PG SO S1-03(DSC)

TWO YEAR MASTER'S DEGREE COURSE

(CBCS in Accordance with NEP 2020)

SEMESTER - I

SOCIOLOGY OF INDIA

SOCIOLOGY

Surya Kumar Bhuyan School of Social Sciences

KRISHNA KANTA HANDIQUI STATE OPEN UNIVERSITY

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SOCIOLOGY OF INDIA
FIRST SEMESTER

DETAILED SYLLABUS

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UNIT 14: National Integration in India **Pages :237-253**

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COURSE INTRODUCTION:

The course 'Sociology of India' offered in the first semester of M.A Sociology Programme of Krishna Kanta Handiqui State Open University introduces to the learners the various sociological perspectives to understand Indian Society. Apart from that, this course will also discuss about the key aspects of Indian society like caste, class, tribe so on and so forth.

The course comprises of 15 units. **Unit 1** of the course discusses about the emergence and growth of sociology as a discipline in India. The **Unit 2** intends to familiarise the learners with the indological approach or perspective to understand Indian Society. Here discussions have been made on the contributions of G.S Ghurye to Understanding Indian Society from the Indological Perspective.**Unit 3** discusses the Functionalist perspective to understand society by illustrating the works of M.N Srinivas and S.C Dube. **Unit 4** explains the Marxist Appoach to understand society where discussions have been made on works of D.P Mukherjee, R.K. Mukherjee and A.R. Desai **Unit 5** is about the Subaltern apporoach to understand society where works of Ranjit Guha, B.R. Ambedkar and David Hardiman are explained. **Unit 6** explains one of the key aspects of India society i.e the Caste System. **Unit 7** talks about the class system in India. **Unit 8** discusses about Tribes in India, and also about the Tribe-Caste Interaction which is another very unique aspect of Indian Society. **Unit 9** explains the different problems of the Tribal people. **Unit 10** discusses about another three very imporant institutions i.e Family, Marraige and Kinship system of India. **Unit 11** explains the Education and Economy of India. **Unit 12** talks about the Major Religions in India. **Unit 13** discusses about Social movements in India, its causes and consequences. **Unit 14** discusses about National Integration in India. **Unit 15** discusses about Communalism, its causes and consequences for Indian Society.

UNIT 1: DEVELOPMENT OF SOCIOLOGY IN INDIA

UNIT STRUCTURE

1.1 Learning Objectives

1.2 Introduction

1.3 Emergence of Sociology in India

1.4 Development of sociology in India

- 1.4.1 Foundation of sociology in India
- 1.4.2 Development of sociology in the pre-independence period
- 1.4.3 Development of sociology in the post-independence period

1.5 Recent trends of sociology in India

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 –

- describe the history and development of sociology in India
- explain the contributions of the pioneers of Indian sociology
- discuss the Indian Sociological Traditions
- discuss how sociology came to be established as a discipline in India.

1.2 INTRODUCTION

Sociology is relatively a new and very young discipline in social science. The emergence of sociology is confronted with several critical phases of history, both in India and in the West. Sociology and Social Anthropology were brought to India from outside, particularly from Britain. British Scholars who lived in India and later Indian scholars who were trained in Britain and U.S.A.played a major role in the development of these two

disciplines in India. Sociology, as a discipline, came much after the contributions made by social thinkers, philosophers, administrators who worked at understanding the Indian society, in general, as well as studying some specific aspects of Indian society, such as law, family, religion, caste system and so on.

Moreover, the contributions of the indologists such as Henry Maine, Alfred Lyelt, etc. helped the development of sociology in India. They gave more emphasise to preserve the indigenous social institutions in Indian society rather than demolishing them and imposing colonial life style on Indian people. They recognised the past glory of Indian cultural and literary tradition.

Besides the indologists, we cannot deny the contribution of the British administrators who made extensive study of Indian people, their races and cultures. Most of these studies helped to generate a body of knowledge, preserved in the Census Reports, Imperial Gazetteers, District Gazetters, etc. as well as in books and monographs which are referred by social anthropologists and sociologists even today.

In this unit, we shall discuss about the development of sociology in India in its three phases. First is impact of colonial ruler and administrators, Second is Early Indian Thinkers and third one is Post Independence Indian Scholars.

1.3 EMERGENCE OF SOCIOLOGY IN INDIA

Sociology in India, as a formal discipline, came in the year 1919.It was the decade when Gandhi had already returned from South Africa and the trauma of First World War (1914-1917) had engulfed mankind. During this period Gandhi's presence not only encouraged the freedom movement but also inspired several pioneering sociologists to devote themselves to the cause and study of the common man.

Though sociology does not have a long history but it does have a long past. Sociological research in India started long before the arrival of formal sociology by British administrators.The lack of a proper grasp and appreciation of Indian social realities, the inadequate, and often inaccurate,

understanding of local customs and traditions, and misinterpretations about different institutional arrangements led the colonial administrators to make use of sociology and social anthropology to smoothly run the colonial administration. To quoteYogendra Singh,

> "The contribution of the British administrators-cum-sociologists was quite substantial. Related to studies of the various aspects of Indian social structure, customs and traditions it was not without ideological biases in the selection of themes and sociological paradigms. The conceptual problems of caste, tribe and village community, reflected in their observations served consciously or unconsciously to exaggerate the elements of segmentary cleavages in Indian society to the exclusion of the principles of organic linkage and societal unity. This bias was rooted in various ideological positions that Western sociologists and scholars held while analysing Indian social reality. The "Missionaries" derived their paradigm from their own version of the normative principles of Christianity and judged most Indian social and cultural institutions negatively. Their solution to India's problem was, therefore, its Christianization. The view of social reality that it offered was mechanistic, segmentary and instrumental in nature.It constituted a typical "colonial paradigm" for social analysis and offered a deeply fractured picture of Indian society and as such of Indianreality.

A vast difference could be seen between the Western and Indian intellectual development. 'Religion' had a great impact on the mind-set of western and modern intellectuals, whereas in India, the thinkers paid more emphasis on 'secularism'. Although, at the same time Indian sociologists were positively influenced by the Western traditions of the philosophy of rationalism, positivism, and historical materialism.Moreover, the pioneers of Indian sociology drew their value premises and perspective on studying Indian society from the nationalist reformation leadership of the nineteenth century.

The early pioneers of Indian sociology always believed in indological approach which is based on Indian society and culture. According to them, the Indian society and culture are very unique and that this "contextual" specificity of Indian social realities could be perceived better through "texts." The use of the Indological approach during the early formative years of Indian sociology and social anthropology may well be observed in the works of S.V. Ketkar, B.N. Seal, B.K. Sarkar, and G.S. Ghurye.

1.4 DEVELOPMENT OF SOCIOLOGY IN INDIA

Sociology emerged as a separate academic discipline in Indian universities in the 1st half of 20th century. At the beginning it was associated with Anthropology. However **according to Srinivas and Panini, the development and growth of sociology in India can be divided into three phases:**

- The first, covering the period between 1773-1900 AD, when their foundations were laid;
- The second, 1901-1950 AD, when they become professionalized;
- The third, the post-independence years, when a complex of forces, including the undertaking of planned development by the government, the increased exposure of Indian scholars to the work of their foreign colleagues, and the availability of funds, resulted in considerable research activity.

1.4.1 FOUNDATION OF SOCIOLOGY IN INDIA:

During the period of colonialism, the British administrators realised the importance to acquire knowledge of the Indian society and culture for smooth administration. To collect the revenues they also required the knowledge of Indian family system, tradition and customs. Hence, the laws and customs prevailing in indian society needed to be recorded accurately in detail. This prompted the origin of sociology in India. During this phase, the British officials had conducted many surveys on Indian people. In this regard, in 1769, the first attempt was made by Henry Verelst, then Governor of Bihar

and Bengal. In 1774, William Jones founded the Royal Asiatic Society of Bengal, the aim of which was to study 'nature and man' in India. Francis Buchanan carried out a survey of people in Bengal in 1807. A French missionary in Mysore, Abbe Dubots wrote the famous book titled "Hindu Manners, Customs and Ceremonies" in 1816, in which he describes the characteristics of caste system and the interaction between castes. In such way, many British scholars had started to write on the Indian society.

All these works of British scholars had helped for more systematic study of Indian society which was done in the second half of the nineteenth century. During this period, the need for census was felt and the British government conducted the first all India Census in 1871. Thus the census became an valuable source of information for data on population, society and cultural life of India.

The colonial rulers also showed their keen interest on Indian classical literature. Therefore with the help of Sanskrit scholars a book on Hindu law was prepared in English in 1776 for the British judges. This discussed about the religious practices, customs and laws of Hindu society. In nineteenth century, Max Muller, a German scholar translated several classical Indian texts into German and later translated into English. Further, in the last decade of nineteenth century, many other western scholars were also influenced by the writings on India.

Thus this period witnessed several studies being made and several books being published on Indian Society and its people even though it was mostly for colonial interests.

1.4.2 DEVELOPMENT OF SOCIOLOGY IN THE PRE-INDEPENDENCE PERIOD:

Sociology as an academic discipline, had its beginning in two cities, Bombay and Calcutta. In 1917 at Calcutta University, Sociology had its formal beginning with the efforts of B.N. Seal and later on, the subject was handled by Radhakamal Mukerjee

and B.N. Sarkar. But unfortunately, it did not get any progression at Calcutta. Thus it moved to western India i.e. Bombay, and the first department of Sociology was started at Bombay University in 1919 under the leadership of G.S.Ghurye followed by the University of Lucknow in 1920s with Radhakamal Mukerjee as its head.

Whereas, in South India,the efforts of B.N. Seal and A.F. Wadia brought tremendous achievement to establish department of Sociology at Mysore University in 1928. Simultaneously, Sociology was also introduced in Osmania University and Poona University in the late 1930s with Irawati Karve as the head.

Initially sociology initially had a subordinate position in the organizational structure of Indian Universities. Most departments of Sociology, in their premature phases began their journey under the aegis of other established departments for eg, in Bombay and Lucknow, sociology was taught along with economics. Whereas, in Calcutta, it was taught along with anthropology, and in Mysore it was under social philosophy.

During this phase, the tremendous efforts could be seen in the works of many prominent scholars who contributed to the growth of sociological research in India. B.N. Seal, K.M. Kapadia, Irawati Karve, S.V. Karandikar, M.N. Srinivas, A.R. Desai, I.P. Desai, M.S. Gore and Y.B. Damle are some of those who shaped the future of Sociology in the country.However, their intellectual interests, methods of data collection, and their interpretations of the Indian social system and social institutions were strongly influenced by the ethnographic works produced by scholar-administrators throughout the colonial period. Studies on caste, family, marriage and kinship, social stratification, tribal communities, rural and urban society figured prominently in this period.

The main reason for sociology not being accepted in Indian universities before Independence was the result of a prejudice derived from the country's association with Britain. To British academics, sociology was a foreign subject', its origins were in

Europe, and it was also associated with socialism.The Indian elite, educated in British universities, accepted these prejudices as a matter of course. It is significant that in Britain, Sociology was first established as an academic discipline in the London School of Economics (LSE), founded by the Fabians, Sidney and Beatrice Webb, and Bernard Shaw. The first professor of sociology in the LSE was Edward Westermarck, a Finn.

1.4.3 DEVELOPMENT OF SOCIOLOGY IN THE POST INDEPENDENCE PERIOD

The next phase of expansion and development of sociology started in 1952 with the factors that are responsible for its growth. The policy makers of Independent India pursued objectives of economic regeneration and social development, and they recognized the role of the social sciences in attaining the objectives of national reconstruction and development. They defined the new task of Sociology as social engineering and social policy science. It meant increased participation by social scientists, particularly economists and sociologists, in research and social and economic development.

At the same time the Indian sociologists got the opportunity to undertake research in the field of development because of heavy funding from the Ford Foundation to save India from sliding into the revolutionary communist path of development.The development of research activity also meant the enlargement of the employment opportunities at all levels.

There were many reasons for the popularity of Sociology during this phase. The main reason for this was the beginning of planned development.In the meantime, the Bombay sociology department was flourished under the leadership of G.S. Ghurye, who supervised students from different parts of India, to carry out fieldwork in his or her region. In this way, he was able to construct a huge amount of writings on Indian communities. Thus, he founded the Indian Sociological Society in 1951 and started its journal entitled,

"*Sociological Bulletin"*. Besides, in 1969, the Indian Council of Social Science Research (ICSSR) was established which also led to the expansion of Sociology.

During this phase many sociologists had undertaken village studies which resulted in several village monographs. Some of these are McKim Marriott's *"Village India"*(1955), S.C.Dube's*" IndianVillage*"(1956) and M.N.Srinivas's edited volume *"India's Village*"(1956). In addition, several Indian communities, castes, tribes, all were also included in the sociological studies.

Another credit for the growth of sociology in the post-independence period goes to the Constitution of India, which declared the practice of untouchability in any form as an offence, and with the introduction of reservation for Scheduled Castes and Tribes (SCsand STs) in the legislatures, and jobs in the government and the public sector, a new field of study was opened up to sociologists, though very few were aware of this fact.

However, during the period of industrialisation Indian society moved from agriculture to industry which led to the growth of many internal inequalities in Indian social structure. Such situation led to interest group oriented Sociology, such as black sociology, gender sociology, Dalit sociology, Tribal sociology, Hindu or Islamic sociology, etc. Moreover,this situation brought the concept of middle class social base, growth in professional and services sectors, the Green Revolution, and the widening of the base of the commercial and industrial entrepreneurship, etc. But the basic problems have remained unresolved. Nearly half of the total population was still illiterate and the rate of population growth continued to rise which led to the high poverty, at about 40 percent of the total population, and the number of urban poor was increasing at a very rapid rate due to migration from villages. This process led to multiplication of urban slums. The larger the city, the larger is the problem of urban poverty and its ghettoization. Urban slum dwellers faced miserable condition. Thus, the Indian sociologists had to take up all these social issues and proceed into a new direction.

1.5 RECENT TRENDS IN SOCIOLOGY IN INDIA

Recent trends in the field of Sociology are inclusion of Sociology of Development and then the Sociology of Globalization. Besides, some new academic branches of Sociology have also been included such as Sexuality and Reproductive health, Social Theory, Collective actions in Urban Area. Before independence, the views of Indian thinkers such as Dr.B.R.Ambedkar and Phule were not understood; they were not even recognised as social thinkers. But after independence a tremendous development can be seen in the field of sociology. Today, people have understood their point of view and these social thinkers are recognised as the social thinkers in the Dalit study which is a part of sociology developed by Indian sociologists.

In contemporary society, Indian sociologists have given more emphasis on regional language. In India the language problem can be seen in each and every state and society. Sociologists are either working in regional languages and suffer from scantiness of vernacular journals or even if they are writing their reports in English there is very little chance of getting them published, particularly in limited English language journals. Therefore, to overcome from this problem, the Indian Sociological Society (ISS) has taken concrete steps to support regional associations by organizing special symposia on regional issues and in this way it encourages the sociologists from different parts of India. The contemporary young sociologists are still working to understand the new trends like social exclusion, ethnicity, and culture in the broader context of social justice.



CHECK YOUR PROGRESS

Q1: In how many phases can you divide the growth of sociology?

_____

_____

Q2: When and where was the first department of sociology founded?

_____

Q3: What do you mean by Indology?

Q4: Which professional society did G.S.Ghurye found in 1951?

Q5: Who is the author of "Indian Village"?

Q6: In which year ICSSR was formed?



1.6 LET US SUM UP

- Within the context of history, colonialism, and its impact on the intellectual and cultural traditions in India, of which sociology and other social sciences are at a certain level of manifestations, provides an important historical backdrop for its theoretical, ideological and professional evaluation.
- The emergence of sociology in India as a formal discipline coincided with several critical phases of history, both in India and in the West.
- There are mainly three phases of development of sociology in India. These are the first period is between1773-1900 AD,The second phase is 1901-1950 AD and the third period is the post -independence years.
- Sociology appears in India formally in 1919 and the first department of sociology was started at Bombay University in 1919.
- The tremendous efforts could be seen in the works of many prominent scholars who contributed to the promotion of sociology

and research in India. Some of those are B.N. Seal, K.M. Kapadia, Irawati Karve, S.V. Karandikar, M.N. Srinivas, A.R. Desai, I.P. Desai, M.S. Gore and Y.B. Damle who shaped the future of sociology in the country.

- After independence, the number of sociology departments has increased which brought a number of research projects in India.
- Since the independence of India, diversity of sociological studies could be seen in the works of many sociologists. Village studies began in India. Several Indian communities, caste, tribe all were also included in the sociological studies.



1.7 FURTHER READING

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1.8 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: Growth of sociology in India can be divided into three phases:

- The first is covering the period between 1773-1900 AD, when their foundations were laid;
- The second is 1901-1950 AD, when they become profession-alized;
- The third is the post-independence years, when a complex of forces, including the undertaking of planned development by the government, the increased exposure of Indian scholars to the work of their foreign colleagues, and the availability of funds, resulted in considerable research activity.

Ans to Q No 2: The first department of sociology was started at Bombay University in 1919.

Ans to Q No 3: Indology is the academic study of the history and cultures, languages and literature of India.

Ans to Q No 4: G.S.Ghurey founded the Indian Sociological Society (ISS) in 1951.

Ans to Q No 5: S.C.Dube is the author of “IndianVillage”.

Ans to Q No 6: Indian Council of Social Science Research (ICSSR) was established in 1969.



1.9 MODEL QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q1: Mention in brief about different phases of development of sociology in India.

Q2: What were the major contributions of sociology after independence?

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

Q1: Briefly explain the recent trends in Sociology in India.

Q2: Explain the Development of Sociology in the pre-independance period in India.

Q3: Discuss the history behind the emergence of sociology in India.

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UNIT 2: INDOLOGICAL APPROACHES TO THE STUDY OF INDIAN SOCIETY

UNIT STRUCTURE

2.1 Learning Objectives

2.2 Introduction

2.3 G.S. Ghurye: Early Life

- 2.3.1 Indological Perspective
- 2.3.2 The Vedic period from 1500 BC to 600 BC
- 2.3.3 The post-Vedic period from 600 BC extending to 300 BC
- 2.3.4 The period of Dharma-shastras from 300 BC to 11th century
- 2.3.5 The modern period from 11th century to the beginning of 19th century

2.4 Let us Sum Up

2.5 Further Reading

2.6 Answers to Check Your Progress

2.7 Model Questions

2.1 LEARNING OBJECTIVES

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

- know about the life of G.S.Ghurye
- understand the Indological perspective
- develop an interest in explaining the periods of Indian History .

2.2 INTRODUCTION

We are aware of the resources available to study any discipline or enhance our knowledge on the same with the help of literature and books. In the same way, in order to study Indian society in specific, the help of Indological approach can be taken. It is regarded as the science of Indian society. The Indian society is said to be understood through the concepts,

frameworks and theories that are closely associated with Indian civilisation. It also serves as an independent discipline or branch of study that takes Indian society as the subject matter. Both as an approach and discipline, ''Indology consists of studying language, beliefs, ideas, customs, taboos, codes, institutions, rituals, ceremonies and other related components of culture. Indology demands inter-disciplinary, multi-disciplinary and cross-disciplinary approach''. Indology basically relies on book view i.e. Indology makes use of ancient texts and scriptures of India thereby helping sociologists to understand the social and cultural life of India. G.S.Ghurye was an Indian sociologist who had profound knowledge of Sanskrit literature and sacred texts with the help of which he emphasized the socio-cultural life of the Indian society. In the previous unit we have discussed about the emergence of Sociology in India. In this unit we shall discuss the Indological Approach to understand Indian Society.

2.3 G.S. GHURYE: EARLY LIFE

Ghurye was born on 12th December, 1893 in a Brahmin family in Malavan, Maharashtra. Since early days Ghurye had an interest for Sanskrit. Sociology was not his subject in school or college. He admitted himself to Elphinstone College, Bombay, after his matriculation. He graduated with first class second position and was awarded the Bahu Dazi prize-the blue ribbon of Sanskrit competence. He post-graduated in English and Sanskrit with first class first position and was awarded the chancellor's gold medal. Holding a strong background of Sanskrit, Ghurye finally came in contact with Sociology, which immensely influenced Ghurye's later writings and the course of research made in the field of Sociology under his guidance.

Ghurye submitted an essay entitled "Bombay as an urban centre" to Patrick Geddes while the former was still teaching at Elphinstone College. The essay was highly appreciated which won him a foreign scholarship. Ghurye worked with L.T.Hobhouse in the London school of Economics. In 1923, Ghurye completed his doctoral work on caste and race in India under A.C.Haden. His PhD work was published by Routledge and Kegan Paul in 1923 in C.K.Odgen's History of Civilisation Series. This has been a

remarkable feat for Ghurye which established Ghurye's position in the academic field.

G.S.Ghurye had been instrumental in the formation of Indian Sociological Society in 1952 and in the publication of his masterpiece, Sociological Journal in India. The Indian Journal of Sociology was started in January, 1920, under the editorship of Alban G. Widgery of Baroda College in Baroda. Indian society presents a long historical process of growth and constitutes a culture held by values, religion and norms of Hinduism. Ghurye, as a sociologist, felt the need to explore the Indian society with its uniqueness.

The reality of diffusionist approach of British social anthropology initially influenced Ghurye but later on he shifted to the studies of Indian society from indological and anthropological perspectives. He focused on indological approach in the study of social and cultural life in India and elsewhere.

2.3.1 Indological Perspective

Indology in the tradition of Max Muller is commonly understood as a discipline that studies traditional Indian-mostly Hindu-ideology, values, institutions and cultural norms and practices through careful examination of classical sacred texts. Indology refers to the study of India and her culture from the early Sanskrit works on Indian civilizations and philosophical traditions such as Vedas, Dharma Shastras, Epics and other manuscripts and archaeological artifacts. Nature of society, law and customary practices, science, technology, etc is studied with the help of those manuscripts. The most prominent sociologists to use Indological approach in understanding Indian society are G.S.Ghurye, Radhakamal Mukherjee and B.K.Sarkar.

G.S.Ghurye was one of the pioneers to employ the indological approach in the study of Hindu society and its emergence in India. He had the advantage of his profound knowledge in Sanskrit in examining the Indological sources such as Vedas, Dharma Shastras

and epics to provide an explanation to the emergence of the unique institution of caste and caste system in India. In one of his most celebrated works *Caste and Race in India*, Ghurye has examined the emergence of 'caste through the ages' capturing every detail possible to give a picture of Hindu caste society as it was functioning before modern ideas affected its course, drawn from the Indological sources such as Vedic Samhitas and Brahmanas, Dharma-Shastras and Mahabharata. For the convenience of historical reconstruction of Indian society through ages, he breaks history of India into 4 periods:

a) The Vedic period from 1500 BC to 600 BC

b) The post Vedic period from 600 BC extending to 300 BC

c) The period of Dharma-Shastras from 300 BC to 11th century

d) The modern period from 11th century to the beginning of 19th century

Almost all the literary accounts on the nature of society in India during the first three phases, from 1500 BC to 11th century A.D, especially from the Indological resources of Vedas and Dharma-Shastras, point out to the predominance of the four orders of the society, viz. Brahmana, Vaishya, Kshatriya and Shudra from which the numerous castes/ Jatis have emerged in due course.

2.3.2 The Vedic period from 1500 BC to 600 BC

According to Ghurye, the Rigveda- the earliest work of the Vedic period initially mentions about the two fold division of society during early Vedic period differentiating the Arya Varna- the fair conquerors, with those of Dasa varna-the indigenous dark people. The initial usage of the word 'varna' here referred to the fair and dark colors of Arya and Dasa respectively. There is also the description of the three fold division of society in terms of Brahmana, Kshatriya and Vaishya along with their occupations of poet-priest, warrior chief and commoners respectively. It is only in the later hymns of Purushasukta that the emergence of four-fold division of society-

the Brahmana, Kshatriya, Vaishya and Shudra-has been described as spreading out during the sacrifice of the Primeval Being, in that order from the mouth, the arms, the thighs and the feet of the Creator. The emergence of the Shudras from the feet probably indicates their low position in society of that time. Similarly, the Brahmanas are declared to be occupying the highest position because they were created from the mouth and assigned to be priests and teachers. Next are the Kshatriyas to rule and protect the society as kings and warriors since they were created from shoulders and arms. The Vaishyas were assigned to supply food and collect taxes and they formed the common masses. Being created from the feet, the Shudras were assigned to transport people and commodities. The Satpata Brahmana uses the term varna to describe the four divisions or classes. Varna means color and initially it was used to differentiate color of Arya from Dasa, but the later use of the term referred to occupational differences. The earlier distinction of Arya and Dasa later appears as Dvija or twice born and Akaja or once born. Also the first three varnas need to go through initiation ceremony which signifies rebirth. But this honor is not entitled to the Shudras.

By the end of Vedic period (1500 BC to 600 BC) Hindu society had clearly defined varna system in terms of distinct religious and occupational duties besides marriage practices. However there were certain flexibilities in occupational restrictions that a Kshatriya could achieve Brahmana status or a Brahmana could change into Kshatriya varna by acquiring skills in warfare. The example of Vishvamitra, a Kshatriya by birth, achieved the status of Brahmana and was officiated as a priest. Parashurama, a Brahman by birth, excelled Kshatriya through his military prowess. Though marriage of an upper varna female with the male from a lower varna (-pratiloma-) was prohibited, marriage of upper varna male with a woman from a lower varna- (anuloma-) was tolerated.

2.3.3 The post-Vedic period 600 BC extending to 300 BC

The post-Vedic period (600 BC – 300 BC) is significant for the consolidation of the four varnas and the Nishads. The sacred laws of Aryas defined duties of four varans under 'varna-dharma'. The first part dealt with 'ashrmas' –the four stages of life and duties associated with them. The second part describes laws such as 'dharma of Brahmanas', 'dharma of Kshatriyas' and 'dharma of Vaishyas'. There is no mention of 'dharma of Shudras' in detailed manner in these texts since they are outside the 'dvija' fold. Shudra was denied to perform sacrifice and recite Vedic texts. Later texts like Mahabharata says that the Shudra can have no absolute poverty because his wealth can be appropriated by his master at will. Shudra trying to listen to Vedic texts shall have his ears filled with molten tin or lac. Shudra committing adultery with women of the first three varnas shall suffer capital punishment. Shudras thus had civil or religious rights. Though theoretically the position of Shudras was very low there is evidence to show that many of them were well to do. Some of them succeeded in marrying daughters of royal families. In Ramayana, for example, Sumitra- one of the four wives of Dasaratha- was a Shudra. Emperor Chandragupta was a Shudra. Patanjali mentioned about Abhiras who ruled over Deccan was neither a Kshatriya nor Shudra but in between the two. It is Patanjali (around 200 BC – 150 BC) who uses the term 'jati' for the first time to identify numerous groups other than varnas. Mention has also been made on the presence of other occupational groups such as Blacksmith, Goldsmith, Leather worker, Barber, Physician, Merchant and Chariot-builder. The Bhagavad Gita mentions that its religious doctrines can lead even the Vaishyas and Shudras to salvation. By the time of Bhagavad Gita there is emphasis on performance of duty according to the varna dharma which shall lead to individual salvation.

2.3.4 The period of Dharma-shastras from 300 BC to 11th century

In his Dharmasutra, law giver Gautama mentioned that the jati (caste) has to follow the duties as prescribed and will be born again in excellent countries, castes, families and endowed with beauty, wealth, long life, right to learn Vedas and wisdom. According to Apastamba, sinful persons are born in low jati, even as animals.

However, towards the end of post-vedic period, the Brahmins had strongly entrenched themselves subduing the Kshatriyas. The Kshatriyas break away from the fold and revolt against the Brahmanic supremacy. Both Jainism and Buddhism are movements started by Kshatriya asserting social superiority of the Kshatriya over the Brahmanas. Ghurye observes that Buddha and Buddhism do not advocate abolition of caste distinctions or annihilation of caste though they opposed the supremacy of Brahmanas.

Among the Dharmashastras, Manu's laws (Manusmriti) (dated sometime between 200 BC-200 AD), mentioned the supreme position of Brahmanas through whom people can communicate and reach the divine with their prayers. He provided the rules of religious and secular behavior, punishments, right to property etc. Kautilya not only provided rules of governance and justice but also suppressed the position of women, Shudras and the Panchama denying them the rights and privilages of 'Dvija'.

According to Ghurye, with functional differentiation in society there came into being separate occupational groups with distinct interests. Right from ancient and medieval times the occupation of each group tended to become customarily hereditary among its members. The tendencies of groups and spirit of solidarity and community feeling in every group emerged since there was no uniform standard of law and custom enforced by any ruler during the ancient and medieval times. Manu, in one of his Smritis, mentioned that the number of new groups, formed by unions

between the members of four varnas, and by further intermarriages within these groups and so on, is no longer the limited number that it was in the earlier period. With all this multiplicity, each group was ascribed some definite occupation. Thus, Ghurye concludes that the fission of the four varnas from the Vedic times, owing to the violation of the rule of endogamy and occupational segmentation has led to the emergence of numerous castes and sub-castes, numbering nearly 200 and 2000 respectively, found in different cultural and linguistic regions of India.

2.3.5 The modern period from 11th century to the beginning of 19th century

The eleventh and twelfth centuries were characterized by Bhakti movements either of Vishnu or Shiva worshippers. The Bhakti movement undermined the Brahmanic hold and provided opportunities to all persons belonging to all castes to worship and realize divine blessings without the medilation of Brahmin priests. Ghurye, quoting the instance of religious upheaval in Maharastra during the thirteenth century, mentions that the Shudra castes have a considerable appreciation of their religious position by becoming an integral part of Shaivism and Vaishnavism. Though born in low castes, Namdev and Tukaram achieved saintly status owing to their outstanding spiritual personalities. In Bengal, Ramai opened up the initiation ceremony for the thirty six castes like Dom which were denied initiation.

The Islamic rule had limited impact on caste system only in some parts of India, where there has been direct contact, where the system has rigidified further unity as a contradictory faith. When the British colonized India, they saw the caste system well established especially among the large masses living in communities. According to Ghurye, castes were well defined with at least six important characteristics listed below:

➢ **Segmental division of Society**

Castes are groups with well developed life and culture of their own. Membership in any caste is exclusively through birth. A person is born a Brahmin, Maratha, Rajput, Mahar or Mang with predetermined vocation and remains so till death. A Brahmin general and a Maratha general in the Military may be of equal rank but they belong to different status-groups in their private life that there could be not be any social intercourse between them on equal basis. Each caste has its governing body called Caste Panchayat, to maintain and uphold boundaries of the caste and regulate the behaviour of its members in eating, marrying and every aspect of life in accordance with the traditional and customary practices of the caste.

➢ **Hierarchy:**

Caste groups are unequal in their religious and social statuses and are hierarchically arranged one above or below the other. Brahmin caste is on the top of the hierarchy and the untouchable castes are at the bottom of the hierarchy. All other castes are hierarchically located between the two. Along with castes their respective vocations too are hierarchically arranged on the basis of pure and impure occupations. The priestly vocation of a Brahmin caste is pure and superior to the impure vocation of a Chamar or Holeya who deals with hides and provides footwear to members of all castes groups. Except for the caste in the middle region of the hierarchy, the positions of most of the upper and lower castes are clearly defined.

➢ **Restrictions on feeding and social intercourse:**

There are minute rules as to what sort of food or drink can be accepted by a person and from what caste. Though practices may vary from one place to another, the members of higher or upper castes are not allowed to accept any food cooked with water (Kachcha food) from member belonging to lower castes in the hierarchy. Certain type of food cooked with ghee (Pakka) is acceptable to the members belonging to the upper caste from some of the lower castes.

The idea of power of certain castes to convey pollution by touch or shadow is commonly found in most parts of the country, varying only by degree of pollution. It is more pronounced in South and central India and the upper caste (Dvija) members are often polluted by the touch of lower caste members and pollution communicated is highest if upper caste members are touched by the members of the untouchable castes. In Kerela, a Nayar (Shudra caste) may approach a Numbuthiri but must not touch, while a Tiyan must keep himself at a distance of thirty-six steps from the Brahmin.

- **Civil and religious disabilities and privileges:**

Segregation of a different caste in a village is the most obvious mark of civil privileges and disabilities. Different quarters of a village are occupied by different caste groups, each forming its own cluster. The untouchable caste has their living quarters on south eastern of the periphery of village. In Maharastra, the untouchable caste of Mahar had to carry earthen pot around their neck for spitting so that their spitting does not pollute the upper caste members. Lower caste members are denied the permission to build certain type of houses and houses are called by different names depending on the caste of the person. The village well is out of reach for all untouchable castes. Similarly, entry into houses of upper castes, temples, eating places, is denied to the members of the lower castes, especially the untouchables.

- **Lack of unrestricted choice of occupation:**

Generally a caste is associated with a hereditary occupation from which the members are restricted from changing some other occupation even if it is more lucrative. Since occupations are ranked along with the caste associated with it, to pursue occupation of a lower caste is defiling and that of upper caste is denied. No caste will allow its members to take any calling which was either degrading or impure. The vocation of priesthood is not allowed for any purpose not born a Brahmin.

➢ **Restrictions on marriage:**

An important feature of caste is its restrictions from marrying a person from outside. In other words, principle of strict endogamy is a dominant aspect of caste society so much so that endogamy has been regarded as the 'essence of caste system'. Violation of the rule of endogamy is met with punishments ranging from excommunication to penalty for committing the offence.

The caste thus emerged from the Vedic times still exist in India today, forming a unique system of social stratification. Efforts of social reformers and the Indian Constitutional mandate have only partially overcome the inequalities among the castes.



CHECK YOUR PROGRESS

Q1: Define Indology.

_____

_____

Q2: What was the name of Ghurye's essay that won him a foreign scholarship?

_____

_____

Q3: Name some sociologist, who used the Indological approach.

_____

_____

Q4: Mention the periods into which India society is divided by G.S Ghurye.

_____

_____

Q5: Why endogamy is regarded as the essence of caste system?

_____

_____



2.4 LET US SUM UP

- Indology makes use of ancient texts and scriptures of India thereby helping sociologist to understand the social and cultural life of India.
- G.S.Ghurye focused on indological approach in the study of social and cultural life in India and elsewhere.
- Ghurye in 'Caste and Race in India', has examined the emergence of 'caste through the ages' capturing every detail possible to give a picture of Hindu caste society.
- According to Ghurye, the Rigveda mentions about the two fold division of society during early Vedic period which distinguishes the Arya Varna- the fair conquerors, with those of Dasa varna-the indigenous dark people.
- The earlier distinction of Arya and Dasa later appears as Dvija or twice born and Akaja or once born.
- The sacred laws of Aryas defined duties of four varans (Brahmin, Kshatriya, Vaishya, Shudra) under 'varna-dharma'.
- According to Ghurye, functional differentiation in society brought separate occupational groups with more less distinct interests.
- The Bhakti movement undermined the Brahmanic hold and provided opportunities to all persons belonging to all caste to worship and realize divine blessings without the mediation of Brahmin priests.



2.5 FURTHER READING

1) Ghurye, G.S. Caste and Race in India, Popular Prakashan, Bombay, 2004.



2.6 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: Indology refers to the study of India and her culture from the early Sanskrit works on Indian civilizations and philosophical traditions such as Vedas, Dharma Shastras, Epics and other manuscripts and archaeological artifacts.

Ans to Q No 2: Bombay as an urban centre.

Ans to Q No 3: G.S.Ghurye, Radhakamal Mukherjee and B.K.Sarkar.

Ans to Q No 4: a) The Vedic period from 1500 BC to 600 BC

b) The post Vedic period from 600 BC extending to 300 BC

c) The period of Dharma-Shastras from 300 BC to 11th century

d) The modern period from 11th century to the beginning of 19th century

Ans to Q No 5: Endogamy is regarded as the essence of caste system because violation of the rule of endogamy is met with punishments ranging from excommunication to penalty for committing the offence.



2.7 MODEL QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q1: Write a short life sketch on G.S.Ghurye.

Q2: Explain briefly the Vedic period from 1500 BC to 600 BC

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

Q1: Elaborate four characteristics of the caste system as given by G.S.Ghurye.

Q2: Describe the period of Dharma-shastras from 300 BC to 11th century in your own words.

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UNIT 3: STRUCTURAL FUNCTIONAL PERSPECTIVE TO THE STUDY OF INDIAN SOCIETY

UNIT STRUCTURE

3.1 Learning Objectives

3.2 Introduction

3.3 Structural Functional Perspective: An Overview

3.4 M.N Srinivas and his Approach

3.5 S.C Dube and his Approach

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 –

- know about the basics of Structural Functional Perspective
- understand M.N Srinivas's approach to study Indian Society
- explain S.C Dube and his Approach

3.2 INTRODUCTION

In the previous units we have learned about how sociology has emerged as a discipline in India and how the indologists' study and analyse Indian Society. By now we have also known that there are several other perspectives on Indian Society apart from the Indological Perspective. All of these perspectives present different views and understandings of the Indian Society. They give us an idea about the different approaches through which we can examine and understand Indian Society. In this unit we shall discuss about one of them i.e the Structural Functional Perspective to study Indian Society. The Structural Functional Approach talks about Order, Stability, Harmony of society, and in India, the key advocates of this perspective or

approach are M.N Srinivas and S.C Dube. In this unit we shall try not only to understand the theoretical and methodological perspective of each of these thinkers but also to gain knowledge of the different concepts developed by each of them.

3.2 STRUCTURAL FUNCTIONAL PERSPECTIVE: AN OVERVIEW

In the paper on Sociological Perspectives and Theories, we all have learned in details about the Functionalist Perspective. The Functionalist perspective views society as a composite functional whole; comprising of various interrelated and interdependent parts, each having their own functions to play for sustaining the society and maintaining Social order and Harmony. This approach was initiated originally in biological sciences and was borrowed later on by the social scientists to examine society. The central focus of this perspective is order, equilibrium and consistency in society and it emphasises on the understanding of the 'order' and 'patterning' of the social world. Its basic proposition is that behaviour of individuals in society is structured and their relationships with the other members of the society are governed by certain norms and values and hence social behaviour and social relationships are organized in society in conformity to certain societal rules and norms and are therefore patterned and recurrent. This in turns gives stability and consistency to the larger social structure. Thus the functionalists assume society to be a stable, integrated and persistent system. Conflict and contradictions finds no space in their understanding of society. The key thinkers of this school of thought are: Radcliffe Brown, Durkheim, R.K. Merton, Davis and Moore, Talcott Parsons etc.

As we have mentioned above, there are many Indian Sociologist who have used this perspective to examine and analyse Indian society. The significance of this perspective lies in its field view approach to understanding social reality. This perspective puts stress on fieldwork and hence is of enormous importance in comprehending the reality at the grassroots. This perspective aims at:

- Understanding the functional unity of the different parts of the society
- Understanding the patterning of social relationships and social institutions and their functional role in maintaining the larger social structure.
- It focuses on analysing and understanding the significance or functional importance of particular social phenomena within the larger social context.
- It laid stress on fieldwork and thereby relied more and empirical and contextual understanding of Indian society.
- It also gave importance on comparative understanding of the different social institutions and taking into consideration various variations and their implications on wider society.

M.N Srinivas can be said to be the pioneer in introducing the structural-functional analysis in sociological and social anthropological research in India. He developed some very important concepts to understand Indian Society which we will be learning about in this unit. Thinkers like S.C Dube, have also used this perspective to analyse Indian Society. Let us now discuss about each one of them in the following sections.

3.4 M.N SRINIVAS AND HIS APPROACH

Mysore Narasimhachar Srinivas (1916–1999) was a renowned Indian sociologist. A PhD holder from Bombay and DPhil from Oxford, M.N Srinivas was Professor of Sociology at M.S. University, Baroda and University of Delhi. He was the student of a world-renowned sociologist G.S Ghurye. M.N Srinivas, apart from being an earnest and passionate researcher, was also an institution builder. He was the man behind the development of Department of Sociology, M.S University, Baroda and had also made significant contribution to the setting up of Department of Sociology at Delhi University.

M.N Srinivas has been credited for his immense contribution to Indian Sociology with his works on caste and caste system, social mobility, social stratification so on and so forth. His works have covered a wide array of themes from caste, religion to social change. He was mainly engrossed

with issues of caste, its various forms; dimensions and its changing patterns. He had developed several important concepts like Sanskritisation, Dominant Caste etc. for understanding Indian society. He made a remarkable contribution to the intellectual domain with his highly significant and applauded books like Religion and Society among the Coorgs of South India, Caste in Modern India, The Remembered Village, Village, Caste, Gender and Method, Social Change in Modern India, The Dominant Caste and Other Essays (ed.) amongst many others. His structural functionalism was a blend of approaches used by Radcliffe Brown and Evans Pritchard. He used theoretical structural functionalism of Brown and field view of Pritchard. He blended theoretical structural functionalism with empirical work

The gem of Srinivas's essays is his rich empirical facts combined with theoretical analysis. Blending of theory and practice enriched his writings and hence considered remarkable. His field view approach and thrust on empirical findings enabled him to portray a nuanced picture of how social institutions functioned in various societal contexts. His view on caste was shaped by inferences from innumerable field studies. Though textual narratives of caste also helped in shaping his understanding of caste but it was the operational dynamics of caste that formed the core of his thought and arguments. Thus the striking feature of his approach was the linking or amalgamation of theory and practice. The use of direct observation method while studying the Coorgs of Mysore also testifies ethnographical initiative in his works.

Srinivas like other functionalists viewed Indian society as a system and analysed it in terms of the patterns of social relationships and social institutions and how their functions contribute to sustenance of the society. He examined and interpreted social phenomenon like – caste, family, religion etc in their functional terms within a larger context of Indian society. However Srinivas was not only concerned with order and stability but also change. While he viewed order in terms of caste, village, religion etc.. he also portrayed with his empirical evidences, how social change was taking place in Indian society. He emphasized upon understanding cultural changes, leading to change in Indian society. He tried to analyse how micro level changes like Sanskritisation could lead to greater changes.

- **Srinivas's views on Religion and Society:**

"Religion and Society among the Coorgs of South India" is a work having *strong theoretical framework in the line proposed by Radcliff–Brown i.e. the structural functionalism.* The concept of structural functionalism originated with Radcliff Brown and was further elaborated and developed by Evans-Pritchard. According to this concept, a society is an organism. It is a system of parts, all of which serve a function together for the overall effectiveness and efficiency of society. It sees society as built-upon order, and interrelation and balance among parts as a means of maintaining the smooth functioning of the whole. Structural Functionalism views that shared norms and values are the basis of society; it focuses on social order based on tacit agreement between groups and organizations, and it views social change as occurring in a slow and orderly fashion. Functionalists acknowledge that change is sometimes necessary to correct social dysfunction, but that it must occur slowly so that people and institutions can adapt without rapid disorder.

Srinivas, in his book has shown the complex interrelationship of ritual and social solidarity as a part of the social system, and discussed the crucial notions of purity and pollution as a basis for the organization of social life. With details he showed that although religion is virtually reduced to life-cycle rituals, yet it played its role and contributed to the maintenance of the social order.

- **Srinivas's views on Caste:**

As mentioned above, insights from field studies rather than only textual elements had a greater influence on Srinivas's understanding of caste. His view was shaped from the operation of caste in various societal contexts. For Srinivas Caste is a segmentary system with each caste being divided into a number of sub castes. The sub castes according to him are Endogamous units and Units of social and ritual life. Members of a particular sub caste have common occupation, common culture and are being governed by same authoritative body. Apart from these the other important attributes of caste according to him are hierarchical structure, Restrictions on commensality, Notions of Purity and Pollution, and Caste panchayats.

This attributes determine the rank or the position of a particular caste and also determine the nature of inter caste relations.

