INDIAN SOCIETY AND SOCIAL CHANGE

BA SOCIOLOGY

V SEMESTER

CORE COURSE

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UNIVERSITY OF CALICUT

SCHOOL OF DISTANCE EDUCATION

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MODULE 1

FEATURES OF INDIAN SOCIETY

1.1   Features of Indian Society- Rural

Among the earliest human groups, gathering was the main source of food. Gradually man acquired the skill and knowledge in agriculture. With the development of agriculture, people began to lead a settled life and human communities became more stationary. The emergence of village signified that man has passed from nomadic mode of collective life to the settled one. India is a land of villages. A great majority of villages are small with only around five hundred population each.   Mahatma Gandhi's view that India lives in villages still holds good, at least from the demographic point of view.

The village social life has its own peculiar characteristics. The village social life norms strengthen the authoritarian and hierarchical norms in administration. The village social life, which is based on the hierarchical exchange relations greatly influence the behavior of civil servants in public organizations. Sociologists think that for defining an Indian village, its population, physical structure, and modes of production are definitely important. Usually, a village has less than five thousand individuals.

It is rightly said 'India is a country of villages'. Agriculture is the main occupation of the Indians and majority of people in India live in the villages. Our villages help in strengthening our social bonds and bringing stability to our society in many ways. Our villages also help our society in another way namely that of preserving our culture.

The Indian rural society has undergone considerable change in the recent past, particularly since the Independence as a result of a series of the land reform legislations that have accelerated the pace of this change. India has a rich cultural heritage and is a land of diversities. The diversity in social life is reflected in multi-social, multi-lingual, multi- religious and multi-caste nature of the society. The important features of the Indian social structure are- predominant rural habitation in small villages; multi-religious and multi-caste social identities and important role of family in the social life.

In recent years, the communal organisations have become very active in social life resulting in communal clashes in different parts of the country. The villages form the units of the Rural Society. These rural societies have their own structure. The structure formed out of the following units:- 1) Family 2) Caste System 3) Internal Organisation 4) Religion 5) Economic System.

Major Features of Rural Society

The village is the oldest permanent community of man. All early communities were basically rural in character. Bogardus says, "Human society has been cradled in the rural group". The rural community is simply means a community that consists of people living in a limited physical area and who have common interests and common ways of satisfying them. Each society consists of different parts, such as individuals, groups, institutions, associations, and communities. The simplest analogy one can think of at this point is that of an organism that has different components working together as a whole. Society is a system like any other system, such as the solar system.

According to A.W. Green, "A rural community is a cluster of people living within a narrow territorial radius who share a common way of life".

The major features of rural society are given below:

1. Small size of village community, 2. Intimate relations, 3. Jajmani System, 4. Isolation, 5. Social homogeneity, 6. Informal Social Control, 7. Dominance of Joint Family, 8. Status of Rural Women, 9. Occupation, 10. Role of neighborhood, 11. Faith in religion, 12. Self Sufficiency, 13. Widespread caste system, 14. Simplicity, 15. Feelings, 16. Fellow feelings, 17. Conservatism, 18. Observance of moral norms, 19. Poverty, 20. Illiteracy, 21. Desire for Independence, 22. Dominance of primary relations, 23. Social Homogeneity, 24. Occupations, 25. Preservers of the Ancient culture of the society, 26. Legal Self Government, 27. Change in the Villages.

In our social set-up an Indian village plays not only a prominent but also a predominant role because about 87% of our total population resides in villages. In the primitive village community there are two peculiar features first, the part played by kinship and seconds its collectivist basis. The bond of kinship and close ties of the inhabitants with the land developed a high sense of community feeling in the primitive village community.

1.1   Features of Indian Society- Urban

The nature of urban society as represented in thoughts of urban theorists of modern city greatly has contrasting indifferences in their views. Every place has its distinctive urban characteristic determined by variables as mix of power, space, market and cultural practices.

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

Meaning of Urban Society

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

Urban areas are places which satisfied the following criteria:

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

The growth of large cities that contain the bulk of a society's population is very recent development. Urbanization is a part of development process.

Major Features of Urban Society:

The major features of urban society are given below:

1. Social Heterogeneity, 2. Secondary Relations, 3. Anonymity, 4. Secondary Control, 5. Large-scale Division of Labour and Specialization, 6. Large-scale social mobility, 7. Individuation, 8. Voluntary Association, 9. Social Reference, 10. Unstable Family, 11. Special Segregation, 12. Lack of community feeling, 13. Lack of unity in family, 14. Moral Laxity, 15. Unbalanced personality, 16. High incidence of crime, 17. Social disorganization, 18. Peculiarities of marital life, 19. Dynamic life, 20. Voluntary associations are formed quickly, 21. Artificial life.

Urban contrasts with the rural. It refers to a process which envisages land settlement, agglomeration of diversities, complete transformation of economy from agricultural to industrial, commercial sectors and a wider politico-civic life dependent on institutions of modern living. The urban society is heterogeneous. It is known for its diversity and complexity. It is dominated by secondary relations. Urban society is far away from the nature and natural environment. Mass education is widespread in city. It is a "Complex Multi-Group Society".

1.2   FORMS OF DIVERSITY IN INDIA

Unity implies oneness or a sense of we-ness, it holds tightly together the various relationships of ethnic groups or institutions in a dovetailed manner through the bonds of contrived structures, norms and values. The sources of diversity in India may be traced through a variety of ways, the most obvious being the ethnic origins, religions, castes, tribes, languages, social customs, cultural and sub cultural beliefs, political philosophies and ideologies, geographical variations etc.

A. LINGUISTIC DIVERSITY

The high degree of large diversity found in India is due to the existence of diverse population groups. The greatest variety in languages can be found in the one of the biggest democracies in the world. Most of these languages are distinct and have their own distinct form of writing and speech. The dictionary defines 'Diversity', as variety or different. Languages are defined as a system of arbitrary vocal symbols used for human communication.

In India, the tribal communities are smallest in geographical spread and in population strength. They cover only 8.8% (1991census) of the Indian population. Not only we should consider linguistic diversity as a resource of human kind but also should conceive both the decline in the number of languages and the emerging trend in having mono linguistic dominance over small languages as a threat to our plural existence. It is to be accepted that even in the very ecological sense, like bio-diversity, linguistic diversity should also need to maintain.

Development of Languages during the British rule in India

The British Government was cautious and well planned in all its moves. The British Raj was keen on developing the regional languages, however, for the purpose of administration, they needed a common language. The major cause for the slow paced development of the nationalistic movement was mainly due to the diversity in languages. After Independence, the country was in its worst state. There was chaos and confusion everywhere. It was now time to choose a national language. But there were at least a hundred languages that were spoken in India.

Post Independence Period

After India obtained its independence, policies had to be formulated for the administration of the newly born nation. While forming the constitution of India, the leaders of the nation had to come up with a national language. They decided on Hindi as the national language and the use of English for official purposes.

The Present situation

Though the situation has improved from the early fifties, there has not been a significant development. India still faces the problems due to the diversity in languages. One of the foremost problems is the lack of a unified language system. Though a national language was chosen among the 114 officially recognized languages and 216 (Census of 1991) mother tongues in India, only 28% of the populations speak this language. People in India have a sense of belonging to a particular language speaking community rather that the nation as a whole. **RELIGIOUS DIVERSITY**

Religion is a major concern of man. Religion is universal, permanent, pervasive and perennial interests of man. The institution of religion is universal. It is found in all the societies, past and present. Religious beliefs and practices are, however, far from being uniform. Religious dogmas have influenced and conditioned economic endeavors, political movements, properly dealings, and educational tasks. The major religions in India are following: Hinduism, Buddhism, Sikhism, Jainism, Christianity, Islam, Parsi, The basic ideas and faith of the each religion differs. But they co existently stood in Indian society.

DEFINITIONS OF RELIGIONS

Though religion is a universal phenomenon it is understood differently by different people.

- Durkheim – religion as a "unified system of beliefs and practices relative to sacred things that is to way, things set apart and forbidden."
- MacIver and page – "religion as we understand the term implies a relationship not merely between man and some higher power."
- Ogburn – "religion is an attitude towards superhuman powers"

Religious Diversity in India

The preamble of the Constitution of India proclaims India to be a secular republic where citizens may freely worship and propagate any religion of their choice. The right to freedom of religion is also declared as a fundamental right by the Constitution of India. Indian religions have exerted significant influence all over the world.

The major Negative impact of religions is follows:

1) Groupism—religion divides people such divisions may came in the way of development of the country
2) Frequent conflicts—people belonging to different religions feel that their religion is superior. They even try to impose their religious practices on others which would be lead to conflict situations. In India communal conflict has become a common feature.
3) Dogmatism—every religion has a set of beliefs which may be superstitious quite often .such ideas block the development of society and the progress of individuals.e.g in some communities there is no improvement of status of women on account of religious attitude.
4) Block social change—it is highly challenging to transform the attitude

Unity and diversity of India is unique. It presents endless varieties of physical, social and cultural patterns .it is probably in India that one can find confessing all the major religions of the world. These are strong unifying which bind the nation as homogeneous socio cultural entity.

RACIAL DIVERSITY

Race is a concept. The term race is used in various senses, even by human biologists, not to speak of politicians, historians and other who have little interest in biological races. The racial classifications are made on the basis of certain genetic traits. Such types of traits used in classification of races are referred to as racial criteria. The racial criteria should fulfill certain requirements. Body suggested a few conditions which should be satisfied by criteria chosen for racial classification. Most contemporary anthropologists classify Indians as belonging to one of four major ethno-racial groups, which often overlap with each other because of a continuous process of racial admixture: Caucasoid, Mongoloids and Negritos. Mongoloids are largely confined to the Northeastern region of the country and for the most part, speak Tibeto-Burman languages; and Negritos are found on the Andaman Islands located on the southeastern side of the

country.   Horton has defined race as a "great division of mankind, the members of which, through individually varying are characterized as a group by certain combinations of morphological and metrical features, principally, non-adaptive, which have been derived from their common descent."

Racial Diversity in India

It is an arduous task to construct a systematic ethnography of the teeming millions of Indian population. As per the 1901 census the following eight different ethnic groups are found here. 1. Pre-Dravidian 2. Dravidian 3. Indo-Aryan 4. Turko-lranian 5. Scytho-Dravidian 6. Arya-Dravidian 7. Mongoloid 8. Mongoloid-Dravidian. India has been described as an ethnological museaum. Race formation is a dynamic process and environmental stimuli have caused many changes in the ethic types. There is a wide variety of differences in physical features, complexion and even in language. Often linguistic terms like Aryan and Dravidian have been applied to ethnic units.

