

समाज शास्त्र SOCIOLOGY

कक्षा/Class: XII
2024-25

विद्यार्थी सहायक सामग्री
Student Support Material



केन्द्रीय विद्यालय संगठन
Kendriya Vidyalaya Sangathan

संदेश

विद्यालयी शिक्षा में शैक्षिक उत्कृष्टता प्राप्त करना केन्द्रीय विद्यालय संगठन की सर्वोच्च वरीयता है। हमारे विद्यार्थी, शिक्षक एवं शैक्षिक नेतृत्व कर्ता निरंतर उन्नति हेतु प्रयासरत रहते हैं। राष्ट्रीय शिक्षा नीति 2020 के संदर्भ में योग्यता आधारित अधिगम एवं मूल्यांकन संबन्धित उद्देश्यों को प्राप्त करना तथा सीबीएसई के दिशा निर्देशों का पालन, वर्तमान में इस प्रयास को और भी चुनौतीपूर्ण बनाता है।

केन्द्रीय विद्यालय संगठन के पांचों **आंचलिक शिक्षा एवं प्रशिक्षण संस्थान** द्वारा संकलित यह 'विद्यार्थी सहायक सामग्री' इसी दिशा में एक आवश्यक कदम है। यह सहायक सामग्री कक्षा 9 से 12 के विद्यार्थियों के लिए सभी महत्वपूर्ण विषयों पर तैयार की गयी है। केन्द्रीय विद्यालय संगठन की 'विद्यार्थी सहायक सामग्री' अपनी गुणवत्ता एवं परीक्षा संबंधी सामग्री-संकलन की विशेषज्ञता के लिए जानी जाती है और अन्य शिक्षण संस्थान भी इसका उपयोग परीक्षा संबंधी पठन सामग्री की तरह करते रहे हैं। शुभ-आशा एवं विश्वास है कि यह सहायक सामग्री विद्यार्थियों की सहयोगी बनकर सतत मार्गदर्शन करते हुए उन्हें सफलता के लक्ष्य तक पहुंचाएगी।

शुभाकांक्षा सहित।

निधि पांडे
आयुक्त, केन्द्रीय विद्यालय संगठन

TOPIC	PREPARED BY
1. Introducing Indian Society	Mrs. Renu Prajapati KV AFS Memaura
2. The Demographic Structure of Indian society	Mr. Dileep KV No.2 Armapur
3. Social Institution: Continuity and Change	Mrs. Ruchi Singh KV Kanpur Cantt
5. Patterns of Social Inequality	Ms. Akansha Gautam KV RDSO Lucknow
6. The Challenges of Cultural Diversity	Ms. Roli Mishra KV RRC Fatehgarh
8. Structural Change	Mrs. Puja Singh KV SGPGI Lucknow
9. Cultural Change	Mrs. Neetu Shukla KV Unnao
11. Change in Developmental in Rural Society	Mr. Dileep KV No.2 Armapur
12. Change in Developmental in Industrial Society	Mrs. Satyawati PM Shri KV No.1 JRC
15. Social Movements	Ms. Akansha Gautam KV RDSO Lucknow

COURSE STRUCTURE
CLASS XII (2024-25)

One Theory Paper Time: 3 Hours

Max. Marks: 80

Units		No. of periods	Marks
A	Indian Society		
	1. Introducing Indian Society	0	Non-evaluative
	2. The Demographic Structure of Indian Society	10	10
	3. Social Institutions: Continuity and Change	12	10
	5. Patterns of Social Inequality and Exclusion	18	10
	6. The Challenges of Cultural Diversity	22	10
	7. Suggestions for Project Work	10	Non-evaluative
		Total	40
B	Social Change and Development in India		
	8. Structural Change	8	5
	9. Cultural Change	12	5
	11. Change and Development in Rural Society	10	10
	12. Change and Development in Industrial Society	12	10
	15. Social Movements	18	10
		Total	40
	Total	132	80

COURSE CONTENT

A.	INDIAN SOCIETY	40 Marks
Unit 1	Introducing Indian Society <ul style="list-style-type: none"> • Colonialism, Nationalism, Class and Community (Non-evaluative) 	0 Periods
Unit 2	The Demographic Structure of the Indian Society <ul style="list-style-type: none"> • Theories and concepts in demography 	10 Periods

	<ul style="list-style-type: none"> • Rural-Urban Linkages and Divisions • Population Policy in India 	
Unit 3	Social Institutions: Continuity and Change <ul style="list-style-type: none"> • Caste and the Caste System • Tribal Communities • Family and Kinship 	12 Periods
Unit 5	Patterns of Social Inequality and Exclusion <ul style="list-style-type: none"> • Social Inequality and Social Exclusion • Systems justifying and perpetuating Inequality - Caste, Tribe, the Other Backward Classes • Adivasi Struggles • The Struggle for Women's Equality and Rights • The struggles of the Differently Abled 	18 Periods
Unit 6	The Challenges of Cultural Diversity <ul style="list-style-type: none"> • Cultural communities and the nation state • Regionalism in the Indian context • The Nation state and religion related issues and identities • Communalism, secularism and the nation state • State and Civil Society 	22 Periods
Unit 7	Suggestions for Project Work	10 Periods
B.	SOCIAL CHANGE AND DEVELOPMENT IN INDIA	40 Marks
Unit 8	Structural Change <ul style="list-style-type: none"> • Understanding Colonialism, Industrialization, Urbanization 	8 Periods
Unit 9	Cultural Change <ul style="list-style-type: none"> • Social Reform Movements • Different Kinds of Social Change: Sanskritisation, 	12 Periods

	Westernization, Modernization, Secularization	
Unit 11	Change and Development in Rural Society <ul style="list-style-type: none"> • Agrarian Structure : Caste & class in Rural India • Land Reforms, Green Revolution and Emerging Agrarian society • Green revolution and its social consequences • Transformation in Rural Society • Circulation of labour • Globalization, Liberalization and Rural Society 	10 Periods
Unit 12	Change and Development in Industrial Society <ul style="list-style-type: none"> • From Planned Industrialization to Liberalization • How people find Jobs • Work Processes: How work is carried out, working conditions, home based work, Strikes and Unions 	12 Periods
Unit 15	Social Movements <ul style="list-style-type: none"> • Concept of Social Movements • Theories and Classification of Social Movements • Environmental Movements • Class-Based Movements: Workers, Peasants 	18 Periods

	<ul style="list-style-type: none"> • Caste-Based Movements: Dalit Movement, Backward Class/Castes, Trends in Upper Caste Responses • Tribal Movements • Women's Movements in Independent India 	
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PROJECT WORK	
Periods: 40	
Max. Marks: 20	
C. Project undertaken during the academic year at school level	15 Marks
<ol style="list-style-type: none"> 1. Introduction -2 Marks 2. Statement of Purpose – 2 Marks 3. Research Question – 2 Marks 4. Methodology – 3 Marks 5. Data Analysis – 4 Marks 6. Conclusion – 2 Marks 	
D. Viva – based on the project work	05 Marks

Prescribed Books:

1. Introducing Sociology, Class XI, Published by NCERT
2. Understanding Society, Class XI, Published by NCERT
3. Indian Society, Class XII, Published by NCERT
4. Social Change and Development in India, Class XII, published by NCERT

SOCIOLOGY (Code No. 039)
QUESTION PAPER DESIGN
CLASS XII (2024-25)

S.No.	Competencies	Total Marks	Weightage (%)
1	Knowledge & understanding Exhibit memory of previously learned material by recalling facts, terms, basic concepts, and answers. Demonstrate understanding of facts and ideas by organizing, comparing, translating, interpreting, giving descriptions, and stating main ideas	30	37.5%
2	Application of Knowledge and Concepts Solve problems to new situations by applying acquired knowledge, facts, techniques and rules in a different way. Examine and break information into parts by identifying motives or causes. Make inferences and find evidence to support generalizations Present and defend opinions by making judgments about information, validity of ideas, or quality of work based on a set of criteria.	32	40%
3	Formulate, Analyse , Evaluate & Create Compile information together in a different way by Combining elements in a new pattern or proposing alternative solutions.	18	22.5%
	Total	80	100%

PART- A: INDIAN SOCIETY

Topic 1- Introducing Indian Society

Gist of the Lesson

Key points

Accommodation: Process of social interaction among individuals in a society by which they try to adjust themselves within society or the group of people.

Ascriptive identities: Community identity based on birth and belonging rather than on some form of acquired qualifications or accomplishment. It is an identity with one's present and has nothing to bear with the future.

Caste : It's a closed social stratification system in which membership is determined by birth and remains fixed for life.

Class: One of the groups of people in a society that is thought of as being at the same social or economic level. E.g. the working class, upper class, middle class. It's the way that people are divided into different social and economic groups.

Tribe: It is a group of people who live together and share a common language, culture or history. They also have similar rules of living or a specific purpose.

Community: A group of people who share the same religion—race, job etc. e.g. local community, international community, ethnic community.

Culture: The symbolic and learned aspects of society that includes language, customs, traditions which are passed from one generation to another.

Globalisation: A process by which a decision and the activities in one part of the world have significant consequences for individuals and communities in quite distant part of the globe. '

Integration: The social process by which different units of a society are united viz- brought together to form a whole.

Nation: A community of people sharing a common culture, history, language and lineage living within an identified geographical area. .

Social Map: The standing of an individual by virtue of birth in the society. It consists of age, region and economy (status), religion and caste boundary. It's worth understanding and introspection.

Reflexivity: An ability to understand one's social map thoroughly and break all demarcations with an axe of cosmos-consciousness. It requires a critical self-inspection.

Society: Society is a group of people who share a common culture, occupy a particular territorial area and feel themselves a unified and distinct entity.

Self-reflexivity: An ability to reflect upon oneself or do introspection in depth.

- Prior knowledge or familiarity with society is both an advantage and a disadvantage for sociology, the discipline that studies society. The advantage is that students are generally not afraid of Sociology—they feel that it can't be a very hard subject to learn.
 - The disadvantage is that this prior knowledge can be a problem. In order to learn Sociology, we need to “unlearn” what we already know about society.
- Understanding Indian society and its structure provides a sort of social map on which you could locate yourself, like with a geographical map, locating oneself on a social map.
- The “generation gap” or friction between older and younger generations is a social phenomenon, common to many societies and many time periods. Unemployment or the effects of a changing occupational structure is also a societal issue, which concerns millions of different kinds of people.
- The economic, political and administrative unification of India under colonial rule was achieved at great expense. Colonial exploitation and domination scared Indian society in many ways. But paradoxically, colonialism also gave birth to its own enemy— *nationalism*.
- Historically, an Indian nationalism took shape under British colonialism. The shared experience of colonial domination helped unify and energise different sections of the community.
- Colonialism created new classes and communities which came to play significant roles in subsequent history. Indian society is a pluralistic society. Full of diversities of language, region, religion, caste and customs, Indian society is moving towards the modernization.
- The main values of Indian modernization model are—Socialism, Imperialism, Nationalism, Secularism, Industrialism, Democracy, Individual Freedom and Fundamental Rights.
- The establishment of democracy in India that rests on the principles of equality, freedom and universal franchise, changed the traditional structure of Indian society.

- A new awareness had emerged during the colonial period itself. During this period while all Indians came together for a common cause, various social, economic, political and administrative changes took place as a result of modernization and capitalistic forces.
- Various processes of change got activated during the British period. Some of these processes were completely external while some were internal. The external processes include Westernization, Modernization, Secularization, Industrialization and others; while Sanskritization and Urbanization were internal processes. The inception of modernization and westernization is the consequence of our contact with Britain.
- Mechanical techniques in production, market system in trade, development of means of transport and communication, concept of civil service based on bureaucracy, formal and written law, modern military organization and trained separate legal system and modern formal education system were important steps that prepared the background for modernization.
 - Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, Keshav Chandra Sen, Dayanand Saraswati, Ranade, Tilak and Gandhi are some of the prominent names associated with the reform movement to eradicate social evils like Sati System, Restrictions of Widow Remarriage, and Untouchability.
 - Since sociology in India had not developed systematically at that time, they portrayed the Indian villages from the British point of view of British policies.
 - Villages are the pillars of Indian society and Indian culture. For the same reason even the East India Company had considered the study of Indian villages.
- The first study of Indian society was presented by B H Baden Powell in 1892 in his book. ***The Indian Village Community***. After World War I, the poverty in Indian villages and the Indian national movement for freedom also attracted the attention of many scholars towards the villages.
 - Sir Charles Metcalfe, Sir George Woodward, Baden Powell and Francis Buchanan prepared a detailed report after conducting a study and survey of various villages and cities of Madras, Mysore, Bihar etc. on behalf of the East India Company. Subsequently, **Herbert Risley, D Abbatson, C B Lucas, W George Briggs and William Crook** tried to understand the Indian rural problems.

- The middle class emerged after receiving western education and the same middle class challenged the colonial rule.
- Various social and cultural communities were organized at the regional and national levels that tried to save the Indian culture and traditions. Because of colonialism new classes and communities emerged that played an important role in history later on. The urban middle class sounded the bugle of nationalism and initiated the movement of India's freedom.

Question and Answers

1. What are the main problems of national integration in India?

Ans. The problems of India are linguistic identity, regionalism, demand for separate states and terrorism etc. create hindrances in the way of national integration. Due to these problems, usually strikes, riots and mutual fights take place, which have posed a severe threat to national unity and integration.

2. Why is sociology a distinct subject in comparison with all other subjects?

Ans. Sociology is a subject with which everyone knows something about society. Other subjects are learnt at home, school or elsewhere through instructions but much of our with growth in years as it appears to be acquired naturally or automatically.

3. What are the basic functions of a society?

Ans. Sociologists and social anthropologists have adopted the term function from biological sciences where it has been used for certain organic processes necessary for the maintenance of the organisms. Basic functions necessary for continuity and survival of any society are :

- (i) Recruitment of members (ii) Socialization
- (iii) Production and distribution of goods and services and preservation of order.

4. What do you understand by social structure?

Ans. A society consists of

- (i) Males and females, adults and children, various occupational and religious groups and so on.
- (ii) The interrelationship between various that of parents and children and between various groups.

(iii) Finally, all the parts of the society are put together and systems are interrelated and complementary concepts.

5. Why is the social map provided to us in childhood by the deluding socialization essential?

Ans. Social maps are provided by our parents, siblings, relatives and neighbours. It may be specific and partial. It provides us only with common sense or unlearned or perceivable knowledge which may or may not be real.

A proper use and application of reflexivity is essential for drawing other kinds of maps. It is a sociological perspective that teaches us the procedure of drawing social maps, wholesome and exclusive.

6. What is community identity? Discuss its characteristics.

Ans. Community that provides us the language and cultural values through which we comprehend the world. It is based on birth and belongings and never on some form of acquired qualification or accomplishment. Birth-based identity is called ascriptive because this does not involve any choice on the part of the individual concerned. It is actually worthless and discriminating. These ascriptive identities are very hard to shake off because irrespective of our efforts to disown them, others may continue to identify us by those very markers of belonging.

Such ascriptive identity is the most deterrent to self-realisation. Expanding and overlapping circles of community ties i.e. family, kinship, caste, ethnicity, language, region or religion give meaning to our world and give us a sense of identity, of who we are.

7. What is Self-reflexivity?

Ans. Sociology can show us what we look like to others. It can teach us how to look at ourselves from outside, so to speak. It is called "Self-reflexivity" or sometimes just "Reflexivity".

8. 'Sociology can help us to map the links and connections between 'personal troubles' and 'social issues'. Discuss.

Ans. C. Wright Mills, a famous American Sociologist, has mentioned, "Sociology can help us to map the links and connections between personal troubles and social issues." As far as

personal troubles are concerned Mills means the kinds of individual worries, problems or concerns that everyone has.

9. How colonial rule facilitated Indian consciousness to emerge? Discuss.

Ans. 1. Colonial rule unified all of Indian for the first time politically and administratively.
2. Colonial rule brought in the forces of modernization and Capitalist economic change.
3. However this economic, political and administrative unification of India under colonial rule was got at great expense.
4. Colonial exploitation and domination scared the whole Indian society in different ways.5. Colonialism also gave birth to its own enemy—nationalism. The concept of modern Indian nationalism took shape under British Colonialism.
6. The rampant exploitation and the shared experience of colonial domination helped unity and exercise different sections of the Indian society. It also created new classes and communities. The Urban middle classes were the prime carrier of nationalism.

10. What steps were taken by colonial rules for the smooth functioning of its rule?

Ans. The steps taken by colonial rules for the smooth functioning of its rule were that they:
(i)Used new mechanical techniques in production.
(ii)Started new market system in trade.
(iii)Developed means of transport and communication.
(iv)Formed bureaucracy based on civil service of all India nature.
(v)Established formal and written law.

11.Which social reformers carried out social reform movements during the British colonialism in India?

Ans. The prominent leaders of the reform movements were Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, Dayanand Saraswati, Bal Gangadhar Tilak, Mahatma Gandhi and others.

12. State the processes the began during the British colonialism in India.

Ans. This was the period when modern period began in India and the external forces of modernization, westernization, industrialization entered.

13. State main differences between Sociology and other subjects.

Ans. 1.Sociology is a subject in which no one starts from Zero, as everyone already knows about society. However, other subjects are taught at school, at home or elsewhere.

2.Being an integral part of the process of growing up, knowledge about society seems to be got naturally or automatically.

In case of other subjects, no child is expected to already know something.

3.It means we know a lot about the society in which we live and interact.

As far as other subjects are concerned, prior knowledge is almost negligible.

4.However, this prior knowledge or familiarity with society is both an advantage and disadvantage for sociology.

In the absence of prior knowledge there is no question of advantage or disadvantage in case of other subjects.

PART- A: INDIAN SOCIETY

Topic 2- The Demographic Structure of the Indian Society

Gist of the Lesson

Key points

Demography: Demography is the systematic study of population.

Social demography: Focuses on socio, economic or political aspects that means demographic data and methods to describe, explain and predict social phenomenon.

Formal demography: Focuses on quantitative study of population that means statistical study.

Demographic factors: Socioeconomic characteristics of a population expressed statistically, such as age, sex, education level, income level, marital status, occupation, religion, birth rate, death rate, average size of a family, average age at marriage. A census is a collection of the demographic factors associated with every member of a population.

Social statistics: Quantitative data on various aspects of the population and economy.

Census: An official, usually periodic enumeration of a population. Malthusian theory: Malthusian theory of population growth is explained the relationship between population growth and food supply.

Positive checks: Famines, diseases, starvation, war, etc. These measures will increase the death rates.

Preventive checks: These checks are designed to lower the birth rates, examples postponing marriage, practicing sexual abstinence or celibacy.

Birth rate: The number of births per 1,000 members of the population during a specific period of time usually a year.

Death rate: The number of deaths from all causes during one year, per 1,000 persons alive at the middle of the year.

Demography is the systematic study of population. The term is of Greek origin and is composed of the two words, demos (people) and graphein (describe), implying the description of people.

Demography studies the trends and processes associated with population including – changes in population size; patterns of births, deaths, and migration; and the structure and

composition of the population, Varieties of demography, formal demography social demography. The American census of 1790 was probably the first modern census, In India, censuses began to be conducted by the British Indian government between 1867–72, and regular ten yearly (or decennial) censuses have been conducted since 1881. Independent India continued the practice, and seven decennial censuses have been conducted since 1951, the most recent being in 2011. Demographic data are important for the planning and implementation of state policies, specially those for economic development and general public welfare.

2.1 Some Theories and Concepts in demography The Malthusian Theory of Population Growth

Among the most famous theories of demography is the one associated with the English political economist Thomas Robert Malthus (1766–1834).

Malthus's theory of population growth – Essay on Population (1798) – He argued that human populations tend to grow at a much faster rate than the rate at which the means of human subsistence (especially food, but also clothing and other agriculture-based products) can grow. Population rises in geometric progression (like 2, 4, 8, 16, 32, etc.), Agricultural production can only grow in arithmetic progression (like 2, 4, 6, 8, 10, etc.).

