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FOUR YEAR BACHELOR'S DEGREE COURSE
(CBCS in Accordance with NEP 2020)

SEMESTER VI

RURAL AND URBAN SOCIOLOGY
SOCIOLOGY

Surya Kumar Bhuyan School of Social Science
KRISHNA KANTA HANDIQUI STATE OPEN UNIVERSITY

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COURSE INTRODUCTION

The course **'Rural and Urban Sociology'** introduces a specialised field of Sociology dealing with the Rural and Urban Societies. It intends to familiarize the learners with some of the basic concepts and various aspects of Rural and Urban Society. The course comprises of 15 units

Unit 1- Unit 8 discusses different aspects of Rural Society. From discussing about the emergence and scope of Rural Sociology in Unit 1, discussions on Rural Social Structure, Rural Economy and its changing trends, Rural Polity, Development of Women and Children in Rural areas, Rural Religion are made in the subsequent units. Unit 9 and Unit 10 discusses about various schemes and policies regarding Rural and Tribal Development. Unit 11 makes a discussion about the impact of Globalisation on Rural Peasantry. Unit 12-15 mostly focus on Urban Society and its varied aspects.

BLOCK INTRODUCTION

This is the first block of the paper titled 'Rural and Urban Sociology' of B.A Sociology 6th Semester Programme of Krishna Kanta Handiqui State Open University. This block intends to provide the learners a basic understanding regarding one of the specialised fields of Sociology i.e Rural Sociology. After reading this block, the learners will be able to understand the different aspects of Rural Society Unit 1 will explain the learners about Rural Sociology and Rural Society. The learners will also get to know about the subject matter of Rural Sociology in this unit. Unit 2 shall discuss about the Rural Social Structure where the focus is laid on Caste, Class, Family and Kinship in Rural Societies. Unit 3 shall discuss the changing trend in Rural Society. The Unit shall try to explain to the learners how migration and urbanization have led to far reaching changes in the rural societies. Unit 4 and Unit 5 shall discuss about the nature of rural economy and the changes that have taken place in the rural economy. Unit 6 shall discuss Rural Polity. The unit shall explain to the learners about Panchayati Raj System in India. Unit 7 shall discuss about various schemes and polices for women and child development in India. Unit 8 shall discuss about the significance and functions of Rural Religion.

While going through the units of the block, you will find that unit is further divided into certain sections and sub-sections, wherever necessary, for your better understanding. Again, the units carry certain *activities* after a particular section where needed. These "ACTIVITIES" will provide you the opportunity to practically apply your own thoughts based on the knowledge gained from reading the text in a particular section. Besides, in order to give you additional information on certain relevant topics, you will find a category called "LET US KNOW" after the sections in each unit. Another category that has been included at the end of each section of a particular unit is "CHECK YOUR PROGRESS". The purpose of this category is to help you to asses for yourself as to how thoroughly you have understood a particular section. You may then match your answers with "ANSWERS TO CHECK YOUR PROGRESS" given at the end of each unit. The section "FURTHER READING" in each unit contains the names of a few books, which you might want to consult if you are interested in learning more elaborately about the concepts discussed in a particular unit. Furthermore, the category called "POSSIBLE QUESTIONS" is intended to give you a hint of the type of questions you are likely to get in the examination.

UNIT 1: INTRODUCTION TO RURAL SOCIOLOGY

UNIT STRUCTURE

1.1 Learning Objectives
1.2 Introduction
1.3 Scope of Rural Sociology
1.4 Characteristics of a Rural Society
1.5 Rural-Urban Continuum
1.6 Let Us Sum Up
1.7 Further Reading
1.8 Answers to Check Your Progress
1.9 Model Questions

1.1 LEARNING OBJECTIVES

After going through this unit, you will be able to -

- identify the sociological significance of studying rural society
- outline some of the important contributions of the sociologists in the study of rural society
- discuss different characteristics of rural societies.

1.2 INTRODUCTION

Our understanding of Indian social institutions has been largely based on knowledge of village communities. Before the advent of field studies of the Indian villages by trained sociologists and anthropologists in the 1940s, ideas regarding Indian society and its different social institutions were mainly derived from ***Indological*** literature. A few sociologists who knew Sanskrit engaged themselves in studies such as Hindu kinship, marriage, caste system, social ethics as represented in the Epics and the rites de passage. These studies were largely based on book-knowledge, which in actual reality was different. On the contrary, the field studies of the Indian villages in different parts of the country provided insights into the actual social situation. There is now a significant literature on villages, which throws light on different aspects of social structure, organisation and social change.

The study of the Indian village began in the eighteenth century, with intensive survey work regarding land holdings. Intensive empirical studies of village social life became popular in the twentieth century. The studies by *Munro, Metcalfe, Maine, Marx and Baden-Powell* considered the Indian village as a 'closed' and 'isolated' system. Sir Charles Metcalfe considered the Indian village a monolithic, atomistic and an unchanging entity. Metcalfe writes: "The village communities are little republic, having nearly everything that they want within themselves and are almost independent of any foreign relations." Now the question arises if this characteristisation of a typical Indian village is appropriate and true?

While field studies of villages have proved valuable, there is a tendency to treat them as the bases of generalisations of the Indian society as a whole. Hence, it is necessary to promote urban studies which would supplement the rural view and thus provide a balanced picture of the Indian social institutions. However, some circles of sociologists lament that the distinction between rural sociology and urban sociology is not meaningful in the Indian context

because about 80% of the people live in villages, and hence there is hardly any justification for the requirement of urban studies. On the other hand, it has also been argued that, although religion, caste and kinship are the bases of social organisation in both villages and towns, there are significant differences in the working of these in the two contexts. For example, the rules of the caste system regarding occupation are to a great extent strictly observed in the villages but in cities the same rules tend to become flexible. In the urban context, the institutional framework and the constraints in which religion, caste and kinship operate are not the same as those in the villages. Therefore, in order to study rural and urban societies in their entirety, rural and urban sociologies have been developed as specialised fields of sociology in India. The development of these specialised fields help our further understanding of the social structure, system of stratification as well as the social processes which vary in rural and urban societies.

It is true that over the last few decades, the census definitions of cities and towns in India have not remained uniform. This immediately points out to the rate of urban development. The cities and towns are growing at a much faster rate. Also that increasingly improved means of transport and communication are bringing the villages near the urban centers is an accepted phenomenon. In brief, therefore, at whatever pace it may be, urban development and urbanisation are gaining momentum in the country. The moot questions are: what is their effect on the social transformation of the people involved? How far, and in what manner, then, the rural-urban differences and interrelations can be explained in context of India?

The unit begins with a preliminary discussion on the specialised field of Sociology, namely Rural Sociology. In this unit we shall mainly focus on the nature and scope of this specialised field and then we shall proceed to understand rural society in terms of different social interactions, social structures, social processes, institutions, etc. In addition, an attempt has also been made to understand that in spite of differences, there is a rural-urban continuum, that makes both depend on each other for various requirements.

1.3 SCOPE OF RURAL SOCIOLOGY

As mentioned above, Rural Sociology and Urban Sociology are specialised branches of sociology. Both branches have their own distinctive focus areas with systematic methodologies of study. Now, we shall discuss each of the specialised branches of study in detail. Rural Sociology is a specialised field of Sociology. As the name indicates, it deals with the society of village or the rural society. It is a systematic and scientific study of the rural society. The majority of the people live in villages and rural areas and follow patterns of occupation and life that if somewhat different from those living in the urban areas. Their behaviour, way of life and beliefs are conditioned and deeply influenced by their rural environment. A specialised branch of sociology called Rural Sociology, has, therefore, emerged in order to study the rural areas. According to A.R. Deasi, *Rural Sociology is the science of rural society. It is the science of laws of change and development of rural society*. On the other hand, F. Stuard Chapin defines rural sociology as follows: *The sociology of rural life is the study of the rural population, rural social organization and rural social processes comparative, in rural society.* It is clear from the above-mentioned definitions that rural sociology studies the social interactions, institutions, and activities and social changes that take place in the rural society. It studies the rural social organisations, structure and set-up and provides us accurate knowledge about the rural

social phenomenon which can help us in contributing to the development of the rural society. At present the study of the Rural Sociology, especially in developing countries like India is vital. Rural societies are changing rapidly, because of linkages with the urban centers, market linkages, and ongoing programmes of rural community development.

The scope and the subject matter of rural sociology is the study of rural society with all its complexities. The main tasks of rural sociology can be mentioned as follow:

- *Rural Community and Rural Problems*: This includes the characteristics and nature of rural community and its problems.
- *Rural Social Life*: This includes various aspects of the rural people.
- *Rural Social Organisation*: This includes the study of various rural social organisations and institutions including family and marriage.
- *Rural Social Institutions and Structure*: This includes the study of dogmas, customs, traditions, values, conventions, morals, practices and various political, economic, religious and cultural institutions.
- *Rural Planning and Reconstructions*: Rural Sociology has great practical applications. Hence, rural planning and reconstruction are also the main tasks of rural sociology to be dealt with.
- *Social Control and Social Change in Rural Social Set-up*: Here we study the impact of city on rural life. The mechanisms of social control of rural society are also examined here.
- *Religion and Culture in Rural Society:* Religion plays an important role in a rural set-up. The culture of a rural society exhibits striking peculiarities. These come within the domain of Rural Sociology.
- *Rural Social Processes*: Different social processes such as cooperation, competition, integration, isolation, differentiation, etc. that take place in rural society are also studies in Rural Sociology.
- *Differences between Urban and Rural Society*: The study of rural society also includes the differences between the urban and rural society.

Admittedly, rural sociology is a specialised application of sociology. It is, therefore, imperative to study rural life from this perspective. When a sociologist approaches rural life, he is concerned with the human relationships taking place among the village people. It would not be incorrect to say that no other discipline of study focuses primarily attention on human relationships as such. It is here that sociology differs from all other social sciences. In other words, the sociologist interests himself in human relationships simply because they are social in nature and not because they are related to economic, political, religious and other types of activities. In its broadest sense, Rural Sociology is the study of human relationships in the rural environment. This definition correctly implies that it is neither more nor any less than the sociology of life in rural setting. The systematised knowledge of rural social relationships could more aptly be called the sociology of rural life. The social relationships which take place in what we call rural society are manifested in family, caste, class or economy, such as, agriculture, politics, religion, etc.

CHECK YOUR PROGRESS

Q 1: What is the importance of studying Rural Sociology?

.....

.....

Q 2: Fill in the blank.

According to……sociology is the science of rural society.

1.4 CHARACTERISTICS OF RURAL SOCIETIES

Some of the important characteristics of rural societies are:

- Rural people are basically agriculturalists. It is because a substantial part of their income is drawn from agriculture. The peasants have always stayed in contact with the land, which is the basic source of their livelihood.
- Village society is a simple society. It is simple because it is closer to nature. The people are bound up with the agricultural activities. Their festivals, fairs, folk songs and folk tales have resemblances to their agriculture. All over India, the rural folk-literature pertaining to rural life is very rich. In India, the rural folk-literature is the treasure of village traditions and culture. The tribal villages also give expression of folk songs and folk dances. Verrier Elwin, an anthropologist, has brought out several instances of the simplicity of tribal expressions. Paying the flute, dancing and drinking liquor for the whole night is the festive expression of a village life. Though these folk songs and dances do not exhibit sophistication, they are excellent examples of rural performing arts. It shows the characteristic features of rural people.
- In rural India, the police force, which exercises control over the people are based far away from the village locales. Control in the village society is exercised through informal methods. Petty issues like, stealing, disputes among the fellow villagers, etc are solved by means of informal methods. When the less violent means of social control do not suffice,it is then that the law courts and the police play their role for necessary punishment. It is the rural public opinion which sets the society in order.
- In the rural societies, cultural usage is reflected largely in the homes. The absence or presence of certain necessities, such as cycle, motor cycle, electricity, irrigation, engine, tractor, thresher, and push carts to carry paddy from the field, etc determines both the level of living and the degree of participation in the culture. The types of houses found in the rural societies also reflect their culture. For example, mud layered bamboo walls with roofs of either straw or tins are generally found in the villages of Assam. Today, concrete houses are also coming up in the villages. A large front and back yard are common to these houses.
- One of the most obvious features of rural social life is that the importance of primary groups in the village community assumes vital significance in the patterns of interaction. It is quite interesting to know that in the Indian village an individual can be identified from his belonging to a particular village and caste group. Second, his identification refers to caste. Caste represents the hierarchical divisions in a society. There are four main castes, namely Brahmin, Kshatriya, Vaishya and Shudra. The caste groups are guided by their strict rules pertaining to occupations, rules of commensality, rules of marriage, rules of purity and pollution, rules of exogamy, etc. Gradually, the caste bound occupations have been replaced by secular occupations. Even the concept of 'purity and pollution' with respect to occupations has undergone changes.

Rural sociologists have discussed the sociology of rural life in the studies largely conducted during 1950s. They have discussed village unity as a characteristic mark of India's villages. But, the contact with nearby towns and cities has brought about significant transformation in the village societies today. Migration has also become a common phenomenon in the lives of

the village people. Today, the people do come out of their villages in search of newer prospects and livelihoods. With the narrowing of available land for cultivation and pressure of increasing population on land, the rate of migration has increased. People from villages do work in the government offices or in other forms of sundry works as vegetables vendors, construction workers, shopkeepers, daily labourers, etc. Some of them commute daily, some have even settled in the urban areas, and they visit their ancestral homes only during festivals and other occasions. The developments of transport and communication have brought these villages closer to town and cities.

CHECK YOUR PROGRESS

Q 3: Fill in the blanks.

(a) Village societies are basically…….societies

(b) ……..is the most important form of social stratification in the rural societies.

1.5 RURAL-URBAN CONTINUUM

Rural and urban communities form the end points in the continuum of development of human habitats. Although, urban habitats developed out of the rural habitats, they show glaring differences in every aspect of life. Urban communities have developed out of the functional necessities of a society. They have absorbed a multitudinous and diversified population from different villages. Let us try to understand about Rural-Urban Continuum in the next section. In spite of the differences, rural and urban societies are also dependent on each other for various requirements. The developments in all spheres of urban life are also making deep impact in the rural areas.

- **The role of Migration:** Rural and urban societies form two ends of a continuum and they exist side by side and interact with one another in several ways. Rural-urban migration is a main form of rural-urban contact which is promoted by the development of transport and means of communication. There has been a greater amount of migration of rural people to urban areas. The main cause of migration lies in availability of facilities in urban areas. Thus, the rural to urban stream of internal migration is the most important stream from the viewpoint of social change. There are various push and pull factors that determine the migration of rural population to the urban areas. They are:
  - **Push factors at the place of origin (rural areas) are:** poverty, lack of opportunities, landlessness, low level of subsistence, etc.
  - **Pull factors at the place of destination (urban areas) are:** bright lights of cities, availability of facilities such as housing, education, work opportunities, and so on.

People migrate from the rural areas for attaining better socio-economic prospects, more entertainments of the bright lights of the cities and a breakaway from their rural habitats. In addition, high man-land ratio in rural areas is another factor of migration, because it aggravates rural poverty. Education is an important source of social change. Young and aspiring rural population go out to the urban areas for pursuing quality higher education. The educational achievement of the rural youths is promoting a kind of attitude and desire that alienates them

from their village of origin because village life becomes incompatible with their education. This is also a reason that rural youths are moving to urban areas.

Urban growth is another important pull factor of migration because it exerts its influence on the people from outside the village community. It is very closely related with migration. It compels migration in the same way in which migration stimulates urban growth. The migration to the urban areas becomes a process of urban growth, urbanisation, social transformation, and social integration. The urban areas provide greater opportunities of highly diverse, predominantly non-agricultural services and manufacturing, better paid economic activities, business, trade, commerce, and communications. They also consist of better health, environment for social recreation, residential, and media facilities in addition to other urban amenities and overall glittering city life. All such urban opportunities are referred to as factors of attractions, which vary by the degree of urban growth, urbanisation, and development.

However, the migration of large numbers of rural population to urban areas has also shown negative impacts. These are: congestion and overcrowding, environmental conditions, creation of urban slums, housing and sanitation, and so on.

Nevertheless, the rural areas have come under the influence of urban areas in a number of ways. The migration from rural to urban areas has brought about a change in the value-orientation of the migrants and its effects on their families left behind. The migrants usually keep contact with their families to maintain personal links and family tradition. The migrants who originally followed the rural tradition are now exposed to the urban tradition and culture. They imbibe new social and material values, new skills, new outlooks towards life, experiences, knowledge, consciousness, etc. The internalised urban values are consciously transmitted and fed back into their native place and people. In addition to these changes, migration has also changed the demographic profile of rural areas. The fertility behaviour of migrants changes when migrants are exposed to the urban way of life. The modern urban influences stimulate them to accept new family norms, postpone childbearing and raise the age of marriage.

1.6 LET US SUM UP

- Rural Sociology is the specialised fields of study within Sociology. In short, rural sociology concentrates itself in the study of rural social structures.
- The sociology of rural life is the study of the rural population, rural social organisation and rural social processes comparative, in rural society. It is clear from the above-mentioned definitions that rural sociology studies the social interactions, institutions, and activities and social changes that take place in the rural society. It studies the rural social organisations, structure and set-up. It provides us that knowledge about the rural social phenomenon, which can help us in contributing to the development of rural society.
- Even though rural societies differ from urban societies in every spheres of life, both the societies also maintain a continuum. Both the societies depend on each other for their growth and development as well as fulfillment of a variety of requirements. For example, the people from the villages come to the urban areas for education, work, occupations, etc. In this way they became acquainted to the urban culture and carry urban values and cultures to their villages.

1.7 FURTHER READING

1) Chitambar, J.B. 1993. *Introductory Rural Sociology*. New Delhi: New Age International (P) Limited.
2) Desai, A. R. 1969. *Rural Sociology in India.* Bombay: Popular Prakashan.
3) Doshi, S.L. and P.C. Jain. 1999. *Rural Sociology*. Jaipur: Rawat Publications.

1.8 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: Rural sociology is a specialised field of sociology. The sociology of rural life is the study of the rural population, rural social organisation and rural social processes comparative, in rural society. It is clear from the above-mentioned definitions that rural sociology studies the social interactions, institutions, and activities and social changes that take place in the rural society. It studies the rural social organisations, structure and set-up. It provides us that knowledge about the rural social phenomenon which can help us in making contribution to the development of rural society. The study of the Rural Sociology, especially at present in developing countries like India is vital. Rural societies are changing rapidly because of linkages with the urban centers, market linkages, and ongoing programmes of rural community development.

Ans to Q No 2: A.R. Desai

Ans to Q No 3: (a) Agricultural (b) Caste system

1.9 MODEL QUESTIONS

Short Questions (Answer each qustion in about 150 words)

Q 1: Write short notes on the following on Rural-urban continuum

Long Questions (Answer each question in about 300-500 words)

Q 1: Discuss the characteristics of rural societies.

Q 2: Explain the scope of rural sociology.

Q 3: Examine the role of migration in India's urban growth.

*** ***** ***

UNIT 2: RURAL SOCIAL STRUCTURE

UNIT STRUCTURE

2.1 Learning Objectives
2.2 Introduction
2.3 Rural Social Structure
2.4 Caste in Rural Society
2.5 Class in Rural Society
2.6 Family and Kinship in Rural Society
2.7 Let Us Sum Up
2.8 Further Reading
2.9 Answers to Check Your Progress
2.10 Model Questions

2.1 LEARNING OBJECTIVES

After going through this unit, you will be able to -

- understand the social structure of a rural society
- describe the role of caste as an institution in rural society
- explain the nature of inter caste relations
- explain about the different classes that exist in a rural society
- discuss family and kinship as a social institution in rural society

2.2 INTRODUCTION

In the previous unit, we have discussed about the origin, nature and scope of rural sociology. In this unit, we shall try to understand the rural social structure in the context of Indian society. In doing so, we shall be mainly focusing on the social institutions such as caste, family, kinship, so on and so forth. It is very important to understand these social institutions because they mould human behaviour in every society and therefore we shall examine the functions and role these institutions play in the rural context.

2.3 RURAL SOCIAL STRUCTURE

Rural Society as we know literally means the villages. As majority of the Indian Population resides in the villages, understanding rural social structure becomes very important for a student of Sociology. The social institutions that shape human interactions and interrelations form the rural social structure and we have to understand the significance of these institutions. While trying to understand about rural society, we must first understand that Indian Rural Society is not homogeneous. Each village differs from the other in terms of its population strength, economic development, geographical connectivity, rigidity of caste system so on and so forth. However, inspite of multiple differences among the villages, there are some common features as well. They are:

- Villages are composition of people sharing a common geographical space.
- The members of the village are bound together by a sense of 'we-feeling and solidarity'.
- Every village have well defined social, political, religious and economic ties with other villages.

- People of a particular village usually share a common history of migration and settlement.
- Each village is marked by tradition, culture, folkways and mores.
- Rural economy is primarily agrarian even though other allied occupations like poultry farming, handloom etc also exists.
- Caste in an important organizing principle in Indian villages. Different categories and composition of castes and sub-castes are found in Indian rural societies.
- Classes too exist in rural society.
- There is an established patron-client system known as Jajmani system in the rural society.

Thus from the above paragraph we have got a brief idea about the composition and features of Indian rural society. In the following subsections, we shall learn in details about the components of rural social structure.

2.4 CASTE IN RURAL SOCIETY

We have already learned about Caste in our previous semesters. By now, we know that Caste is a system of stratification, which accords different status to different groups of people in society. It is a very significant social institution in any rural society as it governs social relationships and social interactions. Caste status is ascribed and hereditary. We are born to a particular Caste, which means we inherit the caste status of our parents. Caste is hierarchical in the sense that places one caste group either in superior or inferior position to another caste group. While this hierarchical ranking of caste group bestows privileges to the Caste groups placed at the top of the hierarchy, those at the bottom suffers from disabilities and disadvantages. They face several restrictions while entering temples, public places so on and so forth. These restrictions have however been on the wane with Constitutional safeguards to the lower caste people, spread of education etc. Caste is an endogamous group whereby one is allowed to marry only from his/her caste. Further, traditionally caste fixes one's occupation but this trend is gradually diminishing in the contemporary time.

In the above paragraph, we have discussed in brief the key features of a caste system. The significance of Caste system in the rural social structure lies in the fact that it provides a social status to the people and as mentioned above, this status brings either privileges or disabilities. It determines social relationships in the village. The nature of interaction one is supposed to have with others is also determined by the Caste system. Caste rules, regulations regarding dining, and commensality, marriage so on and so forth governs the social conduct of every individual in the village. Non-conformity to the Caste Norms are meted with punishments like Social Ostracism. Therefore who will take food from whom, and whom to marry are all determined by caste. Apart from that, Caste system builds a strong solidarity among the members of a particular caste group. The members of a particular caste-group are bound together by a 'we-feeling', which strengthens their relationships. This in turn enhances mutual support and cooperation. The Caste Councils also plays a crucial role in the villages. It resolves intra caste and inter caste conflicts in villages. The significance of caste in rural social structure lies in the fact that it contributes to division of labour in rural society thereby enhancing interdependence among various caste groups. As we have already mentioned above, one's occupation is fixed by caste. Therefore, traditionally every group has been assigned fixed occupation that its members perform. Priest, Blacksmith, Goldsmith, Cleaners are all traditional caste occupations, all of which are necessary for the sustenance of the rural society. Since one caste group cannot perform all the functions needed for its survival and sustenance, it has to depend on others and thus it creates interdependence, which binds the rural society.

While talking about interdependence among caste groups it is important for us to know about the Jajmani system, which is a very important aspect of traditional rural economy. Oscar Lewis defined Jajmani system as that under which each caste group within a village is expected to give certain standardized services to the families of other castes. Jajmani System, though have declined with the advent of modern monetized economy, was once considered the backbone of rural economy and social order. The Jajmani has been derived from the term 'jajman' which has been taken from the Sanskrit term 'Yajman'.

2.5 CLASS IN RURAL SOCIETY

According to Giddens (2000), "a class is a large-scale grouping of people who share common economic resources, which strongly influence the type of lifestyle they are able to lead". Ogburn and Nimkoff defines Class as the aggregate of persons having essentially the same social status in a given society." i.e. a class-consciousness.Thus Class, in simple words, refers to a group of persons sharing a similar status in society. The basis of class is economy and hence it is an economic group. People having similar economic conditions are considered to be of the same class group. When we talk of class in Sociology, we mostly refer to a group of people occupying similar position in the economic system of production and having similar economic resources, which distinguishes them from other groups in society.Each Social Class has its own lifestyle

When we talk of Class, what often comes to our mind is the Class system that exists in industrial societies. However, classes exist in Indian Society as well even though it is primarily an agrarian society. Though Caste is the key basis of social stratification and a very important component of rural social structure, yet we must also understand that rural social structure also has a class structure. Let us now try to understand how various thinkers discussed the class structure of rural society.

Daniel Thorner classified Indian agrarian society into three classes- Big Proprietors, Working peasants, and labourers or whom Thorner named Malik, Kisan and Mazdur. According to Thorner, the types and the nature of classes that exist in the agrarian society of India depends upon three key aspects. They are-

1. Nature or the form of income from the soil- Is it rent; Is it fruit of cultivation or Is it payment for labour
2. The type of rights an individual enjoy over a particular plot of land and the amount of land held under these rights
3. Whether the extentof fieldwork required is performed by an individual himself or does he hire others to do it for him?

Thorner argues that though agrarian classes vary from society to society, yet Maliks, Kisans and Mazdurs are common to every Indian agrarian society. Thorner distinguished these three classes on the basis of the amount of actual labour contributed by these classes to the production process and the share in the product.

According to Thorner, Maliksare that class of people whosemain source of income is generated from their property rights in the soil. They might also have other sources of income, but since they are owners of huge plots of land, major part of their family income comes from the land. Further, these people hardly work on their own land; rather they hire labourers to work for them.

The second type of class according to Thorner is theKisans or the working

peasants.Theyalso own land but much lesserin comparison to the Maliks. They work on their own land, instead of hiring laboursand earn their livelihood through this. In some cases, unlike the Maliks, the income generated by the Kisans by working in their own land may not be sufficient to meet the family expenses and therefore may have to work for others as well. However,even in that case, the income a Kisan receives from his own agricultural holdings is more than the income he earns from other sources like working in others fields as labourers so on and so forth and that differentiates him from a Mazdur.

The Third class identified by Thorner is the Labourers or Mazdurs. They are the oneswhose means of livelihood is working in the lands of other people. This class may have land holdings of their own, but the size of their land holding very small. Therefore, the income they earn as wages by working for others is much more than the income they derive by working in their own plot of land.

Thorner also tried to identify the caste status of these classes; so as to analyse the caste-class relationship in Indian Agrarian Society. Maliks, who, according to him,are at the top of the class hierarchy comprise of a small group of people usually belonging to the Brahmans and other higher castes. Their lifestyle is very different from that of the Kisans and the Mazdurs. They own all the luxuries, which can hardly be afforded that is beyond by the Kisans or theMazdurs. Unlike the Maliks, Kisans belong to the cultivating and the artisan castes and Mazdurs mostly belong to the Scheduled Castes.

From Daniel Thorner's analysis of the agrarian class structure in India,we understand how caste and class co-exist in agrarian societies and how one's caste status influence his/her class status in society. The upper caste people belong tothe upper class too and enjoy the services of the others. While the Lower class, usually belong to the lower caste and provide services to the upper caste/class people.

D.N Dhanagare in his essay on 'The Model of Agrarian Classes' in India discusses the class structure of the Indian agrarian society. According to him, Indian society being a heterogeneous one, it is difficult to find one general class structure that can incorporate all the diverse classes' that exist in Indian Society. But he too pointed to the nexus between caste and class operating in the Indian Society and how upper class mostly comprised of people belonging to the upper castes. He cited various examples of upper caste people owning huge plots of land and lower caste people working as labourers in other's land. Thus,his analysis highlighted thatone's caste position determines or influences ones class position as well. However according to him there are exceptions to this also. Not all Upper class people belong to the upper caste and vive-versa. While some members of an upper caste may be economically affluent owning huge amount of land, some others of the same caste may farm labourers.

2.6 FAMILY AND KINSHIP IN RURAL SOCIETY

We have already learned about the meaning and definition of Family and Kinship in our previous semesters. Family and Kinship are among the core components of rural social structure. They are agents of socialisation and social control. A family teaches an individual to emulate the norms of the society and behave accordingly and this in turn help in maintaining social order and sustaining of social structure. Apart from Socialisation, family also has various religious, political and economic function in society.

Two key features mark the Rural Family structure and they are a) Joint Family and b) Patriarchal Family Structure

The family structure in a rural society is predominantly Joint. According to Iravati Karve, 'a joint family is a group of people who generally live under one roof, who eat food cooked in one kitchen, who hold property in common, participate in common family worship and are related to one another as some particular type of kindred.' Thusin this type of family two or more generations, live together under the same roof. They share a common kitchen and commonplace of worship. Further, the property is also jointly owned. However, with the advent of industrialisation and urbanisation, joint family is gradually disappearing in the villages.

The second striking feature of a rural family is that it is mostly patriarchal in nature where the head of the family is a male member usually the father. He has the supreme authority in the matters of the family. All decisions regarding family matters are either taken by him or must be approved by him. Women are given a subordinate position in patriarchal family. They are hardly a part of the family's decision-making process.

Kinship is another social institution, which is a very important component or rural social structure. In simple words, kinship refers to a social bond or relationship between individuals and groups. It basically includes two types of relationships- a) Consanguineal relationship b)Affinal relationship.

Consanguineal relationahips are blood relationships established by birth, whereas Affinal relationships are established through marriage. The relationship between siblings is consanguineal because they are the children of same parents and thereby share similar blood relationship. On the other hand, the relationship between husband and wife is affinal as their bond is established through their marriage. Kinship relationship is not just between two individuals but it establishes relationships between groups as well. The relationship between a women and her in-laws, between bride's family and groom's family are all governed by kinship norms. Kinship governs one's social behaviour and interaction. The relationship between a daughter in-law and father in-law will not be same as the relationship between bhabi and devar (i.e between a woman and her brother in-law). The behaviour differs with different persons depending on the relationship they share. Some relations are casual, friendly, and others more formal. For example, a woman can joke with her brother in-law but cannot behave in the same way with her mother in-law. Thus, how one is supposed to behave or the nature of his/her interaction is governed by kinship. It also imposes social restrictions in certain kinds of relationships, which are otherwise considered as illicit and is prohibited by the society.Such social restrictions are called Taboos. Thus, kinship organises relationship between individuals and groups and everyone so that the larger social structure is maintained. However, the kinship relations are region specific. While there are common features of kinship found across the country, there are variations as well. For example, the kinship system of South India does not match with North India. Since immense regional variations exist, we have different kinship systems in different regions. However, this variations are only in terms of the nature of interaction between individuals and groups.

of kinship, that is, the way in which the relations between individuals and groups are organised, occupies a central place in all human societies. Since India is a land of immense diversity, its different regions reflect different systems of kinship.

2.7 LET US SUM UP

- Rural Society literally means the villages. As majority of the Indian Population resides in the villages, understanding rural social structure becomes very important for a student of Sociology.

- The social institutions that shape human interactions and interrelations form the rural social structure and we have to understand the significance of these institutions.
- Caste is one such significant social institution in the Rural Social structure. The nature of interaction one is supposed to have with others is determined by the Caste system. Caste rules, regulations regarding dining, and commensality, marriage so on and so forth governs the social conduct of every individual in the village. Thus, social interactions and social relationships are governed by caste in a rural society.
- Though the significance of caste is declining in the modern day society, yet it continues to exert its influence to a large extent in the rural society even today, especially when it comes to the issues of marriage.
- Class too exist in rural society. It exists within class and both caste and class co-exist in Indian rural social structure.
- Family and Kinship are among the core components of rural social structure. They are agents of socialisation and social control.
- Two key features mark the Rural Family structure and they are a) Joint Family and b) Patriarchal Family Structure
- Kinship organises relationship between individuals and groups and everyone is expected to behave as per the kinship norms so that the larger social structure is maintained.
- However, the kinship relations are region specific. While there are common features of kinship found across the country, there are variations as well.

2.8 FURTHER READING

1) Desai, A.R. (1969). *Rural Sociology in India.* Bombay: Popular Prakashan.
2) Doshi, S.L. & Jain, P. C. (1999). *Rural Sociology,* New Delhi: Rawat Publications.
3) Srinivas, M.N. (1962). *Caste in Modern India and Other Essays.* New York: Asia Publishing House.
4. Dipankar Gupta(ed.); 2010; Social Stratification; New Delhi: Oxford University Press.

2.9 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1 : Jajmani system is that system under which each caste group within a village is expected to give certain standardized services to the families of other castes.

Ans to Q No 2 : Two key features that mark the Rural Family structure are a) Joint Family and b) Patriarchal Family Structure

Ans to Q No 3 : Two types of kinship relationships are a) Consanguineal relationship b) Affinal relationship.

2.10 MODEL QUESTIONS

Short Questions (Answer each question in about 150 words)

Q 1: Mention some of the common features found among the Indian Villages.

Q 2: Briefly mention the features of Caste System

Long Questions (Answer each question in about 300-500 words)

Q 1: Explain how Caste and Class co-exist in Indian Rural Society.

Q 2: 'Caste governs social behaviour and social interactions of individuals in a society'. Elaborate the statement with examples.

Q 3: Write a note on how kinship governs social relationships.

UNIT 3: CHANGING TREND IN RURAL SOCIAL STRUCTURE

UNIT STRUCTURE

3.1 Learning Objectives
3.2 Introduction
3.3 Migration
    3.3.1. Types of Migration
    3.3.2 Determinants of Migration
3.4Urbanization
    3.4.1. Causes of Urbanization
3.5 Effects of Rural Urban Migration and Urbanization
    3.5.1 Caste-Class Continuum
3.6 Let Us Sum Up
3.7 Further Reading
3.8 Answers to Check your Progress
3.9 Model Questions

3.1 LEARNING OBJECTIVES

After going through this unit, you will be able to -

- understand the concept of migration and its determinants
- explain the causes behind urbanization
- discuss the effects of urbanisation

3.2 INTRODUCTION

We are already aware that Indian society is primarily a rural society, though urbanization is fast catching up. According to the 2011 Census, 68.84% of India's population lives in rural India. Even though a large percentage of the population resides in rural areas there is a steady growth in urban population since Independence. The main reasons for the increase in urban population can be attributed to industrialization, employment opportunities, a better standard of living and better health care facilities. Such options play a big role in attracting young working population from rural to urban areas. As a result, a huge percentage of the population migrates to urban centers or industrial regions and developed rural areas with an aspiration for better employment opportunities and better standard of living which is leading to various kinds of migrations. In this unit we will be delving into migration, urbanization and how they have brought changes to rural social sturcture.

3.3 MIGRATION

Generally, migration is a geographical phenomenon defined as the permanent or semi-permanent change of residence of an individual or group of people over a significant distance. In today's time if we observe around us an overwhelming flow of people mostly in urban pockets belonging to different age group, ethnicity and speaking myriad languages absorbed in the urban labour market. In India, it is estimated that 120 million or more people have migrated to the urban labour markets, industrial areas in search of daily income. Migration becomes essential for people from the region where there are problems related to natural calamities like

floods, existence of drought like-condition and from the regions facing unresolved social or political conflicts. Other issues related to migration are lack of available local employment opportunities, indebtedness and poverty are important trigger points leading to migration from rural to urban areas.

In India, Bihar and Uttar Pradesh had been known for large scale migration since decades. Recently, North-East region along with Orissa, Madhya Pradesh have constituted bigger migrant groups to urban pockets in the states Kerala, Tamil Nadu, Maharashtra, and Gujarat. Most of them are absorbed in the construction, textile, transportation, mines &quarries, manual labour sectors etc.

3.3.1 Types of Migration

On the basis of motivation, migration has been classified as Economic migration and Social migration depending upon factors of motive and move (distance). The movement of people that take place within the territorial jurisdiction of a country is called as internal migrations. On the other hand, where the migrants move across the international border is known as external migration. The internal migrations can be further classified into four types on the basis of their geographical movement- (i) Rural to Urban, (ii) Urban to Urban, (iii) Rural to Rural and (iv) Urban to Rural.

- **Rural to Urban:** This type of migration pattern can be observed in the underdeveloped countries. It is caused by both push and pull factors. In developing countries, like India, where there is rapid urban industrial development taking place there isa continuous flow of labour population from rural areas to the industrial areas.

The rural area becomes the push factor because of poverty, unemployment, low wages,lack and underdeveloped facilities for educational, health and availability of other services play a crucial role for such migration. At the same time, urban areas act as the pull factor as they provide better employment opportunities, regular and higher wages, fixed working hours, better living amenities for education and socio-cultural activities.

But the consequence of large scale unplanned migration from rural to the urban area had lead to the emergence of slum areas in cities. The creation of slum areas happens because the growing cities are unable to provide the minimum amenities for good living to the migrant workforce and have to live inconditions worse than those of their native rural areas. One of the famous examples is Dharavi in Mumbai.

- **Urban to Urban Migration:** Inter-urban migration takes place between one urban center to another urban center. This phenomenon is observed in highly urbanized countries of the world, for examples like the U.S.A, United Kingdom to name. The main reason for this kind of migration happens with the objective of improving their employment prospect and economic gain. For example, shifting from Boston to New York in the USA, Beijing to Hong Kong in China area few examples.
- **Rural to Rural Migration:** This kind of migration is observed in areas where development activities like irrigation, water harvesting, intensification of agriculture and extension of farming areas started developing in areas of the sparse population experiencing large scale development activities. Such areas act as the pull factors for the rural population from crowded areas of low agricultural productivity. The main motive of such migration is economic gain with the motive of permanent settlement in the near future. In India, rural to rural migration is being witnessed in remote areas of Arunachal Pradesh where hydro-power

projects are being constructed. As there is a dearth of labour force in Arunachal Pradesh the development projects have become an opportunity for people from Bihar and UP to get long term engagement at construction sites with a possibility of a permanent job after the completion of the projects.

- **Urban to Rural Migration:** This type of migration is relatively less common compared to other types of migrations. Such movement takes place at the advanced stage of urbanization. In developed countries where they have already attended a higher degree of urbanization, such phenomena are seen mostly in European countries.

Urban to Rural migration have resulted in developing better connectivity in terms of transport and communication. In major European towns, it is found that a large percentage of the working population resides in rural areas and plying to work on a regular basis resulting in depopulating the industrial cities.

To understand in-depth as to why migration has been a continuous phenomenon over the years lets understand its causes.

3.3.2 Determinants of Migration

- **ECONOMIC DETERMINANTS:** Economic motives are the most vital catalyst of people moving from one place to another. The main reasons which govern the magnitude and direction of migration are the general economic conditions of the area, availability of good agricultural land, size of land holdings, growth of employment opportunities, etc.

In areas with depressed economic conditions,there is a general trend of out-migration, whereas in areas with better economic prosperity offers greater employment potentials and attracts in-migration.

The most powerful economic factor determining magnitude and direction of migration is good agricultural land. The areas which have acute pressure of population upon their agricultural lands resource generate out-migration. India is the perfect example in this regard.

Another important factor is the availability of employment opportunities. The areas experiencing developmental activities are widening their employment potentials. With an increase in employment opportunities, migratory tendencies have also lead to the development of transport and communications.

- **SOCIAL DETERMINANTS:** Migration due to certain social norms or customs is gender-specific. In India, females tend to migrate from their place of origin (i.e. parents residence) to the place of residence of their spouses at the time of marriage. Such migration does not hold motive of economic gains.

Religious freedom is another cause of social migration. Such migration was recently experiencedby Rohingya people from Myanmar. Due to military crackdown in Myanmar, more than six hundred thousand Rohingya people have migrated from Myanmar to Bangladesh. In India, in the last decade of the 20th century,large populations of Kashmiri Pandits migrated from Kashmir to other cities of India because of insecurity and threat.

In contemporary times, it is found that better education, more skilled and economically better off people have a greater prospect to migrate, particularly over long distances. The availability of information through education, cultural contacts widen the prospect of migration. The information network and cultural contacts widen the horizons for job opportunities.

- **DEMOGRAPHIC DETERMINANTS:** A number of demographic factors play a crucial role in triggering migration. Age is one of the most important demographic factors in controlling the degree of desire to move among potential migrants. Mostly the young adult

migrates than any other age group. And the regional disparity of population also becomes another reason for migration. When in certain areas the degree of population pressure and its resource potential varies or in stress the chances of migration increases to regions of potential abundance. In India, large scale out-migration from crowded parts of Bihar and Uttar Pradesh is being witnessedfor several decades.