It is difficult to assume that this vast subcontinent was once a vaccuum and the races have migrated into this ethnological paradise from faraway places. There have never been attempts to ascertain how far India bred her own races. According to some scholars, the Indian race had been classified in seven different categories in earlier age among which the Turko-Iranian, Indo-Aryan, Scytho-Dravidian type, Aryo-Dravidian type, Mongolo-Dravidian type, Mongoloid type and Dravidian type were in the list.

ETHNIC DIVERSITY

Unity holds tightly together the various relationships of ethnic groups or institution in a detailed manner through the bonds of contrived structures, norms and values. It has also been described as a social psychological condition. However, unity does not mean uniformity which implies similarity unity may be born out of similarity. Macionis John, define as "ethnos in the narrow meaning of word in the most general form can be defined as a historically formed community of the people possessing common relatively stable, specific features of culture as well being aware of their unity and difference from their communities".

Ethnic group is a social category of people who shared common culture, common language or dialect, a common religion, a common norm, practices, customs and history. Ethnic group have a consciousness of their own culture bound. India is an ethnological museum. The waves of immigration have drawn the ancestors of the majority of present population into India from the surrounding territories across the Himalayas. 1. The Negrito, 2. Proto – Austroloid, 3. Mongoloids, 4. Mediterranean or Dravidian, 5. Western Brachycephals, 6. Nordic Aryans.

BONDS OF UNITY IN INDIA

Unity implies oneness or a sense oneness meaning integration. However, unity does not mean uniformity which implies similarity. Unity may born into similarity. "M.N.Srinivas observes that the uniy of India is essentially a religious one. People may worship different deities but the religious scriptures – Puranas, Brahmanas, Epics and Vedas – knite the numerous heterogeneous groups together into one religious society and give them the sense that their country is sacred.

The bond of unity in relation to India heritage in a certain underlying uniformity of life, have been reflected in the observations of many foreigners also. Unity amidst diversity is visualized in the geo-political sphere, institution of pilgrimage, tradition of accommodation, tradition of interdependence, emotional bond etc. One feature that is most often noticed about India is its unity in diversity. The various diversities evidenced in India, there are the bonds of unity which are located in a certain underling uniformity of life as well as in certain mechanisms of integration. Notwithstanding the various diversities evidenced in India, there are the bonds of unity which are located in a certain underlying uniformity of life as well as in certain Mechanisms of integration.

That is the unity of common culture and tradition, common historical growth, common fight for freedom against the British rule, common allegiance to India and common loyalty to the Indian national flag. Thus national unity of India had its first upsurge in 1857 A.D. in the first Indian war of independence known as Sepoy Mutiny. In the independent India, this unity of the Indians proved its might during the wars with Pakistan and China. All the people of Indian soil, sinking down all their differences, stood as one integrated whole against the Chinese and the Pakistani aggressors.

GEOGRAPHICAL UNITY

The natural boundaries provide India a geographical unity, a unity which surprises the Europeans scholars who themselves live in small countries and find it difficult to comprehend how such as vast country which varieties of nature can be united. India is most popularly called by the name "bharatvarsha". In the name' bhartvarsha'lies the historical significance which symbolizes unity. Nature has bestowed on India its gift through natural bounderies to maintain her unity. In the himalyas stands the great mountain the Himalayas and the sea washes her feet in all other directions. The concept of mother India also indicates the realization of geographical unity. The boundaries of India vary from Kashmir to Kanyakumari. Climate conditions vary to a large extent in different parts of India. The geography of India plays a crucial role in India's unity and the sense of oneness. India is a vast country having diverse geographical features. Even then India looks like a single geographical entity. India is known for its geographical unity marked by the Mountain ranges in the north and the oceans on the other sides. The abundant natural resources in the country also promote unity in India.

India absorbed and assimilated different cultures. People of different cultures such as the Aryans and the Dravidians lived here together. Hindus, Christians, Muslims, Jains, Buddhists, Sikhs all lived in close proximity and participate together in government, trade, industry, commerce and other activities. According to M.N.Srinivas, the unity of India is essentially a religious one. Religious centers of all the religions spread though out the country are powerful factors of unity. India like every other country has its own fixed boundaries that are natural. India is limited within boundaries that are evidence of a geographical unity, a unity which baffles the scholars who themselves live in small European countries and find it difficult to comprehend how such alarge country with so much variety of nature can be united.

RELIGIOUS UNITY

Although the various groups in India present elements of external difference, it is not impossible to trace elements of external difference, it is not impossible to trace elements common to all. Each religious group exhibits one single feeling; each accepts the truth of immortality of soul, temporary nature of world, rebirth, the law of karma, manism, salvation, nirvana, contemplation and all the other things that go to make up the religious paraphernalia. Each religion preaches fundamentally single religious faith, and shares a belief in the purity and value of life, faith in a invisible power, benevolence, piety, honesty and liberality, with every form of religion in the country.

Religious unity in India finds its expression through the place of worship scattered all over the country. Such religious places of Hindus as Badrainarayan in the North, Dwarika in the west and Ramashwaram in the south and Puri in the east represent the religious unity of this vast country. It has been considered obligatory for every Indian to visit each of these holy places. But this pilgrimage comprehends the feeling of patriotism and a feeling for the unity his country also. The Hinduism being the major religion of people in India provides the basis of unity. People have worshipped god and goddesses in temples everywhere in India. The great epics like the Ramayana and the Mahabharata are devotionally read by people throughout the country. The legends of Rama and Krishna are sung and repeated with equal fervor among people despite their differences in languages.

ROLE OF RELIGION IN SOCIAL INTEGRATION

M.N.Srinivas examines the role of the religion in social integration as a binding force amongst individuals and groups. He refers to three points (1) the relations between different castes and religious groups at the village and other local levels (2) the general role of religion in the economic development of the country ; and (3) religion and socio – economic privileges. In cities Hindus and Muslims have been greeting each other on their festive occasstions. There is an association between religious communities and specific economic functions they perform. The spread of various communities all over the country and diversification of their economic activities have strengthened the process of social integration.

RELIGIOUS INFFLUENCE IN INDIA

The overwhelming impact of Hinduism on the Indian minds can be considered as the single most important unifying factor. India is a land of diverse religious faiths. But the influence of Hinduism easily transcends that of any other religion. It is mainly due to the all-comprehensive and all-embracing pervasiveness of Hinduism. Like Christianity in Europe, Hinduism in India has provided an attitude and way of thinking, which is shared and cherished even by the people of other religions. Religious concepts like monotheism, immortality of the soul, re-incarnation, karma, nirvana, moksha etc. inspire people all over the country. Religious rites and rituals have uniformity throughout the country. Sages and saints, religious preachers and the pilgrims have never differentiated between the north and south. If Shankaracharya carried the message from the south to the north, Buddhism and Jainism spread from the north to the south. Chitanya, Kabir and Nanak formed the connecting link among various regions of the country.

All religions have one common ideal worship of the Lord, and all of them proclaim that there is but one God. This one God accepts your devotion irrespective of the manner of your worship, whether it is according to this or that religion. So there is no need to abandon the religion of your birth and embrace another. One big difference between Hinduism and other faiths is that it does not proclaim that it alone shows the path to liberation. Our Vedic religion alone has not practiced conversion and the reason for it is that our forefathers were well aware that all religions are nothing but different paths to realize the one and only Paramatman. Our long history is sufficient proof of this. All historians accept the fact of our religious tolerance.

That the beliefs and customs of the various religions are different cannot be a cause for complaint. Nor is there any need to make all of them similar. The important thing is for the followers of the various faiths to live in harmony with one another. The goal must be unity, not uniformity. Various religious groups are found in India. The feelings of each religious group are the same; each accepts the truth of immortality of soul, temporary nature of world, belief in rebirth, the doctrine of karma, salvation, contemplation etc. The religious texts provide much satisfaction and solace to the people. Religious unity in India finds its expression through the places of worship scattered all over the country. The prayer is intended not merely to remind the mortal of the vast size of the country but also of the religious and cultural unity that exists between Indians belonging different part.

POLITICAL UNITY

India is a plural society both in letter and spirit. It is rightly characterized by its unity and diversity. National unity and integrity have been maintained even though sharp economic and social inequalities have obstructed the emergence of egalitarian from other parts of the world and the existence of diverse language, cultures and religions have made India's culture tolerance. Past independent India is a nation united against several ads and obstacles'. The country is inhabited by people belonging to all socio-economic strata. The five year plans and several other developmental schemes are geared to the upliftment of the poor and weaker sections of society.

India's political unity is an off shoot of the religious and cultural unity. The very name 'chakravarti' clearly revealed political unification of India under one central authority. They also released horses to gain the title. The main motive behind such was the desire to unite the country under one central authority. The Indian ruler did not even attack any external power, with any expansionist ambition. The important marked tendencies of the rulers within the country had always been to acquire the largest tract of land to establish as large a political unity as possible. Even after achieving her political freedom, India has shown her oneness at the attack of china and three attack of Pakistan.

Political unity is an outcome of the religious and cultural unity. In history many kings rebelled against the central authority. No single instance is there to show that any Indian king ever tries to annex the territory of foreign ruler but they wanted to expand kingdom in Indian territory to become a sole monarch under a single control which is good for the people. Aswamedha yaga was performed by many kings like Chandragupta, Ashoka and Samudragupta to become universal load or chakravarthy. Our political unity is no gift of british. Its origin falls far beyond the apparent. We ignored the political idea of the Indus valley people, though the extent of their civilization is highly impressive.

The main motive behind wars was the desire to unite the country under the central authority. The Indian ruler did not even attach any external power, with any expansionist ambitions. The important marked tendencies of the all rulers with in the country have always been to acquire the largest tract of land and to established as large a political unit as possible. The traditional political culture which cherishes the value of self sacrifices and social service is also a part of the political culture of India. Even after achieving her political freedom, India has shown her oneness at the attack of China and three attacks of Pakistan and the recently concluded Kargil war.

All the rulers in the past tried their best to ensure India under their domination and control. There have been many dynasties and kingdoms which were is rule, which had make many cultural impositions on the society. India has never been a single political unity. The British India consisted of six hundred states. India in the past and even today is a land of political diversity is found even today. The typical feature of Indian democracy is the existence of multi party system. Different states may have different government. But all the states are controlled by central government. Fundamental rights granted to all the citizens of India. Universal adult franchise is a typical feature which promotes a strong sense of unity.