Unfortunately, humanity has only a limited ability to voluntarily reduce the growth of its population. **Preventive checks-**

Postponing marriage or practicing sexual abstinence or celibacy. Malthus's predictions were proved false because both food production and standards of living continued to rise despite the rapid growth of population. Malthus was also criticized by liberal and Marxist scholars for asserting that poverty was caused by population growth.

The critics argued that problems like poverty and starvation were caused by the unequal distribution of economic resources rather than by population growth. An unjust social system allowed a wealthy and privileged minority to live in luxury while the vast majority of the people were forced to live in poverty.

The Theory of Demographic Transition

There are three basic stages of population growth.

- The first stage is that of low population growth in a society that is underdeveloped and technologically backward. Growth rates are low because both the death rate and the birth rate are very high, so that the difference between the two (or the net growth rate) is low.

- The third (and last) stage is also one of low growth in a developed society where both death rate and birth rate have been reduced considerably and the difference between them is again small.
- Between these two stages is a transitional stage of movement from a backward to an advanced stage, and this stage is characterized by very high rates of growth of population.

Common concept and indicators

Birth rate- Birth rate is the number of live births per 1000 population.

The death rate- The death is the number of deaths in a given area during a given time per 1000 population.

Growth rate of population-The rate of natural increase or the growth rate of population refers to the difference between the birth rate and the death rate.

When this difference is zero then we say that the population has 'stabilised', or has reach replacement level,

The fertility rate- The fertility rate refers to the number of live births per 1000 women in the child-bearing age group, usually taken to be 15 to 49 years.

Total Fertility Rate- Total live birth that a hypothetical women would have if she live through the reproductive age group and had the average no of babies in each segment of this age group as determined by the age specific fertility rates for that area.

The infant mortality rate – The infant mortality rate is the number of deaths of babies before the age of one year per 1000 live births.

High rates of infant and maternal mortality are an unambiguous indicator of backwardness and poverty.

The sex ratio- sex ratio refers to the number of females per 1000 males in a given area at a specified time period.

Life expectancy It is an estimated no of years on average person is expected to survive.

Demographic Indicators- I Population Statistics

- a)Population size
- b)Population Density
- c) Sex Ratio
- d) Dependency Ratio

II Vital Statistics

- a) Birth Rate

- b) Death Rate
- c) Growth Rate
- d) Life Expectancy
- e) Maternal Mortality Rate
- f) Fertility Rate

Maternal Mortality Rate : The no maternal deaths during a given time period per 100000 life births during the same time period.

Zero Level The population has stabilized or has reached the **replacement level**. Which is the rate of growth required for new generations to replace the older ones are dying out.

Age Structure of the Population : it refers to the proportion of a people in different age group relative to the total population.

Dependency Ratio : This is a measure comparing the portion of a population which is composed of dependence (i.e. elderly people who are too old to work and children who are too young to work) with the portion that is in the working age group. Generally defined as 15 to 64 years.

2.2 Size and growth of India's population

India is the second most populous country in the world after China, with a total population of 121 crores (or 1.21 billion) according to the Census of India 2011

Between 1901–1951 the average annual growth rate did not exceed 1.33%, a modest rate of growth.

In fact between 1911 and 1921 there was a negative rate of growth of – 0.03%. (influenza epidemic)

1918–19 which killed about 12.5 million persons or 5% of the total population of the country 1931. Before 1931, both death rates and birth rates were high The principal reasons for the decline in the death rate after 1921 were increased levels of control over famines and epidemic) .

The single biggest epidemic was the influenza epidemic of 1918-19, which killed as many as 170 lakh people, or about 5% of the total population of India at that time. Improvements in medical cures for these diseases, programmes for mass vaccination, and efforts to improve sanitation helped to control epidemics.

However, diseases like malaria, tuberculosis, diarrhea and dysentery continue to kill people even today, although the numbers are nowhere as high as they used to be in the epidemics of the past.

2.3 Age Structure of the Indian Population India has a very young population — that is, the majority of Indians tend to be young, and the average age is also less than that for most other countries.

Under 15 age group in the total population has come down from its highest level of 42% in 1971 to 29% in 2011. The share of the 15–59 age group has increased slightly from 53% to 63%, while the share of the 60+ age group is very small but it has begun to increase (from 5% to 7%) over the same period. But the age composition of the Indian population is expected to change significantly in the next two decades.

0 -14 age group will reduce its share by about 11% (from 34% in 2001 to 23% in 2026) while the 60 plus age group will increase its share by about 5% (from 7% in 2001 to about 12% in 2026.)

2.4 The declining Sex-ratio in India

The sex ratio is an important indicator of gender balance in the population. The sex ratio has been slightly in favor of females, that is, the number of females per 1000 males has generally been somewhat higher than 1000. India has had a declining sex-ratio for more than a century, According to Census of India 2011 sex ratio has increased and now it is 943 females per 1000 males.

The state-level child sex ratios offer even greater cause for worry.

Demographers and sociologists have offered several reasons for the decline in the sex ratio in India.

The main health factor that affects women differently from men is childbearing.

- Risk of death in childbirth that only women face.
- Differential treatment of girl babies.
- Neglect of girl babies in infancy,
- Female infanticide or the killing of girl babies due to religious or cultural beliefs early stage.
- Misused ultra-sound technology.

Action taken by Government to increase sex ratio in India

- Government has passed strict laws banning this practice and imposing heavy fines and imprisonment as

- Punishment. Known as the Prenatal Diagnostic Techniques (Regulation and Prevention of Misuse) Act, this law has been in force since 1996.
- Recently, the Government of India has introduced the programme, 'Beti-Bachao, Beti-Padhao'

2.5 Literacy:

As a prerequisite to education is an instrument of empowerment. The more literate the population the greater the consciousness of career options, as well as participation in the knowledge economy.

Literacy levels have improved considerably after independence, and almost two-thirds of our population is now literate. But improvements in the literacy rate have to struggle to keep up with the rate of growth of the Indian population, which is still quite high.

Female literacy rose by about 10.4 per cent between 2001 and 2011 compared to the rise in male literacy of 7.6 per cent in the same period. Literacy increased approximately 8% in total. The Scheduled Castes and Scheduled Tribes have lower rates of literacy, and rates of female literacy within these groups are even lower.

2.6 Rural-urban Differences

The vast majority of the population of India has always lived in the rural areas,.

According to Census of India 2011 still more people are living in rural areas but the population of urban areas has increased.

Now 68.8% rural areas while 31.2% people live in urban areas, the urban population has been increasing its share steadily, from about 11% at the beginning of the twentieth century to about 28% at the beginning of the twenty-first century the agrarian-rural way of life declines relative to the significance of the industrial urban way of life.

The majority of our people live in the rural areas and make their living out of agriculture, the relative economic value of what they produce has fallen drastically.

More and more people who live in villages may no longer work in agriculture or even in the village.

Non-farm rural occupations like transport services, business enterprises

2.7 Population policy in india

- India has had an official population policy for more than a half century.
- India was perhaps the first country to explicitly announce such a policy in 1952.

- The population policy took the concrete form of the National Family Planning Programme.
- The Family Planning Programme suffered a setback during the years of the National Emergency (1975 – 76).
- Normal parliamentary and legal procedures were suspended during this time and special laws and ordinances issued directly by the government (without being passed by Parliament) were in force.
- sterilization refers to medical procedures like vasectomy (for men) and tubectomy (for women)
- programme, and the new government elected after the Emergency abandoned it.
- The National Family Planning Programme was renamed as the National Family Welfare Programme.

Question and Answer

Q.1 Describe the Theory of Demographic Transition. Why is the transition period associated with population explosion?

Ans.: Theory of Demographic Transition:

- (i) First stage: High birth rate and high death rate lead to low growth rate.
- (ii) Second stage: High birth rate and low death rate lead to high growth rate. (Transitional stage)
- (iii) Third stage: Both birth rate and death rate are low leading to low growth rate.
- (iv) The "population explosion" occurs in the second stage: Death rate is brought down relatively quickly through advanced methods of disease control etc.

Q. 2. What is the main cause of decline of sex ratio in India?

Ans.: Health factor that affects women differently from men is childbearing. Social scientists believe that the cause has to be sought in the differential treatment of girl babies. Sex specific abortions that prevent girl babies from being born; and female infanticide.

Q. 3. Describe the population policy in India.

Ans.: National family planning programme was introduced with the objective of slowing down the rate and pattern of population growth, through birth control methods and other coercive

measures as introduced during emergency period (1975-1976). With the coming of new government, the programme was renamed as national family welfare programme. New set of guidelines was introduced to achieve the objectives. Mass sterilization was introduced under coercive programme and mostly the poor and powerless people were victims of it.

Q. 4. What is meant by Demography?

Ans.: Demography is the systematic study of population. The origin of the word 'Demography' is from a Greek word 'Demos' means people and 'graphein' means descriptive science. Therefore, Demography refers to a systematic descriptive and scientific study of people and various related aspects.

Q. 5 Explain Malthusian Theory of Population Growth critically.

Ans.: Malthus in 'Essay on Population' states that humanity is condemned to live in poverty forever because the growth of agricultural production will always be overtaken by population growth. While population rises in geometric progression, agricultural production can only grow in arithmetic progression. Because of this the only way to increase prosperity is by controlling the growth of population. Malthus spoke of Preventive checks, i.e., postponing marriage or practising sexual abstinence or celibacy or Positive checks, i.e., famines and diseases

Criticisms to Malthus's Theory

(i) Historical experience of European countries provided for a strong refutation to Malthus's theory. The pattern of population growth began to change. Birth rates declined, and outbreaks of epidemic diseases were being controlled. Malthus's predictions were proved false because both food production and standards of living continued to rise despite rapid growth in population.

(ii) Liberal and Marxist scholars asserted that poverty was caused by unequal distribution of economic resources.

PART- A: INDIAN SOCIETY

Topic 3 – Social Institution: Continuity and Change

Gist of the Lesson

CASTE AND THE CASTE SYSTEM

A population is made up of inter-related classes and communities. These are sustained and regulated by social institutions and social relationships.

Three institutions, Caste, Tribe and Family are central to Indian Society. “Caste” is a social institution that has been in existence for thousands of years.

Definition of Caste: “Caste”, an English word is derived from a Portuguese word “Casta”, meaning pure breed. In Indian language it is referred to two distinct terms, Varna and jati.

Varna & Jati Varna which literally means ‘colour’ refers is a fourfold division of society into Brahmana, kshatriya, Vaishya and Shudra. It is an all India aggregative classification.

Jati, is a regional or local sub-classification term consisting of hundreds or thousands of castes and sub castes. (It is generic term referring species or kinds of anything ranging from inanimate objects to plants, animals & human beings.)

Vedic & post Vedic period During the Vedic period the caste system was elaborate, very rigid or determined by birth. But, in. post Vedic period it became very rigid with certain defining features such as caste being determined by birth, membership of caste adhering to strict rules of marriage, rules regarding food.& food sharing, caste being traditionally linked to occupations and it being arranged in a hierarchy of rank and status.

Features of caste: Caste is determined by birth Membership in a caste involves strict rules about marriage. Caste groups are “endogamous”, i.e. marriage is restricted to members of the group. Caste membership also involves rules about food and food-sharing. Caste involves a system consisting of many castes arranged in a hierarchy of rank and status Castes also involve sub-divisions within themselves Castes were traditionally linked to occupations.

Theoretical interpretation of caste

Caste is a combination of two sets of principles — (1) Difference and separation. The scriptural rules ranging from marriage, food sharing to occupation prevents the mixing of castes.

Wholism and hierarchy: the hierarchical division of caste, on the other hand is based on the distinction between “purity and pollution”.

In the caste system, Endogamy is the practice of marrying within the caste. Exogamy is the practice of marrying outside the clan or gotra.

A proprietary caste group is a group that owns most of the resources and can command labour to work for them.

Caste panchayats are panchayats which are controlled by the dominant group and represent their interests, needs & demands. Primarily decision making is controlled by the upper caste, rich landlords and landed peasants.

Caste in Present day In the contemporary period the caste system has become ‘invisible’ for the upper caste, urban middle and upper classes. Because it has already benefited these groups.” caste has been shaped as a result of the influence of the colonial period and changes brought about in independent India.

The British undertook methodical and intensive surveys of various tribes and castes in order to learn how to govern the country effectively. The first such survey was carried out by Herbert Risley in 1901 and thus caste began to be counted and recorded.

Other institutions like the land revenue settlement gave legal recognition to the customary rights of the upper caste.

The Govt. India Act of 1935 gave legal recognition to the lists of ‘schedules’ of castes and tribes. Gradually, towards the end of the colonial period the welfare of downtrodden caste was looked after by the administration.

The abolition of caste was explicitly incorporated in the Constitution by the state. During this period some of the steps undertaken were reservation of seats for SC & ST’s, no caste rules in the jobs created in the modern industry, urbanization & collective living in cities and

stress on meritocracy. The implementation of article 17 was difficult initially because of upper caste people protest.

New concepts were coined to understand the process of change. The terms were sanskritization and dominant caste by M.N. Srinivas.

Sanskritization is a process whereby members of a caste (usually middle lower) attempt to raise their social status by adopting the rituals & social practices of the higher castes.

Dominant caste was those which had a large population and were granted landrights. They were politically, socially and economically dominant in their regions for example: the Yadavs of Bihar and Uttar Pradesh, the Vokkaligas of Karnataka, the Reddys and Khammas of Andhra Pradesh, the Marathas of Maharashtra, the Jats of Punjab, Haryana and Western Uttar Pradesh and the Patidars of Gujarat .

In the contemporary period caste has tended to become invisible for the upper caste, urban middle and upper classes and more visible for the lower caste.

TRIBAL COMMUNITIES

Definition of tribes the oldest inhabitants of the sub-continent. Tribes were communities that did not practice a religion with a written text; did not have a state or political form of the formal kind; did not have sharp class divisions; and, they did not have caste distinctions.

Classification of tribes

Classification of Tribes
85% live in middle India (Gujarat to Odisha) Permanent Traits
Acquired traits
15% NE States
11% NE States
3% Rest of India
Language Size Indo Dravidian
Austic Tibet Biggest : Gonds Aryan Burman Santhals Oraons Minas Physical/Racial Negroito
Austartord Mongoloid Dravidian Aryan Mode of Livelihood Extent of incorporation into
Fisherman/Hindu society hunters food Peasants Shifting in Politics industrial gatherers
Cultivators workers Public affairs

The 'Isolation' and 'Integration' debate on tribes is based upon tribal societies as isolated wholes. The isolationist believe that tribals needed protection from traders, moneylenders and Hindu and Christian missionaries, all of whom try to reduce tribals' to detribalised landless labour. The integrationists, believe that tribal's are merely backward Hindus, and their problems had to be addressed within the same framework as that of other backward

classes. National development involving the building of large dams, factories and mines were undertaken at the expense of the tribes. Eg Narmada Bachao Aandolan.

Tribal movements emerged to tackle issues relating to control over vital economic resources, matters of cultural identity. All this has been made possible due to the gradual emergence of an educated middle class among tribal communities, though the assertion of identity of tribal middle class maybe different from a poor and uneducated one.

FAMILY AND KINSHIP: Family can be nuclear or extended.

Modern family consists of only one set parents and their children unlike extended family where that is more than one couple and after more than two generations living together.

Other forms of family are: Local arch Lineal

(Residence) (Authority) (Descent) Matrilocal Patrilocal Patriarchal Matriarchal Patrilineal Matrilineal (mother's (Father' (father' (Mother's (Father's (Mother's residence) residence) authority) authority) side) side

Kinship are connections between individuals, established either through marriage or through the lines of descent that connect blood relatives (mothers, fathers, siblings, offspring, etc.)

Marriage (the legally or formally recognized union of a man and a woman) Monogamy Polygamy (at one time a man can have only (practice or custom of one wife and a woman can have having more than one wife only one husband) or husband at the same time)

Polygyny - wherein a polyandry - wherein a group marriage - where in man has multiple woman has multiple the family unit consists of simultaneous wives simultaneous husbands, multiple husbands and multiple wives

The Khasi matriliney highlights the distinction between matrilineal and matriarchy. There is an inherent disagreement in matrilineal systems. On the one hand, the line of descent and inheritance, where a woman inherits property from her mother and passes it on to her daughter and the other

Structure of authority and control where a man controls his sister's property and passes on control to his sister's son. The former, which links the mother to the daughter, comes in conflict with the latter, which links the mother's brother to the sister's son.

Khasi matrilineal generates intense role conflict for men. They are torn between their responsibilities to their natal house on the one hand, and to their wife and children on the other.

The tension generated by such role conflict affects Khasi women more intensely. A woman can never be fully assured that her husband does not find his sister's house a more pleasant place than her own.

The women are more badly affected than men, by the role conflict generated in the Khasi matrilineal system, not only because men wield power and women are deprived of it, but also because the system is more lenient to men.

Thus, men are the power holders in Khasi society; the only difference is that a man's relatives on his mother's side matter more than his relatives on his father's side.

Question and Answers

Question 1. What is the role of the ideas of separation and hierarchy in the caste system?

Answer: The caste system in India is characterized by both the ideas of separation and hierarchy.

- **Separation:** Caste system segregates people into different social groups or castes based on their birth. Each caste has its own social and economic roles, and individuals are expected to marry within their caste. This separation reinforces social boundaries and restricts interactions between castes.

- **Hierarchy:** Within the caste system, there is a hierarchical order with some castes considered superior and others inferior. This hierarchy is often based on the perceived purity or pollution associated with each caste. Those at the top of the hierarchy enjoy privileges, while those at the bottom face discrimination and marginalization.

Question 2. What are some of the rules that the caste system imposes?

Answer: The caste system imposes several rules on individuals based on their caste:

- **Endogamy:** Individuals are expected to marry within their own caste, which reinforces social boundaries.
- **Occupational Restrictions:** Castes often have prescribed occupations, and individuals are expected to follow the hereditary profession associated with their caste.

- **Dietary Restrictions:** Certain castes are restricted from consuming specific foods, and there are rules about sharing food and water.
- **Social Interactions:** Social interactions, especially in terms of dining and socializing, are often limited to individuals within one's own caste.

Question 3. What changes did colonialism bring about in the caste system?

Answer: Colonialism had a significant impact on the caste system in India. Some changes it brought about include:

- **Census and Documentation:** The British introduced the practice of enumerating and classifying people by caste. This formalized and rigidified the caste system.
- **Social Reform Movements:** The exposure to Western ideas and values during colonial rule led to the emergence of social reform movements like the Brahmo Samaj and the Arya Samaj, which aimed to challenge and reform the caste system.
- **Legal Reforms:** The British introduced laws and regulations that aimed to improve the status of lower-caste individuals, such as the Criminal Tribes Act.

Question 4. In what sense has caste become relatively 'invisible' for the urban upper castes?

Answer: For urban upper castes, the caste system has become relatively 'invisible' in the sense that it is not as overtly practiced or acknowledged as in rural areas. This is due to factors such as:

- **Urbanization:** In urban areas, people often interact with a more diverse and heterogeneous population, which can reduce the emphasis on caste identity.
- **Economic Mobility:** Urbanization and modernization have provided opportunities for economic mobility and employment outside of traditional caste-based occupations, which can lead to a decrease in the importance of caste in one's daily life.
- **Secular Education:** Urban areas tend to have better access to secular education, which can promote more secular and inclusive values, diminishing the significance of caste.

Question 5. How have tribes been classified in India?

Answer: In India, tribes have been classified based on various criteria,

1. Classification Based on Permanent Traits:

- **Region:** Tribes are classified based on their geographical location. For example, there are tribal populations in "middle India, " which includes states like Madhya Pradesh, Jharkhand, Chattisgarh, and parts of Maharashtra and Andhra Pradesh. The North Eastern states also have significant tribal populations.