3.4 URBANIZATION

The urban population of the world has been growing more rapidly ever since human started to travel from one place to another in search of food, work, and economic security. In 1800's only 2.5 percent of the world's total population was living in urban areas and by 1980's over 40 percent of the world's population started living in urban areas. This process of transformation of the society has given rise to a number of issues due to fast-changing pattern of spatial interaction. Nevertheless, we can definitely say that the degree of urbanization is a fair index of the level of socio-economic development of a region.

Geographer, Lampard suggested three basic distinctions to explain the process of urbanization. They are (i) Behavioural, (ii) Structural and (iii) Demographic aspects. The behavioural aspect of urbanization refers to the experience of elders through time and to the changes in the pattern of their behaviour. The structural aspect of the process refers to the changes in the economic structure which is a transformation from an agrarian to industrial economy of the population. The demographic aspect refers to the process of population concentration.

Riesman interprets urbanization as the whole process of change and its consequences when a society gets transformed from an agrarian economy to an industrial economy and from a small homogeneous society to a large heterogeneous mass.

Trewartha considers urbanization as a cyclical process through which the nations pass as they evolve from agrarian to industrial societies.

However, Haggett reflects that in the case of developing countries the process of urbanization may not hold same to that of developing countries because developing countries differ from the industrial countries in two aspects. First, Urbanization in developing countries started late and it's been more rapid. Second, the urbanization process in European countries was mostly the product of rural-urban migration whereas in developing countries it is both rural-urban migration and population explosion in the countryside.

Now, let us try to understand the causes and effects of the urbanization process in India to have an overall perspective of the changing rural areas into urban spaces.

3.4.1 Causes of Urbanization

- **Industrialization:** Industrialization is a major cause of urbanization. Expansion of industries has created more employment opportunities in various urban pockets. With an increase in employment opportunities,rural people tend to migrate to cities in hope ofbetter income and better standard of living.
- **Social Factors:** Cities are the main attraction to the migrant population for a better standard of living, better educational facilities, and aspiration to elevate social status. These factors induce people to migrate to the cities.
- **Employment Opportunities:** India is primarily anagrariancountry and a larger percentage of the population depends mainly on agriculture for their livelihood. The main

factor for better agricultural produce depends on monsoon. In a drought-like situation or natural calamities, rural people migrate to cities in search of other income generation avenues.

- **Modernization:** Urban areas are characterized by sophisticated technology better infrastructure, communication, medical facilities, etc. People feel that they can lead a comfortable life in cities. With that hope, a large percentage of the population migrates to cities and industrial regions.

3.5 EFFECTS OF RURAL URBAN MIGRATION AND URBANIZATION

Rural Urban Migration due to varied reasons have led to rapid expansion of urban centres. This has led to tremendous social changes. Let us have a brief understanding about it in the next section.

- **Problem of Over-population:** Concentration of population is a major problem of cities. It has resulted in accommodation problem, growth of slums, increase in crime rates, etc.
- **Disintegration of Joint Family:** Joint family cannot be maintained in cities on account of the higher cost of living because of which people migrate from rural areas but prefer leaving families back in villages and visit occasionally during festivals or family occasions.
- **Impersonal Relations:** Urban centers are characterized by highly secondary relations. The concept of neighbourhood, community life are almost absent in cities. This may have an adverse psychological effect on individualsand they become impersonal. This way of living leads to monotony in cities.
- **Stress:** Urban life can be stressful for work pressure, financial constraints, high cost of living which can strain family relations. Stress from various reasons deteriorates the health of a person leading to many health issues both physical and mental.
- **Pollution:** In industrialized cities,pollution is a major problem because of the constant running of industries which releases fumes, smog, and release of industrial waste materials and toxins to rivers and other water bodies.

3.5.1 Caste-Class Continuum

Before we understand the dynamism of how caste and class nexus work in urban space, let us look back once what caste and class was defined as. Class depends mainly on economic differences between groups of individuals who are in possession and control of material resources whereas caste system is based on birth, religion and rituals (to the point of discriminatory at a certain point).

Looking back to thousandsof years back in the pre-historic era, individuals evolved to become families by procreation then gathered together to form societies. In the beginning, there was no difference between caste and class. Once civilization evolved over time, there was division of labour as per potentialities and ability.

In early human history, the economics of resources were linked to food and safety of the tribal clans. Since it is the most important aspect for the survival of the clans and society, people providing those services became the most important member of society. Since these people were very important for the basic survival of the society they started getting privileges. Once they started getting privileges a gap between resources and privileges within the members of the society started. The privileged ones start accumulating resources with them and after resource accumulation, they started bartering resources with other services. This

is the point where the difference between social and economic statusemerged.

I n urban areas, people migrate from rural areas. The population migrates based on their economic agenda, social and cultural baggage. The rural-urban migration happened gradually.In villages, the most important identity is their 'caste identity' and wants to protect their own vested interests. They form their settlement based on their caste and follow occupation which is carried over since generations. For example, Brahmin caste community will stay together mainlynear a temple or a water bodyat the center of the village and by profession are priests or guruswhereas communities from lower castes are located at the periphery of the village and are barbers or leather maker. In order to meet the financial needs of the families male members migrate to urban or industries areas to earn more than their existing financial condition to meet the demands of the family.

In cities or industrial towns, the caste difference that prevails in rural areas diminishes rather the values of an individual are based on one's potentialities, ability, and hard work. It is observed that people from lower castes take up any kind of jobs without prejudices. They are conditioned to work in any kind of environment for survival and work hard to improve their financial conditions. Whereas a man from higher caste may not be willing to take a job that is below his education or social acceptance level. In such a scenario the lower caste individual is expected to prosper better and improve his economic condition over time. He can climb up the social ladder in urban areas sooner and be accepted by the society as his economic status improves and the social caste is not relevant anymore.

In conclusion it can be said that due to the rapid socio-economic changes in urban areas, rural societies have also changed tremendously. When people migrate from rural to urban areas there is a change in the rural joint family structure. The family size shrinks and so also the nature of relationship. Further caste as a social institution has also undergone massive change in rural societies with growing migration and dissociation from caste based ocupation.

CHECK YOUR PROGRESS

Q 1: What are the different types of migration?

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.....

Q 2: Name the various kinds of Internal Migration?

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.....

Q 3: What is Push and Pull phenomena?

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.....

Q 4: Define Urbanization?

.....

.....

3.6 LET US SUM UP

- According to the 2011 Census, 68.84% of India's population lives in rural India.
- The main reasons for the increase in urban population are because of industrialization, employment opportunities, a better standard of living and better health care facilities.
- Lack of available local employment opportunities, loans and poverty are important trigger points for migrations from rural to urban areas.
- Most of the migrants are absorbed in construction, textile, Transportation, mines & quarries, manual labour sectors.
- The movement of people that take place within the territorial jurisdiction of a country is called as internal migrations.
- The migrants move across the international border is known as external migration.
- Rural to Urban migration can be seen in under Developed countries.
- Urban to Urban migration happens in highly urbanized countries with the prospect of employment and higher economic gains.
- Rural to Rural migration happens in areas of developed irrigation facilities, use of modern technology.
- Urban to Rural migration takes place at advance stage of urbanization in advanced developed countries.
- The main reasons which govern the magnitude and direction of migration are the general economic conditions of the area, availability of good agricultural land, size of land holdings, growth of employment opportunities, etc.
- Social migration is mainly carried out by women at the time of marriage.
- Age is one of the most important demographic factors for controlling the degree of desire to move among potential migrants.
- The three basic distinctions to explain the process of urbanization. They are (i) Behavioural, (ii) Structural and (iii) Demographic aspects.
- The main causes of urbanization are Industrialization, Employment Opportunities, and modernization.
- In cities or industrial towns, the caste difference that prevails in rural areas diminishes rather the values of an individual are based on one's potentialities, ability, and hard work.

3.7 FURTHER READING

1) Chandna. R.C (2011) "Geography of Population"; Kalyani Publishers, Ludhianal.

3.8 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: Migration can be classified as economic and social migration depending upon the factors of motive and move (distance).

Ans to Q No 2: The internal migrations can be classified into four types on the basis of their geographical movement- (i) Rural to Urban, (ii) Urban to Urban, (iii) Rural to Rural and (iv) Urban to Rural.

Ans to Q No 3: Rural areas are surrounded by poverty, unemployment, low wages, and lack and underdeveloped facilities for health and education act as a push factor from the rural areas to urban or industrial areas. Whereas urban areas act as the pull factor as they provide better employment opportunities, regular and higher wages, fixed working hours, better living amenities for education and socio-cultural activities.

Ans to Q No 4: Urbanization is a cyclical process through which the nations pass as they evolve from agrarian to industrial societies.

3.9 MODEL QUESTIONS

Short Question (Answer each question in about 150 words)

Q 1: Why migration becomes essential for people from certain regions?

Q 2: What are the various causes of Urbanization? Explain in brief.

Long Questions (Answer each question in about 300-500 words)

Q 1: What is Internal and External Migration? Describe the different kinds of Internal Migration.

Q 2: What are the main determinants of Migration? State and explain them in brief?

Q 3: What are the main effects of Urbanization? Explain.

Q 4: Write a short note on changing nature of the caste system from rural to urban because of migration and urbanization in India.

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UNIT 4: RURAL ECONOMY

UNIT STRUCTURE

4.1 Learning Objectives
4.2 Introduction
4.3 Land Tenure System
4.3.1. Types of Land Tenure System Pre Independence Period.
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4.1 LEARNING OBJECTIVES

After going through this unit, you will be able to -

- know about the land tenure system and land reforms in India
- understand the impact of green revolution
- discuss about Bonded and Migrant Labourers

4.2 INTRODUCTION

Agriculture plays a vital role in the Indian economy. Over 70% of the rural population is directly dependent on agriculture and contributes to one-third of the nation's Gross Domestic Product. For centuries, Indian villages have been self- sufficient and land was available in abundance. With the advent of Mughal's rule in India, the land became one of the main sources of revenue earning for the Mughal emperor and carried over for centuries. With the dawn of British rule, the land revenue system had gone through transformation and continued till India's Independence. To understand the land revenue nexus, let us understand how the land was seen by British during its rule in the Indian peninsula.

4.3 LAND TENURE SYSTEM

In simple terms, Land Tenure refers to the agreement between an individual and the government. The land within the political boundary of a state is absolutely owned by the government and it is the government which gives the individual or communities proprietary rights. For the proprietary rights individuals has to pay revenue to the government.

4.3.1 Types of Land Tenure System Pre Independence Period

Under the British Rule, there were three main types of land tenure systems in India. They were Zamindari, Mahalwari, and Rayatwari.

- **Zamindari System:** This system was introduced by Lord Cornwallis in Bengal in 1793. Under this system, the lands of a village or few villages together were held by a single person or family who was responsible for payment of land revenue to the British government. The Zamindars became the intermediaries between the cultivators and the state. This system was introduced in many parts of the country.

The Zamindari system was based on exploitation. The Zamindars were conferred with unlimited powers by the Emperor. In this system, tillers of the soil were exploited by way of exorbitant rents imposed by the zamindars. Approximately, one-fourth of the produce was taken away by the intermediaries in the form of rent. The tenants had to work in the houses of Zamindars on occasions like marriage, religious festivals without any return.

The British introduced the Zamindari system to achieve two objectives. Firstly, to collect theland revenues from farmers efficiently through Zamindars. Secondly, it created a class of people who would remain loyal to the British ruler in the country.

- **Mahalwari System:** Under this system, the village lands were held jointly by the village communities. The members of the village were jointly responsible for the payment of the land revenue. The lands held by the village communities were either cultivated by the members of the village communities themselves or leased out to others on rent. The village headman was entrusted with the responsibility of collecting the land revenue and depositing it in the treasury. In return, the headman received 'Panchatra' i.e. 5% as commission.
- **Ryotwari System:** It was introduced by Sir. Thomas Munro first in Madras state and then in Bombay state. In this system, there was a direct relationship between government and the tenant or Rayat i.e. individual land holder. Under this system, the responsibility of paying land revenue to the government was of the individual 'ryot' himself. There was no intermediary between him and the state. The ryot or the farmer had full rights on his land regarding sale, transfer, sub-let or lease as long as he paid land revenue to the government.

4.3.2 Post Independence Period

After India's Independence, the Indian National Congress appointed the Agrarian Reforms Committee under the Chairmanship of J.C. Kumarappa formaking an in-depth study of the agrarian relationship that existed in pre independence periodand provides recommendation for agrarian reforms to be brought in the agrarian policies post India's independence. The committee recommended that all intermediaries between the state and the farmers should be eliminated and the land must belong to the farmers adhering to certain conditions.The state legislature passed the legislation for the abolition of zamindari and similar exploitative land tenure systems. As a result of the abolition of Zamindari and other land tenure system, more than 20 lakhs tenants got proprietary rights to land i.e. they became owners of the land.

4.4 LAND REFORMS

Before delving into the various land reforms carried out on the recommendation of the Agrarian Reform Committee let us understand what Land Reform is. In broad terms, Land Reform refers to an institutional measure directed towards altering the existing pattern of ownership, tenancy, and management of land which existed in the pre-independence period. It entails "redistribution of the rights of ownership, use of land away from large landowners and in favour of cultivators with very limited or no landholdings".

The land reform policies constituted the most important measures to improve the economic condition of agricultural tenants along withthe redistribution of land, regulation of rent, improving the conditions of tenancy, cooperative organization, and agricultural education.

The main objectives of land reforms are:

- To change the Agrarian structure in a way that will not obstruct but promote the growth of agriculture.
- To restructuring of agrarian relations to achieve an egalitarian structure;
- Elimination of exploitation in land relations;
- Improvement of socio-economic conditions of the rural poor by widening their land base;
- Increase agriculture production and productivity;
- Facilitating land-based development forthe rural poor; and
- Infusion of a great measure of equality in local institutions.

The steps that were undertaken in the land tenure system post Independence by the government were (i) Abolition of Intermediaries, (ii) Tenancy Reforms, (iii) Fixation of Ceilings on land holdings and (iv) Redistribution of Surplus land among landless or semi-landless peasants. Besides the above stated steps special measures are adopted to prevent alienation of tribal land.

4.4.1 Land Reform Measures

➢ **Abolition of Intermediaries:** In the pre independence period, the Indian rural economy and polity was dominated by some big landowners. They acquired lands by paying a very small amount of money to the British government. In addition to that, an intermediate class was developed by the British government to simplify their tax collecting system. The people of this class had no direct connection with land and agriculture but captured the land with no limit. As a result, the small and marginal farmers were exploited and they were forced to transfer the land to the big landlords.

Based on recommendationsfrom the Kumarappa Committee, in the 1950s all the Indian states enacted the legislation for the abolition of intermediary tenures. It is to be noted that the nature and effects of the legislation varied from state to state.In West Bengal and Jammu and Kashmir, legislation for abolishing intermediary tenures was accompanied by simultaneous imposition of ceilings on land holdings. In other states, intermediaries were allowed to retain possession of lands under their personal cultivation without limit being set, as the ceiling laws were passed only in the year 1960.

Later the government took the land from the intermediaries. The small landowners were compensated by the government for giving their land. The amount of compensation was inversely proportional to the amount of revenue earned from the land.

The biggest impact from the abolition of the intermediate classes connected more than 20

lakh farmers directly with the government and also increased the tax revenue from the rural areas. The increase in tax revenue compensated the huge burden of the government to compensate farmers and land owners. The financial security of the farmers improved and as a result of that, productivity and rate of employment also increased.

- **Tenancy Reforms:** The Agrarian Reform Committee very strongly felt that the welfare of the Indian farmers and the progress of agriculture depended to a large extent on whether the farmers and peasants felt secure about the source of livelihood and whether the tenure system provided incentives and opportunities for local development.

The First Year Plan gave the highest priority to increase agricultural production, recommended an agrarian policy that aimed at reducing disparities in wealth and income, eliminating exploitation providing security for the tenant and worker and opportunities in different sections for the rural pollution. With the guidelines provided by the Planning Commission, the State Governments adopted certain measures like regulation of rents, the security of tenure and conferment of ownership on tenants.

The tenancy reforms undertaken by various states followed four distinct patterns. First, the tenancy laws in states like Andhra Pradesh (Telengana region included), Bihar, Himachal Pradesh, Karnataka, Madhya Pradesh, and Uttar Pradesh banned leasing out of agricultural land except by certain disabled categories of landowners, so as to vest the ownership of land with the actual tillers. Secondly, the state of Kerala banned agricultural tenancy altogether without having any exception. Third, states like Punjab, Haryana, Gujarat, and Haryana did not ban tenancy as such. But tenants after continuous possession of land for a certain specific span of time eventually acquired the right to purchase the land they cultivated. However, in all these states, leasing-out by both large and small farmers continued.Fourth, states like West Bengal, Orissa, Tamil Nadu, and Andhra Pradesh did not ban leasing out of agricultural land.

Almost all State Governments provided for the regulation of rent, except for Kerala where leasing out was completely prohibited. The regulated or fair rent ranged between 1/4th to 1/6th of the produce from the land. But actual rent remained always higher than the regulated or fair rent. In many places where small and marginal farmers leased-in land from large or absentee landowners, the situation continued to be exploitive, thereby discouraging the actual tillers in order to cultivate the land efficiently.

- **Ceilings on Land Holding:** The term 'ceiling on land holdings' refers to the legally stipulated maximum size beyond which no individual farmer or farm household can hold any land. Like all other land reform measures, the objective of such a ceiling is to promote economic growth with social justice. It has been duly recognized by India's policy makers that after a certain point any large scale farming in the Indian context would become uneconomic and also unjust. Small farms tend to increase the economic efficiency of resource use and improve social equality through employment creation and more equitable income distribution.

In 1959, the Indian National Congress resolved the agrarian legislation to cover restrictions on the size of the land-holdings implemented in all states by the end of 1959. Accordingly, all the state Governments expecting north-eastern region imposed ceilings on land holdings by the 1960's. The states of West Bengaland Jammu and Kashmir had already imposed ceilings on land holdings along with the laws for abolition of intermediaries in the early 1950's itself. However, as the ceiling laws were not ratified simultaneously with abolition of Zamindari, except in West Bengal and Jammu and Kashmir because of which several Nami and Benami transfer of land took place. This reduced the potential ceiling surplus land

that could be available for redistribution. Even though there were quite large areas of lands taken under the ceiling, few categories were exempted from the ceiling laws, they were:

- Land under Tea, Coffee, Rubber, and Cocoa and Cardamom plantations.
- Sugarcane Farms,
- Co-operative Gardens, Colonies,
- Tank Fisheries,
- Land held by Religious, Charitable and Educational institutions,
- Land held by State and Central Government,
- Land held by Sugarcane Factories,
- Land awarded for gallantry,
- Land held by a public sector or industrial or commercial undertaking,
- Specified farms engaged in cattle breeding, dairying or wool rising.

➢ **Bhoodan and Gramdan:** The Bhoodan movement was launched in 1951, immediately after the peasant uprising in Telangana and another movement known as Gramdan came into being in 1957. The objective of both the movement was to persuade landowners and leaseholders in each village to renounce their land rights, after which all the lands would become the property of a village association for the egalitarian redistribution and for the purpose of joint cultivation.

However, both the movements failed to achieve its targeted objectives and the degree of success in respect of both land acquisition and land distribution. Of the 42.6 lakhs acres of land received through Bhoodan more than 17.3 lakh acres of land were rejected as they were found unfit for cultivation. In the majority of the cases, the village
landlords donated only those pieces of land which were either unfit for cultivation or were in dispute with tenants or government. In fact, the landlords preferred to part away with their disputed lands as a compromise under the law. In return of the land donation, the landlords received input subsidies and other facilities which were much more than they received in relation to the land unfit for cultivation.

➢ **Consolidation of Holdings:** 'Consolidation of holdings' refers to amalgamation and redistribution of the fragmented land with a view to bringing together all plots of land of a cultivator into one block. Due tothe growing pressure of population on land and the limited opportunities for work in the non-agricultural sector, there was an increasing trend towards sub-division and fragmentation of land holdings. Because of which the task of irrigation management, land improvement, and supervision of different plots was very difficult.

After independence, almost all the states except Tamil Nadu, Kerala, Manipur, Nagaland, Tripura, and parts of Andhra Pradesh enacted laws for consolidation of holdings. In Punjab and Haryana, it was made compulsory and in other states, laws provided for the consolidation of land holdings was done on voluntary basis,provided if it is agreed by the majority.

The consolidation acts are provided for

- Prohibition of fragmentation below standard area,
- Fixation of minimum standard area for regulating transfers,
- Schemes of Consolidation by an exchange of holdings,
- Reservation of land for common areas,
- Procedure for payment of compensation to persons allotted holdings of less market value in exchange,
- Administrative machinery for carrying consolidation schemes
- Filing of objections, appeals, and penalties.

However, due to lack of adequate political and administrative support, the progress made in terms of consolidation of holding was not very satisfactory, except in Punjab, Haryana and Western Uttar Pradesh where the task of consolidation was accomplished.

- **Protection of Tribal Land:** All the concerned states ratified laws for prevention of alienation of tribals from the land. In all the scheduled areas, land transfer from tribal to non-tribal population was prohibited by law. But due to various legal loopholes and administrative lapses, alienation of the tribals from their land continued on a large scale. Mortgaging of land to moneylenders due to indebtedness, poverty, and acquisition of tribal land for irrigation, dams and other public purposes were largely responsible for the alienation of tribal land. There are continuous efforts from activities and change-makers to change the laws in order to safeguard the rights of tribal to their land.

4.5 GREEN REVOLUTION AND ITS IMPACT

Green Revolution refers to the introduction of High Yielding Variety (HYV) of seeds and increased use of fertilizer and irrigation methods. The aim of this revolution was to increase food security and make India self-sufficient in food grains. Use of newer technologies including pesticides, nitrogen fertilizers, improved crop variety was introduced to Indian farming during the Green Revolution period. The term 'Green Revolution' is applied to the period from 1967 to 1978.

The programme was started with the help of the United States based Rockefeller Foundation and was based on high-yielding varieties of wheat, rice and other grains that had been developed in Mexico and in the Philippines. M.S Swaminathan, Indian geneticist played a special role in India's Green Revolution programme.

4.5.1 Main Objectives of the Green Revolution

- To increase agricultural productivity.
- To aid the small and marginal farmers.
- To implement the usage of modern technology and techniques in farming.
- To achieve self-sufficiency in the production of food crops.
- To introduce HYV seeds, fertilizers, and irrigation projects.
- To globalize the agricultural world.

4.5.2 Impact of Green Revolution

Let us now discuss the impact that the Green Revolution brought in India:

- **High Yielding Varieties (HYV) of seeds:** The development of HYV seeds in the 1960s laid the foundation for the Green Revolution in India. The HYV seeds played the role to modernize agriculture in India like engines of change, capable of transforming a traditional farmer into a commercial producer. After the widespread adoption of HYV seeds the cereal production increased, which invariably lead to investment and increase the use of machineries. In 1963 the National Seeds Corporation (NSC) was established. It undertook the production of breeding seeds on its own farms and foundation. NSC certified and quality tested seeds through contract growers, agricultural universities, state seeds corporations and state farms

corporation in India.

In 1977 the National Seed Programme was launched in collaboration with World Bank covering 9 states of Punjab, Haryana, U.P, Bihar, Orissa, Maharashtra, Karnataka, Andhra Pradesh, and Rajasthan. The production distribution and utilization of quality seeds have been increasing since the beginning of the Green Revolution.

- **Irrigation:** Irrigation is the second most important component of Green Revolution technology after HYV seeds. India's rainfall being unreliable, irregular and seasonal, there was an urgent need to expand irrigation potential to meet requirements of the Green Revolution for the successful introduction of HYV seeds even in rain scarce region. The availability of water at the right time and in right quantity was crucial for the success of HYV seeds.
- **Use of Fertilizers:** The use of chemical fertilizers has been the third most important input of Green Revolution after HYV seeds and irrigation. The area of land available for cultivation was limited and there was no scope for new extensive land for agricultural expansion. In order to meet the demand of the ever-increasing population and limited land for agriculture, multiple cropping was introduced during the Green Revolution. The multi-cropping was heavily leaned on HYV seeds, irrigation, and chemical fertilizer. To encourage the use of balanced fertilizer and easy access to farmers at affordable prices, the Central Government determines the price and sells at subsidy rate.

The use of fertilizer has considerably increased over the years post-Green Revolution. In the 1970's, southern India was leading in consumption of fertilizers, later states like Punjab, Haryana and Uttar Pradesh became the main consumers. It is worth mentioning that Punjab and Haryana have 6% of the country's cropped area which consumed 18% of the fertilizers used in India.

- **Consolidation of Holdings:** As small and fragmented land holdings have been one of the main obstacles in the progress of agricultural development in India, consolidation of land holdings was introduced as a policy to solve this problem.
- **Supply of Agricultural Credit:** Credit Supply is one of the most crucial inputs in all agricultural developmental programmes. Inputs like HYV Seeds, fertilizers, pesticides, irrigation technology, and machineries depend on the availability of credit.

Earlier farmers used to get loans from moneylenders who used to charge a higher interest rate. Indian farmers borrowed loans from moneylenders because a large percentage of Indianfarmers' community consisted of small and marginal farmers who did not have their resources to invest in agriculture. They depended upon agricultural credit to carry on their agricultural operations.

After Five Year Planning Commission was commissioned Cooperatives, Commercial Banks and Regional Rural Banks extended loans to farmers on easy terms to carry out their agriculture activities.

- **Rural Electrification:** Electricity is a cheap source of energy used for lifting water by tube-wells/pump sets, processing and preservation of agricultural produce, and irrigation system in farm operations. Realizing the importance of electricity for the proper growth and development of agriculture, a massive programme of rural electrification was taken up immediately after Independence.

Haryana was the first state to electrify all its villages in 1970. Followed by Kerala, Andhra Pradesh, Karnataka, Gujarat, Himachal Pradesh, Tamil Nadu, and Maharashtra where 97 to 100 percent villages were electrified by the mid of 1980s.

- **Rural Roads and Marketing:** Road connectivity and infrastructure development

constituted important factors to improve agricultural productivity under the Green Revolution programme. Connecting villages to neighbouring markets and villages were essential for market linkages and selling.

Marketing is essential for progressive agriculture. Regulated markets enable the farmer to sell his agricultural produce and purchase farm implements and tools, fertilizers, pesticides, and other agricultural inputs as well as goods for daily use.

In the words of Leo E. Holman, "Marketing is the part and parcel ofthe modern production process, the part at the end that gives point and purpose to all that had gone before."

- **Agricultural Universities:** Agricultural universities and other agricultural institutes are primarily engaged in agricultural research and passing on the research findings to farmers. The success of Green Revolution largely depends upon the work done by these universities.

4.6 BONDED AND MIGRANT LABOURERS

The term 'bonded labour' has been defined by the National Commission on Labour as "labour which remains in bondage for a specific period for the debt incurred". In general, the "Bonded Labour" or "Bonded Labour System" refers to 'the relationship between a creditor and a debtor who obtains loan owningto economic compulsions confronting his day-to-day life, and agrees to abide by the terms dictated by the creditor'.The term of the agreement between the creditor and debtor is that the debtor agrees to mortgage his services or services of any or all the members of his family for a specified or unspecified period of time.

The main causes of growth and perpetuation of the bonded labour system are economic, social and religious factors. The economic causes include extreme poverty of people, inability to find work for a livelihood, inadequate size of the landholdings to support family, lack of alternative small scale loans for the rural and urban poor, natural calamities like drought, floods, etc. The social factors include high expenses on occasions like marriage, death, feast, birth of a child, etc., heavy debts, caste-based discrimination, lack of concrete social welfare schemes to safeguard against hunger and illness, compulsory and unequal educational system. Broadly speaking, bondage originated mainly from economic and social pressures.

A 'migrant worker or labour' is a person who either migrates within their home country or outside the country to pursue work. Migrant workers usually do not have the intention to stay permanently in the country or region in which they work.Migrant labours are generally casual and unskilled workers who move systematically from one region to another offering their services on a temporary, and usually on seasonal basis.

In India, more than 120 million people or more migrate from rural areas to urban markets, industries, and farms. Migration becomes essential for people from regions that face frequent shortages of rainfall or suffers from floods or population is high in relation to land. Areas facing unresolved social or political conflicts also become prone to high out-migration. Poverty, lack of local employment opportunities and availability of work becomes the motivation for outward rural migration.

Migration corridors in India is mostly from Bihar, UP, Odisha, Madhya Pradesh, Rajasthan and recently North East region that send labours to industrial regions within the country. The migrants are employed in the construction sector, domestic work, textile, brick kiln, transportation, mines and quarries, and agriculture. Migrant workers form the largest part of India's vast unorganized work sector. The biggest disadvantages faced by the unskilled migrant workers are because they are devoid of critical skills, information and bargaining

power which lead them to low- value and hazardous work and do not get legal protection. Even though it is not widely discussed the role of the migrant workers in the economic growth and contribution to national income is enormous and there is an imminent need for social securities and laws to make the growth inclusive.

CHECK YOUR PROGRESS

Q 1: Who owns the land within the political boundary of a country?

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Q 2: Who were Zamindars?

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Q 3: What were the main objectives of the British Emperor to introduce the Zamindari System in India?

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Q 4: What were the main recommendations of the Agrarian Reforms Committee?

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Q5: What do you understand by 'Ceiling on Land Holding'?

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Q6: What do you understand by 'Consolidation of Holdings'?

.....

.....

Q7: Define Bonded Labour and Migrant Worker?

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4.7 LET US SUM UP

- Over 70% of the rural population is directly dependent on agriculture and contributes to one-third of the nation's Gross Domestic Product.
- During Mughal's rule, the land became one of the main sources of revenue earning of the Mughal emperor and carried over for centuries.
- Land Tenure refers to the agreement between an individual and the government.
- Zamindarisystem was introduced by Lord Cornwallis in Bengal in 1793.
- Under the Mahalwari system, the village land was held jointly by village communities.
- In the Ryotwari system, there was a direct relationship between the government and the tenant or Rayat. The Tenant themselves were responsible to pay their land revenues to the government with no intermediaries.
- After Independence an Agrarian Reform Committee was formed under the Chairmanship of J.C. Kmarappa.
- The biggest impact from the abolition of the intermediate classes connected more than 20 lakh farmers directly with the government and also increased the tax revenue from the rural areas.
- With the guidelines provided by the Planning Commission, the State Governments adopted certain measures like regulation of rents, the security of tenure and conferment of ownership on tenants.
- Small farms tend to increase the economic efficiency of resource use and improve social equality through employment creation and more equitable income distribution.
- The Bhoodan movement was launched in 1951, and the Gramdan movement was launched in 1957.
- Of the 42.6 lakhs acres of land received through Bhoodan more than 17.3 lakh acres were rejected as they were found unfit for cultivation.
- The term 'Green Revolution' is applied to the period from 1967 to 1978.
- M.S Swaminathan, Indian geneticist played a special role in India's Green Revolution programme.
- Article 23 of the Constitution of India prohibited 'traffic in human beings', 'beggar' and other similar forms of forced labour.
- Migration corridors in India is mostly from Bihar, UP, Odisha, Madhya Pradesh, Rajasthan

and recently North East region that send labours to industrial regions within the country.

4.8 FURTHER READING

1) Haque.T& Sirohi. A.S, (1985) "Agrarian Reforms and Institutional Changes in India"; Concept Publishing Company, New Delhi.
2) Datt, G & Mahajan, A (2013) "Indian Economy"; S. Chand & Company Pvt. Ltd, New Delhi.

4.9 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: The land within the political boundary of a state is absolutely owned by the government and it is the government which gives the individual proprietary rights to individuals or communities.

Ans to Q No 2: The Zamindars were the intermediaries between the cultivators and the state. Zamindars were conferred with unlimited rights by the Emperor to exploit farmers and tenants to make more revenues for British Emperor.

Ans to Q No 3: The British introduced the Zamindari system to achieve two objectives. Firstly, to collect land revenues from farmers efficiently through Zamindars. Secondly, it created a class of people who would remain loyal to the British ruler in the country.

Ans to Q No 4: The committee recommended that all intermediaries between the state and the farmers should be eliminated and the land must belong to the farmers to certain conditions. The state legislature passed the legislation for the abolition of zamindari and similar exploitative land tenure systems.

Ans to Q No 5: 'Ceiling on land holdings' refers to the legally stipulated land size beyond which no individual farmer or farm household can hold any land.

Ans to Q No 6: 'Consolidation of holdings' refers to amalgamation and redistribution of the fragmented land with a view to bringing together all plots of land of a cultivator into one block.

Ans to Q No 7: The term 'bonded labour' has been defined by the National Commission on Labour as "labour which remains in bondage for a specific period for the debt incurred".

A 'migrant worker or labour' is a person who either migrates within their home country or outside the country to pursue work, usually, do not have an intention to stay permanently in the country or region in which they work.

⑦ 4.10 MODEL QUESTIONS

Short Question (Answer each question in about 150 words)

Q 1: Define Land Reform. State the main objectives of Land Reforms in India.

Q 2: Write a short note on Bhoodan and Gramdan movement.

Q 3: What do youmean by the Green Revolution and state the main objectives of this revolution?

Q 4: What do you understand by Bonded Labour and what are the main causes of becoming bonded labour?

Long Questions (Answer each question in about 300-500 words)

Q 1: What is Land Tenure and what are the different kinds of land tenure system exist in India. Write a note.

Q 2: Based on the Agrarian Reform Committee what were the Land Reform measures taken by the government? Elaborate.

Q 3: What are the major impacts observed from the Green Revolution? Write a note of the positive impacts.

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UNIT 5: CHANGES IN THE INDIAN ECONOMY

UNIT STRUCTURE

5.1 Introduction
- 5.2 Learning Objectives
- 5.3 Changes in Indian Rural Economy
  - 5.3.1 Changes in Agriculture
  - 5.3.2 Structural Changes
  - 5.3.3 Transformation from Subsistence to Market Economy
  - 5.3.4 Other Changes
- 5.4 Causes and Factors of Changes
  - 5.4.1 Impact of Science and Technology
  - 5.4.2 Impact of Industrialisation
  - 5.4.3 Impact of Urbanisation and Rural Outmigration
  - 5.4.4 Impact of Liberalisation and Globalisation
  - 5.4.5 Growth of Secondary and Tertiary Sector
  - 5.4.6 Poverty Alleviation in rural area
- 5.5 Let Us Sum Up
- 5.6 Further Reading
- 5.7 Answers to Check Your Progress
- 5.8 Model Questions

5.1 LEARNING OBJECTIVES

After going through this unit, you will be able to -

- identify the changes in the Indian Rural Economy
- understand the role of science and technology and industrialisation in bringing change to rural economy
- understand the impact of urbanisation and Rural Outmigration on Rural economy
- explain the impact of Liberalisation and Globalisation on Rural Economy
- discuss the impact of the growth of Secondary and Tertiary sector on Rural Economy

5.2 INTRODUCTION

Indian Rural Economy is primarily agrarian in nature. Agriculture has always been the backbone of the rural economy as well as the Indian economy as a whole. Most of the people in rural areas are still occupied in agriculture and allied activities. Even though India is a rapidly industrialising nation, Agriculture continues to be a major contributor to the Gross Domestic Product (GDP) of the country. After independence, Indian Agriculture underwent immense transformations with the introduction of Land Reforms, Advancement in agricultural technology, Green Revolution so on and so forth. We have already discussed about the nature of Indian Rural economy and the impact of Land Reforms and Green Revolution in the previous unit. In this unit, we shall mainly discuss about the role of industrialisation, science and technology, urbanization, growth of secondary and tertiary sector in bringing about transformations to rural economy.

5.3 CHANGES IN THE INDIAN RURAL ECONOMY

India today is not only self-sufficient in grain production, but also has a substantial reserve. The progress made by agriculture in the last four decades has been one of the biggest success stories of free India. In the subsections below, we shall try to understand the changes in the rural economy.

5.3.1 Changes in Agriculture

As far as the Indian agrarian society is concerned, it had in the past followed the traditional methods of cultivation. Our farmers made use of the local breed of bullocks and never used chemicals, fertilizers and pesticides of the modern type. Hence, they did not have much surplus production sale in the markets. But the introduction of modern technology has brought a lot of changes in the cultivation process.

Introduction of new technology in agriculture in the rural areashave helped the peasants to attain greater level of self-sufficiency. Whenimproved ploughing materials, hybrid seeds, chemicals, fertilizers, tractors, tillers, threshers, spraying machines and other modern equipment began to be introduced to agriculture, production increased tremendously thereby generating huge surplus production for market. Let us understand these changes in details.

- **Crops:** The 1970s saw a multi-fold increase in wheat production that heralded the Green Revolution. In the next decade rice production rose significantly; in 1995-96, rice production was 79.6 million tons. Total grain production crossed 191 million tons in 1994-95, a big leap from 51 million tons in 1950-51. During the Seventh Plan, the average grain production was 155 million tons, 17 million tons more than the Sixth Plan average.

A National Pulse Development Programme, covering 13 states, was launched in 1986, to carry improve technologies to the farmers. The Special Food Production Programme augmented the efforts to boost pulse production further. In 1995-96 pulse production was 132 million tons. With some States offering more than the statutory minimum price, sugarcane production also received a boost; in 1995-96 a record 283.0 million tons of sugar was registered.

- **Irrigation:** As efforts continued to increase the irrigation potential in the country, the last 40 years saw the gross irrigated area reach 8 million hectares. Flood forecasting has become an important activity over the years. Over 500 hydrological stations collect and transmit data through 400 wireless stations for issuing forecasts for 157 sites. About 5000 forecasts are issued in a year with 94 per cent accuracy. The country also receives international support, with the World Bank as a primary source, for developing the water resources. International cooperation is also envisaged in setting up a National Centre for Information on Water and Power.

- **Fertilizers:** The fertilizer industry in India has grown tremendously in the last 30 years. The Government is keen to see that fertilizer reaches the farmers in the remote and hilly areas. It has been decided to decontrol the prices, distribution and movement of phosphatic andpotassic fertilizers. Steps have been taken to ensure an increase in the supply of non-chemical fertilizers at reasonable prices. There are 53 fertilizer quality control laboratories in the country. Since Bio-fertilizers are regarded as an effective, cheap and renewable supplement to chemical fertilizers, the Government is implementing a National Project on Development and Use of Bio- fertilizers. Under this scheme, one national and six

regional centres for organizing training, demonstrating programmes and quality testing of bio-fertilizers has been taken up.

- **Fisheries:** Fish production achieved an all-time high of 4.9 million tons at the end of 1995-96. Programmes that have helped boost the production of fish include the National Programme of Developing Fish Seeds, Fish Farmers' Development Agencies and Brackish Water Fish Farmers' Development Agencies. The Central Institute of Fisheries Nautical and Engineering Training trains the necessary manpower. To diversify fishing methods and introduce processed fish products on a semi-commercial scale, an integrated Fisheries Project has been launched. A National Fisheries Advisory Board has also been established.

5.3.2 Structural Changes

The agrarian structure has changed enormously over the time, from the pre-colonial to the colonial and after independence. In the pre-colonial period the cultivating castes or the actual cultivators were not the direct owners of the land. Instead, ruling groups such as the local kings or zamindars controlled the land. The peasants or cultivators who worked on the land had to hand over a substantial portion of the produce to them. When the British colonized in India, in many areas they ruled through these local zamindars. They administered many districts through the zamindars. They also granted property rights to the zamindars. Under the British, the zamindarswere given more control over land than they had before. Since the colonizers also imposed heavy land revenue on agriculture, the zamindars extracted as much produce or money as they could out of the cultivators. As a result of this system the agricultural production stagnated or declined during much of the period of British rule.

Like the zamindari system, British administration introduced other types of land tenure system: mahalwari system and ryotwari system. Under these systems some modifications had been made. But the actual motivation remained the same i.e collection of more revenue instead of more production. Indirectly, through these systems, they exploited the actual cultivators. Soon after independence of India, Government implemented many policies in connection with agriculture. The Government of India and the various state governments have taken up several measures towards Land Reforms under the Five- Year Plans. We have discussed about these changes in the previous unit. as well. These land reforms have brought significant changes to the whole agriculture sector.