Forces of unity in modern India

M.N.Sreenivas noted that India, as a secular state, tolerate diversity. The five year plans the spread of egalitarian ideals, a single government and a common body of civil and criminal laws are enough evidence of India's plural character and oneness. The constitution of independent India has established the "rule of law" throughout the entire country. All citizens are equal and subject to the same authority. Religion, language, region, caste or community is no longer the basis of special powers and privileges. The weaker sections of society the scheduled casts the scheduled tribes and the other backward classes have been given special concessions to bridge the gap between them and the upper casts and classes. Today no caste or social group suffers from any kind of social disability. Women enjoy equal rights with men in all respects. The policy of divide and rule adopted by the British to rule this country is no more in operation. Colonial exploitation has been replaced by processes of development and egalitarian ideology. The political thinkers, the state mans and the kings had always show the all India picture of unity in their mind.

Module II

FAMILY, MARRIAGE AND KINSHIP

II. 1. Family in Indian Society.

The Family

The family is the basic unit of society. It is the first and the most immediate social environment to which a child is exposed. It is in the family a child learns language, the behavioral Patterns and social norms in his childhood. In some way or the other the family is a universal group. It exists in tribal, rural and urban communities and among the followers of all religious and cultures. It provides the most enduring relationship in one form or other. From the moment of birth to the moment of death the family exerts a constant influence.

In spite of the universal and permanent nature of the family one can also see vast difference in its structure in different societies. In tribal and agrarian societies people of several generations live together. These societies have large and 'joint families'. In the industrial society the family is limited to husband, wife and their children. Sociologist calls it a 'nuclear family'. The family is formed with number of members. These members live together. They have a home. They have definite purposes in living together. In this sense the family in a group. There is certain rules and procedures at the roots of the family. In this sense the family in an institution.

Definition of family

While defining the term family some social scientists have seen the family as a universal institution. Others have used the terms to refer to a distinctive characteristic of the social life. Functionalist perspective defined family in terms of activity and their effect on society. Marxist perspective explains the family as the basic unit of oppression and to envisage its eventual abolition. Some of the major definitions of family are as follows:

The word 'family' is derived from Latin Word "*Famulus*" which means a servant. In Roman law the word denotes a group of producers and slaves and other servants as well as members connected by common descent or marriage. Thus originally, family consisted of a man and woman with a child or children and servants. Sociologists have defined the family in a number of ways. MacIver and Page defined "family is a group defined by a sex relationship sufficiently precise and enduring to provide for procreation and upbringing of children". According to M.F. Nimkoff; "Family is a more or less durable association of Husband and Wife with or without child, or of a man or women alone, with children".

Burgess and Locke "Family is a group of persons united by ties of marriage, blood or adoption constituting a single household interacting and intercommunicating with each other in their respective social roles of Husband and wife father and Mother, son and daughter, brother and sister, creating a common culture".

Eliot and Mervill "Family is a biological social unit composed of husband, wife and children".

Elements of Family

The above given definitions reveal certain elements of family which are as follows:

1) The family is a basic, definite and enduring group.

2) Family is formed by the relatively durable companionship of husband, wife.

3) Family procreates and bringing up children.

4) The Family can also be large in size in which persons belonging to several generations may live together.

5) The family may be limited to husband, wife or only the father and his children or only the mother and her children.

Characteristics of the Family

Living together of man and women, reproducing and brining up children alone does not form family. Marriage plays an important role in changing the man - women relationship in to the permanent relationship of husband and wife. Along with sexual relationship and procreation Psychological attachment is also necessary. No other organization of society can be companied with the family where sociological understanding is concerned. According to Mack Iver and Page the Family has the following features:

1. Universality

2. Social environment which Influence the Individual's early life.

3. Affective basis, emotionality

4. Limited size

5. Central position in social structure

6. Sense of responsibility among the members.

7. Social regulation of behavior

8. Permanent or temporary in nature

The definitions and Characteristics of family shows that on one hand it has a biological aspect in which man and women became husband and wife by certain institutional modes. Sexual and affective relationship exists between them. They procreate and bring up children. On the other hand, it has a social aspect in which the family members have responsibilities towards each other. In a social-cultural sphere the family influences its members by the process of socialization. It also regulates the behaviour of its members.

The family is generally smaller in size companied to other social groups, organizations and associations. Hence it must be remembered that the size of the family is agrarian and tribal communities sometimes can be large. The nature of the family is universal because it exists in all societies. As an institution the family's existence is enduring. The nature of a particular family may be permanent or temporary.

The family has passed through many stages to reach its modern form. The family, marriage, economic system and succession are inter related. The structure behavioural patterns and functions of the family have been changing with the changes is socio economic order.

Anthropological studies of tribal societies, and particularly Malinowski's researches have proved that even in the tribal societies the institution of the family existed in some form or the other. Primitive social and economic systems, especially agrarian systems, require more of human labour. Therefore, the size of the family in these societies is generally large. Polygeny was also prevalent in these societies. This was also a reason of the large size of the family. The industrial - urban systems has reduced the size of the family. In this system the family generally means husband, wife and their children. There are certain social and economic factors behind this. In a system which is based on labour and wages the individual is responsible for his work. The individual goes from the village to the city in search of employment. On account and small accommodation, he is forced to follow the small family norm. In the modern urban industrial system the basis of marriage is love and personal liking. This has also contributed towards the small size of the family in urban societies

Structure of the Family

The structure of the family can be understood on the basis of these characteristics. The structure of the family is mainly based on the husband-wife relationship. Another basis of the familial structure is procreation. The third basis of this structure is common residence.

The structure of the Family is also related to economic system. The present urban industrial system and the occupations have encouraged the structure of nuclear and individualistic family. In the tribal, agrarian and rural system of economy where family is still a unit of production, we generally find large and joint families, apart from husband, wife and their procreations. These families generally include father, mother, brothers, their wives, unmarried sisters and others. The Indian joint family is the best example of this type.

The family cannot be understood through clusters of members such as husband, wife, their children and relatives. These members develop affective relationship and perform their roles through social values, customs and traditions. The structure of family possess following features.

1. Nature of family - Nuclear, Joint or extended.

2. Members and ancestors.

3. Institution of Marriage,

4. Differentiation of the roles of the family members

5. Origin and succession

6. Property of family

7. Family occupation

8. Nomenclature

9. Residence

10. Customs, traditions, patterns

11. Authority

Functions of the family

The family as a social institution performs several functions. Different thinkers of the world expressed different opinion regarding the functions of the family.

Kingsley Davis speaks of four main functions of the family:

(i) Reproduction (ii) Maintenance, (iii) Placement, and (iv) Socialization

On burn and Nimkoff have mentioned six major functions of the family (i) Affectional (ii) Economic (iii) Recreational (iv) protective, (v) Religious, and (vi)Educational

According to Goode the family has the following functions : (i) procreation, (ii) Socio-economic security to family members (iii) Determination of status of family members (iv) socialization and emotional support (v) social control

Primary and secondary functions of Family

The primary functions

Some of the functions of family are basic to its continued existence. They are referred to as essential functions by MacIver. They may also be regarded as primary functions of family. They are

1. Stable satisfaction of sex need

2. Reproduction or procreation

3. Production and rearing of the child

4. Provision of Home

5. Family - An instrument of culture transmission and an Agent of Socialization

6. Status ascribing function

7. Affectional function

(1) Stable satisfaction of Sex Need

Sex done is powerful in human beings. Man is susceptible to sexual stimulation throughout his life. The sex need is irresistible also. It motivates man to seek an established basis of its satisfaction. Family regulates the sexual behaviour of man by its agent, the marriage. The Hindu Law gives Manu, and Vatsyayana, the author of Kamasutra, have stated that sexual satisfaction is one of the main aims of family life.

2. Reproduction or Procreation

Reproductive activity is carried on by all lower and higher animals. But it is an activity that needs control or regulation. The result of sexual satisfaction is reproduction. The process of reproduction is institutionalizes in the family. Hence it assumes a regularity and stability that all societies recognize as desirable. By fulfilling its reproductive function family has made it possible to have the propagation of species and the perpetuation of the human race.

3. Production and Rearing of the child

The family gives the individual his life and a chance to survive. We won our life to the family. The human infancy is a prolonged one. the child which is helpless at the time of birth is given the needed protection of the family. Family is an institution; no other institution can as efficiently bring up the child as can the family. This can be referred to as the function of 'maintenance' also.

4. Provision of Home

Family provides the home for its members. The desire for home is strongly felt in men and women. Children are born and brought up in Homes only. Even the;parents who work outside are dependent on home for comfort, protection and peace. Home remains still the 'Sweet' home

5. Family an Instrument of Culture Transmission and An Agent of Socialization.

The family guarantees not only the biological continuity of the human race but also the cultural continuity of the society of which it is a part. It transmits ideas and ideologies, folkways and mores, customs and traditions, beliefs and values from one generation to the next.

The family is an agent of socialisation also. Socialisation is its service to the individual. The family indoctrinates the child with the values, the morals, beliefs and ideals of society. It prepares its children for participation in larger world and acquaints them with a large culture. It is a chief agency which prepares the new generation for life in community. It emotionally conditions the child. It lays down the basic plan of personality. Indeed, it shapes the personality of the child. Family is a mechanism for disciplining the child in terms of cultural goals. In short, it transforms the infant barbarian into the civilized adult.

6. Status ascribing function

The family also performs a pair of function. (i) Status ascription for the individual and (ii) Societal identification for the individual. Statuses are divided in to " Ascribed and Achieved''. The family provides the ascribed statuses. Two of these, age and sex are biological ascriptions. Others, however, are social ascriptions. It is the family that serves almost exclusively as the conferring agency or institution.

People recognize us by our names, and our names are given to us by our family. Here, the family is the source of our social identification. Various statuses are initially ascribed by our families. Our ethnic status, our nationality status, our religious status or residential status, or class status sometimes our political status and our educational statuses well are all conferred upon us by our families. Of course, these may be changed later. Wherever statuses are inherited as in the case of royalty and mobility it is the family that serves as the controlling mechanism. Status ascription and social identification are two faces of the same process. The importance of family in this regard can hardly be exaggerated.

7. Affectional Function

Man has his physical, as well as mental needs. He requires the fulfillment of both of these needs. Family is an institution which provides the mental or emotional satisfaction and security to its individual members. It is the family which provides the most intimate and the dearest relationship for all its members. The individual first experiences affection in his parental family as parents and siblings offer him love, sympathy and affection. Lack of affection actually damages an infant's ability to thrive. A person who has never been loved is seldom happy.

Secondary Functions of Family

In addition to the above described essential or Primary Functions the family performs some secondary or non-essential functions in some way or the other. Of these, the following may be noted

(1) Economic Functions

(2) Educational Functions

(3) Religious Functions

(4) The Re-creational functions

Economic Function:

The family fulfils the economic needs of its members. This has been the traditional function of family. Previously, the family was an economic unit. Goods were produced in the family. Men used to work in family or in farms for the production of goods. Family members used to work together for this purpose. It was to a great extent self-sufficient. But today the situation has changed. The family members do not work together at home. They are engaged in different economic activities outside the same. They are no longer held together by division of labour.