- **Language:** Tribes are categorized into four language groups: Indo-Aryan, Dravidian, Austric, and Tibeto-Burman. While the first two language groups are shared with the rest of the Indian population, the latter two are primarily spoken by tribals.

- **Physical Characteristics:** Tribes are classified into different racial categories, including Negrito, Australoid, Mongoloid, Dravidian, and Aryan.

- **Size:** Tribes vary greatly in size, ranging from a few million to very small populations, such as the Andamanese islanders.

Question 6. What evidence would you offer against the view that ‘tribes are primitive communities living isolated lives untouched by civilization’?

Answer: There is ample evidence to counter the view that tribes are primitive and isolated:

- **Cultural Complexity:** Many tribal communities have rich and complex cultural traditions, including art, music, and rituals, which reflect their social organization and values.

- **Interactions with the Mainstream Society:** Tribes have interacted with the mainstream society for centuries, adopting some elements while retaining their distinct cultural practices.

- **Economic Changes:** Tribal communities have adapted to changes in the economic landscape, incorporating new agricultural practices and engaging in trade and labor migration.

- **Education and Awareness:** Education and awareness programs have reached tribal areas, leading to social and economic changes among tribal populations.

Question 7. What are the factors behind the assertion of tribal identities today?

Answer: Several factors contribute to the assertion of tribal identities today:

- **Historical Injustices:** Tribes have historically faced discrimination and exploitation, leading to a desire to assert their distinct identity and rights.

- **Legal Provisions:** Constitutional safeguards and affirmative action policies have empowered tribes and encouraged them to assert their identity for protection and benefits.

- **Cultural Pride:** Many tribal communities take pride in their unique cultural heritage and are keen to preserve and showcase it.

- **Global Indigenous Movements:** The global Indigenous rights movement has inspired tribal communities to assert their identity and demand recognition.

Multiple Choice Questions

1-The profitable system in which largely complex division of labour is present is the point of

- [A]. Ultramodern societies [B]. Simple societies
[C]. Globalization [D]. Pastoral frugality

Answer: Option A

Explanation: The profitable system in which a largely complex division of labour is present is the point of modern societies.

2-The undisputed political rule of a state over a Given territorial region is known as

- [A]. Sovereignty [B]. Republic
[C]. Monarchy [D]. Bureaucracy

Answer: Option A

Explanation: Sovereignty refers to the undisputed political rule of a state over a given territorial area.

3-Functionalism believes that social institutions arise in response to the

- [A]. Conflict among people [B]. Demarcation
[C]. Requirements of society [D]. Inequality in society

Answer: Option C

Explanation: A functionalist view understands social institutions as a complex set of social morals, beliefs, values and part relationship that arise in response to the requirements of society.

4-The family in which person is married is known as

- [A]. Family of gravity [B]. Family of exposure
[C]. Nuclear family [D]. Common family

Answer: Option A

Explanation: The family in which person is married is known family of gravity.

5-The 1901 Census materialized under the direction of:

- [A] Lord William [B] Herbert Risley
[C] Lord Bentic [D] Spencer

Answer: [B] Herbert Risley.

Explanation: Of those categorisations, caste was thought to be being “the cement that holds together the myriad units of Indian society”, per the 1901 Census Commissioner H. H. Risley.

PART- A: INDIAN SOCIETY

Topic 4 – PATTERNS OF SOCIAL INEQUALITY AND EXCLUSION

Gist of the Lesson

KEY NOTES

- 1. Caste:** The group made on the basis of birth is called caste, which makes it imperative for the members to follow the same norms regarding food, marriage, social contact, etc.
- 2. Discrimination:** Practices, act or activities resulting in the unjustified exclusion of the members of a particular group from access to goods, services, jobs, resources, etc. that are normally accessible to others. Discrimination is behavioural component of prejudice.
- 3. Egalitarian:** Believing in the principle that all human beings are equal and should enjoy the same rights.
- 4. Ethnic cleansing:** The creation of ethnically homogenous territories through the mass expulsion of other ethnic population.
- 5. Ethnicity:** An ethnic group is one whose members share a distinct awareness of a common cultural identity separating them from other groups around them.
- 6. Gender:** In social theory, the term reserved for the socially and culturally produced differences between men and women. (As different from 'sex' which refers to the physical-biological differences between men and women). Nature creates sexes, society creates genders.
- 7. Life chances:** The potential opportunities or possible achievements available to a person during their life.
- 8. Minority groups:** A group of people in a minority in a given society who, because of their distinct physical and cultural characteristics, find themselves in situation of inequality within that society. Each group includes ethnic minorities.
- 9. Prejudice:** Bias, the holding of preconceived ideas about an individual or group ideas that are resistant to changes even in the face of new information. Prejudice may be either positive or negative, but the common usage is for negative or derogatory preconceptions.
- 10. Scavenging:** The practice of manual cleaning of human excreta and other garbage and waste products. Still practised where sewerage system are not in place. This can also be a

service that the untouchable castes are forced to perform.

11. Social exclusion: The combined outcome of deprivation and discrimination, which prevent individual or groups from participating fully in the economic, social and political life of the society in which they live. Social exclusion is structural i.e., the results of social processes are institution rather than individual action.

12. Stereotypes: A fixed and inflexible characterisation of a group of people. A fixed, often simplistic generalisation, about a particular group or class of people.

13. Stratification: The hierarchical arrangement of different segments of society into 'strata' or sub-groups whose members share the same general position in the hierarchy. Stratification implies inequality, egalitarian societies are in theory lacking in strata though they may have other forms of sub-grouping which are not arranged in hierarchical terms. .

14. Untouchability: A social practice within the caste system whereby members of the lowest castes are considered to be ritually impure to such an extent that they cause pollution by mere touch. Untouchable castes are of the bottom of the social scale and are excluded from most social institutions.

15. Economic capital: Refers to the material assets and income.

16. Social capital: Refers to the form of networks of contacts and social associations.

17. Cultural capital: Refers to the educational qualifications and status.

Life chances and opportunities are not equally available to everyone. They are less for the suppressed castes.

(a) Social inequality

- Differences shown to people in the society.
- Position in the society/status.
- Status in society became much more important.
- In terms of three opportunities/resources: economic capital, Social capital, cultural capital (all social institutions)

Economic: Property, finances income.

Social: Status, social standing, connections.

Cultural: Social institutions, beliefs, qualification, politics, education, e.g. getting a job through (a) qualification (b) connections (c) money.

- Social inequality is more to do with the group one belongs to, the society one lives in rather than the natural differences that exists.

(b) Social Stratification

- Where different groups in the society are separated from each other by inferiority or superiority.
- Groups divided into segments/portions differentiate them on the basis of their social/economic status.

Main Features

- (a) Importance is given to group differences and not individual difference.
- (b) Person is identified by his/her group and not by his/her achievement.
- (c) The opportunities of these people depend on their group and the life chances available for that group. The people who don't have life opportunity will fight for their rights through protests, rebels, etc. and may challenge the system.
- (d) It transmits from generation to generation/ascribed status, the resources available to one generation are available for the next generation.
- (e) Pollution-purity, superiority of high castes, endogamous marriage, marriage within caste, outside gotra.
- (f) Each group has own beliefs and ideologies, values, traditions, norms, etc.
- **Scheduled caste:** Fighting for rights. They are given reservation, benefits, incentives.
- **Schedule Tribe:** Fighting for place in society. Need to integrate them and give them reservations.
- **Women:** Equal rights as men and the same opportunities.
- **Minority:** Those other than the Hindus are fighting for rights. They have been given reservation.
- **OBC:** Economic problem, same opportunities.
- **Differently Abled:** Discriminate against mentally different children. Integration and reservation taking place.

(c) Prejudice

- Pre conceived notion/pre judgement
- Mostly negative
- Someone say something and believe it, e.g. Kanjoos Marwaris; Rajputs are courageous.
- When prejudiced against other, and the group doesn't think so, they don't think they are inferior and try to prove themselves is called positive prejudice.

(d) Stereotype

- Categorize a whole group having one certain characteristic.
- A whole group is considered homogenous e.g. Rajputs are supposed to be courageous, girls are emotional, boys don't cry.
- Basis is prejudice.
- Individual difference isn't taken into consideration.

(e) Discrimination

- In reality the way you treat people differently.
- The way you believe towards a particular group.
- You act on your prejudice and stereotype.
- In India you discriminate against gender, race, religions, caste, class e.g. in a job interview there are 3 boys and 1 girl and the girl doesn't get the job, they give excuse for selecting them.
- Mostly it is very subtly but sometimes it is openly done.

e.g. in factories owned by Hindus, they won't take Muslims as workers and they would give some reasons for not taking them.

- Reason is not openly said but people know it is due to discrimination.

The reasons is not the actual ones.

(f) Social Exclusion

- You are isolating them and exclude them from your group.
- When the people who are excluded are not given the opportunities which are given to others; (except their basic food, clothes and shelter) like medical, educational and naturalistic comforts.
- It is not accidental, it is systematic.
- It is openly done.
- It is involuntary, the ones who are excluded don't want to be excluded but we exclude them.
- After centuries, some people who are excluded lean either to ignore or they protest.
- Dalits came up with 2 things.
- They started making their own associations.
- They converted their religion (Muslims and Christians i.e., Islamisation)
- People excluded once the years are still excluded but the issues are changing.
- To bring about change, the mindset of the people has to change.

Caste System as a Discriminatory System:

Correlation between Social Status and Economic Status

- There is a very close relation between class and caste.
- The members of the upper caste have better life chances and opportunities to use the resources.
- Now it is changing, people from Shudra community are occupying higher positions and vice versa e.g. K.R. Narayanan—Ex-President who was from a Dalit community. Mira Kumar—Ex-Speaker of the Parliament.
- But it is at a micro level in urban areas where Brahmins are peons, clerks while Dalits are doctors and are educated.
- The mindset of the people has not changed, so it is not prevalent at the micro level.

(a) Exclusion: The untouchables went through the worst type of exclusion. They were not given opportunities like others and were excluded from the smallest things and they were excluded from everything.

e.g. They weren't allowed to take water from the wells, pumps or lakes that the Brahmins used. They weren't allowed to take part in festivals rituals and ceremonies that other would participate in. They had to have a bath with the buffaloes and cows.

(b) Exploitation: They were given very low salaries and low grade jobs (washing the bathroom, wetting the roads, cremations).

They were given jobs which no one wanted to do and were not paid.

They were treated in an inhuman manners and were taken advantage of.

(c) Humiliation: They were not allowed to wear bright clothes full of colour, could not use the same roads, which Brahmins use, had to walk with their heads bowed down while a Brahmin walked by, couldn't walk with their chappals in front of Brahmins so they would hold it in their hands.

They would clean up dead bodies and the cremation and were only included to play the drums from a far off distance.

(d) Subordination: They were below the upper castes and the Brahmins and were suppressed.

Provisions by the Government for SC and ST

Reservation

- Laws, Policies, Amendments,

Welfare Programmes

- They are meant for those who are socially and economically backward as they don't have life chances and opportunities which they should have.
- The government reserves seats for the SC's and ST's and no one else can take those seats from the upper caste.
- They are reserved in educational institutions, jobs, parliament. They have a lot of provisions like age relaxation and low marks for selection.

Laws

- You have to follow the laws.
 - It is a legal framework, not like norms.
 - Brahmins were the only educated people and the British needed the Brahmins support.
 - Laws were made about caste but implementation was poor.
1. Caste disability Removal Act-1850: Introduced because they wanted the lower caste to get into educational institution so that they could study and educate themselves.
 2. Abolition of Untouchability-Article 17: If practiced, punishable by law.
 3. Prevention of Atrocities Act-1889: The acts, the Brahmins carried out on the lower castes e.g. beating them, not letting them wear bright colours, washing streets, etc.
 4. Constitutional Amendment Act-2005: The 93rd amendment. It is to do with education and no one can be devoid of education.

They are still socially, economically and culturally backward.

There are social organisation, associations and political parties and social movements fighting for these classes.

1. Satyashodhak Samaj (Truth Seekers Society) mainly for Dalits and women by Jyotiba Phule.
2. Brahmo Samaj- Raja Rammohun Roy
3. Arya Samaj-Dayanand Saraswati
4. Dalit Sangharsh Samiti
5. Bahujan Samaj Party
6. BSP-Kanchuians

7. Dalit Panther Movement in 1970's

Other Backward Classes (OBCs)

- Those groups of the forward caste who are economically backward.
- These people are very poor and are treated like the Dalits but there is no untouchability.
- Reservations are provided to them since they are illiterate, uneducated and are given the same jobs as the Dalits.

Kaka Kelelkar Commission

- Set up to go to different villages to decide which caste/subcaste should be given the status of OBC.

Mandal Commission

- Large issue in late 80's and 90's.
- V.P. Singh gave reservation in some states but not in other states.
- This led to protests by other people.

Politics of OBC

- Politicians promise reservation for the OBC's only to expand their votebank.
- Those OBC's that are better off than the other OBC's are upper OBC's.
- The lowest category is equal to the Dalits.

Adivasi Struggle

Janjati's (first inhabitants), Vanjati's (forest dwellers), Adivasi's, Girijans.

- They like to be alone/isolated and their occupations well connected to the forest.
- They were hunter gatherers, honey collectors, shifting cultivators)

During colonial rule

- Maximum exploitation of forest dwellers.
- Forests were cleared for collecting timber, setting up of roads, railway tracks.
- The tribals who were dependent on the forest lost their livelihood.
- Some of them became thieves and stole timber and poached animals.
- Others went to nearby cities and towns and became labourers working for wages.
- Thus the tribals revolted and protested which led the British to reserve areas known as exclusive areas/partially exclusive areas.
- The non-tribals were not allowed to enter the area, but this was not implemented

properly since the weaker sections were sidelined.

After independence

- Development continued to take place so the tribals suffered (roads, railways, tracks had to be made and timber had to be used)
- Hydroelectric projects (dams), using, recreational purposes and the culture of the tribals gets clouded.
- This displaced the tribals and their livelihood was taken away.
- The tribals began revolts, rebellions, protests due to exploitation and discrimination.
- The Adivasi/tribal movement came across and three states were formed Jharkand, Uttarakhand, Chhattisgarh.

National development Vs Tribal Development

Building up of hydroelectric projects by cutting the forest.

- it prevents floods, generates electricity and irrigation facilities.
- Taking away land and occupation from natural habitat.
- No rehabilitation for occupation.

For example Sardar Sarovar Dam on river Narmada.

Polavaram dam on river Godavari.

Women struggle for equality and rights

- Women are considered to be physically and biologically weaker but they are not socially or economically weak.
- This is due to the patriarchal society and mindset of the people.

Social reformers

- The male reformers wanted to make changes in the society for women and Dalits.

— Raja Rammohun Roy

In 1829 he caused the abolition of Sati Pratha under the Governor General

1 William Bentick. Later he started Brahma Samaj for the upliftment of the status of women by giving the girl child education.

He wanted child marriage to end and wanted to encourage widow remarriage.

— Dayanand Saraswati

-> He started the Arya Samaj to educate the girl child. Upliftment of women both socially and economically. Abolishment of child marriage encouraged widow I remarriage. (

He was against the study of western education and he wanted women to study the Vedas and learn about housekeeping as they would ultimately become homeworkers. This social work was done by the Arya Samaj.

— **M.G. Ranade**

He was a Hindu Brahmin and was shocked by the way women were treated. He wrote two books and appealed to the people by saying that even in the Vedas it was not mentioned to treat them badly or they shouldn't get married again.

— **Jyotiba Phule**

He was a Dalit and started the association called Satyashodhak Samaj (truth seeking society) Focused on status of Dalits and women and was the first Indian to start a college for women in Puri.

— **Syed Ahmed Khan**

He was a well-educated muslim and he wanted the muslim women to be educated as they were suppressed, due to the Purdah System but they should learn about housekeeping as they will become house workers.

— **Ishwar Chandra Vidya Sagar**

He concentrated on widow remarriage. He opposed the way widows were treated. He encouraged men to marry the widows and arranged community marriages. He did this to give respect to the women.

Women Reformers

1. Tarabai Shinde

— wrote a book called "*Stree Purush Tulana*" in 1882 which spoke about how men treated women.

— She was suppressed, women race were given a very low status.

— Women were ill-treated like slaves.

— There was prevalence of polygamy, so men would marry women.

— She felt that women were degraded and so she wrote the book to spread awareness about the importance of women.

2. Begum Rokeya Sakhawat Hossain

— Wrote an interesting short story, *Sultana's Dream* in 1915, where there was role reversal (men and women), magical world (satire).

— The man usually worked, stayed there and cooked and did all the household work and women would work, jobs, go in rockets.

- In reality it was very rural for a man to do household work.
- Men should help women and lead them go out sometimes.

Provisions for women/position/status of women

- During the 19th century, there were very few associations which fought for women.
- After independence many women associations came up for the upliftment of women.

Karachi Session of 1931

Few provisions were suggested and later included in the constitution.

1. Everyone is equal in the eyes of law, irrespective of their religion, caste, language and sex they belong to.
2. Women should be allowed to hold positions in society in government jobs, not taking in account their caste, language.
3. Universal Adult Franchise should be allowed to vote irrespective of their caste, religion, etc.
4. All women have a right to vote, right to stand for any office or to take up any job.

Differently-Abled

- The Disableds, who are physically and mentally challenged.
- These terms have changed as these terms are very derogatory and should not be used.
- They are not only physically and mentally challenged but they are socially discriminated and not integrated into society like the mainstream.
- These terms are used loosely and are considered as insults.

Features

1. It is biologically given/genetic.
 2. Can be due to accidents (physically impaired).
 3. The blame goes to Karma/fate.
 4. They are considered to be victims of fate and are fiercely independent.
 5. Everything that they do is attributed to their disability. People show sympathy and pity, but they don't want it.
 6. Disability is linked with their self-perception (fiercely independent) whether they have a poor perception of themselves.
 7. We feel that the disabled people are in need of help.
- In the past, in the mythological movies, the negative character is a differently abled person.
 - The differently abled are discriminated but society does not accept them.

Differently-Abled and Poverty

- They do not have the life chances, opportunities that the others have.
 - They are not educated, cannot get jobs and this leads to poverty.
 - If they are not accepted by their family, it leads to begging.
 - Due to poor conditions, unsanitary conditions, improper health and education, mother has too many children, no polio drops lead to disabilities (inadequate immunizational, one crowded housing)
 - According to the 2001 census, 2.19 crore people in India are physically challenged.
 - The differently-abled began protesting and forming associations and laws by the government.
1. Nowadays in the malls and airports, there are bathroom for them.
 2. There are separate educational facilities (Tamanna) but they want to be integrated with the mainstream.
 3. Provisions are being made in schools, courts, malls, airport, like parking, ramps, lifts, buses—but it is not enough.
 4. ' Most of the hospital^ don't have ramps.
- The awareness is increasing but the number of disabled are also increasing.

Question and Answers

1. How is social inequality different from the inequality of individual?

Ans. Individual inequality refers to destructiveness and variations among individuals in their psychological and physical characteristics.

Social inequality refers to a social system where some people are getting opportunity to make use of the resources and others are not. Some people are at a higher level in terms of wealth, education, health and status while others are at the lowest level. Social inequality gets manifested in following forms:

- (i) Social stratification
- (ii) Prejudices
- (iii) Stereotypes
- (iv) Discrimination

2. What are some of the features of social stratification?

Ans. The key features of social stratification are,

- (i) Social stratification is a characteristics of society, not simply a function of individual

differences.

It is society-wide system that unequally distributes social resources among categories of people.

For example: In the most technologically primitive societies-hunting and gathering societies, little was produced, so only rudimentary social stratification could exist.

In more technologically advanced societies, where people produce a surplus over and above their basic needs, however, social resources are unequally distributed to various social categories regardless of people's innate individual abilities.