5.3.3 Transformation from Subsistence to Market Economy

According to A.R.Desai, transformation from subsistence to market economy is one of the important changes in rural society in India. Historically speaking, village economy has been a subsistence economy. Because of the impact of urbanization and modernization the village economy has now become a market oriented economy. It does not mean that there was no market in the subsistence economy. But it was only rudimentary and served its primary function of supplying consumer goods to the people of the village and sometimes to the neighbouring villagers. It had never induced people to produce for a market. But owing to the impact of modernization the villagers now grow not only for their own consumption but a part of its market too. Market now constitutes the central part of the economy. Markets are also systematically expanding. They have stretched their hands to the villages also. Hence, even in the remote villages toothpastes, powder, soft drinks, biscuits, etc., of various national

and international brands are available. Further, milk, egg, fruits, vegetables, etc., of even simple remote villages have reached metropolitan markets.

5.3.4 Other Changes

- **Rural Employment:** Employment in rural sector, which is associated mostly with agriculture, has stagnated after independence especially during 90's (or after post liberalization period). Indian agriculture has been a major provider of surpluses and investable funds, during the colonial regime. The terms of trade were to the disadvantage of the rural population which helped in operationalising a 'suction mechanism' for expropriating resources from the country. These resulted in a high disparity between agriculture and non-agriculture sectors. In India 1990 was the period of liberalization. During this period, inequalities in the economy widened further. Launching of the programmes of globalization and structural reform in the country has led to the emergence and rapid growth of a few industries. Sluggish growth in production, near stagnation in productivity and high regional variation have characterized agriculture, leading to a phenomenol rise in unemployment. Agriculture and low productive non-farm activities have come under serious stress as a large number of workers have shared limited income. Increasing inequality induced through globalization would accelerate rural urban migration. This has brought about changes on the employment structure. Among the three major sectors of economic activity, namely agriculture, industry and services, there has been a decline in the share of agriculture and increase in the share of industry and services in total employment. In the period from 1973 to 2000 the shares of agriculture declined from 74 to 56 percent and the shares of industry increased from 11 to 17 percent and in services it is 14 to 25 percent.

  Thus, rural employment pattern has of one for perceptible change. The rural people are engaged not only with agriculture but also with other economic activities. The Government has introduced many developmental schemes under poverty alleviation programmes in order to help the rural population.

5.4 CAUSES OR FACTORS OF CHANGES

From the above discussion, we have learned about the changes in the Indian Rural Economy. We have understood how agricultural production improved. In these subsectionsbelow, we shall learn about the causes behind such changes.

5.4.1 Impact of Science and Technology

Science and technology plays a very significant role in the changing process of rural economy. As mentioned above, the new technology that was introduced has improved the ploughing materials, hybrid seeds, chemicals, fertilizers, tillers and other modern equipment so essential for the agrarian society. Our agricultural output therefore has greatly increased. Construction of dams- major and minor-, borewell and tank water facilities have contributed to improving the irrigation facilities. Fertilizers have radically improved the crops whereas insecticides are used to save the crops from the attack of insects, and plant diseases.
Though India is a country dominated by agriculture, it used to suffer from the scarcity of milk and milk products. But the nourishment of improved cattle today has led to vast improvement

in the availability of dairy produce. Now India is in a position to export dairy product.

5.4.2 Impact of Industrialisation

We all know that industrial revolution brought an unimaginable change to the entire process of production. With the introduction of machines, came specialisation, division of labour, so on and so forth. It resulted in time and cost efficient production, which changed the economic structure. Industrialisation therefore led to Higher Output in lesser time. The growth of Industrialisation brought about a huge change in Indian Economy. It led to the growth of non-agrarian occupation, growth of industrial working class, rural-urban migration, use of technology in agriculture production etc. All these changes have given a new shape to the Indian Economy. Industries began to be seen as 'Temples of Modern India' and massive investment has been made in industrial development since the begining of five year plans. In post independent period, Industrial growth not only contributed to the GDP of the country but also opened up several avenues for occupation. All these led to far reaching changes in the rural economy.

5.4.3 Impact of Urbanisation and Rural Outmigration

The growth of industrialisation was accompanied by urbanization. Urban Centres being the hub of industries opened up several avenues for occupation thereby attracting lot of rural people. The irregular income from agriculture also pushed people out of the villages to urban areas in search of alternate means of livelihood. They came in huge numbers to the urban areas to work in industries. Further, the lack of educational and health facilities compelled people to migrate to the urban areas and settle there. A closer look at the villages today would give us a clear picture of how Urbanisation and Rural Outmigration has brought about a drastic change to the rural areas. From every village we find people migrating to the urban centres. If we take the example of Assam, we will see that from almost every village, there are people working in the cities outside the region. The young boys are gradually getting disinterested in agriculture and find it suitable to work in industries and companies outside the region. It is not that only the one's with educational qualifications are migrating, but even those who do not have much educational qualifications also migrate and get absorbed in different kinds of jobs like security guards, etc. If we visit places like Hyderabad, Bangalore so on and so forth, we will find lot of Assamese boys working there. This has led to tremendous change in the rural economy. The families in the villages now receive remittance from their family members who work outside. Therefore, instead of or apart from agricultural income, remittance has become a major source of family income today. There has also been an increasing tendency among the youth to engage in non-agricultural occupation even if that implies leaving their home and settling elsewhere. This is a big challenge to the Indian Agricultural sector. And perhaps therefore the contributions of Secondary and Tertiary sectors to the GDP of the country have been increasing in the contemporary time, while that of agriculture has been decreasing.

5.4.4 Impact of Liberalisation and Globalisation

The liberalization policy of India has had a very significant impact on agriculture and the rural society as a whole. The policy entails India's participation in the World Trade Organisation (WTO), which aims to bring about a more free international trading system that requires the opening up of Indian markets to import.After decades of state support and protected markets, Indian farmers have been exposed to competition from the global market. Now, contact farming is very common in the production of specialized items such as cut flowers, fruits such as grapes, figs and pomegranates, cotton, and oilseeds. While contract farming appears to provide financial security to farmers , it can also lead to greater insecurity as farmers become dependent on these companies for their livelihoods. Contract farming of export-oriented products such as flowers and gherkins also means that agriculture land is diverted from food grain production.

The globalization of agriculture also allows the entry of multinationals into this sector as sellers of such agricultural inputs as seeds, pesticides and fertilizers. Over the last decade or so, the government has scaled down its agricultural development programmes, and 'agricultural extension' agents have been replaced in the villages by agents of seed, fertilizer, and pesticide companies. These agents are often the sole source of information for farmers about new seeds or new cultivation practices, and of course, they have an interest in selling their products. This has led to the increased dependence of farmers on expensive fertilizers and pesticides. This has reduced their profit, put many farmers into debt trap, and has also created an ecological crisis in rural areas.

The impact of globalization on agriculture is increasingly being felt. The industrialization of agriculture which is being imposed on the developing countries like India poses a serious threat to the livelihood of the traditional farmers.

5.4.5 Growth of Secondary and Tertiary Sector

We all know that Indian Economy is comprised of the Primary, Secondary and Tertiary Sectors. Primary Sector implies primary production through extraction and collection of natural resources. Agriculture is an important primary economic activity, and is, as we have previous mentioned, a major contributor to the Country's GDP. The other economic activities falling in the category of primary sector are Mining, Fishing, and Forestry so on and so forth. Apart from the Primary sector, the Secondary and the Tertiary Sector are also very significant segments of Indian Economy whose contribution to the GDP of the country has been rapidly increasing especially in the Post-Independence period. Secondary sector involves manufacturing of finished goods i.e itinvolves the transformation of raw materials into goods. This sector is also therefore referred to as the manufacturing sector. Industrialisation and Machine-made production has led to huge expansion of this sector thereby increasing production. Further Tertiary sector, also known as the Service Sector involves providing services such as Insurance, Banking etc.

We all know that inIndiaespecially its rural societies are predominantly agrarian in nature. But with industrialisation and urbanisation, there has been a tendency among the rural youth to search for livelihood mechanisms outside agriculture. Agriculture, as we know is dependent of the weather conditions and therefore agricultural output is uncertain. Either in times of flood or drought, agricultural production dwindles which poses challenges to those vast

majority of people whose livelihood is dependent on agriculture. Hence there is growing tendency especially among the rural youths to work in non-agricultural sectors in order to have a secured source of livelihood. Along with this the growth of Secondary and Tertiary Sector have resulted in absorption of majority of people into these segments. Thus in the contemporary Indian Society, Secondary and Tertiary Sectors have emerged as major players in the country's economic growth. Their contribution to GDP has rapidly increased with growing industrialisation and mostly with the economic liberalisation in 1991. Today, the top-most contributor to the GDP of the Country is the Services Sector while the Agricultural Sector, which was once the highest contributor to GDP, now falls even below the industrial sector. This change has encompassed rural societies as well and the nature of rural economy is fast changing. Even though large number of people are still dependent on agriculture for their livelihood, this sector has failed to maintain its supremacy and also to retain its numerical strength which was the case earlier.

5.4.6 Poverty Alleviation in Rural Areas

During the last few years the rate of poverty has considerably declined. Different poverty alleviation programmes are one of the causes of such type of development. After independence the Government of India started paying more attention to the problems of poverty and undertook many measures and launched many schemes, programmes and projects for the removal of poverty. During the various Five Years plans different developmental schemes have been launched. In 1975-78 government introduced the 20 Point Programme which included: distribution of surplus land to the weaker section, providing minimum wages to the landless workers, providing irrigational facilities to the rural peoples etc. Besides these, there are otheanti poverty programme such as JRY (JawaharRojgarYojana), SGSY (Swarnjayanti Gram SwarozgarYojana), Employment Assurance Scheme (EAS), Rural Housing Scheme - Indira AwaasYojana,SamagraAwaasYojana, etc. Though all these schemes and programmes are not entirely successfull in removing poverty from India, they have greatly helped in minimizing or reducing poverty .

CHECK YOUR PROGRESS

Q 4: Write about two poverty alleviation programes in India.

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Q 5: In which year was green revolution introduced in Indian agriculture?

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5.5 LET US SUM UP

- During the British rule, our indigenous education system was completely destroyed by

British rulers who introduced the European education system. At the time of independence only 14% people were literate. After independence our national leaders like Mahatma Gandhi and others had taken many steps for the development of education system in India. Soon after independence priority was given to Gandhiji's "Basic Education" in primary education. Our Constitution has also provided free and compulsory education for all children up to 14 years of age. After the successive years of planning our government has made many efforts to introduce different schemes for the development of Indian education system.

- Highest priority has been given to the universalisation of primary education. According to our Constitution, elementary education is a fundamental right for the children in the age of 6-14 years. Thus apart from elementary education, many changes have been brought about in the other sectors of the education system. For example, NCERT was set up in 1961 as an advisory council which assists the Central and State governments on academic matters related to school education. Regarding Higher education system UGC was established in 1956 for the determination and the maintenance of the standards of teaching, examination and research in the universities. Open education system was first formulated by IGNOU, following which many open education universities have been established in different states including Assam. Technical and management education has also been developed by establishing different institutions and introducing different courses. Privatization and globalization are also important changes in Indian education system.
- Many changes have been seen in the economic structure of rural India. Positive changes have also appeared in the agriculture sector with the introduction of the advanced method of cultivation. By introducing the land reform system after independence India has abolished the previous land tenure system and effected changes in the structure of the rural agriculture. Besides, it has helped in improving the lives of the peasants in many ways. Changes have occured not only in agriculture but also in many other sectors of the rural economy in many directions. The rural economy has changed from subsistence economy to market economy.

  There are different factors that have caused changes in the rural economy. These include land reforms, green revolution, science and technology, globalization etc.
- Thus, after the Independence of India in 1947 there have been considerable changes in both the education system of India and the rural economic structure.

5.6 FURTHER READING

1) A.S.Thakur and Sandeep Berwal. Development of Educational System in India. New Delhi: Shipra Publications.
2) C.N.Shankar Rao. Sociology of Indian Society. New Delhi: S.Chand& Company Limited. Ram Nagar, New Delhi
3) K.Gopal Krishna Rao. Changing Rural Society in India. New Delhi: Authors Press.
4) Pankaj Kumar Desai. History of Education in India. New Delhi: Akhand Publishing House.
5) Ruddar Dutta and K.P.M.Sundaram. Indian Economy. New Delhi: S.Chand& Company Limited.
6) Tara Chand. Development of Education System in India. New Delhi: Anmol Publication Pvt Limited.

5.7 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: 2002

Ans to Q No 2: National Council of Educational Research and Trainning

Ans to Q No 3: UGC was established in 1956.

Ans to Q No 4: JawaharRojgarYojana andSwarnjayanti Gram SwarozgarYojana.

Ans to Q No 5: Green revolution was introduced in India in mid 1960s.

5.8 MODEL QUESTIONS

Short Questions (Answer each question in about 150 words)

Q 1: What do you mean by universalisation of elementary education? Write about its strategies.

Q 2: Write about the University Grants Commission.

Q 3: Discuss the land reforms system in India after independence.

Q 4: What are the poverty alleviation programmes in India? Briefly describe them.

Long Questions (Answer each question in about 300-500 words)

Q 1: Discuss the changes in education system in India after Independence.

Q 2: What are the main changes in agriculture after independence? Explain the factors influencing the changes.

Q 3: Write an essay on the changes of the rural economy of India after Independence.

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UNIT 6: RURAL POLITICAL STRUCTURE

UNIT STRUCTURE

6.1 Learning Objectives
6.2 Introduction
6.3 Traditional Caste System in India
    6.3.1. Features of Caste System.
    6.3.2. Evolution in the Caste System
    6.3.3. Caste in Rural Political Structure
6.4 Village Panchayat
6.5 Panchayati Raj System in India
    6.5.1 Salient Feature of Panchayat Raj System
    6.5.2 Composition and Functions of PanchayatiRaj Institution
6.6 Women Empowerment in Panchayati Raj Institution.
6.7 Let Us Sum up
6.8 Further Reading
6.9 Answers to Check your Progress
6.10 Model Questions

6.1 LEARNING OBJECTIVES

After going through this unit, you will be able to -

- understand the history and evolution of the Caste system in India
- explain the concept of decentralization of power
- discussabout women empowerment in the Panchayati Raj System.

6.2 INTRODUCTION

During the British rule, there was no interestin the economic and social developmentofIndians. Therefore the issue of decentralization of powerwas never the agenda of the British rule.After Independence even though India took the path of democratic representation, Mahatma Gandhi believed in village-based participatory democracy i.e.Panchayat Raj. Gandhi felt that the real development of India could take place only through Gram Swaraj. Therefore, after Independence,the Government of India launched the first five-year plan and simultaneously set up committees to study the establishment of Rural Participatory Institution. Based on the recommendation of Mehta Committee the journey towards political movementand decentralization started.Even though India was moving towards the Panchayat Raj system, one of the biggest hurdles was the existing rigid caste system and the imposition of influence by a certain class of people at local level. In order to understand the dynamics of caste and class it is important to delve into the evolution of caste system and how economic endowment changes the power relation.

One of the most important evolutions of the Panchayat Raj system is bringing women in mainstream governance. With reservation from 33% in 1993, women reservations in PRI were increased to 50% in 2009. Later in the chapter, you will understand the challenges and measures to strengthen the position of women in Panchayat Raj system and ensure their participation in governance.

6.3 TRADITIONAL CASTE SYSTEM IN INDIA

The caste system in India and Nepal originated two thousand years ago. The caste system initiallywas associated with Hinduism where people were categorized according to their occupations. Later the caste system was transformed into a hereditary structure. Each person was born into an unalterable social caste.

According to E. Blunt - "Caste is an endogamous group bearing a common name, membership of which is hereditary, imposing certain restrictions on its members in the matter of social intercourse, either following a common traditional occupation, claiming a common origin and generally regarded as forming a single homogenous community".

Ketekarexplains in his book "History of Caste in India"- 'Caste is a social group having two characteristics (a) Membership is confined to those who are born of members and excludes all persons not born of members, (b) the members are forbidden by inexorable social law to marry outside the group.'

The term caste is derived from the Spanish word 'Breed' or 'Lineage'. The Sanskrit word for caste is 'Varna' which means type, order, colour, and class.There are primarily four main castes- (i) Brahmin, (ii) Kshatriya, (iii) Vaishya and (iv) Shudra. The Brahmins are the priestly and learned people, the Kshatriyas were the rulers, administrators, and warriors, the Vaishyas are the artisans, merchants, tradesmen and farmers and Shudras are the labouring classes. Some people born outside or below the caste system were called "untouchables".

Andre Beteille summarise, "Caste may be defined as a small and specific group of persons characterized by endogamy, hereditary membership and a specific style which sometimes includes the pursuit, by tradition, of a particular occupation and is usually associated with a more or less distinct ritual status in a hierarchical system based on the concepts of purity and pollution."

In the broad sense, caste can be defined as a hereditary endogamous group having a common name, traditional occupation, and common culture, and have distinctive status and single homogeneous community. Some of the features of the caste system are explained below:

6.3.1 Features of Caste System

- **Hereditary in nature:** The caste system is based on heredity. It is based on ascribed values from ancient Hindu scriptures rather than achieved qualities. Birth is the determinant factor of the caste system. Once born in a particular caste he has to remain the same. Status, position prestige is fixed according to his caste.
- **Segregation:** Indian society is stratified based on caste. Each caste is an autonomous group independent of the other. For this reason mobility from one caste to another is impossible and each caste has its own way of life. It has its own rules and regulations, customs, traditions, practices and rituals.
- **Hierarchy:** Various castes are ranked higher to a lower position based on their purity and impurity of occupations. It is like a ladder where pure caste is ranked on the top and impure is ranked at the bottom. D.C. Bhattacharya rightly observes that "not only do the various castes form a hierarchy but the occupation practiced by them, the various items of their diet and the customs they observe all form separate hierarchies."

- **Endogamy:** It indicates that members of a particular caste have to marry within their own caste only. Inter castes marriages are prohibited. The violation of the rule of endogamy would mean ostracism and loss of caste. However, in urban spaces inter-caste marriages are gradually increasing among educated people.
- **Purity and pollution:** Purity and pollution of caste members are judged in terms of deeds, occupation, language, dress patterns, as well as food habits. For example, liquor consumption, consuming non-vegetarian food, working in occupations like leather craft, lifting dead animals, sweeping and carrying garbage, etc are supposed to be impure.
- **Occupational Association:** During ancient times, each caste has a specific occupation and they cannot change the occupation. For instance, Brahmins do priesthood and teaching, Kayasthas maintain revenue records and writings. Baniyas are engaged in business and Chamars are engaged in leather work, etc. Due to industrialization and urbanization, people have shifted from their traditional occupation. However, in rural areas, traditional occupational are still followed.
- **Social and Religious disabilities:** The lower caste were debarred from doing many things like they were not permitted to enter the temple, they are not allowed to use water from the well/pond which is used by Brahmin caste, cannot use gold ornaments or umbrella, etc. However, things have changed considerably and these restrictions are hardly found today.
- **Unique Culture:** Castes are small and complete social worlds in themselves and each distinguishes themselves from one another. Every caste has a distinct culture, custom, and tradition which distinguish it from those of the other castes. The food habits, occupational specialization, behavioural patterns, etc of a caste are handed down from one generation to another through the process of socialization.
- **Civil and Religious Disabilities:** The people belonging to lower castes suffer from a set of civil, social and religious disabilities. Generally, the impure castes are made to live in the outskirts of villages. They are forbidden to make use of the places of worship, cremation, cremation grounds, schools, public roads, hotels, etc.
- **Divine Plan Assumption:** The caste system is believed to have been ordained by God and is supported by religion; the system is based on the doctrine of Karma, the theory of rebirth.

6.3.2 Evolution in the Caste System

There have been visible changes in the caste system in India in the last century and more visibly since independence. There are various reasons like sanskritisation, westernization, industrialization which have played a crucial role in bringing consequent changes in the caste system. They are as follows:

- **Sanskritisation:** It is a process by which a lower caste or tribe or any other group changes its customs, rituals, ideology to adapt to the behaviour pattern, style of life, and culture of high caste. For sanskritization, a caste must have a touchable status, better economic conditions and should make a claim to membership into a high caste.Sanskritization is a group process and not an individual process over a long course of time. It does not lead to anystructural changes only leads to positional changes. Through this process, a few lower castes in different parts of the country have changed their status into higher castes like the Lingayats, Rajputs to name a few. It is to be noted that the untouchables were not allowed to

sanskritize their status.

- **Westernization:** In India, British colonizer was the biggest influencer of western style of living, language, dress pattern, and behavioural pattern. The main features of westernization are: (a) Rational outlook (scientific and goal-oriented outlook), (b) Interest in material progress, (c) reliance on the modern communication process and mass media, (d) English medium education, (e) high social mobility, etc. The higher castes were the first to expose themselves to westernization through the process of business transactions, education, and socialization. Later on, the lower castes also adapted to this process for social mobility.
- **Modernization:** It relies primarily on scientific outlook; rational attitudes, high social mobility, mass mobilization, empathy, belief in liberty, equality, and fraternity, high level of motivation to get perfection; and deal with complex organizations. With changes coming to institutional, structural, attitudinal and organizational mindset, have greatly affected the caste system where caste structures have become flexible. In urban areas castes are gradually become classes. Even though India has achieved modernization still it has not abandoned the tradition in totality. The Indian caste system has adapted suitably to modern practices, i.e. educating people, forming a formal organization and making people conscious of their existence.
- **Industrialization and Urbanization:** With the growth of industrial towns and cities, migration to industrial zones and cities have increased from rural areas over the last centurywhich has affected the caste system. In those places, strict caste rules are not applied rigidly.
- **Democratic Decentralization:** With the introduction of Panchayati Raj, local self-governments have been created in the villages. Under the Panchayati Raj, all the castes are equally represented. Equal opportunities are provided for the lower castes to empower themselves and represent themselves in matters concerning them and their communities.

6.3.3 Caste in Rural Political Structure

Caste as a social institution and a system of social stratification played and still continues to play a very important role in the traditional political structure. Power within rural society revolved around caste to a great extent. The socio-economic status of an individual is traditionallydetermined by caste, which also influences his/her position in the rural political structure. Thus, Power and Authority were traditionally determined by one's caste position.It is here we need to understand the concept of Dominant Caste in order to get a clear understanding of the connection between caste and politics. Dominant Castes are those castes usually belonging to the upper castes in the caste hierarchy. They have numerical strength and are economically affluent.These caste groups due to their economic and numerical preponderance, also occupies a position of power in the rural political structure. Thus in the context of Indian rural society, in most cases, the upper caste people also belongs to upper class and their influential socio-economic position enables them to be politically powerful as well. Again, Caste Panchayats too played a crucial role in the rural political structure. The function of the Caste Panchayats or Associations not only confined to resolving inter-caste and intra-caste conflicts but they also act as interest groups for socio-economic development of their caste.

Even today, Caste has a great significance in rural polity. Caste is a major deciding factor in Indian Polity, based on periodic elections. As described by anthropologist Owen M.

Lynch and other scholars, in the expanding political arena caste groups are becoming more politicized and are forced to compete with other interest groups for social and economic benefits. Caste associations have expanded their areas of concern beyond traditional elite emulation and local politics into the wider political arenas of state and national politics. Finding power in numbers within India's democratic system, caste groups are pulling together closely allied sub castes in their quest for political influence. Traditional hierarchical concerns are being minimized in favour of strengthening horizontal unity. Thus, while pollution observances are declining, caste consciousness is not. Here we may cite the example of the Dalits, who form a powerful group in the contemporary political context of India. They have been struggling against the traditional socio-economic deprivations and have strived to advance their social status.Dalit anger has been expressed in writings, demonstrations, strikes, and the activities of such groups as the Dalit Panthers, a radical political party demanding revolutionary change.Thus even though some practices of caste has declined in the present time, yet its position in the political arena has rather strengthened over time.

6.4 VILLAGE PANCHAYAT

Village Panchayat is the oldest system of local government in the Indian subcontinent. The word "panchayat" means "assembly" of five wise and respected elders chosen and accepted by the local community. Traditionally the village panchayat settled disputes between individuals and villages. In 1869 the British established the first nominated local self-government in Bombay. Later in 1882, Lord Ripon formally established local self-government in India with setting up of district boards in Marathwada and Vidarbha in Maharashtra.

The first piece of legislation was the Bombay Village Panchayat Act of 1920. Under this Act, the Panchayats was constituted into an elected body. Members were elected by adult male villagers. The Panchayat was entrusted with local functions, mainly civil nature and empowered to collect compulsory house taxes. The Act of 1920 empowered village Panchayats to take up various activities including socio-economic functions.

After India became an Independent nation and states were formed, laws were introduced into the Panchayat system. Under the LokAdalat Act, 1958 and Article 40 of the constitution made it obligatory on the Panchayats to hold meetings with adult residents within first two months at the onset of every financial year and prepare an annual statement of accounts to be placed before Gram Sabha.

The main civil duties of the Panchayats were - making provisions for sanitation, street lights, and drinking water. The discretionary functions covered the fields of agriculture, cooperation, animal husbandry, self-defense, and other administrative and development works. The state government had direct control over Panchayats through District Collector.

It was found that the government control over this institutionhad seldom proved to be effective and the grassroot level communities were not getting benefits from the existing system of Panchayat Raj. In order to address the shortcomings of central committees like Balwant Rai Mehta Committee (1957) and Ashok Mehta Committee (1977) was appointed, based on their recommendations the shortcomings were addressed and inserted in the Constitutional (73rd Amendment) Act of 1992. On 24th April 1993, Panchayati Raj in India came into force to provide constitutional status to the Panchayati Raj Institutions.

6.5 PANCHAYATI RAJ SYSTEM IN INDIA

Mahatma Gandhi advocated Panchayat Raj as the foundation of India's political system. In Panchayat Raj thepower of the government is decentralized where each village would be responsible for its own affairs also known as Gram Swaraj (village self-governance). The Panchayati Raj system was formalized in 1992, following a study conducted by a number of Indian committees on various ways of implementing a decentralized administration.
The 73rd Amendment to the Constitution enacted in 1992 added a new Part IX to the Constitution titled "The Panchayats" covering provisions from Article 243 to 243 (O); and a new XI Schedule covering 29 subjects for the Panchayats and statutory provisions for the establishment, empowerment, and functioning of Panchayati Raj Institutions.

6.5.1 The Salient Features of the Panchayati Raj System

- **GRAM SABHA:** It is the local body consisting of all the persons registered in the electoral rolls in a village within the Panchayat area. It is the primary source of democratic power in the village. The Gram Sabha is expected to be an active institution for starting all development activities based on local needs.
- **THREE TIERS OF PANCHAYATI RAJ:** The three-tier Panchayat system would be constituted in every state- at village level, intermediate level, and district level. However, the states which were having a population below 20 lakhs are given an option to omit the intermediate level. All the members of these three levels are directly elected. The chairperson of Panchayats at the intermediate and district levels are indirectly elected from amongst the elected members.
- **RESERVATION IN PANCHAYATS:** There is a provision of reservation of seats for Scheduled Caste and Scheduled Tribe at every level. The reservation of seats for Scheduled Castes and Scheduled Tribes in every Panchayat in proportion to their population. One-third of the seats reserved for Scheduled Castes and Scheduled Tribes will also be reserved for women. Noteworthy, one-third of the total number of seats to be filled by direct election shall be reserved for women.
- **DURATION OF PANCHAYATS:** Every panchayat shall remain in office for five years normally. However, if it is dissolved for any reason before this period is over, the election will be held within six months.
- **COMPOSITION OF PANCHAYATS:** Representatives chosen by direct election shall fill all the seats in a panchayat. The chairperson at the village level shall be elected directly and at the intermediate and district levels the chairperson shall be elected by and from amongst the elected members.
- **CONDUCT OF ELECTION:** The direction, control and the preparation of electoral roll for conducting elections to the panchayats are vested with the State Election Commission. The State Election Commission will be responsible for conducting the election and ensures that the elections are held in a free and just manner.
- **FINANCE COMMISSION:** The Constitution (73rd Amendment) Act, 1992 provides for the constitution of a Finance Commission in every state to make enough funds available to the panchayats. These commissions will be responsible for reviewing the financial condition of the panchayats and make recommendations to the respective Governors.

➢ **DEVELOPMENT ACTIVITIES:** The Act gives powers and responsibilities to the panchayats to plan and execute economic development programs. Such responsibilities include the making of plans for economic development and social justice and implementation of schemes listed in the11th Schedule. The development activities for the Panchayat Institution can be grouped under the following categories:

❍ **Economic Development:** Under economic development anti-poverty programs, agriculture, land improvement, minor irrigation, animal husbandry, fishery, social forestry, minor forest produce, small scale and cottage industry, fuel, and fodder.

❍ **Education:** Primary and Secondary schools, non-formal education, libraries, technical training, and cultural activities are given focus.

❍ **Health:** Health and Sanitation are given prime importance.

❍ **Welfare Development:** It includes social welfare, welfare for weaker sections, Public Distribution System and Women and Child Development.

❍ **Infrastructure Development:** Roads, housing, drinking water, markets, electrification, and maintenance of community assets, etc along with Land Reforms is taken care of.

6.5.2. Composition and Functions of Panchayati Raj Institution (PRI)

Let us now discuss the administrative structure of the Panchayati Raj Institution (PRI) in details.

➢ **GRAM PANCHAYAT:** It is the first formal democratic institution at the village level and primary unit of local self-government. The chairperson of this unit is called as Sarpanch.The gram panchayat is a cabinet of the village elders, directly elected by the adult citizens of the village.

The Gram Panchayat is the body accountable to the general body of the village known as Gram Sabha which meets at least twice a year. The Gram Panchayat must present its budget, accounts of the previous year and annual administrative reports before the Gram Sabha. The Gram Panchayat has to secure Gram Sabha's approval of the village proposals for taxation and development programs before they are enforced by the Panchayat.

➢ **Composition:** The gram panchayat is divided into wards and each ward is represented by a Ward member or commissioner who is directly elected by the villagers. The members of the Gram Panchayats have a tenure of 5 years. There is provision for reservation of seats for women and for SC and ST.

Each Panchayat elects a President/Sarpanch and Vice President/Upsarpanch. The Sarpanch occupies a pivotal position in Gram Panchayat. He supervises and coordinates the various activities of the Panchayat. The Panchayat Secretary and the Village Level Worker are the two officers at the Panchayat level to assist the Sarpanch in administration.

Functions of Gram Panchayat: There isa number of functions performed by Gram Panchayats. The functions can be divided into two categories namely, the Obligatory functions and the Option functions.

a) Obligatory Functions:

➢ Construction, repairs, maintenance, alteration, and extension of village roads, provisions of lights on the roads and other places of public resort and removal of encroachments and obstructions on the roads and other public places.

➢ Construction, maintenance, and cleaning of the drainage system and provision of

sanitation in the village by the removal of filth and clearance of marshy areas.

- Supply of drinking water to the villages.
- Adoption of preventive measures against epidemics and other dangerous diseases, prevention of obnoxious and dangerous trade, registration of births and deaths and the preparation of the necessary records for the purpose.
- Maintenance of common pasture and other public institutions.
- Preparation of census records of men and animals, maintenance of relevant records and submission of periodic records and returns.
- Management of Panchayat properties as assets.
- The spread of primary education and its management.
- Soil Conservation.
- Control of Markets, ferries, fairs, Ghats and other public places.

b) Optional Functions:

- Provision of adult education, the establishment of primary schools with the prior approval of the Panchayat Samiti.
- Establishment and maintenance of works for providing employment in a time of scarcity.
- To keep the records of the unemployed persons.
- Famine relief measures.
- Construction and maintenance of Dharmasalas and Rest houses.

Judicial Power: The powers of the Gram Panchayat are limited when it came to judicial power. Gram Panchayat has the authority to decide minor and criminal cases within its areas. On account of Criminal cases, the Panchayat can hear cases involving mischief, assault, theft of property, etc on payment of a prescribed fee. It is to be noted that Panchayat can only impose a fine and cannot sentence anybody to imprisonment. One thing is to be noted that the lawyers cannot appear before the Panchayats. Both the parties are to appear before the Panchayat to plead their cases. Normally the decision of the Panchayat is final but an appeal can be made to the Court of District Magistrate with its prior sanction.

- **BLOCK PANCHAYAT:** Block Panchayat is also known as Panchayat Samiti and is the second on join tier of the Panchayati Raj. Block Panchayat works for the villages of the tehsil or taluka collectively known as Development Block. The Panchayat Samiti consists of 20 to 60 villages depending on area and population. The Panchayat Samitis are at the hub of development activities and are headed by Block Development Officers (BDOs).

Composition: Following are the criteria to be elected for the Block Panchayat:

- 20 members are elected by and from all the Panchayats falling under the block area.
- Two women members and one member each from the Scheduled Caste and Scheduled Tribes to be co-opted provided they do not get adequate representation otherwise.
- Two local peoplepossessing experience of public life and administration, which may be beneficial for the rural development
- Representatives of the Co-operatives will work within the jurisdiction of the block.
- The members of the State and Union legislatures representing the area are to be taken as associate members.
- The President of the Panchayat Samiti is elected by an electoral college that consists of all the members of the Panchayat Samiti and all the Panchas of the Gram Panchayat falling within the areas.

Functions of Block Panchayat:

- Block Panchayat co-ordinate the activities of the various Panchayats within its jurisdiction.
- The Block Panchayat supervises the work of the Panchayats and scrutinizes their budgets. It has the right to suggest measures for improving the functioning of the Panchayats.
- The Block Panchayat is charged with the responsibility of preparing and implementing plans for the development of agriculture, animal husbandry, fisheries, small scale and cottage industries, rural health tropic, etc.
- Establishment of primary health centers and primary schools.
- Supply of drinking water, drainage and construction/repair of roads.
- Development of cottage and small scale industries and the opening of cooperative societies.
- **ZILA PARISHAD:** The ZilaParishad is the apex of the three-tier structure of the Panchayati Raj System. Members of the ZilaParishad are elected from the district on the basis of adult franchise for a term of five years. There are seats reserved for Scheduled Castes, Scheduled Tribes, Other Backward Classes, and women representatives. The Collector or District Commissioner is also a member of the ZillaParishad.

Composition: The Chairman of the ZillaParishad is elected from among its members. The ZillaParishad consists of representatives of the block panchayat or Panchayat Samiti, members of the State Legislature and the Parliament member representing the area, district level officers of the Medical, Public Health, Public Works, Engineering, Agriculture, Veterinary, Education and other development departments.

Functions of ZilaParishad:

- ZilaParishad links Panchayat Samitis within the district.
- It coordinated their activities and supervises their functioning.
- It prepares district plans and integrates Samiti plans into district plans for submission to the State Government.
- ZilaParishad looks after development works in the entire district.
- ZilaParishad undertakes schemes to improve agricultural production, exploit ground-water resources, extend rural electrification and distribution and initiate employment generating activities, construct roads and other public works.
- It performs welfare functions like relief during natural calamities and scarcity, the establishment of orphanages and poor homes, night shelters, the welfare of women and children, etc.
- ZilaParishads perform functions entrusted to them under the Central and State Government-sponsored programmes.

6.6 WOMEN EMPOWERMENT IN PANCHAYATI RAJ SYSTEM IN INDIA

Women constitute about half of the world's population and are the largest excluded group in almost all spheres of life. In sharp contrast to the population record women hold only one tenth of the global income; own one hundredth of means of production and nearly 70% of the women live below the poverty line. They invariably constitute the minorities holding elected offices of the government. Though at present women enjoy equal status with men as per the constitution and legal provisions, still they have a long way to go. So women empowerment plays a pivotal role towards the development of society.

The journey to include women in the process of development in India took a long time. The Government of India had a major shift in their policies from the concept of "Welfare of Women" in the 1970s to "development of women" in the 1980s and "empowerment of women" in the 1990s. In the year 1993, with the introduction of the Panchayati Raj Institution into the Indian Constitution women representation in governance changed. Under Panchayati Raj Institution 33% of seats were reserved for women and they were given the power to take decisions at grass root level. Later the Union Cabinet of the Government of India on 27th August 2009 approved 50% reservation for women in PRIs.

Several transformations were seen over the last two decades in terms of womens' representation under Panchayati Raj Institutions (PRI) which are highlighted below:

- Women are taking up the challenge and gearing themselves up to enter politics at the lower level in the spirit of self- governance as committed Citizens.
- Through the experience of the Indian PRI, more than ten lakh women have actively entered into the political life in India.
- Womens' issues have come to the forefront at the local level and consequently state and national level.
- Through PRIs women are working on creation, development, and promotion of Self Help Groups, Cooperatives, MSMEs for better employment and livelihood options in rural areas.

v) Women are leaders in the Panchayati Rajand are transforming local governance by sensitizing the State on issues of poverty, inequality and gender injustice.

- Through PRI, women are changing governance from the issues they choose to tackle; like water, alcohol, abuse, education, health and domestic violence.
- Women are taking action against child marriage and juvenile female domestic labour, and promoting girl-child education.

With all the positive development through PRI women still had to face several challenges. Let us look into the challenges women faced over time. The challenges are:

- Structural Issues: Women representatives give more importance to issues related to social development activities like health, sanitation, old-age pensions, and welfare but it becomes a challenge for them to pursue it as agenda for panchayat meetings across the country as issues related to infrastructure take priority. Social development issues such as health and education take a back seat.
- Social and Cultural Barriers: Unlike male counterparts, female candidates are exposed to several barriers that may impact their desire to run for elected office. These barriers are sex stereotyping, political socialization, lack of preparation for political activity and balancing work and family.
- Sex Stereotyping: It is due to the aggressive and competitive nature of politics and a belief that participation in the elected office requires masculine traits. Hence, the bias leveled against women stems-out from the incorrect perception that femininity inherently produces weak leadership. It had been observed that the pressure is always on women candidates to enhance their masculine traits in electoral campaigns for the purpose of wooing support from voters who identify with socially constructed gender roles.
- Political Socialization: Sex stereotyping begins at birth. Generally, it is seen that politics is a male domain. Even socialization agencies like family, school, higher education, mass media, and religion affirms the belief of stereotyping a particular sex. Each of these agencies play a pivotal role in either fostering a desire to enter politics or dissuade one to do so.
- Balancing work and family: The work-life balance is invariably more difficult for women as they are generally expected by society to act as the primary caregivers for children as well as

maintenance of the home. Due to the demand for work-life balance, it is assumed that women choose to delay political aspirations until their children are older.

To overcome the above-stated challenges and making women participation into governance more active and stronger there are few steps that can be taken to bring about social transformation within society.

- To empower rural women there is a need to bring about attitudinal changes in both men and women. They believe that women are meant for household activities and bearing children needs to be replaced by a feeling of equal partnership between men and women.
- Women should independently join politics so that they can have a voice in the nation-building and can help in women empowerment at all levels.
- There should be an increased emphasis on ensuring the participation of women in the meetings of Panchayats at all the levels. This will promote and enhance leadership qualities and self-confidence among women.
- Attendance of all women must be made compulsory from Gram Panchayat to ZillaParishad.
- The government should provide financial support and infrastructure to womens' organizations and NGOs to take up the responsibility of encouraging the women elected representatives and arranging training programmes for the improvement of political, social and economic knowledge.
- Proper utilization of different government policy like National Literacy Mission and SarvaShikshaAbhiyan for educating the rural men and women regarding the significance of Panchayati Raj and empowerment of women.
- The media can play a vital role in restricting rural society. It can act as an agent of political socialization for inculcating the values of gender equality and gender justice.

CHECK YOUR PROGRESS

Q 1: What are the main caste categories in India? Explain the category in brief.

.....

.....

Q 2: Which Act brought the Panchayat Raj System in effect?

.....

.....

Q 3: What are the main administrative structures under PRI?

.....

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6.7 LET US SUM UP

- Caste System in India originated two thousand years ago.
- The caste system initially was associated with Hinduism where people were categorized

according to their occupations. Later the caste system was transformed into a hereditary structure.

- The term caste is derived from the Spanish word 'Breed' or 'Lineage'.
- The Sanskrit word for caste is 'Varna' which means type, order, colour, and class.
- There are primarily four main castes - (i) Brahmin, (ii) Kshatriya, (iii) Vaishya and (iv) Shudra.
- People born outside or below the caste system were called "untouchables".
- Main features of Caste system:- Hereditary, Segregation, Endogamy, Purity and pollution, Occupational Association, Social and Religious disabilities, Unique Culture, Civil and Religious disabilities.
- Sanskritisation, Westernization, Modernization, Industrialization and Urbanization and Decentralization of powers for the evolution and changes in the caste system.
- Class is a category of people who have similar socio-economic status in relation to others in their community or society.
- Village Panchayat is the oldest system of local government in the Indian subcontinent. The word "panchayat" means "assembly" of five wise and respected elders chosen and accepted by the local community.
- The main civil duties of the Panchayats were - making provisions for sanitation, street lights, and drinking water.
- On 24th April 1993, Panchayati Raj in India came into force to provide constitutional status to the Panchayati Raj Institutions.
- Mahatma Gandhi advocated Panchayat Raj as the foundation of India's political system.
- In the year 1993, under Panchayati Raj Institution 33% of seats were reserved for women and giving them the power to take decisions at the grass-root level. Later on 27th August 2009,the Government of India approved 50% reservation for women in PRIs.