The economic role of modern family is considerably modified. The process of industrialization has affected family. The centre of production has moved from home to the factory. the factory is given job only to the individual worker and not to the entire family. The factory is producing goods which are consumed with in the family. Thus, family has become more a consuming unit than a producing one. Its members are busy with "earning wages" rather than with "making a living". Family is thus slowly transferring its economic functions to the external agencies. Still, the institution of property is embedded with the family

11. Educational Functions: The family provides the basis for the child's formal learning. In spite of great changes, the family still gives the child his basic training in the social attitudes and habits important to adult participation in social life. When the child grows up, he learns to manage situations outside the home and family. He extends his interests to other groups. With all this his intelligences his emotions, and his social habits develop until he wears himself from the original dependence on the mother, father and other family members

III. Religious functions: The family is a centre for the religious training of the children. The children learn from their parents various religious virtues. Previously, the home was also centers of religious quest. The family used to teach the children the religious values, moral precepts, way to worshipping God, etc. The family meets the spiritual needs of its members. It is through the family that the religious inheritance is passed on to the next generation.

IV. The Recreational Functions: AT one time, recreation was largely family based. It fostered a close solidarity. Reading aloud, Hoisting relatives, family reunions, church socials, singing, dancing, playing indoor games etc., brought together the entire family. Elders would orgnise social gathering among themselves in each other's homes. Children would organise their own recreations among themselves or together with other children. Often parents and children would join together in the same recreational activities. The effect of this on the cohesion of the family was considerable. Recreation is now increasingly orgnaized out side the family. Modern recreation is not designed for family - wide participation. Whether in the form of movies, sports events, plays, cricket, 'Kabaddi', Tennies, dinner parties or Yakshagana, it is designed for the couple or individual participation.

Types or Forms of the family

Sociologists have classified the family on the basis of the following factors:

1. Size

2. Residence

3. Ancestors

4. Power and authority; and

5. Marriage

Before considering these factors it can be accepted that there are other bases also for classifying the family on the basis of historical chronological it is classified as ancient, medieval and mode on families. On the basis of social ecology the family can be divided in to rural and urban families. On the basis of structure, it is divided in to primitive agrarian and industrial families. After these indications, we can examine in detail this typology.

1 Size: A threefold classification can be discussed on the basis of size.

a. Nuclear families

b. Extended families

c. Joint families

In nuclear family husband, wife and their children live together. According to Murdock the nuclear family may be further divided into two types.

A) The family of orientation

B) The family of procreation:

By the family of orientation, is meant the family in which the individual is born and in which his parents, brothers and sisters resides. After marriage, the individual forms the family of procreation he lives with his wife and children.

Generally extended families are found in tribal societies. In an extended family individual live in different households but close to each other and engage in common profession.

Joint families are generally big in size. Such families include many families and people of many generations. A joint family is a lively related kin's groups which are subject to same household and same authority. It possesses following features.

a) At least three generations living together.

b) Common ancestors

c) Common duties

d) Common residence

e) Common property

f) Common kitchen

g) A traditional occupation

h) Head of the family and his authority over family members and property

Industrialization, urbanization, occupational mobility, wage-based livelihood, modern education and individualistic ideology have been instrumental in diminishing the size, functions and importance of the join family.

Residence: On the basis of residence family is divided into patrilocal and matrilocal families. In patrilocal families the bride resides with the husband's family. Majority of the families is the world belongs to this type. In the matrilocal families the bride groom resides with the family of his wife.

Ancestors: On the basis of ancestors the family in classified into patrilinel and matrilineal families. In the patrilineal families the ancestors are men while in the matrilineal families the ancestors are women. Most of the families in the world belong to the patrilineal system.

Power and authority: On the basis of power and authority families can be divided into patriarchal and matriarchal categories. In the first type the father is the head of the family and the familial power and authority rests in the father. In the second type of family and familial authority lies with the mother and she is the head of the family.

Marriage: Sociologist has divided family on the basis of marriage also. On the basis of marriage family has been classified into three types:

a) Polygamous or Polygynous family

b) Polyandrous family

c) Monogamous family

Structural and functional changes system of family.

The system of family has undergone qualitative changes because of Industrialization, urbanization, migration, revolution in the field of transport and communication, increasing influence of the state and the influence of the individualization philosophy of life. The changes have been so fast in some parts of the world. With the advent of industrial civilization with modern technology the structure and functions of the family fatedly changed.

Today most of the traditional activities of the family were transferred to outside agencies; this further weakening the bonds that in the past kept the family together. There occurred a reduction in the educational, recreational, religious and protective functions of the family which have been more or less taken over by various institutions and agencies created for that purpose. The school, the commercial and communal, recreational facilities, church, hospitals etc. are performing many tasks earlier performed by the family. Some of the major changes in the family are discussed below.

a) Changes in family

The family which was a principal unit of production has been transformed in the consumption unit. Instead of all members working together in an integrated economic enterprise, a few male members go out of the home to earn the family's living. These affected family relations.

b) Factory employment

Factory employment has freed young adults from direct dependence upon their families. This functional independence of the youngsters has weakened the authority of the head of the house hold over those earning members. In many cities even women too joined men in working outside the families on salary basis.

c) changes in social situation

In the changed social situation children have ceased to be economic assets and have ceased to be economic assets and have become liabilities. Children's educational requirements have increased. They are to be supported for long time till they get into some good job.

d) Industrialization

Industrialization separated the home from the work. This had made the working members to bear themselves all the burden and headache connected with their job. Their families can hardly lend support in this regard.

e) Influence of urbanization.

The phenomenon of urbanization has become now widespread. The studies made by Aileen Ross, M.S. Gone, Milton Singer and others have revealed that the city life is more favorable to small nuclear families than to big joint families. On the basis of the studies made, it could be said that the urban living weakens joint family pattern and strengthens nuclear family patterns.

f) Changes in Marriage System.

Changes in the age of marriage, freedom in mate-selection and change in the attitude towards marriage have also affected our family system parents' role in mate-selection has diminished marriage is not very much considered a religious affair but only a social ceremony. Modern marriage does not symbolize the superior authority of the family head over other members.

g) Legislative Measures.

The impact of legislative measures on the family system cannot be ignored. Prohibition of early marriage and fixing the minimum age of marriage by the child marriage Restraint Act, 1929, and the Hindu Marriage Act, 1955 have lengthened the period of education. The freedom of mate-selection and marriage in any caste and religion without the Parent's consent after certain age permitted through by the special Marriage Act, 1954. Other legislations such as the Widow Remarriage Act, 1856, Hindu Marriage Act, 1955, Hindu succession Act, 1956, all have modified inter personal relations within the family, the composition of the family and the stability of the joint family.

h) Other causes.

a) Influence of western values: Influence of western values relating to modern science, rationalism, individualism, equality, free life, democracy, freedom of women etc. have exerted a tremendous change on the joint family system.

 b) Awareness among women: Increasing female education, employment opportunities for women created awareness among the women. They also sought chance of becoming "free" from the authoritarian hold of the joint family.

Factors affected the family

A) The consanguine Family declines:

The consanguineous or joint family tended to disappear especially in the western world and conjugal or nuclear family has became predominant with the increasing urbanization and industrialization people are less subject to Parental control which lessens social control. Women have attained a new legal status in which there is less discrimination between them and men.

B). Increasing Rate of Divorce: Divorce is the most obvious symptom of family disintegration. Economic freedom, new life style, new idealities together create an idea of free life.

The traditional joint family system in India has under gone vast changes. They have definitely affected its structure and functions. Milton singer has identified most there are; Education, Industrialization, Urbanization, changes in the institution of marriage.

C. Influence of education

Modern education affected joint family in several ways. It has brought about a change in the attitude, beliefs, values and ideologies of the people. Education which is spreading even amongst the females has created and aroused the individualistic feelings.

The increasing education not only brings changes in the philosophy of life of men and women, but also provide new opportunities of employment to the women. After becoming economically independent, women demand more freedom in family affairs. they refuse to accept anybody's domination over them. Education in this way brings changes in relations in the family.

D. Impact of Industrialization

New system of production based on factory and new joint families have disintegrated considerably.

2. The impact of Economic and Technological changes: Industrial development and application of new advanced techniques reduced the economic functions of family. The technological changes took both the work and workers out of the home.

E. Changes in the position of women:

The chief factor causing changes in the position of women in our society lie in her changing economic role. New economic rule provided a new position in society and especially in their relation to men.

F. The crumbling patriarchal foundation.

The foundations of the patriarchal system have crumbled considerably. The cultural conditions grew less in harmony with the attitudes and the prerogatives of the patriarchal system.

G. The Reduction in the size of the family

One important change which has occurred in modern times in the diminution in the size of the household. The family is now shaped move closely than ever before around marital pair.

H. Changes in the Central Social Functions of the Family

Various social organizations have been developed to aid the family in the fulfillment of its principal functions. This includes the maternity hospitals, crèches and kindergarten etc.

I. Romantic love as a Basis Marriage

It is to be expected that in marriage today the flectional element should be emphasized. No doubt romantic love is emphasized. Nowadays marriage and family is more based on love and affection than the traditional rules of marriage.

J. Decreased control of the Marriage

The marriage contract today is entered into more autonomously by both men and women. Organizations and management completely changed traditional occupational system existed in India. Many of the traditional skills, crafts and household industries associated with the joint family have declined because of the onslaught of factory system.

II.2. Marriage in Indian Society

Introduction:

Marriage is an important social institution. It is a relationship, which is socially approved.The relationship is defined and sanctioned by custom and law. The definition of the relationship includes not only guidelines for behaviour relating to sex but also regarding things like the particular way labour is to be divided and other duties and privileges. Children born of marriage are considered the legitimate offspring of the married couple. This legitimacy is important in the matter of inheritance and succession. Thus marriage is not only a means of sexual gratification but also a set of cultural mechanisms to ensure the continuation of the family. It is more or less a universal social institution in India.

The religious texts of many communities in India have outlined the purpose, rights and duties involved in marriage. Among the Hindus, for instance, marriage is regarded as a socio-religious duty. Ancient Hindu texts point out three main aims of marriage. These are *dharma* (duty), *praja* (progeny) and *rati* (sensual pleasure). That is to say that marriage is significant from both the societal as well as the individual's point of view. Marriage is significant in that it provides children especially sons who would not only carry on the family name but also perform periodic rituals including the annual *"shraddha"* to propitiate the dead ancestors. Majority of the Hindus look upon son(s) as a support in old age to parents and as the most important source of economic enrichment to the family. Marriage, in the Hindu system, enables a man to enter into the stage of a householder. Both a man and a woman are regarded incomplete without marriage.