Now let us understand some of the concepts developed by him in details:

Sanskritisation: All of us know that Caste system is hierarchical i.e. not all castes are accorded the same position. Some castes, on the basis of the notion of purity and pollution are accorded a superior position in the caste hierarchy and some others an inferior position. Those caste groups placed at the bottom of the caste hierarchy tries to emulate the life-style of the upper caste in order to elevate their social status. Srinivas termed this process as Sanskritisation and according to him "Sanskritization is a process by which a "low" Hindu caste, or tribal or other group, changes its customs, ritual, ideology, and way of life in the direction of a high, and frequently, a "twice" born caste. It is followed by a claim to a higher position in the caste hierarchy than traditionally concealed to the claimant caste by the local community. Such claims are made over a period of time, sometimes a generation or two before they are conceded." We shall discuss in details about Sanskritisation when we talk about Mobility in Caste System in Unit 6

Dominant Caste: Village is one of the key aspects of Srinivas study. It was Radcliffe Brown, his mentor, from whom he got the idea that Village can be an interesting area of exploration. His study on village was conducted in Rampura, a village in Mysore, the findings of which has been elaborately documented in his book *The Remembered Village*. Here he discusses the social and political changes that have taken place in Rampura. The idea of Dominant caste emerged from his study of Rampura and he developed it fully in his paper *"Dominant caste in Rampura"*, published in the American Journal "American Anthropologists" (Vol: 61 No 1). His long association with the village Rampura by way of fieldwork provided him the idea that one basic feature of the rural life in many parts of India is the existence of a dominant land owning caste. For a caste to be dominant, it should own a sizable amount of arable land locally available, have strength of numbers, and occupy a high place in the local hierarchy. In his words, "A caste may be said to be dominant when it preponderates numerically over other castes

and when it also wields preponderant economic and political power. A large and powerful caste group can be more easily dominant if its position in the local caste hierarchy is not too low. Thus according to him a caste becomes a dominant caste in a village when it is economically stronger, politically powerful and also numerically stronger.

3.5 S.C Dube and his Approach

We have already mentioned above that S.C Dube is one of the key advocates of Structural-Functionalism like M.N Srinivas. In this section we shall discuss his methodological approach as well as his works. But prior to that let us first have a brief idea about his academic journey and accomplishments.

S.C Dube, a noted anthropologists and sociologists has made significant contribution to the study of Indian Society. With his remarkable professional career, Professor S. C. Dube has made a distinct place for himself in the academia. He was a Masters in Political Science from Nagpur University and pursued research thereafter on the Kamar's— A tribe of Madhya Pradesh engaged in Shifting Cultivation. He began his teaching career at Bishop College, Nagpur, Maharashtra. From there he went to Lucknow University where he taught Political Science and later he joined Osmania University, Hyderabad as a Reader in the Department of Sociology. He was also the Deputy Director in Anthropological Survey of India at Nagpur. Further he was the Vice-Chancellor of Jammu University from 1978-1980. Apart from that he held several other significant positions like Director of Indian Institute of Advanced Studies, Shimla, President of Indian Sociological Society, and Chairman of Madhya Pradesh University Grants Commission so on and so forth.

Let us now try to understand S.C Dube's theoretical and methodological approach..

S.C Dube focused on the changing nature of Indian Villages. He viewed Indian Village as changing and evolving rather than being static and changeless. He regarded Indian Villages as semi-autonomous rather than

independent and completely autonomous. For him, Village is just one unit in a wider social system and is a part of an organized political society. Having a multidisciplinary orientation, Dube, emphasised on the importance of interdisciplinarity. He stressed upon analysing social reality from different interdisciplinary perspectives. Since Indian society is a mix of different cultures, therefore he suggested that in order to have a comprehensive and holistic understanding of Indian society, we need to have a more comprehensive frame of reference to study the complex cultures of India. He applied deductive-positivistic rather than inductive inferential-approach, based on null situations, like no change in modern India, or India's unchanging villages. His work titled *Indian Village*, where he has given a detailed description of the rural social-structure and institutions, is a reflection of the descriptive and exploratory nature of research. Dhanagare while opining about Dube's work, mentioned that, as his work was descriptive in nature, it did not contain analytical insights. Dube too did any alternative conceptual framework for understanding Indian rural Society.

Dube's Structural Functional approach to understand Indian society is clearly manifested in his work on *Indian Village*. In this book, where he has given a comprehensive description of life in an Indian village named Shamirpet in Hyderabad, his key argument was that to have an accurate and holistic understanding of Indian Village it is necessary to examine and analyse the different units which comprise a village and through which the village community is organized. To acquire an integrated understanding of the village and its different socio-economic dimensions, he collected the field data from various perspectives which include historical, geographical, political and sociological perspectives. This work is a clear testimony of his interdisciplinary as well as structural-functional approach where he has depicted the functioning of the different institutions in the village and how it contributes to the smooth operation of the Village.

Having explored the different facets of Indian society, Dube wrote extensively on the varied dimensions of Indian society and culture. His works covered multiple themes which include tribes, rural social structure, rural life, community development, modernization so on and so forth. He has

immensely contributed to the body of knowledge on Indian society by writing number of books, articles and research papers. All his writings reflect multidisciplinary approach. Some of his significant works are as follows—

- The Kamar, Indian Village (1955)
- India's Changing Villages (1958)
- Institution Building for Community Development (1968)
- Contemporary India and its Modernization (1974)
- Tribal Heritage of India (1977)
- Understanding Society (1977)
- Modernization and Development (1988)
- Tradition and Development (1990)
- Understanding Change (1990)
- Indian Society (1990)

By looking at the names of the works mentioned above, we can clearly understand that the key interest and the prime focus of S.C Dube's works was the changing nature of Indian society particularly Indian Rural Society. Here it is worth mentioning that though S.C. Dube belongs to the functional school of thought which stresses on order, stability and harmony, S.C Dube's approach was slightly different. Even though like the other structural functionalists he too was interested in social structures and social institutions he looked at it not solely from the perspective of order and stability but also from the perspective of change.

Thus to summarise Dube's Theoretical and Methodological Approach it can be said that he emphasised on interdisciplinary approach to understand social reality. He focused both on structure and change of Indian society. Further he followed the Deductive-Positivistic Method and examined the different dimensions of Indian Society to derive a holistic understanding about it. He too, like M.N Srinivas, stressed upon field investigations and most of his works reflect a descriptive and exploratory approach.



CHECK YOUR PROGRESS

Q1: Define Hierarchy?

_____

_____

Q2: Which theoretical framework is predominant in M.N Srinivas's work titled '*Religion and Society among the Coorgs of South India'?*

_____

_____

Q3: When was Srinivas's work "The Remembered Village" published?

_____

_____

Q4: Where did Srinivas conduct his doctoral field study?

_____

_____

Q5: Fill in the blanks:

a. The concept of dominant caste was first fully developed by _____

b. The concept of dominant caste was developed in the published work entitled _____.

Q6: State whether the following is true or false:

a. Secularisation is a process whereby things which were previously regarded as religious now cease to be so.

b. The process of westernization in India has been the result of the British rule in India.



3.6 LET US SUM UP

- Srinivas' major contribution was the concept of Sanskritisation, which enables us to explain the process of social change in a caste based social structure.

- It also explains how the tribal communities seek to emulate the cultural patterns of the higher castes, and in the process acquire a new identity for themselves, with an amalgamation of the tribal and caste culture patterns.
- Srinivas have discussed the complex interrelationship of ritual and social solidarity as a part of the social system, and discussed the crucial notions of purity and pollution as a basis for the organization of social life.
- Westernization refers to the changes brought about in the Indian society and culture as a result of over 150 years of British rule.
- Through the concept of westernization, Srinivas referred to the impact of the British rule in India.
- Secularisation means absence of any religious domination.
- Srinivas believes that the British rule brought with it a process of secularization of Indian social life and culture.
- The process of Secularisation was strengthened after independence when the Constitution of India declared India as a secular nation providing equality of all citizens before the law.
- For a caste to be dominant, it should own a sizable amount of arable land locally available, have strength of numbers, and occupy a high place in the local hierarchy.
- S.C Dube focused on the changing nature of Indian Villages.
- For him, Village is just one unit in a wider social system and is a part of an organized political society
- Having a multidisciplinary orientation, Dube, emphasised on the importance of interdisciplinarity.
- He focused both on structure and change of Indian society.
- He followed the Deductive-Positivistic Method and examined the different dimensions of Indian Society to derive a holistic understanding about it.



3.7 FURTHER READING

1) Srinivas, M.N. (1966). *Social Change in Modern India,* Berkeley, California University Press

2) Nagla, B.K. (2008). *Indian Sociological Thought*. New Delhi. Rawat Publications



3.8 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No **1:** Hierarchy refers to the vertical arrangement of caste groups in order of their rank.

Ans to Q No **2:** Structural Functionalism was the predominant theoretical framework is in M.N Srinivas's work titled '*Religion and Society among the Coorgs of South India'*

Ans to Q No **3:** Srinivas's work 'The Remembered Village' was published in 1976

Ans to Q No **4:** Srinivas conducted his doctoral field study among the *Coorgs* of Mysore

Ans to Q No **5:** (a) M.N. Srinivas (b) Dominant Caste in Rampura

Ans to Q No **6:** (a) True (b) True



3.9 MODEL QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q1: What do you understand by Sanskritisation?

Q2: Distinguish between Sanskritisation and Westernisation.

Q3: How can a Caste become dominant?

Q4: What is meant by Secularisation?

Q5: How did M.N Srinivas characterise the Indian Caste System.

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

Q1: What are the major contributions of M.N.Srinivas to the study of Indian society?

Q2: Discuss S.C Dube's approach to study Indian Society.

*** ***** ***

UNIT 4: MARXIST APPROACHES TO THE STUDY OF INDIAN SOCIETY

UNIT STRUCTURE

4.1 Learning Objectives

4.2 Introduction

4.3 Marxist Perspective: Meaning and Definition

- 4.3.1 Scholars of Marxist Perspective
- 4.3.2 D.P. Mukherjee : His life sketch and methodological approach
- 4.3.3 R.K. Mukherjee: His life sketch and methodological approach
- 4.3.4 A.R. Desai: His life sketch and methodological approach

4.4 Let Us Sum Up

4.5 Further Reading

4.6 Answers to Check Your Progress

4.7 Model Questions

4.1 LEARNING OBJECTIVES

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

- know about the life of the three important Marxist scholars of India
- understand their methodological approaches
- develop an interest in explaining their contribution to Marxist approach.

4.2 INTRODUCTION

The Marxist approach has been based on the theories of German philosopher Karl Marx. According to Karl Marx, the foundation of every social system rest on two structures- namely infrastructure which include the real economic relations and Superstructure which include culture, politics, religion, ideology etc. Marx believed that superstructures were built on top of the infrastructure thereby emphasizing the importance of the infrastructure. As human beings and social actors, we share various

relations with other members of the society. These relations are carried out in order to survive and also to maintain cohesion in the society. According to Marx, it is the mode of production which determines the social relations among the members of a society. The Marxist thinkers examine and analyse social relation in the light of the Mode of Production that prevails in a particular society. This is the Marxist approach which has been identified as one of the best method by various Indian Scholars to study the Indian society and its various social institutions. The Marxist approach can help us to study and analyze social reality through the mode of production. The Marxists were of the opinion that a society could retain the solidarity among its members by the system of production which involves members of the society in the production process of materials. The means and relations of production gave rise to new stages of societal development where people made new discovery with the resources for producing something new.

In the previous unit we have discussed the Functionalist Approach to understand Indian Society which emphasises an order, stability and harmony in society. In the unit we shall discuss about the Marxist Approach to understand Indian society which focues on conflict and change in society.

4.3 MARXIST PERSPECTIVE: OVERVIEW

Marxism aims at providing a scientific study of society from the class structure. The Marxist thinkers in India believe that the emergence of Indian society and her unique institutions could be best examined from the Marxian perspective than any other approach since the only reality is that of material phenomenon that determines everything else. The material mode of production forms the basic structure of any society and the socio-cultural domain comprising of social relationships and institutions form the 'superstructure'. D.D.Kosambi was one of the well known Marxist historians who tried to employ the Marxian dialectical method to analyze 'materialism' of Indian social system. He argued that human beings cannot live without 'bread' or food. An aggregate of human beings become society only when the people develop the most essential relations, viz. the relations developed through production and mutual exchange of commodities.

The nature of interaction of people with natural surroundings depends on the technique of production. Surplus depends on the means of production and the distribution of surplus among various members is a matter for the relations of production. What matters is who owns the tools of production and controls the distribution of surplus. Marxist believes that society is held together by bonds of production. For Kosambi, history is the 'presentation in chronological order of successive developments in the means and relations of production'. He argued that materialistic analysis provides a systematic understanding of Indian culture and society.

In the Marxian approach, the main task is to identify the successive developments in the means and relations of production that truly mirror the life of people at any stage in history. Kosambi proposed a general theory of history founded on dialectical materialism and undertook what he called 'purely materialistic reconstruction of history and stages of societal development' in India. Study of religion, superstition, rituals and myths may be undertaken to examine the underlying means and relations of production, for they form ideological superstructure. Study of superstructure sometimes reveals the changes occurring in the base. However, he emphasized that economic considerations are important even in the explanation of religions. He argued that the productive base as a source of explanation rather than emphasizing on the superstructure to understand the social reality.

4.3.1 Scholars of Marxist perspective

There are many scholars like M.N.Dutta, D.D.Kosambi, P.C.Joshi and others who have studied the Indian society from the Marxian perspective. But the work of scholars likes D.P. Mukherjee, R.K.Mukherjee and A.R.Desai are considered significant who have adopted the dialectical-historical approach for studying Indian society.

4.3.2 D.P.Mukherjee: His Life Sketch and Methodological Approach

- **Life sketch:**

Dhurjati Prasad Mukherjee or D.P. Mukherjee was one of those who laid the foundation of Sociology in India and to have made

an attempt to analyze Indian history from the dialectical perspective of Karl Marx. He was born on 5th October, 1894 in a middle class Bengali Brahmin family with a long tradition of involvement in higher education. He joined the University of Lucknow as a lecturer in Economics and Sociology in 1924. He came to sociology via history and economics, and retained an active interest in a wide variety of subjects ranging across literature, music, film, western and Indian philosophy, Marxism, political economy and development planning. His reputation as a teacher was highly acknowledged in those times. He wrote many books in English and Bengali.

- **Methodological Approach:**

D.P. Mukherjee was deeply interested in understanding the nature and meaning of Indian social reality in the Indian tradition. He followed Marxism as a method of analysis. His dialectical analysis of Indian history suggested that tradition and modernity, colonialism and nationalism, individualism and collectivism could be seen as dialectically interacting with each other in contemporary India. He preferred to call himself 'Marxologist' rather than 'Marxist' and attempted a dialectical interpretation of the encounter between the Indian tradition and Modernity which unleashed many forces of cultural contradiction during the colonial era.

According to D.P. Mukherjee, to understand individual in social science theories is a narrow concept. So it is better to understand individual through a holistic approach or through psycho-sociological approach. So the 'synthesis of the double process of individuality and the socialization of the uniqueness of individual life, this perfect unity is called as **personality**.

D.P.Mukherjee was of the opinion that India is born out of the union of various culture, elements etc and that the British rule in India has been a turning point for the Indian society. He believed modernization as a process can never be achieved by mere imitation but can be achieved through the process of expansion, elevation, revitalization of traditional values and cultural patterns. He also

discussed about Tradition and classified the Indian tradition into three types viz. Primary Tradition (Traditions which are primitive and authentic to Indian culture), Secondary Tradition (which emerged with the arrival of Muslims in India) and Tertiary Tradition (which reflected the differences among various traditions in India). He was of the opinion that Indian culture is very flexible in nature which can blend various cultures within it; thereby Indian would not vanish like the primitive tribes as a result of western culture.

Mukherjee's ideas on tradition and modernity reflect a dialectical relation between the two which ends in two ways i.e. conflict and synthesis. Thus the Indian society in his opinion is the outcome of the interaction between tradition and modernity. While discussing the history of India, he emphasized on two points i.e. 'specificity' and 'crisis'. Specificity points to the importance of the encounter of traditions and Crisis to its consequences. Again while talking about the process of modernization, Mukherjee emphasized the role of self-consciousness which individuals need to have in order to accept the change in the traditional values and embrace the new ones. Even to study the historical process of the relation between tradition and modernity, D.P.Mukherjee focused first on tradition and then on the change.

4.3.3 R.K.Mukherjee: His Life Sketch and Methodological Approach

- **Life Sketch:**

Radhakamal Mukherjee or R.K.Mukherjee was born on 7 December, 1889 in Berhampur (Murshidabad) to a Bengali Brahmin family. Study of history greatly interested him. Having his early education in Berhampur, he later got into Presidency College, Calcutta, through an academic scholarship where he came in contact with distinguished scholars like M.Ghosh, H.M.Percival and Harinath De. He was deeply inspired by the works of Comte, Herbert Spencer, Hobbhouse, Giddings and others. The patriotic feeling and

eagerness to help the suffering masses was caused by the Renaissance and partition of Bengal by Lord Curzon. This ultimately drove him to choose Economics and Sociology over history. He was awarded the Premchand Raychand scholarship in 1915 and PhD degree in 1920 by Calcutta University for his study on ''Socio-Economic Changes in the Indian Rural Community'.

- **Methodological Approach:**

R.K.Mukherjee put forward each order of reality from physical to metaphysical, a unified triadic principle of dialectical interaction which links one level of reality with other and which also gives one level of concepts or categories significant and meaningful to other levels. According to him, dialectics is a process more prominent of harmony and freedom which links one level of reality with another.

He differs from Marxist notion of dialectics. According to him, dialectic is the capacity of man to exceed through interplay of opposite forces to higher and higher planes of ethical and cognitive awareness. This transcendence is mediated by the society. He said, "It is the nature of man to transcend himself because of the immanence in him of the not-self, the neighbor, the whole universe". He draws from Hegel, Vedanta, Buddhism and Taoism to form his notion of dialectics. To maintain the societal modes of solidarity, Mukherjee suggests the principle of individual freedom and dignity of common man from the liberal ideology and excess to societal resources and sharing in it by the working classes, as advocated by Marxism.

To study the society, R.K.Mukherjee focused on interdisciplinary or trans disciplinary approach towards the understanding of human life. He emphasized on developing a general theory of society which could be achieved by first breaking the barriers between physical or natural sciences and sciences relating to man's social and psychological aspects and secondly by constant interaction among the social sciences like Sociology, Psychology and Economics. To appreciate the multi dimensions of human personality and its

interaction with the natural and social environment, mutual exchange of ideas between physical and natural sciences is important.

Commenting on personality of an individual, he saw it as an agent who takes decision, make choices and seeks value-fulfillment. Man makes choices and act accordingly in terms of self, other and the cosmos. Individuals are influenced by many aspects like nature, environment, biological needs and man's psychological impulses. Added to it, man is also influenced by the pressure and activities of the society.

4.3.4 A.R. Desai: His Life Sketch and Methodological Approach

- **Life Sketch:**

A.R.Desai, born on April 16, 1915 at Nadiad, Gujrat, may be regarded as one of the pioneers in introducing the modern Marxist approach to empirical investigations involving bibliographical and field research. He studied the works of Marx, Engels and Trotsky. He advocated and applied dialectical-historical model in his sociological studies. He rejected the interpretation of tradition with reference to religions, rituals and festivals which are a secular phenomena and it finds its place in family, village and other social institutions. He does not find the origin of tradition in western culture. He considers the emerging contradictions in the Indian process of social transformation arise mainly from the growing nexus among the capitalist bourgeoisie, the rural petty-bourgeoisie and a state apparatus all drawn from similar social roots.

A.R.Desai was one of the students of Dr.G.S.Ghurye at the Bombay University who was later privileged to serve as the Professor and Head of the Department of Sociology. Desai was one of the founding members of the ''Indian Sociological Society'' and also a life member.

- **Methodological Approach:**

A.R.Desai in his sociology studied the macro and meso Capitalism, nationalism, classes, agrarian structure, the state and peasant movements among other things. Desai in his Marxist sociology used the historical method to give the specific meaning to the Marxist notion of structure and the various elements in its constitution in India such as capitalism, feudalism, the relationship between class and nation, peasants and working class, the post colonial state and the rights of the deprived . He framed an interdisciplinary sociology where he used the method of participant observation and fieldwork to understand the structural pattern and processes of change of the Indian society.

The British conquest in India resulted in the transformation of Indian society from feudal economy to capitalist economy. Old economic system and old land relations in India ceased to function with the introduction of new economic system and modern land relations and industries. With the shift in economic system, new class group emerged which included agricultural laborers, tenants, merchants etc. With the introduction of new land revenue system, commercialization of agriculture; fragmentation of land etc transformed the Indian village. This followed poverty, exploitation of classes by land owners in rural areas and in urban society, there were capitalist industrial working class, petty traders, lawyers etc. In short the changes and infrastructural development during the reign of British led to the development of Indian nationalism which ultimately led to nationalist freedom movement.

A.R.Desai had studied various movements of Indian society like rural and urban, caste and class structure, social mobility and others through Marxist approach in general and the historical-dialectical materialism in particular. He had also discussed that the traditional background of Indian Nationalism was the by-product of material conditions created by the British through the process of industrialization and modernization and this did not exist in pre-British

India. Desai holds the view that the consequent changes in the traditions come up if the economic relations are closely associated with the traditions which also bring change in economic conditions. So there was also the disintegration in traditional caste system of Indian society due to the new social and material conditions like industries, economic growth, education etc. according to Desai, and the state formed in post-Independence period is a capitalist state where the administration plays the dual role of protecting the propertied classes and suppressing the struggles of the exploited classes.

Desai views the Marxist paradigm as the most relevant framework that can help in understanding the changes taking place in Indian society and its various sub-systems. Marxist approach helps to raise questions to conduct the researches in right direction and assists to evolve proper concepts etc. According to Marx, ‘’men can be distinguished from other animals by consciousness, by religion, or by anything one likes’’. Men begin to distinguish themselves when they produce the means of subsistence. Because in producing the means of subsistence they produce the material life.

The Marxist approach demands to understand social reality, nature of means of production, the techno-economic division of labor and social relations of production. It considers property relations as crucial for they shape the purpose, nature, direction and objectives underlying the production. Marxist approach also calls for studying a specific society as a changing system comprised of contradictory forces some of which sustain and others which alter the society. Thus, Marxist approach gives central importance to property structure in analyzing our society. It provides historical location and specification of all social phenomena. Unlike other approaches, Marxist approach gives central emphasis on the ‘mode of production of material life’.



CHECK YOUR PROGRESS

Q1: How the Marxist approaches can help us?

_____

_____

Q2: What is the aim of Marxism?

_____

_____

Q3: Who was D.D. Kosambi?

_____

_____

Q4: Name the important Marxist scholars from India.

_____

_____

Q5: In the opinion of Marxist, how can the solidarity of a society be maintained?

_____

_____



4.4 LET US SUM UP

- The Marxist approach has been based on the theories of German philosopher Karl Marx.
- According to Karl Marx, the foundation of every social system rest on two structures- namely Base and Superstructure.
- The relations developed through production and mutual exchange of commodities makes the aggregate of human beings into a society.
- The main task in the Marxian approach is to identify the successive developments in the means and relations of production that truly mirror the life of people at any stage in history.

- According to D.P.Mukherjee, the perfect unity of the synthesis of the double process of individuality and the socialization of the uniqueness of individual life is called as personality.
- According to R.K.Mukherjee, dialectic is the capacity of man to exceed through interplay of opposite forces to higher and higher planes of ethical and cognitive awareness.
- R.K.Mukherjee saw the personality of an individual as an agent who takes decision, make choices and seeks value-fulfillment.
- A.R.Desai used the method of participant observation and fieldwork to understand the structural pattern and processes of change of the Indian society.
- A.R.Desai focused on subjects like the macro and meso Capitalism, nationalism, classes, agrarian structure, and the state and peasant movements among other things.



4.5 FURTHER READING

1) Singh, Yogendra. Ideology, Theory and Methods in Indian Sociology (1952-1977)



4.6 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: The Marxist approach can help us to study and analyze social reality through the means of production.

Ans to Q No 2: Marxism aims at providing a scientific study of society from a class angle.

Ans to Q No 3: D.D.Kosambi was one of the well known Marxist historians who tried to employ the Marxian dialectical method to analyze 'materialism' of Indian social system.

Ans to Q No 4: Mukherjee, R.K.Mukherjee and A.R.Desai are considered significant who have adopted the dialectical-historical approach for studying Indian society.

Ans to Q No 5: The Marxists were of the opinion that a society could retain the solidarity among its members by the system of production which involves members of the society in the production process of materials.



4.7 MODEL QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q1: How did R.K.Mukherjee study the society?

Q2: What do you understand by the Marxist perspective?

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

Q1: Write briefly on the life sketch of D.P.Mukherjee and elaborate his methodological approach.

Q2: Write briefly on the life sketch of A.R.Desai and elaborate his methodological approach.

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UNIT 5: SUBALTERN APPROACH TO THE STUDY OF INDIAN SOCIETY

5.1 Learning Objectives

5.2 Introduction

5.3 Subaltern Approach

5.3.1 Ranajit Guha and His Subaltern Approach

5.3.2 B.R. Ambedkar and His Subaltern Approach

5.3.3 David Hardiman and His Subaltern Approach

5.4 Let Us Sum Up

5.5 Further Reading

5.6 Answers to Check Your Progress

5.7 Model Questions

5.1 LEARNING OBJECTIVES

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

- understand the subaltern approach to study society
- explain the subaltern perspective of Ranajit Guha, B.R.Ambedkar and David Hardiman
- discuss the differences of the perspective given by the three scholars.

5.2 INTRODUCTION

You will observe that the rich, powerful and elite section of the society mostly get an opportunity to stay in the limelight. But when it comes to the lower classes or the subordinate masses, it may not be the same always. We have a tendency to ignore the contributions made by the lower sections of the society either being a natural way or simply because it does not catch our attention. In contrast to this ordinary view, the subaltern studies or perspective has been an important initiative to reanalyze history taking into account the role of the subordinate. This approach under the main aegis of Ranajit Guha, stood as a critique to Colonialist, Nationalist, Marxists

interpretation of history and it wanted to ''rectify the elitist bias characteristic of academic work'' in Indian studies and therefore make way for new studies and discussion of subaltern themes. Guha pointed out that the subalterns acted ''on their own, independently of the elites'', trying to show how the efforts of the subalterns had been denied by elite perspectives. Guha and other subaltern studies gave a different representation of Indian history based on people's consciousness, giving us the possibility to hear their voices, even if Indian peasants have left no written sources or documents from which their own voice can be heard. In the previous unit we have discussed the Marxist Approach to study Indian Society. In this unit we shall discuss about the Subaltern approach to understand Indian Society. Here contributions of Ranajit Guha, B.R. Ambedkar and David Hardiman shall be discussed.

5.3 SUBALTERN APPROACH

Subaltern approach gave a new analysis to Indian nationalism. To restore a balance, the subaltern approach highlights the role of politics of the people as against elite politics played in Indian history. Thus, 'elite' and 'people' are viewed as binary domains to constitute a structural dichotomy or opposites. Supporters of this approach state that the role played by elites in building Indian nationalism has always been highlighted but the contributions made by the people (masses) on their own and independently of the elites, have failed to get acknowledged. Parallel to the elite politics, there has always existed throughout colonial period another domain of people namely the 'subaltern' classes and masses of the laboring population. Subaltern historiography regards 'people' (subalternity) as an autonomous domain that originates neither from elite politics nor depends on them. Therefore, the mobilization in elite politics is achieved vertically whereas in subaltern politics it is achieved horizontally.

Historians who use the term 'subaltern', has taken the word from Antonio Gramsci, an Italian Marxist and Communist who was imprisoned for a long time by Mussolini's police until his death. In prison, Gramsci wrote notebooks on politics, history and philosophy. He declared that the subaltern

was the subjected underclass in a society on whom the dominant power exerts its hegemonic influence. The word 'subaltern' generally means subordination, an inferior status or rank which can be in the field of caste, class, age, gender or any other way. Thus the subordinate people submit themselves to the people above them. The subalterns are rendered voiceless by oppression. The whole thrust of subaltern historiography is on reconstruction of the other history, i.e. history of people's politics and movements and attempts to make their own history. Subaltern approach conveys 'view from below', i.e. a view or understanding from the bottom of society or the flow of knowledge from below.

This is an important approach to study tribal peasant movement. The subaltern scholars have claimed that they unfolded the incapacity of nationalist and elitist historiography to incorporate the voices of the weak into the project of history re-writing. Subalternists focused their attention on the circle of elite politics and have emphasized the insurrectionary activities and potential of the 'subaltern' classes (artisans, poor peasants, landless labourers, tribals, etc) to help themselves possess self-consciousness and develop the quality of resistance directed against the rich peasants and urban traders. The noted proponents of this subaltern approach in India are Ranajit Guha, B.R. Ambedkar, David Hardiman, Kapil Kumar and others.

5.3.1 Ranajit Guha and His Subaltern Approach

Ranajit Guha, while analyzing the tribal and peasant insurgencies in colonial India and also the social movements, made use of the tradition of scientific Marxism in his study. Guha believes that the task of historiography (the writing of history, the study of history-writing) is to interpret the past in order to change the present world and that such a change involves a radical transformation of consciousness. He therefore warns social scientists and activists not to view peasant or tribal insurgents merely as 'object' of history but to treat them as 'makers' of their own history- endowed with a transformative consciousness of their own. Guha was interested on those peasant studies i.e. on peasant movements including

revolts or insurgencies which have emphasized 'organization', 'leadership' and 'ideology' as the key elements in the formation of rebels' consciousness and have tended to treat the insurgencies as 'pre-political' phenomena.

Guha insisted mostly the writings of historians mostly focused on the Indian National Movement and it is seen mostly from the notion or perspective of the leaders of the movement. According to him, the history of our society was either left untouched or not examined enough or examined only as an addition of the national movement. Guha was in support of the subaltern perspective which was needed to study the society from the notion or view of the downtrodden.

Guha's main objective in studying insurgencies of the colonial period is to show how patterns of subordination and insubordination has run on parallel tracks throughout the colonial history of India, and how affirmation of domination or resistance, or insurgency and counterinsurgency have strengthened each other. Guha used subaltern historiography as a method for his study of peasant insurgency. Guha has given some common forms and ideas in the rebel's consciousness. They are the following: negation, ambiguity, modality, solidarity, transmission and territoriality.

The first form of peasant or insurgent tribal consciousness is '**negation**' which implies formation of negative identity. Negation results in selective violence only against the perceived enemies. The peasants learn to recognize him not by the properties and attributes of his own social being but by the diminition and negation of those of his superiors. Guha seems to assume that the principles of a highly structured mode of domination and subordination has been internalized at the elite and subaltern levels of Indian society. These principles were devised by the ruling groups and imposed upon the subalterns. Negation also governs the insurgent practice of inversion, of turning the world upside down. The peasants, passive because of the dead hand of ruling class's culture and values,

reverse the codes which make for their passivity when they embark on insurgency .

The second form of peasant consciousness is '**ambiguity**' which in Guha's scheme draws on the basic difference between 'crime' and 'insurgency', although the two have often been used synonymously in colonial historiography. To Guha, crime tends to be an individualistic or small group-oriented, but secretive or conspiratorial action. In contrast, insurgency has a mass character which manifest publicly. The two acts derive from two different codes of violence, but since in the overt form the acted violence may be similar, there is an ambiguity in violence as an internal or external part of insurgency.

The next aspect of peasant character or tribal insurgencies is '**modality**'. During the phase of Deccan riots (1875) and Santhal hool (1855), Guha has shown how the insurgents have searched for an alternative source of authority by electing 'rebel-nawabs' and the like. Also in the act of mobilization during insurgency, sentiments of kinship or ethnic community ties and feelings do play a significant part. It is also to be noted that rebel activity takes place in many forms where motive of economic gain is no exception. Instances like plunder of goods and looting of cash by the Kols in Chotanagpur has a reference to the point of economic gain. Tribal or peasant insurgents do not simply aim at destroying the cultural insignia (sign) and symbols of power but they also care for economic gains if and when opportunities come their way.

'**Solidarity**'- the next form in which the peasant or tribal insurgent's self-consciousness manifests itself- signifies separation of his own identity from that of his enemies. Although this form overlaps with negativity considerably, Guha made two important points here. First, the quality of 'collective consciousness' varies from one phase of insurgency to another. Secondly, class 'solidarity' or solidarities (i.e. those emerging from ethnic, religious, caste ties) are not mutually exclusive, they overlap. Guha characterizes the

duple character of insurgency in which sometimes class and religion are intertwined (e.g., as in the Moplah uprisings) and sometimes ethnicity and class identities get fused (e.g., Birsa Munda Movement).

In '**transmission**' as a form/aspect of peasant or tribal insurgency, Guha deals essentially with the pattern of spread of insurgency. Through iconic and symbolic signs or even rumors, other subaltern sections/groups are also contacted and drawn with uprising. Whether the rebels organized prayer meetings, beat their drums, flutes or horns, distribute branches of Sal trees, or a fiery torch, or whether they distribute chapattis, oil or sindur (vermillion powder), all these were the most effective instruments of this transmission in the Kol, the Santhal and the Birsaite movements, in the Sepoy Mutiny of 1857, and also in the Moplah rebellion of 1921.

Lastly, '**territoriality**' acts as the aspect of peasant/tribal consciousness. The insurgents gets together by blood ties (consanguinity) on the one hand and by local bond (contiguity) on the other. A sense of belongingness to a common lineage and to a shared habitat overlaps with one another which implies that ethnic space and physical space as constituents of territoriality.

5.3.2 B.R. Ambedkar and His Subaltern Approach

B.R.Ambedkar was instrumental in paving way for changes in the lives of Dalits. Being a byproduct of the Ambedkar movement, Dalit indicates a social and political awareness. The Ambedkar movement was to free or emancipate the dalits from their dehumaised position in the society. The word Dalit is commonly used for the untouchables who are regarded as the downtrodden and oppressed class of the society or occupying their position at the bottom of the hierarchical ladder of Brahmin, Kshatriya, Vaishya ,Shudra and dalit or untouchables. Dalit includes all those persons who are poor and exploited at the hands of the other sections of the society. It does not restrict itself merely to economic exploitation in terms of appropriation of surplus. It is also related to the suppression

of one's (Dalit) culture, way of life, value systems and more importantly Dalits are denied the dignity to lead a life. It emerged as a political category and changes in the structure of the society is called for to give a space to the Dalits. The word Dalit indicates struggle for an egalitarian order.

B.R.Ambedkar wanted to liberate the Dalits from the social scenario oppressing their honor and status and thus create an equal social order. But he was also aware that it was not possible within the fold of Hinduism which lowered the position of Dalits to the bottom. He thereby asserted that the Dalits should come forward and fight for their own cause; otherwise no one would be able to lessen their problems and grievances. The slogan or mantra given by Ambedkar to the Dalits was- 'educate, organize and agitate'. The Dalits themselves should be aware of their plight and have to garner the potential to tackle their own state of affairs. He believed the quality of self-awakening would give the necessary strength and help the downtrodden section to fight the evils of the society. "Ambedkar (started) exercising the spirit of despair from the minds of dumb millions who had been forced to live the life of sub-human beings. Here was a liberator preaching them the grand universal law that liberty is received neither as a gift; it has to be fought for. Self-elevation is not achieved by the blessing of others but only by one's own struggle and deed. Those inert dormant masses lacked courage and needed a vision and a mission. Ambedkar was inspiring them to do battle for their human rights. He was driving them to action by acting himself….. Ambedkar was displaying energy by his own action; arousing their faith by showing faith''. (Keer, 1971)

Amebdkar's subaltern perspective brought the face of the Shastras to limelight which was against the downtrodden. He also realized that caste and Brahminic Hinduism strengthen each other to differentiate the lower sections from the mainstream Hinduism. In his view, the Vedas, Smritis and Shastras were all instruments of torture used by Hinduism against the untouchables. He also

emphasized the fact that Srimitis and Shastras were not the symbol of religion rather they played a role in depriving the untouchables of their rights and needs in the society. He did not hesitate to say that Hinduism as a religion has no right for its existence and should be destroyed for it looks down upon its own people as untouchables and deny equal status.

Ambedkar wanted to safeguard the rights of the Dalits or the untouchables and see them prosper on their own will as against the other castes. Another approach of his subaltern approach resides in formation of the Indian nationalism as opposed to the dominant discourse of Hindu nationalism of Raja Ram Mohan Roy, B.G.Tilak and others. Ambedkar wanted to empower the downtrodden, free them from the clutches of caste discrimination and encouraged them to destroy the evils which were obstructing their struggle to assert their identity as human beings.

5.3.3 David Hardiman and His Subaltern Approach

David Hardiman in his study has shown that the Devi movement was a response to the impact of the colonial rule on tribal society. The Adivasis were peasants and practiced shifting cultivation. The Adivasis led an isolated life but there was the impact of non-tribal moneylenders and Shaukars on the life of the tribals.

The subaltern perspective was used by David Hardiman in his study 'The Coming of Devi'. The Devi Movement took place in South Gujarat i.e. in the western Maharashtra region. It was a movement among the adivasis of western India who wanted a change in the established way of life. It was led by the adivasi people themselves and was directed towards bringing a social reform among the life of the tribals. The adivasis were lured by the rural elite section and Bhajan-Mandal groups of the village to consume liquor which was a highly taxed commodity. Cost of liquor was rising high and being unavoidable for the tribals, they were falling to drinking debts. They were slowly exploited and were landing in a state of

pauperization. In an effort to reform their life by abstaining from drinking habit and also to fight against the domination of Parsi liquor vendors, landlords and moneylenders (Shaukars) with whom they were brought to face debts and burden, the adivasi people involved themselves in a social reform movement.

The adivasis of western India were to be commanded by a goddess or Devi who was supposed to have come from the mountains to Kanpur village of the adivasis in the year 1922. The Devi Salabai gave a call to change their life as to refrain from drinking liquor, to boycott the Parsis who were running the liquor trade, advised men and women to take bath regularly etc. The Devi was accompanied by a collective of people holding red clothes in their hand and later the Devi, who was a girl, was offered coins and gifts as a mark of respect. This gathering of adivasi people before the Devi had immense influence on the former and a sense of consciousness was awakened. It encouraged the adivasi people to divert their way from the clutches of Parsis and the moneylenders and ultimately it inspired them to raise their living standards.

But this movement to drift away from the Parsis, moneylenders or landlords did not result in complete success. The domination of the Parsis was replaced by the hegemonic domination of the elite among the adivasis. Therefore what started as a religious movement with respect to the commands of the Devi, turned into a struggle for adivasi assertion. The adivasis were placed before the increasing capitalist invasions in the hands of the colonial government but they have managed to retain their self control and dignity.

The Devi managed to rule for a couple of years. The tribals resorted to drinking again but the realization to bring a change by their own efforts has influenced them which were later encouraged by Gandhiji, Kishan Sabhas etc.



CHECK YOUR PROGRESS

Q1: How are elite and people viewed?

Q2: How subaltern historiography treats people?

Q3: Who is Antonio Gramsci?

Q4: Who are the noted proponents of subaltern approach in India?

Q5: What is the task of Historiography according to Ranajit Guha?



5.4 LET US SUM UP

- Guha pointed that the subalterns acted ''on their own, independently of the elites'', trying to show how the efforts of the subalterns had been denied by elite perspectives.
- Subaltern approach highlights the role of politics of the people as against elite politics played in Indian history.
- Guha was interested on those peasant studies which have emphasized 'organization', 'leadership' and 'ideology' as the key elements in the formation of rebels' consciousness.
- The forms of peasant consciousness in Ranajit Guha's studies are negation, ambiguity, modality, solidarity, transmission and territoriality.

- The Ambedkar movement led by B.R. Ambedkar was to free or emancipate the dalits from their dehumaised position in the society.
- B.R Ambedkar wanted that the Dalits themselves should be aware of their plight and have to garner the potential to tackle their own state of affairs.
- David Hardiman's famous work was 'The Coming of Devi', where he emphasized the adivasi consciousness awakened by the Devi to free them from the moneylenders and Parsis.



5.5 FURTHER READING

1. Dhanagare, D.N, "Themes and Perspectives in Indian Sociology", Rawat Publications, 1993



5.6 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: 'Elite' and 'People' are viewed as binary domains to constitute a structural dichotomy or opposites.

Ans to Q No 2: Subaltern historiography regards 'people' (subalternity) as an autonomous domain that originates neither from elite politics nor depends on them.

Ans to Q No 3: Antonio Gramsci, an Italian Marxist and Communist who was imprisoned for a long time by Mussolini's police until his Gramsci's death.

Ans to Q No 4: The noted proponents of the subaltern approach in India are Ranajit Guha, B.R. Ambedkar, David Hardiman, Kapil Kumar and others.

Ans to Q No 5: Guha believes that the task of historiography (the writing of history, the study of history-writing) is to interpret the past in order to change the present world and that such a change involves a radical transformation of consciousness.



5.7 MODEL QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q1: Write a short life note on the subaltern approach.

Q2: Explain briefly the Devi movement as given by David Hardiman.

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

Q1: Elaborate the four forms of consciousness given by Ranajit Guha.

Q2: Describe the plight of the Dalits and B.R.Ambedkar's Subaltern Perspective.

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UNIT 6: THE CASTE SYSTEM

UNIT STRUCTURE

6.1 Learning objectives

6.2 Introduction

6.3 The Caste System: Meaning, Characteristics and Origin

- 6.3.1 Meaning of Varna
- 6.3.2 Varna and Jati
- 6.3.3 Meaning of Dominant Caste
- 6.3.4 Mobility in the Caste System
- 6.3.5 Jajmani System
- 6.3.6 Constitutional provisions

6.4 Conclusion

6.5 Let Us Sum Up

6.6 Further Reading

6.7 Answers to Check Your Progress

6.8 Model Questions

6.1 LEARNING OBJECTIVES

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

- understand the caste system of India
- explain origin of caste system and its characteristics
- learn different concepts like varna, jati and dominant caste
- examine the changes that occurred in the caste system with the passage of time.

6.2 INTRODUCTION

The caste system is a form of social stratification that characterizes the unique social structure of India. It has been reported that similar institutions like “caste”, which govern the culture, tradition and lifestyle of the individuals, also exist in countries like Sri Lanka, Pakistan, Nepal and others where Indians have migrated in large numbers. The caste system in

India has been traced to be existed from the ancient times. And since then, it has sustained the constant changes occurring in the society. With the advent of forces such as industrialization, modernization, western influence, education, secularism and so on, it too has started experiencing and accepting the changes relatively fast. These forces, however, could not erase the system, the traditions and customs of which most have critiqued as being utterly superstitious and derogatory. Despite rigorous attempts by social reformers, the inequality generated by the caste system still persists in a large scale. In fact, the system has now succumbed to new roles which have led to the emergence of complex modes of propagating inequality. These complexities are such that even the scholars, both Indian and western, who have been discussing and debating on these issues, still find it hard to grapple with the concept of the system in its entirety.

The previous units of this course discussed the different approaches to study or understand Indian Society. This unit shall focus on one of the important and unique aspect of Indian Society i.e its caste system. Here we shall not only discuss about meaning and characteristics of Indian Caste System but also about its other aspects like mobility in caste system, Jajmani system, constitutional provisions so on and so forth.

