization.

(2) School :

Like family, school is also an important medium of socialization. Experiences of school-life contribute significantly towards personality development of child. However, excess of discipline, frequent punishment or school norms causing mental tension result in child being averse to school and education. In such circumstances, child prefers to remain absent from school. If child doesn't get suitable atmosphere outside the school and home for a longer period of time, possibility of deviance is increased.

(3) Peer group :

Peer group means the group of persons of same age. This group also plays an important role in shaping personality of child. Due to contact and proximity to the friends of peer group, child develops the feeling of oneness and intimacy with them. Behaviour of the friends of peer group belonging to different cultures directly affects child's psyche. In such time, company of bad friends may inspire the child to behave in a deviant manner.

(4) Mass media :

Through mass media such as cinema, television, mobile, internet, teens are exposed to everything including those which are not appropriate for their age. Excess of mass media, daily telecast of crime

related news and indecency have distorted child's mind. Curiosity, ignorance and lack of discrimination etc. may lead the child towards deviant behaviour.

(5) Urban atmosphere :

Urban atmosphere, to certain extent, encourages children for criminal behaviour. Urban community is a remote community in which a child can easily hide his/her criminal behaviour with lesser fear of being identified. Further, social control becomes less effective in dense areas and slums. Thus, such kind of urban atmosphere, in one way or the other, encourages child to move towards criminal activities.

(2) Personal and psychological factors :

Personal and psychological factors also play an important role in pushing child towards delinquent behaviour. The child with lack of discretion tends to move towards deviance. In addition, presence of rebellion attitude, high-mindedness, feeling of insecurity, cowardice, lack of self-control, inferiority, lack of sympathy, frustration, disappointment, violent behaviour etc. also compels child to act against society or norms.

In brief, it is certain that no child is born criminal; but it is child's surroundings and his/her personal traits that lead him/her to involve in criminal activities. And therefore, it can be said that personality is a diamond which gets matured in the shell of culture.

Thus, aforementioned factors affect social and psychological development of child. Deficiency in any of these factors affects child's behaviour and encourages him/her towards deviance.

Efforts to reform juvenile delinquents

The problem of child delinquency is challenging for any society. Therefore, transformation of their criminal attitude into constructive one through reformation and not through punishment seems to be the fundamental need. With consideration of this, the constitution of India has made certain legal provisions for children. According to these provisions, certain institutions, managed by governmental and non-governmental organizations, have been established. Economic and administrative responsibilities of these institutions have been given to the state. Some of the important institutions from among these are described below :

(1) Juvenile court :

Juvenile court is different from other courts of India. The first juvenile court was established in 1941 in Kolkata. Generally, in juvenile court, proceedings take place against children under the age of 16 years, who are found offenders. The judges of juvenile courts are experts in laws and child psychology and the atmosphere of juvenile court is sympathetic. After obtaining all the details about the reasons behind child's criminal behaviour, the convict child is sent to reform home for improvement and not for punishment.

(2) Probation :

Probation means experimental freedom. When a child is found convict in the court for the first time, s/he is sent on probation in stead of reform home. During the period of probation, child's relation with family and society continues as before; but under the supervision of probation officer and for the period decided by the court. Probation office observes child's behaviour with family, friends and neighbourhood with the aim of bringing about improvement in child's behaviour.

(3) Reformatory schools :

In states where there is no act for children, reformatory schools have been established according to Reformatory School Act, 1987. Juvenile court sends those children to such schools who are found convict. Convict children under the age of 15 are kept in such schools for 3 to 7 years of period. In such schools, their basic needs are met and efforts are made to bring about improvement in them by offering them a suitable atmosphere. Provisions are made for their education and vocational training so that they become self-reliant in future and have access to livelihood.

(4) Borstal schools :

At first, the Borstal school was founded in 1902 in a town named Borstal in England. According to legal provisions, such schools have been founded in India too. In Borstal schools, young convicts aged 15 to 21 are detained and there have been special provisions for their improvement. Borstal schools are functioning in those states where juvenile acts have been implemented. Borstal schools are of two types : (1) Closed and (2) Open. In both these two types of Borstal schools, juvenile delinquents of both sexes are given industrial training according to their age. Training related to agriculture, industry, construction, etc. is given to boys and cooking, domestic work related training is provided to girls.

Generally, in a Borstal school, convicts are detained for a period of two to three years; but considering their positive behaviour, school authority can decide for their early release. Responsibility of observation of children released from the school and their placement in appropriate occupations rests with probation officer.

(5) Certified schools :

The states where juvenile acts have been implemented also have certified schools which are run with the help of financial assistance provided by private institutions and public fund. These schools are meant for caring, treatment and improvement of juvenile delinquents. They are of two types: (1) Junior certified school and (2) senior certified school. Convicts under the age of 12 years are sent to former while those aged 12 to 16 years are sent to latter. Along with general education, technical education is also given to them. Local worker or probation officer is given the responsibility of observing the child released from certified school.

(6) Palak grih :

Juvenile convicts under age of 10 years are sent to palak grih (caring homes) as these children cannot be sent to certified schools. In these homes, efforts are made to improve their behaviour with offering them a homely atmosphere. These caring homes are run by private organizations with the help of financial assistance from the government.

(7) Remand home :

Remand home is a secured place for detention of juvenile convicts. According to juvenile act, juvenile offenders are detained in remand home till completion of their cases in juvenile court. Here, by developing closeness with children and collecting necessary information about them, their behaviour is observed and then classified. Generally, remand homes are run by private organizations with the help of financial aid of the government.

Thus, in above mentioned institutions, improvement in behaviour of juvenile delinquents is attempted with the aim that they internalize the norms and values of society and so the contribution of these institutions in converting criminals into ideal citizens can be termed as significant.

Youth unrest

The modern world is becoming youth-centered. They have been accepted as an independent power. India has become a country of youth as 65 percent of its population belongs to them. Formation of a dignified and prosperous nation is possible if the creativity of youth, known as the future of society and the nation, is utilized in a beneficial way.

They are backbone and an important component of society. What are they doing? What are they thinking? What are the challenges before them? Knowing this and guiding them properly will benefit both nation and society. Therefore, we will try to understand the meaning of youth and youth unrest and the reasons behind youth unrest.