6.8 FURTHER READING

1) Laxmikanth. M, (2013) "Indian Polity"; McGraw Hill Education, New Delhi.

6.9 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: There are primarily four main castes - (i) Brahmin, (ii) Kshatriya, (iii) Vaishya and (iv) Shudra. The Brahmins are the priestly and learned people, the Kshatriyas were the rulers, administrators and warriors, the Vaishyas are the artisans, merchants, tradesmen and farmers and Shudras are the labouring classes. Some people born outside or below the caste system were called "untouchables".

Ans to Q No 2: The Constitutional (73rd Amendment) Act 1992.

Ans to Q No 3: There are three main levels under the Panchayat Raj System. They are: i) Gram Panchayat; ii) Block Panchayat and iii) ZilaParishad.

6.10 MODEL QUESTIONS

Short Question (Answer each question in about 150 words)

Q 1: Define the caste system in India with example.

Q 2: How are Caste and Class different from each other?
Q 3: What is the Panchayati Raj System?
Q 4: What are the main reasons for the Caste system in India to change over time? Explain briefly.

Long Questions (Answer each question in about 300-500 words)

Q 1: What are the features of the Caste System in India? Elaborate.
Q 2: What are the Salient features of Panchayat Raj System? Elaborate.
Q 3: Write a note on the composition and functions of Panchayati Raj Institution.
Q 4: What are the major challenges faced by women under PRI? and explain in points steps taken to overcome those challenges.

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UNIT 7: DEVELOPMENT OF WOMEN AND CHILDREN IN RURAL AREA

UNIT STRUCTURE

7.1 Learning Objectives
7.2 Introduction
7.3 Women in Indian Economy
7.3.1 Ministry of Women and Child Development
7.3.2 Social and Economic Development Schemes for Women
7.4Integrated Child Protection Schemes
7.5 Let Us Sum up
7.6 Further Reading
7.7 Answers to Check your Progress
7.8 Model Questions

7.1 LEARNING OBJECTIVES

After going through this unit, you will be able to -

- learn how Ministry of Women and Child Development came into inception,
- understand various schemes for Women empowerment and Childcare
- explain the development initiatives taken by the Government of India and its impact and outreach across India through its development programmes and policy implementations.

7.2 INTRODUCTION

For centuries women in India were suffering due to discrimination, exploitation and exposed to various kinds of harassment at different levels. Women constitute 48.52% of the total population of the country and therefore it becomes crucial that the development of the country make women as the nucleus to any major policy planning. It is essential because empowerment and autonomy of women will bring improvement to their political, social, economic and health status. After Independence, the policy planners envisaged various constitutional provisions to protect the interest of women and has undertaken various socio-economic development measures for their upliftment. Over the years, experiences have shown that the development programmes were most effective when simultaneous steps were taken to improve the status of women in society. Let us now delve deeper into the policies which were implemented in the post Independence periodthat led to the inception of the ministry of Women and Child Development for empowering women in India.

7.3 WOMEN IN INDIAN ECONOMY

Attention for the development of women in India received its attention from the government since the First Five year plan (1951-56). At the beginning of the planningphase, issues of women were clubbed with the welfare of the disadvantaged group like disable, destitute and aged. From first to fifth five year plan (1951 to 1979) followed a similar pattern of focus with addition to priorities like womens' education, and measures to improve maternal

and child health services. In the sixth five year plan (1980-85), a shift from 'Welfare' planning to 'development' of womenapproach was taken up. The plan adopted a multi-disciplinary approach with an emphasis on health, education, and employment.
The seventh five year plan (1985-90) stressed on raising their economic and social status to bring women population into mainstream national development. The eighth five year plan (1992-97) ensured that the benefits of development to women flowed from other development sectorsto ensure that women should be equal partners and participants in the development process.

The ninth five year plan (1997-2002) made two important changes in the strategy of development for women. First, 'Empowerment of Women';its aim was to create an enabling environment where women canfreely exercise their rights both within and outside the home as equal partners with men. The second was convergences of existing services available in both women-specific and women related sectors. The tenth five year plan (2002-2007) target was to set certain monitorable targets for women. It focused on organizing women into Self-Help Groups (SHGs) for income generation activities and also facilitated access to services such as literacy, health, non-formal education, water supply, etc. Women's Component Plan (WCP) ensured that 30% of funds/benefits were earmarked for women under the various schemes of different ministries/departments.

In the previous plans, there were consistent efforts to bridge the gender gap and provide an environment for women to become economically, politically and socially free and empowered. In a unique move ineleventh five year plan (2007-12) a committee of "feminist" economists was constituted to ensure gender sensitive allocation of public resources apart from identifying significant trends for women in the economy and suggesting policy measures to integrate women into the growth agenda. In the twelfth five year plan (2012-2017) the Planning Commission pushed for special dispensation for the single woman and encourages women to actively participate in the field of agriculture and animal husbandry in addition to health, education, urbanization, and governance.

7.3.1 Ministry of Women and Child Development

The Ministry of Women and Child Development came into existence as a separate ministry from 30th of January, 2006 . Previously, since 1985 the ministry was known as the Department of Women and Child Development under the Ministry of Human Resources Development, Government of India.
The ministry was constituted with the prime intention of addressing the gaps in the national-state action plan for women and children development initiatives and promoting inter-Ministerial and inter-sectoral convergence to create gender equitability and child-centered legislation policies and programmes.

The Vision of the Ministry is to empower women to live with dignity and contributing as equal partners in development in an environment free from violence and discrimination. And, well-nurtured children with full opportunities for growth and development in a safe and protective environment.

The Mission of the ministry is to promote social and economic empowerment of women through cross-cutting policies and programmes, mainstreaming gender concerns, creating awareness about rights and facilitating institutional and legislative support. Secondly, ensuring development care and protection of children, spreading awareness about their rights and facilitating access to learning, nutrition, institutional and legislative support for enabling them to grow and develop to their full potential.

7.3.2 Social and Economic Development Schemes for Women

The following schemes are being implemented by the Ministry for the social and economic development of women.

➢ **BetiBachao, BetiPadhao:** The campaign was launched by Prime Minister Narendra Modi on 22nd January 2015 from Panipat, Haryana on the occasion of International Day of the Girl Child. It aims to address the issue of the declining child sex ratio. This is a national initiative jointly run by the Ministry of Women and Child Development, the Ministry of Health and Family Welfare and the Ministry of Human Resource Development.

The main objective of the campaign was to-

- ❍ To prevent gender biased sex selective elimination.
- ❍ To ensure survival and protection of the girl child.
- ❍ To ensure the education of the girl child.

The main reason to start this initiative was because ofdownward increasing skewed female to male ratio in India. States like Haryana (861), Punjab (876), Jammu & Kashmir (892), Uttar Pradesh (898), and Bihar (919) was showing the lowest female to male ratio in per 1000 births in the census of India 2001. This was happening because of Sex-selective abortion or female foeticide.

To sensitize the Indian population large scale sustained mobilization and communication campaign was rolled out to create equal value for the girl child and promote her education.

➢ **One-Stop Centres (OSCs):** These centersare intended to support women affected by violence, in private and public spaces, within family, community or at work place. Aggrieved women facing any kind of violence due to attempted sexual harassment, sexual assault, domestic violence, trafficking, honor-related crimes, acid attacks or witch-hunting will be provided with specialized services.

The Ministry of Women and Child Developmentstarted implementing the OSC scheme since 1st April 2015. Under this scheme, it has been envisaged that OSCs would be set up across the country in a phase wise manner (2017-18, 2018-19 and 2019-20). The Govt.of India has set up a dedicated fund called the "Nirbhaya Fund" to establish the OSCs with enhanced safety and security provisions.

The main objectives of the schemes are:

- ❍ To provide integrated support and assistance to women affected by violence, both in private and public spaces under one roof.
- ❍ To facilitate immediate, emergency and non-emergency access to a range of services including medical, legal, psychological and counseling support under one roof to fight against any form of violence against women.

➢ **WOMEN HELPLINE SCHEME:** This scheme is intended to provide 24 hours immediate and emergency response to women affected by violence and information about women related government schemes/programmes across the country through a single uniform number. The Women Helpline (WHL) is/will be integrated with the One-Stop Centre Scheme (OSCs) in every state. The scheme was launched on 1st of April 2015 along with the One-Stop Centre. The Department of Telecommunication has allocated code 181 to all states/Union Territories to use it as the Women Helpline number.

The main objectives of the scheme are:

- ❍ To provide toll-free, 24 hours telecom service to women affected by violence seeking support and information.
- ❍ To facilitate crisis and non-crisis intervention through referral to the appropriate

agencies such as police/hospitals/ ambulance service/ District Legal Service Authority (DLSA)/ Protection Officer (PO)/ OSC.

- To provide information about the appropriate support services, government schemes and programmes available to the woman affected by violence, and location-based information to a particular woman residing or employed in a certain area.

➢ **SWADHAR GREH:** The scheme was launched by the Ministry of Women and Child Development in 2002 for the rehabilitation of women in difficult circumstances. Under the scheme women in need of institutional support for rehabilitation to lead their life with dignity. They are provided shelter, food, clothing, health care as well as economic and social security.

Under the scheme, SwadhaarGrehwill be set up in every district with a capacity of thirty women at a time. The primary objectives of the schemes are:

- To cater to the primary needs of shelter, food, clothing, medicinal treatment and care of the women in distress and who are without any social and economic support.
- To enable them to regain their emotional strength that was hampered due to their encounter with unfortunate circumstances.
- To provide them with legal aid and guidance to enable them to take steps for their readjustment in family/society and rehabilitate them economically and emotionally.

➢ **WORKING WOMEN HOSTEL:** With more women leaving their homes in search of employment in big cities as well as urban and rural industrial clusters, they face the difficulty of finding safe and conveniently located accommodation.

The objective of the scheme is to promote availability of safe and conveniently located accommodation for working women with day-care facility for their children in urban, semi-urban or rural areas where employment opportunities for women exist. The working women hostel project will be made available to all working women without any distinction with respect to caste, religion, marital status, etc. The Working Women Hostel scheme makes the provision for girls'upto age 18 years and boys upto age 5 years to accompany working mothers and can avail services of the Day Care Centre as provided under the scheme.

➢ **Support to Training and Employment Programme for Women (STEP):** The Support to Training & Employment Programme for Women (STEP) was launched as a Central Sector Scheme in 1986-87. STEP aims to make a significant impact on women by upgrading their skills for self and wage employment. Through the scheme it aims to mobilize women in viable groups, improving their skills, arranging for productive assets/access to wage employment, creating backward and forward linkage, improving and arranging for support services, providing access to credit, awareness generation, gender sensitization, nutrition education, sensitization of project functionaries to name a few. The ultimate aim of the scheme is to develop women groups to thrive on a self- sustaining basis in the market place with minimal government support and intervention after the project period is over.

The main objectives of the schemes are:

- Mobilizing women in small viable groups and making facilities available through training access to credit and other inputs.
- Enabling groups of women to take up employment-cum-income generation programmes of their own, or to access wage employment.
- Provide support services for further improving and employment conditions of women and access to health care, literacy, legal literacy, and other related information.

➢ **MAHILA E-HAAT:** This is a unique direct online marketing platform for supporting women entrepreneurs/SHGs/NGOs for showcasing the products/services which are made

and manufactured by women enterprises. The Ministry of Women & Child Development launched "Mahila E-Haat" a bilingual portal on 7th of March, 2016. This initiative plays a critical component for business efficiency and making it easy access to the majority of women entrepreneurs/SHGs/NGOs.

The main objectives of this online marketing platform are:

- Facilitating direct contact between the vendors and buyers.
- Women entrepreneurs/SHGs/NGOs can showcase their services and products directly that will strengthen their services and outreach.
- The Mahila E-Haat directly supports the "Make in India" campaign through the online marketing platform.

➢ **MAHILA POLICE VOLUNTEERS (MPVs):** Gender-Based Violence (GBV), faced by women both in public and private spaces, including domestic violence, sexual assault, rape, stalking,etc is a major threat to women equality and empowerment. In order to protect and increase focused community outreach, Government of India envisages engagements/ nomination of Mahila Police Volunteers (MPVs) in all States and Union Territories to act as a link between police and the community and facilitate women in distress.

The main objectives of MPV are:

- An MPV will serve as a public interface in order to fight crime against women.
- MPVs will report incidences of violence against women such as domestic violence, child marriage, dowry harassment and violence faced by women in public spaces.
- An MPV is an honorary position.

➢ **MAHILA SHAKTI KENDRA:** Mahila Shakti Kendra is 'one-stop convergent support services' for empowering rural women with opportunities for skill development, employment, digital literacy, health and nutrition'. The scheme will provide an interface for rural women to approach the government for availing their entitlements and for empowering them through awareness generation, training and capacity building programmes. The scheme was approved for implementation during 2017-18 financial years. There will be student volunteers to encourage the spirit of voluntary community service and gender equality.

The main objectives are:

- The MSK envisaged working at various levels. National Level - Knowledge support and at the state level - will provide technical support to the respective governments on issues related to women. The district and block-level centers will provide support to MSK and give a foothold to women empowerment schemes.
- Through community engagement student volunteers will be encouraged and will play an instrumental role in awareness generation regarding various government schemes/ programmes as well as social issues that have an impact on the lives of women.

➢ **NARI SHAKTI PURASKAR:** Nari Shakti Puraskaris the highest civilian honour for women in the Republic of India. Every year on the occasion of International Women's DayNari Shakti Puraskaris awarded. The coveted award is conferred to exceptional Women and Institutions who have been working towards the cause of Women Empowerment.

7.4 INTEGRATED CHILD PROTECTION SCHEME (ICPS)

The ICPS is a governmental program implemented by the govt of India to help secure the safety of children, with a special emphasis on children in need of care and protection, juveniles in conflict or contact with the law and other vulnerable children. The primary purpose of ICPS is to create a central structure to provide insight and standardization for pre-existing and

evolving child protection schemes in India.
In 2009 the ICPS was implemented. It was administered at the state level by state child protection societies, among other institutions.
The flagship programmes under ICPS are explained below:

- **INTEGRATED CHILD DEVELOPMENT SERVICES (ICDS):** The ICDS Scheme was launched on 2nd October 1975 and is one of the flagship programmes of the government of India and represents one of the world's largest and unique programmes for early childhood care and development. ICDS commits to children and nursing mothers and providing pre-school non-formal education and aims in breaking the vicious cycle of malnutrition, morbidity, reduced learning capacity, and mortality.

The biggest beneficiaries of the ICDS scheme are children in the age group of 0-6 years, pregnant and lactating mothers. Objectives of the scheme are:

- To improve the nutritional and health status of children in the age group 0-6 years.
- To lay the foundation for proper psychological, physical and social development of the child.
- To reduce the incidence of mortality, morbidity, malnutrition and school dropout.
- To achieve effective co-ordination of policy and implementation amongst the various departments to promote child development.
- To enhance the capability of the mother to look after the normal health and nutritional needs of the child through proper nutrition and health education.

- **NATIONAL CRECHE SCHEME:** With growing employment opportunities more and more women are working within and outside their homes. At the same time, they face the challenges of providing quality care and protection for their children because of rapid increase in nuclear families and migration of extended family members. It became necessary to provide support to the young children quality and substitute care and other services while the mothers are at work.

The National Creche Scheme aims at providing a safe place for mothers to leave their children while they are at work and where children are provideda stimulating environment for their holistic development.
The objectives of the National Creche Scheme are:

- To provide day-care facilities for children (6 months to 6 years) of working mothers in the community.
- To improve nutrition and health status of children.
- To promote physical, cognitive, social and emotional development of children.
- To educate and empower parents/caregivers for better childcare.

- **SCHEME FOR ADOLESCENT GIRLS (SAG):** SAG was devised in the year 2010 using the ICDS infrastructure with an aim at breaking the inter-generational life cycle of nutritional and gender disadvantage for girls by providing a supportive environment for self-development of adolescent girls. The SAG focuses on out of school adolescent girls in the age group of 11-14 years. The Scheme for Adolescent Girls (SAG)was implemented using the platform of Anganwadi Services under the umbrella of ICDS through Anganwadi Centres (AWCs).

The key objectivesof the schemes are:

- Enable Adolescent Girls for self-development and empowerment.
- Improve their nutrition and health status.
- Support out of school Adolescent girls to successfully undergothe transition phase and go back to formal schooling or bridge learning/skill training.
- Upgrade their home-based and life skills.

➢ Provide information/guidance about existing public services such as Primary Health Centers, Rural Hospitals/CHCs, Post Office, Bank, Police Station, etc.

- **INTEGRATED CHILD PROTECTION SCHEME (ICPS):** The ICPS is a centrally sponsored scheme aimed at building a protective environment for children in difficult circumstances, as well as other vulnerable children, through Government-Civil Society partnership. ICPS was proposed in 2006 and implemented in 2009. The ICPS is administered at the state level by State Protection Committees and societies and at the district level by Child Protection societies among other institutions.

The primary objectives of ICPS are:

➢ ICPS together brings multiple existing child protection schemes of the Ministry under one comprehensive umbrella and integrates additional interventions for protecting children and preventing harm.

➢ ICPS institutionalize essential services and strengthen structures, enhance capacities at all level, create database and knowledge base for child protection services, strengthen child protection at family and community level to ensure appropriate inter-sectoral response at all level.

➢ ICPS aims to set up a child protection data management system to formulate and implement effective intervention strategies and monitor their outcomes.

CHECK YOUR PROGRESS

Q 1: What was the main objective of creating the Ministry of Women and Child Development in 2006? .....

.....

Q 2: What was the name of the fund to establish One Stop Centres?

.....

.....

Q 3: When was STEP launched and the main aims of the program?

.....

.....

Q 4: Why was the Mahila Police Volunteers programme launched?

.....

.....

7.5 LET US SUM UP

- Development of women in India received its attention from the government since the First 5-year plan (1951-56).
- In the 6th 5-year plan (1980-85), a shift from 'Welfare' planning to 'development' of women

was taken up.

- The 9th 5-year plan (1997-2002) made two important changes in the strategy of development of women. First, 'Empowerment of Women', its aim was to create an enabling environment where women could freely exercise their rights both within and outside the home as equal partners with men. The second was convergence of existing services available in both women-specific and women related sectors.
- 10th 5-year plan (2002-2007) focused on organizing women into Self-Help Groups (SHGs) for income generation activities started.
- In the 12th 5-year plan (2012-2017) the Planning Commission pushed for special dispensation for the single woman and encourages women in participation in the field of agriculture and animal husbandry in addition to health, education, urbanization, and governance.
- The Ministry of Women and Child Development came into existence as a separate ministry from 30th of January, 2006.
- Beti Bachao, Beti Padhao campaign was launched by Prime Minister Narendra Modi on 22nd January 2015 from Panipat, Haryana on the occasion of International Day of the Girl Child.
- The Ministry of Women and Child Development started implementing the One-Stop Centres (OSC) scheme since 1st April 2015.
- The Women Helpline Scheme was launched on 1st of April 2015 along with One-Stop Centre.
- The Ministry of Women & Child Development launched "Mahila E-Haat" a bilingual portal on 7th of March, 2016. The platform was launched to play an important role for women entrepreneurs.
- Mahila Shakti Kendra is 'one-stop convergent support services' for empowering rural women with opportunities for skill development, employment, digital literacy, health, and nutrition'.
- Nari Shakti Puraskar is the highest civilian honour for women in the Republic of India. Every year on the 8th of March on the occasion of International Women's Day is it conferred.
- The ICDS Scheme was launched on 2nd October 1975, it is one of the world's largest and unique programmes for early childhood care and development.
- The Integrated Child Protection Scheme (ICPS)was proposed and implemented in 2009. The ICPS is administered at the state level by State Protection Committees and societies and at the district level by Child Protection societies among other institutions.

7.6 FURTHER READING

1) Rao. M. Koteswara, (2005) "Empowerment of Women in India"; Discovery Publishing House, New Delhi.
2) Chopra. G, (2015) "Child Rights in India: Challenges and Social Action"; Springer, New Delhi.

7 7.7 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: The ministry was constituted with the prime intention of addressing gaps in

national-state action for women and children development initiatives and promoting inter-Ministerial and inter-sectoral convergence to create gender equitability and child-centered legislation, policies, and programmes.

Ans to Q No 2: The GoI has set up a dedicated fund called the "Nirbhaya Fund" to establish the One-Stop Centres with enhanced safety and security provisions.

Ans to Q No 3: The Support to Training & Employment Programme for Women (STEP) was launched as a Central Sector Scheme in 1986-87. STEP aims to make a significant impact on women by upgrading skills for self and wage employment.

Ans to Q No 4: Women face Gender-Based Violence (GBV) both in public and private spaces, including domestic violence, sexual assault, rape, stalking,etc is a major threat to women equality and empowerment. In order to protect and increase focused community outreach, Government of India envisages engagements/ nomination of Mahila Police Volunteers (MPVs) in all States and Union Territories

? 7.8 MODEL QUESTIONS

Short Question (Answer each question in about 150 words)

Q 1: When did the Ministry of Women and Child Development come into existence and mention their Vision and Mission?

Q 2: Name the schemes implemented by GOI focusing on Women Security and Protection and write a brief note on each of the schemes.

Q 3: Name the schemes implemented by GOI focusing on Women Entrepreneurship and write a brief note on each of the schemes.

Long Questions (Answer each question in about 300-500 words)

Q 1: What was the main objective of the Integrated Child Protection Scheme (ICPS) implemented by the Government of India and discuss the various schemes launched under the ICPS.

*** ***** ***

UNIT 8 RURAL RELIGION

UNIT STRUCTURE

8.1 Learning Objectives
8.2 Introduction
8.3 Religion: Definitions and Meaning
8.4 Sociological Approach to the study of Religion
8.5 Social Functions of Religion
8.6 Rural Religion in India: An Overview
8.7 Significance of the study of Rural Religion
8.8 Characteristics of Rural Religion in India
8.9 Functions of Rural Religion in India
8.10 Changing Scenerio
8.11 Let Us Sum Up
8.12 Further Reading
8.13 Answers to Check Your Progress
8.14 Model Questions

8.1 LEARNING OBJECTIVES

After going through this unit, you will be able to -

- Explain the different definitions of religion
- Discuss the meaning, concept and typology of religion
- Analyse the functions of religion in human societies
- Trace the origin of rural societies
- Discuss the characteristics of rural life in India
- Elucidate the dimensions of rural religion in India and its role and functions

8.2 INTRODUCTION

We have learnt that religion is a common element of human culture found universally in all human groups. Religion is born as an aspect of the total human need for security, not only in this world, but also in the other world; not only in our relationships to the physical and social environment, but also in relation to the unseen forces and beings. This world of unseen forces and beings constitute what has been termed as the supernatural world.

LET US KNOW

The English word “religion” is derived from the Middle English “religioun” which came from the Old French “religion.” It may have been originally derived from the Latin word “religo” which means “good faith,” “ritual,” and other similar meanings. It may also have come from the Latin “religãre” which means “to tie fast.”

At the simplest level, religion is the belief in the power of supernatural and the transcendental. These beliefs are present in all the societies and variations seem endless. A

belief in the supernatural almost always incorporates the idea that supernatural forces have some influence or control upon the world. The first indication of a possible belief in the supernatural dates from about 60,000 years ago. Archaeological evidences reveal that Neanderthal man buried his dead with stone tools and jewellery. Religion is often defined as people's organized response to the supernatural, although several movements which deny or ignore supernatural concerns have belief and ritual systems which resemble those based on the supernatural. However, these theories about the origin of religion can only be based on speculation and debate. Myth, rituals, religion, magic and numerous beliefs and practices regarding the supernatural world are the domain of religion.

Though religion is a universal phenomenon, it is understood differently by different people. On religion, opinions differ from the great religious leader down to an ordinary man. There is no consensus about the nature of religion. Sociologists are yet to find a satisfactory explanation of religion.

Again, it must be remembered that religious beliefs and practices vary from society to society, community to community, and region to region. Even within the same religion, there may be some variations in terms of urban and rural situations. Before going into the details of such variations, let us recall the meaning, definitions and social functions of religion.

8.3 RELIGION: DEFINITIONS AND MEANING

Numerous scholars have tried to find out the feature which is common to all religions. E.B Tylor, the father of the discipline of Anthropology had defined religion as the belief in spiritual beings. Some scholars in recent times have expressed that E.B.Tylor's classic definition of religion as the "belief in spiritual beings" is still valid today. For James Frazer, religion concerned the "propitiation or conciliation of powers superior to man"

Durkheim, in his The Elementary Forms of the Religious Life, defines religion as a ""a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden – beliefs and practices which unite into one single moral community called a Church, all those who adhere to them".

James. G. Frazer, in his The Golden Bough, considered religion as a belief in powers superior to man which are believed to direct and control the course of nature and of human life.

MacIver and Page have defined religion as a relationship not merely between man and man but also between man and some higher power.

According to Ogburn, religion is an attitude towards superhuman powers.

Max Muller defines religion as a mental faculty or disposition which enables man to apprehend the infinite.

Spiro in 1966 has identified a belief in "superhuman beings" as the core variable which ought to be designated by any definition of religion. Anthony Wallace saw religion as a kind of human behaviour which can be classified as belief and ritual concerned with supernatural beings, powers and forces. According to Surajit Sinha, religion is referred to as a system of beliefs, practices and values concerned with the sacred. It is related to supernatural entities and powers which are considered as the ultimate concern of all mundane existence among human groups.

Taking various definitions together, we find that all the traditional definitions of religion involve

the following aspects:

- Belief in a supernatural being or beings in a supernatural world.
- Dependence on the supernatural world for help, inspiration, and strength,
- Behaviour patterns, practices (rituals) which express the dependence.
- Religion unites human groups.

There are certain religions that may not fit well with the traditional definitions of religion. Although religion is defined as the system of beliefs and practices centring the supernatural, yet certain religious groups/sects like that of Buddhism, in its original form, is devoid of supernatural elements. Such a religion however, like other religions provide a world view, explains the events around us and has means and behaviour patterns to address the crisis that occur in our lives. The basic character is that these are considered as sacred.

LET US KNOW

Anthony F.C. Wallace proposes four categories of religion, each subsequent category subsuming the previous. These are, however, synthetic categories and do not necessarily encompass all religions.

- **Individualistic:** It is the most basic and the simplest. For example: vision quest.
- **Shamanistic:** Shamans are part-time religious practitioner. They use religion to heal and to divine, usually on the behalf of a client. The examples of shamans are spiritualists, faith healers, palm readers, etc. These are experts who have acquired religious authority through one's own means.
- **Communal:** It involves elaborate set of beliefs and practices. Group of people are arranged in clans, lineage, age groups, or some religious societies. People take on roles based on knowledge and ancestral worship.
- **Ecclesiastical:** It is the most complex of the categories. It incorporates elements of the previous three.

8.4 SOCIOLOGICAL APPROACH TO THE STUDY OF RELIGION

In India we find followers of almost all the major religions of the world. The basic tenets of the major religions of India will be discussed in Unit IX. In this Unit we will discuss the different aspects of rural religion in India, its importance and functions. Here, we are not concerned with competing claims of different religions. This is because Sociology is mainly concerned with the social effects of religious beliefs and practices. Let us go through some of the major questions that sociologists want to explore about religion :

- How does religion reinforce the collective unity of a group through religious worships and rituals? (Durkheim).
- How religion blocks the emotional and intellectual development of people. (Marxian view).
- How a particular type of economic system, like capitalism, for example, is the product of a specific religious ideology (Max Weber), and so on and so forth.

8.5 SOCIAL FUNCTIONS OF RELIGION

Religion has a significant role to play, both in the life of the individual, and social life in

general. This varies according to the type of society.

- To the individual, religion provides emotional security. It helps man to rationalize his/her sufferings and make them bearable.
- Religion guides the individuals in the course of life.
- It enables men to understand and explain the events occurring around them.
- At the social level, religion functions as a powerful means of social control. It controls human conduct and regulates behaviour through the ever prevailing fear of the supernatural forces. This feeling is inculcated (learnt) by individuals very early in their lives.
- Moreover, religion functions as a bond of social union, and unity amongst all those who follow the same religion.

However, if religion creates a sense of unity amongst those who believe in the same religion, it tends to create, at the same time, deep differences between people. This is mainly due to misinterpretation (wrong concept) of religion.

CHECK YOUR PROGRESS

Q 4: Fill in the blanks:

a) The unified system of beliefs and practices that centre on the sacred is called as _____.

b) According to Tylor, religion is the “belief in _____beings”.

Q 5: State whether the following ares true or false:

a) Durkheim’s study of religion focused on the role played by religion in society.

b) Buddhism is devoid of the supernatural.

c) Buddhism provides explanations of the events around us and to cope with crisis.

8.6 RURAL RELIGION IN INDIA: AN OVERVIEW

The impact of religion in rural society is tremendous. In most of the societies that we come across, religious explanations of birth, marriage, death, disease, of natural disasters as famine and flood, and of the various happenings in the world are prevalent. Most of these are associated with some rituals like the funeral rites, birth rites, etc. Even the attaining of puberty and adulthood are associated with rites and rituals that are meant to make smooth the passage from one social stage (for example, bachelor state) to another (married state), and to resolve crisis, with the involvement of the supernatural beings. Not only disease, and natural disasters, but even events in one’s life as birth, marriage, illness, disease and death are considered as events. The degree of dependence on religious rituals on these issues is different in different societies. The difference is visible when we look upon these in terms of rural and urban societies. In rural societies, people follow the religious rites strictly, according to the customs and norms – but in urban societies, due to the lack of time and opportunities,

such functions are very often observed symbolically. In the succeeding paragraphs we will discuss the issues related to rural religion and its various aspects with an introduction to rural society in India.

8.7 SIGNIFICANCE OF THE STUDY OF RURAL RELIGION

India is basically a country of villages. It is true that urban centres did develop in India since the days of Indus civilization, about 3500 years ago, yet the proportion of urban centres as compared to villages have been continuously very small all throughout the centuries. According to 2001 census there were 4378 urban centres in India.

Indian civilization has both the rural and urban dimensions. Rural society is no doubt, a part of the general society, but it has certain element that makes it different from the urban society or the society in general. Throughout the millennia, there has been an interactive process going on between the city and the rural religion in India. This can be seen in the attraction or pull of the pilgrim centres of different faith, all over the country and through the ages.

The village society is well knit and has strong bonds of relations. Indian rural life is affected by land relations, family structure, caste variations, and above all religious variation. In fact, religion affects the thought and action of the large sections of humanity. The influence of religion on people's economic and social life especially in India cannot be ignored. By prohibiting certain activities (taboo) and restricting others, the injunctions (command) of religion not only regulate one's philosophy of life, but also formulate one's economic activities. For example, Buddhism, with its doctrine of ahimsa and having its followers in India, China, Japan, Sri Lanka, Myanmar and Indo-China, are adverse to stock-raising for meat and wool. Among the Muslims, banking institutions have not developed, because Mohammad prohibited the acceptance of interest from borrowers. They eat beef, but not pork, and hence pig rearing is quite uncommon among the Muslims. The Hindu society is divided into different castes, to each of which, occupations and duties are prescribed by religion.

Thus, the Indian village life is grossly affected by religious beliefs and customs. According to A.R. Desai, the study of rural religion in India is important for the following reasons:

- It is observed that all over the world, rural people have greater predisposition for religion than urban people. The religious outlook of rural people over the world shapes their intellectual, emotional and practical life. This is particularly true of the societies resting on subsistence (barely sufficent to maintain life) basis. It is difficult to locate any aspect of their life which is not shaped by their religious beliefs and practises. Their family life, caste relations, general social life, economic and recreational life, arts and crafts, and festivals are more or less governed by religious norms.
- In India, rural societies are based on subsistence economies. The rural economy, to a large extent, is still dependent on nature. Sometimes, scientific and technological supports fail. People generally use religious means to avoid the vagaries of nature like flood, droughts, landslides, crop failure, and such other problems. Rural people often perform rites and rituals at different stages of their agricultural cycle or operations.
- Priestly leadership in rural society: Irrespective of their religion, the leadership of the village life in all domains was provided by the priestly groups, as the Brahmins, the Maulabis and such other priestly groups. They controlled the traditional Panchayats also. The traditions and conventions of the rural life were laid down and controlled by these religious leaders.

Hence, the rural life in India, in general, was moulded by the religious spirit.

- Rural religion is at cross roads: The rural religious scene is changing very fast in view of the secular nationhood and the new political environment which is basically non-religious and secular. Democratic outlook have been trying to supersede the old ones that were founded on religion.

According to Desai, contemporary rural religion in India is a battleground between the forces of religious orthodoxy and authoritarian social concepts on the one hand, and those of secular –democratic advance on the other.

These make imperative the study of religion in the context of rural India.

8.8 CHARACTERISTICS OF RURAL RELIGION IN INDIA

The religious situation in India is very complex. It is due to the fact that the number of different religions is very large. Though India has no state religion, yet the Constitution guarantees everyone the freedom of following and practicing all religious faiths. Thus, Indian population is divided into innumerable different faiths and sects. Secondly, the social composition of the followers of these diverse religions is also diverse. They practice different customs and traditions. The different religious communities also have different types of social organizations.

At the same time, as has already been mentioned, the characteristics of villages in India differ from place to place, from region to region, and from community to community, due to the diverse socio-cultural, economic, geographic, and ecological factors. Each of these villages has a unique pattern and a mode of life. The religious life of rural India is also very diverse.

Yet, the village communities, all over the country possess certain common features iin terms of their religious institutions, beliefs and practices. Several sociologists and anthropologists have made field studies of various villages in order to understand the rural religion in India. Some of the major characteristics of rural religion are discussed below :

- **Indian religion is quite practical:** It must be remembered that religion, more particularly, Hinduism as practiced in rural India is not the classical form of the religion. According to S.C Dube, Hinduism as practiced in the villages of India is not the Hinduism of the classical philosophical systems of India, for it possesses neither the metaphysical heights, nor the abstract content of the latter. It is a religion of fasts, and festivals, in which prescribed rituals cover all the major crises of life. The life histories reveal that, spiritualism cannot be said to be the keynote in the life of the community. Far from it, religion appears to be a practical one.
- Religion in Indian influences almost all aspects of rural life. The various aspects of rural life, like economic, social, political, personal, recreation, art, culture, and others are influenced by religion. All these aspects are again interrelated.
- **Neighbourhood living pattern:** Neighbourhood living pattern varies from village to village. The village may be composed of a single religious group, or a multi-religious one. There may also be differences with regard to caste composition. Different caste groups have certain distinct religious practices and rituals.
- Coexistence of different religious groups or sects is another feature of rural religious life in India.
- **Sacred centres or places of worship:** Rural religion centres round shrines, temples, mosques, churches and such sacred spaces. Whatever may be the religion, these are sacred

places of the village. Such an area may be under a big tree, or on the bank of a river. Each village has such sacred centres. They are used for holding community rituals and festivities according to the religious traditions of the village. These centres have their own myths and stories of origin. They are the focal points of village life.

Every places of worship, whether it is a naamghar, temple, guruduwuara, mosque, or a local shrine, is run out of the property attached to it, or from public funds and donations. Sometimes, private persons may also build and maintain private temples or shrines. The religious focus is mainly on the shrines of the village's goddess and god.

- **Supernatural world of Indian rural life:** Rural Indians inhabit a world full of divine and semi-divine beings, such as tree spirits (yakshas), ghosts (bhootas), puranic, local, personal and ancestral gods, who co-exist in a complex hierarchy. Along with the public shrines to the gods, every Hindu home has a domestic shrine, and a veneration of sacred trees and snakes. These were attested to millennia ago, and still play an important part in the contemporary religious practices and beliefs. Unlike in orthodox puranic Hinduism, the villagers have direct access to the local gods and do not require the intercession of a priest. The Goddess also plays a larger role in local religion and rural religion is centred on specific places of perceived spiritual power. The shrines themselves are relatively simple affairs. They are usually covered and often enclosed on three sides by a low wall. Shrines with buildings on them are quite rare. The simplest form of shrine can consist of a pile of stones by a riverbank or in a field, where, at some point in the past, it is believed, a spirit had made its presence known. Villages often have a number of shrines to different deities located at the edge of the village.
- **Household sacred space:** Besides village level sacred spots, each household possesses a household shrine, however small it may be. Household deities are daily worshipped by the respective family members.
- Sacred performances like rituals and festivals are the life line in Indian villages. These foster unity amongst the people. Rural religion is expressed through the tradition of life cycle rituals (like birth, marriage, and death), festivals related to economic activities, ancestor worship and such others. We have discussed that rural religion in India is a practical one. Sociologists and Anthropologists have classified different forms of religious activities. Some of these are prayers, sacrifices, rituals, fast, festivals, divination and such other forms.
- **Sacred functionaries:** Each Indian village bas a body of religious functionaries like Maulabi, Pandit, Purohit, and priest, either full time or part time religious specialists. The full time specialists generally do not have any other means of livelihood. In simpler rural systems, the part time specialists like medicineman, healers, astrologers, diviners and others, play crucial role.

LET US KNOW

Shaman and Religious Leader A shaman is a person who is not a part of an organized religion and is in direct contact with the spirit world, usually through a trance state. A shaman has spirit helpers at his or her command to carry out curing, divining, and bewitching. Shamanistic power is acquired individually, usually in physical and/or mental solitude and isolation from other humans. Spirits or some other supernatural entities are revealed to the shaman and he or she learns how to control them.A shaman is essentially a religious entrepreneur who acts for human clients. He or she intervenes on behalf of a human client to influence supernatural beings to perform some act such as curing an illness or discovering

the cause of an unexpected death. The shaman essentially acts as a middleman in this. In contrast, a priest's clients are the gods. A priest tells people what to do. A shaman tells the supernatural beings what to do. However, both shamans and priests are paid for their services with material things and/or prestige. Shamans are common in small-scale societies. However, they do not completely disappear in large-scale societies that have organized religions. A religious leader who is part of an organized religion is considered to be a priest or priestess. Of course, different religions have different terms for these individuals—they may be known as rabbis, ministers, mullahs, imams, or something else. These individuals are the keepers of the sacred law and tradition. They are found mostly in large-scale societies. Priests are authorized by priesthood, or some other religious organization, to perform religious rituals designed to influence the supernatural world and to guide the believers in their religious practices. Priests personally do not have supernatural powers at their command. Priests are initiated and ceremonially inducted members of an established religious organization. That is, they are members of a priesthood. Their rank and function results from holding a religious office held by others before them.

8.9 FUNCTIONS OF RURAL RELIGION IN INDIA

- **Maintaining Group identity :** Alongside the personal dimensions of worship and reverence, rural festivals and rituals can have a more basic social function in expressing, fixing and reinforcing the shared values and beliefs of a society. Rituals can aid in creating a firm sense of group identity. This function can be exploited for political ends. Humans have used rituals to create social bonds and even to nourish interpersonal relationships.
- **Means of social control :** Religion is a powerful means of social control. Each religion provides a moral code of conduct for its followers. The fear of supernatural punishment or the wrath of the god compels a person to abide by its religious norms. Thus, the fundamental function of religion, particularly in rural areas of India is to maintain social order.
- **Rural religion controls food habits:** Religion, in a rural community is very much linked with food habits. Certain items of food are encouraged while some others are prohibited or tabooed by different religions. Thus, there are religious variations.
- **Preservation and maintenance of hierarchical social order** : Indian rural society is a stratified society. It is basically caste oriented. Caste system is not only limited to Hindus only. Sociologists have shown that castes are present among Christians, Muslims, Buddhists and religious groups in India.

The stratification of the rural society was also maintained through the customs, tradition and rituals advocated by religion. Mc Kim Marriott has also identified that the ritual and religious aspects of hierarchical relations in the village are governed even today by the concept of purity and pollution.The commensal relations in the village are also governed, even today, by the concepts of purity and pollution.