6.3 THE CASTE SYSTEM: MEANING, CHARACTERISTICS AND ORIGING

Every society is stratified. An unstratified society, with complete equality among its members, has never been discovered in the history of mankind. The forms and proportions may vary, but the essence is permanent. Stratification, in general, is the ranking of members of a society according to the unequal distribution of desirable rewards, such as wealth, prestige and power. This stratification may be economic (class) or social (caste). The civilized, industrialized and literate societies of the world today are basically stratified in terms of caste and class. The caste or a class of an individual determines his/her position in a society. Earlier, the terms 'caste' and 'class' were used synonymously; in the sense that since one is born in a particular caste, one's class/ economic status too will remain the same for generations later. For example if a person's parents work as laborer and

are poor, their children will also have to earn their livelihood in the same way. This means that caste is a social structure in which classes are determined by heredity. Caste as a system of stratification has been viewed in two ways. Some sociologists have treated caste as a cultural phenomenon. Therefore, they treat caste as a system of ideas, values and beliefs. On the other hand, others have considered caste as a structural form. They, thus treat caste as a system of roles and status.

Caste is an essential ingredient of rural social structure. However, due to its complexity its scholars find it difficult to define. Nevertheless, a few definitions given below can be taken in to consideration to understand the concept.

According to **Ketkar**, "A caste is a group having two characteristics, i). membership is confined to those who are born of members and includes all persons so born, ii). the members are forbidden by an inexorable social law to marry outside the group.

D.N. Mazumdar and T. N. Madan have said that caste is a 'closed group'.

C. H. Cooley: "When a class is somewhat hereditary, we may call it a caste."

A. W. Green: "Class is a system of stratification in which mobility up and down the status ladder, at least ideally does not occur."

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

Sir Herbert Risley: "Class is a collection of families, bearing a common name, common descent from a mythical ancestor, human and divine, professing to follow the same hereditary calling and regarded by those who are competent to give an opinion as forming a single homogenous community."

M. N. Srinivas: "Caste is a hereditary, endogamous, usually localized group, having a traditional association with an occupation and a particular position in the local hierarchy of castes. Relations between castes are governed, among other things, by the concepts of pollution and purity and generally, maximum commensality occurs within the caste."

Andre Beteille: "caste may be defined as a small and named 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 concepts of purity and pollution."

Many more thinkers and scholars of sociology have tried to define the caste system. However, due to its complex nature, they have failed in those attempts.

- **CHARACTERISTICS**

G.S. Ghurye, in his book *Caste and Race in India*, holds that the caste system is basically characterized by six different aspects. These aspects are the main traditional features of the caste system. Even though we have learned about these characteristics in Unit 2, a discussion about the same here will enable us to gain more clarity. Hence they are elaborately described below:

- **Segmental division of society**: A society is most often heterogeneous in nature. So is a Hindu society, which is divided in a number of segments called castes. Each of these castes is a well-developed social group. The memberships in these groups are determined by birth and not by selection or by accomplishments. This means that a child is born with a caste of his/her parents. The caste status that an individual possesses after birth, remains unchangeable and untransferable. In fact, no amount of power, prestige or wealth can alter his/her membership in the caste group. Moreover, each of these caste groups have their own customs, traditions and rituals. It is generally believed that there is no social mobility. However, M. N. Srinivas had pointed out that with changes in society, a low-caste has been able to raise itself upwards in the social ladder by acquiring wealth, power and by adopting the Brahmanical customs and traditions.
- **Hierarchical division of society:** As already mentioned, a Hindu society is divided into a number of segments called castes and sub-castes. The caste system in a Hindu society believes in ranking and gradation between the castes. Hence, the sense of superiority and inferiority is associated with this gradation, forming a hierarchy. At the top of this hierarchy are the

Brahmins, who are regarded as 'pure, supreme or superior'. The Untouchables are placed at the bottom of this hierarchical ladder and they are considered to be polluted, inferior and degraded. They are also called Harijans or Dalit. In between lies the intermediary castes, whose relative positions are not always clear. As such, disputes among the members of these castes over the social precedence of their respective castes are quite common.

- **Restrictions on food and social intercourse**: Certain restrictions have been imposed on the members of a caste with respect to what kind of food they must consume and how. These restrictions differ from caste to caste. A Brahmin consumes "kaccha" food (prepared with the use of water) only from their own caste i.e, Brahmin or any caste ritually higher than their own. . On the other hand, a Brahmin can accept "pakka' food (cooked in ghee) also from the lower castes. While there are restrictions on Brahmins accepting food from lower castes, any kind of food prepared by a Brahmin is acceptable to all other castes.

The caste system put restrictions on the range of social relations too. There exists the concept of pollution and purity within this system, where the upper castes are considered to be pure and the lower castes, especially the Untouchables, to be polluted. The upper castes stay away from the touch or even the shadow of the Untouchables, lest it pollutes or defiles them. There are many examples around the country of how an Untouchable carries pieces of wood and claps it on his way to a public place, in order to make the upper castes aware of his presence. The upper caste distances themselves at the sound of the wood pieces. If, in any case, an upper caste touches an untouchable, he/she has to undergo a strict *parikrama* and immediately take a bath to purify themselves again.

- **Civil and religious disabilities and privileges of different sections**: In the traditional caste society, people belonging to lower castes, especially the Harijans, suffered from a set of civil, social and religious disabilities. They are generally made to live in the outskirts of the village. They are forbidden to make use of public wells, roads, hotels, schools or cremation grounds. In the early days, even the public lecture halls, temples and theatres

were not kept open for the lower castes. Beside these, legal rights and political representation were also denied to them for a long time. These restrictions vary from region to region. In south India, the lower caste people were allowed to construct only a particular type of houses. There were limitations with regard to ornamentation also. Again, in Malabar the lower castes were not allowed to milk cows, to wear gold ornaments and to carry umbrellas. They also had to bow down to the upper castes even if they see the latter from far away.In all, since these castes are at the lowest stratum, they are made to suffer all kinds of disabilities in order to remind them time and again of their unprivileged state.

While the lower castes are restricted from a number of things, a higher caste, especially a Brahmin, enjoys all the privileges that exist in the society. They were given the liberty to move freely, anywhere they want. They were also given educational facilities and legal rights. Most of the teachers and the political representatives in the early days were from the higher castes. Not only did they enjoy social, religious and political rights, but were saluted and worshipped by the lower castes as gods. It was said that the Brahmins did not even bow down to the deities of the lower caste people. The greatest privilege of the Brahmins was that they were allowed to chant the Vedic mantras, which amplified their godly status in the society. All these privileges were bestowed on the upper caste because they were believed to be born *pure* and *superior*.

- **Restrictions on occupational choice**: The caste system is gradational or divided on the basis of ranking and this ranking is made with respect to the occupational service an individual offers to the society. Each member of a caste is depended on others for occupational services. However, they maintained an amount of distance from each other because they believed that certain occupations were superior and sacred and others were inferior and degraded. Each caste had its own specific occupation. The occupations were almost hereditary, as they were expected to continue the same for generations. This means that the occupations were fixed.

Sweeping, shoe-making, washing clothes, barbering, pottery, weaving, oil-grinding, etc. were considered to be inferior and degrading. On

the other hand, teaching and priesthood were considered to be prestigious professions, pursued mainly by the Brahmins. Individual talents, aptitudes and interests were not taken into consideration. However, occupations like military services, farming or trade were open to all castes.

- **Restrictions on marriage**: There are certain restrictions with regard to marriage in the caste system. Endogamy, which refers to marriage within the caste, is the essence of the caste system. All members of a caste or a sub-caste were supposed to marry someone of their own caste. Inter-caste marriages were strictly prohibited and anyone found violating the rule was severely punished by being ostracized and losing his/her caste. Even today, the concept of inter-caste marriages is not easily accepted by the members. This has led to close in-breeding. It has been believed that the rule of endogamy has been strictly followed because the members, especially the upper castes, sought to maintain their purity.

However, the caste system also follows exogamy on three exceptions. Exogamy means marriage outside the caste, clan or group. In the Hindu caste system, there exists the *Sapinda, Sagotra* and *Sapravara.* According to *Sapinda*, two individuals of the same *pinda* cannot marry each other because they are believed to have the same parents. *Pinda* means common parentage and according to Brahaspati, offspring from five maternal and seven paternal generations constitute *Sapinda*. Therefore they have to marry someone outside the *pinda*. However, this rule is not followed unanimously throughout the country.

An individual also cannot marry someone from the same *gotra*. Since individuals of one *gotra* are believed to have the same blood, they are restricted from intermarrying. *Sagotra* exogamy is mostly prevalent among the Brahmins and the Kshatriyas.

Again, the Brahmins follow *Sapravara* exogamy. A *pravara* is a sort of religious or spiritual bond and the people who utter the name of the common saint at religious ceremonies are said to belong to the same *pravara*. Therefore those Brahmins who belong to the same *pravara* are prohibited from marrying each other.

Besides these characteristics, the caste system is also characterized by other aspects. Firstly, each caste has a distinct tradition, culture and customs of their own which distinguish them from the other castes. The food habits and way of life of each caste is unique on their own. Secondly, the caste system also consists of a panchayat or a council which deals with matters related to the norms and regulations of castes such as killings of cows, non-payment of debts, adultery, illicit relations with other castes, etc. the infringement of any norm leads to punishment of some kind. Thirdly, the caste system is a closed group. Exogamy, fixity of occupation, hereditary and unique culture makes it so.

- **ORIGIN OF CASTE**

Many Scholars have given different views regarding the etymology of caste. Of them all, S. V. Ketkar's views seem the most authentic. He considers the word 'caste' to have been attributed to the Spanish or the Portuguese origin. The Spanish word 'casta' means lineage or race. The word 'casta'is again derived from the Latin word 'castus', which means pure. However, it was the Portuguese who employed the term in the primary modern sense. They applied it to the thousands of endogamous, hereditary social groups which they encountered upon their arrival in India in 1498.

It has been estimated that there are more than 2800 castes and sub-castes, each having its own respective characteristics. Caste system existed and still exists in various religions, Hinduism, Buddhism, Sikhism, Jainism, Christianity, etc. The rigidity, usage and prevalence of the system varies but the most renowned one is that which still exists in Hinduism.

The origin of caste system lacks any substantial historical backing. There are religious, biological and historical theories which vary in many respects. According to the Bhakti school, castes were originally created by Krishna based on the three modes of the natural, material and work. With respect to these modes, the four divisions in the Hindu society were created. Another theory states that the caste system originated from the Indian deity named Brahma. He is the creator of the world and it has been theorized that the different categories in the Hindu caste system were created out of the different parts of His body. Hence, all divisions are supposed to maintain

an amount of distance between each other, failing which they commit a grave crime.

A number of factors have endorsed the growth and the prevalence of the Caste system in India. Firstly, the Indian peninsula has remained a geographically isolated region for a long time. Hence, the age-old customs, beliefs, superstitions and traditions that the people followed, fostered the growth of the rigid system. Secondly, since each race or category intended to maintain its purity, they established more stringent laws which disassociated the 'other'. Thirdly, religious beliefs in the doctrine of reincarnation and karma, further facilitated the existence of the system. Fourthly, the unchanging rural social structure of our country has also led to its persistence. Along with these factors, the most important is the lack of education which has made the people orthodox. The people implicitly and unloathingly accept all norms imposed by caste, so much so that all beliefs have now been internalized as the natural way of life.

6.3.1 Meaning of Varna

The term 'varna' originated from the Sanskrit word *varna*, which means "to cover, to envelop, count, classify, consider, describe or choose". The word appears in the Rigveda, where it means "color, appearance, exterior form, figure or shape". In the Mahabharata, it means color, tint, dye or pigment. The word, however, contextually means race, tribe, species or nature of an object or people in some Vedic and medieval texts. Brahminical books like the Manusmriti includes the term Varna with respect to the four social classes already discussed above.

The caste system in India divides the Hindus into four main categories- Brahmins, Kshatriyas, Vaishyas and the Shudras. Many believe that the groups originated from Brahma, the Hindu God of creation. The Brahmins are at the top of the hierarchy. They are mainly teachers and intellectuals because they are believed to have come from Brahma's head. The Kshatriyas are in the second position. They are warriors and rulers and they supposedly came

from his arms. In the third position comes the Vaishyas, who are traders and are created from his thighs. The Shudras, who are the lowest category, supposedly came from Brahma's feet and are laborers and service providers. Besides these categories, there exists another category which remains outside the Hindu caste system. They are the Dalits or the untouchables, also known as achhoots. As consigned by the Hindu hierarchy to the lowest occupation, these people remained segregated from the main village.The concept of 'purity' and 'pollution' hold a great significance in the caste system. The upper castes who sought to maintain the purity of their caste, laid down certain restrictions to be followed by the untouchables. Since they were considered to be polluted, they were not allowed to draw water from the public wells, not allowed to enter temples, any public hall or theatre and refrained from educational facilities. They were also supposed to stay far away from the higher castes lest even the former's shadow fall on the latter and pollute them. This hierarchal arrangement has been followed since centuries and it has dictated almost every aspect of Hindu religious and social life. Hence, a lot of privileges have been bestowed on those who are at the top of this hierarchal order.

6.3.2 Varna and Jati

It can be said that *Varna* is the appropriate term to understand the peculiarity of caste system in India, and it is not to be confused with the much more nuanced *Jati* or the European term "caste". This is so because both the terms *varna* (theoretical classification based on the division of labor) and *jati* (sub-caste) are two distinct concepts. Both the words are important while understanding Indian social system and they both play an important role in the life of a Hindu.

Though the word *varna*, when translated into Hindi, literally meant color, it had nothing to do with the color of the skin of an individual. As mentioned earlier, it was used to signify the

classifications based on a person's attributes and economic or social contribution to the society. With time, however, the system got debauched by the evils of caste system as witnessed in the modern times. As a result, the varna of a person was decided on the basis of his birth rather than his attributes or qualities Inequality, corruption and hegemony of the higher castes procreated from the constant practice of caste related customs and beliefs.

The term 'jati' has been derived from the Sanskrit word 'jata', which means 'born into existence'. It was a subdivision of communities in the Indian social order which was broadly divided into four varnas. This meant that a jati is a sub-caste within the varna system. The need for an authentic or specific identity brought about the development of the Jati. It helped in identification of an individual within a varna. It was used to reflect the trade or profession of a particular community. For example, there are various kinds of traders within the Vaishya caste. One of them is the jati named Gandhi, who deals in perfumes. They have been named so because Gandhi comes from the word 'gandha', which means smell. This system of classification continued till the modern times. It is on the decline now due to occupational mobility and various socio-political and economic changes.

6.3.3 Meaning of Dominant caste

It was M. N.Srinivas who first defined the term 'dominant caste'. The term refers to the caste in a village which is numerically strong and also wields the greatest economic and political power. In simple terms, in order to be dominant in a region, a caste should possess a sizeable amount of arable land, should be a majority in number and occupy a higher place in the caste hierarchy. At present, with the onset of modernization, new factors have contributed to the dominance of a caste group, overshadowing the old ones. They are- western education, jobs in administration or urban sources of income and political involvement. Presence of these factors in a

caste group give them legal administrative, social and political powers which will automatically raise their position in the locality and make them dominant. By being dominant, a caste group exercises control in all fields of social life. The members of the dominant caste enjoy certain privileges too. Therefore, the lower castes hold them in reverence and try to imitate their beliefs, customs and way of life. In this way, the dominant castes play an important role in cultural transmission and social mobility in an area.

6.3.4 Mobility in a Caste system

By definition, caste is a closed social group with a unique culture of its own which follows a certain kind of code of conduct and restrictions on food, marriage, social intercourse and occupation to maintain its purity and to distinguish them from the other castes. Caste system has been always known to be rigid and only those members in the upper caste have been enjoying the privileges of being in a higher status. However, from 21st century onwards, with modernization, industrialization, urbanization, spread of education, social movements and enactment of legislative measures, the caste system could not remain as rigid as before. A process of social mobility has been witnessed. Mobility in caste system is generally a vertical movement either upwards or downwards. M. N. Srinivas had explained the process of mobility in the system through the concept of 'sanskritisation' and 'westernisation'. He was of the view that a low caste could raise, in a generation or two, to a higher hierarchical position by imitating the rituals, customs, beliefs etc. of the upper castes and giving up their own. This process was termed by Srinivas as Sanskritisation. Lynch and Barnett termed this process as 'elite emulation' and 'kingly model' of emulation respectively. Srinivas however states that the untouchables cannot emulate themselves above the Shudras.

Sanskritisation is a two-way process in the sense that a caste not only takes from the upper caste but in turn also gives something to it. A mere adoption of Brahmanic customs, beliefs and change in

occupation does not necessarily lead to mobility. The process involves certain factors such as awareness of industrialization, science and technology, spread of education, giving up of evil customs and social practices and so on.

Along with sanskritisation, the process of westernization has also led to mobility. According to this process, a higher caste imitates or adopts the ideology, values, institutions and lifestyle of the western society. Srinivas introduced the term westernization to explain the changes that have taken place in Indian society and culture due to the western influence since British rule. Therefore, in simple terms, westernization primarily meant British impact. It has accelerated the process of sanskritisation. With the increase in westernization of the Brahmins, the number of lower castes getting sanskritised is also increasing. This means that while the lower castes are taking up Brahmanical customs and traditions, the Brahmins themselves are discarding them. However, it should be noted that while sanskritisation implies mobility within the framework of caste, westernization implies the same outside.

6.3.5 Jajmani System

The term Jajmani comes from the Sanskrit word 'yajman' which means the patron who holds the *yajna* or *yagya* or fire of worship i.e the Brahmin. The Jajmani system is a system of traditional occupational obligations present in rural India. it is essentially based on the caste system. According to the system, the lower castes had to provide services and products to the higher castes. In return, the lower castes were either paid in cash or in kind such as grains, fodder, clothes, milk, butter and other animal products. The castes who were served are called jajmans. They were mainly the food producing families who owned large plots of land. The servicing castes are called kamins. In some parts of the country, they are also called Parjan, Pardhan, Balutedar, etc. Nais (Barbers), Kumhars (potters), Lohars (blacksmiths), Dhobis (washermen), etc. were

some of the kamins. The jajmani system can be defined as a jajman-praja relation, which has rendered the Indian village as a self-sufficient community.

6.3.6 Constitutional Provisions

The existence of caste system in India has led to a large scale discrimination of the lower castes, i.e the Shudras and the Untouchables. They were denied all kinds of rights. Therefore the drafting members of the Indian Constitution sought to protect and uplift the weaker section of the society by providing them certain privileges. On a political basis, the lower caste groups are usually termed as Scheduled Castes or Backward classes. The Constitution has not exactly defined the term Backward classes, but it is understood that whoever is inadequately represented in the state can be called Backward class.

- According to Article 15 (4), nothing shall prevent the state from making any provisions for the advancement of any socially and economically backward classes of citizens or for SCs and STs.
- Art. 15 (5): This clause allows the state to make provisions for backward classes or SCs and STs for admissions in private educational institutions, aided or unaided.
- Art. 16 (4): this clause allows the state to reserve vacancies in public service for any backward classes of the state that are not adequately represented in the public services.
- Art. 14 (4A): This allows the state to implement reservation in the matter of promotion for SCs and STs.
- Art. 16 (4B): This allows the state to consider unfilled vacancies reserved for backward classes as a separate class of vacancies not subject to a limit of 50% reservation. ‘
- Art. 17: This clause abolishes untouchability and its practice in any form.
- Art. 19 (5): It allows the state to impose restriction on the freedom of movement or of residence in the benefit of STs.

- Art. 40: This provides reservation in 1/3 seats in Panchayat to SC/ST.
- Art. 330/332: This allows reservation of seats for SC/ST in the parliament as well as in state legislatures.
- Art. 335: This clause allows relaxation in qualifying marks for admission in educational institutions or promotion of SCs/STs.
- Art. 338/338A: This establishes a National Commission of SCs and STs.
- Art. 339: This allows the central govt. to direct states to implement and execute plans for betterment of SCs/STs.
- Art. 340: This allows the President to appoint a commission to investigate the condition of socially and economically backward classes and table the report in the parliament.

6.4 CONCLUSION

The prevalence of the caste system can be seen to be thriving even today, in fact in a much more complex form. Though modernism brought a lot of changes in the society, instead of erasing its existence or its ill effects, it has intensified further. The use of caste in various social activities has only contributed to violence, cruelty and inequality among the people. There are numerous examples of inter-caste honor killings every day. Some societies still hold on to the rigid codes and customs of caste. Even today, the Dalits are avoided and discriminated against from various civil and social privileges. Moreover, the existence of the caste system has given large scope for new instruments of corruption. Various political parties use caste to generate vote banks by favoring certain communities more than the others. All these prove the irrelevance of the caste system. However, it still strives in the country for all the wrong reasons. The only solution to eliminate the ill effects of the caste system, that have been afflicting the society since time immemorial, is by changing the mindset of the people and making it free from all the prejudices notions about divisions among people.



CHECK YOUR PROGRESS

Q1: Who first coined the term "dominant caste"?

_____

_____

Q2: What do you understand by the term "dominant caste'?

_____

_____

Q3: Into how many Varnas are the Hindus divided? What are they?

_____

_____

Q4: Under the Jajmani system, who are the Jajmans and who are the Kamins?

_____

_____

Q5: Who first came up with the concepts of "Sanskritization" and "Westernization"?

_____

_____



6.5 LET US SUM UP

- Caste is a social structure in which classes are determined by heredity.
- M. N. Srinivas: "Caste is a hereditary, endogamous, usually localized group, having a traditional association with an occupation and a particular position in the local hierarchy of castes. Relations between castes are governed, among other things, by the concepts of pollution and purity and generally, maximum commensality occurs within the caste."

- The characteristics of the caste system are: segmental division of society, hierarchical division of society, restrictions on social intercourse and food habits, civil and political disabilities and privileges, etc.
- Varna is theoretical classification based on the division of labor and Jati is the sub-castes or the sub division of communities in the Indian social order.
- In order to be dominant in a region, a caste should possess a sizeable amount of arable land, a majority in number and occupy a high place in the caste hierarchy. At present, with the onset of modernization, new factors have contributed in the dominance of a caste group, overshadowing the old ones. They are- western education, jobs in administration or urban sources of income and political involvement.
- When a low caste raises, in a generation or two, to a higher hierarchical position by imitating the rituals, customs, beliefs etc. of the upper castes and giving up their own, the process is termed as Sanskritisation.
- When a higher caste imitates or adopts the ideology, values, institutions and lifestyle of the western society, it is termed as Westernization.



6.6 FURTHER READING

1) Rao, C. N. Shankar.*Sociology of Indian Society*. S. Chand Publishing, 2004, Print.
2) Rao, C. N. Shankar.*Principles of Sociology*. S. Chand Publishing, 2007, Print.



6.7 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: M. N. Srinivas

Ans to Q No 2: The term "dominant caste" refers to the caste in a village which is numerically strong and also wields the greatest economic and political power.

Ans to Q No 3: The caste system divides the Hindus into four Varnas. They are: Brahmins, Kshatriyas, Vaishyas and Shudras.

Ans to Q No 4: The castes that were provided with services were called the Jajmans. They usually were the Brahmins. The service providers were known as the kamins. They were usually the Dhobis, Kamars, Lohars and so on.

Ans to Q No 5: M.N. Srinivas



6.8 MODEL QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q1: Explain the Concept of Varna.

Q2: What is meant by Dominant Caste?

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

Q1: Write a note on the characteristics of the caste system. Give a humanistic approach on the discrimination of the untouchables from the right to a decent life.

Q2: Write down the provisions laid out by the Constitution in the name of the welfare of the weaker sections of the society, particularly Dalits. With respect to the present scenario, give your opinions as to how those provisions worked, if at all it did.

Q3: Give a detailed discussion on the process of mobility involved in the caste system.

*** ***** ***

UNIT 7 CLASS IN INDIA

UNIT STRUCTURE

7.1 Learning Objectives

7.2 Introduction

7.3 Concept of Social Class: An overview

- 7.3.1 Definition and Meaning
- 7.3.2 Characteristics of class
- 7.3.3 Factors or Conditions for Determination of Class
- 7.3.4 Classification of Social Class

7.4 Comparison between Caste and Class

7.5 Class in India: An overview

- 7.5.1 Agrarian classes
- 7.5.2 Non-agrarian classes

7.6 Emergence of the Middle Class in India

7.7. Dominant caste

7.8 Let Us Sum Up

7.9 Further Reading

7.10 Answers to Check Your Progress

7.11 Model Questions

7.1 LEARNING OBJECTIVES

After going through this Unit, you will be able to –

- define class and identify its characteristics
- understand the factors that determine class
- delineate the agrarian class from the non-agrarian class in India
- explain the emergence of the middle class in India and its spread in the society
- elucidate the nature of dominant caste and its relation with class characteristics

7.2 INTRODUCTION

In Unit 6, we have discussed about a type of stratification called caste system, which is the characteristic feature of Indian society. In this Unit, we will begin with the concept of another form of social stratification called class. In reality, class and caste are the two broad categories of social stratification found in human societies. In so-called non-stratified societies or acephalous societies, there is no concept of social class, power, or hierarchy, beyond temporary or limited social statuses. In such societies, every individual has a roughly equal social standing in most situations.

Each and every society can be divided into different types of groups and categories, based on age, sex, kinship, race, territorial proximity and such other criteria. This arrangement is called **social differentiation**. It separates people into distinctive categories or groups on the basis of similar and dissimilar characteristics. In simple societies, these different groups are considered as more or less equal to each other. But as societies became more complex, people tend to arrange these different groups and individuals into various layers having high and low status or positions. This is social stratification.

The word stratification has originally been derived from geology, which studies different layers or strata of the earth. Social stratification stands for the placement of individuals and groups in strata, in a ranked order/ hierarchy. The basis of such hierarchy is social differences in income, occupation, status, and kinship, among others. In different societies, the emphasis is on different bases.

7.3 CONCEPT OF SOCIAL CLASS: AN OVERVIEW

Class and caste are the two main types of social stratification. We have already studied about caste. Here we will deal with Class in some details.

7.3.1 Definition and Meaning

The word class is used in different situations in different ways. In sociology, however, the word social class has its special meaning. Definitions of social class: Let us now consider a few definitions of social class given by different scholars.

- Ogburn and Nimkoff : *A social class is the aggregate of persons having the same social status in a given society*.
- MacIver and Page : *A social class is any portion of the community marked off from the rest by social status.*
- Max Weber : Social classes are aggregates of human beings "*who have the same opportunity of acquiring goods, the same exhibited standard of living".*
- For Marx, class involves two criteria: The members share a set of long-term economic interests, especially ownership or non-ownership of the means of production. The members must have some perception of their similarity and common interest. Marx termed this Class consciousness. A class's consciousness is not, in general, objectively accurate, but Marx considered it an important determinant of the class's actions.
- Anthony Giddens: Class can be defined as *"a large large-scale grouping of people who share common economic resources, which strongly influence their life style they are able to lead."*

It is clear that social class is a segment of society with all the members of all ages and both the sexes who share the same general status. MacIver says, *"whenever social intercourse is limited by the consideration of social status by distinctions between higher and lower, there exists social class."*

7.3.2 Characteristics of Class

- Class is based on status. It is basically a **status group.** Different statuses arise in society because people are engaged in different activities and vocations. When we consider class as a status

group, it becomes easy to be applied to any society having social stratification.

- It is based mainly on **achieved status**. In case of class system, status is achieved status and not ascribed status. In this case, status is not fixed at birth. There is scope for an individual to improve one's class position in society through one's performance.
- **Income, occupation, wealth, education, "life-style"** are some of the factors that determine class.
- Class is **found in most of the human societies**. It is a phenomenon that is absent only in the smallest and simplest societies. At the present times, all societies have some or the other form of social class.
- Modes of feelings: In a class system **three modes or types of feelings** may be observed. These are as follows:
  - There is a feeling of *equality* in relation to the members of one's own class.
  - There is feeling of *inferiority* in relation to those who occupy the higher status in the socio-economic hierarchy,
  - There is a feeling of *superiority* in relation to those who occupy the lower status in the hierarchy. Such kinds of feelings lead to class consciousness and finally results in class solidarity.
- Class system is **hierarchical in nature**. Classes are arranged in the order of high and low.
- **Prestige elements**: We have seen that each class has its own status in society, and status is generally associated with prestige. In the society, the relative position of a class arises from the degree of prestige attached to status. In this way, the status or the prestige enjoyed by the ruling or the wealthy classes is superior to those of the common or poor people. This is true for all societies. Now let us know how prestige is determined. Prestige is measured by our evaluations on the basis of knowledge, race or descent, religion, wealth, heroism, bravery and such other qualities. Those qualities which are considered

desirable by the society have a high degree of prestige. The more are the desirables, the higher is the prestige. It must be remembered that these qualities vary from society to society and from time to time.

- **Stability**: A social group is more or less a stable group. Unlike a crowd or a mob it is not transitory and unstable. Status, in a class system may change from time to time, yet it is relatively quite stable over the time.
- **Life style or mode of living:** A social class is distinguished from others by its culture or customary modes of behaviour. This is referred to as life style of a particular class. Now what constitutes a person's life style? One's life style include such matters as the mode of dress, the type of house and neighbourhood, means of recreation, books, magazines and TV programme to which one is exposed, one's friends, mode of traveling, and communication, and ways of spending money, and so on. Special preferences, tastes and values of a class are reflected in their life style. Each class has a sub-culture.
- Social classes are **open group**: Social classes represent an open social system. Vertical social mobility is possible in case of open class system. As class status is achieved, there are very little or no restriction on the part of an individual to move upward in the class hierarchy through one's own effort.
- Social classes are based mainly on **economic *criteria***. But the importance of other factors should not be ignored. There are two types of criteria: Subjective criteria and Objective *criteria.* Subjective criteria include class consciousness, class solidarity and class identification, while objective criteria include such elements as wealth, property, income, education, occupation
- **Class Consciousness:** As we have just noted, class consciousness is associated with class system. Class consciousness implies the sentiment of togetherness that characterizes the relations of men towards the members of their own and other classes.



LET US KNOW

Lloyd Warner shows how class distinctions contribute to social stability. Veblen analyzed the consumption pattern of the rich class by the concept of conspicuous consumption.



CHECK YOUR PROGRESS

Q1: Answer the following:

a) Define class.

_____

_____

b) What is class consciousness?

_____

_____

Q2: Choose the correct option:

c) Class is based on ascribed/ achieved status.

d) A class is a close/ open group.

e) The class system is egalitarian/ hierarchical.

7.3.3 Factors or Conditions for Class Determination

In this section let us discuss the factors of class determination. We have already seen that social classes are determined either on subjective or objective criterion, or both.

- **Subjective criteria** include class conscious, class solidarity and class identification. Such subjective criteria are basically psychological. The members who have common interests and attributes have a sense of in-group solidarity. They feel that their socio-economic opportunities are almost equal.

Warner and Lunt have made a study on the American class system and have observed that subjective elements are quite important

factors for class determination According to them, such important subjective elements include:

- belonging to the right family
- doing the right things
- knowing how to act properly
- associating with the right people
- living in the right section of the town
- one's beliefs and feelings concerning certain things

All these *have their impact on the status of individuals* according to which their class is determined. They also observed that mere possession of wealth by itself is not a sufficient qualification for being admitted to the upper class.

➢ **Objective criteria** : Objective criteria include the following:

- wealth, property or income
- family or kinship
- location of residence
- occupation
- level of education
- physical features such as skin colour, height, etc.

Many sociologists put more emphasis on the objective criteria, as these could be clearly observed and recorded. Karl Marx has placed premium on the objective characters, particularly the economic ones.

Thus, in societies where classes exist, one's class is **determined largely** by the objective criteria of personal or household per capita income or wealth / net worth, including the ownership of land, property, means of production, etc. occupation, education and qualifications, and family background .

Those who can attain a position of power in a society **will often adopt distinctive lifestyles** to *emphasize their prestige* and to further rank themselves within the powerful class. Often the adoption of these stylistic traits (which are often referred to as cultural capital)

is as important as one's wealth in determining class status, at least at the higher levels:

- costume and grooming
- manners and cultural refinement. For example, Bourdieu suggests a notion of high and low classes with a distinction between bourgeois tastes and sensitivities and the working class tastes and sensitivities.
- political standing vis-à-vis the church, government, and/or social clubs, as well as the use of honorary titles
- reputation of honor or disgrace
- language, the distinction between elaborate code, which is seen as a criterion for "upper-class", and the restricted code, which is associated with "lower classes" .

These are reflective of the class status of individuals. When we come across someone, we subconsciously tend to identify the class status of a person. We may not immediately be able to figure out the occupation and wealth, the educational attainments, income level, etc. of the person. Still, we can assume the class status by taking recourse to the easily visible criteria, as the dress, manners, style of speech, use of transport, etc., which immediately enables us to have an idea of the person's class status.



LET US KNOW

Elaborate code is the type of language usage which is complete and full of detail, such that even an outsider of the group can understand it. Restricted code is shortened, and condensed and require prior information to understand the meanings. Basil Bernstein, a sociolinguist from Britain, introduced the above mentioned typology of language codes. Based on his research, he concluded that the upper class use elaborate codes, while the working class uses the restricted code. The middle class uses both the codes.

As the working class has confined, close-knit communities, with low social mobility, the members share common experiences. As such, due to shared understanding, the assumptions become understandable to the members of the group (restricted code). On the other hand, the middle class has higher social mobility, diversity of experiences and much more individualistic. As such, assumptions do not become understandable to all. These need to be specified and elaborated upon (elaborate code).

7.3.4 Classification of Social Class

Different scholars have tried to classify social classes in different ways. Sociologists have given a three-fold classification of classes which consists of - upper class, middle class and lower class.

- Sorokin has spoken of *three major types* of class stratification - they are economic, political and occupational classes.
- Warner has classified classes into *six types*- upper-upper class, upper-middle class, upper-lower class, lower-upper class, the lower middle class and lower class.
- Anthony Giddens's three class model is the upper, middle and lower (working) class. Thus, we may say that most sociologists have used a three fold classification with sub classes under each class.
- Karl Marx, however spoke only about *two major social classes* - the haves and the have-nots or the rich and the poor, or the capitalist and the workers, the bourgeoisie and the proletariat.

7.4 COMPARISON BETWEEN CASTE AND CLASS

Caste and class are the two main forms of social stratification. Let us now discuss the points where they differ.

- Caste system with all its peculiarities is *unique to India*. It is not universal.

On the other hand Class system is *universal.* It is found almost in all societies of the world.

- Caste status of an individual is *ascribed at birth*. Birth, not achievement is the criterion of caste. Status can neither be changed nor be improved.

  However, in case of class system, *status is achieved* by the individuals. There is scope for achieving higher status. Hence, in class system, status can be changed or improved.
- It must be remembered that caste is a *closed system*; it restricts social mobility (movement) from one social status to the other. By contrast, class is an *open system.* It provides opportunity to improve one's social status (which is called mobility) Individual can, move from lower to a higher class by dint of their achievement.
- Caste system is *not secular* like the class system. It is believed that caste system had a divine origin. It is closely linked up with Hinduism, although caste is found among some other religious groups.

  On the other hand class system is *secular.* It has no significant connection with any religion.
- The *concept of purity and impurity (pollution)* is ingrained in the caste system. Some castes are pure or clean while some other castes are unclean, impure or even untouchables.

  In case of class system, although there is a feeling of disparity between different classes, the question of *purity and pollution does not arise*. Hence, there is no untouchable group in class system.
- Caste system *regulates the activities and relations* of its members to a great extent. It fixes the role of a man in society. The class system on the other hand limits the range of contact and communications of its members. Individuals are *freer in a class.* It also regulates the daily activities of its members.

- Comparatively *greater social distance* is kept between different caste groups, while there is less social distance between different classes. Members of a *class are more tolerant* than others.
- Caste system *tends to become more conservative*, orthodox, and reactionary. On the other hand, social classes are *more tolerant and progressive* than the caste system. It allows its members to achieve higher status or great mobility.
- Caste is an *endogamous group*. As we all know, it means caste members have to choose their marriage partners from within the group.

  It is not the case with class system. *Classes are not endogamous*.
- Caste system is a *complex system*. The fact that more than 2800 castes and sub castes are found in India shows how complex it is.

  On the other hand class is its simplicity. Broadly speaking, there are only three classes namely, the upper, middle and the lower class. Therefore the class system is *not as complex as that of castes*.
- In a democratic country like India *caste consciousness is more dangerous than class consciousness*. Casteism has been a great hindrance to national integration.

On the other hand class system never restricts the spirit of democracy.

In the Indian society, both castes and class exists side by side. At times, they also overlap.



CHECK YOUR PROGRESS

Q3: Answer the following:

a) Is class solidarity an objective criterion? ……

b) Mention two objective criteria of class. ……

Q4: State whether the following is true or false:

c) A caste is an open system……

d) Class system does not allow mobility from one class to another……

e) Class is a secular structure……..

7.5 CLASS IN INDIA: AN OVERVIEW

Villages in India has nearly 74 percent of the Indian population. The nature of social stratification in Indian villages reveals the manner in which the caste and class affiliations tend to overlap. Let us now discuss the nature of this overlapping.

- Generally, we find that the members of the *higher castes tend to belong to the propertied class wielding power.* This has been amply pointed out by the anthropologist Miriam Sharma. According to her, "Large landholders who employ hired labour are overwhelmingly from the upper castes, while the agricultural workers themselves come from the ranks of the lowest—predominantly untouchable—castes."
- She also points out that household-labor-using *proprietors* come from the ranks of the *middle agricultural castes*.
- Distribution of other resources and *access to political control* follow the same pattern of caste-cum-class distinctions.
- In an analysis of class formation in India, anthropologist Harold A. Gould points out that a three-level system of stratification is taking shape across rural India. He calls the three levels as:
    - Forward Classes (higher castes),
    - Backward Classes (middle and lower castes), and
    - Harijans (very low castes)

  Members of these groups stand in approximately the *same relationship to land and production*—that is, they are large-scale farmers, small-scale farmers, and landless laborers respectively.
- As the caste groups share common economic concerns, they develop a consciousness of belonging to a similar socio-economic-

political standing. These caste groups may have different ritual positions, but they *cooperate to further their common class interests.* The spectrum of the higher castes is broad enough. Different castes have different relative ritual ranking, but they all belong to the higher strata of the caste hierarchy. Some of these different caste groups are drawing together, within regions, across caste lines in order to work for *political power and access to desirable resources*. For example, since the late 1960s, some of the middle-ranking cultivating castes of northern India have increasingly cooperated in the political arena in order to advance their common agrarian and market-oriented interests. Their efforts have been spurred (driven) by competition with higher-caste landed elites. This shows that common economic concerns have brought different caste groups under a common class banner.

- However, as class is based on economic forces and power equations rather than the ritual positions. Therefore, there is a tendency for class formation to occur independent of caste, especially in the cities. With marketable economy and the spread of modern means of production, modern class system has become a social reality even in rural India.

In cities, other groups having vested interests crosscut caste boundaries, suggesting the possibility of forming classes in the future. These groups include *prosperous industrialists and entrepreneurs*, who have made successful efforts to push the central government toward, a pro-business stance; *bureaucrats,* who depend upon higher education rather than land to preserve their positions as civil servants; *political officeholders*, who enjoy good salaries and requisites of all kinds; and the *military,* who constitute one of the most powerful armed forces in the developing world

Economically far below such groups are members of the *menial underclass*, which is taking shape in both villages and urban areas. As the privileged elites move ahead, low-ranking menial workers remain economically insecure. Were they to join together to mobilize politically across lines of class and religion in recognition of their common interests, Gould observes, they might find power in their sheer numbers.

7.5.1 Agrarian Classes

The term *Agrarian* class structure refers to the type of class structure that prevails in an agricultural society or set up. Scholars have stated that the agrarian classes did exist in pre-independent India. The agrarian social structure consists of agrarian classes which represent different social groups in rural India. An analysis of the post independent rural set up reveals the existence of four classes. They are:

- land owners
- tenants
- labourers
- non-agriculturists

According **to A.R.Desai**, land owners constitute about 22%, tenants about 27% agricultural labourers about 31% and non-agriculturists about 20%in rural India.

➢ **Daniel Thorner** had classified rural classes into three categories. These are:

- **Maliks or land owners**: The maliks are of two types; namely the *absentee landlords* and the *rich resident landlord*. Absentee land lords do not stay in the village, but in a far away town or city. They get the cultivation through the managers or supervisors. These land lords who have their rights over lands spread over several villages. The Rich Resident land owners reside in the village in which they own land. These people also do not work in the land personally, but get the work done by others.
- **Kissans or working peasants** Kissans or working peasants occupy the intermediate position in the three tier agrarian class structure. This class consists of small land owners. They own land which is considerably smaller in size than that of the maliks. Unlike the maliks, the kissan and his family members actually take part in the cultivation work in the field. They very rarely use outside labourers as their income level is quite low.

- **Majdoors:** The Majdoors or the labourer constitutes the major component of agrarian class system in India today. The term 'majdoor' refers, in the rural context, to the landless villagers who work as labourer on wage basis. The class of majdoor may consist of poor tenants, share croppers, and landless labourers. The landless labourers receive wages in cash and sometimes in kind also. When they fail to get work they have to migrate to other villages or districts or towns and cities in search of livelihood. Sometimes they become construction or industrial workers. Some of them even turn out to be petty traders in the informal sector. In this way they come outside the agrarian class structure. They become integrated into the non-agrarian class stratification.



LET US KNOW

Sharecropping is a system of agriculture or agricultural production in which a landowner allows a tenant to use the land in return for a share of the crop produced on the land (e.g., 50 percent of the crop).

7.5.2 Non- Agrarian Classes

As the term suggests, this class structure is based in a non-agrarian system of production. Manufacturing and service sector related economic activities create a social structure that is different from that of an agrarian structure. Accordingly, the class system also differs.

The non-agrarian class system is characteristically a feature of the urban society. But, with non-agrarian productive system coming up in the rural areas, non-agrarian classes have emerged in the rural areas as well.

As we have already discussed, class structure has three basic classes: the upper/higher, middle and the lower.

- In India, the members of the non agrarian **upper class,** constituting around 1 percent of the population include the industrialists, former maharajas, and top executives. They are the owners of large properties, members of exclusive clubs, and vacationers in foreign lands. Their counterpart in the agrarian structure is the rich landlord class.
- Below the upper class is the **middle class.** The middle class is bracketed on either side by the upper and lower echelons. They constitute around a third of the population. They are the trades people, artisans, workers, and includes a wide variety of professional people in the non agrarian structure. In the agrarian structure, the middle class is represented by the peasants.
- At the bottom of the economic scale are the poor, who comprise the **lower class**, estimated at 320 million, some 45 percent of the population in 1988, who live in inadequate homes without adequate food, work for pittances, have undereducated and often sickly children, and are the victims of numerous social inequities. The agricultural labourers constitute the agrarian counterpart of the lower class.

7.6 EMERGENCE OF THE MIDDLE CLASS IN INDIA

In about the 1770s, when the term “social class” first entered the English lexicon/vocabulary, the concept of a “middle class” within that structure was also becoming important. The Industrial Revolution was allowing a much greater portion of the population to have time for the kind of education and cultural pursuits once restricted to the upper class sections of the European feudal division which comprised of aristocracy, bourgeoisie, and peasantry (which in that period would have included what later became the industrial proletarians of the towns and cities).

- **FEATURES**

India’s rapidly expanding economy has provided the basis for a fundamental change, and that is the emergence of a new class. This new class is increasingly dictating India’s political and economic direction. This

group is India's new middle class—mobile, driven, consumer-oriented, and, to some extent, forward-looking. It is hard to define the Indian middle class precisely. It is not a single stratum of society. But it spreads across towns and countryside, making its presence felt everywhere. It encompasses prosperous farmers, white-collar workers, business people, military personnel, and a lot of others, all actively working toward a prosperous life. Ownership of cars, televisions, and other consumer goods, reasonable earnings, substantial savings, and educated children (often fluent in English) typify this diverse group. Many have ties to kinsmen living abroad who have done very well.