Even among other communities in India, marriage is regarded as an essential obligation. Islam looks upon marriage as *"sunnah"* (an obligation) which must be fulfilled by every Muslim. Christianity holds marriage as crucial to life and lays emphasis on the establishment of a mutual relationship between husband and wife and on their duty to each other. The significance attached to marriage is reflected in the fact that only a very small percentage of men and women remain unmarried. The Report of the Committee on the Status of Women in India has indicated that only 0.5 percent of women never marry in India. By and large girls are brought up to believe that marriage is a woman's destiny; married state is desirable and motherhood is a cherished achievement. Only a very small percentage of men and women remain unmarried by choice.

Today, marriage is still considered important and necessary, and only few individuals remain unmarried by choice. Goals of marriage are, however, undergoing changes especially for the urban and educated sections of the population. The older notions regarding large size family are being replaced by preference for small size family. Marriage for self-fulfillment rather than primarily for procreation or societal welfare is also becoming prevalent.

Definition of marriage

There is no definition which adequately covers aii type of human marriage.It has given a number of definitions and explanations among which the following may be noted.

Edward Westmark in his 'History of Marriage' defines Marriage as "the more or less durable connection between male and female lasting beyond the mere act of propagation till after the birth of offspring".

Malinowski says that marriage is a "contract for the production and maintenance of children".

According to **Robert H. Lowie**, "Marriage is a relatively permanent bond between permissible mates".

Alfred Mc Clung Lee writes "Marriage is the public joining together, under socially specified regulations of a man and women as husband and wife".

Characteristics of Marriage

1. Universality: Marriage is more or less a universal institution. It is found among the preliterate as well as literate peoples. It is enforced as a social rule in some of the societies. According to Chinese philosopher Confucicus, an individual who remains unmarried throughout his life commits a great crime.

2. Relationship between Man and Women: Marriage is a union of men and women. It indicates relation between one or more men to one or more women.

3. Marriage Bond is Enduring: Marriage indicates a long lasting bond between the husband and wife. Hence it is not coextensive with sexual life. It lasts even after the sexual satisfaction is obtained. The Hindus believe that marriage is a sacred bind between the husband and wife which even the death cannot break.

4. Marriage requires social Approval: union between men and women becomes a marital bond only when the society gives its approval.

5. Marriage is Associated with some Civil or Religious Ceremony: Marriage get its social recognition through some ceremony. This ceremony may have its own customs rites, and rituals ect. It means marriage has to be concluded in a public and solemn manner.

6. Marriage creates Mutual Obligation: Marriage imposes certain rights and duties on both the husband and wife. Both are required to support each other and their children.

FORMS OF MARRIAGE

The main forms of marriage are: Polygyny, polyandry, Monogamy and Group Marriage. Let us discuss one by one.

Polygyny:

It is a form of marriage in which one man marries more than one woman at a given time. Polygyny is more popular than polyandry.It is of two types - Sororal polygyny and non sororal polygyny

Sororal polygyny:

It is a type of marriage in which the wives are invariably the sisters. It is often called sororate. The Latin word *soror* stands for sisters. When several sisters are simultaneously, or potentially the spouses of the men,the practice is called 'sororate'.

Non-sororal polygyny:

It is a type of marriage in which the wives are not related as sisters. For social, economic, political and other reasons, both the types are practiced by some people.

Polyandry:

It is the marriage of one woman with more than one man. It is less common than polygyny. It is of two types-- Fraternal Polyandry and non fraternal polyandry.

Fraternal polyandry:

When several brothers share the same wife the practice can be called alelphic or fraternal polyandry. This practice of being mate, actual or potential to one's husband's brothers is called levirate. It is prevalent among Todas.

Non - fraternal polyandry:

In this type the husband need not have any close relationship prior to the marriage. The wife goes to spend some time with each husband. So long as a woman lives with one of her husbands; the others have no claim over her.

Monogamy:

It is a form of marriage in which one man marries one woman .It is the most common and acceptable form of marriage.

Serial monogamy:

In many societies individuals are permitted to marry again often on the death of the first spouse or after divorce but they cannot have more than one spouse at one and the same time.

Straight monogamy: In this remarriage is not allowed.

Group Marriage:

It means the marriage of two or more women with two or more men. Here the husbands are common husbands and wives are common wives. Children are regarded as the children of the entire group as a whole.

Rules of Marriage

No society gives absolute freedom for its members to select their life partners. Rules regarding who should marry whom always govern such selection. Endogamy and Exogamy are the two main rules that condition the marital choice.

No society gives absolute freedom to its members to select their partners. Endogamy and exogamy are the two main rules that condition marital choice.

Endogamy:

It is a rule of marriage in which the life-partners are to be selected within the group. It is marriage within the group and the group may be caste, class, tribe, race, village, religious group etc. We have caste endogamy, class endogamy, sub caste endogamy, race endogamy and tribal endogamy etc.In caste endogamy marriage has to take place within the caste. Brahmin has to marry a Brahmin. In sub caste endogamy it is limited to the sub caste groups.

Exogamy:

It is a rule of marriage in which an individual has to marry outside his own group. It prohibits marrying within the group. The so-called blood relatives shall neither have marital connections nor sexual contacts among themselves.

Forms of exogamy:

Gotra Exogamy: The Hindu practice of one marrying outside one's own gotra.

Pravara Exogamy: Those who belong to the same pravara cannot marry among themselves.

Village Exogamy: Many Indian tribes like Naga,Garo,Munda etc have the practice of marrying outside their village.

Pinda Exogamy: Those who belong to the same panda or sapinda(common parentage) cannot marry within themselves.

Isogamy: It is the marriage between two equals (status)

Anisogamy: It is an asymmetric marriage alliance between two individuals belonging to different social statuses. It is of two forms - Hypergamy and Hypogamy.

Hypergamy: It is the marriage of a woman with a man of higher Varna or superior caste or family.

Hypogamy: It is the marriage of high caste man with a low caste woman.

Anuloma marriage: It is a marriage under which a man can marry from his own caste or from those below, but a woman can marry only in her caste or above.

Pratiloma marriage: It is a marriage of a woman to a man from a lower caste which is not permitted.

Forms Marriage in India

All the commonly listed forms of marriage, namely, **monogamy** (marriage of a man to a woman at a time), and polygamy (marriage of a man or woman to more than one spouse) are found in India. The latter, that is polygamy, has two forms, namely, **polygyny** (marriage of a man to several women at a time) and **polyandry** (marriage of a woman to several men at a time).

Monogamy: Among the Hindus, until the passing of the Hindu Marriage Act of 1955, a Hindu man was permitted to marry more than one woman at a time. Although permitted, polygyny has not been common among the Hindus. Only limited sections of the population like kings, chieftains, headmen of villages, members of the landed aristocracy actually practiced polygyny. We may say that those who had the means and the power to acquire more than one wife at a time were polygynous. The other important reasons for polygyny were the barrenness of the wife and or her prolonged sickness. Among some occupational groups like the agriculturists and artisans, polygyny prevailed because of an economic gain involved in it. Where women are self supporting and contribute substantially to the productive activity a man can gain by having more than one wife. Concerted efforts to remove this practice were made in the nineteenth century

Ishwar Chandra Vidyasagar, Dayanand Saraswati and others. After Independence, the Hindu Marriage Act of 1955 established monogamy for all Hindus and others who came to be governed by this Act. Some of the 'other' communities covered by this Act are the Sikhs, Jains and Buddhists. Strict monogamy is prescribed in Christian and Parsi communities.

Polygyny: Islam, on the other hand, has allowed polygyny. A Muslim man can have as many as four wives at a time, provided all are treated as equals. However, it seems that polygynous unions have been restricted to a small percentage of Muslims, namely the rich and the powerful. With regard to the tribal population, we find that the customary law of the tribals in general (except a few) has not forbidden polygyny. Polygyny is more widespread among the tribes of north and central India.

Polyandry: Polyandry is even less common than polygyny. A few Kerala castes practised polyandry until recently. The Toda of the Nilgiris in Tamilnadu, the Khasa of Jaunsar Bawar in Dehradun district of Uttaranchal and some North Indian castes practise polyandry. In the fraternal form of polyandry,the husbands are brothers. In 1958, C.M. Abraham (1958: 107-8) has reported that in Central Travancore fraternal polyandry was practised by large number of groups like the Irava, Kaniyan, the Vellan and the Asari.

The factors that are related to the prevalence of polyandry are a) desire to prevent division of property within a family (especially in fraternal polyandry) b) desire to preserve the unity and solidarity of the sibling group (in fraternal polyandry) c) the need for more than one husband in a society where men are away on a commercial or military journey d) a difficult economy, especially an unfertile soil, which does not favour division of land and belongings (Peter 1968).

Prevailing Patterns

What is the position today regarding these forms of marriage? Monogamy is the   most prevalent form of marriage in India. However, bigamous (having two spouses at a time) marriages have been reported among the Hindus in many parts of India.It is the man who very often commits bigamy and escapes punishment by turning the loopholes of the law to his advantage. It is the wife who is often unaware of his second marriage, and even if she is aware of it, is unaware of her legal rights and accepts her fate. Social and economic dependence on husband and inadequate social condemnation of the man's actions are some of the reasons for the wife's acceptance of the husband's second marriage. Among the Muslims it is the man who is allowed to have four wives. Among them men enjoy greater privileges than women. A Muslim woman cannot marry a second time when her first husband is alive or if she has not been divorced by him.

Marriage Structural –Functional Changes.

The marriage system had undergone radical changes especially after independence. Even though the basic religious beliefs associated with marriage have not crumbled down, many of the practices, customs, and forms have changed. The recent changes in the marriage system are briefly discussed here.

1 Changes in the Form of Marriage: the traditional forms of marriages like polygamy polygyny are not found any were, and they are legally prohibited in India. Only monogamous marriages are universally practiced.

2 Changes in the Aim and purpose of Marriage: In traditional societies the primary objective of marriage is *'dharma'* or duty; especially among Hindus. But today the modern objective of marriage is more related to *'life-long companionship'* between husband and wife.

3 Changes in the Processes of mate selection

The following areas of mate selection we can see significant changes today

(I)Field of selection has become very vide. It is wide enough to include inter religious and inter-caste marriages.

(**ii)Party to selection.** Parents do not take an active role in the selection of life partners of their children. The practice of young men and women selecting their life partners by themselves is becoming popular today.