Meaning of youth :

Youth Unrest

Youth is a biological factor and considering this, persons between the age of 15 to 35 are termed as youth. Known and young scholar Dr. Bhupendra Brahmbhatt, mentioning characteristics of youth in his 'Sociological Study of College Youth' writes that idealist, short-tempered, singing and dancing, forgetful, workaholic, talkative, enthusiastic, rough, violent, powerful persons are known as youth. They are fast in making and breaking relationships. They hold perceptions ranging from extreme optimism to pessimism. They are interested in new technology and knowing the unknown'.

Meaning of youth unrest :

The youth, known as the base of development for any society or nation, are capable of bringing about revolutionary changes in society with their potentialities. Qualities found in the youth, such as new vision, power of imagination, reasoning, and eagerness to fulfill the desired aim, inspire and provide strength to carry out multiple activities. With changing time, today's youth are living with a number of aims, expectations, desires and ambitions. In order to satisfy their desires or ambitions they compete with others in this age of competition, with the help of modern education and technology. In such circumstances, interruptions in the way of realizing their aims affect their psyche. State of mental disturbance among the youth which is caused by non-achievement of aim/s is termed as youth unrest.

Youth unrest tends to be against the whole society or it may be against a part or certain parts of the society and is expressed in different ways. Sometimes, they express their unrest in destructive or violent form which becomes challenging for society and also a matter of concern from the viewpoint of safety, security and order in society.

When the needs of the youth are not met and their problems are not solved, the way they respond to the situation with expression of their emotions, demands and dissatisfaction is termed as youth unrest. Such expression is also visible in form of organized movement, *gherav* (encirclement), procession, strike etc. The status of unrest of students associated with educational institutions can also be termed as youth unrest.

The youth power is synonymous to nuclear power. Its positive use will lead towards the welfare

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of the world and negative use may destroy the whole world. The feeling of unrest or dissatisfaction among the youth interrupts the development of society. Youth unrest, with the increasing spread has become a challenge for whole social system.

Reasons of youth unrest

Like any other social problem, youth unrest is also a result of multiple factors. These reasons are described below :

(1) Social reasons

(1) Family :

Family is one of the important social reasons for youth unrest as the institution of family is being influenced by a number of variables in the present time. Small nuclear families, replacing joint families, are increasing in number and have created a number of problems in family-life. Factors like everyday friction between husband and wife, divorce, broken home, etc. have adversely affected the youth psyche. Moreover, in this age of inflation, both husband and wife need to be involved in livelihood activities to maintain the family. They, therefore, are not able to spare adequate time after their children. As a result, the children, in absence of love and warmth expected from parents, feel lonely and dissatisfied, which ultimately result in their unrest.

(2) Value-conflict :

Individual's behaviour is guided by established values of society. Weakening of these values or fundamental changes in them creates a sort of value-conflict in the minds of youth. Overtime, this value-conflict leads to unrest among them and the unrest ultimately leads them towards agitation or revolt.

(3) Changed aims :

The youth of today, for whom aims of life have changed, wants to succeed in all fields of life as fast as possible with no consideration of means to get success. In other words, they want to succeed in their life by hook or crook. However, unrest occurs in them if their aims are not realized.

(4) Generation gap :

There is approximately twenty years' difference between two generations. Changes that occur in these twenty years caused by a number of variables lead to difference of opinion between new and old generations. This is known as generation gap; visible in almost all fields of society. Conflict arises between elders and the youth because of the difference in their way of thinking. While the former believe in doing things wisely and patiently, the latter have the tendency of hurriedness in whatever they do with their ideas being revolutionary. Thus generation gap is responsible for the youth unrest.

(2) Educational reasons :

The youth means carriers of change and these carriers of change also expect fundamental changes in education system. Absence of massive changes in method of teaching, syllabus and method of examination leads to frustration among the youth. For example, the youth of today having the world in their grasp through the use of cell phone of 3G or 4G, are not satisfied with education method using chalk-duster, pen and pencil.

Education acts as a base of development for any society. Development takes place in true sense of the term only when educated young persons have access to employment matching their qualification. However, the present situation is different. In absence of opportunities of employment, with the increasing number of educated youth, the number of educated unemployed is also increasing. Absence of employment creates feelings of disappointment and depression among the youth which are responsible for youth unrest.

It is necessary that the youth get proper educational guidance in their student-life. Amidst changing social system and a variety of educational courses absence of guidance for selection of subjects leads the youth to anxiety, restlessness and frustration. In many cases, where parents are not able to satisfy such needs, children tend to misbehave.

The education system performs two types of functions: (1) educate the youth so that they can sustain themselves and (2) their socialization. When the youth do not get jobs matching with the education they have obtained, or get jobs of lower level, they feel frustrated. This creates the feelings of dissatisfaction and anger towards the education system. Moreover, educational institutions of today have been deficient in cultivating social and democratic values, values of national unity in the youth. Both of these situations lead to youth unrest.

(3) Biological and psychological reasons :

When an adolescent becomes a youth, change in hormones in the body affects his/her psyche. In this age, the youth are very curious to know and understand various things; but absence of right guidance at the right time creates a situation of uncertainty which leads to unrest.

The youth are known to be more sentimental and less responsible with lack of total understanding and therefore they need proper guidance so that they act sensibly. If they don't get proper guidance, they can move towards destructive activities. The feeling of freedom being prominent among the youth, they have a tendency of opposing the authority. Under the influence of contacts with various persons, institutions and mediums, a variety of thoughts and ideas emerge in their minds which also affect their behavioural expressions. Thus, in the age of immaturity, these thoughts and ideas create a situation of uncertainty in their minds and which ultimately leads to unrest.

The youth believe that their demands will not be accepted unless they ask for it very strongly. Moreover, due to misinterpretation of freedom in democracy (here, freedom means arbitrariness), they express their sentiments through improper behaviour. The youth, engrossed in fun and always longing for uninterrupted independence, have a fickle mind. These youth are often heard saying, 'do not bother for us and make us coward, we will commit mistakes but learn from them and become responsible'. Therefore, there is a need to communicate with them and support them. In other words, they need to be guided with an understanding of their problems and issues.

Thus, multiple factors are responsible for deviance. It is necessary for the integrity and continuance of society that each member internalizes the established norms of society and act accordingly. Failure in internalizing norms and values creates the situation of deviance. Such deviance becomes responsible for the emergence of several social problems in society. In the next unit, we will get detailed knowledge about social problems.

Exercises

1. **Answer the following questions in detail :**

    (1) Explain definition and meaning of juvenile delinquency.