- **GROWTH**

There is no single set of criteria defining the middle class, and estimates of its numbers vary widely. However, it may be stated that the new middle class is booming, at least partially, in response to a doubling of the salaries of some 4 million central government employees in 1986, followed by similar increases for state and district officers. Unprecedented liberalization and opening up of the economy in the 1980s and 1990s have been responsible for the growth of part of the picture.

The middle class appears to be increasing rapidly. It has spread across different religious and ethno-linguistic groups. Once, it was constituted by primarily urban Hindu and aristocratic families. At present, the phenomenon of the consuming middle class is burgeoning among Muslims and prosperous villagers as well. According to V.A. Pai Panandikar, director of the Centre for Policy Research, New Delhi, cited by Dubey, by the end of the twentieth century, 30 percent—some 300 million—of India's population will be middle class.



LET US KNOW

In August 1990, Prime Minister Vishwanath Pratap (V.P.) Singh announced his intention to enforce the recommendations of the Backward Classes Commission issued

in December 1980 and largely ignored for a decade. The report, which urged special advantages for obtaining civil service positions and admission to higher education for the Backward Classes, resulted in riots and self-immolations and contributed to the fall of the prime minister.

7.7 DOMINANT CASTE

The concept of dominant caste presents the interplay of economic, political and other social factors in determining the dominance of a caste group in an area. In this, we see the interplay of caste and class. The dominant caste, like any other caste has a ritual hierarchical position in the caste structure. But, its dominance in an area over other castes is influenced by factors that determine class status.

This concept given by M.N Srinivas holds that a caste is dominant when it is numerically higher than the other castes. In the Mysore village he described that the peasant Okkalinga composed of nearly half of the population made up of nineteen jati group. The Okkalinga were the biggest land owner. Besides numerical strength, there are some other criteria of domination as well. The chief criteria of a caste being dominant are:

- Economic strength
- Political power
- Ritual purity
- Numerical strength

The dominant caste also wields economic and political power over the other caste groups. Numerical strength becomes the basis of power in the region. The dominant caste may not be ritually high, but enjoy high status because of wealth, political power and numerical strength. The presence of educated persons and high occupation rate also play an important role in deciding its dominance over other caste groupings. Sometimes, a single clan of dominant caste controls a number of villages in an area. The dominant caste settles dispute between persons belonging to their own and other jati/caste groups. The power of the dominant caste

is supported by a norm discouraging village from seeking justice from area, government official, court or police located outside the village. The members of the dominant caste, particularly those from the wealthy and powerful families, are representatives of their village in dealing with the officials.



CHECK YOUR PROGRESS

Q5: Fill in the blanks :

According to Daniel Thorner:

a) The absentee landlords and the rich resident landlords belong to the class of .....

b) The small landowners belong to the class of ..... or .....

c) Poor tenants, share croppers, and landless labourers belong to the class called .....

Q6: Answer the following:

d) The dominant caste always has a high ritual status in the caste hierarchy. Is this statement True or False? .....



7.8 LET US SUM UP

- In the non stratified societies, there is hardly any concept of social class. Social hierarchy is limited, and is usually based on ascribed qualities.
- In complex societies, where the distribution of power, property and prestige is unequal, class structure becomes an evident aspect of social structure.
- One's position in a class is dependent on achieved qualities like as education, income, vocation, wealth and property, power, and family standing and influence. The latter determines one's access to power in the society. These aspects shape the lifestyle of the members of the class.

- Each class has a relative position of superiority and inferiority in relation to other classes. The more of the desirable qualities that a class possesses, the higher is its position over the classes which possess less of the social desirables.
- The members of the same class have an equal position in reference to the class and they share a class consciousness.
- In India, we have both agrarian and non agrarian class.
- In India, class and caste overlap and interplay.
- A caste which is economically rich and wiled power on account of its wealth, influence or numerical strength becomes the dominant caste in their area.



7.9 FURTHER READING

1) N. Jayapalan : *Indian Society and Social Institutions* (Volume I), Atlantic, New Delhi
2) K.L.Sarma: *Social Stratification in India,* Sage, Delhi.



7.10 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No1: a) A class is a large large-scale grouping of people who share common economic resources, which strongly influence their life style they are able to lead.

b) It implies the sentiment of togetherness that characterizes the relations of men towards the members of their own and other classes.

Ans to Q No 2: a) Achieved b) open c) hierarchical

Ans to Q No 3: a) No b) wealth and income

Ans to Q No 4: a) False d) False
e) True

Ans to Q No 5: a) Malik b) kissan, peasant c) Majdoors

Ans to Q No 6: a) False



7.11 MODEL QUESTIONS

A) SHORT QUESTIONS (Answer each question in about 150 words)

Q1: Define and discuss the meaning of class.

Q2: Who are the Kisans?

B) LONG QUESTIONS (Answer each question in about 300-500 words)

Q1: Discuss the characteristics of class. Classify social class.

Q2: What are the factors of class determination?

Q3: What are the distinctions between class and caste?

Q4: Elucidate the class structure of Indian society.

Q5: Explain how caste and class affiliations overlap.

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UNIT 8: TRIBE

UNIT STRUCTURE

8.1 Learning Objectives

8.2 Introduction

8.3 Tribe: Meaning, definition and characteristics

- 8.3.1 Tribe-Caste Interaction
- 8.3.2 Regional variation in tribe-caste interaction
- 8.3.3 Constitutional Provisions

8.4 Conclusion

8.5 Let Us Sum Up

8.6 Further Reading

8.7 Answers to Check Your Progress

8.8 Model Questions

8.1 LEARNING OBJECTIVES

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

- understanding the meaning of 'tribe' and its characteristics.
- explain the interaction between tribe and castes and how their interaction varies from region to region.

8.2 INTRODUCTION

India is the homestead of a numerous indigenous tribes. Most of these tribes are socially and economically backward. Though some of them have been influenced by urbanization, spread of education and other effects of modernization, most of them still have a primitive way of living and earning for their daily subsistence like hunting, food gathering, fishing etc. Tribal communities are at different levels of social, economic and educational development. While some tribals communities have adopted the mainstream way of life. At the other end of the spectrum, there are certain Scheduled Tribes who are still characterized by pre-agricultural level of technology, stagnant or declining population, extremely low literacy and subsistence

level of economy. Therefore theyare considered to be the poorest section of the society. Some of the tribal communities of India are Bhils, Khasis, Gonds, Ao, Angami, Apatani, Adivasis, etc. In this unit we shall learn about the meaning and definition of tribe, tribe-caste interaction and also about the constitutional provisions for the Scheduled Tribes of India.

8.3 TRIBE

- **Meaning**

The tribals, who are said to be the original inhabitants of India, are spread over the length and breadth of the country. India constitutes the second largest population of tribals next to Africa. Many of them still continue with a primitive stage of living and are far from the effects of modern civilization. The tribals are an important social group of the country and they are recognized by the term, given by the constitution, 'Scheduled Tribes'. This term was introduced in the Constitution by the chairman of the drafting committee of the Indian Constituiton, i.e. B.R. Ambedkar. He preferred the term 'Scheduled Tribes' rather than the other terms such as 'primitives', 'adivasis', 'vanavasis', etc. which are used to refer to the tribals. Article 366 (25) of the constitution defines scheduled tribes as "such tribes or tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purposes of the Constitution". The Scheduled Tribes come under the backwards classes. Therefore the constitution has provided them with certain provisions for the welfare of their community. It has also provided them with certain rights in order to protect their tribal culture and also themselves from any kind of discrimination based on their race, color or socio-economic status. Tribals in India originally come from two racial groups- the Dravidians and the Mongoloids.

The Scheduled Tribes are notified in 30 States/Union Territories and the number of individual ethnic groups notified as Scheduled Tribes constitute around 705 in number. According to the 2001 census, the tribals constituted 10.43 crore, which accounts to 8.6% of the total population of the country. Out of the total tribal population, 89.9% live in rural areas and the rest 10.3% in urban areas. From 2001 census to 2011, the decadal population growth

of the tribals has been 23.66% against 17.69% of the entire population. Moreover the sex ratio of the STs is 990 females per thousand males against 940 females per thousand males of the over population. The Scheduled Tribes broadly inhabit two distinct geographical areas of India, vis a vis, the Central India and the North-eastern India. More than half of the Scheduled Tribe population is concentrated in Central India. Madhya Pradesh constitutes 14. 69%, Chhattisgarh 7.5%, Jharkhand 8.29%, Andhra Pradesh 5.7%,Maharastra 10.08%, Orissa 9.2%, Gujarat 8.55% and Rajasthan 8.86%. The other distinct tribal belt is the North-eastern part of India which constitutes the states of Manipur, Nagaland, Mizoram, Meghalaya, Sikkim and Arunachal Pradesh. The region has 27% indigenous (ST) people in its population. The literacy rate in different states is variable. Of all the states, Mizoram has the highest literacy rate with 93% of its total population being enumerated as literate.

- **Definitions**

The term 'tribe' has variable definitions. No proper definition has been found in the constitution for the term 'tribe'. In general sense too, different sections of people have different views regarding the meaning of the term. For a lay man, the term 'tribe' denotes the simple folk living in the hills amidst forest and far from the influence of modernization. To those who are a little informed, the term brings to mind a colorful (with respect to their attire) section of the society, who has a rich culture of their own with folk dance and songs. Similarly, to an administrator, tribes signify a particular section of the society who is given special rights for their protection against discrimination and special provisions for the welfare of their communities. And to an anthropologist, tribes become a field of study of a social phenomenon. All these definitions and assumptions are correct in their own way but they do not provide for a single all-encompassing definition for the term. In fact, these different assumptions have only led to the use injudicious use of terms to refer to those communities. Verrier Elwin has been found to have used the term 'aboriginals' in most of his research work on the tribes of North-east India. A census officer, Sir Bians, called them the "hill tribes". G.S. Ghurye used the term 'Backward Hindus'. The International Labor

organization (ILO) used the term 'indigenous people' to refer to the tribal communities. M. K. Gandhi used the term 'girijans' and the Constitution of India has accepted the term 'Scheduled Tribes' to signify those communities which are economically backward. Along with these terms, the tribal communities are sometimes also known as Vanavasis, aranya vasis and so on.

According to the **Backward Classes Commission**, "the Scheduled Tribes lead a separate excluded existence and are not fully assimilated in the main body of the people. Scheduled tribes may not belong to any religion. They are listed as Scheduled Tribes because of the kind of life led by them". In this definition, the peculiarity of the tribal way of life is given more emphasis. As already mentioned above, the Constitution of India has defined the "Scheduled Tribes" in Art. 366 (25) but not the term 'tribe'. Therefore in order to understand the sociological meaning, definition and characteristics of the term 'tribe', let us examine the attempts made by the various anthropologists and sociologists.

D. N. Mazumdar defines a tribe as "a collection 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 obligation."

Imperial Gazetteer of India: A tribe is a collection of families bearing a common name, speaking a common dialect, occupying or professing to occupy a common territory, and is not usually endogamous, though originally it might have been so.

S. C. Dube: A tribe is "an ethnic category, defined by real or putative descent and characterized by a corporate identity, and a wide range of commonly shared traits of culture."

Gillin and Gillin: A tribe is a group of local communities, which lives in a common area, speaks a common dialect and follows a common culture."

W. J. Perry: A tribe can be defined as "a group speaking a common dialect and inhabiting a common territory."

Andre Beteille: "We have described the tribe as a society with a political, linguistic and somewhat vaguely defined cultural boundary; further as a society based upon kinship, where social stratification is absent."

- **Characteristics**

A few of the characteristics of a tribe have already been pointed out in the definitions mentioned above. Nevertheless let us elaborate on the characteristics of the tribal community, including the tribals in India.

- **Common territory**: The tribal community is known to have a unique feature of residing in a definite territory. The members of a particular tribe settle down together in a common territory. In India, it is found that the Ao, Angami, Rengma, Sema and other sub-groups of the Naga tribe are seen to reside in the state of Nagaland. Similarly, the Bhils are found in Madhya Pradesh, Garos and Khasis in Meghalaya, Todas in the Nilgiri Hills of Tamilnadu, Adivasis in Jharkhand, Chattisgarh, etc. The lack of a common but definite territory will lead the tribal communities to lose other characteristics of a tribal life, such as common language, community sentiment, etc.
- **Common name**: All tribes possess a common name by which they are known to others. The name itself represents the distinct culture, language or way of life of the particular tribe, which distinguishes them from the others.
- **Collection of families**: As the Imperial Gazetteer of India describes, a tribe is "a collection of families bearing a common name…" These families usually have blood ties among themselves. They may have various sizes and could be either patriarchal or matriarchal in nature.
- **Common language**:The tribal communities have a common language of their own. The different tribal groups have different languages. The presence of a common language develops the community feeling among them. However, the absence of a script of most of these languages has made the access of education quite problematic for them. In many respects, the languages spoken by most of the tribal communities are not even considered to be languages. The speech used by them for communication is mostly

referred to as dialects. There has been a long standing debate about which of them are languages and which are dialects. And it is now accepted by many that those that have been nationally recognized (mentioned in the Constitution, in case of India), can be considered as languages and the rest are dialects. In most cases it might not be true because there may be a language which have not been recognized nationally (therefore called a dialect) but is spoken by a large chunk of the majority in a particular region.

- **Common ancestor**: The tribals, who are bound by kinship bonds, claim that they have a common ancestor. The presence of a common ancestor means that they are bound by blood ties and this brings a feeling of unity among them.
- **Common religion**: With a common ancestor, the tribals usually worship or muse on them before/on every auspicious occasion. Along with it, nature also plays an important role in their lives, therefore they worship nature too. Other such religions followed by them are fetishism, animism and totemism. Based on the religion they follow, the political and social organizations also function. The participation in these religious proceedings brings the community together. Now-a-days, there has been a widespread conversion of the tribals to Christianity, Hinduism, Buddhism and other religions due to the proselytization.
- **Prevalence of dormitories**: Dormitories or common sleeping chambers are an important aspect of the tribal way of life. The young girls and boys of a community maintain a dormitory where they engage in various activities like folk dance, songs, paintings and so on. They attempt to preserve these and also their legends and seek to educate the others on this regard. They maintain a kind of secrecy about their matters and these members reside together in one dormitory until they get married. They are expected to strictly follow the rules and regulations of the dormitory.
- **Organization of clans**: A clan is a kin-group which includes all relatives, fathers or mothers and children of the same ancestor.

They are considered to be bound by blood relationship, therefore they can trace their origin to one ancestor. The descendants of a clan can be either matrilineal or patrilineal. There exists mutual helpfulness among these clans. Thus, it becomes an important part of a tribal organization.

- **Simple and self-sufficient life**: The tribals of the earlier days were self-sufficient and their lives were simple in nature. Their daily subsistence depended only on hunting, fishing and gather of food like honey, tubers, fruits, nuts, berries, milk and various other forest products. They were neither depended on the civilized world nor desired for the comfort and the facilities of that world. They were not interested in education nor wanted to raise their standard of living. They were self-satisfied and contented with the life they led. However, due to the gradual increase in population, they can no longer depend on the primitive way of life. They are now more depended on the influences of modernization and have started to ask the government for more and more assistance. Their economic interests have now changed and many of them have even shed their tribal way of life completely.
- **Endogamous group**: The tribals are a largely endogamous group. They are not allowed to marry outside the tribe. The reason for practicing an endogamous marriage is because they seek to keep the purity of their blood, cultural peculiarities and in order to preserve the property within the tribe. However, due to influences from the other (civilized) societies, they too have started practicing exogamy outside the tribe. The tribals also practice exogamy, when it is about a clan. Clans are kin-groups who have the same ancestor. This means that they are of the same blood and thus have kinship bonds. Therefore the members of the same clan are not allowed to marry each other. They have to marry individuals of other clans. In this way they practice exogamy too.

8.3.1 Tribe-Caste interaction

The questions relating to tribe and caste have differed among scholars. As we have already discussed, caste originated on the basis of division of labor. Tribe, on the other hand, evolved on the basis of community feeling among its members inhabiting in a definite geographical territory. The various differences between tribe and caste have been known and distinguished. However, the tribe-caste interaction has been witnessed with a gradual change in society. A tribe can enter the Hindu society by adopting the clan and name of a caste.Some tribes even managed to settle down at the peripheries of villages and accepted menial jobs from caste Hindus. Then they eventually got into the Hindu fold. Members of the tribal groups may also adopt the surname or *gotra* of a caste and marry into the caste. Some rich tribal people managed to enroll themselves in high caste with the help of caste priests. Tribes when enter the caste fold, lose their identity.

We can better understand the tribe-caste interaction by looking at the similarities and differences, as pointed out by the sociologists. It has been noticed that the basic features of the tribe and the caste do not differ much.

- N. K. Bose was of the view that the customs between tribes and castes are quite similar. In both cases, they practice endogamy, but within the clan or *gotra* they practice exogamy.
- Ghurye is of the view that tribal people are backward Hindus differing only in degrees from the other segments of Hindu society.
- Both the tribes and the castes for cremation or burial for the disposal of the dead body.

In contrast to the above views,

- Andre Beteille regards that there are certain common differences between tribes and castes. She argues that while a caste society is hierarchical, the tribal society is egalitarian.

- Max Weber says that a tribe is a local group because its significance lies mainly on its territory. On the other hand, when a tribe loses its territorial existence, it becomes a caste. In that way, a caste is a social group.
- According to Bailey, the caste members have a definite profession because their functions are already determined by the society, whereas the members of a tribe can take up any profession that they wish to. Their occupation is not fixed.
- D.N. Majumdar holds that while the Hindu rituals are quite unfamiliar to the tribals, they are a necessary part of religion in the caste system.

The tribals and the caste Hindus have been in constant contact for years. This contact has had an influence on both the communities. But the extent of contact and the nature of participation of both the groups have been different in different regions. In most cases, it is the tribals who have been more influenced because ethnographic records have established that most of the lower caste Hindus now, are converts from the tribal strata. Most of them have been found to completely assimilate into the caste system.

The tribes and the castes do not form the two different ends of the interaction because there is a considerable overlapping in between the two.

8.3.2 Regional variation in tribe-caste interaction

The tribe-caste interaction varies in different regions. Many tribes adopted certain traits of the regional Hindus into their traditional cultures in order to assimilate into the Hindu caste system. But despite this practice of assimilation, they have failed to occupy any rank in the hierarchy. However, some others have integrated into the system and have been accepted as a member of the lower caste. In some cases, the tribes have also been accepted among the twice born castes. For example, the two tribes of the Central Himalayan, i.e. Tharu and Khasa, have been accepted as Kshatriyas. They have continued to practice the ways of life and

culture based on the Rajputs and the Brahmins living in the nearby areas. They have not only had long and continuous social connections with the regional Hindu castes of the plains, but have also adopted Hindu names. Thus, they have been gradually given the status of Rajput castes.

Many tribes are also seen to enter into jajmani relationships. For example, the Oraons of Chhota Nagpur are the aboriginal tribes of the region. They call themselves Kurukh and speak a Dravidian language similar to *Gondi*. Like the Hindu castes, the Oraons also follow a significant social-economic relationship with other tribes. The Oraons, are in need of the servicing castes or the kamins. Therefore, the Julahas and Turis supply them clothes and earthenware pots and tiles for roofing, the Lohars supply and repair the iron implements and the Ahirs tend their cattle. Many other tribes such as the Mahlis, the Koras, the Banjaras, the Baigas, etc. serve the tribes and casts of Chhota Nagpur and have jajmani relations with them. Such kind of jajmani relations also existed between the tribals of the Nilgiri Hills. This shows that there exists a considerable interaction between the tribes and the castes, however the nature and extent of tribe-caste interaction varies from region to region.

8.3.3 Constitutional Provisions

During the British rule, the administration was only concerned with the revenue and regulation of land in the tribal areas. They tribals were otherwise left to live in isolation. It was only after Independence that the government initiated various welfare measures for the development of these people. Since equality and justice are the ideals of the Indian Constitution, it has sought to protect the weaker sections of the society, especially the backward classes like the Scheduled tribes, from any kind of discrimination based on race, color, place of birth or religion. Therefore, the Constitution provided them with certain special provisions which are intended to aid them in their development and welfare. The protective rights provided by the Indian Constitution can be classified under the following heads.

- Educational and Cultural Rights [Articles 15 (4), 29, 46 and 350]
  - Art. 15(4): This allows the state to make special laws for relaxation of minimum qualifying marks for admission of SCs/STs.
  - Art. 29: This clause gives the right to any section of the citizens residing in any part of the country, to preserve and practice their own language, culture or script through educational institutions.
  - Art. 46: it empowers the state to promote education and economic interest of the weaker sections of the society, especially the SCs/STs, with special care. It also protects them from social injustices and all forms of exploitation.
  - Art. 350: This gives every person the right to submit a representation for the redressal of grievance to any officer or authority of the Union or State in any of the languages used in the Union or in the States as the case may be.
- Social Rights (Articles 23 and 24)
  - Art. 23: This prohibits the system of bonded labor.
  - Art. 24: It prohibits employment of children below 14 years of age in any hazardous services or factories.
- Economic Rights (Articles 244 and 275)
  - Art. 244: It deals with the administration of Scheduled Areas or Tribal Areas.
  - Art. 275: It empowers the parliament to make special grants given to the states which undertakes schemes of development for the purpose of promoting the welfare of the scheduled tribes or raising the level of administration of the schedules areas.
- Political Rights [Articles 164 (1), 243, 330, 334 and 371]
  - Art. 164 (1): This gives the power to the State to establish a special ministry for Scheduled Tribes in the States like Chhattisgarh, Madhya Pradesh, Orissa, etc.

- Articles 243, 330 and 334: These deal with the reservation of seats in the Loksabha and the Panchayats for Scheduled Castes and Scheduled Tribes.
- Art. 371: This deals with the special provisions with respect to the North-eastern States.

In a significant Judgement, a five judge bench of the Supreme Court held that a person belonging to ST/SC, bearing the same nomenclature (name) in two states, is entitled to the rights, privileges and benefits only in the state of his origin but not entitled to those rights and benefits in other states though they are specified in the SC/ST list of the State (Articles. 341 and 342).

- Employment Rights of the Tribals [Articles 15 (4), 16 (4, 4A)]
  - Art. 15 (4): This provides reservations to the STs in educational institutions.
  - Art. 16 (4 and 4A): This provides reservations to the STs in employment and also in promotions.

Along with these, the Fifth and the Sixth Schedule of the Indian Constitution also deals with provisions provided for the welfare of the SCs/STs. The fifth schedule of the Indian Constitution contains the provisions relating to the administration and control of the Scheduled Areas and Scheduled Tribes in any State, other than Assam, Meghalaya, Tripura and Mizoram. Accordingly, under the Sixth schedule, the provisions relating to the administration of the tribal areas in the state of Assam, is present. It also provides for the provision of forming autonomous districts and regions. Again, according to Art. 244 (A), the Parliament has the power to form an autonomous region in the State of Assam which comprises of tribal areas. It also has the power to create local legislatures or Council of Ministers for such States.

With the 89th Amendment of the Constitution in 2003, a new Article (338 A) has been added to Art. 338. According to the amended Article, a national Commission for the STs was established. The Commission consists a Chairman, a Vice-Chairman and three other

members. All of them are appointed by the President. The duty of the Commission is to investigate and evaluate the matters relating to the safeguards of STs under the Constitution. They are supposed to check whether the safeguards are working properly or not. They also have to present a report to the President upon the workings of the safeguard, annually or at such other times when the Commission deems fit. It is the duty of the Commission to inquire into the complaints of the STs with respect to the deprivation of their rights or safeguards. They also make recommendations on the measures that can be taken by the Centre or the States for the effective implementation of those safeguards. Other measure for the protection, welfare and socio-economic development of the STs can also be recommended by the Commission. According to Art. 339 (1), the President may, at any time, and shall at the expiration of ten years from the commencement of the Constitution, appoint a Commission to report on the administration of Scheduled areas and Scheduled Tribes in the State.

8.4 CONCLUSION

The list of provisions provided for the tribals signify that the government, both state and Central, have taken ample interest in the welfare programs and schemes, but very mediocre result has been received out of those attempts. Most of the tribal communities still remain in the periphery with respect to all the facilities of a civilized world like access to improved technology, education and so on. Despite various plans and programs, they still have not achieved a socially and economically improved status in the society. Even the Sixth Five Year Plan document notes that “three decades of development have not had the desired impact on the socially, economically and educationally handicapped section.”In fact, till the recent Plan too, things have not improved radically. The reason for such an ineffective result is due to lack of trained management, lack of preparedness for large investments, procedural delays, deficiency in accounting systems, lack of proper monitoring and evaluation and inadequacy in administrative machinery. In order to get better results out of the schemes implemented,

there has to be a strong political will and bureaucratic commitment in the administrators. Moreover, instead of using political policies while preparing the list of Scheduled Tribes, the economic, social, cultural criteria must be considered. Unless and until the political interference is minimized, these welfare programs and policies will never procure satisfactory results. A detailed study on the individual problems of the tribal communities also should be done so that it brings out long standing solutions. The objective of these studies should be not only to bring a panacea to these issues but also to help the tribal communities maintain their cultural ethos.



CHECK YOUR PROGRESS

Q1: Name a few tribes found in India.

Q2: Write one similarity between a tribe and a caste.

Q3: Write one different between a tribe and a caste.

Q4: According to 2001 census, what was the percentage of tribes in india, of its total population?

Q5: Write one of the definitions of tribe.



8.5 LET US SUM UP

- India is the homestead of a numerous indigenous tribes. Most of these tribes are socially and economically backward.

- While some tribal communities have adopted the mainstream way of life, at the other end of the spectrum, there are certain Scheduled Tribes who are still characterized by pre-agricultural level of technology, stagnant or declining population, extremely low literacy and subsistence level of economy.
- Article 366 (25) of the constitution defines scheduled tribes as "such tribes or tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purposes of the Constitution".
- The Scheduled Tribes are notified in 30 States/Union Territories and the number of individual ethnic groups notified as Scheduled Tribes constitute around 705 in number.
- Since the Seheduled Tribes have lot of socio-economic problems, therefore the constitution has provided them with certain provisions for the welfare of their community.



8.6 FURTHER READING

1. Bhushan, Vidya and D.R. Sachdeva. *An Introduction toSociology*. Kitab Mahal, 2014, Print.
2. "Sociology Guide-A Student's Guide to Sociology", 2017, Web.http://www.sociologyguide.com/tribal-society/tribal-caste-continuum.php.
3. Kumar, B.B. "Tribe-Caste Continumm", *Dialogue*: *A Quarterly Journal of Asha Bharati*1.1(July-Sep. 1999). Web. http://www.asthabharati.org/Dia_July99/bbk.htm.



8.7 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: Bhils, Khasis, Gonds, Ao, Angami, Apatani, Adivasis, , etc

Ans to Q No 2: Both tribes and castes practice endogamy, but within the clan or gotra they practice exogamy.

Ans to Q No 3: A caste society is hierarchical, but the tribal society is egalitarian.

Ans to Q No 4: Ans: 8.6%

Ans to Q No 5: D. N. Mazumdar defines a tribe as "a collection 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 obligation."



8.8 MODEL QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q1: Mention the important constitutional provisions laid out for the welfare of the tribal population.

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

Q1: What do you understand by the term "tribe"? Give a brief description of its characteristics.

Q2: Do you think the process of social mobility in a caste system also affected the tribals? If so, how?

UNIT 9 : PROBLEMS IN TRIBAL SOCIETY

UNIT STRUCTURE

9.1 Learning Objectives
9.2 Introduction
9.3 Problems of the Tribes : An Overview
9.4 Land Alienation
  9.4.1 Causes
  9.4.2 Proposed Remedial Measures
9.5 Displacement of the Tribal People
  9.5.1 The Nature and the Extent
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9.6 Problem of Health and Nutrition
  9.6.1 Some Causes
  9.6.2 Proposed Actions
9.7 Let us Sum up
9.8 Further Reading
9.9 Answers to Check your Progress
9.10 Model Questions

9.1 LEARNING OBJECTIVES

After going through this Unit, you will be able to –

- know about the problems of the tribal people
- understand the problem of land alienation
- explain the nature and extent of displacement of the tribal people
- identify the causes of these problems
- describe and asses the remedial actions of the government of India.

9.2 INTRODUCTION

In unit 8 of Block 1 of this course, we have already discussed about the definition and characteristics of tribes, their concentration, etc. in the

Indian context. In this Unit, we will discuss the various problems faced by the tribal people, and the steps that have been taken to solve these problems. Here, we will discuss the nature and causes of the problems of the tribal people of India with special reference to land alienation, economy, displacement and problems of health and nutrition. The proposed actions of the National Tribal Policy will be discussed in reference to these problems.

9.3 PROBLEMS OF THE TRIBES: AN OVERVIEW

Since time immemorial, tribes have been considered as the primitive segments of the Indian society. They are habituated in settling areas away from their dominant neighbours. They used to keep only casual contacts with their neighbours. The British Government initially followed the non-interference policy in administering the regions inhabited by the tribal populace. But gradually, after the consolidation of their position, the British followed the same policy in respect of the tribes as that of the neighbouring dominant community. Their lands were surveyed and assessed to revenue. The cash starved tribal people who regularly fail to pay the revenue lose their land as it was sold in open auction, in many cases to the non-tribal people. In this way they lose their daily living.

Tribal **economy** is based on agriculture. Majority of the tribal land holdings are either very small or of the marginal type. They are the poorest of the poor people. Several instances reveal that the illiteracy of the tribal people, their being unaccustomed to the ways of the mainstream society, and their helplessness are very often exploited by the non-tribal people. Their entire life process is centered and built upon two major means of production i.e., the forest and the land. But, at present they are losing their rights over both of these assets.

The question of **land problem** is not just a result of the existing situation. Its origin may be traced to the periods of deprivation of tribal lands or to the periods of the withdrawal of their rights to exploit forest. The forest laws and regulations, which failed to take into cognizance the distinctive socio-cultural life of the tribal people, adversely affected their economy. Lands, traditionally owned and cultivated by them have been branded as

"forest lands" under the new forest policy. As a result, they have become strangers and encroachers over their own land.

On the other hand, due to the lack of legislation to prevent the passing of the tribal land into the hands of non-tribal people, vast areas of tribal lands have been **alienated.** Apart from this, also due to various structural changes within and outside the tribal systems , the more advanced groups forced the tribals either to retreat to the nearest jungles or to become landless labourers. Though land is the only source of their livelihood (as their other assets are extremely meager), they have no other alternative but to follow the dictates of the rich traders. Basically, moneylenders, traders, the feudal lords, or the rich peasants exploit the tribals most. It is an established fact that there is a large-scale alienation of lands which belong to the tribes, and grabbers in almost all the cases are the non-tribes. This phenomenon has further been ruined by the emergence of new forces of production. Commenting on this, the National Commission on Backward-Areas Development (1980) says, "In a number of areas, new industrial and mining complexes, many major irrigation projects were located in the tribal areas resulting in the submergence of extensive lands belonging to the tribals".

9.4 LAND ALIENATION

Alienation of tribal land is the single most important cause of pauperization of the tribal people, rendering their vulnerable economic situation more *precarious*. As land is a State subject, various States have enacted laws to prevent alienation of tribal land. However, people have circumvented (avoid/outwit) these laws in various ways.

Alienation of tribal land occurs in various ways. Few major causes are discussed below.

9.4.1 Causes

- In the first place, it occurs by way of **manipulation of land records**. In most of the cases, the tribal people are not legally recognized as the landowner of the land that they cultivate.

- **Benami transaction** is another way by which vast tract of tribal land has been alienated in favour of non-tribal persons. The report of the study team of the Union Home Ministry (May 1975) pointed out that large scale transfers of ownership of the Adivasis' lands are being allowed to go out of hands through illegal and benami transactions, collusive civil proceedings, etc., in which land remains to be in the names of the original owners who are reduced to the level of share croppers.



LET US KNOW

"Benami transaction" means any transaction in which property is transferred to one person for a consideration paid or provided by another person. This transaction is however not intended for the person in whose name the transfer has occurred. The person becomes a "name-lender" and fails to assert right over the plot of land transferred in his name. Most often, land is transferred to a tribal person in name only, while the land has been purchased by another person who happens to be a non-tribal. Thus, while the non-tribal uses the land as a land owner, the person in whose name the land has been transferred hardly has any right over that plot of land.

- Non-tribal people are **taking possession of lands in tribal areas by marrying tribal women**. Most often, the tribal women, who are legal owners of lands and yields, become concubines and are denied all enjoyment over such rights by the non-tribal men.
- **Taking advantage of the loopholes in the existing laws**, non-tribal people are using judiciary to obtain stay orders, and even acknowledgements from the High Court to halt the restoration of lands in various cases. Steps need to be taken to ensure that stay orders do not stall the restoration process.

9.4.2 Proposed Remedial Measures

In view of the growing alienation of lands, the draft "The National Policy (A Policy for the Scheduled tribes of India) 2006" proposes the following steps as remedial measures:

- The State **anti-alienation land laws** will be scrutinised and amendments will be made to remove lacunae and shortcomings, so as to make them foolproof and stringent and bring them in conformity with the "Provisions of the Panchayats (Extension to the Scheduled Areas) Act", 1996, also known as the PESA Act.



LET US KNOW

The Parliament of India, passed the "Provisions of the Panchayats (Extension to the Scheduled Areas) Act, 1996" to extend the provisions of the 73rd Constitutional Amendment 1993 to the Schedule V Areas (certain tribal areas) of the country. This Act is quite significant as it accords statutory status to the gram sabhas in Schedule V areas with wide ranging powers and authority. This vital aspect was missing from the provisions of the 73rd Constitutional Amendment. The Act has recognized the prevailing traditional practices and customary laws besides providing the management and control of all the natural resources – land, water and forest in the hands of people living in the Schedule Areas. The Act empowers people in the tribal areas and ushers them in a new phase of self governance.

- The nodal Ministry will do a quick study of the loopholes in various State laws, and **come up with model legislation** for both, viz. restoration of alienated lands, and checking further transfer.
- It is also necessary that the Indian Registration Act, which is a Central Act, is amended to **prevent the registration of transfer of specified lands from tribal people to non-tribal in the tribal areas**. The relevant documents will require to be

accompanied by an affidavit of the transferee indicating whether or not the transferee is a member of a Scheduled Tribe, or a registered society composed solely of members of Scheduled Tribes.

- The progress of **restoration of lands** would be carefully monitored by an assessment of total area alienated, fixation of annual targets of restoration for the States, and supervision by a high level empowered committee at the level of Chief Secretary in the States, with at least two members in this committee from civil society with experience of working in tribal areas.
- **Special fast-track courts** will be established in the Scheduled Areas to deal with cases of tribal land alienation. Competent legal aid will be made available timely to tribal people at all stages of litigation. The judiciary will be asked to consider adopting a time-limit, say 2 or 3 years, for disposal of a case of tribal land-alienation.
- **Land records** in the Scheduled Areas will be computerized and updated. Wherever land is being distributed to tribal people or vested with them, it will be recorded in the joint names of both the spouses, or in the name of the woman alone. Efforts will be made to allocate at least one hectare of land to each landless family of Scheduled tribes.

9.5 DISPLACEMENT OF THE TRIBAL PEOPLE

9.5.1 The Nature and The Extent

In recent years, the displacement of tribal people from their own land, for the acquisition of land for public purposes has become a big problem. Resource rich areas of the country, located largely in the traditional habitats of the tribal people, have always been looked upon as the resources of the entire country and accordingly were utilized for the nation. But in the process, the rights of the local inhabitants, mainly the Scheduled Tribes, have been compromised.

The tribal people have been paid a nominal monetary compensation only for land. Consequently, tribal communities witnessed their habitats and homelands fragmented, their cultures disrupted, their communities shattered. The monetary compensation, which tribal communities are not equipped to handle slipped out of their hands, turning them from owners of the resources and well-knit contented communities to individual wage earners in the urban agglomerates with uncertain futures and threatened existence.

Displacement of people from traditional habitations causes much trauma to the affected people. Compulsory acquisition of land for construction of dams and roads, quarrying and mining operations, location of industries and reservation of forests for National Parks and environmental reasons forces tribal people to leave their traditional abodes and land – their chief means of livelihood.

As per an estimation of the Government of India, nearly 85.39 lakh tribals had been displaced until 1990 on account of some mega project or the other, reservation of forests as National Parks, etc. Tribals constitute at least 55.16 percent of the total displaced people in the country. Cash payment does not really compensate the tribals for the difficulties they experience in their living style and ethos.

Displacement of tribals from their land amounts to violation of the Fifth Schedule of the Indian Constitution as it deprives them of control and ownership of natural resources and land essential for their way of life.

The National Policy for Tribals, therefore, stipulates that displacement of tribal people is kept to the minimum and undertaken only after possibilities of non-displacement and least displacement have been exhausted. When it becomes absolutely necessary to displace Scheduled Tribe people in the larger interest, the displaced should be provided a better standard of living. The National Policy, therefore, mandates that the following guidelines be followed when tribals are resettled:

9.5.2 Proposed Guidelines for The Rehabilitation of Displaced Tribal People

- When displacement becomes inevitable, each scheduled tribe family having land in the earlier settlement shall be given *land against land*. A minimum of two hectares of cultivable land is considered necessary and viable for a family (comprising man, his wife and unmarried children).
- Tribal families having *fishing rights* in their original habitat shall be granted fishing rights in the new reservoir or at any other alternative place.
- *Reservation benefits* enjoyed at the original settlement shall be continued at the resettlement area.
- *Additional financial assistance* equivalent to nearly one and a half year's minimum agricultural wages for loss of customary rights and usufructuary rights of forest produce shall be given.
- Tribals are to be *resettled close to their natural habitat* by treating all the people so displaced *as one group* to let them retain their ethnic, linguistic and socio-cultural identity and the network of kinship and mutual obligations.
- *Free land* is to be provided for social and religious congregations.
- If resettlement is possible only away from the district/taluka, then substantively *higher benefits* in monetary terms shall be given.
- When tribal families are resettled en masse, *all basic minimum amenities shall be provided at the new sites.* They include roads and passages, electricity, drainage and sanitation, safe drinking water, educational and health care facilities, fair price shops, a community hall and a panchayat office.

9.6 PROBLEM OF HEALTH AND NUTRITION

The culture of a community determines the health behaviour of the community in general and individual members in particular. The health behavior of the individual is closely linked to the way he or she perceives various health problems along with access to various health care institutions.

Widespread poverty, illiteracy, malnutrition, non-availability of safe drinking water and sanitation, unhygienic living conditions, poor maternal and child health services, ineffective coverage of national health programs and consanguineous marriages have been found to affect the health status of the tribal people adversely, and are also responsible for some of the specific illness including genetic disorders.

9.6.1 Some Causes

- Unfortunately, *proper health services are not available and not accessible* in many of the tribal areas.
- Understandably, the *common belief, customs and practices* connected with health and disease influence their choice of treatment methods. Every cultural system has their concept and beliefs of health and illness. Accordingly, they have their own health practices. Transition from the customary world view to the modern one becomes difficult, unless sustained efforts are made in this regard.
- *Lack of education, problem of illiteracy, and unawareness* of the efficacy of the modern medical system also hinder the tribal people to access the modern health system. Literacy and education serve as facilitators in the understanding and accessing of the benefits of the modern health system.
- The inadequate nature of facilities in many tribal areas, the *lack of understanding in the staff manning these facilities for the indigenous culture*, and further *inadequate attention towards these patients*.
- The above cited causes are often responsible for the *non-acceptance and distrust of the tribal towards modern medicine and the medical system*.

Various tribal groups in India have special health problem and genetic abnormalities like sickle cell anemia, G-6-PD red cell enzyme deficiency and Sexually Transmitted Diseases (STD). Apart from *genetical factors, unsanitary condition*, *ignorance, lack of*

personal hygiene and health education are the main factors responsible for a majority of health problems.

Lack of nutrition and anemia are the major problems for women in India and more so in the rural and tribal belt. Anemia lowers resistance to fatigue, affects working capacity under conditions of stress and increase susceptibility to other diseases. *Tribal diets* are generally grossly deficient in calcium, vitamin A, B, C riboflavin and animal protein.

Similarly, crude birth practices were found to exist in some tribal groups like the Kharias, Gonds, Kutia Khondhs of Orissa, Santhals, Jaunsaris, Kharias, etc. More than 90 percent of the deliveries are conducted at homes by elderly ladies of the household. No specific precautions are observed at the time of conducting deliveries, which results in an increased susceptibility to various infections. These practices also increase the risk of mother to child transmission of disease like HIV/AIDS.

Malnutrition has been common and greatly affects the ability to resist infection, leading to chronic illness, and during the post weaning period, it leads to permanent brain impairment. A high incidence of malnutrition was observed in some of the tribal groups in Phulbani, Koraput and Sundergarh districts of Orissa, among the Bhils and Garasia of Rajasthan, among the Padars, Rabrig and Charans of Gujarat, and the Bondas of Orissa. The Body Mass Index (BMI), which is a measurement of the body weight in relation to height of an individual and which is an indicator of the health status of an individual is very low revealing the problem of mal-nourishment among several tribes of India.

Tribal people have, over the centuries, developed their own medicinal system based on herbs and other items collected from nature and processed locally. The indigenous medicinal system of the tribal people is known as ethnomedicine. They have also their own system of diagnosis and cure of diseases. But, the skills as well as the natural resources are fast disappearing. Moreover, the

traditional systems cannot treat or prevent many of the diseases that modern medicine can. To ensure access to the multi-doctor institutions, the road network as well as transportation to the surrounding villages would need to be vastly improved.

9.6.2 Proposed Actions

The following actions are, therefore, proposed to be taken in the National Policy :

- Efforts will be made to devise new systems or patterns of *institutions b*y which the *access* of tribal people to modern health care would be enhanced.
- A *synthesis* of Indian systems of medicine like Ayurveda and Siddha with the tribal system and modern medicine will be promoted.
- To ensure the *control of local statutory bodies over healthcare personnel*. In accordance with the provisions of the PESA Act 1996, the Gram Sabha will have control over the para-medical staff of the health sub-centres, the intermediate Panchayat over the medical and paramedical staff of the PHCs and the Zilla Panchayat over the medical and para-medical staff of the CHCs and hospitals in their respective jurisdictions.
- Poor quality of drinking water and lack of *awareness about hygiene* and improved sanitation are major sources of water borne diseases. Since tribal areas have different kinds of terrain, *different methods for provision of drinking water* will have to be adopted. Most of the tribal areas have sufficient rainfall. In the plain areas, bore wells and tube wells would be sufficient. In the uplands, it will have to be deep wells with higher estimates.
- The Government will endeavour to *improve health, drinking water supply, hygiene and sanitation* amongst Scheduled tribes.



CHECK YOUR PROGRESS

Q1: State whether the following are true or false:

a) The existence of faulty legislation has been an important cause of the problem of land alienation among the tribal people.

b) The government policy and statutory provisions aim at promoting the transfer of tribal land to the non-tribal people in the reserved areas.

c) Anemia is common problem among tribal women.

d) The PESA act prohibits the control of the healthcare personnel by the local bodies as Gram Sabha.

Q2: Answer the following:

a) Cite two important causes of tribal land alienation

b) According to a 1990 estimate, how many tribal people have been displaced on account of mega projects and reservation of forest and national parks?