(iii) Criteria of selection. Much importance is given to individual interests, preferring and considering rather than to family considerations. This trend is reflected in the increase in the instance of love marriages.

4)change in the Age at marriage Child marriages are not found today. As per the present marriage act a boy below 21 years and a girl below 18 years cannot marry. pre-puberty marriages have thus given place to post-puberty marriages.

5) Changes in the stability of marriage Legislative provision for divorce has virtually affected the stability of the marriage. The legislative provisions for divorce and widow remarriage have undermined the importance of the age old values related to marriage. The concept of equality of sex has also affected the stability of marriage ties.

6) Changes in the Economic aspect of Marriage The Practice of paying dowry is associated with Marriage. This practice has grown into a big evil today. Bride's parents are compelled today to pay a huge amount of money as dowry. This practice made marriage as a costly affair. Marriages are often settled only on considerations of dowry.

Marriage ceremony is also becoming a costly affair since huge amount of money is spend lavishly on decorations, processions, video, music and so on.

7) An Increase in the Instances of Divorce and Desertion. The instances of divorce and desertion are on the increase.

Though these new trends are observed today the importance of marriage has not diminished. it is still universally practiced. Though its sanctity is affected a little, It is not reduced to the level of a mere civil contract in Indian society.

III.3-Kinship system

INTRODUCTION

Man does not live alone in society. From birth till death he is surrounded by a number of people. Some of these people are his relatives, some are friends, and some are neighbours while all others are strangers and unknown to him. He is bound to all these people who are related to him either on the basis of blood or marriage. The relations based on blood or marriage may be close or distant. The bond of blood or marriage which binds people together in groups is called kinship. According to the Dictionary of Anthropology, kinship system includes society recognized relationships based on supposed as well as well actual genealogical ties. These relationships are the result of social interaction and are recognized by society.

Kinship system represents one of the basic social institutions. Kinship is universal and in most societies plays a significant role in the socialisation of individuals and the maintenance of group solidarity, It is supremely important in the primitive societies and extends its influence on almost all their activites - social, economic, political, religious, etc.

Definitions

1. Robin Fox: "Kinship is simply the relations between 'kin' that is persons related by real pulative or fictive consanguinity".

2. Aberchrombie and others: "The social relationships deriving from blood ties (real and supposed) and marriage are collectively referred to as kinship".

3. A.R. Radcliffe Brown : Kinship is "a system of dynamic relations between person and person in a community, the behaviour of any two persons in any of these relations being regulated in some way, and to a greater or less extent by social usage".

4. **In simple words**, "The bond of blood or marriage which binds people together in group is called kinship".

Rule of Descent

'Descent' refers to the social recognition of the biological relationship that exists between the individuals. The 'rule of descent' refers to a set of principles by which an individual traces the descent. There are three basic rules of descent: Partilineal descent, matrilineal descent and bilators descent.

(a) Patrilineal Descent. According to this rule, descent is traced through the father's or men line. Here the descent criterion is restricted to males, and only descendants of a common ancestor the male line will be recognised as kin. These are known as agnatic or patrilineal kin.

(b) Matrilineal Descent. Here the descent of the individual is traced through the mother or female exclusively. The descendants are called here uterine or matrilineal kin.

These two modes of tracing the descent are called "unilineal", that, they select one "line" either the male or female. These principles or rules are not necessarily mutually exclusive within society.

(c) Bilateral Descent. This is a rule in which the descent is traced through both the lines or female line and also the male line for some or the other purpose.

What is important here is that almost all kinship systems recognise 'bilateral' relationship that is, relationships to both maternal and paternal kins. Ex: Some societies such as the "Yake" Nigeria, utilise matrilineal descent for some purposes and patrilineal descent for others. Here that exists a system of 'double unilineal descent' which is normally known as "double descent"

Importance of the Rule of Descent

The rule of descent is very important for two main reasons:

(a) Rule of descent establishes for every individual a network of social positions in which participates. He comes to know about his obligations and rights.

(b) Rule of descent invariably defines some rights of inheritance. Inheritance and successor would go normally along the line of descent.

Types of Kinship

Kinship is of two types:

(i) Affinal Kinship, and

(ii) Consanguineous Kinship

(i) Affinal Kinship: The bond of marriage is called 'affinal' kinship. When a person marries, he establishes relationship not only with the girl whom he marries but also with a number of other people in the girl's family. Moreover, it is not only the person marrying who gets bound to the family members of the girl but his family members also get bound to the family members of the girl. Thus, a host of relations are created as soon as a marriage takes place. For examples, after marriage a person becomes not only a husband but he also becomes brother-in-law and son-in-law. Here *itmay* be noted that in English language a number of relations created by marriage are referred by the same term. Thus, the same term brother-in-law is used for *bahnoi sala, jija* and *saddhu*. On marriage a person also becomes *foofa, nandoi* and *mausa*. Likewise a girl on marriage becomes not only a wife but also becomes daughter-in-law, she also becomes *chachi*, *bhabhi*, *devrani*, *jethani*, *mami* etc. Thus marriage creates a host of relationships which are called affinal kin.

(ii) Consanguineous Kinship: The bond of blood is called consanguineous kinship. The consanguineous kin are related through blood whereas the affinal kin are related through marriage. The bond between parents and their children and that between parents and their children and that between parents and their children and that between siblings is consanguineous kinship. Siblings are the children of the same parents. Thus, son, brother, sister, uncle (*chacha*), elder uncle (tau) nephew and cousin are consanguineous kin, ie.related through blood. In this connection it may be pointed out that blood relationship may be actual father of a child is unknown. An adopted child is treated as if it were one's own biologically produced child. Thus, blood relationship may be established not only on biological basis but also on the basis of social recognition.

Degree of kinship

On the basis of nearness of distance relatives can be classified in several categories.

Primary Kins : Some relatives are very close direct and near, for example, father, son, sister-brother, husband-wife. They are called primary kin. According to Dr. Dubey, there are eight such primary kin. They are husband-wife, father-son, mother-daughter, father-daughter-mother-son, younger-elder brothers, younger-elder sister and sister-brother.

Secondary Kins: There are secondary kins. They are primary kin of primary kin. In other words, they are related through primary kin. They are not our primary kin but are the primary kin of our primary kin, hence our secondary kin. For example, father's brother (*chacha*), sister, husband (*bahnoi)* are secondary kin. The father is my primary kin and his brother is the primary kin of father. Therefore, father's brother is my secondary kin, the primary kin of primary kin. Similarly, sister is my primary kin but her husband is my secondary kin.

Tertiary Kins: There are tertiary kins. They are secondary kin of our primary kin and the primary kin of our secondary kin. Thus the wife of brother-in-law (*sala*) called *sarhaj* in Hindi, is tertiary kin because brother-in-law is my secondary kin and his wife is the primary kin of brother-in-law similarly, the brother-in-law of my brother is my tertiary kin because the brother is my primary kin and his the brother-in-law is the secondary kin of my brother.

According to Murdock, there are thirty-three secondary and 151 tertiary kin of a person.

Kinship terms

Kinship terms are those terms which are used in designating kin of various types. Morgan made an important study of kinship terms. He classified these terms into (i) Classificatory system, and (ii) Descriptive system.

(i) Classificatory System: Under the classificatory system the various kins are included in one category and all referred to by the same term. Thus, the term 'uncle' is a classificatory term. It is used for *chacha, mama, mausa, foofa,tau,* etc.

Similarly the terms 'nephew' 'cousin' and 'in-law' are classificatory terms. The Sema Naga of Assam use *aja* for mother, father's brother's wife, and mother's sister. Among kuki clans, hepu, is used for father's father, mother's father; brother's son; wife's brother wife's brother's son. Thus, people of various age groups are designated by the same term. Among Angami Naga, the same terms are used for members of opposite sexes. The word she stands for elder brother, wife's elder sister; husband's elder brother, elder sister's husband,brother's wife; father's brother's wife. In Hindi the word 'Samadhin' is a classificatory term as it refers to father and mother of daguther-in-law and of son-in-law.

(ii) Descriptive System : Under descriptive system one term refers to only one relation. It describes the exact relation of a person towards another. For example, father is a descriptive term. Similarly, mother is a descriptive term. Similarly, mother is a descriptive term. In Hindi we have mostly, descriptive terms. Thus the terms chacha, mama, mausa, tau, sala, bahnoi, nandoi, bhanja, bhatija, bhabhi, devar, etc. are descriptive terms and designate the speakers's exact relation.

It may be remarked that there is no place in the world where either the pure descriptive or the pure classificatory system is used. Both the systems are found prevalent.

Kinship usages

The study of kinship system does not end with the description of various kins and the basis of their classification but it also includes the study of behaviour patterns of different kins. Every relationship involves a particular type of hebaviour. The behaviour of a son towards his father is one of respect while the behaviour of husband towards wife is one of love. The behaviour of a brother towards his sister is one of affection. There are some usages which regulate the behaviour of different kin. These usages are called kinship usages. Some of these usages are the following:

(i) Avoidance : In all societies the usage of avoidance is observed in one form or another. It means that the two kin should remain away from each other. In other words, they should avoid each other. They should not only avoid sexual relationship but in some cases avoid seeing the face of each other. Thus, a father-in-law (sasur) should avoid daughter-in-law. The son-in-law should avoid in the mother-in-law. The purdah system the Hindu family illustrates the usage of avoidance. Different explanations have been given for the usage of avoidance. Two of them are functionalist explanations given by Fred Eggan and G.P. Murdock. According to them, avoidance serve to foster further and more serious trouble between relatives. The third is the Freudian explanation according to which avoidance represent a sort of institutionalized neurotic symptom.

(ii) Joking Relationship: It is the reverse of avoidance relationship. Under it a relation is permitted to tease or make fun of the other. The relationship between devar-bhabhi, jija, sali, is joking relationship. the joking may amount to exchange of abuse and vulgar reference to sex.

(iii) Teknonymy : The word 'teknonymy' has been taken from the Greek word and was used in anthropology for the first time by Tylor. According to this usage a kin is not referred to directly but he is referred to through another kin. A kin becomes the medium of reference between two kin. Thus in traditional Hindu family a wife does utter the name of her husband. She calls him through her son or daughter. He is referred to by her as the father of Guddu or Tannu.

(iv) Avunclate : This kinship usage is a peculiar feature of matriarchal system. It gives to the maternal uncle (mama) a prominent place in the life of his nephews and nieces. He has special obligations towards them which exceed those of father. He has a prior right over their loyalties. He comes first among all male relatives.

(v) Amitate : When a special role is given to the father's sister, it is kown as amitate. The father's sister gets more respect than the mother.