    (2) Discuss the reasons of juvenile delinquency.

    (3) Explain about any five institutions of juvenile justice reform.

    (4) Explain the meaning and causes of youth unrest.

2. **Give concise answers to the following questions :**

    (1) Juvenile court.

    (2) Probation.

(3) Borstal schools.

(4) Youth unrest.

(5) Features of social deviance.

3. Answer the following questions in brief :

(1) Define social deviance.

(2) Define juvenile delinquency.

(3) What is known as anti-social behaviour ?

(4) What is meant by probation ?

(5) Give meaning of youth unrest.

4. Answer the following questions in one sentence :

(1) How social deviance is defined by Robert Merton ?

(2) What is known as crime ?

(3) Who is known as juvenile delinquent ?

(4) Where did the Borstal school first establish ?

5. Choose the right options from the following :

(1) Which scholar has defined deviant behaviour ?   ☐

    (a) Horten and Hunt   (b) Hansa Sheth   (c) Fidlender   (d) Carl Marx

(2) When was Dowry Prohibition Act enacted ?   ☐

    (a) 1951   (b) 1961   (c) 1965   (d) 1972

(3) The secured place to detain juvenile delinquent ……   ☐

    (a) Juvenile court   (b) Remand Home   (c) Palak grih   (d) Probation

(4) When was the juvenile court established in India ?   ☐

    (a) 1931   (b) 1941   (c) 1947   (d) 1950

(5) When was Domestic Violence Act implemented ?   ☐

    (a) 2004   (b) 2005   (c) 2006   (d) 2007

Activity

● Make a list of the cases of juvenile delinquency found in society.

● Organize a discussion on impacts of mass media on juvenile delinquency.

● Prepare a report on social impacts of deviant behaviour that occur in your surroundings.

●

10	Social Problems

Preface

Friends, you learnt about meaning and features of deviant behaviour in unit-9. Deviant behaviour is one of the important reasons for emergence of social problem. In this unit, we will get an understanding of meaning and features of social problems and will discuss three contemporary social problems of India.

Every society in the world has its own aims and continuous efforts are on for their achievement. Attainment of these aims is the criterion of society's progress. In order to realize the aims, a society develops a system of norms and values and expects its members to behave accordingly. It, however, does not happen always that all members behave according to the prescribed norms and values of society. Knowingly or unknowingly, sometimes they behave against the expectations of society and this leads to surfacing of social problems.

If we view the history of human society, we find that no society primitive or modern is free of problems; though with the changing time, form of social problems also changed. Or in other words, with the development of social consciousness and social awareness, new social problems surfaced. In addition, geographical and environmental changes, urbanization, industrialization,   rapid developments in the field of science and technology, development of individualistic values and laws have caused several new social problems. This calls for scientific study of social problems in order to control and eliminate them for maintenance of social system.

Scientific study of social problems assumes importance in the subject-matter of modern sociology. Social problems are viewed differently by people of different classes; but generally they view problems as something disgusting or ignorable. Sociologists, however, focus their attention in analyzing the causes and effects of social problems without any bias. Social problems, in sociology, are considered as a challenging situation against the prevailing norms and values of society. Sociologists study social problems from scientific perspective the same way they study other forms of human behaviour. Their main aim is to obtain an understanding about reasons of social problems and that how social problems are related to other fields of social behaviour.

Definition of social problem

Friends, as we know, no society is free from problems. However, these problems are not similar across societies or nations. They differ from one society to another, because of distinct social norms, cultural values and regional characteristics. Therefore, it becomes difficult to give any common definition of social problems. Nevertheless, different scholars have attempted to define it on the basis of scientific studies of social problems carried out by them.

Richard C. Fuller and Richard Myers, scholars of Michigan University of America, write in their article 'Some Aspects of a Theory of Social Problems' that social problems means those aspects or situations of behaviour which is being viewed as undesirable by a considerable number of individuals within a society and they believe that there is a need of reformative policies, programmes and services to control and eliminate social problems.

American scholars P. B. Horton and G. R. Leslie write in 'The Sociology of Social Problems' that a social problem is a condition that affects a significant number of people in ways considered undesirable, about which it is felt that something can be done through collective measures.

Features of social problems

Features of social problems can be described as follows on the basis of definitions given above.

(1) Social problem is an objectionable condition that prevails in society.

(2) Social problem affects a considerable number of individuals within a society. It should be noted here that 'considerable number of individuals' is not specified in figures.

(3) This condition is undesirable for significant number of people.

(4) It is felt by people that some collective measures should be taken for elimination of this condition.

(5) It is believed that this condition is not permanent and can be removed.

(6) There is a fear of violation of socially important norms and values.

(7) Social problem is not individualistic but social.

(8) Social problem has social effects and therefore it also affects other aspects of society.

(9) Social problem is relative. It means that a condition which is considered a social problem in one society may not be considered as social problem in another society.

Friends, the aforementioned features of social problems must have helped you in understanding social problem more clearly. Now, let us have an understanding about three social problems prevalent in Indian society.

Problem of uneven sex ratio

If a society is visualized as a chariot, then, man and woman are its two wheels and a balance between these two wheels is necessary for sustenance of any society. In absence of balance, the chariot will not move ahead no matter what other facilities are available in it.

Uneven sex ratio indicates towards the imbalance between these two wheels. In a way, gender of an individual is totally a biological matter. An individual cannot either select his/her sex nor can change it. Then a question comes up that why uneven sex ratio is a social problem ?

Uneven Sex Ratio

Responding to this question, it can be said that construction and destruction of the world is the job of nature but when humans or society interfere in it, it becomes a social problem. Physical conditions in the modern age, caused by progresses made in science and technology, communication and transport are fast changing but ideas, beliefs, values, traditions etc are not changing at that speed. It is a bitter truth of society that an individual cannot welcome the birth of a girl child with the passion he expresses his pleasure for a newly purchased car. Misuse of science and technology and pursuance of insensible traditions have resulted in number of women being lower than men in India. The case is similar with Gujarat. According to census 2011, in the age-group 0 to 6, the number of girls per thousand boys is 886 in Gujarat. In certain talukas of Gujarat, this number ranges from 700 to 750, which is in fact a matter of concern.

Social Problems

Let us try to understand the reasons, adverse impacts and the measures to deal with uneven sex-ratio which has caused several social problems.

What is meant by uneven sex ratio ?