9.7 LET US SUM UP

- In this Unit we have had an overview of the contemporary problems of the tribal people of India. This shows that the most urgent problem faced by them concerns, apart from others, economic, especially, land alienation. This leads to an alienation of customary practices, pauperization, and health problems.
- Being placed in a multi-cultural social system, and under the single Constitution of India, the age-old process of cultural exchanges between the tribal and the non-tribal people have assumed new dimensions.
- The State policy towards the tribal people in the post-independence period has been welfare oriented and to facilitate them to benefit from modern developments, but in a way which is accepted by them and that which respects and maintains their cultural indigeneity. But, this process has had its share of problems.

- The tribal people are facing several problems, in several aspects of socio-cultural life.
- The Constitution of India guarantees the rights of the tribal people and the successive governments of India has developed several schemes. The draft National Tribal Policy and the PESA act are two basic instruments that seek to alleviate the conditions of the tribal people.



9.8 FURTHER READING

1) B.K. Roy Burman *Tribal Situation and Approach to Tribal Problems in India*, 1996, Rajiv Gandhi Institute for Contemporary Studies, New Delhi
2) G.C. Rath (edt) *Tribal Development in India,* Sage India, Delhi
3) L.P. Vidyarthi *Tribal Cultures of India,* Concept, Delhi
4) Nadeem Hasnain *Tribal India*, Palaka Prakashan, Delhi
5) R.S. Mann (edt) *Tribes of India: Ongoing Challenges*, M.D. Publication Pvt. Ltd. New Delhi
6) R.N.Pati & J. Dash *Tribal and Indigenous People of India: Problems and Prospects* Aph Publishing Corporations, Delhi



9.9 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: a) True b) False c) True d) False

Ans to Q No 2: a) Illegal transfer of tribal land from the hands of the tribal people to the non-tribal, and land taken from tribal people on account of mega development projects.

b) 89.35 lakhs



9.10 MODEL QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q1: Give an overview of the problems of tribal people.

Q2: Discuss the problem of tribal land alienation.

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

Q1: Explain the causes of tribal land alienation. Discuss the remedial measures.

Q2: What is meant by tribal displacement? Describe the nature and extent of the problem of tribal displacement.

Q3: What are the proposed guidelines for the rehabilitation of displaced tribal people?

Q4: What are the major causes of health and nutritional problems among the tribal people? Suggest some remedial actions.

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UNIT 10 : FAMILY, MARRIAGE, KINSHIP

UNIT STRUCTURE

10.1 Learning Objectives

10.2 Introduction

10.3 Family

- 10.3.1 Joint Family in India
- 10.3.2 Features of Joint family
- 10.3.3 Merits of Joint Family System
- 10.3.4 Demerits of Joint Family System

10.4 Changes in the Family

- 10.4.1 Factors Responsible for Changes in the Family

10.5 Marriage

- 10.5.1 Hindu Marriage
- 10.5.2 Muslim Marriage
- 10.5.3 Changing Trends in Marriage

10.6 Kinship

- 10.6.1 Kinship System in North India
- 10.6.2 Kinship System in Central India
- 10.6.3 Kinship System in South India
- 10.6.4 Kinship System in Eastern India
- 10.6.5 A Comparison between North Indian and South Indian Kinship Systems

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 -

- identify and know about the different types of family of India
- identify the major forces responsible for changes in the institution of family

- discuss marriage systems of India and their changing trends
- explain major aspects of kinship system of Indian society
- compare the north Indian and south Indian kinship systems.

10.2 INTRODUCTION

Earlier in the Introductory Sociology course, we have already discussed the basic social institutions like family, marriage and kinship. In this unit we will focus particularly on the Indian context and discuss family, marriage and kinship in terms of Indian society. Social institutions like family, marriage and kinship are universal in India. Since India is a land of immense diversity, there are variations in these institutions based on region, religion, language, caste, class and occupation. That is why it is difficult to make generalization about the institutions of Indian social structure.

10.3 FAMILY

Family in India has remained a vital institution and a foremost primary group. Generally, 'Family' refers to the group comprising parents and children. It may also refer to a group of relatives and their dependants forming one household. They usually share a common residence; members have reciprocal rights and duties towards one other.

In the Indian context we generally find two types of family - Nuclear family and Joint Family. The most popular definition of nuclear family is that is '*a small group composed of man, his wife and their unmarried children*'. Joint family is a group that consists of parents, children and other members who are related by blood or marriage. Other members include parents' siblings and their families. Sometimes, the term 'extended family' is used instead of the term 'joint family'. The joint family system constitutes the basic social institution in India.

10.3.1 Joint family in India

Joint family system is a unique feature of Indian social life . 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.' Karve's definition refers to an ideal situation of family life in terms of its corporate character. When a joint family consists of grandparents, parents and grand sons and daughters, it is called a **lineal joint family**. When married brothers along with their wives and offspring live together, it is known as **lateral joint family**. Besides patrilineal joint family, there is also matrilineal joint family.

10.3.2 Features of Joint Family

The most important characteristic features of the joint family are as follows -

- **Common Residence:** The members of joint family usually live under the same roof. The joint family consists of people of three or more generations including grandparents, parents and children.
- **Common Kitchen:** The food for all members of a joint family is cooked in a common kitchen. A family cannot be simply regarded as joint family as long as a common kitchen does not serve the entire group, even if they live under a common roof.
- **Joint Ownership of Property:** Another important characteristic feature of joint family is the joint ownership of property. The head of the family manages the family property like a trustee. The total earnings of the members are pooled together to meet family expenses.
- **Common Religious beliefs and Practices:** Members of a joint family owe to a common religion. Every family have its own deity. In many parts of South India, each joint family has a tradition of worshipping a particular clan or village deity.
- **Exercise of Authority:** Another characteristic feature of joint family is the rule of the head. His or her commands are normally obeyed by all the members of the family.

- **Mutual Rights and Obligations:** Every member of a joint family has his own duties and obligations towards the family. The head of the family has some privileges but each member, according to his age, status and relationship has to shoulder certain economic and social responsibilities.
- **A Productive Unit:** Joint family as a productive unit is mostly found among agricultural families. All the members work on the same agricultural land. Even in the artisan families there is a division of labour between the members of the joint family based on gender, age and skills.

10.3.3 Merits of Joint Family System

- **Joint family system prevents from fragmentation of land:** One of the main advantages of joint family system is that it does not allow division of property and land is especially protected from extreme sub-division. All the members are expected to share the benefits of property jointly.
- **Joint family system has perfect division of labour:** There is generally a division of labour among the members of agricultural and artisan families. All the members assists in economic production. This is done on the basis of the ability of the members.
- **Joint family system protects to its members:** One of the major advantages of the joint family system is that it takes care of all the members. A joint family provides care to children, the old, the insane, widows and the helpless. It also provides the much needed assistance during critical times and lends support to those members who need it most.
- **Joint family system serves as an effective agent of social control:** All the members belonging to a joint family are under constant vigil of the older members of the family due to which the youngsters can be taught the pros and cons of different types of behaviour. This helps a joint family to function effectively as an agent of social control.

10.3.4 Demerits of Joint Family System

- **Joint family system is a hinderance to the development of individual personality:** The most glaring defect of the joint family system is the hinderance to the development of the personalities of its members. In a joint family, the members are under the authority and control of the head of the family. The decisions taken by the head cannot be questioned or disobeyed by the other members. This kind of total authoritarian structure does not encourage individuals to claim and develop their individuality.
- **The position of women is very low**: In joint family system women generally tend to suffer a loss of identity. Women have to work almost round the clock but do not get their due. They are not a part of the decision- making process. Privacy is a casualty and they are under constant watch by other members. This can lead to a situation of conflict.
- **Joint family system is a source of quarrels:** Joint family may become the hotbed of quarrels. Due to the close proximity that exists between members, conflicts break out easily and family peace may be severely affected. Often, quarrels start within the family kitchen and extend beyond.

10.4 CHANGES IN THE FAMILY

Family in India has undergone significant changes both in its structure and functions. In terms of the structural changes, the present day family has become smaller in size with limited number of members, absence of centralized authority and division of labour which have become the most prominant features.

- Previously members belonging to four-five generations used to live together. Today's joint family consists of people belonging to two-three generations only. The size of the joint family is decreasing.
- The traditional joint family has been associated with the subordination

of women. The emergent trend in the joint family has changed the status of women. Women now have a respectable position, though not entirely an equal position with men.

- Economic functions of the joint family have radically changed. Due to the decline in the traditional skills and household crafts, the family has lost much of its productive role.
- In the traditional joint families grandparents used to take all the responsibilities of bringing up the children and even giving them basic education. Now this responsibility of upbringing children have shifted to baby-sitting centres and child care centres.
- The joint family provided social security to its members who were physically handicapped, mentally retarded, aged and diseased. Today, family is no longer in a position to provide security to all these members. There have been many secondary agencies like the home for the aged, special homes for the mentally retarded to share the responsibilities of the family.
- There is nothing like family occupation. Now-a-days, the job of providing occupational training has been taken over by technical training centres and vocational education institutes.

10.4.1 Factors Responsible for Change in the Family

Indian family is undergoing changes due to the influence of several factors. A host of interrelated factors, viz., education, legal provisions, urbanisation, industrialisation, etc. have affected the family.

- **Education:** Education is a major factor contributing to change in the structure and functions of the family. Education has not only brought about changes in the attitudes, beliefs, values and ideologies of the people but has also encouraged individualism. Education has been primarily responsible for creating new attitudes in and towards women. It has helped a large number of women to seek employment opportunities in the service sector.When women become economically independent, there

is bound to emerge in them a new kind of consciousness about their role and importance in society. Education has brought about changes in the traditional joint family. Nuclear families tend to become more popular among the educated sections.

- **Urbanisation:** Urbanisation is another factor that has affected family patterns. Now-a-days people migrating from rural to urban areas is a common feature of Indian cities. Urban life gives greater freedom of choice and many of the traditional values upheld by families may seem impractical to urban dwellers. Urban life has also changed the attitudes of women towards gender stereotypes in the family. When women become aware of their changing roles, they tend to protest against the gender based discrimination.
- I**ndustrialisation:** Industrialisation brought about changes of a far reaching nature in society in general, and in family in particular. Family, which was a major unit of production as well as consumption, is, by and large, reduced to being a unit of consumption only. Many of the traditional skills, crafts and household industries associated with the joint family system have declined because of the onslaught of factory system. It has made young men and women leave their joint family to far away places in search of better prospects and employment. It has resulted in the breakdown of the link between the kinship and occupational structure. They become independent. This financial independence has weakened the authority of the head of the household over those earning members.
- **Legal Provisions:** The legislative measures have played its part in bringing about changes in the family. There are a large number of legal provisions which have been introduced in India from time to time. These are- Child Marriage Restraint Act,Hindu Marriage Act, Widow Remarriage Act, Hindu Succession Act. These laws have definitely brought about changes of a far reaching nature in the Indian family.

- **Changes in Marriage System:** Laws relating to age at marriage, inheritance, divorce, adoption and maintenance have actually brought about marked changes in the institution of marriage. Adults not only marry at a late age but also take personal decision in this matter. Parents' role in mate selection has diminished. Marriage is not very much considered a religious affair but a social ceremony.

10.5 MARRIAGE

Marriage is one of the universal social institutions. It is more than a simply legalised social union between a man and a woman. In India, people generally believe that marriage is not between two individuals, but it is between two families in terms of the bonds it creates between them. Certainly marriage provides recognition of legitimacy to children and it confers acknowledged social status on the offsprings.

10.5.1 Hindu Marriage

Hindus consider marriage as a sacrament.The aims of a Hindu marriage are said to be dharma (duty), praja (progeny) and rati (pleasure).

According to Hindu thinkers dharma is the first and the highest aim of marriage. Marriage entitles a man to become 'grihastha' and to perform various religious ceremonies. The presence of wife is necessary to perform various religious ceremonies. Marriage also aims at begetting a son to save the father from going to hell. Thus, marriage is primarily for the fulfillment of duties, his dharma. Procreation is given the second place. Marriage permits and legalizes persons to give birth to children. The third aim of marriage is to fulfil the desire of sex. Thus, the Hindu religion gives importance to the task of fulfilling desires on the part of man.

Hindu marriage is a sacrament because it is said to be complete only on the performance of the sacred rites. All the rites are performed with Vedic mantras in the presence of sacred fire. Hindu

marriage is sacred because it is irrevocable. The parties to marriage cannot dissolve it at will. It is an institution of life-long compromise and adjustment.

The Hindu marriage is based on the principle of exogamy. Among the Brahmins the name of the exogamous unit is known as 'gotra'. It is a traditional name inherited from father to son and so on. Unmarried girls have the gotra of their father so long as they are not married. On marriage, they take up the gotra of their husbands. Males and females having the same gotra shall not marry.

10.5.2 Muslim Marriage

The Muslims are numerically the largest religious minority in India. It is said that marriage among the Muslims is more of a social contract than a sacrament like Hindus. The important objectives of a Muslim marriage are control of sexual urges, bringing order to domestic life, procreation of children and racial perpetuation. A Muslim marriage is also regarded as a religious duty as laid down by the holy book Quran.

There are two types of marriage among Muslims - *nikah* and *muta.*Nikah is the most widely accepted form of marriage among the Muslims. Under this marriage, the woman comes to live with her husband and the children belong to her husband's clan. However, the marriage contract can be ended by what is known as talaq (divorce). Muta is a union brought about by the mutual consent of the parties concerned. The contract is stipulated for a specific period. The marriage can be terminated after a short period, sometimes lasting only for a few days. Islam disapproves of muta type of marriage.

Mahr is an important aspect associated with Muslim marraige and is an obligation imposed upon the husband by the Muslim Law. It is either the money or property or anything in kind received by the wife from her husband. Mahr is sometimes equated with bride-price. However, it is not bride-price.

10.5.3 Changing Trends in Marriage

The institution of marriage has undergone several changes over a period of time. The gradual increase in the age at marriage is one of the trends that is undergoing change. It is realised that pre-puberty marriage is harmful on health grounds and also results in a higher rate of widowhood. The spread of education has had a definite impact on delaying the age at marriage. Also, the passing of the Hindu Marriage Act of 1955 and the amended Child Marriage as Restraint Act (1978) have clearly stipulated the age of marriage for girls at 18 years and for boys at 21 years.

There has been a remarkable change in the process of selection of mates. Earlier, it was the parents and the elderly members of the family who decided alliances. Today, expanding opportunities for education and employment has led to a situation where individuals have greater freedom in the choice of their marital partners. This has also led to a major change in the trends pertaining to endogamous marriages. Inter-caste as well as inter-religious marriages are slowly on the rise.

The practice of polygyny was prevalent in the Indian society among the Hindus but with the passing of the Hindu Marriage Act in 1955, the practice of polygyny has become an offence and monogamy has become the accepted form of marriage. Today, there is a trend to look at marriage as a civil contract rather than as a sacrament. The high rate of divorce is not only a change but also an outcome of other changes in the marriage system. The incidence of widow-remarriage has also increased.

Inspite of the changes that are taking place in the institution of marriage, it remains a near universal institution in India even to this day.



CHECK YOUR PROGRESS

Q 1: Fill in the blanks.

a) The ..... family system constituted the basic social institution of India.

b) When married brothers along with their wives and offsprings live together, it is known as ..... joint family.

c) Hindus consider marriage as a .....

d) ..... and ..... are two types of marriages among Muslims.

e) Joint family system is a ..... to the development of individual personality.

10.6 KINSHIP

Kinship is the most important soial bond. Kinship includes relationships through blood (consanguineal) and relationships through marriage (affinal). A kinship system includes all relationships based on blood and marriage that link people in a web. The system 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. For the puropses of describing the kinship systems found in India, Irawati Karve identified four cultural zones: the Northern, the Central, the Southern and the Eastern zones.

10.6.1 Kinship System in North India

The northern zone consists of the areas of the Sindhi, Punjabi, Hindi, Bihari, Bengali, Assamese and Nepali. Kinship organisation in North India is based on patrilineal descent groups. This means that the descent is traced in the male line, i.e., from father to son; and transmission of status and property also takes place in the male line. In other words, they have a patrilineal mode of inheritance. In this zone, caste endogamy, clan exogamy and incest



Lineage: A lineage is agroup of kin whose members descent from a common ancestor.

taboos regarding sexual relations between primary kins are strictly observed. No person is allowed to marry a daughter of his patriline. In North India ***lineage*** ties upto five or six generations are generally remembered and marraige alliances are not allowed within this range. Widely used Sanskrit term 'Gotra' is an exogamous unit. There are four-gotra rules, that is, a man must not marry a woman from (i) his father's gotra, (ii) his mother's gotra, (iii) his father's mother's gotra, and (iv) his mother's mother's gotra. These rules are generally practised particularly among the Brahmins and the other upper castes in north India. However, some intermediate castes and most of the lower castes avoid gotras of father and mother only.

The kinship terminology is the expression of kinship relations in linguistic terms. In the case of north India, descriptive system of terminology is used to describe the relationship from the point of view of the speaker. Unlike the English terms, uncle, aunty, cousin, which do not reveal age, patrilineal or matrilineal ties, the north Indian kinship terms are very clear. For exampple, *chachera bhai* means father's younger brother's (*chacha's*) son. Similarly, *memra bhai* means mother's brother's (*mama's*) son.

10.6.2 Kinship System in Central India

The central zone comprises Rajasthan, Madhya Pradesh, Gujrat, Kathiawada, Maharashtra and Orissa. They have affinity to the northern zone and eastern zone. In this zone, cross-cousin marriages are prevalent which are not witnessed in the north zone. Many castes are divided into exogamous clans like the north zone. However, all the features are not found all over the zone. For example, in Rajasthan, Jats follow two-gotra exogamy and Banias practise four-gotra rule.

In Kathiawad and Gujrat, a mix of peculiar local customs and northern practices are found. The practice of levirate exists even today. The Brahmins, the Banias, the Kunbis and the higer artisan castes follow the northern pattern of kinship organisation, but there

are some practices of the southern region also. Cross-cousin marriage among some caste groups is quite common.

In Maharashtra, Marathas and Kunbis together form about half of the population. They call themselves Kshatriyas. In central Maharashtra hypergamy and clan exogamy exist. In Southern Maharashtra there are instances of both types of marriages, namely, cross-cousin and parallel cousin.

10.6.3 Kinship System in South India

The states of Karnataka, Andhra Pradesh, Tamil Nadu and Kerala are generally considered as South India where the languages of the Dravidian family are spoken. In this region, we find a fairly common pattern of kinship organisation. However, the state of Kerala is distinct because of its matrilineal system of descent.

In this zone, patrilineal and patrilocal systems dominate. However, some sections have matrlineal and matrilocal systems. Some castes allow polygamy. Some have both polygyny and polyandry. There is the system of caste endogamy and clan exogamy similar to the northern system.

Preferential marriages with elder sister's daughter, father's sister's daughter, and mother's brother's daughter are particularly prevalent in the southern zone. However, there are taboos on marrying of younger sister's daughter, levirate, and mother's sister's daughter.

They follow classificatory nature of terminology. For example, 'attai' is used for both phuphi (father's sister) and mami (mother's brother's wife); and 'mama' is used for both phupha (father's sister's husband) and 'mama' (mother's brother). No special terms are used for affial relatives.

Kinship system in south India is characterised by positive rule of marriage. This means that preference for a particular type of alliance in marriage is clearly stated and practised. The preferential marriage rules are of the following three types -

- In several castes, the first preference is given to the marriage between a man and his elder sister's daughter. However, among the Nayars, a matrilineal society, this type of marriage is not allowed.
- In another category, a man may marry with his father's sister's daughter. In other words, a woman can marry her mother's brother's son.
- The third type of preferential marriage is between a man and his mother's brother's daughter.

Thus, there is a tendency towards marriages within a small kin group.

10.6.4 Kinship System in Eastern Zone

The Eastern zone is not compact and geographically it is not contiguous like other zones. Besides the northern languages, Mundari and Monkhemar languages are also spoken. All the people speaking Mundari languages have patrilineal and patrilocal families. They are all divided into exogamous totemistic clans. A person must marry outside of the clan and also outside of the circle of near relations like first cousin.

The Khasi of Meghalaya are a matrilineal tribe. They trace their descent through the mother. Residence after marriage is matrilocal. This means that a man after his marriage lives with his wife's parents. The Khasi have exogamous clans, that is, two persons belonging to one clan cannot marry each other. Inheritance and succession are also through the mother. The youngest daughter inherits and succeeds the property.

They have a classificatory kinship terminology. The Khasi rule of marriage allows the matrilineal cross-cousin marriage. But **levirate** or **sororate** marriages are not allowed. Polygyny and polyandry are unknown among the Khasi.



Levirate: Marriage of a widow with her husband's brother.

Sororate: Marriage of a widower with his wife's sister.

10.6.5 A Comparison between North Indian and South Indian Kinship Systems

In north India, the kinship system is characterised by negative rules of marriage. On the other hand, the south Indian kinship system is characterised by positive rules of marriage. In north India, a marriage alliance links one family with an entirely new family and, in fact, one village with another village. In south India, most marriage alliances occur within a small kin group of both father's and mother's sides.

In the north, the terms for blood relatives and affinal ones are clear; that is, they use descriptive nature of terminology. In the south, no special terms are used for affinal or blood relatives.They use classificatory nature of terminology.

Thus, southern and norther kinshipn systems differ in the context of relations by marriage and relations by birth and more particularly in regard to the arrangement of kin in different generations.



10.7 LET US SUM UP

- There are two types of family to be found in Indian context. They are Nuclear family and Joint family.
- Joint family system is a unique feature of Indian social life. It is the basic social institution in many traditional societies. The joint family is one which consists of the members related through blood and are spread over several generations living together under a common roof and working under a common head.
- However, due to the influence of several interrelated factors, family in India has undergone significant changes. The present day family has become smaller in size, without a centralized authority and division of labour.
- In Indian context, marriage is believed not to be a bond between a man and a woman but it is between two families.

- Hindu marraige is considered as a sacrament. The aims of a Hindu marriage are dharma (duty), praja (progeny) and rati (pleasure). But, now-a-days, the Hindu marriage has undergone change in many aspects.
- Muslim marriage is considered as social contract. Mahr is an important aspect associated with Muslim marriage.
- Since India has immense diversity, its different regions reflect different systems of kinship.



10.8 FURTHER READING

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4) Sharma, K.L. (2008).*Indian Social Structure and Change.* New Delhi: Rawat Publications.
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10.9 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: (a) Joint (b) lateral
(c) sacrament (d) nikah, muta
(e) hindrance



10.10 MODEL QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q1: Discuss briefly kinship in India.

Q2: Give a brief account of the changes in family in India.

Q3: Explain briefly the changes in Hindu marriage.

Q4: Has industrialisation brought about changes in Indian Family? - Discuss.

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

Q1: What is joint family? Discuss the characteristics of joint family system in India.

Q2: Describe the merits and demerits of joint family system

Q3: Discuss the various factors that have affected the family of India.

Q4: Compare the south Indian and north Indian kinship system of India.

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UNIT 11: EDUCATION AND ECONOMY IN INDIAN SOCIETY

UNIT STRUCTURE

11.1 Learning Objectives

11.2 Introduction

11.3 Traditional Educational system in India

- 11.3.1 Vedic Period
- 11.3.2 Buddhist Period
- 11.3.3 Medieval Period

11.4 Emergence of Formal Education in India

- 11.4.1 Education in Pre-Independent India
- 11.4.2 Growth of Education in the Post- Independence Period
- 11.4.3 National Policies of Education

11.5 Present Occupational Structure

11.6 Features of Tribal and Urban economy

- 11.6.1 Features of Urban Economy
- 11.6.2 Features of Tribal Economy

11.7 Let Us Sum Up

11.8 Further Reading

11.9 Answers to Check Your Progress

11.10 Model Questions

11.1 LEARNING OBJECTIVES

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

- identify the growth and expansion of education
- understand the sociological dimensions of education
- discuss the multiple dimensions of education
- explain the interrelationship between education and society
- explain the present occupational structure of Indian society
- describe some of the important characteristics of the tribal and urban economy.

11.2 INTRODUCTION

In this unit, we shall trace the growth of education in India and also study its expansion. At the beginning, we shall concentrate on the growth of education. We would like to trace the growth of education starting from its indigenous system till its growth in the Post-Independence period. In this discussion on the growth and development of education, we shall deal with the inception of formal education and some of the major changes that have taken place. The unit also attempts to understand the sociological perspective on education, which focuses on the interrelationship between education and different aspects of society. In doing so, we will also explore the meaning and different dimensions of education as well as the interrelationship between education and value system in the context of India. The unit also discusses the present scenario of occupational structure and the important characteristics of the urban and tribal economies. Let us now try to understand the concept of education and the role it plays in the society.

The term 'education' is derived from the Latin word, 'educare' which means, 'to bring up', 'to lead out', and 'to develop'. In its simplest sense, education refers to the process of bringing up, leading out, and developing individuals as mature, adult members of society. In its widest sense, education is characterized by the moral, intellectual, and spiritual development of a person. In all human societies, education is the corner- stone which, along with socialization, marks the emergence of all-round development of individuals. Both these aspects go hand-in-hand. The process of education includes the cultivation of distinct qualities and values which children learn in schools as well as in family and the peer groups as a part of the process of socialization. Socialization imparts values, beliefs and inherited skills to the young people and prepares them gradually to assume adult responsibilities. Education not only imparts values and skills but also leads to the enrichment of one's life or to the awakening of one's inherent potentialities. While socialization is tied up with family and groups of relatives, at least during an individual's childhood, education is taken out of the context of kinship and is mostly given by non-relatives, that is, the teachers.



LET US KNOW

Education for all has a dual role to play in the society:

(a) On one hand, the inherited knowledge is imparted to the masses in order that the progress of society is achieved and enhanced.

(b) On the other hand, mass education is an important means of social control. Emile Durkheim laid special emphasis on this aspect of education. It reinforces the notions of collectivity or solidarity and creates a sense of social responsibilities among the people.

11.3 TRADITIONAL SYSTEM OF EDUCATION IN INDIA

11.3.1 Vedic Period

Education does not remain stagnant, but with the passage of time it undergoes great changes. The pre-British period was marked by a widespread system of indigenous education. The *Gurukula* and *Ashrama* patterns prevailed in India for many centuries prior to the Islamic rule. These systems of education mainly prevailed during the Vedic period. The contribution of the vedic system of education towards the generation of knowledge and emphasis on learning was immense. Education was imparted at the centres of learning called gurukulas, ashramas, parishads, etc. Young students were sent from home to the residential schools where they stayed with the guru (teacher). Education was imparted for years together, which mainly aimed at achieving salvation. Teaching and learning was mainly through oral activities. Listening, contemplating, internalizing, reciting were emphasised over reading and writing. It aimed at the balanced development of the pupils and their physical, moral, intellectual, social and cultural developments were taken care of. Pataliputra and Varanasi were some of the renowned seats of learning. These centres of education focused on the teacher-pupil relationship. A teacher or guru was supposed to be the epitome of

morality, righteousness and nobility. Therefore, he was considered a representative of God. And he was wholly responsible for the education and general welfare of his students. Although the concept of gurudakshina (fees) was, there yet the teachings of the gurus or the teachers were considered as their sacred duty. The students, on the other hand, were supposed to work hard and refrain from a life of luxury. This made the students not only educated but also deft in the skills required in their day-to-day life. They spent their time in gaining knowledge and skills but also had to cultivate land, look after the livestock, beg for alms, and perform all other tasks assigned to him by the teacher. During this period, education was broadbased and included mathematics, grammar, languages, literature, warfare for the Kshatriyas (warriors), administration, scriptures, astrology, astronomy, etc. But a major drawback prevailing then was that education was restricted only to the upper castes, namely Brahmins and Kshatriyas. The entire system of education was entrusted to the Brahmins. Education for the other castes was informal, unorganized and by and large, neglected. However, the scholarly contributions made during this period were considerably rich.

11.3.2 Buddhist Period

The social discrimination in the field of education that prevailed during the Vedic period was challenged during the Buddhist period. It was the first attempt to be made towards providing education to the masses. Gautam Buddha, the great religious leader and social reformer preached non-violence and social equity. He vouched for a casteless society. As a result, rigidities along with the overwhelming dominance of the Brahmins over the lower castes were questioned and challenged. During this period, education was institutionalized and educational institutions like Takshashila, Nalanda and others flourished. These institutions imparted education to young children for a fixed period as in modern times. *Sanghs* or monasteries came up as the centers of all religious instructions

and activities. These institutions were open to all sections of society and were more inclusive in nature, and had a collective participation. Education was imparted following the payment of fees by the students. As in the Vedic period, the students were supposed to observe celibacy and be fully obedient and respectful towards their teachers. Just as the Brahmins were in charge of imparting education in the Vedic period, during this period, the monks at the monasteries were in charge of it. The monks were celibates and spent their time in prayer, meditation and studies. Again, in order that the common man did not have to grapple with the complexities of Sanskrit, which was the medium of educational and literary activities earlier, the languages commonly used, Pali and Prakrit, were resorted to. Inspite of the marked differences between the educational systems of the Vedic and Buddhist periods, the curriculum followed in the latter period mainly reflected a continuation of that of the Vedic period. Dharma or religion was the focus at the monasteries. This included the study of theology, philosophy, literature, astronomy, etc. Thus, we can see that during the Buddhist period an attempt was first made to impart education to all sections of the society. There was greater social equity in imparting education. However, the Buddhist period did not last in India and became popular abroad.

11.3.3 Medieval Period

The medieval period can be traced back to about the 12th century AD. The Muslim invaders invaded India during this period and resulted in Islam taking firm roots in India. The educational system underwent far-reaching changes during this period. *Madrasas* and *Makhtabs (elementary schools)* were opened to impart education. The *Madrasas,* which in Arabic means 'schools', were the institutions of higher learning. They function even today as Islamic law schools. The curriculum centred on the study of the Quran, Hadith, Arabian grammar, logic, languages, etc. The study of Islamic jurisprudence was stressed. The *Makhtabs,* on the other

hand, were Muslim elementary schools that made the students competent to read the religious texts. Elementary knowledge of writing, grammar, etc. was also imparted to the young children. Instructions were imparted mainly orally in *Makhtabs* and *Madrasas*. The emphasis was on religious issues and the main goal was to do away with illiteracy in the society. The Mughal period started in India from the early part of the 16th century and extended till the middle of the 19th century. The Mughal emperors were interested in providing education to their subjects and they patronized learned men and institutions of learning. During the reign of the emperor Akbar, a large number of schools and institutions of higher learning for both Hindus and Muslims were opened. He even introduced certain curriculum reforms which emphasized, besides theological aspects, also on the study of Science, History, Geometry, Mathematics, etc. He opened educational institutions for the Hindus where Sanskrit, its grammar, Vedanta, literature were taught.

Subsequently, the conversion of India into a British colony resulted in the collapse of the Mughal Empire. As a result, it brought with it the ruin of the educational system. Developments in science and literature both among Hindus and Muslims had taken a back seat. The education as a system started losing its vigour towards the end of the 18th century. What remained was an indigenous system of education with *Tols and Madrasas* imparting Hindu and Arabic education respectively. The British in India brought changes in terms of educational developments. Let us now discuss some of the major changes that took place in the system of education during the British period.



CHECK YOUR PROGRESS

Q1: Answer the following:

(a) What were the indigenous centres of learning for the Hindus?

(b) What do you understand by *Makhtabs*? During which period the Muslims invaded India?

Q2: Fill in the blanks:

(a) The *Madrasas* in Arabic means……

(b) During the pre-British period, the Hindu indigenous system of education was dominated by……..and……patterns of learning.

11.4 EMERGENCE OF FORMAL EDUCATION IN INDIA

11.4.1 Education in Pre-Independent India

In 1757, when the East India Company embarked on its political career in India, there were no education systems organized and supported by the state. As mentioned in the earlier section, both Hindus and Muslims had their won indigenous systems, each deeply rooted with a great tradition of learning and scholarship behind them. By the early 19th century, however, the indigenous school of higher learning and the village elementary schools were in a state of decline.

When the British entered the country, many missionaries from Europe had also started coming to India to propagate Christianity. They had played an active role in shaping the educational system in the country. But the early efforts of these missionaries to spread English education was not a success. Because the early decades of the Company's rule was dominated by Orientalists, that is, those who pleaded for the continuation of classical education for the natives through Sanskrit and Persian. Warren Hastings, the Governor-General encouraged translation of Sanskrit and Persian

books into English. He founded and also endowed the Calcutta Madrasa, which happened to be the earliest educational institution to be set up by the British rule. Soon after a Sanskrit College was established in Benaras. A college for Hindu learning was also opened at Poona. The Orientalists mainly showed interests in Indian literature, the rare texts and other sources of knowledge, and the rich history and culture of the Indian society. This trend continued till the early part of the 19th century.

Gradually, however, the Anglicists, that is, those who pleaded for instruction in English gained the upper hand. They felt that western education in Arts and Science should be imparted to the natives through English medium schools. They all argued that the Indian society had to be reformed. The Christian missionaries had then started taking an active interest in the education of the native Indians. The Christian missionaries at Calcutta, Serampore, Chennai, Bombay and other places, opened schools and colleges in the early part of the 19th century. The native Indians from the upper classes and even the middle classes of Bengal and other places had started realizing that western education provided in these institutions was more useful as well as more liberating than that provided at the pathshalas, tols, and madrasas. Social reformers and educationists had also realized the need for taking the best from the West for progress of the Indians. For example, Raja Ram Mohan Roy was in favour of imparting western education so as to liberate the minds of the Indians and to modernize them.

The well-known minutes of Charles Wood and T.B. Macaulay in 1835 laid the foundation of modern education in English and the Vernaculars. These minutes especially emphasized the need for English educated Indians to serve as intermediaries between the East India Company and the common people. The English schools established in the towns and cities of the presidencies serve as role models to the Vernacular schools established in the rural areas. For the first time in India, caste barriers became an irrelevant criterion

for the entry of pupils into schools. To that extent, the modern system of education developed in the colonial era became a broad-based one. Besides, the Colonial government and other agencies were also working towards opening up of schools and colleges. These included Christian missions, Hindu and Muslim reformist bodies (Arya Samaj, Muslim Education Society, etc.), local self-government bodies (Panchayats, District Boards, Municipalities, etc.). In the third quarter of the 19th century, universities were founded by the British government in the three Presidencies. Some of the princely states also started universities for imparting higher education. The period from 1850-1930 was marked by multi-pronged efforts to impart literacy and education to the Indian masses. Thousands of English educated Indians entered government and judicial services in the lower rungs.



LET US KNOW

For Macaulay, the aim of English education was to form 'a class of persons, Indians in blood and colour, but English in tastes, in opinions, in morals and in intellect', a class that would serve as interpreters between the government and the millions whom it governed. The decision to introduce English education was the result of a combination of complex economic, administrative, political, religious and moral motives. The pressure for introducing western learning was not confined to groups in England only. In India, missionaries as well as individual officers of the Company were working for it. By the 1820s, there had also emerged an Indian demand for it. The impulse behind the educational changes did not, therefore, flow from the calculations of British policy-makers alone.

The popularity of English education grew when it replaced Persian as the official and court language in 1837, and even more so when Lord Hardinge announced in 1844 that Indians who had

received English education would get preferences in all government appointments. Education in the new schools became a passport for entrance to the professions and government services.

- **Education during the Nationalist movement:** The rise of the nationalist movement in India in the 1920s set in motion a different type of educational activity. It was the movement for national self-reliance. Banaras Hindu University, Kashi Vidyapeeth, Aligarh Muslim University, Gujarat Vidyapeeth were some of the important educational institutions which symbolized this aspiration. National ideals and values were incorporated into these academic organizations. The pioneers in nationalist education, which included teachers and students, suffered many ordeals, as the government did not give grants to cover the expenses, especially during the early stages. Many educated Indians gave up lucrative jobs in government and joined these organizations for pittance. This phase was a great landmark in the development of public education in India.

  In this connection, two notable experiments may be mentioned. **M.K. Gandhi** formulated a **Basic Education Scheme** for the predominantly rural people in India. The emphasis here was laid on acquiring literacy, skills in weaving, spinning, carpentry, etc. Gandhi believed that if Indian villages were freed from economic dependence on town, and cities for their various necessities of life, then the Indian nation would be economically self-reliant. On the other hand, **Rabindranath Tagore** shared similar ideas in his advocacy of an Indian-oriented education. But he laid stress on the aesthetic side. In his school at Shantiniketan, Tagore sponsored a craft-based education. While the nationalist institutions referred to earlier more or less aimed at bringing Western education within the reach of the common people independent of the Colonial government, the educational schemes launched by Gandhi and

Tagore were more indigenously modelled. While the graduates of the nationalist institutions like Banaras Hindu University entered the competitive job market, the pupils trained in basic education were modestly successful in rural reconstruction. These institutions are still active in post-Independent India.



LET US KNOW

In 1910 Gopal Krishna Gokhale mooted the idea of free and compulsory education for children all over the country. During this period the need for teacher training and adult education were also expressed. In 1920 the Central Advisory Board of Education (CABE) was set up to advice the government on issues related to education. It was subsequently dissolved and set up again in 1935. The need for adult education was realized by the proponents of mass education. During 1937-39 the CABE committee stressed the need for adult education to be taken up on a wider scale and also suggested that voluntary organization may also be involved to work for imparting such education.

- **Impact of western education:** Hence, we see that the western education had a mixed influence on Indian society. On the one hand, many educated Indians who joined the colonial service held up Westernization as a worthy model. The elitist families in India looked forward to adopting western patterns of life and outlook. On the other hand, there were radical nationalists who opposed a Western model and looked towards a new national identity. According to A.R. Desai, an Indian sociologist, the Colonial rule made Indians shake off old habits of thoughts and brought them into contact with the wider world. Colonial market opened up numerous jobs for the educated people, many modern professions such as law, medicine and journalism were the outcome of the demands made by the market. However, colonial legacy also created a wedge between the elite and the masses,

between public and private interests, and it paved the way for a new hierarchy based upon a distinctive type of education. For the first time in the history of India, education became the channel for upward mobility. The link between English education and government or semi-government jobs created a tremendous demand for more and more schools and colleges. With the metropolitan centres becoming strongholds of the educated classes, especially the professionals, the rural hinterland had only a few educated people.

Therefore, in retrospect, the Colonial legacy in India consisted both positive and negative elements. Although the Colonial education opened opportunities on a secular basis, yet vast masses remained without access to it, because of general backwardness of the country. As the British model was urban-based it did not blend well into the village-based Indian society. So, disharmony and distance between the educated few and the unlettered masses became a striking aspect of the Colonial education. However, there were also certain positive aspects. For the first time the goals of education and the curriculum reflected a pragmatic approach which was more in harmony with modern times. Changes in the school curriculum, diversification of education, concepts like teacher education, mass education, free and compulsory education, adult education, etc. also came up. Above all, the foundations of modern education system, when it was being established, did not make any attempt to withhold the advancements made in different fields in the west from the natives but rather encouraged them towards such learning.

11.4.2 Growth of Education in the Post-Independence Period

After the attainment of Independence, Indian education took a new turn under the guidance of Jawaharlal Nehru who took a

prominent part in evolving a national policy on education. Because the education system inherited from the British was fraught with serious problems such as extremely low literacy level, poor retention, abysmally low educational opportunities for the backward sections of the society and so on. These problems needed to be addressed and the educational system needed to be transformed in a major way so that it could be the means for the transformation of a nation into a modern and developed one. The first task was to expand the educational system so that it reached the millions, especially the downtrodden sections of people. There was the need to initiate the eradication of illiteracy, to vocationalise education and to bring about other necessary reforms in the curriculum.

In 1950 the Indian Constitution came into force. Once again education was given importance and the Constitution made several provisions for ensuring freedom in educational pursuits. Education was initially a state subject but following an amendment (42nd) of the Constitution in 1976, it became a concurrent subject. As a result, both the Centre and the States can legislate on it. The Centre, however, mainly coordinates and monitors the functioning of the States in educational matters. At the centre the Ministry of Human Resource Development (MHRD), is entrusted with educational matters. Article 30 of the Constitution declared that all minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice. This provision has enabled the continuance of schools and colleges started earlier by minorities such as Christians, Muslims, Sikhs without fear of losing grants-in-aid from the governments. Article 46, which is a Directive Principle of State Policy provides that, '*the state shall promote with special care the educational and economic interests of the weaker sections of the Scheduled Castes and Tribes and shall protect them from social injustice and all forms of exploitations*'. Article 45 of the Constitution, which is also a Directive Principle of State Policy, provides that, '*the state shall endeavour to*

provide free and compulsory education for all children until they complete the age of 14 years'. In view of the fact that an educated populace lead automatically to the political and economic development of the country, this was a revolutionary step. Besides these acts, various amendments have been made from time to time both at the Centre and the states, as education is a concurrent subject. The Planning Commission, set up in 1950, has also taken up responsibility for the educational development in the country, through the successive Five Year Plans. Till then the investments in education were uncoordinated. There was no national perspective on education, especially to guide an independent nation, venturing on a new educational ideology. There has been a phenomenal increase in the level of investments under the Five Year Plans. There has been notable increase in the number of educational institutions and in the number of educated people.

Thus, we see that the Indian education system has come a long way from the days of *Gurukul, Pathshalas, Tols, Madrasas*, etc. to the present form of education. The post-Independence era has seen the expansion of education in all dimensions at all levels – primary, secondary and the higher education. The manifold quantitative expansion of higher education facilities has fulfilled many goals and produced manpower required for various sectors.

11.4.3 National Policies of Education

Since Independence, India has adopted two major comprehensive statements regarding the National Policy on Education, those of 1968 and 1986. The adoption of the educational policies formulated in 1968 led to considerable expansion in educational facilities all over the country and schools came up even in many small parts of the rural areas. Apart from this, a variety of new challenges and social needs made it imperative for the government to formulate and implement a New Education Policy for the country. Thus, **National Policy on Education** (NPE) was

implemented in 1986, which rightly mentioned that every country develops its system of education to express and promote its unique socio-cultural identity and to meet the challenges of the times. Some of its important features are:

- It considers education to be essential for all as it is fundamental to all-round development. It has also been expressed that education has an acculturating role and it refines sensivities and perceptions that contribute to national cohesion which, in turn, furthers the goals of secularism and democracy as enshrined in our Constitution.
- It also vouched for a National System of Education, which would imply that up to a given level, all students, irrespective of caste, creed, location, religion or sex have access to education of a comparable quality and to achieve this, government will initiate appropriately funded programmes.
- It also accords great importance to removing disparities and also to equalizing educational opportunities by attending to the specific needs of those who have been denied equality. There are efforts to uplift the weaker and neglected sections of the society, like women, Scheduled Castes (SCs) and Scheduled Tribes (STs). The policy aspires to use education as an agent of basic change in the status of women by providing them equal opportunities to access education. Special educational facilities for students of weaker sections of society, like SCs, STs and recruitment of teachers from these sections has also been envisaged. Similarly, educational facilities would also be provided to other groups like those from other educationally backward sections and areas, physically handicapped people and the minorities as certain minority groups are yet to advance educationally. Hence, greater attention will be paid to the education of these groups in the interest of equality and social justice.

- Policies regarding adult education have been formulated to strengthen the cause of adult education through various and systematic programmes of adult and continuing education.
- Regarding Elementary Education the policy places thrust on two important aspects: (a) universal enrolment and universal retention of children up to the age of 14 years. (b) a substantial improvement in the quality of education.