(vi) Couvade : This is a queer usage which is found among many primitive tribes like the Khasi and the Toda . Under this usage, the husband is made to lead the life of an invalid along with his wife whenever she gives birth to a child. He refrains from active work and takes sick diet. He observes the same tabous which are observed by his wife. This kinship usage thus involves both the husband and wife.

Kinship usages accomplish two major tasks. First, they create groups; special groups; special groupings of kin. This marriage assigns each mother a husband, and makes her children his children, thereby creating a special group of father, mother and children, which we call "family".

The second major function of kinship usages is to govern the role relationships between kin; that is how one kinsman should behave in a particular kinsman's presence, or what one kinsman owes to another. Kinship assigns guidelines for interactions between persons. It defines proper, acceptable role relationship between father and daughter between brother and sister, between son-in-law and mother-in-law and between fellow lineage members and clansmen. Kinship thus acts as a regularizer of social life.

It may, however, be noted that rules governing the relationship between a pair of kinsmen may be highly "patterned" in some societies to allow little leeway for spontaneity or individual differences, while in other societies, such rules may be less "patterned" so as to leave much room for individualised behaviour.

MODULE III

RELIGIONS, CASTE AND CLASS IN INDIA

III.1: CASTE SYSTEM

INTRODUCTION

There are two main forms of social stratification-caste and class. Both are the agencies of social mobility and selection. They decide largely the position that a man occupies in society. The range of one's social contracts is almost fixed by one's status in society.

Caste is associated above all the cultures of the Indian subcontinent. The term 'Caste' itself is not an Indian one, coming from the Portuguese 'Caste' meaning, 'race' or 'pure stock'. Indians themselves have no single term for describing the caste system as a whole but a variety of words referring to different aspects of it, the two main ones being **varna** and **Jati.** The **Varna** consists of four categories, each ranked differently in terms of social honour. Below these four groupings are the 'untouchables', those in the lowest position of all. The Jati are locally defined groups within which the caste ranks are organized.

The caste system is extremely elaborate and varies in its structure from area to area-so much so that it does not really constitute one 'system' at all, but a loosely connected diversity of varying beliefs and practices. But certain principles are widely shared. Those in the highest vama, the Brahmins, represent the most elevated condition of purity, the untouchables the lowest. The Brahmins must avoid certain types of contact with the untouchables, and only the untouchables are allowed physical contact with animals or substances regarded as unclean. The caste system is closely bound up with the Hindu belief in rebirth; individuals who fail to abide by the ntuals and duties of their caste, it is believed, will be reborn in an inferior position in their next incarnation. The Indian caste system has never been completely static. Although individuals are debarred from moving between castes, whole groups can change and frequently have changed, their position within the caste hierarchy.

The concept of caste is sometimes used outside the Indian context where two or more ethnic groups are largely segregated from one another, and where notions of racial purity prevail. In such circumstances, there are strong taboos preventing intermarriage between the groups concerned. When slavery was abolished in the southern states of the US, the degree of separation between blacks and whites remained so strong that some have used the term caste to refer to the stratification system. The concept of caste has also been applied to South Africa, where strict segregation was until recently maintained between black and white, and intermarriage or sexual contact between them was forbidden by law.

DEFINITIONS OF CASTE

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

"A caste is an endogamous group, or collection of endogamous groups, bearing a common name, membership of which is hereditary imposing on its members certain restrictions in the matters of social intercourse, either following a common traditional occupation or claiming a common origin and generally regarded as forming a single homogeneous community." - E.A.H. Blunt

"A social group having two characteristics - (i) membership is confined to those who are born as members, and includes all persons to be born (ii) the members, are forbidden by an inexorable social law to marry outside the groups" - Ketkar

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

"It may be defined as an endogamous group or collection of such groups bearing a common name, having the same traditional occupation, claiming descent from the same source, and commonly regarded as forming a single homogeneous community." - Gait

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

Caste is a system of stratification in which mobility up and down the status ladder, at least ideally may not occur. -Green

"A caste is merely a rigid social class into which members are born and from which they can withdraw or escape only with extreme difficulty." It is a type of stratification system which is most rigid in matters of mobility and distinctness of status." -Lundbekg

"Castes started as natural division of occupational closes and eventually upon receiving the religious sanction, become solidified into the existing caste system. The caste system comes into being when it becomes an integral part of religious dogma which divides the people into superior and interior groups with different responsibilities, functions, and standards of living. -H. Maine

"Caste is that extreme form of social class organization in which the position of individuals in the status hierarchy is determined by descent and birth." -Anderson and Parker

"Caste is a closed social group" - D.N. Majumdar and T.N. Madan

CHARACTERISTICS OF CASTE SYSTEM

1. Caste is Innate: Its first distinguishing feature is its absolute rigidity and immobility. A man dies in the same caste in which he is born and it is the caste that determines his status in life.

2. Restriction on Food Habits: The second element of caste is its prescription of certain kinds of food for different castes. For instance, a Brahmin is not permitted to eat non-vegetarian food. Kshatriyas and Vaishyas are also forbidden to take certain kinds of foods as beef, but Shudras have the liberty to consume any type of food.

3. Caste is Endogamous: Endogamy is the most important element of caste system. Westermark considers it to be a chief characteristics of the caste. According to this each one must marry within his own caste and within the sub-group if there be any in that caste. The system has become so rigid that inter-caste marriages have become too difficult, because two persons belonging to two different castes differ in food habits, cultural habits etc. The violation of the rule of endogamy i.e marrying outside the caste would mean ostracism and loss of caste.

4. Hierarchical Social Structure: The caste structure of the society is hierarchy or system of subordination held together by the relations of superiority and inferiority at the apex of which are Brahmins and at the lowest rung are the shudras. The relative position that a person occupies in the caste hierarchy is mostly determined by its relations to the Brahmins. Thus, the highest caste is that from whom a Brahmin will accept food. The next is that caste from whom the three twice born castes, Brahmins, Kahatriyas and Vaishyas may accept food. At the lowest are those castes from whom the higher castes cannot accept any food or drink, not even they may be touched without contamination-hence their hierarchy the Brahmins enjoy a number of social and religious privileges while they suffer a series of disabilities.

5. Occupation is Fixed: Every caste regards some occupation as its own hereditary and exclusive calling and tries to debar the others from exercising it. The original and exclusive occupation of Brahmins was to perform priestly duties. The Kshatriyas and Vaishyas were to occupy themselves with defence and commerce and the functions of Shudras were to serve the other three castes. In course of time many adjustments and changes have, however, been made in these rigid pursuits of occupations.

Members of a particular caste are expected to follow the caste occupation. The abandonment of heredity occupation is not thought to be right. No caste would allow its members to take to any occupation which was either degrading. Some occupations are considered to be superior and sacred while certain others degrading and inferior. For a long time, occupations were very much associated with the caste system. Each caste had its own specific occupation. The caste members were expected to continue the same occupations. Occupations were almost hereditary. Individual talents, aptitudes, interests, enterprise, abilities, and achievements were neglected. But agriculture, trade and labouring in the field were thrown open to all the castes. At the same time, no caste would allow its members to take up to any profession which was either degrading or impure.

Recent Trends In Indian Caste system

The caste system in its attempts to adjust itself to the changed conditions of life has assumd new roles. Besides industrialisation and urbanisation, other factors such as Westernisation. Sanskritisation, reorganisation of Indian states, spread of education, socio-religious reforms,

spatial and occupational mobility and growth of market economy have greatly affected the caste system Changes in the role of caste must also be understood in the light of the influence of these factors.

1. Increase in the Organisational Power of Caste

Education makes people liberal, broad-minded, rationale and democratic. Educated people are believed to be less conservative and superstitious. Hence it was expected that with the growth of literacy in India, caste-mindedness and casteism would come down. On the contrary, caste-con sciousness of the members has been increasing. Every caste wants to safeguard its interests. For fulfilling the purpose castes are getting themselves organised on the model of labour unions.

Today every caste wants to organised itself. Such caste organisations are on the increase. Mainly to cater to the educational, medical and religious needs of their members, these organisations are running hostels and hospitals, schools and colleges, reading-rooms and libraries, dharmashalas and temples and so on. These caste-based organisations are also trying to project the leadership of some of their members to serve as their spokesmen.

2. Political Role of Caste

Caste and politics have come to affect each other now. Caste has become an inseparable aspect of our politics. In fact, it is tightening its hold on politics. Elections are fought more often on the basis of caste. Selection of candidates, voting analysis, selection of legislative party leaders, distribution of ministerial portfolios etc., are very much based on caste. Even the communist parties which project the ideal of a casteles and classless society are also not an exception to this. Politics of each state, as *M.N. Srinivas* says, is virtually the politics of confrontation of its *"dominant castes"* Thus, unless one knows the political confrontation between the dominant castes such as Ligayats and Vokkaligas in Karnataka and Reddys and Kammas in Andhra Pradesh, one cannot understand the politics of these two states. M.N. Srinivas also makes a distinction between caste at the ritual level and caste at the political level. Caste at the ritual level is smaller unit than the caste at the political level.

3. Protection for Scheduled Castes and other Backward Classes

The constitution of India has made enough provisions to protect the interests of Scheduled Castes and Tribes. They are offered more political, educational and service opportunities through the reservation policy. Seats are reserved for them from Mandal panchayat to Parliament and in all governnment departments. Though the reservation policy is against the declared goal of establishment of a casteless society, all political parties have supported it mostly, for political purposes. According to M.N. Srinivas, "The provision of constitutional safeguards to.... Scheduled Castes and Tribes has given a new lease of life to caste." These provisions have made some of them develop vested interests to reap permanently the benefits of reservation. They are also tempting many other castes to bring pressure on the government to declare them as belonging to the category of Scheduled castes.

4. Sanskritisation and Westernisation

As M.N. Srinivas has pointed out, two important trends are witnessed in caste - the process of Sanskritisation and that of Westernisation. The former refers to a process in which the lower castes tend to imitate the values, practices and other life-styles of some dominant upper castes. The latter denotes a process in which the upper-caste people tend to mould their life-styles on the model of Westerners.

5. Backward Classes Movement

The non-Brahmin castes today are getting themselves more and more organised to challenge the supermacy of the Brahmins and to assert their rights. The establishment of 'Satyashodhak Samaj' by Jyotirao Phooley in Poona in 1873 marked the beginning of such a non-Brahmin movement. This movement against the Brahmin supermacy by the lower castes came to be known as Backward Classes Movement. In the beginning, the main aim of this movement was to limit the Brahmin monopoly in the two fields such as education and appointment to government posts.