(ii) Social stratification persists over generations:

It is closely linked to the family and to the inheritance of social resources from one generation to the next. A person's social position is ascribed, i.e., a child assumes the social position of its parents. Births dictate occupation e.g. a Dalit is likely to 'be confined to traditional occupation such as agricultural labours, scavenging or leather work, with little chance of being able to get high paying white-collar or professional work.

The ascribed aspect of social inequality is reinforced by the practice of endogamy, i.e., marriage is usually restricted to members of the same caste, ruling out the potential for breaking caste line through inter caste marriages.

(iii) Social stratification is supported by patterns of beliefs and ideology:

No system of social stratification is likely to persist over generations unless it is widely viewed as being either fair or inevitable. For example, Caste system is justified in terms of the opposition of purity and pollution, with Brahmins designated as the most superior and Dalits as the most inferior by virtue of their birth and occupation.

Not everyone, thinks of a system of inequality as legitimate. Typically, people with the greatest social privileges express the strongest support, while those who have experienced exploitation and humiliation of being at the bottom of the hierarchy are most likely to challenge it.

3. How would you distinguish prejudice from other kinds of opinion or belief?

Ans. Prejudice refers to pre-judgement, i.e., an opinion made in advance. Prejudice refers to pre-thought opinions or attitudes held by members of one group towards another.

Prejudice may be either positive or negative. A prejudiced person's pre-thought views are generally based on hearsay rather than on direct evidence. This word is generally used for negative pre-judgements.

On the other hand, an opinion is a judgment about someone or something, not necessarily based on fact and knowledge.

4. What is social exclusion?

Ans. Social exclusion is the combined result of deprivation and discrimination that presents individual or groups from participating completely in the economic, social and political life of the society in which they live. Social exclusion is structural i.e., the outcome of social processes and institutions rather than individual action.

In this process, the individuals may cut off from total improvement in the broader society.

5. What is the relationship between caste and economic inequality today?

Ans. In the hierarchy of caste system each caste has a specific place and social status. There has been a close correlation between social or caste status and economic status. The high' castes were almost invariably of high economic status. On the other hand, the "low' caste were almost always of low economic status.

However, in the 19th Century the link between caste and occupation had become less , rigid consequently, the link between caste and economic status is not as rigid today as it used to be. At the macro line things have not changed much. The difference between the privileged a high economic status sections of society and disadvantaged (a low economic status) sections still persists.

6. What is untouchability?

Ans. Untouchability is a social practice within the caste system in which members of the lowest castes are thought to be ritually impure to such a limit that they cause pollution by mere touch or even sight. Untouchable castes are at the bottom of the hierarchical system. These low castes are excluded from most social institutions.

It is an extreme and vicious aspect of the caste system. It uses stringent social and ritual sanctions against members of castes located at the bottom of the purity pollution scale. They are considered to be outside the caste hierarchy.

7. Describe some of the policies designed to address caste inequality.

Ans. At the state level, there are special programmes for scheduled tribes and scheduled castes.

Because of massive discrimination practised against them, special provisions have been made for them.

The OBCs have also been added to this special provisions.

The laws passed to end, prohibit and punish caste discrimination, especially untouchability are:

(i) Caste Disabilities Removal Act of 1850, disallowed the curtailment of rights of citizens due solely to change of religion or caste. It allowed entry of Dalit to government schools. .

(ii) Constitution Amendment (93rd Amendment) Act of 2005, for introducing reservation for OBCs in institutions of higher education.

(iii) Scheduled castes and scheduled tribes (Prevention of Atrocities) Act of 1989, to abolish untouchability (Article 17) and introduced reservation provisions.

(iv) 1989 Prevention of Atrocities Act revised and strengthened the legal provisions against Dalits and Adivasis.

8. How are the Other Backward Castes different from die Dalits (or Scheduled Castes)?

Ans. Untouchability was the most visible and discriminatory form of social inequality.

Despite this, there was a large group of castes which were of low status and were also subjected to varying levels of discrimination. The ex-untouchability communities their leaders have coined, another term, Dalit', which is now the generally accepted term for referring to these groups. The term Dalit literally means 'downtrodden' and conveys the sense of an oppressed people.

However, the constitution of India recognises the probability what there may be groups other than SCs and STs who suffer from social disadvantages. These groups were described as "socially and educationally" backward classes or other backward classes." The OBCs are neither part of the formed castes at the upper end of the caste hierarchy, nor the Dalits at the lower end. The OBCs are a much more diverse groups than the Dalits.

9. What are the major issues of concern to adivasis today?

Ans. The tribes, were considered to be "people of the forest' whose special habitat in the hilly of and forest regions made their economic, social and political attributes. At present, except the North-Eastern states, there are no areas of the country which are inhabited exclusively by tribal people.

The regions where tribal population are concentrated, their economic and social conditions

are much more than those of non-tribals.

However, after independence Adivasi lands were acquired for new river and dam projects. Consequently, millions of Adivasis were displaced without any adequate compensation or rehabilitation.

The resources of Adivasis are being taken away in the name of 'development' and 'economic growth'.

For example projects such as Sardar Sarovar Dam on the river Narmada and the Polavaram Dam on river Godavari would displace hundred of thousands of Adivasis. The policy of economic liberalisation is leaving Adivasis to greater destitution.

10. What are the major issues taken up by the women's movement over its history?

Ans. Scholars and social reformers have shown that the inequalities between men and women are social rather than natural. The women's question became prominent in the 19th Century. Raja Rammohun Roy's attempt to reform society, religion and status of women in Bengal. He undertook the campaign against "Sati" which was the first women's issue to receive public attention.

Jyotiba Phule was from socially excluded caste and he attacked both caste and gender discrimination. He established the Satyashodhak Samaj with its primary emphasis on truth seeking. "

Sir Syed Ahmed Khan made efforts to reform Muslim Society. He wanted girls to be educated, but within the precincts of their homes.

He stood for women's education but sought for a curriculum that included instruction in religious principles, training in arts of housekeeping and handicrafts and rearing of children. Tarabai Shinde a Maharashtrian housewife, wrote, Stree Purush Tulana as a protest against the double standards of a male dominated society.

Women's issues emphatically surfaced in 1970s . The burning issues were rape of women in police custody, dowry murders and gender injustice, etc. The new challenges have come in the form of social bias against the girl child sex ratio which is falling very « sharply.

11. In what sense can one say that 'disability' is as much a social as a physical thing?

Ans. • The disabled are struggling not because they are physically or mentally challenged but also because society is built in a manner that does not cater to their needs.

•In the Indian context, one of the leading scholars of disability, Anita Ghai, argues that the

invisibility of the disabled can be compared to the Invisible Man of Ralph Ellison which is a famous indictment of racism against African Americans in the USA.

- Common features of the public perceptions of disability are:

- 1.Disability is understood as a biological factor.

- 2.Whenever a disabled person is confronted with problems, it is taken for granted that the problems originate from his/her impairment.

- 3.The disabled person is seen as a victim.

- 4.Disability is supposed to be linked with the disabled individual's self perception.

- 5.The very idea of disability suggests that they are in need of help.

- In India, in a culture that looks up to “bodily perfection’, all deviations from the “perfect body’ signify abnormality, defect and distortion. Labels such as “bechara’ accentuate the victim status for the disabled person.

- The roots of such attitude lie in the cultural conception that views an impaired body as a result of fate. Destiny is seen as the culprit, and disabled people are the victims. The common perception views disability as retribution for the past karma (action) from which there can be no reprieve. The dominant cultural construction in India, therefore looks at disability as essentially a characteristic of the individual. The popular images in mythology portray the disabled in an extremely negative fashion.

- The very term ‘disabled’ challenges each of these assumptions. The disabled are rendered disabled not because of biology but because of society.

- The social construction of disability has yet another dimension. There is a close relationship between disability and poverty. Malnutrition, mothers weakened by frequent childbirth, inadequate immunization programmes, accidents in overcrowded homes, all contribute to an incidence of disability among the poor people that is higher among people living in easier circumstances.

- Disability creates and exacerbates poverty by increasing isolation and economic strain, not just for the individual but for the family.

- Recognition of disability is absent from the wider educational discourse. This is evident from the historical practices within the educational system that continues to marginalize the issue of disability by maintaining two separate streams—one for disabled students and one for everyone else.

- The concepts of inclusion is still an experimental concept in our educational system which is restricted to few public schools only.

PART – A: INDIAN SOCIETY

Topic 6- Challenges of Cultural Diversity

Gist of the Lesson

Key points

Nation: A nation is a sort of large-scale community – it is a community of communities.

State: The term state refers to an abstract entity consisting of a set of political-legal institutions claiming control over a particular geographical territory and the people living in it.

Nation- state: Nation States are communities that have a state of their own in the modern world.

Minority: Minority means that a particular community or a group of people is less as compared to the proportion of the total population.

Privileged Minority: Extremely privileged or wealthy people are not referred to as minorities.

Democracy: Form of Government where people have a say and have the right to vote for their leader (political party) and can use their fundamental rights

Authoritarian State: It is a state in which the people have no voice and those in power are not accountable to anyone.

Civil Society: Civil society is the name given to the broad arena which lies beyond the private domain of the family, but outside the domain of both state and market.

Diversity

The term '*diversity*' emphasises differences rather than inequalities. When we say that India is a nation of great cultural diversity, we mean that there are many different types of social groups and communities living here.

- These are communities defined by cultural markers such as language, religion, sect, race or caste.
- Cultural diversity presents tough challenges
- The difficulties arise from the fact that cultural identities are very powerful – they can arouse intense passions and are often able to mobilise large numbers of people.
- Sometimes cultural differences are accompanied by economic and social inequalities, and this further complicates things.
- Measures to address the inequalities or injustices suffered by one community can provoke opposition from other communities.
- The situation is made worse when scarce resources – like river waters, jobs or government funds – have to be share.

Community Identity

Community identification is not based on any kind of acquired credentials or "accomplishment," but rather on birth and "belonging." Instead of what we have "become,"

it is what we "are." No one has any control over the family, community, or nation they are born into.

These kinds of identities are called '*ascriptive*' – that is, *they are determined by birth and do not involve any choice on the part of the individuals concerned.*

Features of Ascriptive identity

Most ascriptive identities are very hard to shake off; even if we choose to disown them, others may continue to identify us by those very markers of belonging.

Community ties (family, kinship, caste, ethnicity, language, region or religion) give meaning to our world and give us a sense of identity, of who we are. Ascriptive identities are universal.

Communities, Nation, Nation State

Nation: A nation is a sort of large-scale community – it is a community of communities.

State: The term state refers to an abstract entity consisting of a set of political-legal institutions claiming control over a particular geographical territory and the people living in it.

In **Max Weber's** well-known definition, a state is "*A body that successfully claims a monopoly of legitimate force in a particular territory.*

Nation- state: Nation States are communities that have a state of their own in the modern world.

Indian Nation State

Population-1,029 million.

Languages & dialect — 1,632

Religions — Hindus (80.5%), Muslims (13.4%), Christians (2.3%), Sikhs (1.9%), Buddhist (0.89%), Jains (0.4%).

Why is it easy to describe a nation but hard to define it?

A nation is a peculiar sort of community that is easy to describe but hard to define. We can describe many nations founded on the basis of common cultural, historical institutions like a shared religion, language, ethnicity, history or regional culture. But it is hard to come up with any defining features for nation.

For every possible criterion there are exceptions and counter examples. For example-there are many nations that do not share a common language, religion, ethnicity and so on. On the other hand, there are many languages, religions or ethnicities that are shared across nations. But this does not lead to the transformation of a single unified nation. Members of a nation share the desire to be a part of the same political collectively. Nations are communities that have a state of their own.

- In modern times, there has been a one-to-one bond between nation and state. But this development is new.
- It wasn't true of the past that a single state could represent a single nation or every nation must have its own state.

For example, Soviet Union explicitly recognised that the peoples it governed were of different nations.

Also, people constituting a nation may actually be citizens or residents of different states. There are more Jamaicans living outside Jamaica than in Jamaica.

Dual citizenship could, also, be a possibility. These laws allow citizens of a particular state to also simultaneously be citizens of another state. Example, Jewish Americans Many is be citizens of Israel as well as the USA.

Policies to accommodate cultural diversity

1. Policy of Assimilation

Policies that promote assimilation are aimed at persuading, encouraging or forcing all citizens to adopt a uniform set of cultural values and norms. These values and norms are usually entirely or largely those of the dominant social group

2. Policy of Integration

Policies promoting integration are different in style but not in overall objective: they insist that the public culture be restricted to a common national pattern, while all 'non-national' cultures are to be relegated to the private sphere.

India's case (Nation - state and relationship with community identity)

The Indian case fits neither the assimilationist nor the integrationist policy.

From its very beginning the independent Indian state has ruled out an assimilationist model. However, the demand for such a model has been expressed by some sections of the dominant Hindu community. Although 'national integration' is a constant theme in state policy, India has not been 'integrationist'. Constitution declares the state to be a secular state, but religion, language and other such factors are not banished from the public sphere. In fact these communities have been explicitly recognised by the state.

By international standards, very strong constitutional protection is offered to minority religions. In general, India's problems have been more in the sphere of implementation and practice rather than laws or principles.

On the whole, India can be considered a good example of a 'state-nation' though it is not entirely free from the problems common to nation-states.

Regionalism

Regionalism is connected with the diverse culture, languages, regions, castes, tribes present in our country. It is also encouraged by the geographical concentration of these identity

markers in particular regions and fuelled by a sense of regional deprivation. Language played a role in preserving India's unity. We made the decision to adopt the British model of leading presidency after gaining independence.

People in the princely states of Bombay, Madras, and Calcutta spoke Malayalam, Tamil, Telugu, and Kannada (different languages under one state).

Language is a unifying factor that would promote effective communication, unification, state boards (for educational purposes), and linguism might disseminate love for language. Under Nehru, the country was divided along linguistic lines (he was initially hesitant, but later thought the move was beneficial).the division of the Madras Presidency into three states.

Telugu people were dissatisfied when the Madras state was created because Tamilians were given more significant positions and became dominating. So they resisted for a separate state.

In 1953, **Potti Sriramulu**, died seven weeks after beginning a fast unto death. His death provoked violent protests and led to the creation of the state of Andhra Pradesh. It also led to the formation of the SRC (States Reorganisation Commission), which in 1956 put the formal, final seal of approval on the principle of linguistic states.

Language coupled with regional and tribal identity and not religion has therefore provided the most powerful instrument for the formation of ethno-national identity in India. However all linguistic communities have not got statehood. For instance, in the creation of three new states in 2000, namely Chhatisgarh, Uttaranchal and Jharkhand, language did not play prominent role.

Currently there are 28 states (federal units) and 8 Union territories (centrally administered) within the Indian nation-state.

The Nation- State And Religion-related Issues and Identities

Issues relating to religious communities and religion-based identities are divided into two related groups – the secularism–communalism set and the minority–majority set.

Sociological Definition of the term Minority

The notion of minority groups is widely used in sociology and is more than a merely numerical distinction – it usually involves some sense of relative disadvantage.

The sociological sense of minority also implies that the members of the minority form a collectivity – that is, they have a strong sense of group solidarity, a feeling of togetherness and belonging. This is linked to disadvantage because the experience of being subjected to prejudice and discrimination usually heightens feelings of intra-group loyalty and interests. Minority group is disadvantaged in one sense but not in another.

Its best example is - Religious minorities like parsis and sikhs maybe relatively well-off economically. But may be disadvantaged in cultural sense because of small numbers.

Why should Minorities be given constitutional protection?

Religions of cultural minorities need special protection because of the demographic dominance of the majority.

Important Articles in the Indian constitution on minorities and cultural diversity:

Article 29:

- (1) Any section of the citizens residing in the territory of India or any part there of having a distinct language, script or culture of its own shall have the right to conserve the same.
- (2) No citizen shall be denied admission into any educational institution maintained by the State or received out of State funds on grounds only of religion, race, caste, language or any of them.

Article 30:

- (1) All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.
- (2) The State shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.

Communalism

In everyday language, the word '**communalism**' refers to '*aggressive chauvinism based on religious identity*'. Chauvinism itself is an attitude that sees one's own group as the only legitimate or worthy group, with other groups being seen – by definition – as inferior, illegitimate and opposed.

Thus, to simplify further, communalism is an aggressive political ideology linked to religion. This is a peculiarly Indian, or perhaps South Asian, meaning that is different from the sense of the ordinary English word. In the English language, "communal" means something related to a community or collectively as different from an individual.

Features of communalism

- Cultivates an aggressive political identity
- Religious identity over rides everything else.

Examples of communal riots in India - Anti Sikh riots of 1984, Anti- Muslim riots in Gujarat in 2002.

Secularism

There are two meanings of secularism:

1) In western context:

- The separation of church and state.
- The separation of religious and political authority
- Related to the arrival of modernity and the rise of science and rationality as alternatives to religious ways of understanding the world.

2) In Indian context:

- A secular person or state is one that does not favour any particular religion over others.
- Secularism implies equal respect for all religions, rather than separation or distancing.
For example, the secular Indian state declares public holidays to mark the festivals of all religions.

Authoritarian State

- An authoritarian state is the opposite of a democratic state.
- It is a state in which the people have no voice and those in power are not accountable to anyone.
- Authoritarian states often limit or abolish civil liberties like freedom of speech, freedom of the press, freedom of political activity, right to protection from wrongful use of authority, right to the due processes of the law, and so on.

Civil Society

Civil society is the name given to the broad arena which lies beyond the private domain of the family, but outside the domain of both state and market.

- It is the sphere of active citizenship here, individuals take up social issues, try to influence the state or make demands on it, pursue their collective interests or seek support for a variety of causes.
- It consists of voluntary associations, organisations or institutions formed by groups of citizens.
- It includes political parties, media institutions, trade unions, non-governmental organisations (NGOs), religious organisations, and other kinds of collective entities.

The main criteria for inclusion in civil society:

The organisation should not be state-controlled, and it should not be a purely commercial profit-making entity. Today the activities of civil society organisations have an even wider range including advocating and lobbying activities with National and International agencies as well as active participation in various movements.

Civil liberty organizations have been particularly important in keeping watch on the State and forcing it to obey the law.

Civil Societies work to:

1. Keep a watch on government and to see if they are using funds fairly.
2. To see that laws are being implemented.
3. If government is functioning properly, e.g. Right to Information Act

Right to Information Act 2005:

Ans: a. Dual-citizenship laws

6. Policies promoting integration involve

- a. **Outright suppression of identities of groups which are in minority.**
- b. **Complete erosion of cultural differences between groups.**
- c. **Elimination of ethno-national and cultural differences from the public arena.**
- d. **All of the above**

Ans: c. Elimination of ethno-national and cultural differences from the public arena.

7. Which of the following does not stand for secularism?

- a. **Not favouring a particular religion over the others**
- b. **Religious identity overriding everything else**
- c. **Progressive retreat of religion from the public life.**
- d. **Separation of state and church**

Ans: b. Religious identity overriding everything else

8. ____ is the non-state and non-market part of the public domain in which individuals get together voluntarily to create institutions and organisations.

- a. **Cooperative society**
- b. **Egalitarian society**
- c. **Civil society**
- d. **Exclusive society**

Ans: c. Civil society

9. 'Communalism' refers to aggressive chauvinism based on religious identity. Chauvinism itself is an attitude that sees one's own group as the only legitimate

- i. **A communalist may or may not be a devout person, and devout persons may or may not be communalists.**
- ii. **A Communalist respect all community and religion.**
- iii. **Communalism also shows an aggressive political ideology.**
- iv. **In Communalism religious identity over rides everything else.**

Which of the following statements are true regarding communalism:

- a. **i, ii, iii,**
- b. **i, iii, iv**
- c. **i, ii, iv.**
- d. **ii, iii, iv**

Ans: b. i, iii, iv

Very Short Answer Type Questions (2 marks)

1. How can cultural diversity present tough challenges?

Ans: Cultural identities are very powerful & can arouse intense passion. Able to mobilize large nos. of people. Sometimes cultural differences are accompanied by economic & social inequalities that provoke oppositions from other communities. Situation becomes worse when scarce resources like river waters, jobs of Govt., have to be shared.