  Primary schools would be provided with essential facilities. The scope of the Operation Blackboard Project will be enlarged to develop the infrastructure.
- This policy envisaged widening of access to secondary education with an emphasis on enrolment of girls, SCS, STS, particularly in science, commerce and vocational streams.
- Higher education contributes to national development through dissemination of specialized knowledge and skills and being at the apex of the educational pyramid, it has a key role in producing teachers for the education system. In the present context, whereby there is unprecedented explosion of knowledge, higher education has to be dynamic. Under the provisions of NPE, 1986, open learning system has been initiated to augment opportunities for higher education as an instrument of democratizing education and to make it a lifelong process. The system of open learning aims at strengthening the education process.
- As per the NPE, 1986, the status of the teachers reflects the socio-cultural ethos of the society. The teachers should have the freedom to innovate, to devise appropriate methods of communication and activities relevant to the needs and capabilities of learners and the community.
- As per the NPE 1986, the system of planning and management of education will receive high priority. The guiding considerations will be the steps such as evolving a long-term planning and management perspective of education and its integration with the country's development and man-power needs.

- With regard to the process of Evaluation and Examination Reform, the NPE 1986 considered the following points:
  - the elimination of excessive elements of chance and subjectivity
  - the de-emphasis on memorization
  - improvement in the conduct of examination
  - the use of grades in place of marks
  - continuous and comprehensive evaluation, etc.



CHECK YOUR PROGRESS

Q 3: Answer the following -

(a) Who formulated the basic education scheme for the rural people? What was the main motive of the scheme?

(b) In short, list the policies on educational matters that are formulated on the basis of the Constitutional Provisions and the legislations.



LET US KNOW

DISTRICT PRIMARY EDUCATION PROGRAMMES (DPEP) was launched in November 1994 to achieve universalization of elementary education through specific district planning.

SARVA SHIKSHA ABHIYAN (SSA) was approved by the Government of India in November 16, 2000. The broad objectives are: (a) all children in school, Education Guarantee Centre, Alternate School, Back to School camp. (b) all children in the 6th age group complete five years of primary schooling by 2007. (c) All children in the 6-14 years age groups complete eight years of elementary education. (d) focus on elementary education of satisfactory quality with emphasis on education for life. (e) bridging of all gender and social category gaps at primary stage by 2007 and the elementary education level by 2010. (f) Universal retention 2010. Sarva Shiksha

Abhiyan is a massive mission-mode campaign which covers the entire country and seeks to address the needs of children.

OPERATION BLACKBOARD was a scheme launched in 1987. The basic aim was to improve the school environment and enhance retention and learning achievement of children by providing minimum essential facilities in all primary schools. According to the scheme, following should be provided in every school:(a) At least two reasonably larger all weather rooms, with verandah and separate toilet facilities for boys and girls; (b) At least two teachers, one of them a female, for each school; and (c) thirdly essential teaching-learning materials including blackboard, maps, charts, toys, and equipment for work experience.

11.5 PRESENT OCCUPATIONAL STRUCTURE

Division of labour and differentiation of population based on occupations is found in all societies. However, the bases of this differentiation are markedly different in different societies. For instance, in pre-industrial societies, division of labour is based on age, sex or castes. But in modern industrial societies, like the present society, it is based on new criteria such as formal education and training, specialization, etc. Division of labour in these societies is more complex compared to those in pre-industrial societies. Division of labour refers to specialization of tasks,which means that persons are specialized for different types of tasks. Teachers, doctors, carpenters, blacksmiths, etc. pursued their respective specialized works. Occupation is, thus, a relatively routinized activity undertaken to earn a livelihood and to maintain a definite social status. In all types of occupations, there are three components:

- *Technological:* the specific manual and mental operations involved in the execution of work.
- *Economic:* the income derived through an occupation attached to an employment.
- *Social prestige:* one gets social prestige through attachment to an occupation.

It is worth mentioning that the growth of urbanization and industrialization brought about remarkable changes in the structure of occupation. Some of the distinct features of modern occupations are:

- Work is done as a separate activity, apart from the rest of one's activities – non-work and leisure.
- A substantial shift from agricultural to non-agricultural occupations.
- Tremendous expansion of labour force in various occupational sectors, such as, technical, professional jobs, etc.
- Work is increasingly carried out in organizational settings.
- In the non-agricultural occupations the proportion of people in the white-collar occupations is increasing.

Modern occupations are dominated by formal organizations. These organizations are social units which are deliberately created to fulfill certain needs in economic, political and social spheres. The most common examples are government offices, universities, hospitals, Mutli-National Companies, banking, educational institutions, outsource agencies, industrial set-up, etc. These organizations and institutions stand in contrast to primordial social units such as families, tribes, religious groups, castes, etc. They are mainly based on rational legal norms such as contractual relationship between the employer and the employee, hierarchical relationship, division of labour in every sphere, impersonal relationship between individuals and specific functions. The rational-legal perspective refers to a scientific and secular outlook of the individuals. Sociologist Max Weber wrote extensively on the sociology of formal organizations, which he called bureaucracies. According to him, bureaucracy was a mode of organization which was premised on the separation of public from the domestic world. Thus, bureaucratic authority is characterized by these features:

- Functioning of Officials: Within the bureaucracy, officials have fixed areas of jurisdiction governed by rules, laws and administrative regulations.
- Hierarchical Ordering of Positions: Authority and office are placed on a graded hierarchy where the higher officials supervise the lower ones.

- Reliance on fixed written document: The management of a bureaucratic organization is carried out on the basis of written documents (the files).
- Office Management: As office management is a specialized and modern activity it requires trained and skilled personnel to conduct operations.
- Conduct in Office: As official activity demands the full time attention of officials irrespective of his/her delimited hours in office, hence an official's conduct in office is governed by exhaustive rules and regulations.

Thus, Weber's characterization of bureaucracy as a modern form of organization demonstrates how an individual actor was both recognized for his/her skills and training responsibilities with the requisite authority to implement them.

Since the 1990s, the Indian Government has followed a policy of liberalization. Private companies, especially foreign firms, are encouraged to invest in sectors earlier reserved by the government, including telecom, civil aviation, power, etc. Liberalization refers to a range of policy decisions that the Indian state took since 1991 to open up the Indian economy to the world market. With these changes, the Indian economy has witnessed a series of reforms in all major sectors of the economy, such as, the IT industry, hotels, trade, technology, public sectors, financial institutions, agricultural industry, etc. Other services are employing more people and the urban middle class is growing. As such the Trans National Companies (TNCs) are also playing a big role in the Indian economy. These companies are those that produce goods and market services in more than one country. For example, Coca-Cola, General Motors, Colgate-Palmolive, Kodak, Mitsubishi and many others. In addition, the growth of knowledge economy in the present times has brought about tremendous changes in terms of new job structures. A knowledge economy is one in which much of the workforce is involved not in the physical production or distribution of material goods, but in their designs, development, technology, marketing, sale and servicing. Compared to the previous era, the global economy is no longer

primarily agricultural or industrial in its basis. It can provide a range of services to the people. Now, we have a range of occupations that was unheard of a decade ago (Example, Event Management).

At the same time, it is seen that the impact of globalization is uneven. For the middle class youth, globalization and the IT revolution has opened up new career opportunities. Instead of routinely picking up degrees like BSc, BA, BCom, etc, the urban youths are seen to be taking up courses that would match the requirements and demands in the job markets today. Hence, we can say that the recent changes in the societies with the advent of forces like globalization and liberalization have also created inequalities and disparities in terms of employment opportunities. Very few people in India have access to secure jobs, with even the small number in regular salaried employment becoming more insecure due to rise in contract labour. So far, employment by the government was a major avenue for increasing the well-being of the population, but now even that is coming down. Some debated that the forces of globalization appear to be associated with rising income inequalities.



CHECK YOUR PROGRESS

Q 4: Answer the following.

(a) What do you understand by formal organizations?

(b) List some of the features of modern occupations.

Q 5: Fill in the blanks.

(a) The term bureaucracy is used by……

(b) Division of Labour in modern societies is ……and ……

11.6 FEATURES OF URBAN ECONOMY AND TRIBAL ECONOMY

11.6.1 Features of Urban Economy

- There are some important criteria used to define urban economy. They are: size, density, occupational structure, and patterns of administrative arrangements. Sociologist Emile Durkheim argued that physical density, number of persons inhabiting a particular area, intensity of interactions between persons living in a particular community, etc. determine the nature of any society. Thus, urban centres are those, which are large, densely populated, advanced in terms of economic growth, education, occupations, specialized division of labour and so on. In the 2001 population census, the following criteria were adopted to define a settlement as an urban area:
  - All places with a municipality, corporation, cantonment board or notified town area committee, etc.
  - All other places which satisfy the following criteria:
    (a) a minimum population of 5000 persons;
    (b) at least 75% of the male working population engaged in non-agricultural pursuits; and
    (c) a population density of at least 400 persons per square kilometer.
- Processes like urbanization and industrialization have invaded the urban economy and largely these have brought tremendous changes in the lives of the people. For instance, the family represents a nuclear structure, which consists of husband, wife and their children. This is marked by the breakdown of traditional dogmas, beliefs, superstitions, etc. and adoption of new, lifestyles, outlook, employment opportunities, food habits, cultures, and dress.
- Urban economies are marked by heterogeneities, because numerous groups tend to inhabit the urban areas. In addition, employment in various sectors play a major role in overcoming the rigid boundaries of castes, religion, and region and bringing together various groups of people without any discriminations.

- Due to tremendous development in spheres of technology, science, communications, etc. the urban centres are considered a hub of job markets as mentioned in the previous section on present occupational structures. This has resulted in considerable migration of people to the urban centers in search of jobs and livelihoods. Education plays a very significant role in recruiting persons into different hierarchies of occupations. The persons with required education and skills get absorbed into various occupations of good ranks. But migration too has some negative impacts on the urban economy. Large-scale migrations of people from the rural areas who mainly are engaged into blue-collar works (like rickshaw pullers, construction workers, sweepers, domestic help, etc.) have also created 'urban slums'. These urban slums have created congestions in the urban areas. The growth of urban slums is one of the negative features of urbanization. According to the 2001 population census about 42.6 million people were living in the urban slums. The slum population in India is largely concentrated in the mega cities, where there are more ways of earning livelihoods.

11.6.2 Features of Tribal Economy

- According to Oxford Dictionary '*A tribe is a group of people in a primitive or barbarious stage of development acknowledging the authority of a chief and usually regarding themselves as having a common ancestor*'. D.N Majumdar defines tribe as a social group with territorial affiliation, endogamous with no specialization of functions ruled by tribal officers hereditary or otherwise, united in language or dialect recognizing social distance with other tribes or castes. According to Ralph Linton, tribe is a group of bands occupying a contiguous territory or territories and having a feeling of unity deriving from numerous similarities in a culture, frequent contacts and a certain community of interests.

- The tribal economies are relatively small and homogeneous. Each tribal group is distinct from the other in terms of their cultures, rituals, languages, occupations, etc. Therefore, their societies are considered 'self-contained little societies', for the tribals have their own way of life.
- Large number of tribes residing in different parts of the country have diverse economies. In terms of their economic activities, the tribes can be divided into following categories:
  - Food hunting-gathering
  - Pastorals
  - Agriculturalists
  - Craft production and trading

Some of the tribal societies in India are still hunting and gathering societies. A few of them are found in Central India and on islands of Lakshwadeep.

If forest based, their economy depends on hunting, rearing of cattle and cultivation based on forest clearings. Forests also supplement the needs of predominantly agricultural tribes. Forest produce such a s firewood, leaves, honey, fruits, grasses, etc. also help in generating extra income.

Hill based tribes are famous for their terraced agriculture (jhum or shifting cultivation). Here hill sides are terraced vertically upwards and sown with wheat, hill rice, corn and potato. There are also several gaddi or shepherd tribes whose economies are based on grazing cattle and sheep. Today, however, tribes in Kashmir, Garhwal and Himachal have taken to commercial cropping of apples and potatoes which has greatly improved their economic position.

Tribal regions are also famous for their traditional handicrafts and artisanal skills. Weavers and other artisans have always occupied a special position in these societies. Many tribal communities also pursue wood and cane works, metal crafts and stone works. Each of these skills is taught to the younger

generation through apprenticeship. While in some communities there is a division between the sexes in terms of tasks performed, the practice varies from tribe to tribe. For example, whereas in Jaunsar Bawar in Garhwal, the weaving and the colourful painting of houses is done by women, in the Kinnauri tribes of Himachal Pradesh, weaving is largely done by men who form a special caste within the community. Some tribal communities (like Bhotias of Tarai region of U.P.) are also involved in trading activities.

- Customary rights normally govern the ownership of land amongst tribes. Although individual ownership is predominant, collective ownership of lands managed by the village Panchayat or the chief is also found. Land grabbing by non-tribals through the indebtedness of the tribals has been one of the major problems of these areas. The basic unit of labour and social life is the family but the notion of collectivity is also very strongly associated with tribal identity. There is a great deal of interdependence amongst the different members of the community.
- The industrialization and neo-liberal economic policies have greatly influenced the traditional tribal economy. Deforestation, grabbing of tribal land, lack of infrastructure and technology have increased pressure on limited resources. The traditional and self-sufficient economy have been greatly disturbed. Especially those residing in the forest areas are facing severe crisis. The Indian state is diverting the forestlands for various development projects at the cost of these indigenous tribal communities. Forestlands are being leased out to big companies in the name of development as seen in the case of the Vedanta metal and mining company and steel project of POSCO in Orissa. There are numerous examples showing the plight of the poor tribes. Thus, this results in the breakdown of their traditional economy and livelihood.



CHECK YOUR PROGRESS

Q 6: Fill in the blanks:

(a)Tribal societies are……..in nature.

(b) Forces of ……have brought about tremendous changes in the urban economy as well as in tribal economy in the present times.

Q 7: Write true or false:

(c) Processes of urbanization and industrialization have invaded the rural economy.

(d) India is predominantly an agricultural economy.



ACTIVITY

(A) Do you think education is important for the development of a society? Explain in your own words.

……

……

.....

.....

(B) Try to list some of the strengths and weaknesses of the present system of education

……

.....

.....

.....



11.7 LET US SUM UP

- Education plays an important role in any human society. From the sociological point of view, the focus is on the interrelationship between education and various other aspects of society. Thus, according to Emile Durkheim, the major function of education is to transmit society's norms and values. Education is a significant part of socialization.

- In this unit we have explored the system of education from pre-British, British to the post-Independence periods. Education as a dynamic concept has changed with changing times. It has grown in response to the socio-economic demands of the day as well as the philosophy prevailing during a particular period.
- In Vedic times education was mainly for the upper sections of the society. It was imparted in gurukuls, ashramas, etc. Study of religious texts, literature, grammar, mathematics, etc. was considered essential. Students stayed with their teachers and thus they developed a close relationship. A disciplined life was expected from the students.
- In the Buddhist period the expansion of education started, reaching out to include students from different sections of the society. Education was also institutionalized during this period and it was imparted in the monasteries. However, the curriculum reflected the continuation of the Vedic period. In the medieval period, the form of education changed and madrasas and makhtabs were opened as centres of learning.
- In the British period, western education with emphasis on the learning of science and English began. Women's education which had so far been neglected also started picking up.
- After Independence, special efforts were made to strengthen the system of education. Various policies on education have been implemented to make education available to all. Moreover, there has been considerable growth and expansion of education in India. The goal of a modern secular and democratic society is to strive egalitarianism through equalization of educational opportunities and to enable itself to meet the challenges of the modern world.
- In this unit, we have also tried to understand the changes in the present occupational structure. An attempt has also been made to delineate the changes that the urban and rural economies have undergone. The features of tribal economy have been discussed in detail to draw a contrast with modern urban economy.



11.8 FURTHER READING

1) Basu, Aparna (1982). *Essays in the History of Education*. New Delhi: Concept Publishing Company.

2) Mukherjee, Dhurjati (ed.). (1980). *Education in India Today*. Calcutta: Firma Klm Private Limited.



11.9 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: (a) Gurukuls, Ashramas and Parishads

(b)Makhtabs are the indigenous elementary schools for the Muslims, where the children are asked to read the religious texts. The Islam invaded India around the 12th century AD.

Ans to Q No 2: (a) Education

(b) Gurukuls and Ashramas

Ans to Q No 3: (a) M.K. Gandhi formulated a Basic Education Scheme for the rural people in India. The emphasis was laid on acquiring literacy, skills in weaving, spinning, carpentry, etc. Gandhi believed that if Indian villages were freed from economic dependence on town and cities for their various necessities of life, then the Indian nation would be economically self-reliant.

(b) We know that the Republic of India is governed on the basis of the Constitution of India, which came into force on 26th January 1950. Educational policies are framed by various agencies of the Central as well as state governments in the perspectives of the provisions in the Constitution. Since Independence, India has adopted two main policies on Education namely:

(i) National Policy on Education 1968 which mainly aims at providing education to all.

(ii) National Policy on Education, 1986, aims at bringing about considerable changes in the system of education in India, which includes: expansion of educational facilities all over the country by opening more and more numbers of educational institutions;

- reducing disparities and inequalities in education. This means all students irrespective of caste, creed, sex, etc can have access to education;
- it also address the specific needs of the weaker sections of the society (e.g., STs, SCs, OBCs, Physically handicapped, etc) to bring them at par with other members of the society. This also aims at overall development of the society.
- it seeks to provide free and compulsory education to all children upto the age of 14 years.
- it seeks to reduce the school dropouts by encouraging the students to pursue education, etc.

Ans to Q No 4: (a) Formal organizations are social units which are deliberately created to fulfill certain needs in economic, political and social spheres. These organizations and institutions stand in contrast with primordial social units such as families, tribes, religious groups, castes, etc. They are mainly based on rational legal norms such as contractual relationship between the employer and the employee, hierarchical relationship, division of labour in every sphere, impersonal relationship between individuals and specific functions.

(b) Some of the features of modern occupations are:

- Work is done as a separate activity, apart from the rest of one's activities – non-work and leisure.
- Substantial shift from agricultural to non-agricultural occupations.
- Tremendous expansion of labour force in various occupational sectors, such as, technical, professional jobs, etc.
- Work is increasingly carried out in organizational settings.
- In the non-agricultural occupations, the proportion of people in the white-collar occupations is increasing.

Ans to Q No 5: (a) Max Weber

(b) Specialized and complex

Ans to Q No 6: (a) Homogeneous (b) Globalization

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



11.10 MODEL QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q.1: What is Basic Education System?

Q.2: Write briefly about the educational system of the Vedic period.

Q.3: What are the present forms of educational system in India?

Q.4: Discuss the major differences between urban economy and tribal economy.

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

Q.1: Trace the history of the foundations of the modern education system in India.

Q.2: Discuss some of the major changes that have taken place in the system of education prevailing today.

Q.3: Explain some of the educational achievements during the British period.

Q.4: State some educational contributiions made during the Vedic times. What are the similarities and dissimilarities in the education system of the Buddhist and Vedic times.

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UNIT 12: MAJOR RELIGIONS IN INDIA

UNIT STRUCTURE

12.1 Learning Objectives

12.2 Introduction

12.3 Religious Situation in India: A Brief

12.4 Classification of Religions in India

12.5 Hinduism

12.6 Religions that Emerged as Protests against Hinduism

12.7 Jainism

12.8 Buddhism

12.9 Sikhism

12.10 Islam

12.11 Christianity

12.12 Zoroastrianism

12.13 Religious Pluralism

12.14 Let Us Sum Up

12.15 Further Readings

12.16 Answers to Check Your Progress

12.17 Model Questions

12.1 LEARNING OBJECTIVES

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

- identify the major religious faiths that are coexisting in India since long past
- describe the religious groups of India with their brief history, main teachings, Holy Books scriptures and festivals
- describe the population size, geographical distribution, socio-cultural and economic life of different religious groups
- explain the concept of religious pluralism in the context of India
- relate the contributions of different religions to the growth and development of a composite nature of Indian art, culture and society.

12.2 INTRODUCTION

We all are aware that India is a secular democratic republic. The term secular means that the Government of India is not bound by any particular religious faith. There is no official religion in India as in the case of some other nations like Nepal and Pakistan. Indian citizens are free to follow their own religious faiths. The Constitution of India does not discriminate between different religions. Every religion is treated equally by the Constitution of India. In this Unit we will learn of the major religions of India.



ACTIVITY 1

Make a list of some of the religions known to you as given below:

NAME OF RELIGION	FOUNDER	PLACES OF WORSHIP	HOLY FESTIVALS
.....	.....	.....	.....
.....	.....	.....	.....
.....	.....	.....	.....
.....	.....	.....	.....
.....	.....	.....	.....
.....	.....	.....	.....
.....	.....	.....	.....
.....	.....	.....	.....

12.3 RELIGIOUS SITUATION IN INDIA: A BRIEF

The religious situation in India is very complex. It is due to the following facts:

- First, the number of different religions is very large. Indian population is divided into innumerable different faiths and sects.
- Secondly, different historical reasons and happenings have added to this complexity.

- Thirdly, the social composition of the followers of these diverse religions is also diverse. They practice different customs and traditions. The different religious communities have different types of social organisation also.

12.4 CLASSIFICATION OF RELIGIONS IN INDIA

Some scholars have classified religions of India into five categories

- Religious beliefs and practices of the *indigenous communities*
- Religion of the earliest migrants which in course of time became Hinduism - the *dominant religion* of the region
- The religions which emerged as a result of *protest against dominant Hinduism* : Jainism, Buddhism, and Sikhism,
- Religions which are the results of *conquest or colonization*: Islam and Christianity.
- Religious groups which came as *migrants*: Jews, Zoroastrians and the followers of Bahai faith.

The following table shows some of the major religions that are being practiced by different communities of India. The population strength of these religious communities according to 2001 Census is also mentioned.



LET US KNOW

RELIGION	COMMUNITY	POPULATION PERCENTAGE
Hinduism	Hindus	828 million 80.5%
Jainism	Jain	4.2 million 00.4%
Zoroastrianism	Parsis	0.007million 00.0068%
Sikhism	Sikhs	19 million 01.9%
Islam	Muslims	128 million 13.4%
Christianity	Christians	24 million 02.3%
Buddhism	Buddhist	8 million 00.8%
Others (including	-	6.6 million 0.64%

Tribal religion)			
Not stated	-	0.7 million	0.068%
Total		1028million	100%

Census of India, 2001

12.5 HINDUISM

Hinduism, with its accompanying social caste system, evolved from the Vedic religion of Aryan invaders.

ORIGIN OF THE WORD HINDU AND THE HINDU WAY OF LIFE

Hinduism is "A Way of Life". There is no founder of Hinduism. The word "Hindu" is derived from the name of river Indus, which flows through northern India. In ancient times the river was called the 'Sindhu', but the Persians who migrated to India called the river 'Hindu', the land 'Hindustan' and its inhabitants 'Hindus'. Thus the religion followed by the Hindus came to be known as 'Hinduism'. The seeds of Hinduism were brought to India by the Aryans who settled along the banks of the Indus river about 2000 B. C. The Aryans first worshipped the forces of nature e.g., Surya, the Sun; Vayu, the Wind; Agni, the Fire. Hindus pray to and worship different gods and goddesses or deities. The most fundamental of Hindu deities, is the trinity of Brahma, Vishnu and Shiva - Creator, Preserver and Destroyer respectively.

SOME BASIC ASPECTS OF HINDUISM

- In Hinduism, the ultimate reality or the supreme power is nameless, formless, without a quality. Reality is one. But multiple paths to attain the goal are permitted. This means that all the different gods, belief systems and patterns of worships can co exist side by side. That is why the protestant Hindu religions such as Jainism and Buddhism as well as alien religions all coexisted harmoniously in India. Moreover, Hinduism has absorbed some of these groups socially through the caste system.
- In Hinduism, we do not find strong ecclesiastical (religious) organization, congregational worship, and professional clergy. The

social life of the Hindus is controlled by the caste system and the Doctrine of Karma.

- Hindus believe in "Karma" - law of cause and effect by which each individual creates his own destiny by his thoughts, words and deeds and in "Reincarnation", that is, rebirth of the soul in a new body. Hindus also believe in "Moksha" or Salvation - a belief that one can get free from the bondage of life through spiritual knowledge like meditation and yoga, etc.

POPULAR HINDU FESTIVALS

Some of the popular Hindu festivals are Deepawali, Holi, Dussehra, Ganesh Chaturthi, Pongal, Janamasthmi and Shiva Ratri. These innumerable festive occasions lend Hinduism its amazing popular appeal and make the Indian tradition rich and colorful.



LET US KNOW

The primary books of Hinduism are:

Vedas: The 4 Vedas are : The Rig Veda -"Royal Knowledge", The Sama Veda -"Knowledge of Chants" The Yajur Veda - "Knowledge of Sacrificial Rituals". The Atharva Veda - "Knowledge of Incarnations Vedas are the earliest Hindu scripts and are a collection of poetic hymns in praise of the Supreme power (God).

Upanishads define the basic philosophy of the religion, such as Karma, Dharma, and the Caste System. There are 108 extant Upanishads, of which 10 are most important: Isa, Kena, Katha, Prashna, Mundaka, Mandukya, Taitiriya, Aitareya, Chandogya, Brihadaranyaka.

Ramayana: The other great composition is the epic called the Ramayana written by Valmeeki. It describes the story of Rama (a representative of God Vishnu), the king of Ayodhya. Rama's wife Sita was abducted by Ravana, the demon king of Sri Lanka. Rama fought a war against Ravana and defeated him. Ramayana presents the ideology of king Rama and his love for his country.

Mahabharata: The world's longest epic poem and one of the greatest Hindu epic was composed by Visa Diva It was written in about 9th century BC, and deals with the power struggle between the Pandava and the Kaurava families, with an intertwining of numerous episodes that make up life and also describes the story of Vedic era.

Bhagavad-Gita The Bhagavad-Gita describes Hindu ideals and tells about the path to become a saint or yogi. It contains some of the most brilliant theological lessons about the nature of God and of life ever written. Lord Krishna explains the details of life to his friend Arjuna who was hesitant to fight a war, known as the "The War of Kurushetra" that involved relatives and friends. The Bhagavad-Gita is part of the great Hindu Epic, the Mahabharata.



CHECK YOUR PROGRESS

Q1: State whether the following are true or false.

a. The Trinity symbolizes the Creator, Preserver and Destroyer in the ideology of Hinduism.

b. The term "Hindu" has been derived from the word Indus/ Sindu.

12.6 RELIGIONS THAT EMERGED AS PROTESTS AGAINST HINDUISM

In the Sixth century BC, Indian society for the first time saw two major religious protest movements challenging the authority of orthodox Brahmanism. These are Jainism and Buddhism. Let us first know about Jainism and the Jains.

- **JAINISM**

Jainism denied the authority of the Vedas and revolted against Vedic sacrifices. It upheld the conditions of the common people. It asserted the common spiritual right of all men. Moreover, Jainism preached compassion and love for all forms of life. All the Jaina preaching was done in the language

of the common people. It rejected the use of Brahminic language –the Sanskrit. Thus common masses could understand without the help of the Brahmins.

- **Story of Mahavira**

Jainism was propagated by Mahavira in the sixth century B.C. Mahavira was a prince and his childhood name was Vardhaman. Being the son of a king, he had many worldly pleasures, comforts, and services at his command, but at the age of thirty he left his family and the royal household, gave up his worldly possessions, and became a monk in search of a solution to eliminate pain, sorrow, and suffering from life. Mahavira spent the next twelve and one half years in deep silence and meditation to conquer his desires, feelings, and attachments.

Mahavira established a monastic community of both nuns and monks. He was the last of the spiritual lineage of the twenty-four Tirthankars-the teachers of Jainism who taught a path to religious awakening based on renouncing the world by the practice of strict religious austerity. At the age of 72 (527 BC), Lord Mahavira attained nirvana (death) and his purified soul left his body and achieved complete liberation.

- **JAINA PHILOSOPHY**

The doctrine of Karma occupies a significant position in the Jain philosophy. For the Jains, at the heart of right conduct lie the five great vows:

- non-injury (ahimsa),
- non- lying (satya),
- non-stealing (asteya),
- non-possession (aparigrah) and
- chastity (brahmacharya).

Jainism places special emphasis on “ahimsa” or non-injury to all living beings. This concern for life is extended to all creatures, even the minute microbes that are not visible. Some rigidly orthodox Jains are seen with white muslin cloths over their mouths to keep out flying insects, and they are encouraged to use small brooms to gently sweep away living creatures from their path, so as not to accidentally crush them.

- **POPULATION SIZE**

Now, the followers of Jainism are numerically very small. They are also not growing very fast. The total population of Jains in 1971 was 2,604,646 which rose to 4,225,053 in 2001. There are a few reasons for that :

- Jains do not allow widow remarriages. They have a low percentage of their married women in the age group of 15 to 39 percent.
- Jains are mainly urban dwellers. They are generally literate and have a liking for small families.
- Jains do not believe in conversions. Unlike, Muslims and Christians the Jains do not resort to conversion activities to acquire new members.

The Jains account for less than half percent of the total population of India. About 60% of Jains live in urban areas .Although Jains are dispersed throughout the country, more than 75% are concentrated in Gujarat, Maharashtra, Rajasthan and undivided Madhya Pradesh.

The Jains are traditionally a trading group. They are economically more prosperous than other religious groups.

- **SOCIAL SYSTEM**

Jainism emerged as a protest against the caste system and the supremacy of the Brahmins. But in course of time, however, the Jaina community had also developed caste system within it. At the same time, the Brahmin influence also increased.

Jains are divided into two main sects: the Digambaras and the Swetambara. According to an estimate, there are 87 castes and sub-castes among the Digambaras. The same source records 38 castes and sub-castes among the Swetambara. The Swetambaras are all of “clean caste” origin. The Digambaras have accommodated a few “low caste” groups who are considered as unclean and are barred from entering temples and serving meals to ascetics.

The Swetambaras have close social interaction with Hindus of upper castes origins in terms of intermarriage and *commensality.* The Swetambaras have also adopted Hindu rituals, worship and priests. On the other hand, Digambaras keep their differences with the Hindus more strongly. Thus there are differences and tensions between Digambaras and the Swetambaras. They even have a separate all India Jain Conferences and places of pilgrimage called Tirthakshetras.

- **RELIGIOUS HOLIDAYS**

The Jains celebrate their religious holidays by fasting, worshipping, reciting sacred texts, holding religious discourses, giving alms, taking certain vows, prayers, meditation, fasting, penance, introspection, confession, forgiveness and other such acts of piety. Annual holidays are observed based upon the lunar calendar. The most important religious holidays of the Jains are Mahavira Jayanti: the birthday of Lord Mahavira (the last Tirthankar), Paryushan (of the Swetambars) and Das Lakshan (of the Digambars)



CHECK YOUR PROGRESS

Q.2: State whether the following are true or false:

a. Jainism was preached in Sanskrit.

b. Majority of Jains are rural dwellers.

Q3: Answer the Following:

(a) What are the two major Jain sects in India?

12.8 BUDDHISM

Although there are only a few million Buddhists in India, the religion is of great importance because it had its birthplace here. Buddhism is not centered with a god. It does not have supernatural elements. It is a system of philosophy and a code of morality. Buddhism was founded in northern India about 500 B.C. when Siddhartha Gautama, born a Prince, achieved enlightenment.

- **FOUR NOBLE TRUTHS**

Breaking through the final barriers, Buddha achieved the knowledge that he later expressed as the Four Noble Truths:

- Everybody's life is filled with *suffering* from birth to death
- Suffering is caused by people *desiring/wanting* worldly things
- By *controlling desires* and wants suffering will end
- *The Eightfold Path* teaches us how to control these wants

- **EIGHTFOLD PATHS**

The Eightfold Paths are :

- The *true understanding* of the Four Noble Truths.
- The *true thought* : having friendly thoughts about people and all forms of life.
- The *true speech* :speak nicely and honestly and avoid harsh words against anyone or anything.
- The *true action* : act from your heart and do not be vain and avoid violence.
- The *true work* : work in a profession that will not hurt another.
- The *true effort* : work to improve yourself.
- The *true mindfulness* : be compassionate and think before you act, and
- The *right concentration* : focus and concentrate on religious meditation.



LET US KNOW

The Buddha means "the awakened one". Gautam Buddha was born as Siddhartha into a wealthy kshatriya family in Lumbini in the lower Himalayas in today's Nepal. He renounced his wife, family and other comforts to go in search of peace and a way out of this world's sufferings.

Some five years later, around the age of 35, after long meditation at Bodhgaya, near Gaya in Bihar, he attained "Bodhi" or enlightment while sitting beneath a Bodhi tree after a night during which Mara,

the demon, taunted him with worldly temptations. He then started imparting "bodhi" to others. His first sermon was called "Setting in motion the wheel of righteousness " and he delivered it on a July full moon night at Sarnath near Varanasi in Uttar Pradesh. This became the essence of Buddhism. He then toured India, preaching and organizing his followers into an ascetic monastic order of men and women called the Sangha. After his death in 483 BC, the Sanghas continued his teachings.

● FORMS OF BUDDHISM IN INDIA

There are two main sects of Buddhist schools. The "**Theravada Hinayana"** or "doctrine of the elders" or "small vehicle" holds that the path to Nirvana, the eventual aim of all Buddhists, is an individual pursuit. In contrast, the **"Mahayana"** or "large vehicle" school holds that the combined belief of all its followers will eventually lead to salvation. Mahayana Buddhism believes that life is connected to all others, that the things people do affect all others and help can come from others

In modern India, both the Theravada and the Mahayana traditions of Buddhism are prevalent. The forms of Buddhism practiced by Himalayan communities and Tibetan refugees are part of the Vajrayana, or "Way of the Lightning Bolt," that developed after the seventh century A.D. as part of Mahayana (Great Path) Buddhism.

Of the total number of Buddhists in India, 94% follow the Theravada tradition and the remaining 6% who live in the Himalayas are Mahayanists. Maharashtra has the largest population of Buddhists in India. The other states that account for about 1% of the Buddhist population are West Bengal, Madhya Pradesh, Arunachal Pradesh, Jammu and Kashmir, Assam, Tripura, U.P, Himachal Pradesh and Sikkim. In the North Eastern part of India there are quite a few Buddhist communities. The Tai speaking communities like Tai-Phake, Tai –Turung, Tai-Aiton and others follow Theravada doctrine. On the other hand, the Monpas and Sherdukpens of Arunachal Pradesh belong to the Mahayana tradition.



LET US KNOW

In India, Buddhism developed rapidly when Emperor Asoka, the Great embraced it. His capital was Patna and he declared Buddhism as the state religion. He put up monuments associated with the Buddha, and erected the Asoka Pillar. By the third century B.C., the still-young religion based on the Buddha's teachings was being spread throughout South Asia through the agency of the Mauryan Empire (ca. 326-184 B.C). By the seventh century A.D., having spread throughout East Asia and Southeast Asia, Buddhism probably had the largest religious following in the world. There was once a decline in the following of Buddhism in India due to the decrease in the number of followers, but the Buddhist revival began in India in 1891, when the Sri Lankan Buddhist leader Anagarika Dharmapala founded the Maha Bodhi Society. Its activities expanded to involve the promotion of Buddhism in India. In June 1892, a meeting of Buddhists was organized at Darjeeling. Dharmapala spoke to the Tibetan Buddhists and presented a relic of the Buddha to be sent to the Dalai Lama.

- **Neo- Buddhism**: B.R. Ambedkar's plan for the expanding Buddhist congregation in India visualized Buddhist monks and nuns developing themselves through service to others. The convert communities, who embraced Buddhism, have embarked on social transformations that include avoidance of alcoholism, simplification of marriage ceremonies and abolition of ruinous marriage expenses, a greater emphasis on education, and a heightened sense of identity and self-worth.

The Buddhist religion teaches that people always suffer and it provides a way to help those who are suffering. The means to end desire is a path of discipline and meditation.

- **BUDDHIST SCRIPTURES**

The sacred scriptures of the Buddhists are in Pali. The word "Pali" means simply "Text" or "sacred Text". These scriptures are called Tipitaka or Tripitaka meaning

"Threefold Baskets". The three baskets of the law are

- Vinaya Pitaka
- Sutta Pitaka
- Abhidamma Pitaka

The **Vinaya Pitaka** mainly deals with the rules and regulations, which the Buddha promulgated for the future disciples of the order of monks or Bhikkus and nuns. The **Sutta Pitaka** consists chiefly of disclosures both small and long as delivered by the Buddha himself on various occasions. The **Abhidamma Pitaka** contains the profound philosophies of the Buddha's teachings. It investigates matter and mind, the two composite factors of the so-called being.



LET US KNOW

Buddhist temples, architecture

India's Buddhist temples are mostly found on the slopes of the Himalayas, in Himachal Pradesh, Ladakh and Arunachal Pradesh. Buddhism's holiest site is the Bodhgaya in Bihar. The first Buddhist temples were stupas built to hold the relics of the Buddha. Unlike the other religious places thesestructures have no internal space for prayers, instead people circumambulate (to walk all the way around) the Stupas. Later Viharas were built with the Stupas at one end. Circumambulating the Stupa should be done in a clockwise direction only.

Maharashtra's spectacular rock-cut caves of Ajanta and Ellora are largely dedicated to the Buddha only. The Gombas of Ladakh are also important spiritual places for the Buddhists. The Dalai Lama, the religious head of the Buddhists all over the world, lives in a monastery in Dharamsala in Himachal Pradesh.

The Buddhist trail from Sarnath to Bodhgaya attracts more pilgrims from foreign countries.

- **BASIC FEATURES OF BUDDHIST LIFE IN INDIA**

Unlike any other religion Buddhism does not believe in gods. They believe in kindness and life after death. If you live a good life, you will have a better life in the next life and it will build up good Karma. If you live a bad life, you will have bad Karma the next life. Meditation is important because it allows the Buddhists to see how things are and to strengthen their beliefs. The ultimate goal in Buddhism is Enlightenment which leads to Nirvana.

Buddhists go to temple, not at a special time or day, but when they can. It is common for Buddhists to go on a full moon day. A Buddhist temple is called Vihara and is a place for education. In a temple, you will find a shrine room with a large Buddha and statues of his disciples. You will also find relics and manuscripts. There is also a lecture room, meditation room and a library. Shoes are removed before entering a temple out of respect for Buddha. Buddha is known as a teacher, not a god. Candles and incense are lit and Buddhists recite verses. Flowers and food are placed on the front of the Buddhist Statue. The flowers are to remind a person that they will not live forever. The food is given to the Monks since they own nothing of their own. In addition, the Buddhists feel that giving food will help get them to Nirvana.

Wedding ceremonies are usually arranged by parents of the bride and the groom. The ceremony will last for several days and is not performed by a monk.

12.9 SIKHISM

Like Buddhism and Jainism, Sikhism also emerged as a protest against some established religious practices. Compared to the other two, Sikhism is one of the youngest of the World Religions; it is barely 500 years old. It was founded by Shri Guru Nanak Dev in 1469 A.D. who fought against the dominance of the Brahmin priests and their legal controls. He also fought against the Islamic orthodoxy. Thus he rejected both Hinduism and Islam. At the same time, he also fused or blended the main teachings of both the religions.

- **BASIC PRINCIPLES**

The word 'Sikh' means a disciple. Thus, Sikhism is essentially the path of discipleship. Sikhism represents the middle path between sensual life style and austere life of renunciation. The Sikh needs to do his duty to his family and to the community but should lead a life that is pure and moral, full of noble deeds and kind words. Just as the lotus keeps its blossom over and above the surface of water, Sikhism teaches a Sikh to lead a life within society, fulfilling societal obligations, yet in a manner that is noble, true and compassionate. A Sikh does not regard fasting, austerities, pilgrimages and penance as important things.

Sikhism lays emphasis upon the following :

- Faith in God
- Meditation of God
- Following the Truth
- Unattachment and desirelessness.
- Control over thought
- Association with holy men
- Humanity and submission to Hukam (God's Will).

All the fundamentals of Sikhism emanate from the concept of love for God which follows the love of man. For a Sikh, all human beings are creatures of God and must be treated equally. One must work hard and share one's earnings with the less fortunate which had to be earned by righteous means. One must be always active in mind and body.

- **SHRI GURU GRANTH SAHIB JI**

Sikhism offered the people a simple Sikh religious teaching, *"Oneness of God",* whose name is TRUTH. Nine Gurus followed Guru Nanak, and they all reinforced and added to what was taught by the first Guru. Guru Nanak held the importance of a Guru in order to obtain salvation. Importance was given more to the Word of Truth than to the person. Truth is changeless and eternal. "The Guru is the Word" i.e. Gurbani. Therefore, in 1708, the holy book of the Sikhs, The Shri GURU GRANTH SAHIB JI was proclaimed to be the only Guru (Gurbani) by the last Guru, Shri Guru Gobind Singh Ji. The Guru Granth Sahib is the "Living Guru". This holy book embodies

the philosophy and fundamentals of Sikhism. It is the only holy book of a major religion which was written and authenticated by its founders. The Guru Granth Sahib is the living embodiment of the ten Gurus. It represents the permanent aspect of the 'Guru'.

- **SOCIAL DIMENSION**

The Sikh community mainly represents two sections: the Khalsa and the Shahajdhari.

The Khalsa is a community of baptized Sikhs who are ritually initiated into Sikhism and who have to follow the duties laid by Guru Gobind Singh, including the FIVE Ks i.e. PANJ KAKARS. These are:

- Worshipping one God and daily meditation of God.
- To keep the five symbols or Panj Kakars and lead life according to Gurus' teachings
- After joining the brotherhood he has no caste.
- Must abstain from shaving or cutting hair, eating "halal meat", adultery and use of tobacco and other intoxicants.
- Must not commit any of the social offences as dowry, using liquors, raising monuments over graves.
- Must contribute one-tenth of his income for religious purposes.
- Serve the Sangat (community of Sikh believers) in all ways
- He must practice arms and be ready to defend the weak.

The *Panj Kakars* (5 symbols) are necessary for the strength and unity of the religion and also for the value each had. All Khalsa Sikhs are to have:

- **Kesh** or uncut hair,
- **a Kanga** or the comb to keep this hair neat and clean
- **Kaccha** or the underwear worn as a symbol of agility and readiness for action,
- **Kirpan** or sword which is an emblem of courage and adventure to be used for defensive purposes and lastly,
- **Kada** or the Steel bracelet to remind the Sikh of his bond to the God.

A Khalsa is thus a saint-soldier.

The Sahajdhari Sikhs are the non-baptised section of the Sikh community. They are the persons who have chosen the path of Sikhism, i.e. believe in the teachings of the Sikh Gurus and all the tenets of Sikhism. They however, do not need to keep the Five Ks which are meant only for the Khalsa Sikhs. But, still they can keep some or all if they want to.

The Khalsa Sikhs became the orthodox majority in the Sikh community. The Jat peasantry of middle and eastern Punjab mostly got baptised as Khalsa Sikhs. Eventually, under the dominance of the Khalsa the Sikh community came to be identified with the Khalsa and the Jats.

Guru Panth Along with the concept of Guru Granth, there is the concept of Guru Panth in Sikhism. The word 'Panth' represents the entire system of beliefs and practices laid down in the Guru Granth Sahib as well as the Sikh community. Sometimes it is used to stand for Khalsa Panth as well. In Sikhism the Guru has two facets: one is the Guru Granth Sahib, which represents the Guru as a permanent aspect, the other is the Guru Pant, which thus, represents the Sikh collectivity, i.e. the Sikh community that follows the ways laid in the Guru Granth Sahib. The Panth is thus, the dynamic and evolving aspect.

The Guru Panth underwent a big change with the establishment of the political party Shiromani Akali Dal in 1920. Since then, it has dominated the Sikh affairs both in religious and secular matters.

A Khalsa Sikh is easily recognized by his beard (uncut and untrimmed) and uncut hair which he protects with a turban on his head.