As explained in unit-1, sex ratio indicates number of females per thousand males in India. Uneven sex ratio is indicative of number of females being lower than of males. Following table contains figures related to sex ratio for India and Gujarat from 1901 onwards.

Sex Ratio in India and Gujarat, 1901-2011

SN	Year	India	Gujarat
1.	1901	972	954
2.	1911	964	946
3.	1921	995	944
4.	1931	950	945
5.	1941	945	941
6.	1951	946	952
7.	1961	941	940
8.	1971	930	934
9.	1981	934	942
10.	1991	927	934
11.	2001	933	920
12.	2011	940	918

(Source : Gender Composition of Population, Provisional Population Totals, India, P. 80)

Reasons of uneven sex ratio

Uneven sex ratio is one of the severe demographic and social problems in contemporary India. As a student of social science, our aim is to find out its reasons and undesirable impacts and measures to tackle this problem. Let us first know the reasons which have caused this problem.

(1) Patriarchal family system :

Patriarchal family-system is found in almost all societies, which is based on relations of authority and subordination. In such kind of family system man enjoys higher status than woman and in this male dominated system most of the family decisions such as expansion of family, inheritor of property etc. are taken by men. Women do not have any say in even matters like conceiving child. Thus, patriarchal family system contributes to uneven sex ratio.

(2) Gender discrimination :

Many studies have established the fact that congenital biological differences are responsible for differences found in man and woman. The problem lies in differences in the congenital roles of a man and a woman. The ideal situation calls for all fields to be opened for both men and women without any gender discrimination and that both should have equal opportunity to succeed in the fields of their choice. As Neera Desai has observed, tasks of men and women are perceived from a discriminative point of view and as far as gender equity is concerned, double standards exist in society. According to the known scholar J. Seward, capability, interest and liking of men and women have nothing to do with their biological differences. Thus, gender discrimination is biological element which creates the problem of uneven sex ratio.

(3) Female-infanticide :

The main factor responsible for uneven sex ratio is female-infanticide. In Indian patriarchal family system, birth of a boy-child is considered as very important but the birth of a girl-child is generally not welcomed. Various social, religious and cultural factors have contributed to the increased importance of birth of a son. With this, the craze about having a son also increased. Though illegal, sex determination test is available to know the sex of the child conceived. If the result of this test shows that the conceived child is a girl, female-foetus is killed through abortion. This is nothing else but the revised and modern version of age old custom of *doodhpiti* (killing a girl-child by drowning its face in milk) which has lowered the number of females.

(4) Ill traditions and ill customs :

To a great extent, ill traditions and ill customs are also responsible for uneven sex ratio. Customs like child marriage, *satipratha*, dowry, *devdasi* system (in which a girl is "dedicated" to worship and service of a deity or a temple for the rest of her life) negation on widow remarriage and many others have put a question mark on the existence of womankind. Gujarat proverbs such as '*dikari to parki thapan kahevaya*' (daughter when married belongs to husband's family) and '*dikari ne gay dore tyan jay*' (daughter and cow do as directed) are indicative of the fact that women have to tolerate the ill effects of the traditions and customs meant for them. Therefore, birth of a girl-child is not welcomed. Thus, ill traditions and customs of society contribute to uneven sex ratio.

(5) Economic condition of family :

In the present time, factors like poverty, unemployment and inflation have made child rearing difficult not only for poor and middle class people but also for those belonging to upper class. Parents need to sustain their children till they become self-reliant. Addition of daughters in the family in expectation of a son makes the family larger and conditions bitter. Such factors lead to increase in proportion of female-infanticide. Thus, economic conditions are indirectly responsible for uneven sex ratio.

(6) Unnatural death of women :

Biologically, women are stronger than men and so they live longer; but defective social atmosphere leads them towards unnatural death. Dowry is the most important reason for women's unnatural death in India. Demand of dowry from in-laws coupled with harassment ultimately leads women to commit suicide. In many cases, in-laws kill the woman if their demand for dowry is not satisfied. Dowry takes a heavy toll of women. In India, in 2011, dowry had claimed 18233 lives of women. This means that in India, every ninety minutes, one woman dies of dowry.

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Since last few years, honour killing, resulting in unnatural death of women, has attracted attention of all. An honour killing is the homicide of a woman by other members of the family due to the belief that victim, by committing certain inappropriate action, has brought dishonour upon the family. The death of the victim is viewed as a way to restore the reputation and honour of the family. Inappropriate actions of women as viewed by the family members include being in a relationship that is disapproved by the family, love affair, or rape. In India, honour killing is more visible in states like Punjab, Haryana, Bihar, Uttar Pradesh, Rajasthan, Jharkhand, Himachal Pradesh and Madhya Pradesh.

In addition, incidents like divorce, celibate motherhood, rape, constant insult or disregard, harassment caused by family members or in-laws also lead women towards unnatural death. All these cases of unnatural deaths of women become determining factor in creating uneven sex ratio.

(7) Migration :

Migration of people from one place to another due to job, business, education, or for any other reason plays an important role in creating imbalance in sex ratio. When people migrate from one region to another, population of the place of origin as well as destination gets affected. This difference in population creates imbalance in sex ratio. For example, in a study of workers of ship breaking yard in Alang, Bhavnagar, carried out by Kaushik Shukla, it was found that most of the workers were males belonging to other states.

Moreover, migration aimed at economic development creates imbalance in sex ratio. In traditional Indian society males are expected to earn livelihood while females are supposed to manage home, produce children and rear them. Generally men migrate to earn livelihood from one place to another easily but for women it is little restrictive. A number of agricultural labourers migrate from one state to another to work in agricultural fields. The places where trade and industries have developed have more migrant workers. Thus migration from one state to another or to foreign countries is generally male-dominated. In this pattern of migration women tend to stay in their native place. Therefore, we find state wise variation in sex ratio, which we call uneven sex ratio.

Adverse effects of uneven sex ratio

Both male and female have important roles in social structure and their contribution in overall development of society is equally significant. Through their role of reproduction and child rearing they maintain the continuity of family heritage. Their declining number may work as an obstacle in maintaining social continuity.