2. What are the features of ascriptive identities?

Ans: they are determined by birth and do not involve any choice on the part of the individuals concerned. Community ties (family, kinship, caste, ethnicity, language, region or religion) give meaning to our world and give us a sense of identity, of who we are.

3. With an example show how being a minority group can be disadvantageous in one sense but not in another.

Ans: It's best example is - Religious minorities like parsis and sikhs maybe relatively well-off economically. But may be disadvantaged in cultural sense because of small numbers.

4. What do you mean by a Nation - state?

Ans : Nation States are communities that have a state of their own in the modern world.

5. What is community identity and how it is formed?

Ans: Community identity is based on birth and belonging rather than on some forms of acquired qualifications or accomplishments. 2. These kind of identities are called ascriptive i.e. they are determined by birth and individual's choice is not involved.

6. Explain regionalism in Indian context.

Ans: i) Regionalism in India is rooted in India's diversity of languages, cultures, tribes and religions and encouraged by the geographical concentrations of these identity markers in particular regions

ii) Sense of regional deprivation

7. What is communalism?

Ans: Communalism' refers to aggressive chauvinism based on religious identity. Chauvinism itself is an attitude that sees one's own group as the only legitimate or worthy group, with other groups being seen – by definition – as inferior, illegitimate and opposed.

8. Differentiate between western and Indian meaning of secularism.

Ans: 1) In western context:

.The separation of church and state.

.The separation of religious and political authority

2) In Indian context:

.A secular person or state is one that does not favour any particular religion over others.

.Secularism implies equal respect for all religions, rather than separation or distancing.

.For example, the secular Indian state declares public holidays to mark the festivals of all religions.

9. How is the outcome of a vibrant civil society different from an authoritarian state?

Ans: In an authoritarian state, people have no voice and those in power are not accountable to anyone whereas as a result of a vibrant civil society, the state is kept under watch and forced to obey to obey the law.

Short Answer Type Questions

(4 marks)

1. Outline the Assimilationist and Integrationist policies of nation building. Give suitable examples for the same.

Ans: **Policy of Assimilation:** Outright suppression of the ethnic religious or linguistic groups. Try to erode cultural differences between the groups.

Policy of Integration: seek to assert a single national identity by attempting to eliminate ethno national and cultural differences from public and political arena while allowing them in private domain.

- Centralising all policies to forums where dominant group constitutes the majority and eliminating the autonomy of local or minority groups.
- Imposing a unified legal and judicial system based on the dominant group's traditions and abolishing alternative systems used by other groups.
- Adopting the dominant group's language and culture through national institution including state controlled media.
- Adoption state symbols celebrating the dominant group's history, heroes and culture.

2. Do you think that linguistic recognition of states has helped or harmed India?

Ans: In 1920's the Indian National Congress was reconstituted on linguistic lines.

- Gandhi and other leaders promised that the new nation would be based on a new set of provinces on the principle of language.
- This led to a fear of further sub-division of India which did not happen
- Far from undermining Indian unity, linguistic states have helped strengthened it.

3. How Right to Information Act (RTE) is helpful for Indians?

Ans: This law was passed by Parliament on 15 June 2005 and came into force on 13 October 2005.

The Act specifies that Indian citizens have a right to:

- Request any information (as defined)
- Take copies of documents
- Inspect documents, works and records
- Take certified samples of materials of work.
- Obtain information in the form of printouts, diskettes, floppies, tapes, video cassettes or in any other electronic mode or through printouts.

Long Answer Type Questions

(6 marks)

1. The main criteria for inclusion in civil society are that the organisation should not be State-controlled, and it should not be a purely commercial profit-making entity. Discuss the given statement at length.

Ans: Civil society refers to the collective group of individuals and organizations that work together to promote common interests and values, independent of the government or

market forces. The statement that “the main criteria for inclusion in civil society are that the organization should not be State-controlled, and it should not be a purely commercial profit-making entity” highlights two key aspects of civil society: independence and non-profit orientation.

The first criterion for inclusion in civil society is that the organization should not be State-controlled. This means that civil society organizations (CSOs) should operate independently of the government and be free from government interference or control. This independence is important because it allows CSOs to serve as watchdogs, advocates, and mediators between citizens and the government. By monitoring government actions and policies, CSOs can ensure that the government is accountable and responsive to the needs of its citizens.

The second criterion for inclusion in civil society is that the organization should not be a purely commercial profit-making entity. This means that CSOs should not operate solely for the purpose of making a profit or generating revenue. Instead, they should be focused on promoting public goods, such as social justice, human rights, environmental protection, and democracy. This non-profit orientation is important because it allows CSOs to remain independent and unbiased in their advocacy work. It also ensures that their efforts are focused on promoting the public interest rather than private gain.

In addition to these criteria, there are other characteristics that are often associated with civil society organizations. These include voluntary membership, participatory decision-making, and a commitment to social change. Voluntary membership means that individuals and organizations join CSOs of their own free will, rather than being forced to participate. Participatory decision-making means that members of CSOs are actively involved in shaping the organization’s goals and activities.

Overall, the statement that “the main criteria for inclusion in civil society are that the organization should not be State-controlled, and it should not be a purely commercial profit-making entity” highlights the importance of independence and non-profit orientation in civil society. These criteria ensure that CSOs are focused on promoting public goods and are free from government control or private interests. By working together, CSOs can play a critical role in promoting social justice, human rights, and democracy, and in holding governments accountable to their citizens.

2. Civil Society makes the state accountable to the Nation and its people. Explain with reference to the RTI Act.

Civil society is the non-state and non-market part of the public domain in which individuals get together voluntarily to create institutions and organisations.

. It is the sphere of active citizenship where, individuals take up social issues, try to influence the state or make demands on it, pursue their collective interests or seek support for a variety of causes.

.The **Right to Information Act 2005**, gives Indians an access to Government records.

. It was enacted by the Parliament of India giving any person who may request information from a —public authority||, is expected to reply expeditiously or within thirty days.

.The Act also requires every public authority to computerise their records for wide dissemination and to proactively publish certain categories of information so that the citizens need minimum recourse to request for information formally.

. This law was passed by Parliament on 15 June 2005.

The Act specifies that citizens have a right to:

- Request any information,
- Take copies of documents,
- Inspect documents, works and records,
- Take certified samples of materials of work,
- Obtain information in form of printouts, diskettes, floppies, tapes, video cassettes or in any other electronic mode or through printouts.
- Civil liberties organisations have been keeping a watch on the state and forcing it to obey the law.

3. Read the following passage and answer the given questions.

Dr. Ambedkar on protection of minorities 'To diehards who have developed a kind of fanaticism against minority protection I would like to say two things. One is that minorities are an explosive force which, if it erupts, can blow up the whole fabric of the state'. The history of Europe bears ample & appalling testimony to this fact. The other is that the minorities in India have agreed to place their existence in the hands of the majority. In the history of negotiations for preventing the partition of Ireland, Redmond Sai to Carson "*Ask for any safeguard you like for the Protestant minority but let us have a United Ireland.*" Carson's reply was "*Damn your safeguards, we don't want to be ruled by you.*" *No minority in India has taken his stand.*

Q. 1. What do you understand by the term minority? (2 marks)

Ans: Minority means that a particular community or a group of people is less as compared to the proportion of the total population.

Q.2. Why do minorities need protection in India? (4 marks)

Ans: Religious or cultural minority groups need special protection because of the demographic dominance of majority.

- These groups are politically vulnerable. They must face the risk that the majority community will capture political power and use the state machinery to suppress their religious or cultural institutions ultimately forcing them to abandon their identity.
Exceptions
- Religious minorities like Parsis or Sikhs may be relatively well off economically but they may still be disadvantaged in the cultural sense because of their small numbers compared to overwhelming majority Hindus.
- Another set of complications arise by the fact of India state's simultaneous commitment to secularism as well as the protection of minorities.

- The protection of minorities requires that they be given special consideration in a context where the normal working of the political system places them at a disadvantage vis-s-vis the majority. Religions of cultural minorities need special protection because of the demographic dominance of the majority.

PART- B: SOCIAL CHANGE AND DEVELOPMENT IN INDIA

Topic 8 -Structural Change

Gist of the Lesson

What is structural change?

Structural change refers to significant shifts or transformations in the fundamental features, composition, or organization of an entity or system. It often implies a noticeable alteration in the underlying framework, organization, or arrangement of parts within a system or society. Here are a few contexts in which structural change is commonly discussed:

1. **Economic Context:** In economics, structural change refers to the reallocation of resources from one economic sector to another, such as the transition from agriculture to industry and then to services in the process of economic development.
2. **Organizational Context:** Within organizations, structural change can involve reorganizing departments, hierarchies, or workflows to improve efficiency or adapt to new challenges or opportunities.
3. **Societal Context:** In society, structural change might involve shifts in social norms, values, institutions, or demographic patterns that reshape the fabric of communities or entire societies.
4. **Technological Context:** Technological advancements often drive structural changes, such as the impact of digital technology on traditional industries or the advent of automation in manufacturing.
5. **Environmental Context:** Changes in the environment can necessitate structural changes, such as adaptations in urban planning or agricultural practices in response to climate change.

Overall, structural change implies more than just superficial or temporary adjustments; it involves deep, systemic alterations that can have long-lasting effects on the entity or system undergoing change.

Why structural change is necessary

Structural change is often necessary for several reasons, depending on the context in which it occurs. Here are some key reasons why structural change is essential:

1. **Adaptation to New Conditions:** Over time, external conditions such as technological advancements, shifts in consumer preferences, or changes in global markets can make existing structures obsolete or inefficient. Structural change allows entities to adapt to these new conditions by realigning resources, strategies, and operations.
2. **Enhancing Efficiency and Productivity:** Structural change can lead to improved efficiency and productivity by reorganizing processes, eliminating redundancies, and reallocating resources to where they can be most effective. This is crucial for maintaining competitiveness in dynamic environments.
3. **Fostering Innovation:** Structural change often involves adopting new technologies, methods, or business models, which can stimulate innovation. By encouraging experimentation and adaptation, structural change enables entities to stay ahead of the curve and capitalize on emerging opportunities.
4. **Responding to Crisis or Disruption:** During times of crisis, whether economic downturns, natural disasters, or unforeseen disruptions (like the COVID-19 pandemic), structural change becomes necessary to stabilize operations, minimize losses, and position for recovery and future resilience.
5. **Meeting Changing Demands:** Societal, environmental, and regulatory changes can create new demands and expectations from stakeholders. Structural change allows organizations and societies to respond effectively to these demands, whether in terms of sustainability, inclusivity, or governance.
6. **Promoting Long-Term Sustainability:** Structural change can facilitate transitions towards more sustainable practices and systems. This includes shifts towards renewable energy, circular economies, and environmentally friendly technologies that reduce ecological footprints and promote long-term viability.
7. **Addressing Inequality and Social Issues:** In societal contexts, structural change is often necessary to address systemic inequalities, improve social justice, and ensure fair opportunities for all members of society. This may involve reforms in education, healthcare, housing, and other critical areas.

In summary, structural change is necessary because it enables entities to adapt, innovate, respond to challenges, improve efficiency, meet new demands, promote sustainability, and address systemic issues. By embracing and managing structural change effectively, organizations, societies, and economies can thrive in an ever-evolving world.

Characteristics of structural change

1. **Fundamental Transformation:** Structural change involves significant and often fundamental alterations in the underlying components, organization, or systems of an entity or society. It goes beyond superficial changes and aims to reshape the fundamental structure or framework.
2. **Long-Term Impact:** Unlike short-term adjustments, structural change is designed to have a lasting impact. It aims to create sustainable improvements or adaptations that endure over time, rather than providing temporary fixes.
3. **Systemic Nature:** Structural change affects multiple aspects or components within a system or organization. It often involves interconnected adjustments across various levels or sectors, aiming for comprehensive transformation rather than isolated changes.
4. **Complexity and Interdependence:** Structural change acknowledges the complexity and interdependence of different parts within a system. Changes in one area often necessitate corresponding adjustments in others to achieve coherence and effectiveness.
5. **Strategic Intent:** Structural change is typically driven by strategic objectives or goals. It is guided by a vision of future needs, opportunities, or challenges, and aims to position the entity or system advantageously in response to these factors.
6. **Resistance and Challenges:** Implementing structural change can encounter resistance from stakeholders who may be impacted by the changes. Overcoming these challenges often requires careful planning, communication, and management of expectations.
7. **Adaptability and Flexibility:** Successful structural change requires adaptability and flexibility to adjust strategies and approaches as circumstances evolve. It involves learning from feedback and making iterative improvements to achieve desired outcomes.

8. **Impact on Stakeholders:** Structural change affects various stakeholders, including employees, customers, communities, and broader society. Consideration of their needs, perspectives, and concerns is crucial for successful implementation and acceptance.
9. **Innovation and Creativity:** Structural change often fosters innovation and creativity by encouraging new approaches, technologies, or ways of thinking. It provides opportunities for experimentation and breakthroughs that drive progress.
10. **Measurement and Evaluation:** Effective structural change involves establishing metrics and mechanisms for evaluating progress and outcomes. This allows for adjustments and refinements based on data and feedback, ensuring alignment with objectives.

In summary, structural change is characterized by its transformative, long-lasting, systemic, and strategic nature. It aims to address fundamental challenges, capitalize on opportunities, and position entities or societies for sustained success in a dynamic environment.

How can you see structural change in India

Structural change in India can be observed across various dimensions, reflecting the country's evolving economic, social, political, and technological landscapes. Here are some key ways in which structural change is evident in India:

1. **Economic Transition:** India has been undergoing a significant economic transformation over the past few decades. This includes a shift from agriculture to industry and services, with the services sector now being the largest contributor to GDP. Structural changes in the economy have been driven by liberalization reforms in the 1990s, leading to increased privatization, globalization, and integration into the global economy.
2. **Urbanization and Infrastructure Development:** Structural change can be seen in the rapid pace of urbanization and infrastructure development across India. Cities are expanding, and there is a growing focus on smart cities, transportation networks, housing projects, and digital infrastructure to support economic growth and improve quality of life.

3. **Social Dynamics:** India is experiencing structural changes in social dynamics, including shifts in demographics, education levels, and societal norms. There is a rising middle class, increasing urbanization, changing family structures, and evolving attitudes towards gender equality, caste issues, and religious diversity.
4. **Technological Advancements:** The country has seen significant structural changes due to advancements in technology and digitalization. This includes the rise of the IT sector, e-commerce platforms, digital payments, and initiatives like Digital India. These changes are reshaping industries, governance, and everyday life.
5. **Environmental Sustainability:** Structural changes are underway to address environmental challenges such as climate change, pollution, and resource management. Initiatives include renewable energy projects, conservation efforts, and policies promoting sustainable development practices.
6. **Political and Governance Reforms:** Structural changes in governance and politics include decentralization efforts, reforms in administrative processes, transparency initiatives, and policies aimed at reducing corruption and improving public service delivery.
7. **Education and Skill Development:** Structural changes are evident in efforts to improve education quality, expand vocational training programs, and enhance skill development initiatives to meet the demands of a modern economy.
8. **Healthcare Sector:** There are ongoing structural changes in the healthcare sector, including reforms to improve access, affordability, and quality of healthcare services, as well as initiatives to address public health challenges such as sanitation and disease prevention.
9. **Industrial and Agricultural Modernization:** Structural changes in industries and agriculture involve modernization, adoption of new technologies, and diversification to enhance productivity, competitiveness, and sustainability.
10. **Global Engagement:** India's increasing global engagement through trade agreements, diplomatic ties, and participation in international organizations reflects structural changes in its foreign policy and strategic outlook.

These examples illustrate how structural change in India is multifaceted and spans various sectors and dimensions of society. They highlight the country's ongoing efforts to adapt, grow, and address challenges in a rapidly changing global environment.

Merits and demerits of structural change

Structural change, whether in the context of economies, organizations, or societies, brings about both advantages (merits) and disadvantages (demerits). Here's a breakdown of some key merits and demerits:

Merits of Structural Change:

1. **Enhanced Efficiency and Productivity:** Structural changes often lead to improved efficiency by reallocating resources, streamlining processes, and eliminating inefficiencies. This can result in increased productivity and competitiveness.
2. **Innovation and Adaptability:** Structural change encourages innovation by fostering new ideas, technologies, and approaches. It allows entities to adapt to changing market conditions, technological advancements, and consumer preferences more effectively.
3. **Better Resource Allocation:** Through structural change, resources can be redirected to areas with higher potential for growth or where they can be utilized more effectively. This helps in optimizing resource allocation and maximizing returns.
4. **Long-Term Sustainability:** Structural changes can promote sustainability by integrating environmental, social, and governance considerations into business practices and policy frameworks. This supports long-term viability and resilience.
5. **Improved Quality of Life:** Societal structural changes, such as advancements in healthcare, education, and infrastructure, can lead to improved standards of living, better access to services, and overall human development.

Demerits of Structural Change:

1. **Disruption and Adjustment Costs:** Implementing structural changes often involves disruptions to existing operations, which can lead to initial costs, delays, and uncertainties. Employees and stakeholders may face challenges in adapting to new systems or processes.
2. **Resistance and Conflict:** Structural changes can encounter resistance from individuals or groups who feel threatened by the changes, leading to conflicts within

organizations or communities. Overcoming resistance requires effective communication and management.

3. **Inequality and Social Impact:** Structural changes can exacerbate inequality if not managed properly, particularly in terms of access to opportunities, resources, and benefits. Certain groups may be disproportionately affected by changes in policies or economic shifts.
4. **Risk of Failure:** Structural changes, especially when implemented hastily or without sufficient planning, can fail to achieve intended outcomes. This can result in wasted resources, loss of investor confidence, and setbacks in organizational or societal progress.
5. **Environmental and Cultural Impact:** Economic and industrial structural changes may have adverse environmental impacts, such as increased pollution or habitat destruction. Similarly, changes in societal structures can affect cultural traditions and identities.
6. **Dependency on External Factors:** Structural changes may be influenced by external factors such as global economic trends, geopolitical shifts, or technological disruptions, which can introduce uncertainties and vulnerabilities.

In conclusion, while structural change offers numerous benefits in terms of efficiency, innovation, sustainability, and quality of life, it also presents challenges such as disruption, resistance, inequality, and environmental impact. Successful navigation of these merits and demerits requires thoughtful planning, inclusive decision-making, and proactive management of stakeholders' concerns and expectations.

Practice Questions

Multiple Choice Question

1. **Which of the following best defines structural change?**
 - A) Temporary adjustments in response to market fluctuations.
 - B) Fundamental and lasting alterations in the organization or composition of a system.
 - C) Incremental improvements in operational efficiency.

- D) Changes that focus solely on technological advancements.
2. **In economics, structural change refers to:**
- A) Short-term changes in interest rates.
 - B) Shifts in consumer preferences.
 - C) Long-term shifts in the allocation of resources across economic sectors.
 - D) Changes in government regulations.
3. **Which of the following is a characteristic of structural change?**
- A) Immediate and short-lived impact.
 - B) Focus on superficial adjustments.
 - C) Complexity and systemic nature.
 - D) Resistance to any form of change.
4. **Why is structural change necessary?**
- A) To maintain the status quo.
 - B) To ensure short-term profitability.
 - C) To adapt to new conditions and enhance efficiency.
 - D) To avoid technological advancements.
5. **Which sector is often the largest contributor to GDP in developed economies undergoing structural change?**
- A) Agriculture
 - B) Manufacturing
 - C) Services
 - D) Construction
6. **What role does innovation typically play in structural change?**
- A) It is irrelevant to structural change.
 - B) It slows down the pace of structural change.
 - C) It encourages new ideas and technologies.
 - D) It limits the scope of structural changes.
7. **Which of the following is a potential disadvantage of structural change?**
- A) Enhanced productivity and efficiency.
 - B) Resistance from stakeholders.
 - C) Long-term sustainability.
 - D) Innovation and adaptability.
8. **In societal contexts, structural change can address issues such as:**

- A) Short-term economic fluctuations.
- B) Technological advancements.
- C) Inequality and social justice.
- D) Temporary shifts in consumer preferences.