LET US KNOW

How Shri Guru Gobind Singh Ji organized the Sikhs :

Shri Guru Gobind Singh, the last Guru gave the Sikhs a distinct Uniform and appearance so that they were easily recognized. So, in 1699 on the day of Vasakhi April 13, he assembled his Sikhs and baptized five beloved who were brave and obedient to his orders and called this brotherhood - The Khalsa. Also he gave

them a new surname "SINGH" (Lion) to be added to their first names. These saints - soldiers were devoted to mankind. The women were given equal status with men as the new brotherhood had no distinctions of caste, creed, color or sex. The women were to add "KAUR" (Princess) to their names and were to be always protected.

He gave them the five symbols and five basic prayers



CHECK YOUR PROGRESS

Q4. Answer the following:

a. What does the eight fold path teach to the followers of Buddhism?

b. What are the two basic forms of Buddhist practices in India?

c. To which tradition do majority of the Buddhists in India belong?

d. To which Buddhists traditions the communities of North East India belong?

e. What are the Tripitakas?

Q5: Fill in the Blanks:

a. The Sri Guru Granth Sahib is considered as the Living _____

b. The _____section of the Sikh community need to keep all of the Panj Kakars.

12.10 ISLAM

Islam literally means "submission to God". Islam had its origin in what is now Saudi Arabia. Followers of this faith are called Muslims. It was with the advent of the Arab traders in India in the 7th century A.D. that the Islamic influence was first felt in India. In the Malabar region, the Mappila community was perhaps the first to have been converted to Islam owing to their close connection with the Arab traders. Thereafter, invasions from the

West of India from the early part of the 10th century A.D. and eventually, the establishment of the Delhi Sultanate led to the increasing Islamic presence in India. Apart from the political and State efforts in the spread of Islam in medieval India, the Sufis played an important role in the spread of Islam. Their unorthodox approach made it easier for people to accept this religion and also in bridging the gap between Islam and the indigenous traditions. They attracted many from the artisan and untouchable communities.

Sufism is a religion of the heart, in which the most important thing is to seek God. The aim is God alone. It is devotional based on love, harmony and beauty. It seeks to find divine love and knowledge through direct personal experiences. Sufism considers that each individual has its own principles best suited for it. It sympathises all religions. As a movement it arose after the death of Prophet Mohammad (632A.D.) among different groups within Islam who found orthodox Islam spiritually stifling. Practices include recitation of the name of God and certain phrases from the Quran

Islam was basically propounded by the prophet Mohammed. The two main sects of this religion are Sunni and Shiite Muslims with many other minor sects. The 5 pillars of Islam are - Faith in Allah, Praying -five times a day, Almsgiving, Keeping the Fast and the Pilgrimage to Mecca. The Koran which means “to recite” in Arabic is the one sacred scriptures of the Islamic faith.



LET US KNOW

Mohammed, the prophet

Mohammed, the prophet, was born in Mecca in 570 A.D. in a tribe that acted as custodians of the Kaaba with the family business of supplying drinking water to the pilgrims. As Mohammed spoke against the worship of idols, the priests of Kaaba and the merchants of Mecca who depended on Pilgrim trade were angry and plotted against his life and so, he fled to the north to Yathrib, later known as Medina.

In 630 A.D., Mohammed entered Mecca and destroyed the idols in Kaaba, leaving only the Black stone. This shrine was announced as the Sanctuary of Allah, the holy spot in Islam. Since then, Muslims at Prayer, wherever in the world they may be, face towards Mecca as they kneel. Prophet Mohammad gave the final form to an already existing religion. Muslims are also referred to as Mohammedans.

- **FIVE PILLARS**

Islam is a noble yet simple religion based on 5 pillars of principal acts of faith as Mohammad preached:

- *Faith in Allah* - One who says from heart "La ilaha illa llah; Muhammad rasulu"llah", means that there is no God but Allah with Muhammad as messenger, is a Muslim. According to Islam God is only one. Muhammad is the last prophet.
- *Prayer, five times a day* – The earth belongs to Allah, God and so prayers should be offered whenever the hours are free for prayers. On Friday noon Prayers, Men and boys are expected to go to mosque if possible where the Imam, the officer of the mosque leads the worship and delivers a sermon. Worship is also individual.
- *Almsgiving* - A part of the income or as desired, the believer of muslim faith gives away as charity to the poor and the needy or for the support of the mosque.
- *Keeping the fast of Ramzan* - During the ninth month, Ramzan of the Muslim year, Mohammad received his first revelations and so there is a belief that the doors of the Paradise open at this time during which Gabriel came to Mohammad and made him the messenger. The doors of hell are shut and the devils are in chains. Hence, fasting is held from sunrise until the sunset during the month.
- *Pilgrimage to Mecca* - Religious Muslims believe in making a haj or pilgrimage to Mecca once in a lifetime. Only Muslims can enter Mecca in common brotherhood as one and follow the rules.

In Islam there is the belief in life after death and Judgment day. A person is rewarded or punished in his after life according to his actions on Earth.

- **The Koran**

In Arabic, the Koran/Qur'an means "to recite". It is the only sacred scripture of the Islamic faith. Muslims believe that all 114 of its chapters, called suras, came to Mohammed as revelations from God. It is said that Archangel Jibrail (Gabriel) inspired Mohammed to recite the earliest verses of Koran. The Koran also refers to many events from Jewish and Christian scriptures. The Qur'an itself expresses that it is the book of guidance. Hence, it emphasises on the moral significance of an event instead of its historical narration.

- **The Hadith**

The Hadith had originally been oral traditions of the actions of Muhammad and customs which were later put down in a written form. The Hadith serve as an essential supplement to and clarification of the Koran forming a part of Islamic Law.

Thus, the Koran and the Hadith provide elaborate instructions for the Muslims on the ways of conducting themselves in their day to day life, both in religious and secular matters. These constitute the basics of Islamic jurisprudence (legal system).

12.11 CHRISTIANITY

Christianity is the world's biggest religion, with about 2.1 billion followers worldwide. It is based on the teachings of Jesus Christ as presented in the New Testament. Jesus lived in Israel. Christianity originated in Israel. Christianity arrived in India almost about the same period as it arrived in Europe, meaning about 2000 years ago. 24 million i.e. 2.34% of India's population are Christians.

Christianity began as a Jewish sect in the eastern Mediterranean and quickly grew in size and influence over a few decades. By the 4th century it had become the dominant religion within the Roman Empire. During the Middle Ages, most of the remainder of Europe was Christianized,

with Christians also being a (sometimes large) religious minority in the Middle East, North Africa, and parts of India. Following the Age of Discovery, through missionary work and colonization, Christianity spread to the Americas and the rest of the world.

Christianity has played a prominent role in the shaping of the Western civilization at least since the 4th century AD. Christianity has between 1.5 billion and 2.1 billion adherents, representing about a quarter to a third of the world's population.

Adherents of Christianity, known as Christians, believe that Jesus is the only begotten Son of God and the Messiah (Christ) prophesied in the Hebrew Bible (the part of the scripture common to Christianity and Judaism). Christianity is a way of life centered on the worship of one God shown to the world through a Jewish man named Jesus. Jesus lived as a human being for almost 30 years in Palestine and was crucified by the Romans at Jerusalem between AD 29 and 33.

Christians believe on the testimony of several witnesses that Jesus rose from the dead after 3 days and was seen by his disciples many times during the succeeding forty days. Christians do not worship a dead hero but the living Christ. Christianity is a historical and supernatural religion.

Christian theology claims that Jesus Christ is a teacher, the model of a virtuous life, the revealer of God, as well as an incarnation of God and most importantly the savior of humanity who suffered, died, and was resurrected to bring about salvation from sin.

Christians maintain that Jesus ascended into heaven, and most *denominations* teach that Jesus will return to judge the living and the dead, granting everlasting life to his followers. Christians call the message of Jesus Christ the Gospel ("good news") and hence label the earliest written accounts of his ministry as 'gospels'.

Christians world wide are divided into groups and communities called as the Church. All of them adhere to the main beliefs and principles of Christianity. However, the way these standards are codified, the details of the beliefs and the extent of conformity required varies from group to group.

- **MAIN BELIEFS**

Apostles' Creed is one standard that is accepted by most of the Christian churches. It has an overall form based on the **Trinity**. The Trinity is an essential doctrine of mainstream Christianity. *Trinity* refers to the teaching that the one God comprises three distinct, eternally co-existing persons; the *Father* (from whom the Son and Spirit proceed), the *Son* (incarnate in Jesus Christ), and the *Holy Spirit* (God)

Thus, it first deals with the Father, then the Son and finally the Holy Spirit.

- **God as Father and Creator**
  - Christians believe in *one God*, who created the universe and all that is in it
  - *Human beings are created in the image of God*. With God, human beings share rationality, the capability of making decision, of relations with each other and with God.
  - *God is the 'Father'*. God maintains personal relations with his creations. He is capable of affecting and being affected by others.

- **Christ, the son of God**

According to Christians Jesus is an *embodiment* of God. He is the son of God who had sent him to this world to show the people the way of God.

- **The Holy Spirit and the Christian life**

God as the Father and the Creator, Jesus as the Son of God and the Holy Spirit are considered as the three specific aspects of God which comprise the Trinity. The Holy Spirit has been considered by some denominations as a personal entity in the Trinity, being co-equal and co-eternal with God the creator and His Son. Qualities like love, joy, kindness, goodness, faithfulness and the positive qualities which Christianity upheld are symbolized by the Holy Spirit. Some denominations, however, do not consider the Holy Spirit as a personal entity.

Apart from these, the concept of Kingdom of God based on God's rule, sin as disobedience to God, forgiveness, Judgment, and the concept

of Heaven and Hell as reward and punishment on men based on their actions on earth are some important aspects of the beliefs of Christianity.

The important festivals of the Christians are Christmas, Easter and Good Friday commemorating respectively the birth of Christ, his burial and Resurrection (reappearance on the third day after his burial).



LET US KNOW

The Arrival of Christianity in India

Most of the Apostles of Christians (followers of Christianity) acted in Europe to convert the Europeans to Christianity. But one of the Apostles, St. Judas Thomas, arrived in India and converted Indians to Christianity. St. Thomas was a carpenter and a disciple of Jesus. He was brought to India by a merchant to build a temple. St. Thomas arrived in Kerala, in south India in 52 AD. He succeeded in converting the local Indians to Christianity.

In India, the Christians are distributed mainly in the following areas:

- *South India*: Kerala, Andhra Pradesh, Tamil Nadu, Goa Daman and Diu.
- *North-East India:* Nagaland, Manipur, Mizoram and Meghalaya,
- *Central India:* Jharkhand region.

The main division of Christians in India is like it is in the Christian world, Protestants and Catholic. There are also different denominations among them, Syrian Church, Armenian Church, Anglican Church and others. There is also an Anglo-Indian community in India. Majority of the Indian Christians are Roman Catholics, accounting for a total of 17.3 million members

Indian Christians are basically converts from many different communities. Therefore, they are not politically united or organized. Most of the Indian Christians live in rural areas. Although they are numerically small, yet their contributions in the service of education and health can never be ignored



CHECK YOUR PROGRESS

Q6: Answer the following :

a. What are the two main sects of Islam?

b. What does the Koran contain?

c. What are the basics of Islamic jurisprudence?

d. How does Christianity view Christ?

e. Which is the world's largest religion?

f. What is the largest minority community in India?

12.12 ZOROASTRIANISM

Zoroastrians or the Parsis/Parsees (the Fire Worshippers) came to India from Persia in the 8th century A.D. in order to escape religious atrocities. Zoroastrianism is an ancient religion founded by Zarathustra.



LET US KNOW

Zarathustra was the first prophet to preach a monotheistic religion. He was born in Iran about 8000 years ago. He revealed that there was only one God, Ahura Mazda and that life in the physical world was a battle between good and evil.

As a young lad, Zarathustra turned away from worldly pleasures and indulged in worshiping the Ahura Mazda. At the ripe age of twenty, he chose to be a recluse, bidding farewell to family life and stayed in a cave on Mount Ushidaren all alone, where he spent ten years in total isolation. He survived on berries and roots and acquired enlightenment when he had the vision of Ahura Mazda. Soon, he had followers like King Vishtaspa of Bactria in eastern Iran and his wife and son, while Zarathusthra continued his preachings, travelling extensively as far as Tibet and China. He died at the age of 77 in the 'fire temple', while praying but left a legacy which was to continue and contributed in a big way to human kind.

- **BASIC TEACHINGS AND PHILOSOPHY**

Zoroastrianism does not advocate *asceticism* or *celibacy.* Polygamy is permitted in this religion. Zoroastrianism advocates no fasts. Wines are used even in religious ceremonies. The essence of its ethics can be well summarized in three words:

- Humata (good thought)
- Hukkta (good words)
- Huvarshta (good deeds)

- **THE PARSI COMMUNITY IN INDIA**

Parsees practice Zoroastrianism. The Parsees are concentrated in Maharashtra and Gujarat states, especially in Mumbai. Their ancestors migrated from Iran in the 8th century to avoid persecution at the hands of Arab conquerors invading Persia. They were called Parsis to denote the region (Persia) from which they came.

The Parsis worship fire and treat it as manifestations of the divinity of Ahura Mazdah. They go to the "fire temple". The Sanjan Atash Behram was the first "sacred fire" of the Parsees in India although it was destroyed and taken to Navsari. Today the fire rests in the new temple at the village of Udwada.

It is a very close knit community. They are basically urban middle class in nature. They are very strictly endogamous. Parsis in India are highly educated, cultured and economically well-off.

There are many private schools established by the wealthier members of the Parsis. Parsis are known to be very lovable people. The huge Tata industrial empire bears the name of one of India's most famous Parsi families. Other famous Parsis are Dadabhai Nawroji, Jamshedji Tata, Dr Homi Jehangir Bhabha, Sir Phirojshah Mehta, Sir Dinshaw Wacha, etc.

FESTIVALS AND HOLIDAYS

The Parsis have several festivals and holidays. The festivals are not marked by grand processions and music, but are meant for introspection and religious discourses. According to the Parsis, there are six seasons in a year and a significant festival occurs in each. The "Gahambars" as the festivities are called were originally agricultural in nature, but as

Zoroastrianism spread far and wide, they took on a religious significance. Some holidays are happy and some are somber in nature. The Parsi population in India in 2001 has gone down to 69,601 (33,949 males and 35,652 females) as against their population of 76,382 (37,736 males and 38,646 females) in the 1991 census of India.

Some important days celebrated :

- Navroz: New Year in the month of August.
- Khordad Sal: Birthday of Zaruthustra (August-September)
- Muktad: All souls' day.
- Zardosht: day commemorating the death of Zaruthustra (June)
- Adar roi nu Parab: The birthday of fire.

12.13 RELIGIOUS PLURALISM

In the above sections we have discussed about the various religions and sects in India, their main teachings and principles and the number of followers in India along with the socio-cultural and economic aspects. This brings us to the concept of Pluralism.

Religious pluralism has the following elements:

- It is a view and practice wherein one's own religion is not considered the only source of truth. It is held that there are other equally valid claims. The *differences are accepted and respected*.
- Additionally, religious pluralism sometimes means the *emphasis of the common aspects of the different religions*. Harmonious relationship among religions is secured by focusing upon the common aspects of the religions.
- Sometimes, religious pluralism is meant to be equivalent of ecumenism. It means the promoting of some level of unity, co-operation and improved understanding between different religions and different sects of a religion by means of inter-religious dialogue. This dialogue is such that *each religion learns from each other, but without trying to convince the other of the correctness of one religion's set of beliefs.*

The perpetuation of every society requires some degree of harmony among the various groups, their goals, ideologies and practices. We have already learnt about the mechanisms and aspects by which a society maintains some degree of social harmony. In a society as varied as India having various religions and various ethnic groups, it becomes important that an attitude and practice of religious pluralism be developed among its members for the maintenance of social harmony. The Constitutional rights guaranteed to the Indian citizens, the Constitutional provisions, other institutions and agencies in Indian society provides the foundational elements for a pluralist society.

The Indian Constitution has guaranteed equal rights in political, social, cultural, educational and religious spheres to all its citizens, ethnic groups and religions. It has made discrimination of citizens as unlawful. This serves as the foundation upon which a democratic and multicultural society with religious pluralism can be raised and promoted. The society needs the emergence of complementary institutions that realise this. Such institutions and practices characterize the Indian society. At the same time *fundamentalist* forces also are operative in India. Indian society is marked by some degree of conflict in this sphere. It remains to be seen in which direction the members of the greater Indian society succeed in designing the future of the nation.



CHECK YOUR PROGRESS

Q7: Answer the following:

a. Who was the founder of Zoroastrianism?

b. When and from where did the Parsis migrate to India?

c. What is the festival of Navroz?



12.14 LET US SUM UP

- India is a land of various religions and sects.
- Home to a number of religions, the greater Indian society has accommodated all these religions giving it an Indian flavour.
- Developing within the context of our multicultural society, the various religions have become Indianised.
- At the same time, having linkages with the counterparts in other nations and national societies, they serve as medium of inter-societal and international socio-cultural relations.
- The Indian Constitutional and statutory provisions in interaction with the practices shall shape the future of the nation.



12.15 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, Delhi



12.16 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: (a) True (b) True

Ans to Q No 2: (a) False (b) False

(c) Digambara and Swetambara

Ans to Q No 3: (a) It teaches the followers of Buddhism the ways of controlling worldly desire.

(b) Theravada Hinayana and Mahayana

(c) Theravada tradition

(d) Some members of Tai-Phake, Tai- Turun and Tai Ahom communities are Theravada, while some of the Monpas and Sherdukpens are Mahayana Buddhists.

(e) Sacred texts of the Buddhists.

Ans to Q No 4: (a) Guru (b) Khalsa

Ans to Q No 5: (a) Seikh and Sunni

(b) It contains 114 chapters believed to be the revelations of God.

(c) Koran and the Hadith

(d) Only son and embodiment of God.

(e) Christianity

(f) Muslim.

Ans to Q No 6: (a) Zaruthastra

(b) They came to India in the 8th century A.D from persia

(c) New Year



12.17 MODEL QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q1: What are the five great vows of Jainism?

Q2: Mention the basic principles of Sikhism.

Q3: Write briefly about the Parsi Community of India.

B) Long Questions (Answer each question in about 350-500 words)

Q1: Discuss the Four Noble Truths and Eight Fold Path of Buddhism. Explain the interrelationship between these.

Q2: Explain Religious Pluralism comment on the nature of Religious Pluralism in India.

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UNIT 13: SOCIAL MOVEMENTS IN INDIA

UNIT STRUCTURE

13.1 Learning Objectives

13.2 Introduction

13.3 Social Movement-meaning and definition

- 13.3.1 Causes of social movements
- 13.3.2 Stages of social movements

13.4 Categorizing social movement

- 13.4.1 Social reform movements
- 13.4.2 Religious Movements
- 13.4.3 Backward class Movements
- 13.4.4 Dalit Movements in India
- 13.4.5 Agrarian Movements
- 13.4.6 Peasants Movements

13.5 Conclusion/ Emergence of New Social Movement

13.6 Let Us Sum up

13.7 Further Reading

13.8 Answers to Check your Progress

13.9 Model Questions

13.1 LEARNING OBJECTIVES

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

- understand the meaning and causes of social movements in state and society
- identify the various stages of social movements
- discuss some of the important types of social movements in Indian society
- explain how a particular movement brings about relevant changes in society over the course of time.

13.2 INTRODUCTION

Every society is an amalgamation of positive and negative features. Sometimes the negatives overcome the positives creating some societal

problems such as superstitious beliefs, crime, abuse, corruption, unemployment etc. A social movement is a broad means of tackling such social problems. It is a way through which a section of the society can participate and urge the state to bring about some positive changes and reforms in the society. Often an individual cannot control such situations single handedly and hence the society at large must take responsibility to create an ideal social life. That is why we see that social movements have gained huge momentum in day to day activities of every society in the world. In this unit we shall try to understand about the meaning, causes and stages of social movements. Further we shall also learn about some of the important types of social movements in India.

13.3 SOCIAL MOVEMENTS- MEANING AND DEFINITION

The process of social change lies behind the birth of any social movement. A social movement is a mass movement and a collective attempt through which people desire to resist a change or to bring about a particular change in society. Through this collective action people aspire to initiate certain desired differences in the world they live in. Hence we can say that social movement requires collective effort and purposeful orientation as well as a capable leader to guide the movement. Often we see that social movements are spontaneous and may address multiplicity of issues.

In the words of Doug McAdam, “Social movements are those organized efforts, on the part of excluded groups, to promote or resist changes in the structure of society that involve recourse to non-institutional forms of political participation”.

According to Encyclopedia Britannica, “A social movement is a collectivity or a collective enterprise. The individual member experiences a sense of membership in an alliance of people who share his dissatisfaction with the present state of affairs and his vision of a better order”.

According to Sidney Tarrow, “Rather than seeing social movements as expressions of extremism, violence, and depri-vation, they are better defined as collective challenges, based on common purposes and special solidarities, in sustained interaction with elites, opponents, and authorities”.

According to Anderson and Parker, social movement is "a form of dynamic pluralistic behavior which progressively develops structure through time and aims at partial or complete modification of the social order."

13.3.1 Causes of Social movements:

A social movement may emerge due to number of causes such as-

1. **Drifts in Culture**: Cultural drift refers to changes in the values and behaviour of a particular society. This is a very common characteristic for every society. Often cultural drifts lead to changes in the mindset of people and brings about new ideas concerning our social life such as establishing a democratic society, empowerment of every section of people, equality of opportunities, the idea of mass education etc. often movements are organized in order to make these ideas operative in the society.
2. **Social injustice**: The feelings of injustice is the most common cause of any social movement. Often we see that a group of people become frustrated and alienated when they feel that they have been treated unjustly. This feeling of injustice is not confined to a particular section of society. In such a situation social movements emerge with the aim of establishing a stable, content and well integrated society.
3. **Disorganization in society**: Every society is composed of different classes and section of people. Some of them are more susceptible to change whereas among others parts change may require more time to occur. For example urban areas get industrialized in a faster pace than rural areas. Such changes sometimes may cause disorganization and numerous social problems. This kind of disorganization creates a number of clashes between the old traditions and the newly acquired behaviour of the people often creating feelings of isolation, insecurity, frustration and ruthlessness thus producing social movement.
4. **Oppression**: Oppression occurs when one exercises power or authority in a cruel and unjust way. There was a time when

the use of the term was limited to tyranny by a government or a ruling group. Such oppressions have been observed throughout history through the actions of Hitler and Mussolini in Europe till date through the actions of KimJong-un in North Korea, Bashar al-Assad in Syria and the late Muammar Gaddafi of Libya. The most common way for the general public to deal with such oppression is social movement, the success of which might lead to the establishment of systematic laws, customs and practices in the state

5. **Wide spread discontent**: In simple terms discontent is the feeling of wanting a better treatment or an improved situation. Wide spread discontent can be turned into a mass movement with the power to transform a nation. This has been observed throughout history with instances such as French revolution, India's struggle for independence along with the rise of nationalist movements in a number of colonial countries since the beginning of the 20th century. Wide spread discontent often occurs in a state when the administration fails to solve the problems of its citizens and people observes instances of economic exploitations, corruptions, social disharmony, communalism etc. under such circumstances people may organize mass movements to change the system they have been living in.

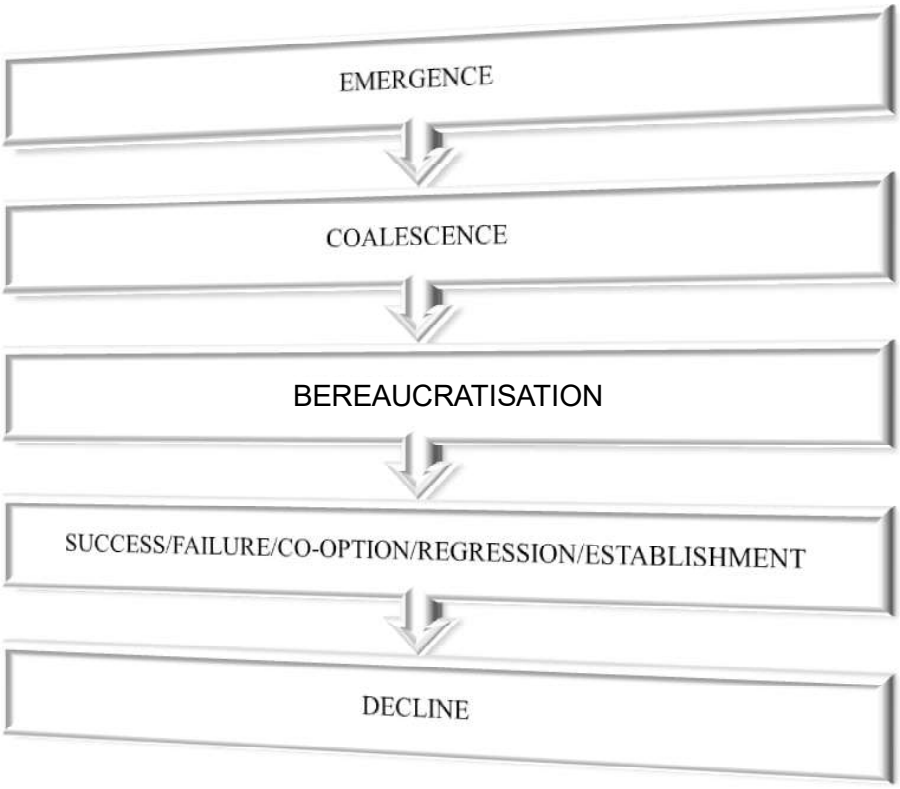
13.3.2 Stages of social movements

Firstly, a movement emerges over an issue, that leads to the formation of like-minded groups of people who unite under the banner of an organisation, after this they make some rules and regulation to achieve their desired objectives like making leadership and expanding their work in front of the society. This is called bureaucratization. After bureaucratization they start their activity as whole and we see the consequences of the movement. The consequences may be success, failure, co-option, regression, establishment etc. And finally with the passage of time, the popularity of the movement slows down leading to its decline.

This has been explained through Table 13.1:

Table-13.1

Stages of a Social Movement



13.4 CATEGORIZING SOCIAL MOVEMENT

Different authors have provided various typologies of social movement based on aim of the movement, moral values of the perpetrators , strategies adopted in the movement, social institutions etc., or through which change would be brought about. Nevertheless we can study social movements under the following major categories-

- A *reform movement* is one that aims at bringing about a change through which the people will be provided with improved means of implementing the existing values in the society. For example changes in the education system, marriage, customs etc.
- Contradicting the reform movement, a *revolutionary movement* aims at replacement of existing values and establishing those values in the society that they have faith in. For example, changing the political structure of a country.

- *A resistance or conservative movement* efforts to block the proposed changes advocated by other movements. Sometimes such a movement also tries to uproot a change that has already been achieved. For instance movement against Hindi as official language of India.
- A movement based on the beliefs of a social, political or religious group may be termed as a *millenarian movement*. Such a movement aspires to direct all the elements of a society to a positive road through a major transformation. Often millenarian groups claim that the society they live in is unjust towards them and hence will eventually destroy them. To prevent this inevitable thing they try to bring about societal change through a movement. For example, Muslim communal movement in India.
- Sometimes a movement expects to create an ideal social system and a perfect society which can only be imagined but cannot be realized. Such movements are known as *utopian movement.* For example, Gandhiji's Sarvodaya movement.
- Sometimes people are unable to change the social structure even when they are discontented and dissatisfied with it. Under such circumstances an individual makes compromises with the reality, ignores his dissatisfaction and takes upon certain actions to make life bearable. For example, Hippie movement.

These are some general categorization in social movements. However when we observe the circumstances around us, we can see some specific categories of movements have occurred with reference to India. Below, these are discussed in detail

13.4.1 Social Reform Movements

A positive consequence of British rule in India was that it laid bare the weaknesses and defects of the Indian society. This laid grounds for the birth of a number of social reforms movement in 19th century India. Every social movement aims to bring reforms in the society, be it by bringing a change or even resisting a change in social norms. Indian social reforms movement was all about bringing about positive

changes in our age old customs and traditions that were hampering societal progress and development. This movement strived to generate consciousness against social evils prevelent among all the communities of India and often attacked bigotry, superstition and the hold of upper caste in society. Often British official, directly or indirectly supported these movements through implementation of official rules and regulations in their favor. In the Table given below, some of the social problems that were being attacked by the Indian social reformers are highlighted.

Table-13.2

Social problems	**Reformer**	**Resolution**
Sati, Child marriage, Polygamy, Abolition of caste system, idolatry &child marriage;	Raja Rammohan Roy, B.M, Malabari Swami Dayanand Saraswati	Establishment of Brahmos Samaj (18280,Illegalization of Sati(1829). Establishment of Arya Samaj (1875), making of modern India
Education for women and depressed classes, Transform orthodox Hindu society from within.	Jyotiva Phule, Ishwar Chandra Vidyasagar,	Satya sadhok samaj(1873), establishment of Girls school in Poona (1857),widow remarriage act 1856.
Religious orthodoxy, Freedom of thought	Annie Besant	Home rule league(1914),
Untouchability	B.R Ambedkar	System of reservation on the Indian constitution.
Inter-caste relationship, rationalisation of religion	M.G Ranade	Widow remarriage association(1861), Cultural Renaissance in western India
Equal rights for women, dowry system.	Kandukuri Veeresalingam	First theist high school in Andhra Pradesh(1908)
Non-violence and promotion of human rights, land donation	Acharya Vinoba Bhave	Establishment Brahma vidya mandir (1959), an international community for women, Obtain more than 1000 villages by way of donation.

13.4.2 Religious Reform movements

Religion formed a basic part in people's life in earlier times and it was believed that there could be little social reform without religious reform. In order to adapt their society to the requirements of the modern world of science, democracy and nationalism, Indians started to reform their traditional religions. The religious reform movements arose to recast the old religions into a new modern mould to suit the needs of new social groups of society. These movements also to some extent ended India's cultural and intellectual isolation from the rest of the world and enabled Indians to share in the stream of world ideas.

There are two negative aspects of religious reform movements. Firstly they could only reach a small percentage of population- the urban middle and upper classes. The peasantry and the urban poor classes were undermined. Secondly, the tendency of the religious reformers to look backward and to rely on scriptural authority. They undermined to some extent the supremacy of human reason and scientific outlook.

The table mentions some of the pioneers of religious movement-

Table-13.3

HINDU RELIGIOUS MOVEMENTS			
Name of the Movement	**Founder**	**Objectives**	**Achivements**
Brahmo Samaj (1828)	Raja Rammohan Roy	• To attack the evils in Hinduism • To propagate monotheism.	• general upliftment of women. • Spread of modern education
Prathana Samaj (1867)	Dr. Atmaram Pandurang	• Reformation of Hindu religion thought and practice.	• Condemned the practice of untouchability.
Arya Samaj (1875)	Swami Dayanand Saraswati	• Prevention of conversion of Hindus to other religions.	• Establishment of institute of higher education for women.
Theosophical Society (1875)	Madam H.P Blavatsky and Colonel H.S Olcott	• Promotion of Ancient religions and philosophies. • Formation of universal brotherhood of man.	• Establishment of Central Hindu School at Benaras.
Indian National Social Conference (1887)	M.G Ranade	• Remove the social evil practices. • Promote the welfare of women.	• Launched the famous Pledge movement to inspire people to prohibit child marriage.
Ramakrishna Mission (1897)	Swami Vivekananda	• To carry on humanitarian relief and social work.	• Establishment of schools, hospitals, orphanages and libraries etc.
MUSLIM RELIGIOUS MOVEMENTS			
Dar-ul-Ulum (1866)	Maulana Hussain Ahmad	• To resuscitate classical Islam • To improve moral and spiritual conditions of Muslims.	• Successful in creating political awakening in the national movement.

Nadwah-ul-Ulama (1894)	Maulana Shibli Numani	• To recast muslim educational system • To develop religious sciences	• Successful in producing an educated class of Muslims well versed in traditional learning.
Ahmadia Movement (end of 19th cen)	Mirza Ghulam Ahmad	• Reform Islam • Defend Islam against Christian missionaries and Arya Samajists	• Religious recognition to modern industrial and technological process
Muhhamadan Educational Conference (1886)	Sir Syed Ahmed Khan	• Promote education of muslim masses on western lines.	• Establishment of Aligarh Muslim University.

13.4.3 Backward class movements

The caste system has been a prominent feature of the Indian societal structure since ancient times. However the British rule introduces a system of politicization of caste which was the direct cause of the emergence of backward class movement in India in the early 20th century. Due to some actions of the Britishers such as introduction of western education, opening up job opportunities for Indians in government offices and distribution of patronage on the basis of caste, the caste system started losing its ritual content and became a source of gratification and award.

In the late 19th century the term “backward classes” was introduced in India and indicated a number of castes such as the dalits, the dravids, the ezhava, the mahar and many other non Brahmin caste groups in India. Often British patronage went to the upper castes like Brahmins which increased the cultural, social and economic distance between them and the lower caste. Due to the lack of scope for social mobility, the lower castes realized that they have to start demanding for their rights in the society and this started backward class caste movement in India. In simple terms, we can say that backward class movement of India is caste based and

aims at welfare of a particular caste. At the earliest stage this movement was also referred to as the non-Brahmin movement. Every backward class movement during British rule had two major objectives-i) gaining self respect for every member of the caste, ii) attaining equal or more concession and privileges with regards to the Brahmins.

One of the most prominent exponent of the backward class movement was Mahatma Gandhi. Gandhi specifically supported the Dalit movement and renamed them as 'the Harijans'. The Dalit movement also produced great social reformers such as Jyotiba Phule and Dr B.R. Ambedkar. Similarly the Dravidian movement that rose into prominence with the slogan of "self –respect" found itself a leader in Ramaswamy Naicker and later led to the birth of the political entity named DMK.

Perhaps no other caste has been as exploited or no other movement has been as controversial as that of the Dalits in India. This movement was backed by prominent leaders and created waves of concern internationally. However, Dalit emancipation is yet to be achieved in the country. Hence it is very essential to form a good idea about the struggles of the Dalits in India.

13.4.4 Dalit movements in India

The Dalit Movement of India is the result of years of exploitation and isolation that Indian society meted out to a particular section of society owing to it belonging to the lowest strata of social stratification. The Dalit community is the worst sufferer of the caste system of the Hindu society in India whereby they are treated as the 'untouchables'. So the Dalit Movement is not a mere struggle against economic exploitation or political oppression but an effort to be recognized as fellow human beings. India saw the rise of Dalit movement during the height of her freedom struggle with backing from eminent leaders like Mahatma Gandhi and B. R. Ambedkar. However, there has been a lack of a unified movement of the Dalits

as well as similarities in the ideologies of the leaders. A number of similarities can be observed in every Dalit movement although – a common quest for equality, self-esteem and eradication of untouchability. This movement started as the anti-caste movement in the 19th Century inspired by Jyotiba Phule and later on developed under the leadership of Ambedkar in Maharashtra. . It took the identity of Satnami Movement in Chattisgarh, Adi Dharma Movement in Punjab, Mahar Movement in Maharashtra, Jatava Movement in uttar pradesh and anti-Brahmin Movement in South India. Gradually these movements started acquiring an important arena in the public sphere and the state started adopting a number of measures for the upliftment of the Dalits in India. Today, Indian politics is hugely influenced by this community and their concerns are the major issues in the political agenda of mainstream political parties.

13.4.5 Agrarian movements

Since ancient times, agriculture has been the most pre-dominant occupation of the Indian society. However, questions have always arised concerning the administrative aspect of the Indian agricultural sector. The conflict between rich zamindars and poor farmers have always dominated these sector and British rule further managed to complicate all pre-existing conflicts. British agrarian policies in India aimed at maximum accumulation of land revenue for the british government. The peasantry gradually started feeling isolated from the land and forest resources with which they were culturally and religiously associated owing to British agrarian policies.

A true Agrarian movement arises whenever there is encroachement for urban interest (for instance imposition of land revenue, land tax, cutting down forest to build industries etc).

Agrarian movements in India were the result of encroached in the agricultural sector in India. Some of the significant agricultural

movement during British rule are the Blue mutiny(1859-62), the Mappilla rebellions(1836-1921), the Deccan riots(1875) etc.

It is important to note that the agrarian society is heterogeneous in nature and a number of economic and social factors divide the agrarian classes. Generally there are two agrarian classes pre dominant in India, the rich land lords or zamindars and the poor peasants. Peasant revolutions were more often noticed in rural India during British period and hence occupies an important position in the agrarian history of the country.

13.4.6 Peasants Movements

Indian peasantry under colonialism was impoverished and suffered from various problems like high rent, arbitrary evictions and illegal tax levies, etc. Further, the economic depression of 1929 worsened the conditions of the peasants. The prices of agricultural products dropped by over 50% by the end of 1932. Eventually the peasants all over the country began to demand land reforms; reduction of land revenue, rent and relief from indebtedness, these activities came to be known as peasant uprising or peasant movements in India.

Historically the peasant movements can broadly be divided into three phases. The first phase was characterized by the absence of proper leadership, second phase witnessed the rise of well-organized peasant movements in which the Congress party took active part and the third phase was marked by the emergence of class consciousness of peasant organizations and during this phase peasant movements were led by people who gave priority to peasant problems in the struggle for national liberation.

Peasant resistance can be divided into five types. 1) Restorative rebellions to drive out the British and to restore earlier rulers and social relations 2) Religious movements for the liberation of a region or an ethnic group so as to establish a new form of government 3) Social banditry to incorporate behavior, characterized

by law as illegal. 4) Terrorist vengeance with ideas of meeting out collective justice 5) mass insurrection for the redressal of particular grievances.

Table 13.4 – Major Peasant Movement in India

Name of the Movement	Causes	Consequences
Indigo Agitation of Bengal (1859-60)	• Oppression of peasants by European planters.	• Appointment of Indigo Commission.
Pabna Movement (1872-76)	• Oppression by zamindars.	• Enactment of Bengal tenancy Act.
Deccan Riots (1875)	• Excessive land revenue demands from peasants.	• Enactment of Deccan Agriculturists Relief Act
Champaran Satyagraha (1917)	• Oppression of peasants through Tinkathia System.	• Abolition of Tinkathia System.
Khaira Satyagraha (1918)	• Failure of crops • Excessive land revenue collection.	• Suspension of land revenue collection by government.
Moplah Rebellion (1921)	• Exploitation of Muslim peasants by Hindu Zamindars	• Suppression of rebellion by British.
Bardoli Satyagraha (1928)	• Enactment of land revenue by 22% by government.	• Appointment of an enquiry committee.
Peasant Unrest in Punjab (1890-1900)	• Alienation of peasant's land to moneylenders.	• Enactment of Punjab land Alienation Act.

13.5 CONCLUSION/ EMERGENCE OF NEW SOCIAL MOVEMENT

In the present world social movements play an important role in international relations, societal relations, culture as well as economy. However there have been some significant changes in the nature of social movements since1960's. Social movement always arise because individual and groups in society desire some changes in their present conditions. Therefore changing time and circumstances often change the desires and aspiration of individuals thus creating some new trends in social movements. Such changing trend fall under the category of new social movements that are significantly different from the conventional social movements. A significant deviation that new social movement took from conventional social movements is that rather than on economic issues, it focuses on matters related to human rights, quality of life and self realization. Hence new social movements are also post materialism movements.

In simple terms, New Social Movements constitute a diversity of collective action focusing on culture, identity, ideology and politics and have today displaced the old social movements. They are primarily social and cultural in nature. Some of the most popular new social movements that can be observed today are anti war, civil rights, environmental, feminist and gay rights movement. Such movements often encourage people to adopt a change in their life style. According to many writers new social movements have emerged because of the growth of a knowledge based society which seeks to bring change through reforms in our society and culture. Hence these movements are reformatory rather than revolutionary in nature.



CHECK YOUR PROGRESS

Q1: What do you mean by Social Movement?

_____

_____

Q2: What are the different categories of social Movements?

_____

_____

Q3: Write two negative aspects of Religious Reform Movements.

_____

_____

Q4: Give two major objectives of Backward Class Movements.

_____

_____

Q5: Write two basic features of Dalit Movements.

_____

_____

Q6: Write two examples of Agrarian Movements.

_____

_____

Q7: Write few names of social reformers in India.

_____

_____

Q8: What are the types of peasant movements in India?

_____

_____

Q9: What is new social movement?

_____

_____



13.6 LET US SUM UP

- A social movement is a mass movement and a collective attempt through which people desired to resist a change or to bring about a particular change in society.

- There are many causes for the emergence of a Social Movement like drifts in culture, social injustice, disorganization in society, oppression and widespread discontent etc.
- There are five stages of a social movement - emergence, coalescence, bureaucratisation, results, decline.
- A social movement can be studied under five major categories like reform, revolutionary, conservative, millenarian and utopian movement etc.
- Indian social reforms movement were all about bringing about positive changes in our age old customs and traditions that were hampering societal progress and development.
- The religious reform movements arose to recast the old religions into a new modern mould to suit the needs of new social groups of society.
- Backward class movement of India is caste based and aims at welfare of a particular caste.
- The Dalit Movement of India is the result of years of exploitation and isolation that Indian society meted out to a particular section of society owing to it belonging to the lowest strata of social stratification.
- Agrarian movements in India were the result of encroachment in the agricultural sector in India.
- Peasant movements were the result of government exploitative policies like high rent, arbitrary evictions and illegal tax levies etc.



13.7 FURTHER READING

1) Ahuja, Ram (2003) Social Problems in India, Rawat Publications, New Delhi.
2) Chandra, Bipan (2009) *History of Modern India*, Orient Blackswan, Delhi.
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4) Datta, K.K (1975) *Social History of Modern India*, Macmillan, New Delhi.

5) Desai, A.R (1982) *Peasant Struggles in India*, Oxford University Press, Bombay.

6) Sarkar, Sumit (1983) *Modern India (1885-1947),* Macmillan, New Delhi.

7) Srinivas, M.N (1995) *Social Change in Modern India*, Orient Blackswan, Delhi.



13.8 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: A social movement is a mass movement and a collective attempt through which people desired to resist a change or to bring about a particular change in society. Through this collective action people aspired to initiate certain desire differences in the world they live in.

Ans to Q No 2: There are five major categories of social movement i.e reform, revolutionary, conservative, millenarian and utopian movement etc.

Ans to Q No 3: There are two negative aspects of religious reform movements. Firstly they could only reach a small percentage of population- the urban middle and upper classes. Secondly the tendency of the religious reformers to look backward and to rely on scriptural authority.

Ans to Q No 4: The two major objectives of Backward Class Movements are -i) gaining self respect for every member of the caste, ii) attaining equal or more concession and privileges with regards to the Brahmins.

Ans to Q No 5: The two main features of Dalit Movement are – i) Dalit Movement is not a mere struggle against economic exploitation or political oppression but an effort to be recognized as fellow human beings. Ii) A number of similarities can be observed in every Dalit movement, like a common quest for equality, self-esteem and eradication of untouchability.

Ans to Q No 6: The examples of Agrarian Movements are the Blue Mutiny (1859-62), the Mappilla rebellions (1836-1921), the Deccan riots(1875) etc.

Ans to Q No 7: Raja Rammohan roy, Swami Dayanand Saraswati, Iswar Chandra Vidyasagar, Jyotibha Phule, Annie Besant, B.R Ambedkar etc.

Ans to Q No 8: Peasant resistance can be divided into five types. 1) Restorative 2) Religious movements 3) Social banditry. 4) Terrorist vengeance 5) mass insurrection

Ans to Q No 9: New social movements constitute a diversity of collective action focusing on culture, identity, ideology and politics and have today displaced the old social movements. They are primarily social and cultural in nature.



13.9 MODEL QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q1: Briefly explain the different stages of social movement.

Q2: Write a note on backward class movement and dalit movement.

Q3: Write briefly about the New Social Movement.

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

Q1: Discuss in detail about reform movement in India.