- **Maintenance of inter-castes relations:** The Hindu caste society was based on an elaborate division of labour which is termed as jajmani system. Each caste has had its own hereditary occupation and each occupational caste gave their services to their clients of other castes, and received services or things on return. The village caste structure is characterised by the jajmani system. Yogendra Singh has described jajmani system as

a system governed by relationship based on reciprocity in inter-caste relations in villages. According to Leach, the jajmani system maintains and regulates division of labour and economic interdependence.

- **Recreation, leisure, art and culture** : Religious rituals and festivities provide opportunities to the rural people to relax and enjoy life. The fairs are also organised in Indian villages which are based on religion. Thus, villagers get opportunities for leisure and recreation due to religious celebration. These rituals and festivals in a village are visited by people from distant areas also. Thus, through these festivals, ritual contact between far flung areas could be maintained.

ACTIVITY

Q 1: Make a list of some festivals observed in the rural areas you know.
Q 2: Systematically arrange the Bihu festival according to the agricultural activity cycle.

8.10 CHANGING SCENARIO

Several new trends have become visible in the post independence period of India. Let us discuss the changing scenario of religion in India.

- **Rising trend of communalism and the accompanying changes:** Violence has created a feeling of insecurity among different religious groups in the villages, mainly among the religious minorities. We know that India is a country with multi-religions. Even within the same religion, we find different factions and cults. There is enough evidence in our history to demonstrate that there has been cult conflict between the followers of different cults, mainly in rural areas. However, in the urban areas the effect of cult conflict is not so severe. Communalism has been a historical occurrence. In the contemporary times, with the development of communication technology, communalism becomes more organised and politicised.
- **New forces of globalization, capitalist economy, and consumerism have penetrated the rural life in India:** Improvement in communication, mobile phone, and electronic media have become part of general village life in India. All these forces and factors have reduced the importance of religion in rural life to a great extent.
- **Effects of Politics:** We have already mentioned that religion develops group identity. At the same time politics have resulted in dividing society along the lines of religion. All over the country, the local, regional and national politics have taken religion as a force for creating divisions in the country. If this trend of political activities continues, then the day is not far when religion would prove to be a highly divisive force in the villages of India.

CHECK YOUR PROGRESS

Q 3: Mention two of the social functions of religion in rural India.

.....

.....

Q 4: Cite two modern changes of religious aspect of rural society.

.....

8.11 LET US SUM UP

- From this Unit we have come to know that religion plays an important role in the various aspects of the social life of rural people.
- Their world view is dominated by religion. World view includes the ways a group or an individual perceives the world around and explains the events in it. As such, economic behaviour, beliefs and practices relating to health and nutrition, marriage, birth, death, etc. are influenced by religion.
- Religious practitioners acquire a prominent position in the society. They come to wield power in the group.
- Religion also binds the members of the group into a unity.
- Modern trends of globalisation, consumerism, capitalism, politicisation, and organised communalism, have brought changes in the religious aspects of social life bringing consequent changes in the other areas of social life of the rural as well as urban society of India.

8.12 FURTHER READING

1) Sankar Rao, C.N. *Society in India,* S. Chand & Co. New Delhi.
2) Madan, T.N. *Religion in India,* OUP, New Delhi.
3) Madan, T.N.*India's Religion,* OUP, New Delhi.
4) Robinson, Rowena *Sociology of Religion in India,* Sage Publication.

8.13 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: a) religion b) spiritual
Ans to Q No 2: a) True b) True c) True
Ans to Q No 3: Religion maintains group identity and serve as means of social control
Ans to Q No 4: Reducing of the dominance of religion on social life and politicisation of religion.

8.14 MODEL QUESTIONS

Short Questions (Answer each question in about 150 words)
Q 1: What are the characteristics of rural religion in India?
Q 2: Define religion. Discuss the basic aspects of religion.
Long Questions (Answer each question in about 300-500 words)
Q 1: Explain the social functions of religion. Discuss the significance of the study of rural religion.
Q 2: Discuss the changing scenario of rural religion in India.

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UNIT 9 : RURAL DEVELOPMENT

UNIT STRUCTURE

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9.1 LEARNING OBJECTIVES

After going through this unit, you will be able to -

- identify different developmental areas
- explain the genesis of various rural development programmes launched in India from time to time.
- discuss the various strategies and programmes of rural development undertaken by the government after Independence.
- discuss the salient features of the major rural poverty alleviation programmes launched in India from time to time.

9.2 INTRODUCTION

In this unit a comprehensive discussion on various programmes of rural development that India has adopted after Independence would be taken up. During the struggle for India's Independence Gandhiji reiterated that the development of the country depends on its villages. He emphasised that an overall development of the society is possible only when it takes place from the grassroots. The development programmes, which the country is implementing,

are aspects of directed change. Plans and programmes, which are especially meant for rural development carry an objective to make a change in the quality of life of the villagers. It is also pertinent to mention that rural development encompasses not only agricultural prosperity but also prosperities with regard to education, health, poverty eradication, drinking water and sanitation, electricity, employment generations of the youth, village industries, transport and communication facilities, market linkages, and a large numbers of other such facilities.

The backward and stagnant economy that India inherited as a legacy of colonial imperialism arrived at a historical turning point at the dawn of Independence. The imperative of meeting the emerging challenges as well as the rising urge for development provided the dynamic impulse for the future course of progress. It seemed to be historically conditioned that the country should undergo a profound socio-economic transformation through comprehensive planning and a massive drive aimed at reaching the cherished goals of growth, prosperity and good life for the people. The development of the rural areas must consider reduction or elimination of poverty, inequality and unemployment as an important index of development. Let us now look at various strategies undertaken by the Indian government for rural development.

LET US KNOW

` The basic elements of Rural Development are:

Basic necessities of Life: People have certain basic needs, without which it would be impossible for them to survive. The basic necessities include food, clothes, shelter, basic literacy, primary health care and security of life and property.

Self-respect: Every person and every nation seeks a certain self-respect, dignity or honour. Absence or denial of self-respect indicates lack of development.

Freedom: In this context, freedom refers to political or ideological freedom, economic freedom from social servitude. As long as a society is bound by the servitude of man to nature, man towards man, institutions, ignorance and dogmatic beliefs, it cannot claim to have achieved the goal of 'development'. Servitude in any form reflects a state of underdevelopment.

9.3 COMMUNITY DEVELOPMENT PROGRAMME (CDP)

The Planning Commission in their First Five Year Plan had described the Community Development Projects as the method through which the Five Year Plan sought to initiate a process of transformation of the social and economic life of the villages. It was on 2 October 1952 – the day of Gandhi Jayanti – that the Community Development Project (CDP) was launched in the country. We can trace the beginning of the rural development in India in the CDP introduced during the First Five Year Plan. The CDP mainly aimed at the development of villages. It meant development of agriculture and related matters,

- irrigation,
- communication,
- education,
- health,
- supplementary employment,
- housing,

- social welfare, and
- training.

The CDP was India's first large-scale, well-planned and organised initiative for promoting agricultural rural development with the main focus on equity. CDP is a multi project programme with the aim of an overall development of rural people. This programme consisted of agriculture, animal husbandry, irrigation, cooperation, public wealth, education, social education, communication, village industries etc. The CDP has also the services of experts in various fields, such as agriculture, irrigation, education, and veterinary science. Their services can be given without any payment to the people. The CDP also, in a larger way, promised the villagers to make them available the required amount of money by way of loan on easy terms. The broad objective of the CDP was to make the villagers self-reliant. The people will have to progress with their own efforts and for that the government would provide the required expertise and financial assistance.

9.3.1 Salient Features of Community Development Programme

The main objective of the CDP was to secure the total development of the material and human resources of rural areas, and to develop local leadership and self-governing institutions, so as to raise the levels of living of rural people. This objective was to be attained by bringing about a rapid increase in food and agricultural production by strengthening programmes of natural resource development, such as minor irrigation and soil conservation, by improving the effectiveness of farm inputs supply systems and by providing agricultural extension service to farmers. The First Five Year Plan was dominanted by the CDP, which reflected India's overriding concern with nation building and equity. Thus, the strategy underlying the CDP was holistic and equity-oriented.

The CDP was designed and implemented initially for three years. It argued that during this period the villagers would be self-supporting; they would have their own irrigation facilities, their own schools and co-operatives. In 1959, the project was withdrawn with the hope that the villages would march ahead on the road to progress without any financial assistance. This, however, did not happen. In the end, the CDP proved to be a project of failure. As an offshoot of the CDP there emerged a new form of community development following the recommendations made by Balwant Rai Mehta Committee in 1959. Before we discuss the new transformations of CDP, let us analyse the drawbacks of the project.

9.3.2 A Critique of Community Development Programme

The Programme Evaluation Organisation (PEO) and a large number of social scientists including sociologists, anthropologists and economists have criticised the CDP. Some of the major criticisms are as follows:

- The needs of the people were perceived by the project personnel or in other words by those who were at the planning level. The necessay requirements of the people throughout the period of implementation of project, remained unidentified by the government.
- The project became highly bureaucratised. It was a development of the village people from the above; the people of the below (the villagers) were only passive receivers.
- Corruption plagued the implementation of various programmes under CDP.

- Despite huge expenditure on agricultural development the food production did not increase.
- The benefits of CDP went to the rich and big farmers at the cost of the small and the marginal farmers.
- There was a dismal lack of coordination among different development departments. As a result, there was much overlapping of the programmes.
- The programmes were implemented uniformly as they were tailored at the central level. The diverse situations at the local level denied the acceptance of these programmes.
- There has been too much emphasis on end result and less emphasis in following the correct methods and process to bring about change in the attitudes of the people.
- The PEO reiterated in its reports that a few of the schemes were implemented only on paper. In reality, on verification, it was found that no wells were dug, no community halls were constructed, no parks were created though all these appeared in the official records. For the people, the programmes of CDP were farce and full of scandals.

Finally, in the year 1959, the CDP was finally withdrawn from the villages. And there came a drastic change when the Balwanth Rai Commission suggested the creation of Panchayati Raj for the implementation of the CDP. The basic argument given towards the establishment of Panchayati Raj was that people should be given power to rule over the villages. The 'Panches' elected by the villagers would implement the programmes. This would ensure people's participation and involvement in the development of the villages. The development under this scheme was thus contemplated by the people at the grassroots.

CHECK YOUR PROGRESS

Q 1: What are the main reasons for the failure of the Community Development Programme? List some of the important points.

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Q 2: Who are the main target groups under the CDP?

.....

.....

Q 3: Fill in the blanks:

(a) The CDP was launched in……

(b) The major areas of concern under the CDP are…….

9.4 DEVELOPMENT IN TRIBAL AREAS

India has the largest concentration of tribal people. It represents a variety of tribal population across its length and breadth. Areas inhabited by the tribals constitute a significant part of the under-developed areas of the country. There are 533 tribes (with many overlapping tribes in more than one state) as per the notified schedule under Article 342 of the Indian Constitution in different states and Union Territories. The largest number of tribes belong to the state of Orissa with a total of 62 tribes. According to 2001 Census, the population of Scheduled Tribes in the country was 8.43 crores, which was 8.2% of the total population of the country. The population of Scheduled Tribes has been on the increase since 1961. As compared to the sex ratio for the overall population (933 females per 1000 males), the sex ratio among

Scheduled Tribes, as per 2001 Census is more favourable, at 977 females per 1000 males. In all States except Andhra Pradesh, Tamil Nadu and Uttaranchal, the ST sex ratio was more favourable.

The promotion of an all round development of tribals inhabiting the length and breath of our country has received priority attention of the government. There are numerous government policies for ensuring the welfare and well being of tribals. The governments at State as well as Central levels have made sustained efforts to provide opportunity to these communities for their economic development by eradicating poverty and health problems and developing communication for removal of isolation of their habitats. The Constitution of India seeks to secure for all its citizens, among other things, social and economic justice, equality of status and opportunity and assures the dignity of the individual. The Constitution further provides social, economic and political guarantees to the disadvantaged sections of people.

LET US KNOW

D.N. Majumdar defines a tribe as a collection of families or group of families bearing a common name, members of which occupy the same territory, speak the same language and observe certain taboos regarding marriage, profession or occupation and have developed a well-assessed system of reciprocity and mutuality of obligations. The International Labour Organisation (ILO) in its Report of 1953 stated that, "(T)here can be no standard which can apply to all indigenous or aboriginal groups throughout the world". However, consensus may lead us to identify and define any group as a tribe which displays the following characteristics:

- a definite habitat and area,
- a unified social organisation based primarily on blood relationship (consanguinity),
- cultural homogeneity,
- a common scheme of deities and common ancestors, and
- a common dialect with a common folk-lore.

9.4.1 Provisions in the Constitution

The Constitution of India 1950 under the provision of the Article 343 specifies certain tribes and tribal communities as Scheduled Tribes. This list has been revised from time to time but the essential areas first specified by the British are still operational. The general understanding was that the Indian tribals needed to be brought to the mainstream of development. They were at the same time concerned with the protection of securing tribal regions from exploitation. A policy of providing jobs in government services for the tribal community through reservation was also followed. In 1958, the then Prime Minister Jawaharlal Nehru laid emphasis on tribal development and suggested that:

- Tribal rights to land and forest must be respected and protected.
- Tribal people be encouraged to develop their own cultural patterns rather than imposing external culture upon them.
- Efforts should be made to prepare and train local people to take over the regions' administrative tasks rather than assigning the tasks to external officers and agencies

The Constitution of India provides a number of provisions for the protection and welfare of the tribal culture and society. The basic idea behind this was to ensure state support for less privileged sections of the society. The Constitutional provisions for the upliftment of the tribals may be divided into two parts:

- Protective and
- Developmental

Provisions for the development of tribal areas of Assam, Meghalaya, Tripura and Mizoram are outlined in the VIth Schedule of the Constitution. While Scheduled Tribes inhabiting other states (other than the above mentioned States) are dealt with in the Vth Schedule of the Constitution. The Fifth Schedule under Article 244(1) of Constitution defines 'Scheduled Areas' as such areas as the President may by Order declare to be scheduled areas after consultation with the Governor of that State. The Sixth Schedule under Article 244(2) of the Constitution relates to those areas in the North-east which are declared as 'tribal areas' and provide for District or Regional Autonomous Councils for such areas. These Councils have wide ranging legislative, judicial and executive powers. The criteria for declaring any area as a 'Scheduled Area' under the Fifth Schedule are:-

- Preponderance of tribal population,
- Compactness and reasonable size of the area,
- A viable administrative entity such as a district, block or taluk,
- Economic backwardness of the area as compared to neighbouring areas.

The provisions made in the Vth Schedule are:

- 'Tribes Advisory Council is to be constituted to give advice on welfare and advancement of the Scheduled Tribes in the states as may be referred to them by the Governor.' [Schedule V, Para 4]
- 'The Governor is authorized to make regulation to prohibit or restrict the transfer of land by or among members of, the Scheduled tribes, regulate the allotment of land, and regulate the business of money lending.' [Schedule V, Para 5]

The VIth Schedule provides, "Tribal area (Assam, Meghalaya, Tripura and Mizoram) are to be administered as autonomous districts……Provision is made for the creation of District Councils and Regional Councils for the exercise of certain legislative and judicial functions. These Councils are primarily the representative bodies and they have got the power of law-making in certain specified fields. [Schedule VI].

Article 15 (4): Promotion of Social, Economic and Educational Interests: This Article empowers the state to make any special provisions for the advancement of socially and educationally backward classes of citizens or for the Scheduled Castes and Scheduled Tribes.

Article 16 (4): Reservation of Posts and Services: This clause empowers the state to reserve any post or appointment in favour of any backward classes citizens, who in the opinion of the state are not adequately represented in the services under the state. The state is expected to reserve reasonable percentage of jobs for the backward classes.

Article 19 (5): Safeguard of Tribal Interests: While the rights of free movement and residence throughout the territory of India and of acquisition and disposition of property are guaranteed to every citizen, special restrictions may be imposed by the state for the protection of interests of the Scheduled Tribes.

Article 23: Traffic in human beings, beggars and other forms of forced labour are prohibited. This is a very significant provision so far as the Scheduled Tribes are concerned.

Article 29: Cultural and Educational Rights: According to this article a cultural or linguistic minority has to conserve its culture and language.

Article 164: It provides for a Minister-in Charge for tribal welfare in the states of Bihar, Orissa and Madhya Pradesh. These states have substantial tribal population and special provision of a Minister looking for after tribal welfare is an evidence of the concern of the framers of the Constitution for safeguarding the interests of the tribal welfare.

Article 330, 332 and 334: According to these articles, seats shall be reserved for the Scheduled Castes and Scheduled Tribes in the legislative bodies.
Article 338: It says that there shall be a special officer for the Scheduled Castes and Scheduled Tribes to be appointed by the President. It shall be the duty of the special officer to investigate all matter relating to the safeguards provided to them under the Constitution and to report to the President upon the working of those safeguards at such intervals as the President may direct, and the President shall cause all reports to be laid before each house of the Parliament.
Article 371 (A,B,C): Provides for the special measures and provisions with respect to the states of Maharashtra and Gujarat (371), Nagaland (371 A), Assam (371 B) and Manipur (371 C). Besides, provisions are also made in the Vth and the VIth Schedules (as discussed above) of the Constitution regarding the Constitution of the tribal areas.

CHECK YOUR PROGRESS

Q 4: Fill in the Blanks:
(a) _____plays an important role in tribal development. (b)_____deals with the cultural and educational rights of the tribal population.
Q 5: What are the immediate objectives of the tribal sub-plan?
Q 6: What do you understand by the VIth Schedule of the Indian Constitution?

9.5 LAND REFORM PROGRAMMES IN INDEPENDENT INDIA

In a country where there is still huge dependence of population on agriculture, with 56 per cent of total workers and 72.5 per cent of rural work force engaged in it [Ministry of Finance (MoF) 2007], land is central to the economy, society and polity. It is not merely the primary means of production, but also confers on the holder economic security, social status, power and even identity. Its enormous significance, therefore, makes the whole gamut of problems associated with its management – ownership, structure of rights and interests, production arrangements and social relations – basic to the understanding of the complexity and contestation of 'development' witnessed in the country. Land reforms essentially involve bringing in changes in these dimensions which constitute the property relations for potential production benefits and eliminating injustice in distribution of productive assets and are, therefore, justified on grounds of efficiency and equity.
The need for these changes arose from the colonial pattern of land settlement and taxation which consisted of three types of arrangements as we have discussed in unit II. The arrangements are as following:

- The first pattern consisted of 'permanent settlement' wherein private property rights were conferred on the settlee known as zamindar, who was obliged to pay a fixed amount of revenue to the government. The zamindari system encouraged subletting, which led to several layers of rent receiving intermediaries between the zamindar and the cultivator. It strengthened the position of zamindars against tenants and led to the acute exploitation of cultivators.
- The second type is known as the 'ryotwari system' under which the land was directly settled with the cultivator whose tax liability was determined by periodic assessment. This system too, over a period of time, witnessed subletting, creating layers of interests. The freedom to mortgage and sale of land led to the emergence of non-agriculturists (merchants, tenants, and moneylenders) acquiring control of land and consequent proliferation of different forms of tenancy with adverse terms and conditions of tenure.

- The third arrangement is referred to as the 'mahalwari system', where the settlement was made with the villagers rather than with the individual and the responsibility was cast on the village body to pay revenue. In this system, heavy land tax compelled peasants to sell or mortgage land and become tenants or agricultural labourers of big landlords.

The three land revenue systems gave rise to huge number of distortions affecting the peasantry adversely. These systems delegated power to control land and collect taxes to the settlee and produced an intensively exploitative arrangement of cultivation resulting from large-scale eviction from land, change of tenants, use of physical force to enhance rent, insecurity of tenure, and widespread indebtedness. The peasant revolt in different parts of the country forced the government to enact a number of tenancy legislations which protected the superior peasantry but the tenants of the lower level received no help against exploitation of the landlords. From these changes in the agrarian structure emerged a class of landlords and upper layer of peasantry which dominated the rural economy encompassing land, lease, produce, credit and labour markets and exercised unparalleled power in rural society. Therefore, the land reform measures in independent India were response to these inequalities.

9.5.1 Land Reforms Measures

With the twin purpose of increasing agricultural production and equitable distribution of land, the official policy of land reforms consisted of the following five components:

- Abolition of intermediaries and bringing tenants in direct relationship with the government.
- Tenancy reforms with a view of providing security to actual cultivators, regulating rent, and conferring ownership rights on tenants.
- Ceiling on agricultural landholdings and distribution of surplus lands accruing to the government resulting from it to the landless.
- Consolidation of landholdings.
- Preparation and updating land records.

Besides the above mentioned land reforms measures, some other reforms were also being pursued. They are:

- Protection against alienation of tribal land.
- Access to Common Property Resources (CPRs).
- Protection of Rights in Forest.

9.6 INTEGRATED RURAL DEVELOPMENT PROGRAMMES (IRDP)

Growth with social justice has been the basic plan objective in India. In fact, reduction in the incidences of poverty and its ultimate elimination is the national goal. IRDP was first introduced in 1978-79 in 2,300 selected blocks in the country and was extended to all the blocks in the country with effect from 2 October 1980. The IRDP is the most important programme that falls in the category of self-employment programmes. It is the single largest anti-poverty programme currently underway in all the community development blocks in the country. It aims at providing income generating assets and self-employment opportunities to the rural poor to enable them to rise above the poverty line once and for ever. The IRDP in effect seeks to redistribute assets and employment opportunities in favour of the rural poor and thereby reduce income inequality. It is a centrally sponsored scheme and is funded on 50:50 basis by the centre and the state. It seeks to remove rural poverty through a

comprehensive and integrated programme covering major development sectors – agriculture, minor irrigation, fishery, animal husbandry and veterinary, industry and services and other tertiary sub-sectors. The need of such a comprehensive programme was felt in view of the failure of earlier programmes to make any positive impact on the income creating capacity of the families of the target groups. IRDP is described officially as a major mechanism for the alleviation of rural poverty.

The target groups under IRDP consists of small and marginal farmers, agricultural labourers and rural artisans having an annual income below Rs. 11,000 defined as poverty line in the Eighth Plan. In order to ensure that benefits under the programme reach the more vulnerable sectors of the society, it is stipulated that at least 50 percent of assisted families should be from Scheduled Castes and Scheduled Tribes with corresponding flow of resources to them. Furthermore, 40 percent of the coverage should be of women beneficiaries and 3 percent of differently-abled persons. Thus, its objective is to bring about the desired socio-economic transformation in the rural sector of the country.

A numbers of steps have been taken in order to improve the implementation process such as:

- The limit for security free loan has been raised from Rs. 5000/- to Rs. 10,000/- for agricultural and allied activities.
- Diversification of activities to include new and innovative programmes like fruit processing units, fish farming, etc. have been enhanced.
- Close dialogue and coordination between DRDA and the employment exchange for employment opportunities and training under Training Rural Youth for Self Employment (TRYSEM). The TRYSEM is an integrated part of the IRDP and aims at equipping the rural youths with skills to enable them to achieve self-employment.

9.6.1 Special Features

There are several special features of the Integrated Rural Development Programme such as the following:

- It seeks to help the poor and under-privileged families of the rural areas and remove the fundamental cause of poverty and deprivation.
- IRDP is conceived essentially as an anti-poverty programme. The programme seeks to eliminate poverty by assisting the poor households to receive productive assets, technology and skill so that they become economically solvent.
- IRDP is also conceived as a comprehensive programme of raising the status of a household not only economic but also social, educational and nutritional, etc. The perspective beneficiaries under the IRDP should be linked to the various social services like applied nutrition, compulsory education, adult education, family welfare, children and women welfare, etc. and it should be the duty of the concerned departments to provide these services to them.
- The IRDP covers a number of important individual beneficiary schemes consisting of land developments, supply of agricultural inputs, minor irrigation, fishery, dairy, goatery, piggery, tailoring, weaving, wool knitting, rickshaw pulling, fish netting, blacksmithy, etc.
- Training for Rural Youth for Self-Employment (TRYSEM) is an essential component of IRDP. Under this Programme, necessary training for six months is given to the selected rural youths in new schemes, occupations and modern technology relating to agricultural and allied activities, industrial schemes like, tailoring, knitting, dairying, blacksmithy, weaving,

etc. This training is expected to improve the skill, expertise and productive efficiency of the participatory beneficiaries.

Active participation of the local people in various stages of IRDP is essential for the achievement of the objectives of the programme. Only with their active participation, the true motive behind the implementation of this rural development programme would succeed. In this regard, the government has a very significant role in mobilising and motivating the youths to secure better livelihoods. Success or failure of any programme purely hinges on how best it is managed and organised. Above all, public consciousness is another potent factor for making any scheme productive.

The IRDP is implemented by an autonomous agency called the District Rural Development Agency (DRDA). At the national level, the Ministry of Rural Development is responsible for the release of the central share of the funds, policy formulation, overall guidance, direction, coordination, monitoring and evaluation of the IRDP. The Ministry of Rural Development has provided for the concurrent evaluation and impact studies of the IRDP as an aid to administer the programme effectively. The state governments have been advised to undertake evaluation studies from time to time to ascertain the impact of the programme and to measure the extent to which the beneficiaries have directly derived additional income and employment from the investments made under the programme. The state governments may make use of their own evaluation machinery, whatever practicable, to undertake concurrent evaluation and impact studies, or they may entrust this work to selected academic/research institutions of standing and repute in this field.

Several all-India evaluation studies of the IRDP have been carried out by the National Bank for Agricultural and Rural Development (NABARD), the Reserve Bank of India (RBI), the Programme Evaluation Organisation (PEO) of the Planning Commission and academic institutions. The Public Accounts Committee (PAC) of the Indian Parliament made contain recommendations in its report about reshaping the IRDP. Some of the major inadequacies of the IRDP are as follows:

- The per capita investment (loans plus subsidy) too low to generate enough income to bring the beneficiary family above the poverty line.
- Inadequate infrastructural support for various income generating activities.
- Inadequate representation of the concerned agencies on the governing body of the DRDA
- Absence of people's participation in the programme.
- Malpractices by the lower officials have been pervasive.

CHECK YOUR PROGRESS

Q 7: Write true or false:

(a) The IRDP seeks to reduce poverty in the rural areas. (True/ False)

(b) People's participation is the single most factor for effective implementation of the IRDP. (True/ False)

Q 8: What are the objectives of IRDP?

.....

.....

Q 9. List some of the important components of IRDP.

.....

.....

Q 10: Fill in the blanks:
(a) IRDP was launched in the year…….
(b) ……..is an important component of IRDP which aims at imparting trainings to the rural youths for self-employment.

9.7 MINIMUM NEEDS PROGRAMMES (MNP)

The draft of the Fifth Plan for the first time enumerated elementary education, rural health, nutrition, drinking water, house sites for the rural landless, urban slum improvement, rural roads and rural electrification as priority items of social consumption to be included in Minimum Needs Programme (MNP). The MNP was launched in the Fifth Five Year Plan. Its objective was to ensure a basic minimum standard of life for all sections of people living in the rural areas of the country. The strategy was to establish a network of facilities to attain an acceptable level of social consumption in respect to selected items within a stipulated time frame.
The availability of certain public service, facilities and amenities constitute part of the standard of living. It is particularly with respect to the community facilities and civic amenities that rural people are at a great disadvantage vis-à-vis their urban counterparts. Duly recognising the need for the provision of such facilities and services in rural areas, the Government of India (GoI) developed and launched a scheme called the MNP in the Fifth Five Year Plan. The MNP initially included eight components. During the Sixth Five Year Plan, one more component – adult education – was added, and in the Seventh Five Year Plan, the list of items was further expanded with three more components, namely rural domestic energy, rural sanitation and public distribution system (PDS).

Components of MNP are as following:

- Elementary Education
- Adult Education
- Rural Health
- Rural Water Supply
- Rural Roads
- Rural Housing
- Rural Electrification
- Environmental Improvement of Urban Slums
- Nutrition
- Rural Domestic Cooking Energy
- Rural Sanitation
- Public Distribution System (PDS)

The concept of MNP emerged and crystallised out of the experience of the previous plans, which showed that neither growth nor social consumption can be sustained – much less accelerated – without being mutually supportive. The main objective of the MNP was to provide the rural population, particularly the rural poor, with access to certain items of social consumption, which form an integral part of the basic needs. It was envisaged that certain national level norms would be fixed with respect to each of these items and that within the specified time frame, all areas in the country would achieve these national goals. The programmes emphasise the urgency for providing social services according to the nationally accepted norms within a stipulated time frame. To optimise benefits, all 12 components of the MNP are taken as a package, and related to specific areas and beneficiary groups. The programme is essentially an aid to human resource development. The provision of free or

subsidised services through public agencies is expected to improve the consumption levels of those living below the poverty line, and thereby improve the productive efficiency of both the rural and urban workers.

9.7.1 National Common Minimum Programme (NCMP)

In May 2004, the United Progressive Alliance (UPA) adopted the NCMP to be implemented in the rural areas to raise their standard of living. Some of the important components of NCMP relevant to the rural sector are as follows:

- ***Rural Infrastructure*:** Bharat Nirman is a four year programme (2005-09) for achieving goals in six selected areas of rural infrastructure - irrigation, drinking water, housing, roads, telephony and electrification.
- ***Indira Awaas Yojana (IAY)*:** There is a direct correlation between poverty and housing in the rural areas. The poor person either does not have a house or lives in an unserviceable kutcha house. Village Housing Progarmme was launched as part of the Community Development Programme (CDP) in 1957. In June 1985, the Union Finance Minister made an announcement earmarking a portion of the RLEGP funds for the construction of houses for SC/ST people and freed bonded labour. The IAY was a result of that announcement. The IAY became a part of JRY when it came into being in April 1989. Considering the magnitude of the problem, the central government announced in 1998 a National Housing and Habitat Policy (NHHP), which aimed at providing 'Housing for all'. The government had set the goal of ending any such lack of shelter by the end of the Tenth Five Year Plan.
- ***Pradhan Mantri Gram Sadak Yojana (PMGSY)*:** The primary objective of the PMGSY is to provide connectivity by way of all-weather roads along with necessary culverts and cross-drainage structures, which is functional throughout the year. It was proposed to cover all the eligible unconnected habitations in the rural areas with a population of 1,000 persons and above in three years (2000-03), and all unconnected habitations with a population of 500 persons and above by the end of the Tenth Five Year Plan (2007). In respect of all hill states (North-east, Sikkim, Himachal Pradesh, Jammu and Kashmir and Uttaranchal) and the desert areas and Schedule V areas, the objective is to connect habitations with a population of 250 persons and above.

Rural road connectivity is not only a key component of rural development by promoting access to economic and social services, and thereby, generating increased agricultural incomes and productive employment opportunities in India, but it also a key ingredient in ensuring sustainable poverty reduction.

Thus, the government has been implementing various programmes to eradicate poverty and to bring a 'just equal' society.

CHECK YOUR PROGRESS

Q 11: What do you mean by Minimum Need Programme (MNP)?

.....

.....

Q 12: What are the areas that are covered under the programme?

.....

.....

Q 13:Fill in the blanks:

(a) ……..was launched as a part of ……in ……..
(b) NCMP has been adopted to……
(c) The……was launched as an important component of …… in the…….plan.

9.8 DEVELOPMENT OF WOMEN AND CHILDREN IN RURAL AREAS (DWCRA)

Concerns about the development of women and children in India are not new. Subsequently, women and child issues have been recognised as priority for development in the country as is reflected through different Five-Year Development Plans, Schemes of the Government, as well as through National Health Policies and National Population Policies. Uplifting the health conditions of women and children has been also given high priority for an overall development of the society. The first Health Survey and Development Committee constituted, way back in 1943, recommended that the reduction of sickness and mortality among women and children should be amongst the highest priority issues in any programme of health development. Similar concerns were raised by the Health Survey and Planning Committee in 1961. Let us now understand the role of different programmes of the Government in uplifting the conditions of women and children, especially in the rural areas.

The DWRCA programme was launch in 1982 as part of the IRDP. Its aim was to empower rural women living below the poverty line by way of organising them to create sustainable income generating activities through self-employment. It was the first programme of its kind that specifically focused on improving the quality of life of rural women. A unique feature of the DWCRA, unlike the other IRDP components was that along with the improvement in income, it also focused on access to health, education, safe drinking water, sanitation, nutrition and so on. Thus, it not only aimed at promoting economic development, but also facilitated social development. Another important feature of the programme was that it emphasised group activity. It was thought that in the long run, women's empowerment depends on creation of a movement that promotes awareness and self-reliance.

Some of the *major thrusts* of the Scheme are as following:

- The scheme - DWCRA was aimed to improve the socio-economic status of the poor women in the rural areas through creation of groups of women for income-generating activities on a self-sustaining basis.
- The main strategy adopted under the programme was to facilitate access for poor women to employment, skill upgradation, training credit and other support services so that the DWCRA women as a group could take up income-generating activities for supplementing their incomes.
- It sought to encourage collective action in the form of group activities which were known to work better and were more sustainable than the individual effort. It encouraged the habit of thrift and credit among poor rural women to make them self-reliant.
- The programme seeks to improve the access of rural women to health, education, safe drinking water, sanitation, nutrition, family welfare, health care, child care, etc; thereby bringing about an enhancement in the quality of general well being of women & children.

Thus, DWCRA with exclusive focus on economic empowerment of women provides all these inputs by considering women as critical to development. This intervention aims at not only raising the incomes of rural women of poor households, but also enabling organised participation of groups of women provides all these inputs by considering women as critical to development: also enabling organised participation of groups of women in the programmes

of credit, skill training and infrastructure support for self-employment. DWCRA was introduced for ensuring that the benefits of IRDP reach to women directly. The Scheme had been merged into Swarnajayanti Gram Swarojgar Yojana (SGSY) with Integrated Rural Development Programme (IRDP), Training for Rural Youth for Self Employment (TRYSEM), etc. from April, 1999.

9.8.1 Community Based Convergent Services

The Community Based Convergent Services (CBCS), as a component of DWCRA was started in 1991. The objective was to create greater awareness among the village communities to enable them to demand social services provided by the state in a better manner and also share responsibilities in the management and implementation of these services, thus, leading to sustainable development. Traditional methods like visuals, role play, folk art, puppetry, dance and drama etc, are some of the means employed for sensitising the community to the basic needs. The Programme seeks to strengthen existing organisation of rural poor women, encourage the level of social and economic status of women. The programmes of ICDS, Rajiv Gandhi National Drinking Water Mission, and National Literacy Mission (NLM) are some of the programmes which are sought to be converged at the grass roots level- 298 districts community based convergent Services (CBCS) with cent per cent Central assistance at Rs. 5.00 Lakhs per district.

9.8.2 Child Care Activities

Child Care Activities (CCA) has been incorporated in DWCRA Programme during 1995-96 with the following objectives:

- To provide crèche services for children of working DWCRA women.
- Setting up of literacy centers of DWCRA with specific emphasis on girl child dropouts and illiterate members of the DWCRA groups.
- Filling up critical gaps in the areas of immunization, nutrition etc. for the children of DWCRA members with special focus and emphasis on the girl child to reduce gender disparities in the infant girl child care.
- To provide some relief to the physically handicapped children of DWCRA members. To provide immediate relief and pay for legal assistance in case of redressal of physical abuse of the girl child.
- Children below 6 years are the target group under Child Care Activities. Each DRDA is to receive Rs. 1.50 lakhs (Rs. 1.00 lakhs Central Share and Rs. 50,000 as state share) for Child Care Activities.

9.8.3 National Rural Health Mission (2005-2012)

Recognising the importance of health in the process of economic and social development and improving the quality of life, especially in the rural areas, the Government of India has resolved to launch the National Rural Health Mission (NRHM) to carry out the necessary corrections in the health care delivery system. This is a scheme launched to delivery quick health care services in the rural areas and improve the health conditions of the people within a stipulated time-period of seven years (that is, 2005-2012).

The Mission adopts a synergistic approach by relating health to determinants of good health, viz. segments of nutrition, sanitation, hygiene and safe drinking water. It also aims at mainstreaming the Indian system of medicine to facilitate health care. The Plan of Action includes increasing public expenditure on health, reducing regional imbalances in health infrastructure, pooling resources, integration of organisational structures, optimisation of health man-power, decentralisation and district management of health programmes, community participation, induction of management and financial personnel into district health system, and operationalising community health centers into functional hospitals meeting Indian Public Health standards in each block of the country. NRHM has identified 18 'high focus' states: Bihar, Madhya Pradesh, Rajasthan, Uttar Pradesh, Jharkhand, Chhattisgarh, Uttarakhand, Orissa, Himachal Pradesh, Rajasthan, Jammu and Kashmir, Manipur, Meghalaya, Nagaland, Assam, Arunachal Pradesh, Sikkim, Mizoram, are included in the list.

➢ ***Major Goals***

❍ The goal of the Mission is to improve the availability of and access to quality health care by people, especially for those residing in rural areas, the poor, women and children. It seeks to reduce the Infant Mortality Rate (IMR) and Maternal Mortality Rate (MMR).

❍ Universal access to public health services such as women's health, child health, water, sanitation and hygiene, immunization, and nutrition.

❍ Prevention and control of communicable and non-communicable diseases, including locally endemic diseases.

❍ Access to integrated comprehensive primary health care.

❍ Population stabilization, gender and demographic balance.

❍ Promotion of healthy lifestyles among rural masses.

❍ Integrating vertical Health and Family Welfare Programmes at National, State, Block and District Levels.

❍ Every Village/ large habitat will have a female Accredited Social Health Activist (ASHA) – chosen by and accountable to the Panchayat – to act as the interference between the community and the public health system. ASHA acts as an honorary volunteer, receiving performance-based compensation for promoting universal immunization, referral and escort services for Reproductive and Child Health (RHC), construction of household toilets, and other health care delivery programmes. She facilitates preparation and implementation of the Village Health Plan along with Anganwadi workers, ANM, functionaries of other department, and Self Help Group members, under the leadership of the Village Health Committee of the Panchayat.

❍ Availability of trained community level workers at the village level, with a drug kit for generic ailments. Good hospital care through assured availability of doctors, drugs and quality services at PHC/CHC Level. Improved facilities for institutional deliveries through provisions of referral, transport, escort and improved hospital care subsidised under the Janani Suraksha Yojana (JSY) for the below poverty line families.

❍ Health Day at Anganawadi level on a fixed day/month for provision of immunization, ante/post-natal check-ups and services related to mother and child health care, including nutrition.

After sixty years of planned development, India remains backward in health care facilities. India, with 16 per cent of the world population, accounts for about 30 per cent of the infant/ child mortality in the world. The maternal mortality of the country is significantly high. Life expectancy at birth of the average Indians is only about 64 years which is about fifteen years lower than that achieved by developed countries. More than half of the women in India suffer

from anaemia which results in high rate of morbidity. Almost half of the Indian children under three years suffer from various levels of malnutrition. This level is worse than even those of sub-Saharan countries. It means that about half of the Indian children are at risk of health problems such as stunted growth, mental retardation, and increased susceptibility to infectious diseases.

CHECK YOUR PROGRESS

Q 14: Fill in the blanks:
(a) The DWRCA programme was launched in……
(b) The main aim of DWRCA is to…….by way of organising organising them to……through……
(c) The NRHM was launched in…….to……
Q 15: Which are the major focus areas of the programme of DWRCA?

Q 16: List down the names of the states in which the programme of NRHM has been launched?
Q 17: De-abbreviate the following:
(a) NRHM (b) NHS (c) CBCS (d) JSY
(e) DWRCA (f) PPP (g) ASHA

9.9 VOLUNTARY ORGANISATIONS AND PEOPLE' S PARTICIPATION IN RURAL DEVELOPMENT

Rural development is a dynamic process, directed towards transforming the entire society embracing its economic, social, political and administrative aspects of an all-round and balanced-upward development. It mainly involves extending the benefits of development to the poorest of the poor who seek a livelihood in rural areas. The very success and failure, may even the very survival of a rural development programme depend on its management. Ineffective management of such programmes cuts off the very roots of development. Significantly, people's participation and healthy awareness can bring about development at the grassroot level.

9.9.1 Voluntary Organisations in Rural Areas

The Voluntary Organisations (VAs) or the Non-Governmental Organisations (NGOs) play a very important role in rural development. They can motivate the rural population to prepare meaningful plans for rural development, as also to take part in their implementation. Since, the rural population is mostly uneducated, they do not understand the thrust of the different government's programmes that are being implemented at the village level. The VAs or the NGOs can motivate them to actively participate in various governments' programmes by imparting necessary trainings and awareness campaigns.
There are now quite a few VAs in the country which have the requisite technical and managerial resources available with them to undertake rural development projects and to manage them successfully. At the national level, the Council for Advancement of People's Action and Rural

Development Technology (CAPART) is the nodal agency responsible for promoting voluntary action in rural development. CAPART was registered under the Societies Registration Act, 1986, on 1 September, with its headquarters in New Delhi. It aims at encouraging, promoting and assisting voluntary action for rural development.