Uneven sex ratio has an adverse impact on marriage institution. Lower number of females as compared to males results in increase in number of unmarried males. Parents live in tense situation till their son/s get/s married. Lower number of females also encourages selling of daughters, means men have to pay higher prices to women in order to get married. Prosperous men can pay higher prices for marriage but poor ones or those belonging to middle class cannot afford it and therefore the question of selection of life partner becomes more complex for them. Very often, it also happens that a highly qualified woman is compelled to marry a man with lesser qualification or vice versa. Uneven sex ratio also compels communities, particularly endogamous, to follow *sata* method of marriage (exchange marriage) and many times it results in ill-matched marriages.

Increase in number of incidents of harassment of women is also one the outcomes of number of females being lower than that of males. Increasing incidents of molestation, sexual harassment and

rape in different states of India are witness to this. In addition, it also encourages homosexual relations such as gay and lesbian and prostitution. Uneven sex ratio is one of the important factors behind increase in sexual diseases like AIDS, directly or indirectly.

Remedial measures

Alleviation of the problem of uneven sex ratio requires change in beliefs and values towards women. Efforts are required from government, voluntary organizations, intellects, social thinkers, religious leaders and public servants. Nevertheless, following measures can help curb the problem of uneven sex ratio :

- Formulation of policies to encourage the birth of girl-child
- Steps should be taken for recognition of equal importance of men and women in social life, though they have been given equal rights constitutionally and legally
- Families having only one girl-child should encourage other families for opting for girl-child.
- Women should themselves be aware and organized and create public awareness for their existence
- Mass media should create public awareness by telecasting the problem of uneven sex ratio
- Efforts should be made for internalization of values of equality in the process of socialization of son and daughter
- Efforts should be made for prevention of female infanticide
- The Act prohibiting pre natal sex determination test should be strictly implemented
- The youth should be made aware of the serious impacts of uneven sex ratio and for this purpose seminars and conferences should be organized in schools and colleges
- Voluntary organizations should play a constructive role in this regard
- Efforts should be made to change ill traditions and customs of society
- Dowry Prohibition Act should be strictly implemented

HIV / AIDS as a social problem

Human immunodeficiency virus infection and acquired immune deficiency syndrome, commonly known as HIV/AIDS is a worldwide phenomenon and in almost all countries there are people living with HIV. In terms of number of people living with HIV, India ranks third after South Africa and Nigeria. According to the annual report of National Aids Control Organization (NACO) for the year 2013-14, in India the number of people affected by HIV, aged 15 to 49 was 20.89 lakh in 2011. This indicates that most of the people with HIV belonged to young age-group. This is really a matter of concern for India which has a larger population of the youth.

AIDS

What is AIDS ?

A - Acquired

I - Immune

D - Deficiency

S - Syndrome

Social Problems

In simple words, AIDS means extinction of immunity in the human body which causes several diseases. An individual suffers from AIDS after few years of having HIV. HIV, after entering into human body, diminishes immunity in a gradual manner and therefore the person with HIV becomes victim of several diseases. This situation of human body is termed as AIDS.

The first victim of AIDS was noticed in America in 1981. Gradually the disease spread from homosexuals of Los Angeles, America to drug addicted people and after that it spread to almost all countries of the world.

In India, for the first time, Dr. Suniti Solomon had diagnosed a sex worker with HIV in Chennai in 1986. The sex workers had the symptoms of this disease in later years. By 1987, there was an addition of 135 patients of HIV, among whom 14 were totally affected by AIDS.

How does AIDS spread ?

AIDS is caused by HIV. HIV can be destroyed if it is outside the body but once it enters the human body it is not possible to destroy it, as there is no medicine or vaccine invented for its eradication so far. Dr. Prakash Vaishnav and Dr. Vrajlal Patel have explained how AIDS enters in human body in their book titled '*AIDS Aa Yug No Mahakal*'. According to them AIDS enters in to human body through four mediums :

    (1) Sexual relations

    (2) Blood

    (3) Mother

    (4) Non-sterilized equipments

How does AIDS do not spread ?

    (1) It doesn't spread by shaking hands, sitting or eating with AIDS patients. Nor does it spread by hugging or kissing them.

    (2) It doesn't spread by taking bath in a pond, river or a swimming pool with AIDS paticnt/s.

    (3) It doesn't spread by coughing or sneezing of AIDS patient.

    (4) It doesn't spread by fly, mosquito or bug.

    (5) It doesn't spread by use of public toilet.

    (6) It doesn't spread by tears or sweat of AIDS patient.

Reasons of HIV/AIDS

HIV/AIDS is not merely a public health concern; it is also a result of violation of social norms and values. Not only the patients of AIDS and their families, but society, culture, economy and population also come under the adverse impacts of AIDS. From all these perspectives, AIDS is not merely a health problem; it is also a social problem. Let us try to understand the reasons of AIDS as a social problem.

(1) Unprotected sexual relation :

Unprotected sexual relation is the main reason of AIDS. This is found more common among women who have adopted prostitution as a livelihood. Since a prostitute satisfies sexual needs of a number of men, she is more likely to be affected by AIDS than others. According to recent researches and reports, a number of prostitutes are living with HIV/AIDS. A man who has sexual

relation with a woman prostitute having AIDS gets it transmitted into him. Similarly sexual relation between a woman prostitute and a man with AIDS results in the former having the same. Thus unprotected sexual relations transmit the disease.

In the modern age, norms related to virginity and extra-marital relations have been weakened and there is also an increase in sexual willfulness. TV serials, films and social media have an adverse impact on mutual loyalty of husband and wife. Messages conveyed through these mediums have generated and intensified the desire of having a variety in sexual life. As a result of all these, incidents of rape, in metropolis to villages, have been increasing. According to the annual report of National Crime Records Bureau (NCRB) for the year 2013, in whole of India, 24,923 cases of rape were registered in 2012 and in 98 percent of the total cases, rapist was a close or known person. Homosexual relations have also increased. Persons in gay and lesbian relationships have more chances of acquiring AIDS. Countries like America, Africa and England have larger number of persons engaged in gay and lesbian relationships and also the larger number of persons living with AIDS. Gay and lesbian relationships are legally approved in these countries.

Thus, unprotected sexual relations are major reason for spread of AIDS.

(2) AIDS through blood :

As we learnt, HIV cannot survive in outer environment for a longer time; but once it enters the human body and comes into contact with bodily fluids (blood, sperms or vaginal secretions), it is not possible to eliminate it. This means that in critical situation when blood is required, taking blood of a person having HIV is dangerous. Blood of HIV infected person is an important factor for spread of AIDS. Acquiring untested blood from the persons who regularly sell their blood for money also increases the possibility of AIDS. Use of tested blood provides protection against AIDS. Further, implantation of any part of the body of the person with HIV will infect the taker.