Q2: Discuss about the religious movement in india.

Q3: Discuss briefly about agrarian movement and peasant movement in India.

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UNIT 14: NATIONAL INTEGRATION IN INDIA

UNIT STRUCTURE

14.1 Learning Objectives

14.2 Introduction

14.3 National integration- meaning and definition

14.3.1 Principles of National integration

14.4 Factors for the growth of national integration

14.4.1 Promoting elements of National integration

14.5 Signficance and importance of national integration

14.6 Challenges to national integration

14.7 Measures to achieve national integration in India

14.8 Conclusion- National integration day

14.9 Let Us Sum up

14.10 Further Reading

14.11 Answers to Check your Progress

14.12 Model Questions

14.1 LEARNING OBJECTIVES

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

- understand the concept of national integration
- discuss the factors for the growth of national integration
- explain its significance for overall development of a nation
- identify the challenges towards achieving national integration
- discuss the remedial measures for these challenges.

14.2 INTRODUCTION

India has always been a multicultural and diverse nation with different races, cultures and religions. Since ancient time, the people of India have embraced this diversity which was practically displayed during the Indian independence movement. Today India has the second largest population in the world, people belonging to all major religion, like Hinduism, Islam,

Christianity, Jainism etc have settled in India, over seventeen hundred spoken languages and dialects are in use here with varieties of culture, tradition and customs in practice. Despite all these diversities, India is administered by a single governmental structure guided by a single constitution. This can be attributed to the unity in diversity and the importance given to the achievement of national integration by our forefathers. That is why it is very important for every Indian to understand the meaning and significance of national integration as well as the barriers that lay in the path of its true realization. In the previous unit we have discussed about how feeling of deprivation, exploitation so on and so forth leads to social movements and also at times to social disintegration. In this unit we shall discuss in details about National Integration in India and ways to achieve it.

14.3 NATIONAL INTEGRATION- MEANING AND DEFINITION

The term national integration is a combination of two words. A nation is a large group of people who are united by certain common characteristics such as history, culture, language, traditions, customs etc. Thus it is a unified social, economic and political structure. Integration on the other hand is a process of attaining close and continuous coordination between several groups of people. Hence in its simplest meaning, national integration is a feeling of oneness that binds together a group of people into a nation. Individual belonging to different communities, caste, religions, cultures, regions etc start to recognize that they are one. Hence we can say that achieving national integration is the first step to build a strong and prosperous nation.

According to Dorothy Simpson, “National integration means “creating a mental outlook which will promote and inspire every person to place loyalty to the country above group loyalties and the welfare of the country above narrow sectarian interests.”

Rasheedudin Khan said that “National integration is the breakdown of fragmented group existence based on particularistic loyalties, and its suppression by generalist loyalties to the total aggregation of the political community – a nation.”

Benjamin says, "National integration is the "assimilation of the entire people of a country to a common identity.''

According to Weiner, national integration is the, "process of bringing together culturally and socially discreet groups into a single territorial unit and the establishment of a national identity."

14.3.1 Principles of National integration

National integration is built up on the following important principles-

- Loyalties based on caste, religion, community, language etc takes a back seat to national loyalty.
- Diverse attributes of culture come together under the broad umbrella of national integration.
- It comprises of cultural, social as well as political integration.
- Divisive and disintegrating forces are discouraged by national integration.
- It is always inspired by some ideological goals like unity in diversity, secularism and democracy
- The achievement of national integration will imply the absence of secessionism and separatism
- Mutual tolerance is a must for achieving the dream of national integration in any state.

14.4 FACTORS FOR THE GROWTH OF NATIONAL INTEGRATION

In the beginning of the 17th century, India came under British administration. For the next three and a half century the British rulers exploited India to the fullest to serve their economic aspirations. This resulted in the birth of India's struggle for freedom which may be considered as the first step in the formation of nationalism and national integration in the country. So despite being multicultural and multi religious the Indian society embraced national integration as a result of these circumstances. Along with the freedom struggle, a number of other factors also contributed to the formation of national integration in the country. These are discussed below-

- ***Historical factor***—Before the British rulers took over the administration of India, India was divided into a number of princely states and provincial territories that governed under their own administrative set-ups. British rulers unified India by taking over the administration of all these territories one by one. This was the first step towards integrating India into one entity. As freedom struggle against British rule started gaining momentum, the leaders of the movement began using the slogan of nationalism in order to strengthen and unify their stand against the colonial rulers. Hence we can say that national integration in modern India is rooted in two major historical event- firstly, British administration and secondly, India's struggle for independence.
- ***Socio-Cultural factor***—Diversity has always been an integral part of the Indian society. Since ancient times the Indian society has consisted of multiplicity of caste, races, religions, classes and linguistic groups. Due to the necessities of life the people have learnt to co- exist and be mutually dependent on one another. Hence it can be said that assimilation is an important feature of Indian society and culture. This assimilation promotes unity in diversity and contributes to the development of nationalism and national integration.
- ***Constitution of India***—The constitution of India came into force on 26th of January 1950 and it cherishes the principle of unity in diversity. The adoption of the Indian constitution is the result of years of struggle of the Indian freedom fighters who demanded that India should be governed by its own people. The freedom struggle ensured that the constitution would be based on the principles of equality and integration of all. Hence we see that secularism is the ideological base of the constitution and it promises all citizens justice as well as equality before law. All the diversities that enriched India are recognized by our constitution. However no consideration is given to a particular religion, language, caste, race or region. This factor has contributed much to the growth of nationalism and national integration in independent India.

- ***Secularism***—India is the largest secular nation in the world. The Indian model of secularism is fundamentally different from the western model. In western countries, particularly in Europe secularism denotes complete separation of religion from state activities whereas in India secularism denotes that the state promotes no religion and gives equal status to all religion at present. The Indian constitution has incorporated the freedom of religion as one of its fundamental rights in order to realize secularism in the truest sense of the term. As a result all religions are deemed equal and respected in the country and citizens have the freedom to practice their own religious activities in India. This expression of freedom and secularism promotes humanism and modernism in the country thus bringing different communities and societies together. Hence we can say that Indian secularism provides necessary ingredient to the promotion of national integration in the country.

14.4.1 Promoting elements of National integration

For the Indian society to progress and prosper, it is very essential that national integration is encouraged and nurtured. In order to secure a high level of national integration certain steps were taken to ensure a uniform code of conduct. The following table mentions some of the elements facilitates in promoting national integration in India-

Table-14.1

Element	Example
National symbol	National flag, National anthem etc
Unified ideology	Adoption of democracy
Secularism	Freedom of Religion(article 25-28 of Indian constitution)
Cultural integration	Cultural rights(article 29 of Indian constitution)

Economic development	Five year economic planning, poverty eradication scheme like MGNREGA
Education	Free and compulsory education to children under the age of 14.
Political measures	Formation of coalition government
Administrative measures	All India services
NGOs	Bringing social reforms

14.5 SIGNIFICANCE AND IMPORTANCE OF NATIONAL INTEGRATION

A thorough study of Indian history brings into light a very poor record of national integration. India has been historically marred with records of disunity and disintegration because of which we had to suffer indignities and humiliation. This was the main reason behind Mughal conquest of India and establishment of British administration in India. The sufferings faced by our countrymen during the British regime in India dawned upon the realization that for a nation like India with social, cultural, religious, linguistic and geographical diversities national integration is a must. It was the spirit of nationality and national integration that later helped India attain independence from British rule. Since independence achievement and promotion of national integration has been a major priority of the Indian state.

Today despite all the differences and diversities, India is one political entity where people belonging to different cultural, racial, religious and linguistic background have to co-exist with each other peacefully and respectfully. This is possible only when national integration is realized in the truest sense of the term. Only then shall it be possible to bring about security and development in India. So along with political integration, emotional integration is a must for a country like India to prosper. National integration guided by toleration, co-operation and feeling of brotherhood will fulfill the higher aspirations of the citizens of India. It will also help in realizing

the principles of unity in diversity, secularism, justice and democracy that are the guiding factors of the Indian state.

The significance of national integration in India can very briefly be understood through the following points—

- National Integration promotes unity and integrity which is one of the fundamental principles of our constitution.
- It develops a sense of oneness and sense of brotherhood in multicultural India.
- It reduces and contains internal disturbances in different regions of the country which is very important for achieving national security.
- In our day to day life a diverse number of forces may lead us away from our duties towards our nation such as our affiliation towards a particular region, religion, race or language. The presence of national integration ensures that these forces do not over shadow our responsibilities towards the country.
- Since ancient times a number of social evils have plagued the Indian society, such as religious orthodoxy, superstitious beliefs, casteism, communalism etc. Thus achievement of national integration is an important step to curb these evils.

14.6 CHALLENGES TO NATIONAL INTEGRATION

The achievement of true national integration is a must for building a progressive and developed India. Hence the Indian state and society always attempted to achieve it. However, despite all past and present attempts, national integration in India is obstructed owing to a number of challenges. These can be discussed as follows—

- ***Regionalism and cultural identities***—India hosts a multiplicity of cultures and more often than not people identifying with a certain cultural identity is concentrated within a particular region. Often regionalism denotes the feeling of pride and loyalty that people have over their own region, culture and identity. On many occasions regionalism encourages people to promote regional interest and give more importance to their own region than the nation and under

such circumstances regionalism becomes a hindrance to national integration. The emergence and persistence of regionalism in Indian society has been marked with a number of instances that have stood in the way of achieving national integration. For instance, creation of Telengana state in 2014, demand for a separate state of Bodoland. Often regionalism may be reasonable because their demands are based on genuine grievances of the regions and continued neglect towards a particular region but regionalism often ignores the interest of the nation and encourages people to have negative feeling towards other regions of the state. This kind of aggressive regionalism is a very harmful and dangerous that encourages violence and separatism.

- ***Casteism and social inequality*** – Castiesm is a very unique feature of the Indian society. It is a divisive force that separates the society on superior and inferior basis owing to one's birth. Hence we can say that casteism has been a major hindrance towards the achievement of national integration in India since ancient times. Today caste has entered the arena of Indian politics and exploitations on the basis of caste have become major agendas to gain political power. Unfortunately the Indian constitution has also promoted casteism as a protective discrimination to the exploited caste in the country and introduces the system of reservation. Today this system has also created new types of inequalities and conflicts. So casteism is a factor that has become a challenge to the process of nation building.

  Along with caste, Indian society has also witnessed other elements of social stratification. Such as, inequality in the distribution of goods and services, power, privileges and rights. Hence we can say that Indian society is a stratified unequal society where opportunities can be availed by only a select few and this poses a problem to the promotion of national integration in the country.

- ***Communalism*** – Communalism is one of the most complex problems faced by India and it happens to be the biggest challenge

towards achieving national integration in the country. Communalism denotes placing once community or religion above others and even above the nation. This is often accompanied by unnecessary and excessive affinity towards once own religion and hatred towards other religions. The term communalism has always been used in a negative and harmful sense. It often emerges as a consequence of religious fundamentalism and fanaticism. People practicing almost all major religions in the world reside in India and hence communalism often poses a serious threat to our national unity and integration. This has been witnessed through numerous communal riots between religious communities in the country including the communal riots of 1946-47 at the time of partition of India, the Hindu Sikh riot of 1984 after the assassination of Indira Gandhi, the 1992 Hindu Muslim riot after the demolition of the Babri Maszid and the Gujrat riot of 2002. This proves that the Indian model of secularism has not succeeded in its objective of bringing unity in diversity.

- ***Linguistic issue*** – Linguism or Linguistic affiliation denotes excessive biasness and love towards a particular language. India is a multi lingual country with almost 2000 languages and dialects and linguistic tensions have become a common phenomenon in the country since independence. People always relate their language with culture. Language carries culture from one generation to another and between groups and hence linguistic conflicts have been witnessed in India since independence, specifically over issues like national language, official languages as well as reorganization of state on the basis of language. So today the term linguism in India connotes a very negative sense. The first conflict over language in independent India started as anti-hindi agitation in south India over the decision to make Hindi the national language of the country. Later on we witnessed a number of lingual riots in the country concerning official recognition of a particular language in the Indian constitution. Even today when there are 22 recognized languages in the Indian constitution the problem of language continues and

fresh movement over language can be observed in several regions of India that generate a number of challenges for national integration.

- ***Extremism***—Extremism is a major threat to national integration. In simple terms it is an act of spreading fear by threatening people through illegal means in order to fulfil one's own interest. Often extremism arises due to feelings of relative deprivation and lack of education, employment as well as other socio economic equalities. Today India has experienced mass and organized extremism in the form of a number of movements like naxalite and Maoist and through formation of armed organizations like NSCN, ULFA and several other fundamentalist organizations. Extremist activities threaten law, order and peace in the affected areas and often ignore human values. Hence the spread of extremism stands in the way of promoting national integration in India.
- ***Ethnic and tribal identity***—Ethnic conflicts as well as tribal identity have hindered national integration. In India people belonging to different communities identify more with their distinct linguistic and cultural identities than their identities as an Indian. At the same time a section of society and some regions are looked down upon by others because of their identity as tribal. Such kind of ethnic disparity often leads to the birth of ethno-nationalism. The most extreme form of ethno nationalism is insurgency and today India's north east is plagued by numerous insurgent activities that have resulted in unprecedented havoc and destruction. That is why identity politics coupled with ethno-centrism threaten national integration of India.

14.7 MEASURES TO ACHIEVE NATIONAL INTEGRATION IN INDIA

- ***Promotion of Secular values***— India is the largest secular nation in the world. The Indian constitution guarantees secularism to its citizens in the form of freedom of religion as a fundamental right. However, in true practice, our nation is far from being secular. The general masses as well as religious institutions exhibit a high level

of religious intolerance especially with regards to public activities, places of worship, social gatherings etc. It is therefore very essential that secular values be imbibed in the hearts of people. For this the government should take steps such as organizing seminars, taking the help of mass media, organizing events for generating cultural context etc.

- ***Education***— Education empowers an individual with knowledge, maturity and peace of mind. Hence, it can be a very important tool in the process of strengthening national integration in the country. For this the whole educational system must be restructured, reorganized and secularized. The curriculum should be very carefully organized and regulated so that it does not reflect religious and communal beliefs and thus brainwash the minds of innocent children.
- ***Reforms in Political Policies***—Public welfare has always been the most important objectives of Indian political policies. However, sometimes these policies lack in focus and dimension and thus fail to achieve the welfare of all sections of society. Hence it is very important that political policies focus on all sections of society and deliver necessary benefits without isolating anyone.
- ***Tolerance and Acceptance***— Tolerance and acceptance go hand in hand with secularism. In a country with multiple of religion, culture, race, language etc, it is very essential that people tolerate, accept and respect anything that goes beyond their faith and belief. Lack of tolerance and acceptance will make it impossible for people identifying with different cultures and traditions to live together in the same society. Hence, National integration must be paved through the paths of tolerance, acceptance and respect for differences.
- ***Appropriate use of mass media***—There is a saying that mass media is the fourth pillar of a democracy. It has always been a very important tool that helps the formation of public opinion. Hence mass media must always be actively involved in promoting awareness about secularism, social justice and national integration. When mass media deviates from this and endorses on communal outlook, people

get influenced to take part in communal and anti-national activities hampering the peace and order in society. Hence, it should always promote the agenda of secularism and national integration.

- ***Balanced Development***— Balanced development in all sectors of society ensures strengthening of the state. In a state where there is a huge gap in the development of different regions as well as the rich and the poor, it is very difficult to integrate the masses. National integration is possible when every section of the society enjoys the larger benefits of the state. Economic development, good transport and communication facilities, availability of proper education, increasing opportunities for employment etc. will promote and strengthen national integration.
- ***Containment of anti national forces***—Anti national forces are the biggest hindrances towards the attainment of national integration. They often challenge the norms and rules in practice in a state because of a number of causes such as relative deprivation, economic backwardness, social problems etc. As a result, separatist and anti national feelings may arise in the minds of the masses. It is therefore very important for the state to contain these anti national forces so that all sections of the society can be integrated.

14.8 CONCLUSION— NATIONAL INTEGRATION DAY

National Integration embraces the common identity of multi-cultural India and promotes unity in diversity and oneness in the nation. Since independence the Indian state has tried to promote this value through a number of measures. However, reality has shown us that conflicts among people of different sections in society cannot be easily contained when there are a lot of bad forces present, such as communalism, sectarianism, separatism etc. But the Indian government has always tried to prioritize the values of national integration because only integration can bring about true development of the country. One such attempt is the celebration of national integration day on the 19th of November every year since the year 2013. National integration day is celebrated on the birth anniversary of Indira Gandhi

who was the first woman prime minister of India. The main aim behind national integration day is to enhance the love and unity among people all across the nation. To celebrate National integration day the government conducts a variety of programme and activities like national integration camp, national youth festival, national youth award as well as a variety of seminars and cultural activities. Youth belonging to different social backgrounds, regions, faith and religions are encouraged to participate in these activities. Often senior politicians and public figures address problems like casteism, communalism and regionalism in these events.

In conclusion it can be said that national integration must be achieved in practice for India to develop in the truest sense of the term. However people must put aside their selfish interest and accept difference and diversity with open arms to achieve this aim, otherwise all measures adopted by the state would be in vain.



CHECK YOUR PROGRESS

Q1: What do you mean by National integration?

_____

_____

Q2: Give one definition of National Integration.

_____

_____

Q3: Mention Four principles of National integration.

_____

_____

Q4: Mention some elements for promotion of National integration with examples.

_____

_____

Q5: When is national integration day celebrated?

_____

_____

Q6: Which birth anniversary is celebrated as national integration day in India?

_____

_____

Q7: What is the main aim behind National integration day?

_____

_____



14.9 LET US SUM UP

- National integration is a feeling of oneness that binds together a group of people into a nation
- Along with the freedom struggle, a number of other factors also contributed to the formation of national integration in the country like Historical factor, Socio-Cultural factor, Constitution of India, Secularism etc
- A number of elements are necessary to promote national integration in India such as National symbol, Unified ideology, Cultural integration, Economic development, Education
- India has been historically marred with records of disunity and disintegration that was the main reason behind mughal conquest of India and establishment of British administration in India.
- The sufferings faced by our countrymen during the British regime dawned upon the realization that for a nation like India with social, cultural, religious, linguistic and geographical diversities, national integration is a must.
- Despite all the differences and diversities, India is one political entity where people belonging to different cultural, racial, religious and linguistic backgrounds have to co-exist with each other peacefully and respectfully.

- Along with political integration, emotional integration, National integration is a must for a country like India to prosper.
- Integration will help in realizing the principles of unity in diversity, secularism, justice and democracy that are the guiding factors of the Indian state.
- National integration in India is obstructed owing to a number of challenges like Regionalism and cultural identities, Casteism and social inequality, Communalism, Linguism, Extremism, Ethnic and tribal identity etc.
- There are various measures to achieve national integration in India and overcome the barriers against it, like Promotion of Secular values, Education, Reforms in Political Policies, Tolerance and Acceptance, Appropriate use of mass media, Balanced Development, Containment of anti national forces etc
- The Indian government has always tried to prioritize the values of national integration because only integration can bring about true development of the country.
- National integration day has been celebrated on the 19th of November every year since the year 2013 on the birth anniversary of Indira Gandhi who was the first woman prime minister of India.
- The main aim behind national integration day is to enhance the love and unity among people all across the nation.
- Youth belonging to different social backgrounds, regions, faith and religions are encouraged to participate in the activities related to this celebration.
- People must put aside their selfish interests and accept differences and diversity with open arms to achieve the aim of national integration



14.10 FURTHER READING

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14.11 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: In a simple term , national integration is a feeling of oneness that binds together a group of people into a nation. Individual belonging to different communities, caste, religions, cultures, regions etc start to recognize that they are one. The term national integration is a combination of two words. A nation is a large group of people who are united by certain common characteristics such as history, culture, language, traditions, customs etc. Thus it is a unified social, economic and political structure. Integration on the other hand is a process of attaining close and continuous coordination between several groups of people.

Ans to Q No 2: According to Benjamin, "National integration is the "assimilation of the entire people of a country to a common identity."

Ans to Q No 3: The four principles of national integration are as follows-

- Loyalties based on caste, religion, community, language etc takes a back seat to national loyalty.
- Diverse attribute of culture come together under the broad umbrella of national integration.
- It comprises of cultural, societal as well as political integration.

- Divisive and disintegrating forces are discouraged by national integration

Ans to Q No 4: There are various elements for the promotion of national integration. Such as- National symbol (National flag, National anthem etc), Unified ideology (Adoption of Democracy etc), Secularism(Right to religion of Indian constitution), Cultural integration(ex-Culktural rights of Indian constitution), Economic development (Five year planning) etc.

Ans to Q No 5: On 19th November National integration is celebrated.

Ans to Q No 6: On the birth anniversary of Indira Gandhi National integration day is celebrated in India.

Ans to Q No 7: The main aim behind national integration day is to enhance the love and unity among people all across the nation.



14.12 MODEL QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q1: Explain the concept of national integration.

Q2: Discuss the significance and Importance of national integration.

Q3: Write a note on national integration day with its relevance in present scenario.

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

Q1: Discuss the factors for the growth of national integration in India.

Q2: What are the major problems for achieving national integration.

Q3: Give some remedial measures for solving the various problem of national integration.

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UNIT 15: COMMUNALISM

UNIT STRUCTURE

15.1 Learning Objectives

15.2 Introduction

15.3 Concept and definition

15.4 Incidences of communal violence and riots in India

15.5 Theoretical Approaches

15.6 Causes for the rise of communalism

15.7 Preventing communalism – Is Secularism the way out.

15.8 Let Us Sum Up

15.9 Further Reading

15.10 Answers to Check Your Progress

15.11 Model Questions

15.1 LEARNING OBJECTIVES

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

- understand the concept of communalism
- explain the causative factors behind the outbreak of communal violence and riots.
- discuss how secularism can be adopted as a measure to overcome communalism.

15.2 INTRODUCTION

Certain distinct identities accompany every individual since the day he/she is born - gender, race, nationality, class, colour etc. Religion is one such identity. Since ancient times religion has been an integral part of our society and culture. Every human civilization has seen the birth of a number of customs and traditions in the name of religion that are in practice even today. In our day to day life we see religion both as a positive as well as a negative force. In its positive expression religion promotes unity and brotherhood whereas more often than not society experiences the negative

expression of religion in the form of communal violence and riots that are common occurrences all over the world today. In the previous unit we have already learned about how communalism is a threat to National Integration. In this unit, we shall not only discuss about the concept of communalism but also the theoretical approaches to understand it. Further we shall also try to undrstand the causes behind it and how to resolve it.

15.3 CONCEPT AND DEFINITION

Communalism is an ideology based on the false belief that society is divided into religious communities with different ideologies and are, therefore opposed to each other. The practice of rivalry between the people of one community and religion against the people of other community and religion is termed as communalism. This practice of rivalry goes to the extent of falsely criticizing, hurting, and deliberately insulting a particular community and sometimes even extends to looting, killing and burning down of the homes of the persons of other communities. Communal persons are generally those kinds of persons who practice politics under the banner of religion. Thus the concept of communalism holds the view that religious distinction is the most fundamental and overriding distinction that separates a particular community from others. The basic thrust of communalism as an ideology is to spread communal ideas and modes of thought. There are many ways for practicing communalism such as political communalism, religious communalism and economic communalism. Communalism is a belief system through which a society is viewed and explained and around which efforts are made to organize politics.

According to Merriam – Webster dictionary communalism is “loyalty to a socio-political grouping based on religious or ethnic affiliation”.

According to Bipan Chandra communalism is the “belief that because a group of people follow a particular religion they have, as a result, common social, political and economic interests”.

Manshardt states that Communalism is an “attitude” or “mind-set having behind it the customs and prejudices of many generations”.

According to W.C. Smith, Communalism in India may be defined as "that ideology which has emphasised as the social, political, and economic unit the group of adherents of each religion, and has emphasised the distinction, even the antagonism, between such groups".

15.4 INCIDENCES OF COMMUNAL VIOLENCE AND RIOTS IN INDIA

Communal violence is a form of violence that is executed across ethnic or communal lines and where the involvement of people is mobilized against other communities. The communal violence and riots in India are not spontaneous and are rarely due to any religious animosity. They usually arise due to conflicting political interests. Besides political interests, economic interests also play a major role in causing communal clashes. The occurrence of communal riots can be seen more in North India than in South and East India. Sometimes communal riots are exercised against public property in the form of loot and arson and in such riots the use of deadly weapons are most common. Some of the examples of communal riots and violence are as follows:

- **1947 communal riots** – Since independence large scale religious riots and violence occurred in India. The aftermath of partition saw large scale bloodshed throughout India. Hindus and Sikhs in Pakistan and Muslims in India were forced to move from their places of residence across the border creating devastative results. People were killed in masses, women were raped and children orphaned. There was hatred, violence and bloodshed everywhere. It also created one of the biggest challenges for independent India in the form of refugee problem and their rehabilitation.
- **Anti-Sikh riots, 1984** – The Anti-Sikh riots of 1984 can be considered as one of the bloodshed in India as a large number of Sikhs were massacred by anti-sikh mob. This massacre was the result of assassination of Prime Minister Indira Gandhi by her own sikh bodyguard in response to her actions authorizing the military operation.

- **Ethnic cleansing of kashmiri Hindu Pandits in 1989** – In 1989 Kashmiri brotherhood saw a serious blow due to extremist Islamic terrorism in Kashmir Valley which resulted in mass scale killing and evacuation of kashmiri pundits from the valley to various regions and corners of India, giving them the status of refugee in their own country.
- **Babri Masjid demolition in Ayodhya, 1992** – According to Hindu mythology Ayodhya is the birth place of Lord Rama and therefore is a sacred place for hindu religion. But in medieval period a mosque was built after Mughal ruler Babur. There were disputes since then and riots took place. But in 1990 protests were organized by hindus in support of demolishing babri masjid and building of Ram temple there. These protest movements caused huge amount of bloodshed.
- **Gujarat Riots 2002** – The 2002 Gujarat riot was an inter-communal violence involving hindus and muslims that lasted for a three-day period with an estimated death of over 2000 people. The riots involved burning of a train in Godhara on 27th feb, 2002, rape of women and children being burn alive.
- **Assam Communal Violence, 2012** – North eastern states are known for its diverse and ethnic population but often the large scale Bangladeshi immigration became the reason of clashes between the masses. In 2012 ethnic tensions between the Bodos and Bengali speaking muslims took the form of a violent riot in Kokrajhar and unidentified miscreants killed four Bodo youths.
- **Muzaffarnagar Violence, 2013** – The riot has been described as the worst violence in U.P in recent history The cause of this ethnic clash between the Jat and Muslim community is said to be a suspicious post on social media platform facebook. According to some it was escalated after the eve teasing case in Shamli.

15.5 THEORETICAL APPROACHES

The theoretical framework of Communalism can be studied under the following heads i.e Colonialist, Nationalist, Marxist, Constructive and Anti-modernist. The categorization of different theories of communalism provides a certain order to understand the relevance of these theories in common and in opposition to each other.

- **Colonialist Approach –** The term communalism was first used by British colonialists to describe the position of colonies like India and Malaysia, where religious minorities existed alongside a religious majority. However the colonial use of the term 'Communalism' gave it a negative connotation of bigotry, divisiveness and parochialism. Thus in a way it helped in the justification of British civilizing mission. The first essay on Communalism entitled 'The Origin and Growth of Communal Antagonism' was written by a colonial authority named Hugh McPherson. He emphasized that the religious basis of communal dissension was reinforced by political factors. He further stated that the Hindu-Muslim antagonism dates back to the Muslim invasion of India for which the Hindus bear feelings of hatred against the Muslims. Whereas the Muslims hold contempt against the Hindus on religious grounds and on the basis of erstwhile political superiority.

  Manshardt and Smith were the two noted writers on Communalism. Manshardt in his book length study of communalism 'The Hindu-Muslim Problem in India' stated that communalism was rooted primarily in the 'religiosity' of the Indian people but also that the problem had manifested itself in an acute form because of British political policy. Smith's account on Communalism was more or less similar with that of Manshardt's account. Smith explains that Communalism was mild until the twentieth century but was made acute by the capitalist and political forces driven by British imperialism. As a consequence communalism in all the colonial accounts remained a problem which cannot be addressed by resolving political or economic issues of discontent.

- **Nationalist Approach –** The nationalist approach of communalism emerged as an opponent to the Colonialist approach. For the Colonialist 'Communalism is a pre-colonial problem which is irremediable'. On the contrary for the nationalist 'Communalism is a colonial problem with its remedy being nationalism'. The nationalist writers viewed communalism from the historical point of view and therefore claimed that the colonial policy of divide and rule in addition with colonial rigid religious policies led to the emergence of communalism in India and further social disintegration in the country. For the nationalist while both nationalism and communalism were responses to colonialism, the former was the right response and the latter the wrong one. According to Jawaharlal Nehru 'Communalism was a form of nationalism but it was one of the most backward, destructive and not as deep as true nationalism'.

  This view was also backed by W.C. Smith who said that "Communalism is the badge of a backward nation, not of the modern age. People have their religion and they have a right to hold firmly to it, but to import religion into politics and to break up the country is something which was done in Europe 300 or 400 years back. We in India have to get rid of it."

  Nehru also commented that Communalism is a reflection of the primitivism in our minds that restricts a society from embracing the notions of an universal community the achievement of which was a priority of the Indian freedom fighters. He also came up with the solution of the problem in the form of an Indian model of "Secularism" that would emphasise on national integration, equality and social justice that was later incorporated in the Indian Constitution.
- **Marxist Approach –** The Marxist theorists emphasized that the phenomenon of communalism is a new and modern one and it possibly could not have existed during the pre-colonial era. Bipan Chandra, a notable Marxist theorist on communalism states that 'Communalism emerged as a consequence of the emergence of modern politics which marked a sharp break with the politics of the medieval or ancient or pre-1857 period'. He further states that any form of popular politics could not have existed before the British advent. Therefore he directly attributes

the communal politics to colonial origins. The Marxist theorists tried to analyze communalism as a false problem with false solutions and on the other hand nationalism as a real problem with real solutions. Thus they opined that communalism was only successful in catering short term goals like jobs or reservations etc but in terms of cultural and human rights, it could make no significant contribution. Thus according to the Marxist theorists communalism was not a partial or sectional view of the social reality, it was the most unscientific and wrong view that would not be able to suffice with the passage of time. However, this conception proved doubtful with the formation of a number of sovereign states on communal lines such as Pakistan, Bangladesh, Nepal etc.

Bipan Chandra also makes a distinction within Communalism with the development of the notions of *Hindu Communalism* and *Muslim Communalism*. He states that the level of communal feelings and tendencies vary on the basis of one's religious beliefs. Muslim communalism for him, is stronger than Hindu nationalism because of a weaker sense of religiosity in the Hindus as well as because of the social evils that surround them such as caste system, untouchability, superstitious practices etc. however, if this statement would have worked in practice then communal tendencies and tensions won't have caused such havocs in our day to day lives. Finally, it can be said that the Marxist writers have thrown light on the issue but have failed to provide a solution to the problem of communalism.

- **Constructive Approach –** Today, the traditional explanations of communalism that are categorized mostly under Colonial, Nationalist and Marxist heads have been largely rejected as valid and practical. Constructivism has emerged as the most contemporary trend that explains Communalism in the present scenario. In this approach of communalism, constructive scholars like Gyanendra Pandey, Jaffrelot and Berand Cohn contributed different perspectives towards the communal problem in India. Gyanendra Pandey, the best representative scholar of the constructive approach treats communalism as a product of nationalism. However his conception of communalism differs from

those who considered communalism as 'deviant and under-developed nationalism'. According to Pandey 'Communalism in India is another characteristic and paradoxical product of the age of capitalists which also provides the concept of nationalism and colonialism to the country. Cohn based his theory of communalism on colonial policies. He believed that communalism is something that the colonial state or colonial knowledge has generated in India. On the other hand Jaffrelot based his theory largely on the "Hindutva or Right Wing Politics" in India as a particular construction for the rise of communalism and separated the role of colonialism in this construction.

Broadly it can be said that Constructivism has broadened the boundaries of the conceptual framework of communalism. The Colonial, Nationalist and Marxist viewpoints concentrated on only a single aspect of communalism – *religiosity* in the hearts of individuals. However, they failed to realize that British colonialism was that wave of the ocean that not only affected our religious beliefs but also the spheres of culture and society. The Constructivists tries to throw light upon the effects that these changes might have brought about towards the birth of communalism in the country.

- **Anti-Modernist –** The anti-modernist theory of Secularism has mostly been concentrated in the works of Ashis Nandy. Nandy blames the Colonial structure of administration for propagating the feelings of communalism in the country in order to serve their selfish interests. According to him, it is the nature of the Western system of hegemony to surpass an existing system of co-existence in a society and replace it with some newer notions so that the Western hegemony could be well established in the colony. This happened with regards to India as well. Nandy says that traditional India had a well-established structure of tolerance and peaceful co-existence where by different communities and religions flourished in the country. However, colonial rule imposed upon some conditions in the Indian society whereby this balance perished. With the advent of modernity and westernization, the traditional sense of tolerance and peaceful co-existence vanished thereby giving birth to notions of sectarianism and communalism.

Unlike other schools of thought, the anti-modernists do not discuss communalism as an analysis of secularism. To them, in a third world country like India, the concepts of communalism and secularism are legacies of colonial structure of knowledge. The anti-modernists try to recover concepts like religious tolerance from the hegemonic discourse of "secularism". They believe that traditional India had answers to the question of religious tolerance which cannot be reached by the modern system and the evils of modernity like secularism. To sum up, the anti-modernists believe that concepts like communalism and secularism were imposed by the modern system of knowledge.

15.6 CAUSES FOR THE RISE OF COMMUNALISM

The following can be identified as the major causes for the rise and growth of communalism in India:

- **Colonial legacy –** The policy and the 'two nation' theory of Jinnah was mainly responsible for India's partition. Further the British policy of divide and rule which they implemented on India served their colonial interests and ignored the interests of the common masses. The partition of India was the outcome of the colonial interests. A large number of Muslims stayed in India after the emergence of Pakistan but India has always adopted the principles of secularism and equality of the people. But communalism continued in the country in its various forms as a legacy of the British.
- **Religious orthodoxy –** The creation of Pakistan led to the emergence of a tendency of isolation among the Muslim masses and they detached themselves from secular-nationalistic politics of the country. They want themselves to be treated as a separate entity because of their separate culture and customs. Few orthodox organizations demanded reservation facilities for Muslims which created a feeling of unrest among the general masses. As a result of these religious politics communal tensions in the society increased.

- **Hindu chauvinism –** Communal tensions in India increased as a result of the Hindu chauvinistic attitudes. In order to take some actions in the interests of the Hindus different Hindu religious groups pressurized the government from time to time. These activities of the Hindu religious groups created a feeling of hatred against the Muslims and also encouraged Hindu communalism in the society. These groups opposed the minority protection policies of the government along with certain other policies connected with the welfare of the Muslims.
- **Communalization of politics –** The electoral politics in India has become more competitive day by day and they never hesitate to use any means, fair or foul to achieve their electoral victory. Sometimes in order to take political advantage they create communal tensions among the masses by granting various concessions to a particular group. Therefore communalization of politics played a major part in the growth of communalism.
- **Poverty and unemployment –** Mass poverty and unemployment generates backwardness, illiteracy and ignorance among the masses and thereby it becomes easy for the religious fundamentalists to trap both the communities of the people under their influence. The people are often used by these religious fanatics to cause communal riots and the weak economic status of the people supported their cause of spreading communal violence among the masses.
- **Militant fundamentalism –** According to some scholars the increase of communal riots in the country was caused by organized fundamentalist organizations based on religious lines. These organizations in order to achieve their political objectives often took the help of rioting. For political purposes the incitement of one community against another often became the reason for communal violence in the country. This process gets accelerated through mechanizations of caste, community and religious leadership.

- **Misuse and misinterpretation mass media –** Mass media played an important role in spreading the messages relating to communal tensions in the country as a result of which various riots and tensions also increased between the rival communities. For instance the case of demolition of Babri Masjid spread like a wildfire among the masses through mass media which aggravated the situation further.
- **Cross-border impact –** The rule of two neighboring theocratic countries often became the reason for the growth of communal feeling among the masses as a result of which communal problems in the Border States increased. For instance the communal problems between Punjab and Jammu Kashmir are mainly caused by the provocation of Pakistan. Therefore as long as measures are not adopted to remove cross border impact, the communal problems in the country will continue to exist.
- **Role of government-** The policy of State and Union Government was directly or indirectly responsible for the growth of communalism in the country. The government often failed to take immediate and stern action to minimize the intensity of the communal tensions. The government also failed to abolish the organization of political parties based on communal feelings.

15.7 PREVENTING COMMUNALISM – IS SECULARISM THE WAY OUT

Today containing and preventing communalism has become a major priority for the Indian states and society. Many writers are of the opinion that secularism has been adopted in the country as a solution to communalism. Let us analyze the different techniques that might help in the prevention of communalism:

- **Socio-Economic development** – Lack of socio-economic development may be considered the root cause of any evil that exists in state and society. Underdevelopment creates tension, desperation and dissatisfaction in the minds of the people and they chose to opt

for any way to come out of those situations in life. Sometimes communalism is one such way. People tend to think that if they play their faith on communal lines they might get opportunities for their personal growth and development. Often communal leaders and organizations exploit this belief of the people to create tension and disharmony in the society. This tendency can be contained if the state manages to bring about socio-economic development and provide their benefits to all sections of society.

- **Neutrality of the state and political elite –** India is a democracy that aims to provide welfare to all sections of society. And to fulfill this aspiration the state must practice equality in the truest sense of the term and provide social justice to all. Although our constitution enshrines these principles but Indian society is plagued by inequality and injustice and communalism is the manifestation of the same. In theory the state must always be neutral where the political elite always works in favor of unity, progress and peace. But in practice this is far from the truth. More often than not the state reflects the ideology of the political party in power resulting in favouritism towards a particular section of society and isolation and exclusion towards others. This leads to unrest and dissatisfaction which in term forces people to assert for their rights and privileges. Hence a neutral policy was adopted by the state and those in power will contribute much towards containing communal feelings in the minds of the people.
- **Spread of education –** Education empowers people by providing them with knowledge and enlightenment. India is a society where large sections of the people are illiterate and have very little idea about the policies and activities of the state; it is therefore very easy for certain anti-national agencies to manipulate these people to fulfill their own selfish benefits. That is why spread of education has become an urgent necessity for the Indian society to come out of the cloud of ignorance.

- **Pro-active role of mass media -** According to some mass media is the forth pillar of a democracy. It has always been a very important tool that helps in the formation of public opinion. Hence mass media must always be actively involved in promoting awareness about secularism, social justice and national integration. When mass media deviates from this and endorses on communal outlook, people get influenced to take part in communal and anti-national activities hampering the peace and order in society. Hence it should always promote the agenda of secularism and national integration.
- **Development of a national ideology –** In order to promote unity in diversity in the country, the Indian State has embraced a number of ideologies that appeal to all. These ideologies are reflected in our constitution. For instance the adoption of democracy in all spheres of life, secularism in terms of religion, equality in all spheres of life, social, economic and political justice to all. Despite these provisions at present, India lacks the orientation of people towards one particular ideology. This may be because of unawareness, lack of appropriate publicity or even the need to fulfill selfish interest of our leaders. The consequence of this is the growth of regionalism, sectarianism, separatism and communalism etc that caters to people specific to a particular section of society. Hence in order to contain communal tendencies from the minds of people the state needs to promote some complete sets of national ideologies.
- **Secularism –** Before Independence British colonialism played a major role in sowing the seeds of communal feelings among the Indian masses. This was manifested after independence when partition led to Hindu, Muslim and Sikh communal riots in the country. The devastations caused by these communal riots made the leaders of the country realize that they had to come up with some preventive measures against future incidents of the same character. As a result a unique model of secularism was adopted in India via the constitution. The Indian model of secularism is fundamentally different from the western model. In western countries, particularly

in Europe secularism denotes complete separation of religion from state activities whereas in India secularism denotes that the state promotes no religion and gives equal status to all the religions. The Indian Constitution has incorporated the freedom of religion as one of its fundamental rights in order to realize secularism in the truest sense of the term. As a result all religions are equal and respected in the country and citizens have the freedom to practice their own religious activities in India. This expression of freedom and secularism promotes humanism and modernism in the country and thus brings different communities and societies together. In a secular society, the leaders and followers of different religions are not expected to use their religion for political purposes. However in the post-independence era India saw a major change with regard to use of religion by different political parties in order to achieve their own selfish political motives. Thus communalism was imposed on the Indian society with a political objective. That is why the adoption of secularism for preventing communalism failed in our country and both secularism and communalism became tools at the hands of our political elites. India prides herself as the largest secular democracy in the world but true implementation of secularism is yet to be achieved and hence secularism as it is today needs to be conceptually as well as practically redefined and deinstitutionalized in India.



CHECK YOUR PROGRESS

Q1. What is Communalism?

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_____

Q2. Define Communal Violence. Give two examples of communal riots or violence.

_____

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Q3. Mention the different theories of Communalism?

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_____

Q4. What are the causative factors behind the rise of communalism?

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Q5. Give the preventive measures for the rise and growth of Communalism.

_____

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Q6. What are the different ways for practicing communalism?

_____

_____



15.8 LET US SUM UP

- Communalism is the belief that because a group of people follow a particular religion they have, as a result, common social, political and economic interests.
- There are many ways for practicing communalism such as political communalism, religious communalism and economic communalism.
- The occurrence of communal riots can be seen more in North India than in South and East India. The communal violence and riots in India are not spontaneous and are rarely due to any religious animosity. They usually arise due to conflicting political interests.
- The theoretical framework of Communalism can be studied under the following heads i.e Colonialist, Nationalist, Marxist, Constructive and Anti-modernist.

- The different causes of communalism are colonial legacy, Hindu chauvinism, religious orthodoxy, poverty and unemployment, Militant fundamentalism, Misuse and misinterpretation mass media, communalization of politics and cross-border impact etc.
- The measures for preventing communalism are many in number such as Socio-Economic development, neutrality of the state and political elite, spread of education, proactive role of mass media, development of a national ideology and secularism etc.



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15.10 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: Communalism is an ideology based on false belief that society is divided into religious communities with different ideologies and are therefore opposed to each other. The practice of rivalry between the people of one community and religion against the people of other community and religion is termed as communalism.

Ans to Q No 2: Communal violence is a form of violence that is executed across ethnic or communal lines and where the involvement of people is mobilized against other communities. The two examples of communal riots and Violence are 1947 communal riots and anti-sikh riot of 1984.

Ans to Q No 3: The different theories of Communalism are Colonialist, Nationalist, Marxist, Constructive and Anti-modernist. The categorization of different theories of communalism provides a certain order to understand the relevance of these theories in common and in opposition to each other.

Ans to Q No 4: The different causes of communalism are colonial legacy, Hindu chauvinism, religious orthodoxy, poverty and unemployment, Militant fundamentalism, Misuse and misinterpretation mass media, communalization of politics and cross-border impact etc.

Ans to Q No 5: The measures for preventing communalism are many in number such as Socio-Economic development, neutrality of the state and political elite, spread of education, proactive role of mass media, development of a national ideology and secularism etc.

Ans to Q No 6: There are many ways for practicing communalism such as political communalism, religious communalism and economic communalism.



15.11 MODEL QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q1: Explain the Marxist Approach to Communatlism.

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

Q1: Describe the role of secularism as a preventive measure for the rise and growth of Communalism in India.

Q2: Describe in detail the causes responsible for the rise of communalism in India.

Q3: Discuss in detail the role of education and mass media to prevent the rise of communalism in India.

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