Now, the NGOs are coming up with greater vigour for development. With the support of the funding agencies, the NGOs (both small and big) have received a boost. This has also made it necessary for funding agencies to take a more proactive role than they did earlier. Many of them now play the role of a resource centre, contributing to the planning and implementation of programme and competence building of the NGO teams. The ability of the NGOs to deliver high quality development had also been recognised by the state machinery. This had also led to fairly high expectations from these organizations.

9.9.2 People's Participation in Rural Development

Above all, the utmost important factor of any rural development is 'people' for whom the programme is meant. Therefore, the implementation of any rural development programme on a national scale cannot be possible without the active and widespread participation of the rural masses. The programmes of rural development must be formulated in such a way that these initiatives encourage more people's participation and make them partners for effective implementation.

There are many factors that may motivate people to participate or refrain from participating in the rural development programmes. Hence, it is necessary for those responsible for project implementation to find out the factors that motivate the local people to participation in a programme and to formulate specific strategies for effective participation. A review of India's past efforts in involving people in the processes of plan formulation and implementation would reveal that the decentralisataion of planning and administrative functions through the PRIs has not brought about the desired results. After the introduction of the 73rd Constitutional Amendment Act, 1992, people's participation in planning and implementation of rural development programmes was expected to improve than earlier. But the experience to date indicates that it has not improved significantly. Most of the rural poor still do not participate, due to a variety of reasons as:

- people in the rural areas are mostly uneducated or less educated and they do not understand the importance of their participation,
- lack of proper motivation also hinders their active participation,
- Ignorance on the part of the people about various programmes, especially meant for them,
- the programmes are implemented without proper awareness. That is, poor information flow between the concerned authorities and the villagers,
- the women are generally kept out of the decision-making process, that is why their participation rate is low.

Thus, the term 'rural development' connotes overall development of rural areas with a view to improve quality of life of rural people. In this sense, it is a comprehensive and multi-dimensional concept, and encompasses the development of agriculture and allied activities, village and cottage industries, crafts, socio-economic infrastructure, community services and facilities and above all, the human resources in rural areas. Rural development can be conceptualised as a process, a phenomenon, a strategy and a discipline. As a process, it implies the

engagement of individuals, communities and nations in pursuits of their cherished goals over time. As a phenomenon, rural development is the end result of interactions between various physical, technological, economic, socio-cultural and institutional factors. As a strategy, it is designed to improve the economic and social well-being of a specific group of people that is the rural poor. As a discipline, it is interdisciplinary in nature, representing an intersection of agricultural, social, behavioural, engineering and management sciences. Some of the objectives that are usually related to rural development are:

- Increase in per capita income (economic growth).
- Improvement in the distribution of income (equity).
- Equitable access to resources, education, health care, employment opportunities and justice.

Therefore, it can be said that development at the grassroots are means to an end, that is national prosperity. It is therefore always advisable and feasible to have an integrated approach of development particularly for the rural population. For this, active local participation is an essential factor for success of any government initiated programmes of rural development. In order to ensure maximum participation in the development programmes, government has to adopt appropriate mechanisms for widespread awareness among all sections of the rural population. Without proper awareness and social consciousness, people will not be able to fully understand the importance of different programmes of development meant for them. Thus, development has to a bottom-up approach so that people can actively participate in the process of development.

CHECK YOUR PROGRESS

Q 18: Write true or false:

(a) As a strategy, rural development implies improving the quality and standard of living of the rural poor.

(b) Effective implementation of policies of rural development is possible without people's participation in the process.

Q 19: Fill in the blanks:

(a) The utmost important factor of any…….is……..for whom the programme is meant.

(b) ……..is the nodal agency responsible for promoting……

(c) …….play a very important role in rural development.

ACTIVITY

1. Write a note on the major rural development policies and programmes in Assam launched by the Government?

…….....

.....

2.Evaluate the causes of success and failure of NRHM in Asssam.

.....

.....

3. Illustrate with examples that poverty and unemployment are inter-related problems and have two-way relations, that is, one is both the cause and effect of the other.

.....
.....

9.10 LET US SUM UP

- The term 'rural development' implies an overall development in the quality of life of rural people.
- Eradication of poverty has remained the top most priority in all government initiated programmes of rural development. Poverty and unemployment have been the bane of India since long. Their reduction has been one of the major goals of India's development planning since the beginning of the planning era. Accordingly, the GoI has launched various programmes from time to time aimed at alleviation of poverty and unemployment.
- The rural development programmes and policies are designed to improve the conditions under which people live and work. The goals of these policies are governed by what people desire, and the measures of policies by what people think the government can and ought to do to bring about the desired changes.
- For the major infrastructural development programmes launched include the Minimum Needs Programme (MNP).
- The Community Development Programme (CDP) was India's first large scale, well planned and organised initiative to promote agricultural and rural development, with the main focus on equity. Its main objective was to secure total development of the material and human resources of rural areas, and to develop local leadership and self-governing institutions, so as to raise the levels of living of the rural people. It laid the foundation for agricultural and rural development programmes.
- The Integrated Rural Development Programme (IRDP) is the most important programme that falls in the category of self-employment programmes. It is the single largest anti-poverty programme currently underway in all the community development block in the country.
- Last but not the least, the Indian Government has also undertaken a number of programmes for the tribal area development to bring the tribal communities in contact with the wider society.

9.11 FURTHER READING

1) Ahlawat, S.R.(ed.). (2008). *Economic Reforms and Social Transformation.* Jaipur: Rawat Publications.

2) Deogaonkar, S.G. (1994). *Tribal Administration and Development (With Ethnographic Profiles of Selected Tribes)*. New Delhi: Concept Publishing Company.

3) Mohanty, Manoranjan (ed.) (2010). *India: Social Development Report 2010: The Land Question and the Marginalized.* Council for Social Development.New Delhi: Oxford Publishing House.

4) Samanta, R.K. (ed.), (1991). *Rural Development in North-East India: Perspectives, Issues and Experiences. New Delhi:* Uppal Publishing House.

9.12 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: Some of the major causes of failure are:

(i) The needs of the people were perceived by the project personnel or in other words by those who were at the planning level. The felt needs of the people throughout the period of implementation of project remained unidentified by the government.

(ii) The project became highly bureaucratized in its character. It was a development of the village people from the above; the people of the below (the villagers) were only passive receivers.

(iii) Corruption plagued the implementation of various programmes under CDP.

(iv) Despite huge expenditure on agricultural development the food production did not increase.

(v) The benefits of CDP went to the rich and big farmers at the cast of the small and the marginal farmers.

(vi) There was a dismal lack of coordination among different development departments. As a result, there was much overlap in the programmes.

(vii) The programmes were implemented uniformly as they were tailored at the central level. The diverse situations at the local level denied the acceptance of these programmes.

(viii) There has been too much emphasis on end result and less emphasis in following the correct methods and process to bring about change in the attitudes of the people.

Ans to Q No 2: The main target group under the CDP is the rural poor.

Ans to Q No 3: (a) October 1952

(b) The major areas of concerns under the CDP are: agriculture and related matters, irrigation, communication, education, health, supplementary employment, housing, social welfare, and training.

Ans to Q No 4: (a) The Five Year Plans

(b) Article 29 of the Indian Constitution

Ans to Q No 5: The immediate objectives are:

(a) Elimination of exploitation in all forms
(b) Speeding up of the processes for social and economic development
(c) Building up the inner strength of the people
(d) Improving their organisational capabilities

Ans to Q No 6: Provisions for the development of tribal areas of Assam, Meghalaya, Tripura and Mizoram are made in the VIth Schedule of the Constitution. The Sixth Schedule under Article 244(2) of the Constitution relates to those areas in the North-east which are declared as “tribal areas” and provide for District or Regional Autonomous Councils for such areas. These Councils have wide ranging legislative, judicial and executive powers.

Ans to Q No 7: (a) True (b) False

Ans to Q No 8: The IRDP is the most important programme that falls in the category of self-employment programmes. It is the single largest anti-poverty programme currently underway in all the community development blocks in the country. It aims at providing income generating assets and self-employment opportunities to the rural poor to enable them to rise above the poverty line once and for ever. The IRDP in effect seeks to redistribute assets and employment opportunities in favour of the rural poor and thereby reduce income inequality.

Ans to Q No 9: It seeks to remove rural poverty through a comprehensive and integrated programme covering major development sectors – agriculture, minor irrigation, fishery, animal husbandry and veterinary, industry and services and other tertiary sub-sectors.

Ans to Q No 10: (a) 1978-79

(b) Training for Rural Youth for Self Employment (TRYSM).

Ans to Q No 11: MNP was one of the major poverty alleviation programmes of the Government of India. It was directed to ensure a basic minimum standard of life for all sections of people living in the rural areas of the country. The strategy was to establish a network of facilities to attain an acceptable level of social consumption in respect of selected items within a stipulated time frame.

Ans to Q No 12: The major areas covered under the MNP are: Elementary Education, Adult Education, Rural Health, Rural Water Supply, Rural Roads, Rural Housing, Rural Electrification, Environmental Improvement of Urban Slums, Nutrition, Rural Domestic Cooking Energy, Rural Sanitation, Public Distribution System (PDS).

Ans to Q No 13: (a) Village Housing Programme was launched as a part of the Community Development Programme in 1957.

(b) NCMP has been adopted to raise the raise their standard of living in the rural areas.

(c) The Minimum Needs Programme was launched as an important component of rural development in the fifth year plan.

Ans to Q No 14: (a) The DWRCA programme was launched in 1957.

(b) The main aim of DWRCA is to empower rural women living below the poverty line by way of organising them to create sustainable income generating activities through self-employment.

(c) The NRHM was launched in 2005 to uplift the health conditions of the rural masses.

Ans to Q No 15: DWCRA focuses on access to health, education, safe drinking water, sanitation, nutrition and so on. Thus, it not only aimed at promoting economic development, but also facilitated social development. Another important feature of the programme was that it emphasises group activity. It was thought that in the long run, women's empowerment depends on creation of a movement that promotes awareness and self-reliance.

Ans to Q No 16: NRHM has identified 18 'high focus' states: Bihar, Madhya Pradesh, Rajasthan, Uttar Pradesh, Jharkhand, Chhattisgarh, Uttarakhand, Orissa, Himachal Pradesh, Rajasthan, Jammu and Kashmir, Manipur, Meghalaya, Nagaland, Assam, Arunachal Pradesh, Sikkim, Mizoram, are included in the list.

Ans to Q No 17: (a) NRHM: National Rural Health Mission

(b) NHS: National Health Survey

(c) CBCS: Community Based Convergent Services

(d) JSY: Jawahar Rozgar Yojana

(e) DWRCA: Development of Women and Children in Rural Areas

(f) PPP: Public Private Partnership

(g) ASHA: Accredited Social Health Activists

Ans to Q No 18: (a) True (b) False

Ans to Q No 19: (a) The utmost important factor of any rural development programme is people for whom the programme is meant.

(b) The Council for Advancement of People's Action and Rural Development Technology (CAPART) is the nodal agency responsible for promoting voluntary action in rural development.

(c) The Voluntary Organisations play a very important role in rural development.

9.13 MODEL QUESTIONS

Short Questions (Answer each question in about 150 words)

Q 1: Write short notes on the following:

(a) Non-Governmental Organisations (NGOs)/ Voluntary Agencies (VAs) and their role in rural development.

(b) Land Reform Policy in India

(c) Poverty

Q 2: Outline the major features of CDP in India.

Q 3: 'Development of tribal areas is essential for creation of an equitable society'. Comment.

Long Questions (Answer each question in about 300-500 words)

Q 1: Write an essay on why India's rural sector continues to be relatively backward and underdeveloped despite the fact that so many policies and programmes for its development have been launched by the government from time to time over the last 60 years or so?

Q 2: What are the advantages of involving people in the process of implementation of rural development?

Q 3: Discuss different Constitutional provisions for tribal area development.

Q 4: Assess the impact of NRHM in Assam.

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UNIT 10: TRIBAL DEVELOPMENT

UNIT STRUCTURE

10.1 Learning Objectives
10.2 Introduction
10.3 Tribal People in India
    10.3.1. Scheduled Tribes and Scheduled Castes
10.4 The Ministry of Tribal Affairs
10.5 Scheduled Tribe Development
10.6 Development Schemes under the Ministry of Tribal Affairs
    10.6.1 Educational Development
    10.6.2 Economic Empowerment
    10.6.3 Social Empowerment
    10.6.4 Constraints in Tribal Development
10.7 Let Us Sum Up
10.8 Further Reading
10.9 Answers to Check your Progress
10.10 Model Questions

10.1 LEARNING OBJECTIVES

After going through this unit, you will be able to-

- know about the Ministry of Tribal Affairs
- learn about the various schemes for educational development of the ST's
- explain the various measure undertaken by Ministry of Tribal Affairs for economic empowerment of the ST's
- discuss the various Constitutional Rights and Acts for protection and safeguard of ST's

10.2 INTRODUCTION

Scientific DNA evidence suggests that the Africans migrated to India, Southeast Asia, and Indonesia some 70,000 years back. The Onge tribe from the Andaman Island are found to be the carrier of Negrito DNA outside of Africa. The Bhil tribe in India is regarded as "the Oldest of the aboriginal tribes". Many of the tribal population have gone out of their way to avoid contact with outsiders and were oblivious to Mughals, British, Maharajas or Indians in power. With the improvement of transportation and communication brought in intrusions into tribal lands.

The tribal population is referred to by different names such as 'primitive, tribal, indigenous, aboriginals, native' to name a few. At that time; most of the tribes were a homogenous and self-contained unit without any hierarchical discrimination. Each tribe had a chief/head for its protection. Gradually the tribe chief assumed political and military power and was recognized as the ruler. This transition to accumulation of power led to the emergence of monarchies and then republics.

In the previous unit, we have discuss about Rural Development. In this unit we shall discuss about Tribal Development.

10.3 TRIBAL PEOPLE IN INDIA

Former Prime Minister Pt. Jawaharlal Nehru once wrote, "There is no point in trying to make them (tribal) a second rate copy of ourselves; they are people who sing and dance and try to enjoy life; not people who sit in stock exchanges, shout at each other, and think themselves civilized."

In India, Tribal population constitutes 8.6 percentage of India's total population, which is 104 million people according to the 2011 census. This is the largest Tribal population in the world. Tribals in India are mostly concentrated along the Himalayas stretching through Jammu and Kashmir, Himachal Pradesh and Uttar Pradesh in the west to Assam, Meghalaya, Tripura, Arunachal Pradesh, Mizoram, Manipur and Nagaland in the northeast. Arunachal Pradesh, Meghalaya, Mizoram, and Nagaland comprise 90% of the Tribal population of India.

In hilly areas of central India (Madhya Pradesh, Orissa and to some extent Andhra Pradesh) a large concentration of Tribal population lives bounded by the Narmada River to the north and Godavari River to the South East. In smaller numbers, tribal people reside in Karnataka, Tamil Nadu, and Kerala, in West India in Gujarat and Rajasthan, and in the Union territories of Lakshadweep and the Andaman and Nicobar Islands.

There are 573 communities recognized by the government as Scheduled Tribes. In the 1950s a policy of protection was adopted towards all the tribal peoples in India.

10.3.1 Scheduled Tribes and Scheduled Castes

The Scheduled Tribes and Scheduled Castes are official designations given to various groups of historically disadvantaged people. The terms were recognized in the constitution of India. Before Independence, they were collectively known as the Depressed Classes. To avoid any overlaying understanding of what Scheduled Tribes and Scheduled Caste are, let us understand their differences.

Scheduled Tribes (STs)	Scheduled Castes (SCs)
• STs comprises 8.6% of the total population (2011 Census)	• SCs comprises 16.6% of the total population (2011 Census)
• The Scheduled Tribe people never faced caste based discriminations such as untouchablity	• The Scheduled Caste people are the one who was previously considered untouchables. Later the Indian consititution abolished untouchability

10.4 THE MINISTRY OF TRIBAL AFFAIRS

The Ministry was set up in the year 1999 after the bifurcation of Ministry of Social Justice and Empowerment with the objective of providing a focused approach towards integrating socio-economic development of the Scheduled Tribes in a planned manner. The Ministry of Tribal Affairs oversees the overall policy planning and coordination of programmes for the development of STs. The subjects allocated to the Ministry of Tribal Affairs are as follows:

- Social security and social insurance to the Scheduled Tribes.
- Tribal Welfare: Planning, project formulation, research, evaluation, statistics, and training.
- Promotion and development of voluntary efforts on tribal welfare.

- Development of Scheduled Tribes.
- Overseeing Scheduled Areas.
- Monitoring of ST Welfare Grants based on the framework and mechanism designed by NITI Ayog.
- The National Commission for Scheduled Tribes. The National commission reports the administration of Scheduled Areas and the Welfare of the Scheduled Tribes and issues directions regarding planning and execution of schemes essential for the welfare of the Scheduled Tribes in India.
- Implementation of the Protection of Civil Rights Act, 1955 and the Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act of 1989, including administration of criminal justice in regards to offenses, relate to Scheduled Tribes.

The primary responsibility of the ministry is promoting the interests of Scheduled Tribes with all the Central Ministries.

10.5 SCHEDULED TRIBE DEVELOPMENT

Due to remoteness of location of most of the ST population, the majority of the population could not be benefited directly from general development programmes. Special efforts were needed to ensure an adequate flow of benefits to the Scheduled Tribes. Since the first 5-year plan special attention was given to the needs of the ST population.

Since most of the tribal habitations were located in isolated villages and hamlets in undulating landscapes with forest areas, there is limited access to critical infrastructure facilities such as roads, communications, health, education, electricity, drinking water, and others. In order to reduce the disadvantage gap and increase the quality of life, various developmental projects were implemented by the Central Government through the Ministry of Tribal Affairs. An in-depth explanation of various schemes by the Ministry of Tribal Affairs is given in the next section.

10.6 DEVELOPMENT SCHEMES UNDER MINISTRY OF TRIBAL AFFAIRS

10.6.1 Educational Development

Education receives the highest priority during 'Five-Year' Plans. To facilitate educational development among STs, educational facilities, incentives and support especially focusing ST girls have been provided. Few of the scholarships are discussed below:

- **EKLAVYA Model Residential Schools for Scheduled Tribe Students:** The Ministry of Tribal Affairs has introduced Eklavya Model Residential Schools for Scheduled Tribe (ST) students located in remote locations to provide quality middle and high school level education.
- **Post Matric Scholarship:** The Post Matric Scholarship for ST Children is a centrally sponsored scheme providing financial assistance to the Scheduled Tribe students pursuing higher education beyond matriculation levels. The scholarships are awarded through the government of the State/Union Territory where he/she is domiciled. The income ceiling of parents of children availing scholarship has been raised from 1 lakh to 2 lakhs per annum.
- **Hostels for ST Girls/Boys:** The objective of the scheme is to facilitate ST students

to continue their studies at distant places by extending hostel facilities to those who are otherwise unable to continue their studies due to remote location of their villages.

- **Free Coaching for ST Students:** The free Coaching for STs has been in operation since the Sixth Five Year Plan. Though this scheme ST students are provided free coaching to enhance their competitive capabilities to face various competitive examinations. Coaching is provided through State governments/Universities/NGOs/private coaching institutes for competitive examinations and development of various skills for employment opportunities in the private sector. Beside coaching fee, a stipend of Rs. 1500/- for out stationed and Rs. 750/- for local students were provided per month.
- **Strengthening Education among Schedule Tribe (ST) Girls in Low Literacy Districts:** The scheme aims to bridge the gap in literacy levels between the general female population and tribal women through facilitating 100% enrolment of tribal girls in the identified districts or blocks and in areas inhabited by Primitive Tribal Groups (PTGs), and aims at reducing drop-outs at the elementary level by creating the required ambience for education.
- **Rajiv Gandhi National Fellowships:** The Rajiv Gandhi Fellowship was launched in 2005-06 as a special incentive to extend scholarships to ST students to pursue higher studies and research degrees such as M.Phil and Ph.D. The scheme is implemented through UGC and the benefits are comparable to JRF and SRF of UGC.
- **National Overseas Scholarships for Scheduled Tribe Students:** The National Overseas Scholarship launched in 1954-55 and implemented outside the ambit of the 5-year Plan scheme. In 2007-08, the scheme was converted to a Central Sector Plan Scheme whereby financial assistance to be provided to meritorious ST students for pursuing higher education abroad at the level of Masters and Ph.D. The Grants are given to the selected candidates on a 100% basis directly by the Ministry through the Indian Missions.
- **Tribal Research Institute (TRIs):** Tribal Research Institutes (TRIs) have been set up by various state governments. The basic objectives of the scheme are to strengthen infrastructural needs, research and documentation activities, and training and capacity building programmes, etc. It is envisaged that TRIs work as a body of knowledge and research and as a think tank for tribal development, preservation of tribal cultural heritage, providing inputs to States for evidence-based planning and appropriate legislations, capacity building of tribals/ institutions associated with tribal affairs, dissemination of information and creation of awareness.

10.6.2 Economic Empowerment

Economic development among the tribal population largely depends upon agriculture and its allied activities. Besides, forest resources, minor forest produce contribute substantially to the tribal economy. Since more than one-fifth of the ST population depends on agriculture and forests there is a need to build capacity to diversify their livelihood income sources. To empower the tribal population and diversify their economic activities various income and employment generating programmes were implemented. Few of the programmes are discussed below:

- **National Scheduled Tribes Finance and Development Corporation:** National Scheduled Tribes Finance and Development Corporation (NSTFDC) is a Government of India undertaking under the Ministry of Tribal Affairs. It provides financial assistance for income-generating schemes for the economic development of Scheduled Tribes. The main objectives of NSTFDC are identification of economic activities to generate self-employment and raise

the level of income, upgradation of skills for scheduled tribes by providing both institutional and on the job training.

- **Market Development of Tribal Products:** Market Development of Tribal Products/ Produce is a Central Sector Scheme under which the Ministry of Tribal Affairs extends Grant-in-Aid to Tribal Cooperative Marketing Development Federation of India Limited (TRIFED) for four main activities:
  - Retail Marketing Development Activity;
  - Minor Forest Produce (MEP) Marketing Development Activity;
  - Vocational Training and Skill Upgradation;
  - Capacity Building of ST Artisans and MFP and Research & Development/ Intellectual Property Rights (IPR) Activity.
  - Vocational Training Centers in Tribal Areas: The Scheme of Vocational Training Centers in Tribal Areas was launched in 1992-93 to develop skills among the ST youth to enable them to gain employment and self-employment opportunities and improving their socio-economic conditions by enhancing their incomes. Under the scheme, training for various trades is provided by ITIs, Polytechnics, and Computer Training Centres. Besides providing Vocational training the centers run projects affiliated under 'Modular Employable Skills' and 'Craftsmen Training Scheme'. The scheme was revised in 2009 with enhanced financial norms and a time schedule for submission of proposals.
- **Grant-in-Aid to Voluntary Organizations:** The prime objective of the scheme is to enhance the reach of the welfare schemes of the government and fill the gaps in service deficient tribal areas especially in the field of education, health, drinking water, social security, etc. through the efforts of voluntary organizations and to provide an environment for socio-economic upliftment and overall development of the Scheduled Tribes (STs). Grants can be availed by any registered Voluntary Organization (VO)/ Non-Governmental Organization (NGO), Institutions or organizations set up by Government as autonomous bodies either under a statute or as a society registered under the Societies Registration Act, 1860 working in relevant fields for atleast three years.

10.6.3 Social Empowerment

Due to their former isolated existence, the tribals are not equipped to deal with the ever-changing and complex socio-economic developments surrounding them. At times they are susceptible to exploitation, atrocities, and crimes, alienation from their land, denial of their forest rights and overall exclusion of their rightful entitlement directly or indirectly. Some of the Rights and Acts for the safeguard and protection of Tribals are mentioned below:

- Article 46 requires the State 'to promote with special care the educational and economic interests of the weaker sections of the population, in particular, Scheduled Tribes and Scheduled Castes, and provide protection to them from all forms of exploitation and social injustice.
- Article 15 (4) refers to special provisions for their advancement.
- Article 16 (4A) refers to 'reservation' in matters of promotion to any class or classes of posts in services under the State in favour of STs/SCs.
- Article 338 provides for a National Commission for the Scheduled Tribes and Scheduled Castes, with duties to investigate and monitor all matters relating to safeguards provided for them, and inquire into specific complaints and to participate and advise on the

planning process of their socio-economic development, etc.

- Article 330 and Article 332 of the Constitution respectively provide for reservation of seats in favour of the Scheduled Tribes and Scheduled Castes in the parliament and legislative assemblies of the States.
- Under Part IX related to Panchayati Raj System and Part IX(A) of the constitution related to Municipalities, reservation for Scheduled Tribes and Scheduled Castes in local bodies have been envisaged and implemented.

The Constitution of India has provided Rights, and various Provisions to safeguard and improve the lives of the Scheduled Tribes in India. Even with Constitutional safeguard, they are the most vulnerable section of the society because of which they had to face segregation, inequality, and violation of Constitutional rights.

10.6.4 Constraints in Tribal Development

Let us now discuss the major problems that the tribes in India have suffered over the course of time.

- **GEOGRAPHICAL SEPERATION:** The tribal communities are spread in different parts of India. Majority of the Tribal population live in remote areas like dense forests, mountains, hills, deep valleys, etc. and have unique traditions and cultures because of which they cannot correlate with modern society. This kind of social as well as physical separation or seclusion has declined the development of the tribal communities.
- **LAND ALIENATION:** Rights of Tribals over forests is inalienable and historical. But their problem started with British Colonialism in India. Britishers started exploiting rich tribal resources across India. As most of the tribal people did not have any legal rights over their land, it became easier for non-tribal people to acquire their land because of the forest policies during the pre-Independence period. Those policies were inclined towards commercial purposes and this led to large scale displacement for the tribal people from forests.

Often law declares unregistered lands as national parks, sanctuaries or reserved forests. In some forests, the tribal people are not given access to forest produce and grazing of cattle is rendered as illegal by the Government. These people live under the continuous threat of being ousted from their homes.

- **CULTURAL PROBLEMS:** The cultural fabric of the Tribal communities is entirely different from the mainstream society. The customs, practices, and traditions followed by them are often misinterpreted by mainstream society. Christian missionaries during British rule tried to influence and convert Tribal communities from their faith and indigenous traditional practices during the British Colonial period.

Moreover, their physical isolation from non-tribal communities and a lack of cultural understanding between the Tribals and Non-Tribals has led to the negative stereotyping of tribals as primitive, uncivilized and unskilled. This negative stereotyping is used to justify their exclusion from certain services and economic opportunities.

- **EDUCATIONAL PROBLEM:** The literacy rate among tribes is 58.96% (2011 census) whereas it was 18.53% in 1991. Few of the North-Eastern states like Mizoram, Nagaland, Sikkim, and Kerala have the highest literacy rate among tribal communities in India; there is still a long way to go to achieve 100% literacy among tribal communities.

The main problem identified is teachers appointed in Tribal areas by the Government are mostly non-Tribal. There arises a communication gap between them because most tribal

people do not know languages except their mother tongue because of which education is deeply hampered. Another major problem is that the curriculum of education is not suited to the tribal people and do not have relevance to them directly. The special holistic initiative needs to be taken up to educate the tribal population.

- **ECONOMIC PROBLEMS:** The tribal people are economically one of the most backward communities in the country and are often exploited due to their innocence and illiteracy. They are mainly involved in agriculture activities for ages. As the literacy rate among the tribals is quite low and lacks professional skills they are unemployed or underemployed. Due to lack of employment opportunities, tribals migrate and works as bonded labourers in the agriculture sector, brick kilns, stone quarries, power looms and handlooms. They are irregularly paid without any safety or health regulations.
- **HEALTH AND SANITATION PROBLEM:** Health and Sanitation is one of the most challenging problems for tribal people because of illiteracy and ignorance and their hesitation to accept the modern concept of health and sanitation and modern ways of health diagnosis. Alcoholism is one of the major problems existing in tribal regions. Brewing alcohol is practiced on a daily basis and it is sold at a very cheap price which not only affects their health but also increases the crime rate. Communicable diseases like dysentery, diarrhoea, Sexually Transmitted Diseases, etc are quite common. The non-communicable diseases like liver cirrhosis, cancer, hypertension, chronic respiratory diseases, hypertension, and malnutrition are common among Indian tribes. The high infant and child mortality are because of a lack of literacy and poor sanitation facilities.

Water borne diseases are also very prevalent in tribal regions as there are no proper facilities for drinking water. Sometimes due to scarcity of water in remote tribal regions, people are forced to drink contaminated water giving rise to a number of diseases. Water borne diseases have claimed many lives of Tribal people in various places like Odisha, Chattisgarh, Rajasthan to name a few.

CHECK YOUR PROGRESS

Q1. Which areas in India has the highest concentration of Tribal population?

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Q2. When was the Ministry of Tribal Affairs formed and from which former department it was bifurcated?

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Q3. Which sector contributes substantially to Tribal Economy?

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10.7 LET US SUM UP

- Scientific DNA evidence suggests that the Africans migrated to India, Southeast Asia, and Indonesia some 70,000 years back.
- The Bhil tribe in India is regarded as "the Oldest of the aboriginal tribes".
- Prior to the caste system in India, people were divided into different tribes.
- In India, Tribal population constitutes 8.6 percentage of India's total population, which is 104 million people according to the 2011 census.
- There are 573 communities recognized by the government as Scheduled Tribes.
- The major Education Development project implemented are Eklavya Model Residential Schools, Post Matric Scholarship, Hostels for ST Girls/Boys, Free Coaching for ST students, Rajiv Gandhi National Fellowships, National Overseas Scholarship and Tribal Reseach Institute (TRIs).
- The major Economic Empowerment project implemented are: i) National Scheduled Tribes Finance and Development Corporation; ii) Market Development of Tribal Products; iii) Vocational Training Centers in Tribal Areas; iv) Grant-in-Aid to Voluntary Organizations.
- Major Rights and Acts for Tribal Population are Article- 17, 15 (4), 16(4A), 46, 330, 332, 335,338 of the Constitution of India.

10.8 FURTHER READING

1) Verma. M.M. (1996) "Tribal Development in India"; Mittal Publications, New Delhi.

10.9 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: In India, Tribal population is mostly concentrated along the Himalayas stretching through Jammu and Kashmir, Himachal Pradesh and Uttar Pradesh in the west to Assam, Meghalaya, Tripura, Arunachal Pradesh, Mizoram, Manipur, and Nagaland in the northeast. Arunachal Pradesh, Meghalaya, Mizoram, and Nagaland comprise 90% of the Tribal population of India.

In hilly areas of central India (Madhya Pradesh, Orissa and to some extent Andhra Pradesh) a large concentration of Tribal population lives bounded by the Narmada River to the north and Godavari River to the South East. In smaller numbers, tribal people reside in Karnataka, Tamil Nadu, and Kerala, in west India in Gujarat and Rajasthan, and in the Union territories of Lakshadweep and the Andaman and Nicobar Islands.

Ans to Q No 2: The ministry was set up in the year 1999 after the bifurcation of the Ministry of Social Justice and Empowerment

Ans to Q No 3: The main contributing sectors are forest resources, minor forest produce, agriculture, and allied activities to Tribal economy.

10.10 MODEL QUESTIONS

Short Question (Answer each questions in about 150 words)

Q 1: What are the major differences between Scheduled Tribes and Scheduled Castes?

Q 2: What was the main objective for formation of a separate Ministry of Tribal Affairs and the subject allocated to them?

Q 3: Why there is a need to have special Protection Rights and Acts for Tribal population? State the major Acts for the protection of Tribal people and their significance.

Long Questions (Answer each questions in about 300-500 words)

Q 1: Mention the various schemes implement by the Ministry of Tribal Affairs for the education development of Tribal students in India and discuss each of the schemes in a few lines.

Q 2: What are the main schemes launched by GOI for the economic empowerment of the Tribal population and discuss in brief their objectives?

Q 3: What are the major issues and challenges faced by Tribal populations even in the 21st Century, explain each of the issues?

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UNIT 11: GLOBALIZATION AND INDIAN PEASANTRY

UNIT STRUCTURE

11.1 Learning Objectives
11.2 Introduction
11.3Globalization and Indian Peasantry
  11.3.1 Definition of Globalization:
  11.3.2 Genesis of the Peasants' Movements in India
  11.3.3Globalization and Agrarian Crisis In India
  11.3.4 Global Impact on the Ways of Agitation
11.4Let Us Sum Up
11.5 Further Reading
11.6 Answers to Check Your Progress
11.7 Model Questions

11.1 LEARNING OBJECTIVES

After going through this unit, you will be able to-

- define the concept of Globalisation
- understand the genesis of the Peasant Movements in India
- explain the impact of globalisation on Agrarian economy in India
- discuss the global impact on the ways of Peasant agitation.

11.2 INTRODUCTION

Peasants' unrest in India goes back long in time. Whenever there was a failure of crop and a raise in the taxes the peasants as a class were very much affected. This resulted in many different sorts of protests to meet their demands. But the most commonly known peasant protest took place during the colonial rule. New taxes and increased taxes were the sole reasons for the peasant unrest in Colonial India. After Independence also grievances of the peasants were not completely wiped out. With new governance and economy came new obstacles and with the steady and consistent impact of globalization, new methods of protests gained momentum. Along with ideas on agitation, global economy had brought forth some obstacles to the peasantry. The globalized market has a unique labour demand. This has affected Indian agrarian life in a new and different light. So, this unit firstly explores the genesis of peasants protests in India. Secondly, it discusses globalization as the main driving factor for the new changes. Thirdly, the unit explores how cultural interaction with the world have facilitated the movement of the peasants.

Right from his campaigns in Kheda, Gandhi had been mobilizing the peasants in colonial India against their exploitation and had succeeded in giving them the leadership they needed at the moment. But apart from Gandhi, there were several other lesser known peasant leaders in colonial India who also stood out to defend the rights of the peasants.

11.3 GLOBALIZATION AND INDIAN PEASANTRY

11.3.1 Definition of Globalization

Globalization in the most simple sense of the word means international integration and co-operation. After the World War II, the idea of an international community has been shaped. This international community is meant to be inter-dependent for all the good reasons. The original idea was to keep world peace intact and economic development for all the countries through international trade and commerce. To interpret this dependence on one another in the international sphere, R. O'Brien uses the phrase 'end of geography' in the book Global Financial Integration: The End of Geography , New York : Council on Foreign Relations Press, 1992. Globalization is a process of flow. This flow is most vividly witnessed through commodities, art and culture, ideas and people. So, in this sense certain kind of connectivity had always existed among countries. Especially, during the colonial times, the colonies served as the exporter of raw material and importer of finished goods for the colonists. But, as mentioned above after the World War ii, such integration became more solid and global in true sense. Global inter-connectivity achieved through economic co-operation could be separately termed as economic globalization. The means which help economic globalization foster includes Foreign Direct Investment (FDI), Multi National Corporations (MNC), Capital Flows, technological revolution etc. Through these measures globalization as a phenomenon finds its hold and strengthens it core. The economic essence of globalization reflected most crudely in the global economy of contemporary times. We have seen that after the collapse of the USSR, there emerged a new economic order, dominating the world affairs till today. With markets aiming at global consumers the propensity towards attracting a cumulative mass of people irrespective of national and cultural differences has risen. As a result, we are getting closer and closer towards inter-dependence. The pros and cons of the phenomenon of globalization in general is not the attempt of this unit. So, the subsequent sections and sub sections will focus solely on the globalization's impact on peasants' life and struggle in India in particular.

11.3.2 Genesis of the Peasants' Movements in India

As mentioned above peasants grievances have a long history in India, yet the early twentieth century is the moment when those outcries took shape of a movement. Peasants rebelled in the nineteenth and the twentieth centuries throughout the country. Most remarkable among such rebellions include the Indigo Rebellion of 1859-1860. Apart from it there were Deccan Riots 1875-76, Birsa Munda's Rebellion (Ulgulan) 1899, Champaran Indigo Satyagraha 1917, Kheda Satyagraha 1918. Lesser known yet locally influential peasant uprisings took place in Colonial Assam as well. The raij mel were crucial attempts at redressing peasants' grievances. Phulahuri Dhewa and Patharughatar ron are exemplary incidents of peasants' capacity to revolt as well as rebel. However, with the coming of Gandhi to the mainstream politics in colonial India, the peasants' cries found a national strategic leadership. Whether it was a boon or a curse for the Indian peasants back then is not the concern of this chapter, though there exists a lot of debate around the topic.

During his satyagraha campaigns in both Kheda and Champaran, Gandhi had been urging to the nation to realize the problems of the peasants with utter care. Drawing attention to the importance of agriculture and peasants for the success of any mass movement, especially the national movement, he said that "our salvation can alone come through the farmers, neither the lawyers, nor the doctors, nor the rich landlords are going to achieve it." But in subsequent period the peasantry as a class had suffered too at the hands of the national leaders. This is the reason for Bipan Chandra to quote "colonial integration was promoted at the unilateral cost of the peasantry." In whatsoever form it was performed, the peasantry had been supremely influential in India's struggle for independence.

Now microscopic observation of the organization and participation of the peasants in the Gandhi led campaigns and the subsequent movements, it is realized that the Kisan Sabha and Aika Movement were the two platforms where Gandhi's call was received in the countryside. Some historians even claim that Gandhi did not become popular in the countryside of India for his success with Satyagraha in South Africa and his association with the Indian National Congress. Rather he appealed to the masses for the reason that his name was associated with the Champaran Satyagraha. The impact of Gandhi and Gandhi led national movement on the peasants and vice versa actually reflects the capacity and importance of Indian peasantry as a class in Colonial India. On this point David Hardiman says that by the first half of the twentieth century there was seen political awakening among the Indian peasantry. The peasant groups which were gaining power at the village level had started to be linked with the political parties at district and provincial level. He also mentions the importance of the Reforms of 1909 and 1919 in boosting the political spirit of the peasants by granting the right to vote and win elections (In 1909 franchise was given on the basis of landholding).

11.3.3 Globalization and Agrarian Crisis In India

Peasants have been at the lowest rung of the ladder: politically, socially, culturally, economically and historically too. Why is it so? Because they are always marginalized. In sociological literature, they are described as culturally unsystematic, unreflective, unsophisticated, non-literati. In political sphere, they are represented as a weaker section, unorganized and lacking in knowledge of organized mass action. Economically they are the small producers who cultivate for consumption rather than to make profit. Historically they are bearing the brunt of all sorts of subordination and exploitation throughout the world.

Peasants in India are composed of a large number of landless agricultural laborers, sharecroppers, tenants, poor artisans and small and medium cultivators. Though all castes and communities come under the purview of the peasant class in India, it's core lies with the scheduled tribe in rural India. There are different words used to identify the peasants in local languages such as *'krishak', 'roytu', 'chashi'* . Other terms such as *'majdoor', 'bhagchshi', 'adhiar', 'majur', 'coolie'* etc are used to denote the agricultural laborers. The scenario after independence in terms of peasantry was not much different from that of the colonial times. Post-Colonial India had exact same patterns of organization and exploitation of the peasants. It is represented through an exploitative intermediary system of land tenure, sub-infeudation in terms of land holding, tenurial insecurity, rack renting, extra economic coercion of poor peasants, tenants, sharecroppers, lack of mobility, poverty and unemployment. So, this picture does not paint itself in happy colors. Such predicament ought to lead to protests and movements.

Now focusing on the impact of globalization on Indian economy, it is seen that the country is viewed as a harbor of cheap laborers. With the formation of MNCs in India, the economy has truly become globalized. The factors that facilitated globalization are: rapid improvements in technology, liberalization of trade and investment policies and the role of World Trade Organization. Although the market has been expanded and new possibilities are introduced, the worst outcome on production front have been borne by the peasants.