9. Which factor is crucial for successful implementation of structural change?

- A) Avoiding all forms of resistance.
- B) Focusing solely on short-term gains.
- C) Inclusive decision-making and stakeholder involvement.
- D) Ignoring environmental impacts.

10. What distinguishes structural change from temporary adjustments?

- A) Structural change is irreversible.
- B) Temporary adjustments are more complex.
- C) Structural change aims for fundamental and lasting alterations.
- D) Temporary adjustments focus on long-term goals.

10 Very Short Type Questions Related To Structural Change

1. Define structural change in one sentence.
2. Name one economic sector often affected by structural change.
3. What does structural change aim to achieve in organizations?
4. Give one example of a societal structural change.
5. How does innovation contribute to structural change?
6. What are the typical challenges faced during structural change?
7. Why is adaptability important during structural change?
8. How can structural change impact environmental sustainability?
9. What role does government policy play in facilitating structural change?
10. Describe one characteristic that distinguishes structural change from temporary adjustments.

5 Short Type Questions Related To Structural Change

1. What are the primary drivers of structural change in economies?
2. How does structural change impact employment patterns within a society?
3. Explain how technological advancements contribute to structural change in industries.

4. What are the key differences between gradual and disruptive forms of structural change?
5. Discuss one example of successful structural change in recent history and its impact.

5 Long Type Question Related To Structural Change

1. Discuss the role of structural change in the economic development of countries, using examples to illustrate its impact on growth, employment, and sectoral composition.
2. Explain how globalization has influenced structural change in both developed and developing economies, considering its effects on trade patterns, industrial specialization, and economic diversification.
3. Describe the challenges and opportunities of implementing structural change in organizations, including strategies for managing resistance, fostering innovation, and ensuring long-term sustainability.
4. Evaluate the environmental implications of structural change in industries and economies, discussing the potential benefits of green technologies, sustainability practices, and policy interventions.
5. Analyze the societal impacts of structural change, focusing on its effects on income inequality, social mobility, and community resilience. Include discussions on policy frameworks and social initiatives that can mitigate adverse effects and promote inclusive growth.

PART- B: SOCIAL CHANGE AND DEVELOPMENT IN INDIA

Topic 9- Cultural Changes

Cultural changes during colonial rule can be understood at two levels-

- efforts of social reformers and nationalists
- Indirect-influence of four processes- Sanskritization, modernisation, secularisation and westernisation.

Social Reform Movements in the 19th & Early 20th Century

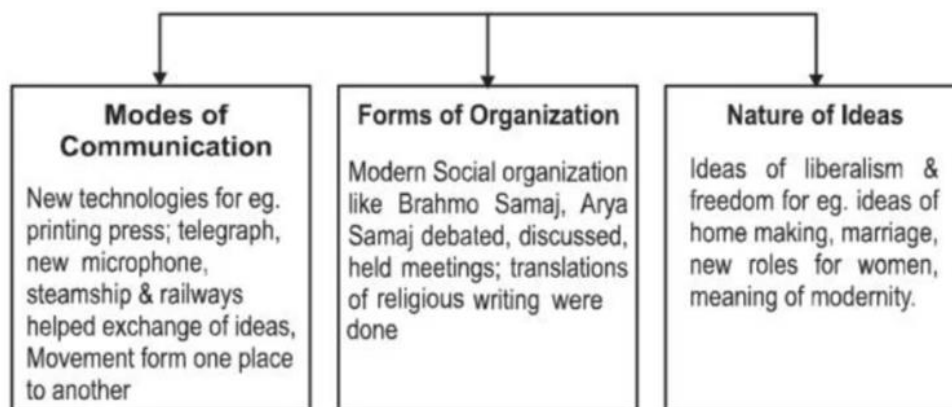
The well-known issues or the social evils that plagued Indian society were

- Sati Pratha
- Child marriage
- Widow remarriage
- Caste discrimination

Caste discrimination was the central idea of reform for Buddhist, Bhakti and Sufi movements.

- The 19th Century social reform attempts were the modern context and mix of ideas.
- Modern ideas of Western liberalisation and traditional literature were combined creatively.
- Social organisations like Brahma Samaj in Bengal and Arya Samaj in Punjab were set up.

Modern Framework of Change in Colonial India according to Sociologist Satish Saberwal



Sanskritisation (term coined by **M.N. Srinivas**) is a process by which some members of a low caste or tribe try to imitate/follow, the customs, ritual, beliefs, ideology and lifestyle of a high, in particular 'twice born' dwija caste.

De-Sanskritisation is the process where influence of non-Sanskritic castes was found to be dominant instead of high castes.

Sanskritization has been criticised at different levels.

- No structural change only positional change for some individual.
- Assumption of upper castes as being superior hence to be imitated

- Justification of the practice of inequality & exclusion as marked privileges of upper castes hence a discriminatory system.
- process that is gendered though progressive for men, upper caste practices like purdah system, low age of marriage, dowry in place of bride price are regressive as far as women are concerned.
- Erosion of Dalit culture would be an expected outcome.

Assertion of Dalit identities in recent years & backward classes movement leading to rejection of upper caste culture.

Westernisation

- M.N. Srinivas defines Westernization as the changes brought about in Indian society and culture as a result of 150 yrs. of British rule, changes occurring in technology, institutions, ideology and values. He believed as lower castes sanskritised, the upper caste were westernized by considering the British colonialists as reference group.
- Different kinds of westernization
 1. Emergence of a westernized sub-cultural pattern brought forward by the western educated middle class
 2. General spread of western cultural traits in the fields of food and eating habits, clothes and life-styles due working or serving the British colonialists over a long period.
 3. Impact of westernization can be seen in the fields of art, literature, music, architecture etc.
- In contemporary times, conflicts between generations are seen as cultural conflicts resulting from westernisation.

Modernization refers to improvement in technology, production processes; path of development taken by much of West Europe or North America.

- ❖ Modernisation assumes that local ties and parochial perspective give way to universal commitments and cosmopolitan attitudes
- ❖ a scientific and rational approach develops
- ❖ work is based on achievement not birth, individualism is encouraged.

Secularisation: In the west-modernization seems to have led to secularization-a process of decline in the influence of religion especially in the public sphere.

Rituals have secular dimensions: It provides occasion to socialize with friends and kin, to show off wealth and style to enhance social status.

Secularisation of caste

- ❖ Formation of caste-based associations and political parties.
- ❖ seeking votes and fielding candidates on caste lines - assertion of rights, by caste-based organisations

Question and Answers

1 MARKS QUESTION

A. Tick the correct option.

1. The policy which persuades or forces all citizens to adopt a common set of cultural values and norms is _____.

- | | |
|--------------------------|-----------------------|
| a. Cross cultural policy | b. regionalism policy |
| c. assimilation policy | d. favouritism policy |

2. Suspension of parliament and censorship of media usually takes place during.

- | | |
|-----------------------|----------------------|
| a. Democratic rule | b. communal unrest |
| c. authoritarian rule | d. none of the above |

3. Protection of minorities by giving special consideration is considered by the majority community as _____.

- | | |
|---------------|----------------------------|
| a. Injustice | b. Favouritism/Appeasement |
| c. Partiality | d. Competition |

4. When religious identity overrides everything else it leads to---

- | | |
|-----------------|----------------|
| a. Secularism | b. Communalism |
| c. Nation state | d. Diversity |

5. Ethno-national identity in India has mainly been formed by factors like----

- | | |
|------------------------------|-------------------------------|
| a. Language & religion | b. language & tribal identity |
| c. language & infrastructure | d. none of the above |

6. Articles in Indian constitution which protects the rights of minorities are:-

(a) Article 14 & 15

(b) Article 29 & 30

(c) Article 35 & 36

(c) Article 17 & 18.

7. Characteristics of an Authoritarian state includes:

(i) Abolition of Civil liberties

(ii) Infringement of fundamental Rights

(iii) arise of movements

(iv) the head with power is accountable to citizens

(a) (i), (ii) & (iv)

(b) (ii), (iii) & (iv)

(c) (i), (ii) & (iii)

(d) (i), (ii), (iii) & (iv)

8. Identify the concept that does not agree with Sanskritisation?

(a) Self-consciousness

(b) Modernisation

(c) Cultural imitation

(d) De-Sanskritisation

9. Which journal opposed the practice of polygamy among Muslims while others orthodox Muslim supported?

(a) Tahsib-e-Niswan

(b) Avian-i-Urdu

(c) Adabi Duniya

(d) Alamgir

10. Srinivas suggested that while 'lower castes' sought to be _____ 'upper castes' sought to be _____.

(a) Westernised, Sanskritised

(b) Modernise, Sanskritised

(c) Sanskritised, Westernised

(d) Sanskritised, Modernised

11. 4. One kind of _____ refers to the emergence of a Westernised sub-cultural pattern through a minority section of Indians who first came in contact with Western culture.

(a) Westernisation

(b) Development

(c) Sanskritisation

(d) Culture

12. _____ led people towards social mobility.

(a) Western education

(b) Traditional education

(c) Indigenous education

(d) None of these

B. Assertion Reason based question

(Q1-Q6) Each of these questions contains two statements, Assertion (A) and Reason (R).

Each of these questions also has four alternative choices, any one of which is the correct answer. You have to select one of the codes (a), (b), (c) and (d) given below.

- (a) Both A and R are true and R is the correct explanation of A
(b) Both A and R are true, but R is not the correct explanation of A
(c) A is true, but R is false
(d) A is false, but R is true

1. Assertion (A) Sanskritisation was seen only in Hinduism and not outside Hinduism.

Reason (R) Sanskritisation is a process by which a low caste or tribe or other group takes over the customs, rituals, beliefs, ideology and lifestyle of a high caste.

2. Assertion (A) Secularisation is not closely associated with modernisation and westernisation.

Reason (R) Religious fanatics are found in western countries.

3. Assertion (A) Social welfare aims at the all-round development of lower castes and backward classes of the society.

Reason (R) Social reformers wanted to remove evils and bring changes in the society.

4. Assertion (A) The objective of the life of Swami Vivekananda was to encourage spiritualism.

Reason (R) Arya Samaj favoured widow remarriage and opposed child marriage.

5. Assertion (A): The Indian nation-state is socially and culturally one of the most diverse countries of the world.

Reason (R): Regionalism in India is not rooted in India's diversity of languages, cultures, tribes, and religions.

6. Assertion (A): One of the characteristic features of secularism is its claim that religious identity overrides everything else.

Reason (R): Whether one is poor or rich, whatever one's occupation, caste or political beliefs, it is religion alone that counts.

2 MARKS QUESTION

1. In colonial India what were the new technologies which speeded up the various forms of communication? [All India 2008]

2. What is Sanskritisation? [All India 2008]

3. What do you mean by westernisation? [Delhi 2017]

4. What does the term modernisation mean? [Delhi 2013]

5. Why was Dharma Sabha formed? [All India
2014]

or

What ideas of society did the Dharma Sabha Project? [Delhi
2019]

6. What was the contribution of Jotiba Phule in social reforms?

7. In what way do rituals have secular dimensions? [All
India 2015]

or

Rituals also have secular dimensions as distinct from secular goals. Explain.
[Delhi 2018]

4 MARKS QUESTION

1. What were the major women's issues taken up by various reformers in Indian history?
[All India 2010]

or

Explain the role of social reformers in uplifting the status of women in India.
[Delhi 2008]

or

Discuss the role of social reformers in dealing with the women's issues during the colonial
period. [Delhi 2014]

2. Modernisation and secularisation are parts of a set of modern ideas. How are the two
processes linked?
[Delhi 2019]

3. Elaborate the three aspects of change in colonial India as stated by Satish Saberwal.

4. Process of Sanskritisation encourages inequalities and discrimination. Explain with
examples. [Delhi 2014]

6 MARKS QUESTION

1. What was the contribution of Raja Ram Mohan Roy in the social reform of India?
2. What was the impact of Sanskritisation on lower castes?

SOURCE BASED PARAGRAPH

Read the following source and answer the given question:

Cities had a key role in the economic system of empires. Coastal cities such as Mumbai, Kolkata and Chennai were favoured. From here primary commodities could be easily exported and manufactured goods could be cheaply imported.

Colonial cities were the prime link between the economic centre or core in Britain and periphery or margins in colonised India. Cities in this sense were the concrete expressions of global capitalism. In British India, for example, Bombay was planned and re-developed so that by 1900 over three quarters of India's raw cotton were shipped through the city. Calcutta exported jute to Dundee while Madras sent coffee, sugar, indigo dyes and cotton to Britain.

Urbanisation in the colonial period saw the decline of some earlier urban centres and the emergence of new colonial cities. Kolkata was one of the first in such cities.

1. Why were coastal cities favoured by the colonial rulers?
2. What were the effects on cities due to British colonialism?

ANSWERS

1 MARKS ANSWERS

A. Choose the correct answer

1. (C)
2. (C)
3. (A)
4. (B)
5. (A)
6. (B)
7. (C)
8. (A)
9. (B)
10. (C)
11. (A)
12. (A)

B. ASSERTION & REASON

1. (d) Sanskritisation is primarily a process that takes place in the Hindu space though Srinivas argued that it was visible even in sects and religious groups outside Hinduism. It operated differently in different regions. Sanskritisation is a process by which a low caste or tribe or other group takes over the customs, rituals, beliefs, ideology and lifestyle of a high caste. Thus, A is false, but R is true.

2. (d) Secularisation is closely associated with modernisation and westernisation. Even then, some religious fanatics are found in western countries as well in spite of modernisation and westernisation. Thus, A is false, but R is true.

3. (b) Social welfare is those efforts by which all the members of society get some facilities to develop themselves in an efficient way. Lower and backward classes especially work for the all-round development and welfare the whole society. Thus, A is true, social reformers wanted to remove evils and bring changes in the society. They decided to bring reforms in the society. Thus, Both A and R are true, but R is not the explanation of A.

4. (b) The main objective of the life of Swami Vivekananda was to encourage spiritualism and to fill the gap which exists in our daily life. Thus, A is true. Further, Arya Samaj favoured widow remarriage and opposed child marriage. It gave stress on the eradication of untouchability and reading of the Vedas. Thus, R is also true. However, R is not an explanation of A. Thus, both A and R are true, but R is not the correct explanation of A.

5. (c) A is true but R is false.

6. (d) A is false and R is true.

2 MARKS ANSWERS

1. The technologies like telegraph, printing press and microphone speeded up the various forms of communication in colonial India.

2. Sanskritisation is a process by which a low caste or tribe or other group adopts the customs, rituals, beliefs, ideology and style of life of a high caste people.

3. Westernisation refers to the general spread of western cultural traits, such as the use of new technology, dress, cuisine and changes in the habits and living styles of people.

4. The term modernisation was associated with positive and desirable values in the 19th and 20th century. In the earlier period,
5. Dharma Sabha was formed by the orthodox Hindu community of Bengal to oppose and petition the British arguing that reformers had no right to interpret sacred texts.
6. Jotiba Phule advocated female education in India. He opened the first school for women in Pune and also supported the glory of pre-Aryan age.
7. Rituals have secular dimensions. They provide opportunities to exhibit family's wealth,

4 MARKS ANSWERS

1. Women's issues were taken up by various reformers in Indian history.

- The issues of practice of sati, child marriage and widow remarriage were taken up by the reformers.
- Female education was also discussed intensively. Female education was promoted by the social reformers and new ideas of liberalism and freedom also brought new ideas of homemaking and marriage.
- New roles for mothers and daughters also emerged with the growth of new ideas and new consciousness. Jotiba Phule, the social reformer opened the first school for women in Pune.
- Muslim social reformers also debated the issues of polygamy and purdah. Jahanara Shah at the All-India Muslim Ladies Conference proposed a resolution against the evils of polygamy in Islam. The resolution said that polygamy was against the true spirit of Quran.
- The social reformers tried to bring changes in the social practices that discriminated against women.
- Raja Ram Mohun Roy attacked the practice of sati on humanitarian grounds as well as on the writings of Hindu shastras. Similarly, Ranade's writings elaborated the shastric sanction for remarriage of widows.

2. Modernisation and secularisation are said to be a part of a set of modern ideas. The two processes are linked in the following ways

- Change in attitude towards religion and celebration of festivals, change in ceremonies, taboos and sacrifices.
- Modern ways lead to decline in traditional and religious ways.
- This leads to a scientific and rational outlook.
- A vibrant secular and democratic political system.
- Caste and community-based mobilisation.

3. The three aspects of change in colonial India as stated by Satish Saberwal are as follows

Modes of Communication New technologies in the form of printing press, telegraph and later microphone helped in communicating the ideas at a faster pace from one place to another. Besides, movement of people and goods through steamships and railways also helped in the movement of new ideas across different parts of the country.

Forms of Organisation Modern social organisations were formed in different parts of the country such as Brahma Samaj in Bengal, Arya Samaj in Punjab and the All-India Muslim Ladies Conference (Anjuman-E-Khawwatn-E-Islam) (1914).

Indian reformers organised public meetings and used public media like newspapers and journals to spread their ideas.

Nature of Ideas New ideas of liberalism, freedom, pride in culture, homemaking and marriage and new roles for women emerged in the colonial period. The value of education and particularly female education was emphasised in this period. Female education was justified on modern and traditional ideas. Jyotiba Phule opened the first school for women in Pune.

4. Through the process of Sanskritisation, the low caste people try to uplift their political and economic status.

- The lower assume that upper caste is being superior hence to be imitated. Justification of the practice of inequality and exclusion as a marked privilege of upper caste makes it a discriminatory system.

- Process that is gendered though progressive for men, upper caste practices like Purdah system, low age of marriage, dowry in place of bride price are regressive as far as women are concerned.
- Erosion of Dalit Culture would be an expected outcome. The work performed by the Dalits is also considered shameful and it leads to the erosion of Dalit culture and ethos.
- The upper castes look down upon the lower castes. It reflects the undemocratic vision in society. Thus, Sanskritisation creates inequality and discrimination in society instead of erasing them.

6 MARKS ANSWERS

1. Ans Raja Ram Mohan Roy also known as the Father of the Indian Renaissances made a great contribution in initiating Socio Reform Movement in India.

- He is widely known for his role in the abolition of Sati.
- He propagated Western education among Indians.
- His influence was apparent in the field of politics, public administration, education as well as religion.
- He worked for the improvement in the position of women. He stressed on rational and modern scientific approach.
- He advocated widow remarriage and education of women.
- He worked to improve the condition of the Indian woman.
- He saw reforming religious organizations as vehicles for social and political change.
- In 1814, he founded the Atmiya Sabha, 1821, the Calcutta Unitarian Association, and in 1828, the Brahmo Sabha or Brahmo Samaj.
- He advocated for women's rights, such as the ability of widows to remarry and the right of women to own property.
- Sati was abolished in 1829 by Lord William Bentinck, the then Governor-General of India, and the practice of polygamy was outlawed.
- Raja Ram Mohan Roy was an outspoken opponent of the caste system, untouchability, superstitions, and intoxicants.

- He railed against child marriage, polygamy, female illiteracy, and widows' plight.
- He emphasized the importance of rationalism and a modern scientific approach.
- He campaigned against what he saw as the faults of Hindu society at the time.
- He founded the Bengali monthly journal *Sambad Kaumudi*, which consistently criticized Sati as barbarous and incompatible with Hinduism's teachings.