(3) Mother to child transmission :

The pregnant woman with HIV can transmit the disease to the child in the womb or to new born. This is third important reason for the global coverage of AIDS. In absence of treatment, there is 20 percent possibility of transmission of HIV from pregnant woman to her child before or after birth. If the pregnant woman with HIV is not taken care of well during the pregnancy, the child can have HIV. Further, after the birth, the child is more likely to have HIV if it is breast-fed. In addition, traditional methods of delivery, prevalent in rural areas and tribal communities are more likely to transmit HIV from mother to child.

(4) Addiction of drugs :

Persons addicted to drugs have poor immunity and therefore they are more likely to have HIV. Recent researches have revealed that many addicts are living with HIV. Addicts generally take the drug through injection and use the same needle for each other. If the needle used by an addict with HIV is used by other person, the latter can be infected with HIV. This has been an important reason for the spread of HIV/AIDS in north-east India

Apart from these visible reasons, various other factors linked to society and culture such as consumerism, shunning from marriage and resultant responsibilities, wrong beliefs about sexual life, over ambitiousness, poverty, lack of education, urbanization etc. play an important role in origin of HIV.

Social Problems

Adverse effects of HIV/AIDS :

The above discussion has made it clear that HIV/AIDS is not only a personal problem; but it is directly linked with society and culture. In this sense, larger number of persons living with HIV/AIDs adversely affects any nation or community.

As seen earlier, the main reason behind origin of HIV/AIDS is unprotected sexual relations. Therefore, if the blood report of any person shows that s/he is HIV positive, it is enough for that person to feel embarrassed. Being afraid of disrepute s/he does not tell about this to anyone. This situation becomes unbearable for him/her. Further, people develop a cold attitude towards the patients of HIV/AIDS.

Among the deaths caused by AIDS, infant and maternal mortality result in demographic changes. This also leads to various problems of widows. The treatment of AIDS is so expensive that it not only affects the families concerned but the economy of the whole nation. As seen earlier, the fact that most of the persons in India living with AIDS belong to 15 to 49 age-group, has an adverse effect on trade, industry and education of the nation. Further, since there is no medicine or vaccine invented for the treatment of this disease so far, efforts being made for related research and also for bringing about social awareness have been proved expensive.

Prevention or control of AIDS :

Friends, through discussion on causes and effects of HIV/AIDS you must have understood the fact that, if not controlled, this disease can create various social problems. It is also difficult to control this disease as no medicine or vaccine has been invented for its elimination so far. The best alternative then is to prevent its spread and for this purpose there is a need to create logical awareness about the disease among people. Let us know about what are the things that prevent spread of AIDS:

(1) As we now know that the main factor behind AIDS is unprotected sexual relations. In other words, protected sexual relations can control the spread of AIDS. Sexual relation with only one loyal partner and use of condom during intercourse play an important role in preventing AIDS.

(2) Blood donated by a person living with HIV can transmit the disease into the taker's body. Therefore, whenever blood is needed, one should insure that the blood is not infected with HIV.

(3) Syringe, needle or any other medical equipment used for the person with HIV should not be used for the treatment of a healthy person. In programmes of vaccination or medical investigation sterilized equipment should be used.

(4) Public and social awareness should be created through various mediums of communication and liaison. For example, 1st December is celebrated as 'World AIDS Day' every year.

(5) Researches for invention of medicine or vaccine to control HIV/AIDS should be taken up.

In addition, the performance of the Government of India in controlling HIV/AIDS has been praiseworthy. Various efforts initiated by the Government have succeeded in controlling this disease to a large extent. Under the leadership of the National AIDS Control Organization (NACO), established in 1992, HIV /AIDS control programme known as NACP has been initiated in India through 35 HIV/AIDS Prevention and Control Societies. Treatment centers for HIV/AIDS are also functional in state dispensaries.

Problem of drug addiction :

Study of human life of each society of the world makes it clear that in all ages people used to

consume some sort of intoxicant/s to feel relived from disappointment, frustration and mental tension, to have some pleasure or in order to have fluctuating feelings of joy and sorrow. The feeling generated by consumption of intoxicants produces five kinds of psycho-medicinal impacts. In fact, in order to obtain these impacts, an individual consumes intoxicants. These five impacts are as follows :

(1) Relief from pain

(2) Reduction in undesirable and painful actions or feelings such as anxiety, impatience, excitement, fatigue, etc.

(3) Removal of sleeplessness and depression and increase in bodily power and energy.

(4) Attainment of new consciousness and feeling

(5) Reduction in the feeling of overloaded with work and prevalence of pleasant feelings.

The youth consume drugs to attain above mentioned impacts which are in fact illusory. Before 1925, there was no prohibition on consumption of drugs but in a convention of United Nations (UN) in Geneva in 1925 adverse impacts of drugs were discussed and member countries were advised to prohibit the sale and consumption of drugs. Following this, the World Health Organization (WHO) of UN initiated a campaign for controlling the global problem of drug addiction. As a result, all countries of the world perceived drug addiction as a social problem and initiated efforts for its control and elimination.

Intoxicants

Meaning of drug addiction :

According to the expert committee of WHO, 'drug addiction is a state of periodic and chronic intoxication detrimental to the individual and to society, produced by the repeated consumption of a drug (natural or synthetic). Its characteristics include: (1) An overpowering desire or need (compulsion) to continue taking the drug and to obtain it by any means; (2) A tendency to increase the dose; (3) A psychic (psychological) and sometimes a physical dependence on the effects of the drug'.

John A. Chlosen : 'Drug addiction is a psycho-physical reaction towards the chemical substance which is consumed to create a pleasant effect or to avoid painful situation'.

Reasons of drug addiction :

A number of factors are responsible for drug addiction. Here, we will learn about them in brief.

(1) Change in social system :

Social change means the change that has occurred in social structure. When a person cannot adapt to the changing social situation, s/he turns towards consumption of drugs. In today's young generation, consumption of drugs has become a fashion and by doing this they claim to have become modern. In addition, TV shows and films have become a great source of imitation for them. Because of all these factors, many times individuals feel lonely or feel that there is no one close to them. Such individuals, isolated from self and society, turn towards consumption of drugs and gradually become addicts.