The most striking cause of peasants' crisis in the 21st century India is the import promising policies of the government to ensure food security in the country. This availability and dependency on other countries for food is a direct impact of globalization. In sharp contrast to the chief ideals of the Green Revolution, India now do not ensure the promises made to the kisans during the Green Revolution. The Revolution helped India evolve from, what it was called, a "ship to mouth" economy to one of the world's leading exporters of wheat and rice. In 1964, the annual production of wheat in India was just 10 million tons. In 1970, it doubled. In 2012-13 India exported 6.5 million tons of wheat. In 2013-14 wheat production was at a record high of 95.8 million tons. Now the duty free import policies are going to reverse the achievements and aims of the Green Revolution. India's import budget for wheat, maize and non-basmati rice has increased over 6600% between 2014-2015 an 2016-2017. The policy of duty-free import was aimed at bringing in food security for its citizens, but it has potential to throttle the peasantry as a class. The peasants are the worst hit by the fall in the prices caused by the import. This in most simple terms turns the peasants indebted. Those who are unable to pay the debts resorts to committing suicide, making it the most acute agrarian problem of contemporary India. Let's see how it works? The government policies of checking food scarcity has led to a heavy dependence on imports, which has introduced duty-free imports and that has increased the availability of cheap quality wheat in the markets easily available. Thus, making the Indian farmers' hardwork fruitless. The situation becomes worst when domestic produces are at the highest. Ajmer Singh Lakhowala, head of the Punjab unit of Bharatiya Kisan Union, says, sarcastically "the import of cheap wheat will bring the prices down. It appears the government wants the farmers to quit farming,". Several agricultural bodies have demanded that the government impose a 40% duty on wheat import. R.S. Rana, a farm sector expert based in Sonepat, Haryana, says that the import of wheat would demotivate farmers and cause a fall in production in the next season. In a way, importing wheat is like outsourcing agriculture. Import of grains is termed as import of unemployment. But apart from being linked to the livelihood of farmers, the issue is also linked to India's food security and sovereignty.As far as pulses are concerned, the government has gone a step further and started outsourcing their production. When the price of pulses was sky-high last year, India signed MoUs with Mozambique to get pulses cultivated in that country. In the next five years, India will import about 0.3 million tons of pulses from Mozambique. The government is also trying to find ways to import pulses from countries like Brazil and Myanmar. Other such products whose import has been devastating on the Indian peasants are edible oils (soya bean oil, granola oil etc.) Though the initiates are made with meeting the demands of the consumers, they are rooting out the essence of peasant economy in contemporary India.

11.3.4 Global Impact on the Ways of Agitation

Integration of production and integration of markets is the key idea behind understanding globalization and its impact. The first and foremost impact of international politics on the

peasantry as a class was the world wide growth of the left ideology. The Bolshevik Revolution and the growth of Indian communism had a sharp impact on the peasants movement in India in the time to come. The Workers and Peasants Party did not take the agrarian crisis very seriously until 1930s. But due to the growing political consciousness and class awareness activities among the agricultural proletariat, poor peasants and landless laborers, the party engaged in great mass mobilization among the peasants. These developments in the socio-political life of the peasants gave further boost to their movements.

The birth of the All India Kisan Sabha was a result of assimilation of different organizations and ideas. The need to organize the masses for an anti-imperialist movement brought the working class, middle class and the peasants together. The Left also came closer to the Congress Socialists and took resolution to end all sorts of peasants' grievances. The significant most demands were abolition of zamindari system, recognition of the occupancy rights of the tenants in all the landlord tenant areas, debt-freeze and agricultural wages. From 1936 to 1939 the All India Kisan Sabha carried out various peasant struggles in Bengal, Bihar, Punjab, Gujarat, Madras, Orissa, Central Provinces and N.W.F.P. The grievances of the peasants against which these struggles were launched included enhancement of rent renewal and canal water rates. The Sabha became very popular at that time.Khet-Majdoor Sabha was organized in Bihar in 1937 throw the first blow to the All India Kisan Sabha. It is mentioned in the beginning of the unit that the phenomenon of globalization does operate itself through various measures. Up until now we have discussed the economic impact of globalization on the Indian peasantry. In this sub section we will discuss something which is quite interesting. The economic burden of the Indian peasants brought upon by different factors at different points of time has found its voice again as a result of the cultural flow of ideas i.e cultural globalization. For example the celebrated All India Kisan Sabha leader Swami Sahajanand was utterly influenced by Lenin's call 'land to the tiller and power to the soviets'.When All India Kisan Sabha was taken over by the Communists Party of India, it underwent certain ideological shifts, the class content of its programs and perhaps its class base made it the principal peasant organization in India whose tentacles spread fast in Andhra, Bengal and Punjab, particularly among the poor peasants, tenants at will, share croppers and landless agricultural labourers. With their support the All India Kisan Sabha and the Communist Party of India staged the first two Left-wing peasant insurrections in India - The Tebhaga Struggle in Bengal (1946-47) and the Telangana revolt (1946-57). The Communist Party of India under its abled leadership has been very active in mobilizing the peasants and addressing their grievances till today. The Naxalite Movement also has been representing the needs and demands of the poor peasants in India since its inception in 1967. The movement is a result of influence of ideas about peasant protest in other countries and the world wide radical left movements. The main ways of protest the Naxalite movement introduced among the peasants include the forceful occupation of land, cutting of the standing paddy, harvesting paddy in their own courtyard against the will of the landowners, developing barricades against the police, landowners and the administration with traditional weapons, taking part in guerrilla warfare, treating and sheltering the fellow activists. The movements those fought with these ideologies were radical in nature and turned violent easily resulting in heavy casualties. However, the extent to which peasants, as a class-conscious set of protesters, have come forward and participated in the movement shows their utter discomfort with the system and their capacity as a class who are capable of launching a movement, an ideological one, with full vigor. Coming to the most recent ways of protest, the rising number of farmers' suicide is the most terrible sight in Indian agrarian life

today. As many as 8,007 Indian farmers committed suicide in 2015, an increase of 41.7% from 5,650 in 2014, and 39% of farmers who died in this manner were in debt, according to 2015 National Crime Records Bureau data. In 2014, 20.6% of farmers who killed themselves had borrowed money.One in three Indian rural households were in debt in 2013. Although, it cannot be termed as a valid protest , as committing suicide is a criminal offense and it is considered to be an act of cowardice morally, yet we cannot disregard the fact that the peasants who commit suicide do it in a mode of protest.

CHECK YOUR PROGRESS

Q 1 : What is Globalization?

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Q 2 : What is Economic Globalization?

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Q 3 : What are the factors through which globalization functions?

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Q 4 : Describe the peasantry as a class?

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Q 5 : Name a few peasant movements that took place in India.

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11. 4 LET US SUM UP

- Indian peasants got their first national leadership under Mahatma Gandhi.
- The Colonial period saw the rise of many peasants uprisings and movements in India. The Indigo Revolt was the first major protest of farmers in colonial India.
- Apart from Gandhi there were many other national and regional leaders who came forward to help and lead the peasants.
- The movements and the protest were results of certain developments in the agrarian lifestyles. Both in Colonial and post colonial India, the impact of global economy has been one of the most significant reasons for the peasants' distresses.
- British economic policy, which is described as 'drain of wealth' by Dadabhai Naoroji in his seminal work Poverty and UnBritish Rule in India', is one of making the colony a supplier of raw material at cheapest price possible and making the same colony a readymade and easy market for their finished products. This policy was the first blow on the peasants as result of the trade linkage of the colony to the colonist.
- The peasants' grievances had found a new voice under All India Kisan Sabha.
- The Communist Party of India also had been very very active and successful in giving voice tot the peasants in India.
- After independence also, the grievances of the peasants did not find the right redressal and hence, struggles continued.

- The new and firmly established global economy has two way effect of the Indian peasants.
- Globalization means inter-connectivity among countries. This connectivity is maintained through flow: flow of commodities, cultures, ideas and people too.
- On the one hand globalization had reduced the scope of Indian peasants as the market is filled with imported goods available at a cheaper price, making the life of the peasants unbearable. Increasing indebtedness in such circumstances coupled with the other important aspects such as environmental degradation, failure of crop and import of seeds have made situation even worse for the peasants.
- On the other hand it is cultural globalization that had introduced the peasantry to new ways of protest. The traveling political ideas such as the Left movement in Europe, Russia and China had given an intellectual shape to the peasants' struggle in India since the mid twentieth century.
- The most rampant issue with the peasants in contemporary India is the alarming number of suicides committed by peasants due to their failure to repay debts which again resulted as a price drop of production and failure of crops and replacement of domestic products with cheap and abundant imported products.

11. 5 FURHER READING

1) Debal K. SinghaRoy, Peasant Movements in Contemporary India: Emerging Forms of Domination and Resistance, Economic and Political Weekly, Vol. 40, No. 52 (Dec. 24-30, 2005), pp. 5505-5513
2) Berch Berberoglu, Social Movements and Transformation In The Age of Globalization: Origins, Dynamics and Mobilization, International Review of Modern Sociology, Vol. 41, No. 1 (Spring 2015), pp. 55-77
3) Ed. Tom Brass, New Farmers Movements in India, Frank CASS and Co ltd, (1995), republished by Rutledge, New York (2013)

11.6 ANSWER TO CHECK YOUR PROGRESS

Ans to Q No 1: Globalization is a process through which countries of the world have come closer and have become dependent on one another and have influenced one another.
Ans to Q No 2 : Economic globalization is not something separate from globalization in general. Rather it is the form of globalization that facilitates itself through exchange of trade and commerce between countries via measures such as FDI, MNCs etc.
Ans to Q No 3 : Globalization is made easy through the advancements in technology.
Ans to Q No 4: Peasantry is composed of a large number of landless agricultural laborers, sharecroppers, tenants, poor artisans and small and medium cultivators.
Ans to Q No 5: Indigo Rebellion of 1859-1860. Apart from it there were Deccan Riots 1875-76, Birsa Munda's Rebellion (Ulgulan)1899, Champaran Indigo Satyagraha 1917, Kheda Satyagraha 1918

11.7 MODEL QUESTIONS

Short Questions (Answer each question in about 150 words)

Q 1: What were the reasons for the Indian Peasants to revolt against the British government?

Long Questions (Answer each question in about 300-500 words)

Q 1: How does globalized economy affect the life of Indian peasant today?

Q 2: How far globalized culture has affected the mode of peasants' protest in India?

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UNIT 12: DEVELOPMENT OF URBAN SOCIOLOGY

UNIT STRUCTURE

12.1 Learning Objectives
12.2 Introduction
12.3 Origin and Scope of Urban Sociology
    12.3.1 Rural Urban Difference
    12.3.2 Urban Sociology in India
12.4 Let Us Sum Up
12.5 Further Reading
12.6 Answers to Check your Progress
12.7 Model Questions

12.1 LEARNING OBJECTIVES

After going through this unit, you will be able to-

- know about origin and Scope of Urban Sociology
- describe the Rural Urban Differences
- explain the different theories of Urban Sociology
- discuss the development of Urban Sociology in India

12.2 INTRODUCTION

Urban Sociology, in very simple words, is the sociological study of social life and interaction between human beings, in spaces defined as urban. We can also say that urban sociology is the sociological study of cities. According to Castells, one of the foremost scholars of urban sociology in the world today,

"Urban sociology was one of the founding fields of modem social science. It originated from the issues raised by fast urbanization as a consequence of industrialization, breaking down the patterns of rural life that had characterized the livelihood of humankind for millenniums. It was built around the central theme of social integration in a new, urban society made up of recent rural immigrants, and where the traditional institutions of social integration were crumbling under the weight of population growth, economic development, social mobility, and social struggles. Because American metropolitan areas were the epitome of growth, immigration, and change, they provided the social laboratory in which social scientists could explore the conditions of integration into the urban society of the masses of uprooted immigrants, flocking to the new Babylon from both the countryside and overseas." (Castells 2002)

Thus, the formation of the "urban" was central to the birth of this discipline. However, the task of actually instituting the study of the urban as an actual scholarly discipline was done because of the Chicago School of Sociology, between 1915 and 1940 in University of Chicago in United States of America. Thus, we cannot discuss urban sociology without invoking their contribution in recognising that the study of cities itself called for innovation in terms of methods of study as well as in terms of a newness of perspectives that could not be the same as had hitherto been used in sociology. "…the study of forms and processes of human settlements under the notion of competition and social selection, and the analysis of the social conditions for cultural integration, were the founding themes of an urban sociology that, while ideologically

biased, responded to the historical issues raised by industrialization and urbanization in the first half of the twentieth century" (Castells 2002). In the previous units, we have discussed mostly about Rural Society. In this unit, we shall discuss about Urban Sociology its origin and scope and also about development of Urban Studies in India.

12.3 ORIGIN AND SCOPE OF URBAN SOCIOLOGY

The fact that Urban Sociology as a discipline emerged in Chicago has a very interesting relationship with the nature of the city itself during the early 1900s. This was the time, the city of Chicago itself underwent a huge amount of change with increased industrialisation, urbanization, rise of urban cultures and also suburbanization. All these piqued the interest of the sociologists who were at that time in the University of Chicago, who felt the need to form a new department, which they called "Urban Studies" whose focus would solely be on the new forms and substances which arose due to the rise of the urban, and the interaction and integration of its inhabitants within these urban spaces.

There has been a lot of sociologists and scholars who have engaged with this question of the "urban". Urban Sociology has come to imply a huge body of work, since theoreticians and scholars have been trying to study post industrial revolution modern society since the late seventeenth century itself. Thus, even though urban sociology itself as a disciple was born only in the first decades of the 1900s, there are many theorists before that who recognised the urban as a specialised space of study and offered their theories on the urban. Thus, these scholars also come under the umbrella of urban studies even though they did not operate under the banner of this discipline, simply because the discipline itself was not official instituted until much later.

Briefly, for the purposes of this chapter, we would broadly divide the theorists of urbanity into three broad groups. (Note that this division is not exhaustive and might not include all schools of thought on urban sociology.)

- Classical Theories of City, which would include theories offered by Karl Marx, Ferdinand Tonnies, Max Weber and George Simmel. These formed the foundational contributions and concepts on which latter theories of urbanity rested and were influenced by. Some important contributions from here were ideas such as anomie, alienation, class formation and the production and destruction of collective identities.
- The Chicago School and its critics, where the central thinkers are: Robert Park, Burgess, McKenzie and Louis Wirth. This school of though revolutionised not only the way in which cities are studied, but also the ways in which methods for studying human interactions were innovated. For example, they introduced concepts such as human geography as well as quantitative as well as qualitative and ethnographic research for studying human interactions and spaces.
- And lastly, the New Urban Sociology that includes theories offered by imminent scholars of urbanity such as Henri Lefebvre; David Harvey and Manuel Castells. These scholars continue to pus the boundaries of social research to newer directions, while accommodating for the rapid changes in human lives and human interaction due to the advent of the digital era as well as means of communication and transportation being faster then ever before in human history, and networking between human being more intensive than could ever be though imaginable.

According to Gottdiener,"The concept of a "new urban sociology" refers to a paradigm shift in urban sociology that began in the 1970s and established a dominant approach. This

approach emphasizes Marxist and post?Marxist urban political economy (class, race, gender, agenda?setting major businesses in commerce, banking, and real estate, and the involvement of government officials at all levels in influencing, if not determining, the outcomes of social activities in settlement space), the independent role of organized and constructed space itself, as first articulated by Henri Lefebvre, and the role of culture, symbols, signs, themes, and processes of signification in settlement space activities."

12.3.1 Rural Urban Difference

The emergence of urban Sociology itself highlight that there exists a difference between rural and urban social life. But what this difference exactly could be, is very difficult to pin down. This difficulty arises from several factors such as,

- There is no one definition of what constitutes urban, which is universally accepted.
- If we consider population and industrialization as basis to categorize places as urban or rural, these criterions themselves are different for different schools of thoughts or different authorities.
- There can be a difference in environment even in the same geographical location.
- Even if we denote some places as rural, even rural areas are spaces of rapid change and evolution with the development of communication and transport, therefore rural life and spaces are also not constant.

One of the most important books on the theoretical distinction between rural and urban, was provided by PitirimSorkoin and Carle C. Zimmerman (1929). As we know, since then, much has evolved in the nature of what constitutes rural and what constitutes urban. However, the aspects of differentiation between rural and urban offered by Sorokin and Zimmerman are still relevant today as both rural and urban societies even today still broadly adhere to these.

- **Occupation:** In the rural world, most of the population would be engaged in agricultural activities, while in the urban world, most of the population would be engaged in non-agricultural activities such as manufacturing, mechanical pursuits, trade, governing etc.
- **Environment:** In the rural world, there is a predominance of nature over man-made environment while it is the opposite in case of the urban world. So, in the former, there is a direct relationship between man and nature while in the latter, there is a greater sense of isolation.
- **Size of Community:** The size of the rural community is smaller than the size of urban communities.
- **Density of Population:** There is a negative correlation between density of population and rurality. Thus, the density of population is always less than that of urban world, where there is a positive correlation between density and urbanity.
- **Heterogeneity and Homogeneity of population:** Rural population are more homogenous in racial and psychological traits compared to urban population where there is more heterogeneity in case of both racial as well as psychological traits.
- **Social differentiation and stratification:** Both social differentiation and stratification shows a negative correlation with rurality, while in case of urbanity, there is a positive relationship between it and both stratification and differentiation.
- **Mobility and direction of migration:** Mobility of both territory and social hierarchy is less in case of rural world compared to that in case of urban world, where mobility of all kinds gets intensified.

- **System of interaction:** System of interaction in the rural world is simpler and is in terms of primary contacts, with people forming more lasting and meaningful ties and social contact. Compared to this, in the urban world, the system of contact is more complex, with greater intensity of numbers as well as greater in superficiality and formalised contact, which might be devoid of a personal affect.

Thus, we see that, in the scheme drawn up by Sorokin and Zimmerman (1929), rural and urban difference is based on not only social and cultural factors, but also psychological and demographic factors.

Apart from this, there have been many other scholars who have differentiated between rural and urban, but the fundamental preoccupation of all of them have been the same: that there is a huge difference between the rural and urban and both have to be studied in their own right. F. Tonnies, in 'Gemeinshaft and Gesellschaft' (1887) uses the terms 'gemeinschaft and gesellschaft' to differentiate between the rural and the urban. While gemeinschaftrefers to 'communal societies' represented by rural societies, gesellschaft refers to 'associational societies' found in urban cities. The former is attributed to the personal relationships and interactions between people which are regulated by traditional social rules, the latter is expressed in the rational and bureaucratic social interactions and relationships that occur in a modern urban society. Again, Durkheim in 'Division of Labour' (1907) offers us with his concept of 'mechanical and organic solidarity' in talking about the transition of a simple society into a more complex modern society. While mechanical solidarity comes about because of the feeling of belongingness among people on the basis of shared similarity that arise from a low level of division of labour in society, organic solidarity come about because of the interconnectedness of different arenas of social life which itself arises due to a rise in the intensity and sophistication in the division of labour in that society.

12.3.2 Urban Sociology in India

While talking about "urbanisation" as a world-wide phenomenon, it is necessary to also take into account how each place also comes with its own socio-cultural context as well as its own historical transition of urban spaces though the ages. In this existing system, when the modern form of urbanization operates, the results can be very different from a Western model or urbanization. Highlighting some of the prime concerns of urban sociology in India, Rao et al (1991) have the following to say,

"It has been argued, on the basis of Western experience, that urbanisation means a breakdown of traditional social institutions and values. In the Indian context this means, among other things, that the caste system will change into the class system, nuclear families will emerge from joint families and religion will become highly secularized. These hypotheses assume that urbanisation in India is the same as Westernisation, and ignore the existence of traditional urbanization on which modern urbanization had its first impact. The "breakdown" hypotheses, therefore, mislead one into asking the wrong questions, while it would be more realistic to formulate the questions as follows: What changes have come about as a result of interaction between traditional and modern urbanisation? Which aspects of caste, kinship and religion have changed in the new urban context? What are the new forms of associations, relationships and interactions that have emerged in the cities, and in what respects have the traditional ones got intermeshed with new forms of behaviour? What is the impact of such changes in the urban situation on rural life? These questions rightly focus on the changes in the traditional urban situation instead of taking the rural context as representing the traditional

social institutions of India." (Rao, Bhat and Kadekar,1991:2).

Keeping in tune with the development of urban studies in the West, the first department of urban studies was instituted in the University of Bombay by Patrick Geddes in 1915. Since then, the field itself has grown in leaps and bounds and been very central in the project of developing and studying Indian cities. In the beginning, urban studies followed the path set forth by sociologist studying rural India in that the subject matter very often was community, social hierarchy, social movements. This was followed by studies on economics and urban polity, as well as sociological exploration of education, medicine and industries. It has to be underlined that the subject matter of study of urban sociology was in step and attuned to the social changes and development which were taking place in the national, political and economic spheres.

Thus, there were studies that looked at the colonial experience in India and how it impacted urbanisation. The planned development of post-Independence India led to the growth of studies in inquiring about the nature and effects of these developments. Related to this, urban ecology and urban morphology also has constituted an important element of urban studies in India. There have also been studies that have sought to study urban communities and the evolution of urban structures.

Studies in urbanization and urban growth are of utmost significance to India now more than ever, with its burgeoning population and the intensification in communication and transportation technologies everywhere. As Indian cities grew, the problems of urbanization and industrialisation intensified as well, bringing forth a renewed interest among scholars in studying urban India. Below are some of the most important studies in this regard in India:
R I. Crane (1955) studied "Urbanism in India" while G.S. Ghurye's (1962) studied caste and occupational structure in cities in India. Kenneth Gillion (1968) wrote "Ahmedabad: A Study in Urban Indian History", was one of the first modern histories of an Indian cities, which traced Ahmedabad's history and charted it process of coming to terms with the new changes brought about by the forces of modernisation and industrialisation. R.P.Misra (1978) researched on urban problems and the issues of employment and urban informal sector in his very important volume. He also researched on issues of development and planning in India. Alfred D'souza's work (1978) was also on similar lines. Some other notable works are of Subhash Chandra (1977) "Social Participation in an Urban Neighbourhood" as well as the work on urban families by T.K.Oommen (1982). These are but only a few works cited from urban sociology from around the decades on India's independence, which saw a big upheaval not only in terms of its politics but also in the ways in which its economic and societal aspects evolved.

So, we see that urban studies, since its very inception has been primarily about going beyond set academic disciplines and studying the city not only through new methods and new perspectives, but also through its enriching multi-disciplinary underpinnings. Today, urban sociology has evolved even further and continues to be one of the crucial frameworks in order to understand all sorts of issues that humankind is dealing with, not just in terms of culture and industries but also in terms of spaces, ecology and environment.

CHECK YOUR PROGRESS

Q 1: When did Urban Sociology become a discipline?

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Q 2: Who was instrumental in establishing Urban Sociology as a discipline?

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Q 3: What is the difference between Gemeinshaft and Gesellschaft?

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Q 4: How does Durkheim differentiate between pre-modern societies and modern societies?

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Q 5: Is Urban Sociology significant today?

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12.4 LET US SUM UP

- Urban Sociology, in very simple words, is the sociological study of social life and interaction between human beings, in spaces defined as urban.
- The task of actually instituting the study of the urban as an actual scholarly discipline was done because of the Chicago School of Sociology, between 1915 and 1940 in University of Chicago in United States of America.
- Urban Sociology has come to imply a huge body of work, since theoreticians and scholars have been trying to study post industrial revolution modern society since the late seventeenth century itself.
- Classical Theories of City, which would include theories offered by Karl Marx, Ferdinand Tonnies, Max Weber and George Simmel.
- Some of the central thinkers of the Chicago Schhol are Robert Park, Burgess, McKenzie and Louis Wirth.
- New Urban Sociology that includes theories offered by imminent scholars of urbanity such as Henri Lefebvre; David Harvey and Manuel Castells.
- While studying urbanization in India, we cannot ignore the existence of traditional urbanization on which modern urbanization had its first impact.

- The first department of urban studies was instituted in the University of Bombay by Patrick Geddes in 1915.
- Studies in urbanization and urban growth, are of utmost significance to India now more than ever, with its burgeoning population and the intensification in communication and transportation technologies everywhere.

12.5 FURTHER READING

1) Castells, Manuel. 2002. Urban Sociology in the Twenty First Century in The Castells Reader on Cities and Social Theory by Ida Susser (ed.). 9-19. Blackwell Publishers.
2) Gottdiener, Mark. 2019. The Wiley Blackwell Encyclopedia of Urban and Regional Studies. John Wiley & Sons Limited. https://doi.org/10.1002/9781118568446.eurs0467
3) Patel Sujata & Das Kaushal. 2006. Urban Studies. Oxford University Press.
4) Pitirim A. Sorokin and Carle C. Zimmerman. 1929.Principles of Rural-Urban Sociology. New York: Henry Holt.
5) Rao, M.S.A, Bhat C. and Kadekar, L.N. (Editors). 1991. A reader in Urban Sociology. StosiusInc/Advent Books Division
6) Sassen, Saskia. New Challenges Facing Urban Sociology at the Millennium.

12.6 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: Urban Sociology became a discipline between 1915 and 1940 in University of Chicago in United States of America

Ans to Q No 2: The Chicago School of Sociology was instrumental in establishing Urban Sociology as a discipline.

Ans to Q No 3: F. Tonnies, in 'Gemeinshaft and Gesellschaft' (1887) uses the terms 'gemeinschaft and gesellschaft' to differentiate between the rural and the urban. While gemeinschaft refers to 'communal societies' represented by rural societies, gesellschaft refers to 'associational societies' found in urban cities. The former is attributed to the personal relationships and interactions between people which are regulated by traditional social rules, the latter is expressed in the rational and bureaucratic social interactions and relationships that occur in a modern urban society.

Ans to Q No 4: Durkheim in 'Division of Labour' (1907) offers us with his concept of 'mechanical and organic solidarity' in talking about the transition of a simple society into a more complex modern society. While mechanical solidarity comes about because of the feeling of belongingness among people on the basis of shared similarity that arise from a low level of division of labour in society, organic solidarity come about because of the interconnectedness of different arenas of social life which itself arises due to a rise in the intensity and sophistication in the division of labour in that society.

Ans to Q No 5: Today, urban sociology has evolved even further and continues to be one of the crucial frameworks in order to understand all sorts of issues that humankind is dealing with, not just in terms of culture and industries but also in terms of spaces, ecology and environment.

12.7 MODEL QUESTIONS

Short Questions (Answer each question in about 150 words)
Q 1: Write a short note on the Chicago School of Sociology.
Long Questions (Answer each question in about 300-500 words)
Q 1: Discuss rural-urban difference within the context of urban sociology.
Q 2: Discuss Urban Sociology in India.

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UNIT 13: URBANISM AND URBANIZATION

UNIT STRUCTURE

13.1 Learning Objectives
13.2 Introduction
13.3 Basic Concepts in Urban Sociology
  13.3.1 Urban, Urbanism; Urbanization
  13.3.2 Urbanism as a way of life
  13.3.3 Mega City, Global City, Suburbanization, Satellite City, Rural-Urban Fringe
  13.3.4 Impact of Urbanization
13.4 Let Us Sum Up
13.5 Further Reading
13.6 Answers to Check your Progress
13.7 Model Questions

13.1 LEARNING OBJECTIVES

After going through this unit, you will be able to-

- learn the foundation concepts in Urban Sociology
- explain the emerging issues and concepts on the sociological study of the Urban
- discuss the impact of urbanization.

13.2 INTRODUCTION

Today, politics, economics as well as culture has been taken over by the urban and urbanity. It is interesting to observe that in the Indian context, the focus of political mobilization in pre-independence India as well as in the decade after independence, was very much dependent on agriculture and land reforms, keeping Gandhi's idea of gram swaraj in mind. This changed drastically with increasing industrialization from the 1960s onwards culminating in the economic reforms of 1991, which really opened up the economy of India to the forces of privatization, industrialisation as well as the far reaching forces of urbanization and globalisation. Today, Indian cities are among the fastest growing cities in the world and the urbanization trends for India are remarkable for their rates of growth of not just industry but also in terms of the size of population and the rural-urban migration.

However, before sociologically studying urbanity or urbanization, it is important for us to delineate the differences between certain central conceptual categories in the theories of urbanization. In this chapter, we would study the central concepts in urbanisation as well as learn about some new categories within urbanization that has emerged in the recent times.

13.3 BASIC CONCEPTS IN URBAN SOCIOLOGY

In the previous unit, we have discussed about the origin and scope of Urban Sociology and its development in India. In this unit, we shall discuss some of the important concepts in Urban Sociology. Let us first understand the concepts of Urban, Urbanism and Urbanization in the sub section below

13.3.1 Urban, Urbanism, Urbanization

The concept of the "urban" is the central hinge on which Urban Studies centres on. Urban Studies is an umbrella term, which includes within its aegis several disciplines such as sociology, economics, geography, architecture etc., all of whose focus is to study issues related to cities. The term "urban" has come to mean an area which is very densely populated, and where the majority of the population are engaged in economic activities or occupational pursuits that are non-agricultural. Whether a place is designated as "urban" or not also depends upon the laws and bureaucratic procedures of that country since there are different criterions in place to qualify and quantify places as rural or urban. In India, the Census of India 2011 defined urban areas as those places, which have a minimum population of 5000 and the density of people is 400 persons per square kilometre (1,000/square metres) or higher. Along with this, more than 755 of the adult male population should be engaged in non-agricultural activities. Along with this, is an area is under the administration of bodies such as municipal corporation, cantonment board etc., or is a notified town and they are automatically considered as urban areas.

Pitirim Sorokin and Carle Zimmerman (1929) defined "urban" by systematically differentiating it from what was "rural", based on certain characteristics. The differences they raised were based on the following facets:

- Occupation
- Environment
- Size of community
- Density of population
- Heterogeneity or homogeneity of population.
- Social differentiation and stratification
- Mobility
- System of interaction (i.e. number and type of contacts).

According to Anderson, "'urbanism' is descriptive of the way of life found in the modern city and, following Wirth, is seen as an essentially impersonal, secondary, and contractual way of life, associated in its extreme form with anonymity and transient contact. Moreover, urbanism is fluid and competitive and varies with places and time". In the latter part of this chapter, we would find out more about Wirth's theory of urbanism as a way of life. For now, it would suffice to say that "urbanism" is a way of life or a mental disposition that arises due to living in the urban space.

Just like in case of "urban", there are many strands of thought that would define urbanization in different ways. When it comes to urbanization, Anderson argues that it is "more than a shifting ofpeople from country to city and from landbound work to urban types of work" and the process of urbanization also involve "basic changes in the thinking and behaviour of people and changes in their social values" (Anderson 1959). Thus Anderson takes into account the subjective behaviour and values of people.

On the other hand there is also a more structural or occupation view of what urbanization is. In this case, urbanization is used to refer to the process through which there is a pooling of people, industries and resources in the urban areas or the cities. According to Warren S. Thompson, it is ""characterized by the movements of people from small communities concerned chiefly or solely with agriculture to other communities, generally larger, whose activities are primarily centered in government, trade, manufacture or allied industries".

There also exists a third way to conceptualise urbanization, which is on the basis of

space, which takes a demographic view of the process into account. Here,the conception we have is that, "Urbanization is a process of population concentration" (Elridge 1942).

Thus, we see that the conceptualisation of these terms at hand has differed according to different schools of thoughts and the focus of their study, and have ecological, technological, biological, sociological as well as psychological dimensions to the ways in which they are defined.

13.3.2 Urbanism as a way of life

The concept "urbanism as a way of life" was offered by Louis Wirth, who was part of the Chicago School of Sociology, in his seminal piece of work titled "Urbanism as a way of Life", which was published in 1938. Since then, it has become an oft-quoted phrase. Wirth cautioned against confusing urbanism with industrialisation or modern capitalism. According to him, while the latter are essential for the emergence of urbanism, the concept of "city" existed even before the industrial and capitalist era, even though the nature of these pre-industrial cities might be very different from the cities of the modern era.

Wirth defines the city as, "a relatively large, dense, and permanent settlement of socially heterogeneous individuals" (Wirth 1938). Based on this, he provides us with his theory of urbanism and outlined three important components or key characteristics that formed the basis of urban cities, and it was the relationship among them that led to the development of an urban way of life: large population size, social heterogeneity, and population density.

Due to the large population size in the city, with the increase in the number of people interacting among each other, there is an increasing level, at which differentiation takes place in the society among people. This in turn leads to an increase in the spatial segregation among people based on a variety of differential features, which could include ethnicity, race, economic and social status, tastes etc. City life becomes predominantly concerned about secondary contacts between people rather than primary contacts.

"Characteristically, urbanites meet one another in highly segmental roles. They are, to be sure, dependent upon more people for the satisfactions of their life- needs than are rural people and thus are associated with a greater number of organized groups, but they are less dependent upon particular persons, and their dependence upon others is confined to a highly fractionalized aspect of the other's round of activity" (Wirth 1938).

This segmentation coupled with secondary interaction provides a utilitarian emphasis to interpersonal relationships in the urban space.

Referring to the work of Durkheim and Darwin, Wirth comes to the understanding that due to the increase in density of population in the cities, there is also an increase in the differentiation that results in an increased specialisation among them. This also implies that there is an increase in the spirit of competition among the people and Wirth tries to articulate the situation subjectively by referencing Simmel, who suggests that this change in the objective conditions of live very well leads to a shift in the ways in which people orient themselves to the social milieu as well as to the other people around them.

"The different parts of the city thus acquire specialized functions. The city consequently tends to resemble a mosaic of social worlds in which the transition from one to the other is abrupt.

The close living together and working together of individuals who have no sentimental and emotional ties foster a spirit of competition, aggrandizement, and mutual exploitation"

Wirth (1938).

The last characteristic that led to urbanism as a way of life according to Wirth, is "heterogeneity". Thus the huge differentiation among people and personalities due to the increase in density and population size in the city leads to a differentiated framework of social stratification compared to other less differentiated societies. However, this heterogeneity doesn't lead to the extension of individuality. Rather, the individual needs to subordinate themselves to various organization, groups and communities within the city. "Wherever large numbers of differently constituted individuals congregate, the process of depersonalization also enters . . . Individuality under these circumstances must be replaced by categories" (Wirth 1938).

According to Wirth (1938), urbanism as a characteristic way of life may thus be approached empirically from three interrelated perspectives:

- As a physical structure comprising a population base, a technology, and an ecological order. Here he mentions the biological characteristics of urban cities such as proportion of death, birth rate and death rate, "pattern of land use, of land values, rentals, and ownership, the nature and functioning of the physical structures, of housing, of transportation and communication facilities, of public utilities". All these are sociologically significant since they all impact and are impacted by the urban way of life.
- As a system of social organization involving a characteristic social structure, a series of social institutions, and a typical pattern of social relationships. Here he provides examples such as the changing nature of family and family size as a unit of social life, high rents, and the way in which urban life could discourage self-employment: all these conditions leading the individuals to join groups to obtain their ends.
- And as a set of attitudes and ideas, and a constellation of personalities engaging in typical forms of collective behaviour and subject to characteristic mechanisms of social control.

So we see that Wirth helps to highlight the intricacies and complexities that studying a concept such "urbanism as a way of life" requires, and provided a framework for other theorists who were sociologically studying urban space and societies.

13.3.3 Mega City, Global City, Suburbanization, Satellite City, Rural-Urban Fringe

With the advancement of the industrial societies, rapid progress has been made in technologies of production, industries, means of communication and transport. Mankind is evolving in a manner and at a pace that had never happened before in human history. The rapid progression of humans has happened hand in hand with the rapid changes in the structures, conditions and essence of urban life. In this section, we would attempt to understand some of these changes through acquainting ourselves with the new concepts that have emerged in the context of the urban.

- **Mega City**

As we mentioned, cities are characterised by huge populations. However, in the contemporary context, there are cities whose populations swelled to a size higher than ever before, with cities burgeoning beyond the size conceptualised for an average city. Thus, this situation called for a demarcation between cities, as understood in Urban Studies, and the cities whose size grew beyond any comparable estimate with other existing cities. These

new huge metropolitan areas were accorded the title then, of "mega city".

Demographically, the United Nations defines any place with a population of more than 10 million inhabitants as a "mega city". This is widely accepted as the definition of a mega city. Other conceptualisations could include a population of more than 8 million with a population density of 2,000 persons per square kilometre. A mega city could be one metropolitan area or even two metropolitan areas, which are defined as one mega city due to their proximity with each other.

- **Global City**

Global city has emerged as a very important concept in light of the increased globalisation of the world. The term itself was popularised by Saskia Sassen when she used it to refer to the cities: London, Tokyo and New York, in 1991. In Sassen's conceptualisation, she talks about the unbundling of the "national territories" due to the ability of global flows to operate in a de-nationalised way. Along with this, there is the emergence of non-state actors that operate within this new fluidity, giving rise to new schemas in which new forms of work as well as labour division and has the ability to intensify the inequalities already at place in cities. According to Sassen, "The global city is a border zone where the old spatialities and temporalities of the national and the new ones of the global digital age engage. Out of their juxtaposition comes the possibility of a whole series of new economic and cultural projects" (Sassen 1991).

Thus, we see that the global city becomes the space where the old conceptions and formations of what "national" consists of, comes into contact with the new digital and advanced formations under the term "global", which creates a situation in which a lot of new formations are produced or a lot of old formations change and evolve. The twin process of de-nationalisation and globalization both happen simultaneously hand-in-hand.

- **Suburbanisation**

Suburbanisation has been widely observed in the western cities. It refers to the phenomenon of people moving away from the urban areas and living away from the centre points of urbanization in the cities in ever increasing concentric circles.

The impact of urbanization, including increased traffic congestion, rising pollution and rising costs of living including rent, land price and price of housing, leads many people to move from the epicentres of cities and outwards in search of living situation which is more suitable for them. Suburbanisation is especially apparent in cities that have very good road and transport system where living away from the cities' epicentre doesn't lead to a loss of connectivity with the urban space itself.

- **Satellite City**

Satellite cities are the smaller cities that emerge in the vicinity of major metropolitan cities. The satellite is not part of the larger city but can be influenced by the larger city. These satellite cities are smaller and the cost of living, housing and lifestyle here is much more affordable that the larger city. In essence, the satellite city offers all the amenities that are offered by the larger city, as its emergence itself is a symptom of the aspirations of urbanity and urbanisation that emerges for people, but who might find that major cities are unsustainable for themselves due to the lack of jobs there or the costs associated.

- **Rural-Urban Fringe**

The rural-urban fringe is used to refer to the areas that are usually on the edge of the urban areas where there is a mix between urban and rural in terms of how the land is used and the way of life at play. Robin J. Pryor coined the term "rural-urban fringe", in 1968. The term itself implies that it is a "zone" rather than a clearly demarcated boundary and as such

this fringe lacks a clear delineation between the rural and urban. In this transition zone, the presence of both rural and urban elements can lead to both cohesion as well as a conflict between the two modes of life.

Some of the land used in this fringe zone could include wide swaths of farmland and grazing land interspersed by urban motorways, areas for landfill and garbage recycling, urban entertainment parks which are constructed away from the urban epicentre, as well as residential development and housing.

13.3.4 Impact of Urbanization

Some of the impact of urbanization could be extrapolated from the concept of the urban way of life offered by Wirth that has been mentioned above. Keeping those in mind, we can observe some other impact of urbanization in the Indian context:

- **Rural-Urban Migration**

There has been a huge influx of population from the rural area to India's urban spaces. This increase in the migration is due to many factors such as, lack of livelihood and employment in rural areas, breakdown of the traditional agricultural family set up, lack of growth in India's agricultural sector with it employing the higher percentage of the population but declining in terms of its contribution to the annual GDP of the country. This huge influx of migration is turn has caused a large number of issues with families being separated due to workers leaving home for the city, rise of petty crime and beggary in the city due to the urban areas' inability to accommodate the huge influx of unskilled population, as well as problems of homelessness, among other issues. The formation of slums in cities is the most acute embodiment of this problem.

- **Resource and Infrastructure**

The growth of urban areas has not been in tandem with better resource allocation and better resource use. The consequence of this has been that there have been many water related crisis, such as water shortage and lack of affordable and clean drinking water, which has almost become a routine in the urban spaces in India. Along with this, urban areas are witnessing lots of issues with sanitation and sewage in the cities. The main reason for the differential access to resources is due to the huge difference in income levels in the urban spaces coupled with the high cost of living and inflation that has been on a steady rise in the Indian cities.

The improvement in transport and communication is one of the key reasons for the development of the urban spaces. But within cities itself, there has been an increase in the population density and massive congestionled to the lack of space so that it can keep the cities running efficiently. And moreover, due to rising traffic blocks in the cities, there are not enough efficient, affordable and safe public transport options available for the people.