2. Ans The process of Sanskritisation has greatly affected the caste system of Indian society. Its process has reduced the impact of caste system and lower castes tried to uplift their social status with this process.

The impact of Sanskritisation is many sided. Its impacts are as follow:

- The process of Sanskritisation has increased mobility among lower castes. This process has improved the status of lower castes. People of lower castes adopt the traditions, rituals, ideals and lifestyle of higher castes as they start to call themselves as members of higher castes.

The process of Sanskritisation has brought many changes in occupational status of lower castes. They started to leave those occupations which were considered as impure and started to operate pure occupations.

- The process of Sanskritisation also brought about many changes in their culture-folk ways, traditions, customs, beliefs, values etc. They started to do yagyas, puja etc. They started to celebrate Hindu festival as well.
- The economic status of the lower caste was affected due to Sanskritisation. They entered the industrial sector and government jobs with which their income improved. They started to receive technical and occupational education and achieved higher posts. Their incomes increased due to modern occupations with which their economic status improved.
- Social life of lower caste also changed with the process of Sanskritisation. Members of lower castes started to receive education to improve their social status. They got jobs in offices and administration.
- Now, they started to interact with the people of higher castes which resulted in reduction of caste differences. Their ways of living also changed with economic status. We take it for granted that as we are modernising, we are becoming more secular.

SOURCE BASED PARAGRAPH ANSWERS

1. Coastal cities such as Mumbai, Kolkata and Chennai were favoured by the colonial rulers as they had a key role in the economic system of empires. Raw commodities like cotton and sugar could easily be exported from these cities. On the other hand, manufactured goods could also be cheaply imported from these centres. In 1900, India's raw cotton was shipped through Bombay, jute was shipped through Calcutta, and coffee, sugar, indigo dyes and cotton through Madras.

2. The effects on cities due to British colonialism were given below

- Due to colonialism, the population in cities increased.
- Compared to rural places, more facilities like better transport and accommodation were available in cities. Use of technology was more visible in cities.
- More opportunities of employment were found in cities.
- There was decreasing land for every person in cities as compared to villages.
- There was constant and increased immigration of rural people to cities for more opportunities of employment.

PART- B: SOCIAL CHANGE AND DEVELOPMENT IN INDIA

Topic 11- Change and Development in Rural Society

Gist of the Lesson

Key Points

Green revolution (1960s-1970s): A government programme to modernize agriculture in India through funding of International Agencies.

Ceiling acts: Limits to be imposed on the ownership of land. Ceiling depended on the productivity of land, i.e., high productive and low ceiling (and vice versa) while unproductive dry land and higher ceiling.

Abolition of zamindari system: Removed the layer of intermediaries, rights taken from the zamindars in weakening their economic and political positions.

Tenancy abolition and regulation acts: More security to the tenants, granted land rights to tenants (West Bengal and Kerala). Jan Breman describes the change in the nature of the relationship between landlords and agricultural workers as shift from patronage to exploitation (capitalist agricultural).

Enrichment of medium and large farmers has created new regional elite groups who are politically and economically dominant. Migrant agricultural labour also termed as footloose labour by Jan Breman, is a result of commercialisation of agriculture.

Peasants: Agriculturalists who primarily produce for themselves and unable to produce for the market are peasants.

Farmers: Those agriculturalists who are able to produce surplus over and above the needs of the family and are linked to the market.

-Indian society is primarily a rural society though urbanisation is growing

-India's people live in rural areas (69 per cent, according to the 2011 Census).

-The New Year festivals in different regions of India –

Pongal	Tamil Nadu
Bihu	Assam
Baisakhi	Punjab
Ugadi	Karnataka

Actually celebrate the main harvest season and herald the beginning of a new agricultural season.

- There is a close connection between agriculture and culture.
- Many activities that support agriculture and village life are also sources of livelihood for people in rural India. For example, a large number of artisans such as potters, carpenters, weavers, ironsmiths, and goldsmiths are found in rural areas
- Some of these traditional occupations have declined. But increasing interconnection of the rural and urban economies have led to many diverse occupations.

- Many people living in rural areas are employed in, or have livelihoods based on rural nonfarm activities. For instance, there are rural residents employed in government services such as the Postal and Education Departments, factory workers, or in the army, who earn their living through

4.1 Agrarian structure: Caste and class class in rural India:

- Agricultural land is the single most important resource and form of property in rural society.
- But it is not equally distributed among people living in a particular village or region.
- In some parts of India, the majority of rural households own at least some land – usually very small plots.
- In other areas as much as 40 to 50 per cent of families do not own any land at all.
- In each region, there are usually just one or two major landowning castes, who are also numerically
- Such groups were termed by the sociologist M.N. Srinivas as dominant castes.
- In each region, the dominant caste is the most powerful group, economically and politically. Examples of Jats and Rajputs of U.P., the Vokkaligas and Lingayats in Karnataka, Kammas and Reddis in Andhra Pradesh, and Jat Sikhs in Punjab.
- Begar or free labour were prevalent in many parts of northern India.
- Members of low ranked caste groups had to provide labour for a fixed number of days per year to the village zamindar or landlord.
- Many of the working poor were tied to landowners in 'hereditary' labour relationships. Although such practices have been abolished legally, they continue to exist in many areas.

4.2 The impact of land reforms the Colonial Period

In colonial period most of the rural areas were administered through Zamindari system and Raiyatwari system. Various Land Reforms introduced after independence (1950 to 1970)

1. Abolition of Zamindari System - Removed the layer of intermediaries, rights taken from Zamindars in weakening their economic and political positions.
2. Tenancy Abolition and Regulation Acts - More security to the tenants, granted land rights to tenants (West Bengal and Kerala).

3. Ceiling Acts - Limits to be imposed on the ownership of land. Ceiling depended on the productivity of land, i.e., high productive and low ceiling (and vice versa) while unproductive dry land and higher ceiling.

4.3 Green revolution and its social consequences

- *The Green Revolution (1960s and 1970s) High-yielding variety (HYV) or hybrid seeds along with pesticides, fertilizers, It was also targeted mainly at the wheat and rice-growing areas.*
- Only certain regions such as the Punjab, western U.P., coastal Andhra Pradesh, and parts of Tamil Nadu, received the first wave of the Green Revolution package.
- India became self-sufficient in food grains as agricultural productivity increased.

Negative Social Effects of Green Revolution

Step-1

1. Only the medium and large farmers benefitted.
2. Displacement of tenancy cultivators.
3. Displacement of service caste groups.
4. Worsening of economic condition for agricultural workers due to rising prices shift in the mode of payment.

Step-2

1. Commercialization and market-oriented cultivation, leading to livelihood insecure
2. Worsening of regional inequalities.
3. Traditional system of cultivation practices and seeds is being lost.
4. Environment hazards.

TRANSFORMATIONS IN RURAL SOCIETY AFTER INDEPENDENCE

Several profound transformations in the nature of social relations in rural areas place in the post-Independence period, especially in those regions that underwent the Green Revolution We can say that Green revolution transformed the nature of relations in rural society such as:

1. Intensive use of agricultural labour for cultivation.
2. Shift from payment in kind to payment in cash.
3. Loosening of traditional bonds between landowners and agricultural workers.
4. Rise of class of 'free wage' labourers.

5. Jan Breman describes the change in the nature of the relationship between landlords and agricultural workers as shift from patronage to exploitation (capital agricultural).

6. Enrichment of Medium and Large Farmers has created new regional elite group who are politically and economically dominant.

CIRCULATION OF LABOUR

- Another significant change in rural society that is linked to the commercialization of Agriculture has been the growth of migrant agricultural labour.
- Migrant Agricultural Labour, also termed as footloose labour by Jan Breman, is a commercialization of agriculture.
- Migration and lack of job security have created very poor working and living conditions for these workers.
- The large scale circulation of labour has had several significant effects on rural society, both the receiving and the supplying regions.

GLOBALISATION, LIBERALISATION, AND RURAL SOCIETY

- The policy of liberalization that India has been following since the late 1980s have had a very significant impact on agriculture and rural society. Indian agriculture is opened to global markets under the policy of liberalization and globalization. Farmers are a part of contract. Contract farming is very common now in the production of specialized items such as cut flowers, fruits such as grapes, figs and pomegranates, cotton and oilseeds.
- Farming system with the multinationals. Multinationals are also entering the Indian markets as sellers of agricultural inputs. Increased farmer's suicide.

Question and Answer

Q. 1. Explain the Green Revolution and its social consequences.

Ans.: The Green Revolution of the 1960s and 1970s introduced important changes. It was a government programme of agricultural modernisation. The programme of Green Revolution was mainly funded by the international agencies; it was based on giving high yielding variety (HYV) along with pesticides, fertilizers and other inputs. The programmes of Green Revolution were introduced only in those areas which had abundant means of irrigation. Consequently,

only some areas such as the Punjab, western U.P., coastal A.P. and the part of Tamilnadu got the first wave of the Green Revolution.

Social Consequences

- (i) Agricultural productivity increased quickly.
- (ii) The farmers who were able to produce a surplus for the market got the maximum benefits from Green Revolution.
- (iii) In the beginning it caused inequalities in rural society.
- (iv) The ultimate result of Green Revolution was a process of differentiations, in which the rich became richer and many of the poor stagnated or became poorer.

Q.2. What are the various occupations followed in rural society?

Ans.:

- (i) Most of the rural people depend on agriculture for their livelihood.
- (ii) Artisans such as weavers, carpenters, ironsmiths, goldsmiths and potters live in the rural areas and they support the agriculture in some form or the other.
- (iii) The above said occupations are carried out based on their respective castes.
- (iv) Few of the rural people get into government services in the Department of Education, Postal Department and few are employed as factory workers.

Q. 3. Why does Jan Breman use the term 'footloose' for labour?

Ans.: (i) Periodic migration of men

- (ii) Workers come from less productive regions
- (iii) Working partly on farms of Punjab and Haryana and partly on brick kilns and constructions sites.
- (iv) Lack of job security

Q. 4. Discuss the impact of land reforms during the colonial period.

Ans: Land reforms were a key area of policy during the colonial period in India, particularly in the early to mid-20th century. The British colonial government introduced a number of measures aimed at reforming land ownership and improving the economic conditions of small and marginal farmers.

One of the most significant land reform was the abolition of the zamindari system, which was a form of landlordism that had been in place since the Mughal period. Under this system,

large landowners, known as zamindars, held extensive estates and exercised significant power and authority over the rural population.

The abolition of the zamindari system had a significant impact on the rural economy and social structure. It led to the fragmentation of large landholdings and the distribution of land to small and marginal farmers, who had previously been at the mercy of the zamindars. This enabled a greater degree of economic independence and social mobility for these farmers, who were able to cultivate their own land and sell their produce on the open market.

Another important land reform was the introduction of tenancy rights for sharecroppers and other landless farmers. This gave these farmers a degree of security and stability in their landholding, and enabled them to invest in their farms and improve their productivity.

Overall, the impact of land reforms during the colonial period was mixed. While they did succeed in breaking down the feudal structures of the zamindari system and improving the economic conditions of small and marginal farmers, they were often implemented in a piecemeal and uneven manner. Many of the most significant reforms were only introduced in the decades leading up to Indian independence, and their impact was limited by the ongoing effects of colonial rule and economic exploitation. However, the legacy of land reforms during the colonial period remains an important aspect of India's economic and social history, and continues to be the subject of ongoing debate and reform efforts.

PART- B: SOCIAL CHANGE AND DEVELOPMENT IN INDIA

Topic 12 – CHANGE AND DEVELOPMENT IN INDUSTRIAL SOCIETY

Gist of the Lesson

Key Notes

- 1. Commercialisation:** Commercialisation is the process of transforming something into a product, service or activity which has economic value and can be traded in the market.
- 2. Decentralisation:** Decentralisation refers to a process of gradual devolution or change : of functions, resources and decision-making powers to the lower-level democratically elected bodies.
- 3. Digitalisation:** Digitalisation refers to the process whereby information is produced as a universal binary code, and can thus be easily processed, stored and circulated at faster speed across communication technologies like internet, satellite transmission, telephones, fiber optic lines etc.
- 4. Disinvestment:** It includes privatisation of public sector or government companies.
- 5. Division of labour:** Division of labour is specialisation of tasks in ways that many involve exclusion from some opportunities, therefore, closure of labour opportunities exist in employment or by gender.
- 6. Diversification:** Diversification is the spread of investment into different kinds of economic activities in order to minimize risks.
- 7. Fordism:** Fordism refer to a system of production made popular by the American industrialist, Henry Ford in the early part of the 20th century. Ford popularized the assembly line method of mass production of a standardized product (cars). This age also led to payment of better wages to the workers and social welfare policies being executed by both industrialists and the state.
- 8. Import-substitution development strategy:** It has the import substitution substitutes externally produced goods and services, especially basic requirements such as food, water, energy. The notion of import substitution was popularized in the 1950s and 1960s to promote economic independence of development in developing countries.
- 9. Industrialization:** Industrialization is the development of modern forms of industry –

factories, machines and large-scale production processes. Industrialization has been one of the main sets of processes influencing the social world over the past two centuries.

10. Means of production: The means whereby the production of material goods is done in a society, including not just technology but the social relations between producers.

11. Micro-electronics: Micro-electronics is the branch of electronics dealing with the miniaturization of components and circuits. The major change in the field of micro-electronics came in 1971 with the invention by an Intel engineer of the microprocessor that is a computer on a chip. In 1971, 2,300 transistors were packed on a chip of the size of a thumbtack, in 1993, there were 35 million transistors.

There are several classes in a city. Elite, upper class, upper middle class, middle class, lower middle class, lower class and below poverty line.

- Although we do share common infrastructure (walk facilities, monuments).
- But there are differences, as people are recognised on the basis of acclaimed status e.g., Bollywood actors, actresses, directors etc. Only the actors reap the benefits and the stunt artists, dancer, etc are not noticed.
- Marketing, advertisements, trailers have really helped Bollywood.
- Different classes of people who eat at all different places, some eat at 5 star restaurants while some eat on the roadside.
- Major changes occurring in a city in urban areas can be attributed to science and technology.
- The professions that the women would choose were quite limited (teachers, nurses) but now there are many options but some fields are male dominated as fighter pilots.
- Because of science and technology a lot of disparities have been bridged.

- A lower class can become an upper class by working hard.
- Even today society depends upon the people inhabiting the place, the area.

The social aspect of industrialisation:

1. Face to face interaction is limited compared to rural areas.
2. There is urbanisation whenever there are industries, cities come up.

3. With growth of industrialisation norms collapse criminal activities and corruption
— The person gets alienated from the society, no time to interact with family, it is extremely exhausting, monotonous and depressing.

Advantages

1. Better paid jobs are available and standard of living.
2. Caste distinction is not as much as in rural areas.
3. Freedom of thought expression, individualise.

Disadvantages

1. There is a distinction in terms of class, standard of life, lifestyle.
2. Class distinctions are quite high gap between the rich and poor and is increasing rapidly.
3. Increase in crime rate.
4. Alienation increases.

Industrialisation and Modernisation

- Industries came up, life changed drastically to use science and technology, modernisation is inevitable.
- Started thinking nationally.
- The modernisation theory grew different societies at different stages of modernisation but they are all working towards the broadness of a global view.
- This concept of modernisation came up in the west and that is why they are so highly developed.

Industrialisation in the society (India)

Features of organised sector

1. 10 people are employed.
2. Rules and regulations are already set.
3. Allowances, bonuses, provident funds are social implication of unorganised sector.
4. Do not have any savings
 - When they retire they get money from their kids.
 - No security for old age dependent on children.
5. There are laws for security of unorganised sector by the government not implemented.
 - Minimum wage has been set but not given properly.
 - No records, on paper they show it differently.
 - They are on the mercy of the employer.
6. In unorganised sector the people cannot fight on ethereal grounds.

Social Implication of Organised Sector

1. Fixed rules and regulations.
2. Mode of payment has to be transparent on both sides—employee and employer.
3. There is a proper procedure to be followed by employer or vice versa.
4. Employee cannot be removed from the job without prior notice.
5. An employee cannot be removed until their retirement age in the government.
6. There are a lot of perks gratuity, bonuses, provident fund, travel allowance.

Industrialisation in Early Years in Independent India

1. Jute, iron, cotton, railways, coal prospered during the British rule and continued to prosper even after Independence.
 - The government was in control of the public sector.
 - The government decided that some industries should be privatised like coal, jute.
 - Now, India started having a mixed sector combination of public and private.
 - But some sectors were not privatised—railways, defence, coal mines, telecom services.
 - During the colonial rule, the port cities were Calcutta, Bombay, Madras.
 - Now many other cities have become very important Coimbatore, Faridabad, Pune, Bangaluru slowly became industrial cities.
 - Government realised that many people were employed and have started small scale industries/cottage industries and the government began to support them (jute bags, pots, carpets, unorganised sector 70%).
 - Around 30% is organised large scale industries.

Changes in Indian Industries: Globalisation and Liberalisation

- It is in the 1990's when globalisation came to India.
- Lot of changes and rules were introduced in the industries by WTO.
- Globalisation is the interrelationship between local economy and global economy.
- It involves all aspects of life social, economic, cultural, political, ecological.
- Liberalisation is the economic aspect of globalisation.
- Removal of trade barriers, tariffs, taxes, international boundaries easy to cross borders, people, commodities, capital, technology.
- With the coming of globalisation large and small MNC's grew tremendously.
- The foreign companies started investing in India and began setting up branches.

- There is a lot of unemployment in large scale industries.
- Wages are low as the small scale industries want to attach themselves to the large scale industries.
- Outsourcing is mainly done by private sectors but some government sectors also out source.

How are Jobs found?

- In older days it was from word of mouth personal relationships “near and dear friends”.
- Later it moved to newspapers, magazines, ads.
- Nowadays, there are websites and HR requirement of major companies like MNC’s.
- Employment exchanges register your name and qualification and they call you whenever there is a job available.

Contractors

- Very influential people also known as mistris in small factories, towns and even cities.
- They are workers in the factories.
- Many companies have also started outsourcing (outsource security, gardening, catering or outsource various parts of the product and may not be manufactured by the company).

Advantages (Outsourcing)

- Cost of production goes down can concentrate on final product.
- No additional hurdles for trade unions.
- Do not want union to be formed in different sectors.

Disadvantages (Outsourcing)

- If the supplier do not supply products on time it is upto the company to make up lost time and make the workers work overtime.
- This is not done only for money but goodwill or reputation of company.
- The quality may not be upto the mark.
- One has to be constantly vigilant to involve that the quality is maintained.

Times Slavery-Slaves to time

- The concept of Taylorism has been applied to the IT sector in which each person does his/her work at a given time span.
- Night out —» The professionals work the whole night but this is not the same as overtime but this is voluntary.
- Fixed time —» There is no fixed time, but have to work for 8 hours.

- Can select their time slot, working hours. –
- There are three cities which are the hub of IT

1. Bengaluru-Silicon city
2. Hyderabad-Hitech city
3. Gurgaon-Cyber city

- To cater to the needs of the people eating joints, shops, hotels, etc are open overnight creating employment and cater to these people.

Three reasons for staying overnight

1. To finish work.
2. If you are unable to finish your work, the other persons will not be able to do their work.
3. They do it to please the boss.

- Joint families are going up as both parents are working and they need to keep grandparents and children secure.
- The value system cannot be taught by the paid help.

Working Conditions

- In some places it wasn't good (small factories) not hygienic insecurity.
- Working condition in Mines.
- In 1952 an Act called the Mines Act was passed. The government said that owners of the mines have to follow certain acts/rules.
- One regulation is that workers have to be paid proper wages and each person should know the number of hours he is working in the mines (hours should be fixed).
- All safety rules have to be followed as lives are otherwise in danger.
- Applicable to every factory.
- Unfortunately many small factories do not follow the rules that are laid down.
- Large factories have to follow rules as a lot is at stake as they are in the public eye.
- All people in the mines are not registered. Since they are not registered properly in case something happens to them their families cannot get compensation.
- If any worker is injured no compensation is paid.
- There are 2 types of workers in mines.
- Underground (inside the ground)

Problems:

- Fumes, which if inhaled can cause serious problem.
- Lung infections, tuberculosis.