Social Problems

(2) Breakdown of cultural norms :

The situation of breakdown of cultural norms is also known as anomic. It is created due to tension between cultural norms and aims and the measures meant to achieve them. As Cohen and James have noted, that certain individuals have internalized the moral norms of society but they lack necessary skills. On the other hand they have no access to any criminal activity or violent atmosphere. Individuals experiencing such dual failures turn to consumption of drugs.

(3) Isolation of individual from self or society :

The condition or situation when an individual feels isolated from self or society is known as social alienation. Even in presence of family members or others, certain individuals feel loneliness or isolated and make society or social situation responsible for this state of affairs. They turn to consumption of drugs to get rid of their feeling of loneliness. Gradually, such individuals develop anti-social and anti-national attitudes.

(4) Impact of friends or peer-group :

Friends or peer group are such primary groups which have considerable impact on individual's behaviour. Addicts in such groups pressurize new entrants in the group to consume drugs. The latter succumb to the demand of former to get acceptance in the group. Thus they become victim of drugs.

(5) Curiosity and ignorance : Most often, individuals are unaware about the ill effects of consumption of drugs. Sometimes, it also happens that after listening to experience of drug addicts a desire is created to have such kind of experience. They begin consuming drugs as an experiment but once they start consuming drugs they become addict. Thus curiosity and ignorance lead them to wards consumption of drugs.

(6) Development of industries and cities :

The process of migration caused by industrialization gives boost to the process of urbanization. The similar kind of work and atmosphere make industrial workers averse to themselves or society and to get rid of the fatigue caused by working all through the day, they turn towards consumption of drugs. On the other hand, urban atmosphere provides them enough space for such activity since they don't have any fear of being identified. Thus, feeling of insecurity and enough opportunity to hide criminal behaviour lead them towards addiction.

(7) Economic condition :

Unemployment results in inferiority complex as unemployed individuals cannot satisfy their economic needs and for this purpose they need to depend on others. To get rid of disappointment and depression caused by unemployment, they start consuming drugs. Employment with low wages / salaries also makes many persons disappointed. Most often they also turn to addiction.

Not only unemployment and low wages but richness is also responsible, in many cases, for persons being addicts. The youth belonging to economically prosperous families consume expensive drugs to pursue their hobbies. Very often, we read such kind of news in newspapers etc.

(8) Geographical location of India :

In terms of drug trafficking, India's geographical location assumes importance. Drug trafficking has thrived in border-states of Punjab, Rajasthan, Andhra Pradesh, Nagaland, Manipur and Bihar. Geographically, India is also a medium for supplying drugs to other countries. Agents and anti-social elements involved in drug trafficking supply drugs to cities and metropolis of India in a planned way. As a result, the youth of India become victim of addiction and waste their life.

(9) International politics :

India is a developing country and its development bothers many developed countries as well as enemy countries. These countries play an important political role in giving boost to the problem of drug addiction in India. These countries want India to be finished economically, with reduced strength of army and the youth being addicted to drugs so that the pace of development is blocked. Thus, international politics is also responsible for drug addiction.

Drug addiction adversely affects personal, familial and economic life and health of individual and therefore it calls for eradication of this problem.

Measures for solving the problem of drug addiction : Above mentioned reasons have made it clear how disruptive can be the problem of drug addiction. If it is not controlled, the society and the nation have to face its destructive consequences. Let us get knowledge about some of the measures for controlling this problem.

(1) Certain acts have been enacted, from time to time, for prevention of the use of drugs :

Dangerous Drugs Act, 1930 : This act was enacted with detailed legal provisions to control all chains of drugs.

- Bombay Prohibition Act, 1949 : According to certain provisions of this law construction of distillery, production, sale, import or export of intoxicants such as liquor, toddy, opium, hashish, etc. have been prohibited.

- Single Convention on Narcotic Drugs, 1961: Through this convention, strict regulations were imposed on cultivation of poppy-seeds and opium meant for medical and scientific purposes.

- Opium Act 1978 : In the context of illegal production, trafficking, storage, distribution and sale of opium and activities related to it, regulations were implemented through this act.

- Narcotic Drugs and Psychotropic Substances Act, 1985: Under this act, it is illegal for a person to produce/manufacture/cultivate, possess, sell, purchase, transport, store, and/or consume any narcotic drug or psychotropic substance. The act prescribes a minimum term of rigorous imprisonment of 10 years, which may be extended to 20 years for offenders, and also a fine which shall not be less than one lakh rupees but which may be extended to two lakh rupees.

Social Problems

(2) Curative steps :

The curative steps suggested by Marwah Committee are as follows :

• Educational schemes on disadvantages of consuming liquor and misuse of drugs should be formulated and they should be integrated with national development schemes

• Students, the youth, workers, migrants, tribals etc. should be educated about this problem

• Establishment of *Nasha Mukti Kendra* (de-addiction centers) and committees related to the problem of drug addiction

• Persistent evaluation of consumption of liquor and other intoxicants among different groups of society and of steps being taken for eradication of the problem

Apart from above, the action plan of Narcotic Control Bureau of the Government of India includes several steps for eradication of this problem. They include services of non-governmental organizations, rehabilitation of addicts, awareness about health, efforts to reduce demand of alcohol and drugs among the youth and make them aware about ill effects of drugs etc.

In this unit, you understood about the meaning and features of social problems, uneven sex ratio prevalent in India, AIDS, causes and adverse effects of drug addiction and remedial measures for the same. Scientific understanding of social problems must have changed your viewpoint of perceiving social problems prevalent in the world around you.

Friends, in this textbook of sociology for 12th standard, we have tried to encompass almost all aspects of Indian social life in unit-1 to unit-10. With introduction and description of socio-cultural diversity of India, women's empowerment, sanskritization, westernization, liberalization, various social movements, social impacts of means of communication, etc. this textbook will add to your sociological knowledge.

Exercises

1.   Answer the following questions in detail :

(1) Explain the reasons of uneven sex ratio.

(2) Specify the reasons of AIDS.

(3) Specify the reasons of drug addiction.

(4) 'AIDS is a social problem'- verify the reality of this statement.

2.   Give concise answers to the following questions :

(1) Features of social problems.

(2) Adverse effects of uneven sex ratio.

(3) The problem of uneven sex ratio can be prevented – explain.

(4) How AIDS can be controlled? Explain.

(5) State curative measures for the problem of drug addiction.

3.   Answer the following questions in brief :

(1) Define social problems.

(2) What is uneven sex ratio?