- **Environment**

Pollution is on the rise in urban areas in India. Indian cities are today some of the most polluted places on the earth. Smog, as well as vehicular and industrial fumes have become a common problem in Indian cities. There are insufficient checks and balances in place to regulate pollution levels in the city and to penalise the industries and people responsible for this. Pollution is one of the leading causes of soaring heart and lung problems in the urban areas, as well as a suspected cause for the increase in cancer cases in the cities. Along with

this, the everyday life in the urban areas has become tough and it is leading to an increase in stress and anxiety among people.

The above are a few impact of urbanization in Indian cities. Of course, the above list is not exhaustive and there are many more ways in which the city is impacting the lives of people living there: in both harmful and beneficial ways. Thus, we see that while providing a chance for high income and lucrative jobs along with modern lifestyles and freedom of individuality, cities can also become the hub of crime, stress and environmental degradation.

CHECK YOUR PROGRESS

Q 1: Which school of thought did Louis Wirth belong to?

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Q 2: How does Louis Wirth define the city?

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Q 3: According to Wirth, what are the key characteristics that defined urban city?

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Q 4: What do you mean by megacity?

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Q 5: What do you mean by rural-urban fringe?

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13.4 LET US SUM UP

- Urban Studies is an umbrella term, which includes within its aegis several disciplines such as sociology, economics, geography, architecture etc., all of whose focus is to study issues related to cities.
- The term "urban" has come to mean an area which is very densely populated, and where the majority of the population are engaged in economic activities or occupational pursuits that are non-agricultural.
- In India, the Census of India 2011 defined urban areas as those places, which have a minimum population of 5000 and the density of people is 400 persons per square kilometre (1,000/square metres) or higher. Along with this, more than 755 of the adult male population should be engaged in non-agricultural activities.
- "Urbanism" is a way of life or a mental disposition that arises due to living in the urban

space.

- The concept "urbanism as a way of life" was offered by Louis Wirth, who was part of the Chicago School of Sociology, in his seminal piece of work titled "Urbanism as a way of Life", which was published in 1938.
- Demographically, the United Nations defines any place with a population of more than 10 million inhabitants as a "mega city".
- "The global city is a border zone where the old spatialities and temporalities of the national and the new ones of the global digital age engage. Out of their juxtaposition comes the possibility of a whole series of new economic and cultural projects" (Sassen 1991).
- Suburbanisation refers to the phenomenon of people moving away from the urban areas and living away from the centre points of urbanization in the cities in ever increasing concentric circles.
- Satellite cities are the smaller cities that emerge in the vicinity of major metropolitan cities. The satellite is not part of the larger city but can be influenced by the larger city.
- The rural-urban fringe is used to refer to the areas that are usually on the edge of the urban areas where there is a mix between urban and rural in terms of how the land is used.

13.5 FURTHER READING

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13.6 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: Chicago School of Sociology.

Ans to Q No 2: Wirth defines the city as, "a relatively large, dense, and permanent settlement of socially heterogeneous individuals" (Wirth 1938).

Ans to Q No 3: The three key characteristics are: large population size, social heterogeneity, and population density.

Ans to Q No 4: Demographically, the United Nations defines any place with a population of more than 10 million inhabitants as a "mega city". This is widely accepted as the definition of a mega city. Other conceptualisations could include a population of more than 8 million with a population density of 2,000 persons per square kilometre. A mega city could be one metropolitan area or even two metropolitan areas, which are defined as one mega city due to their proximity with each other.

Ans to Q No 5: The rural-urban fringe is used to refer to the areas that are usually on the edge of the urban areas where there is a mix between urban and rural in terms of how the land is used. Robin J. Pryor coined the term "rural-urban fringe", in 1968. The term itself implies

that it is a "zone" rather than a clearly demarcated boundary and as such this fringe lacks a clear delineation between the rural and urban. In this transition zone, the presence of both rural and urban elements can lead to both cohesion as well as a conflict between the two modes of life.

13.7 MODEL QUESTION

Short Questions (Answer each question in about 150 words)

Q 1: What is the difference between global city and mega city?

Q 2: What is the difference between urbanization and suburbanization?

Long Questions (Answer each question in about 300-500 words)

Q 1: According to Louis Wirth, through what perspectives can "Urbanism as a way of life", be approached?

Q 2: Discuss some of the impact of Urbanization in India.

Q 3: What is the difference between Urbanism and Urbanization?

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UNIT 14: URBAN PROBLEMS

UNIT STRUCTURE

14.1 Learning Objectives
14.2 Introduction
14.3 Problems of Urbanization in India
14.3.1 Urban Environment and Urbanization
14.3.2 Urban Transport and Water Crisis
14.3.3 Pollution
14.3.4 Housing and Slums
14.4 Let Us Sum Up
14.5 Further Reading
14.6 Answers to Check Your Progress
14.7 Model Questions

14.1 LEARNING OBJECTIVES

After going through this unit, you will be able to-

- explain the problems related to urbanization in India.
- discuss how urbanization impacts the environment, urban infrastructure, the ecology as well as the living situation of people living in the cities.

14.2 INTRODUCTION

Urbanization in India accelerated fairly rapidly after India's adoption of a mixed economy containing both public and private enterprises, and broke away from the previous condition which was a closed economic regime. According to the census of 1901, about 11.4% of the population was residing in urban areas. This changed to 31.16 % of the population according to the census count of 2011. As per bodies such as United National and World Bank, the population in the urban cities of India is likely to grow even more and is projected to be among the foremost in terms of population density in the world by 2050. Even beyond India/ more than half of the population of the world is projected to live in urban areas in the next 50 years. Not only will it put a huge impact on these places, but it is also symptomatic of how unequal the development project has become global and the stratified growth that the globe has seen. This rapid urbanization in India has had both good and bad consequences and its impact has been felt very deeply in all arenas: infrastructure, politics, social and cultural aspect of life, as well as on the question of growth, development and economy. In this chapter, we would discuss some of the most serious and visible problems which urbanization has created in India. It has to be noted that these problems do not exist independent of each other, and very often the problems we discuss below appear in composite forms with each being linked to the other and resulting in entangled problems where the root cause is urbanisation, and the solutions would require targeting more than one category of problems at the same time.

14.3 PROBLEMS OF URBANIZATION IN INDIA

14.3.1 Urban Environment and Urbanization

When we talk about "urban environment", we are talking about a whole host of categories that can be collapsed within the heading of environment. These can include economic environment, political and socio-cultural environment or environment in the sense of the biological relationship between the inhabitants of cities and the physical natural world. There has been a lot of literature and studies arealready done on the ills of urbanization on the environment. However, we also need to keep in mind the social and economic dimension of urbanization and how these can also have an impact how the urban environment is constituted as well as experienced.

Environmental factors affect not just the physical health of the city, but also have a deep psychosocial impact on the people living in the cities. While there has been massive ecological degradation due to the impact of industrial waste, pollution, production of noise pollution, chemicals seeping into our eco-system; there is also a cost to the social environment due to urbanization. This is evident in the rising violence, unrest, anxieties as well as stress levels in the urban spaces due to the way in which urban life has come to be. This social impact of course comes not just from the way the city is organized physically but also the ways in which the residents react and behave within this organization. The socio-economic dimension here comes from the link of "poverty" to both environment and urbanization. While we know that urbanization has also led to an exacerbation of inequalities, even these negative environmental impacts due to urbanization, are experienced more acutely by the urban poor rather than the middle or higher classes. The poor in the city are more exposed to harmful radiations and fumes due to the nature of their jobs; they do not have basic housing and have to live in squalid conditions without access to safe drinking water or healthcare. Thus, the poor also suffer in terms being more vulnerable to diseases due to infections and presence of harmful chemicals in food and water,

According to Seto et al (2010), "Urbanization creates the most human- dominated landscapes and drives local and regional environmental changes by trans- forming land cover, hydrological systems, and biogeochemistry. Worldwide, urban expansion is one of the primary drivers of habitat loss and alteration and of plant and animal species extinction."

The ecological footprint arising due to urbanization has put global resources at serious risk. So, the question at hand right now is about sustainability and if there is a way in which urbanization and development could be operated upon keeping environmental sustainability as a priority. Seto et al (2010) offer the idea that,

"…..the concentration of people, resources, and economic activity also presents opportunities for transitions to sustainability. High population densities and compact urban design are required to support walkable neighbourhoods and mass transit alternatives to the automobile. Compact urban development coupled with high residential and employment densities can reduce energy consumption, vehicle miles travelled, and carbon dioxide (CO2) emissions. Concentrated populations can also save land for agriculture, wildlife, and habitat by using less land for urban development. The trade-offs between environmental challenges and opportunities will depend in large part on how and where urban areas expand, urban lifestyles, and consumption patterns as well as the ability of institutions and governance

structures to address adequately these challenges."We can understand from the above quoted idea that Seto gave that it is the biggest challenge for India to check the problems endowed in urbanisation and efforts to actually make sustainability a priority in development discourse; and in fact not just sustainability of resources but also dignity of life and health should be of great concern especially of the urban poor.

Sustainability itself can be understood as, finding a way to fulfil the needs of the present times without compromising the capacity of future generations to meet their needs, which means using resources such as land, water, air in a responsible way so as not to lead to resource degradation and without creating a situation in which the future generations would not be able to use the same resources to fulfil their needs.

Thus we will see that the following problems related to urbanization all comes under the heading of problems of urbanization, development and environment. We can also discern how the problems of urbanization impact the rich and poor differently; due to the ways in which economic stratification in urban areas is highlighted and amplified, and the ways in which this decides people's access to resources and the routes that are available in order to expand their livelihoods and their qualities of existence. Here, the role of governments must be invoked,

As per United Nations, "Governments should increase the capacity and competence of city and municipal authorities...to safeguard the environment, to respond to the need of all citizens, including urban squatters, for personal safety, basic infrastructure and services, to eliminate health and social problems, including problems of drugs and criminality, and problems resulting from overcrowding and disasters, and to provide people with alternatives to living in areas prone to natural and man-made disasters. (United Nations, 1995: 49)"

14.3.2 Urban Transport and Water Crisis

- **Urban Transport**

The interesting observation about transport in India is that although ownership of private vehicles is much less in Indian urban cities compared to people from similar areas in developed countries, traffic congestion and management is far worse here than in any other advanced countries. There are many reasons for this paradox.

First of all, planning and management of motorways have not been up to the level that is required considering the density and size of Indian cities and mega-cities. Much of these policies have been influenced by political will and motivations of political mobilization rather than looking at hard-core facts and proper planning for the best outcome for all. Thus, roads have been built even in places that are unsuitable just in order to appease certain groups or communities that might enjoy political power and prestige.

Again, due to corruption and improper channels to manage public spending, the government has spent a lot of resources and time in doing rather costly projects such as elevated roadways and mass rail transit systems, which might not even be the need of the hour, and ignored more pressing but smaller budgeted projects like labor-intensive road improvements, extension of the city streets for smooth traffic flow, or promoting public transport alternatives such as low-cost bus operations.

Much of the vehicles on Indian roads are not fuel-efficient and thus, another by-product of the high density of vehicles on Indian roads is pollution. Along with this, there is also a direct human toll associated with bad roadways and lack of order on Indian roads, which is the

reason for the rise in the death toll due to road accidents. Indian roads are responsible for killing thousands every year and in fact, traffic related accidents are one of the leading causes of deaths of people from non-natural causes in India.

- **Water Crisis**

Urbanization coincides with the clustering of people and resource use in urban areas. This makes urban cities one of the prime consumers of resources such as clean water. It has been observed that urban areas are slated to absorb the growing population in the world and over the next couple of decades; more than half of the world's population would be concentrated in urban areas. This implies that urban areas' requirement of water will increase even more with more and more industries being set up which requires water for their day-to-day processes as well as more and more people requiring water for consumption and cooking as well as in order to use it for their daily lives.

This situation must be taken seriously. Already water beds in not only urban areas but also in the rural-urban fringe are drying up. The major reason for this is of course human activity. Often human beings forget that there is a limited supply of water on earth and thus, it is a perishable resource. So the use of water must be done judiciously. However, water, as a resource has not been accorded the importance in policy as seriously as it should be. Not only the public supply of water is still not a reality for a lot of people living in the city, even the people who have access to water supply cannot be sure that the water is safe and clean. The government has not been able to efficiently set up water treatment plants that can ensure that water available for people is safe but also that water is being handled judiciously. Along with this, corporations and industries which swallow mammoth tonnes of water have not been penalised or been made responsible completely so as to deter other industries from using huge quantity of without being rational and this in turn affects the water resources in a country. There are no recycling facilities in place yet in order to create a system where water can be recycled and re-used once it has been used by industries or individuals. On the other hand, there have been cases where the private water bottling companies have in fact usurped over water resources that belong to villages or rural communities and have led to the diminishing of water levels there, while ironically, packaging water to be sold to people, especially in urban areas, who can afford packaged drinking water.

14.3.3 Pollution

In an urban environment, "pollution" is one of the gravest threats to health and safety of individuals. And this is true not only at the level of the industries, but more so at the household and community level.

Air pollution itself can be of two types: indoor air pollution and the ambient or outdoor air pollution. Indoor air pollution is especially harmful for women and children, who spend a lot of time in kitchen or working in indoor spaces without ventilation. This is true especially when we are talking about women from lower economic groups who might not have access to clean energy sources and good ventilation while heating or cooking etc. Outdoor air pollution is also the leading cause of respiratory diseases in urban areas, and is especially harmful for young children, old people as well as pregnant women.

As you know, industrialization and urbanization are intrinsically related and as such, with the intensification of industrialization, urbanization intensified as well, causing a cycle in which each fed the other's growth. These industries produced a lot of toxic wastes as well as created a huge amount of pollution due to the industrial processes that were integral to their

functioning. But increasing industrialization was not accompanied by proper channels of pollution control. Apart from indoor and outdoor air pollution, there are several ways in which pollution caused by urbanization occurs. Some of them are:

- Urban smog which is a mixture of smoke from industries, cars and domestic chimneys and fog from the atmosphere creates atoxic environment which is very harmful for respiration. Low visibility associated with urban smog is also responsible for causing road accidents as well as train accidents.
- Acid Deposition, where harmful acids such as nitric acid or hydrochloric acid from the air can deposit themselves in the ground such as forests, land or in water sources such as rivers and lakes, and makes them poisonous. When this acid deposition happens in high doses, it can be very harmful to humans, as well as harming the animals, birds and plants which are dependent on the land or water bodies where the acid deposits are dissolved. While some of these acids might occur in nature, a majority of them are synthetic and have been produced due to man made activities in huge industries and factories in urban centres, along with the pollution from vehicles and human activities. Thus, the scale at which this acid deposition is happening is directly linked to human activity and since human activities are so intensified in urban areas, urbanization has a major responsibility here.
- Ozone Depletion, which is the process by which greenhouse gases emitted by human activities such as industries, or human produced chemicals such as chlorine or bromine are causing the Earth's layer of ozone to erode. The ozone layer of the Earth is important because it protects the planet from the harmful and poisonous Ultra Violet rays of the sun. These rays are responsible for causing cancer in both humans and animals.
- Global Warming, which refers to the phenomenon of the rising temperature on Earth due to the combination of the above factors. Global warming has wide reaching consequences because even a minor centigrade alteration in the average temperature change in a place can completely alter or have far reaching consequences on its ecology, rainfall patterns, seasonal patterns, water levels, vegetation as well as animal population.

Again, noise pollution is also a major problem due to urbanization. The huge density of people, vehicles and industries in the same place has led to utter chaos and an increasing level of noise pollution. Unwanted noise pollution can have both a physiological as well as psychological impact. While on one hand it can cause physical ailments such as hearing loss and tinnitus, it can also lead to anxiety, stress, hypertension, and sleep deprivation among people affected by it.

Government action when it comes to the issue of pollution has not been at the scale that the current situation demands. The main reason for this is the growth of capitalism and the spread of the urban lifestyle. The government has been unable to implement proper pollution control measures at the level of industries due to these industries having major stake in the government. Apart from this, the aspirations related to the urban lifestyle means that people in Indian cities do not refrain from using pollution causing gadgets such as air conditioners, or heaters, or prefer to use cabs or personal cars instead of public transports that might be more energy efficient. Thus, there has to be a change not only in the ways in which the government plans and executes pollution control policies, but also in the mind-set of the people regarding their individual roles and responsibilities regarding the urban environment and problems of pollution.

14.3.4 Housing and Slums

Due to the implosion of population in the urban cities, there have been enormous problems that have arisen when it comes to housing and sanitation. Urbanization attracts an influx of people from different parts of the countries to the cities due to a variety of reasons: people are looking for livelihood, educational attainment, people are looking for urbanized lifestyle which is more modern and offering freedom of individual expression due to which people arebeing attracted to the boom in commerce and corporate sector as well as purely for the reason that urban cities form the central nodes which contains the main arteries that keep a country functioning. Apart from these reasons, people also migrate to cities due to factors such as the disintegration of rural life, the breakdown in the agricultural sector, the creation of a new class of landless labourers in rural places which do not have any means of livelihood in the countryside and whose only option is to sell their labour power to the industries as well as to the labour-intensive work that happens in order for cities to expand, such as road building or construction sites or day wage labourers and vendors.

A situation such as the above coupled with the rising cost of housing in the cities means that there is a huge gap between the number of people living and working in cities and the number of houses that are available in the city. The size of the gap is dependent upon the inequalities of class that are continuously at play in all aspects of resource accessibility in urban areas.

This shortage of affordable housing has led to the creation of urban squalor and urban slums, which has become a routine fixture of the urban landscape, with the most notable slum being Dharavi in Mumbai, which has attained international attention and notoriety for its size. According to UN Habitat, "slum household is a group of individuals living under the same roof in an urban area who lack one or more of the following:

- Durable housing of a permanent nature that protects against extreme climate conditions.
- Sufficient living space, which means not more than three people sharing the same room.
- Easy access to safe water in sufficient amounts at an affordable price.
- Access to adequate sanitation in the form of a private or public toilet shared by a reasonable number ofpeople.
- Security of tenure that prevents forced evictions.

The influx of especially young men from the rural areas who are jobless and able-bodied also implies a growth in petty crimes and robberies in the city, and this gives rise to the negative reactions of the city dwellers towards migrants who belong to the unskilled and poor sections of the society.

Apart from formation of slums, even for the middle class residents, the availability of safe housing and sanitation is still questionable in the context of Indian cities. House rents are soaring and it is particularly hard for single income households as well as women to find housing, which are not only affordable but also safe.

The Indian government's projects such as "Housing for All" and the concept of "Smart Cities" in India are supposed to help target this housing shortage in Indian cities. There are also sheltersfor the homeless that are available for the residents who are very poor and destitute but the quality of these places remains questionable still and a lot still needs to be done. For now, it remains to be seen whether these projects would be successful or not. Proper housing is one of the core essential conditions for people to feel secure, confident and have their

dignity as humans. A person, without shelter cannot extend their capabilities to their full potential and it is indeed an offense to all of humanity when we let our fellow beings live in such poor squalid conditions when we should be demanding for reforms in the government's housing policies as well as changes in the development models that the government has been implementing.

CHECK YOUR PROGRESS

Q 1: What do you mean by sustainability?

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Q 2: What does "smog" mean?

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Q 3: What is Ozone depletion?

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Q 4: What is the housing crisis in urban cities?

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14.4 LET US SUM UP

- According to the census of 1901, about 11.4% of the population was residing in urban areas. This changed to 31.16 % of the population according to the census count of 2011.
- As per bodies such as United National and World Bank, the population in the urban cities of India is likely to grow even more and is projected to be among the foremost in terms of population density in the world by 2050.
- Environmental factors affect not just the physical health of the city, but also have a deep psychosocial impact on the people living in the cities.
- While we know that urbanization has also led to an exacerbation of inequalities, even these negative environmental impacts due to urbanization, are experienced more acutely by the urban poor rather than the middle or higher classes.
- According to Seto et al (2010), "Urbanization creates the most human- dominated landscapes and drives local and regional environmental changes by trans- forming land cover, hydrological systems, and biogeochemistry. Worldwide, urban expansion is one of the primary drivers of habitat loss and alteration and of plant and animal species extinction."

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14.6 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: Sustainability itself can be understood as, finding a way to fulfil the needs of the present times without compromising the capacity of future generations to meet their needs, which means using resources such as land, water, air in a responsible way so as not to lead to resource degradation and without creating a situation in which the future generations would not be able to use the same resources to fulfil their needs.

Ans to Q No 2: Urban smog which is a mixture of smoke from industries, cars and homes and fog from the atmosphere, which then produces a toxic environment which is very harmful for the lungs and health.

Ans to Q No 3: Ozone Depletion is the process by which greenhouse gases emitted by human activities such as industries, or human produced chemicals such as chlorine or bromine are causing the Earth's layer of ozone to erode.

Ans to Q No 4: Due to the implosion of population in the urban cities, there have been enormous problems that have arisen when it comes to housing and sanitation. In short, this is referred to as the housing crisis in urban cities.

14.7 MODEL QUESTIONS

Short Questions (Answer each question in about 150 words)

Q 1: How does urbanization affect the economic environment?

Q 2: What do you mean by ozone depletion and global warming?

Long Questions (Answer each question in about 300-500 words)

Q 1: Discuss the problem of pollution and urbanization.

Q 2: Elucidate how housing problem and the creation of slums are related to urbanization.

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UNIT 15: ISSUES OF URBAN SOCIETY

UNIT STRUCTURE

15.1 Learning Objectives
15.2 Introduction
15.3. Issues of Urban Society
    15.3.1 Class, Caste, Ethnic and Gendered Segregation of Space
    15.3.2 Juvenile Delinquency and Beggary
    15.3.3 Alcoholism and Drug Addiction
    15.3.4 Growth of Consumerism
15.4 Let Us Sum Up
15.5 Further Reading
15.6 Answers to Check Your Progress
15.7 Model Questions

15.1 LEARNING OBJECTIVES

After going through this unit, you will be able to-

- learn about the segregation of space and socio-spatial interactions in urban spaces.
- explain the impact of urbanisation on socio-economic problems in urban societies, such as such as poverty, juvenile delinquency and beggary, alcoholism, drug addiction, spousal violence etc.
- discuss the interaction between urbanisation and the growth of consumerism.

15.2 INTRODUCTION

Spatial segregation has been an integral part of the process of urbanisation and the functioning of urban societies since the very beginning, and there have been many theorists who have addressed this since the 1920s when the first big cities emerged in Europe. The large influx of people, cultures, industries that often accompany the process of urbanisation leads to the creation of clusters of people who group together in certain spaces due to a sense of similarity of identity or community or economic location that they share. While this sort of clustering is not inherently problematic on it's own, but when it leads to other groups of people being denied access to the same spaces or resources, this sort of spatial segregation can lead to, and is very often equated with, social exclusion in urban societies.

"Segregation of urban space occurs because land is limited. In capitalist cities land is privately owned, each parcel ofland having a different value depending upon its size, its location and its current and potential uses" (Savage, Warde: 1993).Space itself within the urban society need only be in terms of land, and can be divided into three forms: physical, functional and social spaces. These three types of spaces interact with one another and each shapes the lived experience of individuals within the urban society.

"Spatial segregation can be seen as the residential separation of groups within a broader population. A group is said to be completely mixed in a spatial sense when its members are distributed uniformly throughout the population. The greater the deviation from a uniform dispersal, the greater the degree of segregation (Johnston et al., 1986). Spatial segregation exists when some areas show an overrepresentation and other areas an under- representation

of members of a group."(Kempen andOzuekren 1998)

One of the most important reasons for urban inequalities is of course urban poverty.Urbanization and poverty are intrinsically related and how poverty itself is understood can go way beyond the simplistic yardstick of income and occupation and can include even the urban poor's self perception on their conditions of existence and the limitations they feel on their ability to extend their possibilities are citizens of the city.

"There is no consensus on a definition of urban poverty but two broad complementary approaches are prevalent: economic and anthropological interpretations. Conventional economic definitions use income or consumption complemented by a range of other social indicators such as life expectancy, infant mortality, nutrition, the proportion of the household budget spent on food, literacy, school enrolment rates, access to health clinics or drinking water, to classify poor groups against a common index of material welfare. Alternative interpretations developed largely by rural anthropologists and social planners working with rural communities in the third world allow for local variation in the meaning of poverty, and expand the definition to encompass perceptions of non-material deprivation and social differentiation." (Masika et. al. 1997)

When we add the dimension of social, cultural and economic stratification to this, the result is a complex amalgam of undignified conditions of life for people on one hand, and the lack of directed stated action and management on the other. Along with this, there is also the emergence of the new "urban way of life" which leads to highlight the inequalities at play in the differentiated populations within a city in which different segregated groups access the fruits and toxicities of urbanization in different ways.

15.3 ISSUES OF URBAN SOCIETY

15.3.1 Class, Caste, Ethnic and Gendered Segregation of Space

Here, we would look at some of these stratified categories in the society and how they are impacted by urbanization in India and how they interact and are impacted by the urban segregation of space.

- **Class**

The economic reforms of 1991 made wide reaching changes in the economics, politics, and in turn, the socio-cultural lives of Indians. While on one hand, it led to rapid industrialization as well as urbanization and modernization in urban cities of India, on the other hand it led to increasing rural-to-urban migration from the countryside and gave way to a huge upheaval in the traditional relations of productions and traditional modes of life that people in India had. This led to a reinvention of cultural and social categories along with causing a "spatial reconfiguration of class inequalities" in the cities (Fernandes 2004).

The urban poor now constitute a huge category whose problems and issues have largely been invisible, mainly because they directly contradict the story of development and growth that urban cities aspire to embody; and because they seemingly do not have much to offer in terms of purchasing power, cultural capital or political mobilization. According to Fernandes, the formation of the Indian middle class was a key reason of such differential access to space. "The production of middle-class identity is linked to a politics of 'spatial purification' (Sibley, 1995), which centres on middle- class claims over public spaces and a

corresponding movement to cleanse such spaces of the poor and working classes. It is the active nature of this politics of purification that underlies the political project of 'forgetting' subordinated social groups such as squatters and street vendors" (Fernandes 2004).

The process of gentrification is probably the most palpable way in which the class-based segregation of space in the urban cities could be witnessed and it epitomises how the inequalities of urban redevelopment plays out. According to Lopez-Morales, "Gentrification is a fundamentally political conflict. It is one of the most significant and socially unjust processes affecting cities today" (Lopez-Morales 2015).

"Gentrification is identifiable as the coincidence of four processes:

- resettlement and social concentration entailing the displacement of one group of residents with another of higher social status,
- transformation in the built environment exhibiting some distinctive aesthetic features and the emergence of new' local services,
- the gathering together of persons with a putatively shared culture and life-style, or at least with shared, class-related: consume preferences,
- economic reordering of property values, a commercial opportunity for the construction industry, and often an extension of the system of the private ownership of domestic property" (Savage and Warde, 1993).

Gentrification has becomes a fixture in urban India too, with poor neighbourhoods as well as slum settlements razed down in order to build multi speciality hospitals or shopping malls. Along with this, in a lot of places, housing development and beautification by the government has led to a skyrocketing rent, making it impossible for the previous residents of those areas to continue living there.

- **Caste**

Even though cities grew as spaces which are equated with class discrimination, caste based discrimination still persists in Indian urbanized spaces. It has been found by numerous studies that caste discrimination is still alive even in hiring and working practices in Indian urban labour market.

"Discrimination is found to exist, and to operate at least in part through the traditional mechanism, viz. assignment to jobs, with the scheduled castes entering poorly-paid 'dead-end' jobs. It is assisted by methods of recruitment based on contacts, prevalent in the manual occupation, which also cause past discrimination to carry over to the present. Its practice serves the economic interests of those who exercise a taste for discrimination"(Bannerjee and Knight, 1985).

There has been a lot of social and political action which has taken place in India in order to tackle the scrounge of caste but it doesn't seem likely that caste is going to fade away from the reality of Indian life anytime soon. In urban politics, caste based issues remains the most dominant subject for mobilization of people. Even with the emergence of class as a category, the category of caste still remains a veritable reality in the Indian subcontinent, with the amalgamation of class and caste identities producing new hybrid forms of distinctions between people and new overt ways in which these categories operate and influence practices in work, livelihoods and even in the intimate sphere in issues such as kinship, marriage and friendships.

Apart from the reasons above mentioned, sanitation and cleanliness are huge issues caused by urbanization. One of the most important roles of the municipal organizations of the city is to keep the city clean.Manual scavenging is a reality even today even in the urbanized context and it is particularly problematic when we consider the facts that manual scavenging

still remains a very much caste based reality and occupation for people. The recent deaths of manual scavengers who do their job without proper safety harness or safety equipment, which can protect them from the toxic fumes of the sewers, provide a testament to the failure of India's development project to accommodate the particularly vulnerable sections of the population.

- **Ethnicity**

It can be observed that by the concept of "segregation" itself, we can extrapolate the other side of the phenomenon, which is spatial concentration. The very fact that certain groups are not allowed in certain spaces, led to the clustering of similar groups in certain spaces. The subject of ethnic segregation, thus gives rise to ethnic concentration in certain parts of the urban city.

Some advantages to why people can concentrate themselves on the basis of ethnicity could be the proximity that people enjoy with other people who have the same identity and cultural beliefs and practices as them. Ethnically concentrated neighbourhoods can provide employment as well as improvement opportunities by developing self-help groups, trusts etc. within these neighbourhoods for the upliftment of these communities.

But very often, the disadvantages outweigh the advantages since the reason for ethnical concentration is also because these ethnic identities might have been discriminated in the other spaces within the urbanised city. These forms of discrimination can be in covert as well as overt and can include inability to find rented housing due to the landlords and housing association unwillingness to provide flats to ethnic minorities in their areas, or due to high rent prices or even due to threats of verbal and physical violence which ethnic minorities very often are at the receiving ends. Very often, bad stereotypes can be attached to ethnic identities leading to these people being persecuted and the areas where they reside being relegated as "ghettos" without proper schools and facilities or infrastructures such as banks, health care, access to civic bodies, sanitation facilities etc. available. Along with this, the segregation and the concentration that follows, leads to these communities becoming isolated from the rest of the city and being able to be assimilated with the city's population, which is ultimately very important if people want to improve their livelihoods and chances in life.

- **Gender**

When we talk about gendered inequalities at work in urban spaces, the situation is very grim indeed. It gets graver when we particularise and talk about the situation of the urban poor woman, experiencing the intersectionalities of being both women and being poor. There are already very real forces of patriarchy, sexism at home and workplace, lack of legal recourse and threats of violence on women, which keep them from being able to participate fully in the city even with the paradoxical spread of modern values and modern ideals in the city. But when we talk about the urban poor women, these issues are also intensified by lack of access to livelihoods, safe jobs, as well as lack of support from governments or even their own families, as more and more people move away from their native towns and villages to try their luck in the big city.

In general, there are two labour market trends due to urbanization and industrialisation which has affected women deeply: one if the feminization of labour and the other is the casualization or deregulation of many different kinds of work and industries that employ women. Feminisation of labour is the process of women entering into a variety of work and industries where they weren't commonplace before. This is an indication of the precarity that most families face in urban cities where women now have to increasingly bear the brunt of supporting their households. This sort of precarity produces situations in which women are increasingly

being compensated less relative to the intensity of the work that they do and often, these jobs do not lead to any promotions or growth. So while women's labour force participation increase itself, is a positive thing, the terms in which such growth is happening does not bode well for women's livelihoods. Again, it has been observed that increasingly, those industries with a huge proportion of female labour force participation are increasingly being characterised by lack of regulation, lack of job security and a situation of abject apathy for the conditions of female labourers.

Talking about land holdings and housing needs of low income women, Baruah states, "….while research and scholarship on housing policy, forexample, explicitly focus on why it is necessaryto distinguish the housing needs of developingworld populations on the basis ofincome, thereis less emphasis on understanding shelter needson the basis ofgender."
But she further adds the necessity to even locate the problem of inaccessibility of property within the gendered segregation of other factors: "In addition to property, urban women prioritize access to jobs, water, and basic services,such as clinics, schools, and crèches as the means to secure livelihoods and to improve the conditions of their reproductive labour.Without livelihoods, incomes, and access to basic services, access to land and property will not take women very far. Therefore, pro-womenland policy must be located within a broaderurban development framework aimed at raisingincomes, optimizing livelihood opportunities,educating both women and men about therights and privileges of property ownership,and providing housing and infrastructure. (Baruah 2007)"

There have also been many studies claiming that spousal violence is also on the rise in cities. One major reason attributed for this is the rise of alcoholism and drug addiction coupled with marital discord due to lack of food and money. Most interpersonal crimes in urbanized spaces happen against women and it standsin the ways of women being able to rise to their full potential.

15.3.2 Juvenile Delinquency and Beggary

- **Juvenile Delinquency**

Urbanization can lead to a change not only in the economic sphere but also in the sphere of families and how families are structured. Along with this, urbanization has also been observed to lead to a breakdown of the old community ties and feeling of closeness that groups used to experience in more integrated societies. These have been pointed out to be responsible for the increase in juvenile delinquency in urban cities. Juvenile delinquency is when a juvenile, or a young person below the age of 18 commits a criminal or delinquent act. Urbanization also leads to formation of aspiration among people to be able to access commodities and experiences that signify class belongings and class distinctions: this can be in the form of good clothes, having the latest gadgets or plainly, having disposable income. This desire to partake in the things that modern urbanized societies have to offer, juxtaposed with the ruling poverty and lack of resources that a huge proportion of the population in urban places experience, can lead to a situation where young people take up crime as the only path available for them. This situation is exacerbated by a lack of jobs as well as the huge differences in levels of education accessed by different classes and groups. For a large section of young population, the lack of aspirations coupled with an over-riding awareness of the lack in their condition of existence can lead to a situation of crime and violence due to there being insufficient support for youths.

- **Beggary**

Beggary is another issue, which has arisen in urban cities. Beggars have a negative impact on the city because they impede the flow of traffic, sometimes harassing people in the streets, partaking in petty criminal offenses and deviant behaviour. But we also have to acknowledge that beggary itself can be a result of the urbanization of the city and beggars are impacted very negatively by the situation of their existence. It has been argued that beggary is not the result of capitalist industrialization but the acceptance of beggary is the result of an disintegration of moral values of society which prefers to look away and treat beggars as "trash" of the society and doesn't feel a moral responsibility to look after their welfare as fellow citizens and humans. There is a gamut of " moral, political and social exclusion" which is exercised upon the beggars by urban cities and its inhabitants.

"It may also lead to unpunished violence to person, and the extreme seizure of assets or the complete destruction of 'soul and self'. The denial from employment and social exclusion (in terms of acceptance and tolerance) of this section of population appeared to be justifiable and legitimized by the majority who practice it. However, it must not be overlooked that for these marginalized poor sections, expulsion from moral and political society, and exclusion from work or from social protection by the state (governance) leads to deprivation from the fundamental right to work or from the preconditions for day-to-day economic reproduction of their labour as citizens of any democratic nation-state." (Sarkar 2007)

Hence, it is the duty of civil society and the state to come together and work hand in hand so that human dignity can be restored even to the beggars. And in cases, where begging occurs due to an individual suffering from mental health issues (which is an oft-observed phenomenon), or abandonment by families, adequate medical care as well as support can be offered.

15.3.3 Alcoholism and Drug Addiction

The lack of moral support, emotional isolation as well as rising worries and anxieties of living precariously in the big city can be the main reason for the increasing prevalence of alcoholism and drug addiction.Even though there is no class differentiation when we consider that people from all sections of the society are accessing these substances, the class issue can problematize the situation when we consider the economic stakes and health risks that different substances pose. However, it has to be said that in recent times, it has been observed that alcoholism and drug abuse are no longer issues that belong to the urban India but even in rural and semi-urban areas, these issues have intensified to a great extent.

The government needs to build prevention programs, which start early as well as awareness drives in order to discourage people from these habits. Perhaps the biggest challenge to these programs comes when people resort to drug and alcohol to escape intense hunger and poverty and use these substances as coping mechanisms. In those circumstances, awareness drives can hardly be of any help. Thus, these issues must be tackled within the larger ambit of public health and development.

15.3.4 Growth of Consumerism

Consumerism has come to be the ruling ideal in today's societies and according to scholars; it is the rising middle class, which is at the helm of driving such a consumerist economy. From urbanism as a way of life, the adage has now transformed to "consumerism as a way

of life". A mixture of modernization, capitalism and rising income for some sections in the Indian urban cities have led to an upheaval in the ways in which the economy of India operates and the ways in which Indian consumers behave in the market. The Reforms of 1991 was of course the epicentre of this shift and since then, the economy has never looked back. Consumerism is located at,"the uncertain conjunction of a number of interconnected conceptions of the state, private sector-specifically the foreign MNCs-and empowered citizen-consumer." (Vedwan 2007)

As mentioned above, the levels of inequalities in Indian cities is staggering. So while for the poor, it means inability to purchase daily objects of life, for the people at the other end of the spectrum, this implies that their incomes are at a level higher than ever. Disposable income for the management class has been on an upward slope, and this rise has brought with it, the increasing ability of the Indian consumers to buy and spend. The overall size of the Indian market has made it one of the most attractive destinations for foreign corporations selling all sorts of commodities. Along with this, with more and more Indian being able to travel abroad and being able to get a taste of the finer things in life, they want the same level of luxury back in India, thus creating demands for these commodities which were never available in India before. These commodities range from foreign chocolates to foreign luxury cars. With a huge number of Indian entrepreneurs emerging in the scene, there has never been such a range of choice and options available for customers to choose from.

The psychological and socio-cultural impact of a situation like this is however problematic, bringing to mind Marx's idea of "commodity fetishism", where the things become ends in themselves. Consumerism has affected local vendors, artisans and the village economy, with people now preferring the sanitised environment of malls and the relative affordability of factory made products. Along with this, consumerism also carries an environmental impact with the demand for object causing more production activities, which in turn create more pollution and industrial waste.

Again, for consumerism to exist, there has to be a free market with the ideal of inclusive participation for all. But very often not everyone can partake in consumerism. "Despite the participatory rhetoric associated with consumption, significant barriers to entry in the marketplace remain. One does not have to buy into the facile distinction be- tween electoral politics and consumption, in which the latter is dismissed as trivial in comparison with the former, to recognize that it is a relatively narrow socio-economic strata-economically well-off, educated, and predominantly urban-in the developing countries that has the capacity and the clout to participate in and, even modestly, alter the market conditions to their advantage."(Vedwan: 2007)

CHECK YOUR PROGRESS

Q 1: What is spatial segregation?

.....

Q 2: Does spatial segregation happen on the basis of ethnicity?

.....

Q 3: What is juvenile delinquency?

.....

Q 4: Why is beggary a problem in urban cities?

.....

Q 5: What are some ill effects of consumerism?

.....

15. 4 LET US SUM UP

- Space itself within the urban society can be divided into three forms: physical, functional and social spaces. These three types of spaces interact with one another and each shapes the lived experience of individuals within the urban society.
- There is no consensus on a definition of urban poverty but two broad complementary approaches are prevalent: economic and anthropological interpretations.
- The process of gentrification is probably the most palpable way in which the class-based segregation of space in the urban cities could be witnessed.
- Even though cities grew as spaces of which are equated with class discrimination, caste based discrimination still persists in Indian urbanized spaces.
- In general, there are two labour market trends due to urbanization and industrialisation which has affected women deeply: one if the feminization of labour and the other is the casualization or deregulation of many different kinds of work and industries that employ women.
- Despite the participatory rhetoric associated with consumption, significant barriers to entry in the marketplace remain

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15.6 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: Spatial segregation can be defined as the residential separation of groups within a broader population.

Ans to Q No 2: Yes, spatial segregation happens on the basis of ethnicity.

Ans to Q No 3: Juvenile delinquency is when a juvenile, or a young person below the age of 18 commits a criminal or delinquent act.

Ans to Q No 4: Beggary is a problem due to the gamut of" moral, political and social exclusion" which is exercised upon the beggars by urban cities and its inhabitants.

Ans to Q No 5: Consumerism has affected local vendors, artisans and the village economy, with people now preferring the sanitised environment of malls and the relative affordability of factory made products. Along with this, consumerism also carries an environmental impact with the demand for object causing more production activities, which in turn create more pollution and industrial waste.

15.7 MODEL QUESTIONS

Short Questions (Answer each question in about 150 words)

Q 1: What is juvenile delinquency?

Q 2: What is the relationship between growth of consumerism and urbanization?

Long Questions (Answer each question in about 300-500 words)

Q 1: Discuss the process of gentrification.

Q 2: How does gendered segregation of space occur in the urban spaces?

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