- Collapsing of walls and roofs.
- Lack of ventilation, ageing fast, poor eye sight
- One the ground Problems:
- Dig up the mines and do not fill up the pits before moving to another site so other workers can fall and injure themselves.
- They are exposed to weather condition (sun and rain) and result in skin diseases.
- Sometimes they used to blast the ground and if precautions are not taken people can get seriously injured or die.

Working Conditions

- Unhygienic conditions.
- Long working hours —overburdening, fear of insecurity
- Fear of insecurity (ready to work for low wages)
- Living conditions are poor.
- Women who work are paid less, no respect for them due to inefficiency and ignorance they are so overworked and exhausted that they have no time for social interactions (they get drunk and sleep in their free time they have).
- No time for their family.
- Life is very tough so women are becoming independent and self-aware, getting educated taking their own decisions and are quite self-sufficient.

House Based Industries

- Many house based Industries are there in India.
- It is not as rosy as it looks.
- Most of them are in unorganised sectors.
- Carpets, borders, Zari, match boxes, bags, bidi are some of the examples.
- Mainly done by women and children.
- Paid by single piece, dozen, box etc depending on the product.

Bidi Industry

- Tendu leaves (leaves in which the bidi is made): Tendu leaves are collected and are soaked and the women and children make the bidi's and sell it back to the contractors. The leaves are collected by the workers of private owners and government officials and are handed to the forest officials who auction the leaves to private owners.
- These private owners employ contractors who go to the village and hand over the tendu leaves to women and children.

- Contractors collect the bidis and the women and children are paid meagerly. These bundles go back to factories. In factories a signature label and scent is added. It is given to distributors who give it in wholesale market to shopkeepers who sell it to us.

Strikes and Unions

Strike is a situation where workers restrain from work because they want better wages. It is a very risky proposition for the workers as the employer may not take them back after the strike.

Lockout is when the management closes down these factory or industry for some time. This may be due to:

1. Bankruptcy
2. Case pending on the factory
3. Selling it off
4. Exchange of hands

In a lockout unlike strike the management has to pay a compensation or take back the employees.

Union is an association formed to protect the interest of the factory workers.

TAI (Textile Association of India) by Gandhi was the first trade association.

Bombay Textile Mill Strike-1982

It was led by the trade union leader Dr. Datta Samant.

Affected quarter million workers and their families.

Trade Union Association formed to ensure the welfare of the people.

They wanted higher wages.

Rashtriya Mill Mazdoor Sangh-Trade union supported by Congress in 1982.

The union need to be approved by the government.

This act was given by BIRA—Bombay Industrial Relation Act.

Strike consisted of 1000 workers.

They may not get their jobs back.

Unfortunately the mill got Badli workers so the work in the factory did not stop.

After 2-2y years the strike was a failure.

Many workers did not get their jobs back.

Very few got jobs back.

Workers went back to their villages to look for other jobs.

Went to other villages for work in factories.

Some took up casual labourer jobs and the some led to migrate which affected their family life.

Consequences

- Mill owners stopped buying new machineries and didn't upgrade them.
- They sold it to property dealers.
- This was the time when mills disappeared and buildings came up.
- The whole scenario in Bombay changed

Question and Answers

1. Choose any occupation you see around you – and describe it along the following lines (a) social composition of the work force – caste, gender, age, region (b) labour process – how the work takes place, (c) wages and other benefits, (d) working conditions – safety, rest times, working hours, etc.

Ans. 1. Since 1990's, the government has followed policy of liberalization. Private companies, especially foreign firms encouraged investment in sector which was earlier reserved for the government.

2. Generally people get jobs through advertisement or through employment exchange in industrial sector. Man and women both work in industrial sector. The persons engaged in industry get salary or wages along with certain benefits like HRA (House Rent Allowance) and Medical facilities.

3. Job recruitment as a factory worker takes a different pattern. In the past, many workers got their jobs through contractors or jobbers. In the Kanpur textile mills, these jobbers were known as mistris, and were themselves workers. They came from the same regions and communities as the workers, but because they had the owner's backing they bossed over the workers.

4. The mistri also put community related pressures on the workers. Nowadays, the importance of the jobber has come down, and both management and unions play a role in recruiting their own people.

5. Workers also expect that they can pass on their jobs to their children. Many factories employ badli workers who substitute for regular permanent workers who are on leave. Many of these badli workers have actually worked for many years for the same company but are not given the same status and security. This is what is called contract work in the organized sector.

6. The contractor system is most visible in the hiring of casual labour for work on

construction sites, brickyards and so on. The contractor goes to villages and asks if people want work. He will loan them some money. This loan includes the cost of transport of the work side.

7. The loaned money is treated as an advance wages and the worker works without wages until the loan is repaid. In the past, agricultural labourers were tied to their landlord by debt. Now, however, by moving to casual industrial work, while they are still in debt, they are not bound by other social obligations to the contractor. In that sense, they are more free in an industrial society. They can break the contract and find another employer. Sometimes, whole families migrate and the children help their parents.

8. Presently social composition of the work force in industry is concerned, people from all caste and both gender from the age group of fifteen to sixty work. Some regions of the country are having more industry than the other.

9. Different workers have different working period in different industries according to their qualification, experience, age and risk of the job. The contract labourers get fixed amount as per the terms and conditions of contract. In organized sector, pay and allowances are better than the unorganized sector.

10. The government has passed number of rules to regulate working conditions. The Mines Act 1952 specifies the maximum number of hours a person can be made to work in a week, they need to pay overtime for any extra hours worked and safety rules. These rules may be followed in the big companies, but not in smaller mines ' and quarries. Moreover, sub-contracting is widespread.

11. Workers in underground mines face very dangerous conditions, due to flooding, fire, the collapse of roofs and sides, the emission of gases and ventilation failures. Many workers develop breathing problems and diseases like tuberculosis and silicosis.

2. In the account of brick making, bidi rolling, software engineers or mines that are described in the boxes, describe the social composition of the workers. What are the working conditions and facilities available? How do girls like Madhu feel about their work?

Ans. • Social institution like caste, kinship, networks, gender and regions also influence the way the work is organized or the way in which products are marketed.

• In certain jobs and departments we find more women working than the men. For example, they are working more in numbers in nursing or teaching jobs than in other sectors like

engineering.

- In India, over 90% of the work, whether it is in agriculture, industry or services is in the unorganized or informal sector.
- Very few people have the experience of employment in large firms where they get to meet people from other regions and backgrounds.
- Urban settings do provide some corrective to this your neighbours in a city may be from a different place – by and large, work for most Indians is still in small-scale workplaces.
- Nearly 60% were employed in the primary sector (agriculture and mining), 17% in the secondary sector (manufacturing, construction and utilities), and 23% in the tertiary sector (trade, transport, financial services, etc.).
- The share of agriculture has declined sharply, and services contribute approximately half. This is a very serious situation because it means that the sector where the maximum people are employed is not able to generate much income for them.
- India is still largely an agricultural country. The service sector – shops, banks, the IT industry, hotels and other services are employing more people and the urban middle class is growing, along with urban middle class values like those we see in television serials and films.
- But we also see that very few people in India have access to secure jobs, with even the small number in regular salaried employment becoming more insecure due to the rise in contract labour.
- Employment by the government was a major avenue for increasing the well-being of the population, but now even that is coming down.
- Girls like Madhu enjoy their work of rolling of bidis and filling of tobacco rolled tendu leaves.
- They get opportunity to sit close to their family members and other women and listen to their chat. They spend most of their time in work in factory of bidis.
- Due to long hours of sitting in the same posture daily, they suffer from backache. Madhu wants to restart her schooling.

3. How has liberalisation attacked employment patterns in India?

Ans. • Due to liberalization foreign products are now easily available in Indian markets and shops. Due to this some of the labour have to lose their employment and jobs.

- Many Indian companies have been taken over by multinationals. At the same time some

Indian companies are becoming multinational companies. An instance of the first is when, Parle drinks was bought by Coca Cola. ‘

- The next major area of liberalization may be in retail. Due to coming of foreign companies and big business. Indian houses very small traders, shopkeepers, handicraft sellers. And hawkers have lost their jobs of employment or their small business is adversely affected by big mall, showroom or Reliance, Subhiksha, etc.
- The world’s largest chains, including Wal-Mart Stores, Carrefour and TESCO, are seeking the best way to enter the country, despite a government ban on foreign direct investment in the market.
- Wal-Mart, Carrefour and TESCO to set up a retailing joint venture ...India’s retail sector is attractive not only because of its fast growth, but because family-run street corner stores have 97% of the nation’s business. But this industry trait is precisely why the government makes it hard for foreigners to enter the market.
- The government is trying to sell its share in several public sector companies, a process which is known as disinvestment. Many government workers are scared that after disinvestment, they will lose their jobs.
- Companies are reducing the number of permanent employees and outsourcing their work to smaller companies or even to homes. For multinational companies, this outsourcing is done across the globe, with developing countries like India providing cheap labour. It is more difficult for trade unions to organize in smaller firms.

PART- B: SOCIAL CHANGE AND DEVELOPMENT IN INDIA

Topic 15 - Social Movements

Gist of the Lesson

Key Points

Logic of collective action given in Mancur Olson’s book: A social movement is an aggregation of rational individual actors pursuing their self-interest i.e. social movements are made up of individuals pursuing their self-interest.

New social movements: Not about changing the distribution of power in society but about quantity-of-life issues such as having a clean environment.

Old social movements: Functioned within the frame of political parties.

Reformist social movements: Strive to change the existing social and political arrangements through

gradual, incremental steps.

Redemptive social movement: Aims to bring about a change in the personal consciousness and actions of its individual members. For instance, people in the Ezhava community in Kerala were led by Narayana Guru to change their social practices.

Resource mobilization theory given by McCarthy and Zald's: A social movement's success depends on its ability to mobilize resources or means of different sorts.

Revolutionary social movements: Attempt to radically transform social relations, often by capturing state power. The Bolshevik revolution in Russia that deposed the Tsar to create a communist state and the Naxalite movement in India that seeks to remove oppressive landlords and state officials can be described as revolutionary movements.

Social Movement: A social movement involves sustain collective mobilization through either informal or formal organisation and is generally oriented through bringing changes in the existing system of relationships. Ideology is an important component of social movement.

Theory of Relative Deprivation: Social conflict arise when a social group feels that it is worse off than others around it. Such conflict is likely to result in successful collective protest.

Introduction

- Where a group of people come together in order to bring about change in society in regard to certain social issues with the aim of changing people's perspectives about that aspect.

Dissent (dissatisfaction)

Protest (where it comes out openly)

Social Movement (may or may not lead)

- Dissent is a form of dissatisfaction that people feel about a certain issue and when it comes out openly it is in the form of a protest.

- **During colonial rule**

There were many social reformers who wanted to change the life of the depressed class and few social evils.

- Now social movements are present today also but the issues have changed.
- They have become global and have a difference there e.g. environment, domestic violence etc.

Features of Social Movement

(i) Mass modalisation of people

- Large no. of people who believe in the issue (Voluntary people).

- New government
- Can be against the government
- Sustained effort over long period of time.

(ii) Leadership and Organisation

- Someone to guide the people
- Leaders have to make decisions and abide by them.
- Essential for progress
- Movements need a set plan to do things pertaining to the cause.

(iii) Ideology and Objective

- Must have these two Ideology —»viewpoint
- It tells us how they are going to protest and what they are fighting for.

(iv) Change Orientation

- The main aim of a social movement is to change the mindset, thinking of the people.
- Usually to do with social issues and seeing that it was reflected in society.

Counter Movement

- A small group of people who are against the larger group of people that they are a part of
e.g. Brahmo Samaj – Dharma Sabha

Orthodox Muslims – Unorthodox Muslims

- Even today count eventuates exists.
- How can social eventuates be expressed?

Strikes, bands, petitions, dhama, hunger strike

- How can social movements be expressed?

Strikes, bandhs, petitions, dhama, hunger strike

Sociology and Social Movement

1. In any country, social movement aims at changing some aspect of society.

- French revolution against monarchy when people were suffering, depressed and wanted freedom and equality.

- Industrial Revolt (Britian) – protest by common man —» paid low wages and treated badly.

2. According to Emile Durkheim, social movement can lead to disintegration/disorder of society. Society is more important than individual.

- Spoke about division of labour, social facts, suicide and religion.

3. Social movements usually aim at improving the life of depressed class and sociology is the

study of society.

- Poor people/depressed section express themselves through protests as they have no other way of doing so.

Theories of Social Movements

(1) Theory of Relative Deprivation

- Everyone is deprived of something but every deprivation does not lead to social movements.
- However this theory states that when a particular, group is deprived by any basic necessity it will lead to a social movement. The basis of this theory is that the individual
 - (i) Feels resentful (unhappy with situation)
 - (ii) Has a psychological factor which convinces them that they are deprived.

Limitations

- Every deprivation should not or will not lead to a social movement.
- Deprivation is not enough for a social movement.
- Many other factors are involved.

(2) Theory of collective action

- Given by Olson who states that every individual who is part of a social movement have a self-interest. As soon as their self-interest is fulfilled they leave the social movement.
- The basis of this theory is humans rational thinking why should I be part of a social movement if I don't benefit.

(3) Theory of Resource Mobilisation

- Given by McCarthy and Zald.
- They said everyone in a social movement need not have self interest.
- They said social movement is successful if one is able to mobilise resources (people, good leaders, economic resources, political support), e.g Anna Hazare (2011), did not have self interest.

Limitations

- According to Sociologists people can create resources. They don't have to mobilise them. A social-movement need not depend on existing resources, new identities, new resources etc are created.
e.g. Freedom struggle – no money, political power but generated resources in man power, good leader etc.

Types of Social Movements

- Three ways to classify social movements

Reformist Movement is a movement where the reformers try to change the mindset of the people regarding a particular issue.

Revolutionary Movement is a movement where radical or violent methods are used to bring about change in society. (Could use weapons), e.g Subash Chandra Boses – Indian National Army, Bhagat Singh Redemptive Movement is formed to reduce actions done in the past.

lies to change the thinking of the people.

eg. Anti Brahmin Movement started by Shree Narayan

Old Movement:

- Most have links with political parties and they were very imp. e.g freedom struggle INC.
- Main aim Saw the reorganization of power relationships.
- Usually to do with economic inequality.
- Usually concerned with the lower or depressed class like women and dalits e.g Arya Samaj.

New Movement:

- Do not have links to politics parties. May sometimes oppose the practices of govt., e.g workers movement.
- Main aim address social issues, no change in power relationships.
- Involves economic, social, political and cultural inequality.
- To do with all classes and all castes e.g workers movement. Tribal movement

Ecological

- Flora and fauna destroyed deforestation.
- Trees are needed —»prevent floods and landslides.
- Survived on forest for produce.

Ecological Movement

- Any movement to do with the environment.

- It is a new problems.
- It was not there in the past.
- Have come up in the last 2-3 decades.

Chipko Movement – is a movement which was not only economic aspect, it affected all aspect.

Economic

- When contractors from cities came to cut down the trees, the women and children went and hugged the trees.

Reason being they were dependent on the forest for their livelihood (grazing, fodder, firewood, food and gathering).

Political

- Villagers were unhappy that politicians sitting in the cities were dictating terms and they knew politicians were not concerned about their livelihood.

It became popular, mass media was important in spreading the news and people started their own movements in their own states.

Class Based Movement Peasant Movement

1. Pre-Colonial: There were movements, but they were not localised so we did not know about them as peasants were too scared to form their own movements. They were poor and could not mobilise people.

2. Colonial

(i) 19th Century – Some revolts did become quite popular.

(ii) **Bengal Revolt** – Indigo plantations by Gandhi during 1917 – 1920 when he came back from South Africa he travelled all across India helping people.

- There were 2 important movements.

(i) Champaran (ii) Bardoli

- 1920 there were a lot of revolts to do with forest.
- Organisations formed: All India Kissan Sabha (AIKS), Bihar Provincial Kissan Sabha

After Independence

- Telangana Movement (West Bengal).
- Farmers had to give 50% profit to government.
- They wanted 2/3rd (60%) profit and give remaining 1/3rd to the govt —» sharecroppers (supported by CPI and AIKS).

Telangana Movement (Andhra Pradesh).

- They were against the Feudal System.
- Peasants protested against the Nizzaries rule.
- They wanted proper working system.
- It was supported by CPI.
- Naxalbari – in West Bengal it started off as peasant movement and slowly became New Farmers Movement
- Started off by farmers in a few places like Tamil Nadu, Punjab.
- Farmers put money together and built roads etc as they were tired of the politicians faked promises and they did all the work and they did not let the government vehicles pass.
- No support from government parties.
- Anti urban and anti government.
- Worked for years for administration to help them but since they got no help they did it on their own.

Mainly connected with market.

- Prices reduced more support from government reduce taxes, subsidies, support price, easy loans, stop exploitation, methods they used to show their displeasure.
- Bandhs, blocked roads and railways. No politicians, administrators on the road.

New farmers movements slowly took under its wings women issues and ecological issues.

Workers Movement

- During the colonial period, the workers had their own problems.
- Chennai, Bombay, Calcutta
- Initially problems were to do with wages, working conditions.
- Trade unions – consists of workers themselves,
- They form an association.
- Initially the protest was localised but national movement picked up momentum and so the workers movement picked up momentum.
- In the early 20th Century there were textile strikes, workers strikes
- Calcutta – Jute mill
- Chennai & Bombay – Textile mill
- Trade unions were established
- TLA (textile labour association) – Gandhi ji
- AITUC (all India trade union congress) – B.P. Wadia
- Old movements were supported by a political party. Some supported by radicals and

modulate.

- When AITUC was formed, the Britishers became very cautious.
- Many laws were passed by the Britishers which had its own rules and regulations as Trade Union Act.

- Slowly AITUC became very powerful and were supported by the communists.

They formed – Indian National Trade Union Congress

- The Radicals and Congress moved away

AITUC became very powerful at local, regional, national level.

1960's

- During recession period many became jobless.

: There was inflation and protests

1970's

- There were many railway strikes main urban of transport.
- Demanding better wages and working conditions.
- During emergency no protests allowed.

Caste Based Movement

Dalit Movement

- They are different from other movements as they were fighting for self-respect and dignity.
- They wanted to be touched. It was not only Dalits fighting but also some Brahmins and Gandhi ji.
- It was a struggle against discrimination. The concept of untouchability was to be abolished.
- Concept of untouchability had connections with destiny and pollution purity.
- Dalit movement took place all over India and each dalit movement had a different issue/ agenda (wages/employment) but they all fought for dignity and self-respect.
- Not only started by Dalits but other castes also (Sri Narayan Guru)
- Satnami Movement – Chattisgarh
- Mahar Movement – Maharashtra
- Adi Dharma Movement – Punjab
- Anti Brahman Movement – Kerala.
- Dalit Panther Movement.
- Dalit movement could be ignored in the past but not now due to media.

- Dalit literature became popular because it was poems, dramas, songs, stories about their lives and sufferings etc.
- This led to the change in the mindset of people and emphasized the fighting for self dignity by Dalits and to bring about change in all aspects of life.
- Reservations are a result of dalit movement.

OBC Movement

- Other backward classes
- Economically backward but are part of the forward caste.
- Don't suffer from untouchability.
- OBC was first used in Madras and Bombay for those who were economically backward
- AIBCL/F – All India Backward classes League/Federation.



तत् त्वं पूषन् अपायृषु
केन्द्रीय विद्यालय संगठन

केन्द्रीय विद्यालय संगठन
Kendriya Vidyalaya Sangathan