(3) Give full form of AIDS.

(4) Specify the meaning of intoxicants.

4. **Answer the following questions in one sentence :**

(1) When does social problem occur ?

(2) State sex ratio of Gujarat according to 2011 census.

(3) What is female infanticide ?

(4) What is honour killing?

(5) What is full form of HIV ?

5. **Choose the right options from the following :**

(1) Sex ratio of India in 2011……

(a) 920   (b) 930   (c) 940   (d) 950

(2) Where does India stand in the world in terms of prevalence of AIDS?

(a) Second   (b) Third   (c) Fourth   (d) Fifth

(3) Where was the first patient of AIDS found ?

(a) India   (b) England   (c) Japan   (d) America

(4) When 'World AIDS Day' is celebrated ?

(a) 1st December   (b) 11th December   (c) 1st October   (d) 11th September

(5) When was Bombay Prohibition Act enacted ?

(a) 1947   (b) 1948   (c) 1949   (d) 1950

Activity

● Make a list of social problems prevalent in your area.

● Investigate the concept of uneven sex ratio in the context of your society and write a report.

● Organize a discussion on measures to prevent AIDS.

● Study the spread of addiction among the youth of your area and write a report.

● Hold group discussion on effects of intoxicants.

Social Problems

Appendix-1
State wise Sex Ratio (females per thousand males) in India, 2011

SN	India/States/Union Territories	Sex ratio	SN	India/States/Union Territories	Sex ratio
	India	**940**	19.	Nagaland	931
1.	Kerala	1084	20.	Madhya Pradesh	930
2.	Pondicherry	1038	21.	Rajasthan	926
3.	Tamil Nadu	995	22.	Maharashtra	925
4.	Andhra Pradesh	992	23	Arunachal Pradesh	920
5.	Chhattisgarh	991	24.	Gujarat	918
6.	Manipur	987	25.	Bihar	916
7.	Meghalaya	986	26.	Uttar Pradesh	908
8.	Orissa	978	27.	Punjab	893
9.	Mizoram	975	28.	Sikkim	889
10.	Himachal Pradesh	974	29.	Jammu Kashmir	883
11.	Karnataka	968	30.	Andaman-Nicobar	878
12.	Goa	968	31.	Haryana	877
13.	Uttarakhand	963	32.	Delhi	866
14.	Tripura	961	33.	Chandigarh	777
15.	Assam	954	34.	Dadra & Nagar Haveli	775
16.	West Bengal	947	35.	Daman & Div	618
17.	Jharkhand	947			
18.	Lakshadweep	946			

Source : Population Census, India, 2011

Appendix-2
State wise Population of Scheduled Tribes in India, 2011

SN	State/Union Territories	Population		Tribal population as % to total
		Total	Tribal	
1.	Jammu Kashmir	12548926	1493299	11.89
2.	Himachal Pradesh	6856509	392126	5.72
3.	Punjab	27704236	0	0
4.	Chandigarh	1054686	0	0
5.	Uttarakhand	10116752	291903	2.88
6.	Haryana	25353081	0	0
7.	Delhi	16753235	0	0
8.	Rajasthan	68621012	9238534	13.46
9.	Uttar Pradesh	199581477	1134273	0.57
10.	Bihar	103804637	1336573	1.29
11.	Sikkim	607688	206360	33.96
12.	Arunachal Pradesh	1382611	951821	68.84
13.	Nagaland	1980602	1710973	86.39
14.	Manipur	2855194	902740	31.61
15.	Mizoram	1091014	1036115	94.97
16.	Tripura	3671032	1166813	31.78
17.	Meghalaya	2964007	2555861	86.23
18.	Assam	31169272	3884371	12.46
19.	West Bengal	91347736	5296953	5.79
20.	Jharkhand	32966238	8645042	26.22

SN	State/Union Territories	Population		Tribal population as % to total
		Total	Tribal	
21.	Orissa	41947358	9590756	22.86
22.	Chhattisgarh	25540196	7822902	30.63
23.	Madhya Pradesh	72597565	15316784	21.09
24.	Gujarat	60439692	8917174	14.75
25.	Daman & Div	242911	15363	6.32
26.	Dadra & Nagar Haveli	342853	178564	52.08
27.	Maharashtra	112372972	10510213	9.35
28.	Andhra Pradesh	84665533	5918073	6.98
29.	Karnataka	61130704	4248987	6.95
30.	Goa	1457723	149275	10.24
31.	Lakshadweep	64429	61120	94.86
32.	Kerala	33387677	484839	1.45
33.	Tamil Nadu	72138958	794697	1.1
34.	Pondicherry	1244464	0	0
35.	Andaman Nicobar	379944	28530	7.51
	India	**1210854977**	**104281034**	**8.61**

(Source : Population Census, India, 2011)

Appendix-3

District wise Population of Scheduled Tribes in Gujarat, 2011

SN	District	Population		Tribal population as % to total
		Total	**Tribal**	
1.	Kachchh	2092371	24228	1.16
2.	Banaskantha	3120506	284155	9.11
3.	Patan	1343734	13303	0.99
4.	Mehsana	2035064	9392	0.46
5.	Sabarkantha	2428589	542156	22.32
6.	Gandhinagar	1391573	18204	1.31
7.	Ahmadabad	7214225	89138	1.24
8.	Surendranagar	1756268	21453	1.22
9.	Rajkot	3804558	24017	0.63
10.	Jamnagar	2160119	24187	1.12
11.	Porbandar	585449	13039	2.23
12.	Junagadh	2743082	55571	2.03
13.	Amreli	1514190	7322	0.48
14.	Bhavnagar	2880365	9110	0.32
15.	Anand	2092745	24824	1.19
16.	Kheda	2299885	40336	1.75
17.	Panchmahal	2390776	721604	30.18
18.	Dahod	2127086	1580850	74.32
19.	Vadodara	4165626	1149901	27.6

Appendix-3

SN	District	Population		Tribal population as % to total
		Total	Tribal	
20.	Narmada	590297	481392	81.55
21.	Bharuch	1551019	488194	31.48
22.	Dang	228291	216073	94.65
23.	Navsari	1329672	639659	48.11
24.	Valsad	1705678	902794	52.93
25.	Surat	6081322	856952	14.09
26.	Tapi	807022	679320	84.18
	Gujarat	**60439692**	**8917174**	**14.75**

(Source : Population Census, Gujarat, 2011)