The Backward Classes Movement has become a vital political force today. Its influence has changed the political scenario of the country. This movement has made the Brahmins politically weak and insignificant especially in Kerala and Tamilnadu. This movement has also brought pressure on different political parties to create special opportunities for the lowest caste people enabling ten to come up to the level of other higher castes. Due to this pressure, Backward Classes Commissions were estbalished at Central and State levels which recommended "reservation" for backward castes/classes.

6. Competitive Role of Castes

Mutual interdependence of castes which existed for centuries and was reinforced by the institutional system of "jajmani", is not found today. As M.N. Srinivas points out, the "vertical solidarity" of castes has been replaced by "horizontal solidarity".. "Live and let live" policy which was once associated with the caste makes no sense today. On the contrary, each caste looks at the other with suspicision, contempt, and jelousy and finds in it a challenger, a competitor. Excessive caste-mindedness and caste-patriotism have added to this competititon. The economic base of a caste and its hold over the political power virtually determine the intensity of this competitiveness. This competitive spirit further strengthens caste-mindedness.

7. New attempts to strengthen caste-loyalty, caste-identity, caste-patriotism and caste-mindedness

Today caste organisations are increasing and are making every attempt to obtain the loyalty of their members and to strengthen their caste-identity and solidarity. Some such attempts can be cited here.

(i) Though Caste Panchayats are dwindling, caste organisations are on the increase. Some of these organisations have their own written constitutions and managing committees through which they try to preserve some of the caste rules and practices.

(ii) Caste organisations run their own papers, bulletins, periodicals, monthlies etc., through which they regularly feed information to the members regarding |the activities of caste organizations and achievements of caste-members.

(iii) Attempts are also made to icnrease caste integration through the estbalishment of caste based trusts and trust-units. These trusts arrange annual gatherings, get-togethers, annual dinners, occasional festival celebrations, they provide shelter to the needy members of the caste. They offer scholarships to the poor students of the caste. Some of them run schools, colleges, hostels, maternity-homes for caste members and so on.

(iv) The occupational castes are making determined efforts to improve the economic conditions of caste members by establishing cooperative credit and industrial societies.

(v) Caste organisations collect regular subscription from the members, arrange annual conferences, discuss matters and issues affecting caste interests and caste solidarity and organise agitations and protest meetings against the governmental policies if they were to damage caste interests. In states like Bihar, some upper and lower castes have formed their own 'senas' (militant groups) to protect their interests.

CAUSES FOR THE CHANGES IN CASTE SYSTEM

The caste system has undergone vast changes in modern times. Factors that contribute to the changes in the caste system are briefly examined here.

1. Uniform Legal System. The uniform legal system introduced by the British made the Indians feel that "all men are equal before the law" A number of legislations which the British introduced also struck at the root of the caste system. Independent India followed the same legal system. The Constitution of India has not only assured equality to all but also declared the practice of untouchability unlawful [Articles 15and 16]. Articles 16, 164, 225, 330, 332, 334, 335, 338 and the 5th 6th Schedules of the Constitution provide for some special privileges to the Scheduled Castes and Scheduled Tribes to enable them to come up to the level of other upper- castes.

2. Impact of Modern Education. The British introduced the modern secular education in a uniform way througout India. In independent India educational facilities are extended to all the caste people. The lowest caste people are also entitled to avail themselves of these facilities. Modern education has given a blow to the intellectual monopoly of a few upper castes. It has c awareness among people and weakened the hold of caste over the members. It does not, hi mean that the modern educated people are completely free from the hold of the caste.

3. Industrialisation, Urbanisation and Westernisation. Due to the process of industrials number of non-agricultural job opportunities were created. This new economic opportunity weakened the hold of the upper castes people who owned vast lands. People of different castes, classes and religions started working together in factories, offices, workshops etc. This was unthinkable two centuries ago. Growth of cities has drawn people of all castes together and made them to stay together ignoring many of their caste restictions. The upper caste people started

looking to the West for modifying their life-style on the model of the West. Thus they became more and more westernised without bothering much about caste inhibitions.

4. Influence of Modern Transport and Communication System. Modern means of transport such as train, bus, ship, aeroplane, trucks etc, have been of great help for the movement of men and materials. Caste rules relating to the practice of purity and poolution and untouchability could no longer be observed. Modern means of communication, such as, newspapers, post, telegraph, telephone, radio, television etc., have helped people to come out of the narrow world of caste.

5. Freedom Struggle and the Establishment of Democracy: The freedom struggle waged against the British brought all the caste people together to fight for a common cause. Establishment of Democratic type of government soon after Independence gave yet another blow to the caste by extending equal socio-economic opportunities to all without any discrimination.

6. Rise of Non-Brahmin Movement. A movement against the Brahmin supermacy was launched by Jyothirao Pooley in 1873. This movement became popular in course of time particularly in the South. It created an awareness among the lower castes and instilled in them the feeling of "self-respect". This movement which became a great political force, brought pressure upon the government to establish Backward Classes Commissions at Central and State levels. The recommendations made by these commissions and their implementation provided vast scope for the lower castes to achieve progress.

Other Important Causes

(i) **Social Legislations**: A series of social legislations introduced by the British as well as by the Indian governments [such as the Caste Disabilities Removal Act of 1872, The Hindu Marriage Act of 1955, The Untouchability Offences Act of 1956 etc.] directly and indirectly altered the nature of the caste system.

(ii) **Social Reform Movements.** Various social reform movements [such as Satyashodhak Samaj, Brahma Samaj, Arya Samaj, Sri Ramakrishna Mission etc.] launched during the second half 19th and the beginning of the 20th centuries have been able to remove the rigidity and some of evil practices associated with the caste system.

(iii) **Impact of the West.** Influence of the Western thought and particularly the ideas of rationalism, liberalism, humanitarianism, egalitarianism etc., made the educated Indians to come out of the clutches of the caste.

(iv) **Threat of Conversion.** Social disabilities imposed on the lower castes made some of them to get themselves converted to either Christianity or Islam. Pressure tactics and temptations further added to this conversion process. The threat of conversion compelled the upper castes to relax many of the caste rigidities so that they could hold back the lower caste people who were getting ready for conversion.

(v) **Improvement in the Status of Women, Evolution of New Social Classes**

working class, middle class and capitalist class] and radical changes in the system of division of labour especially in the rural areas have further loosened the roots of caste system.

Changes in Caste System:Sanskritization Westernization and Modernization

Though the Indian society which is based on the caste system is often regarded as a "closed society", it is not altogether changeless. Within the framework of the caste itself some kind of mobility is observed. Lower castes have often tried to claim higher status by imitating the life-styles of upper-castes particularly of Brahmins and Kshatriyas. M.N. Srinivas used the term 'Sanskritisation" to denote such a type of process. The upper castes including Brahmins, on the contrary, have started orienting their life-styles on the model of the Westerners. The term 'Westernisation' introduced by M.N. Srinivas describes this process. Today not only the upper class and middle class people including upper caste and intermediatry caste people are trying to orient their behaviour, attitudes, beliefs and life-styles towards those of developed societies; but also the entire mass of people are involved in this process. Daniel Lerner calls this process 'modernisation'. It denotes a process of social change whereby "less developed societies acquire the characteristics common to more developed societies".

Here is an attempt to understand the socio-cultural changes that have been taking place in India in terms of these processes namely: Sanskritisation, Westernisation and Modernisation. These three processes reflect an attempt on the part of the Indian masses to achieve some amount of mobility both within and outside the framework of the caste system.

A. SANSKRITISATION

Meaning of Sanskritisation

The "term "Sanskritisitation" was introduced into Indian Sociology by Prof. M.N. Srinivas. The term refers to a process whereby people of lower castes collectively try to adopt upper caste practices and beliefs, as a preliminary step to acquire higher status. Thus it indicates a process of cultural mobility that is taking place in the traditional social system of India.

M.N. Srinivas in his study of the Coorg in Karnataka, found that lower castes, in order to raise their position in the caste hierarchy, adopted some customs and practices of the Brahmins, and gave up some of their own which were considered to be "impure" by the higher castes. For example, they gave up meat-eating, drinking liquor and animal sacrifice to their deities. They imitated Brahmins in matters of dress, food and rituals. By doing this, within a generation or so they could claim higher positions in the hierarchy of castes. In the beginning, M.N. Srinivas used the term "Brahminisation" (in his book "Religion and Society among the Coorgs" -1971) to denote this process. Later on, he replaced it by "Sanskritisation".

Definition of Sanskritisation

M.N. Srinivas, in fact, has been broadening his definition of the term 'Sanskritisation' from time to time. Initially, he described it as- "the process of mobility of lower castes by adopting vegetarianism and teetotalism to move in the caste hierarchy in a generation or two" - (1962). Later on, he redefined it as "a process by which a low caste or a tribe or other group changes in customs, rituals, ideology, and way of life in the direction of a high and frequently, twice-born

caste" - (M.N. Srinivas in his "Social Change in Modern India - 1971). The second definition is much broader for it includes ideologies also (which include ideas such as 'Karma' 'dharma', 'papa' (sin), 'punya' 'moksha' etc.).

Sanskritisation and Brahminisation

Sanskritisation is a much broader concept than Brahminisation. M.N. Srinivas preferred it to Brahminisation for some reasons:

(i) Sanskritisation is a broader term and it can subsume in itself the narrower process of Brahminisation. For instance, today, though by and large, Brahmins are vegetarians and teetotalers, some of them such as Kashmiris, Bengalis and saraswath Brahmins eat non-vegetarian food. Had the term 'Brahminisation' been used, it would have become necessary to specify which particular Brahmin group was meant.

(ii) Further, the reference groups of Sanskritisation are not always Brahmins. The process of imitation need not necessarily take place on the model of Brahmins. Srinivas himself has given the example of the low castes of Mysore who adopted the way of life of Lingayats, who are not Brahmin but who claim equality with Brahmins. Similarly, the smiths (one of the lower castes) of Mysore call themselves Vishwakarma Brahmins and wear sacred threads and have sanskritised some of their rituals. (Still, some of them eat meat and drink liquor. For the very same reason, many castes, including some untouchable castes do not accept food or water from their hands).

The lower castes imitated not only Brahmins but also Kshatriyas, Vaishyas, Jats, Shudras, etc. in different parts of the country. Hence the term Brahminisation does not completely explain this process. M.N. Srinivas himself acknowledged this fact and wrote: "I now realise that, I emphasized unduly the Brahminical model of Saskritisation and ignored the other models Kshatriya, Vaishyas and Shudra..." ("Social Change in Modern India - 1971).

WESTERNISATION

The role 'Westernisation' has been very significant in understanding the socio-cultural changes of modern India. British rule produced radical and lasting changes in the Indian society and culture. The British brought with them, (unlike the previous invaders) new technology, institutions, knowledge, beliefs, and values. These have become the main source of social mobility/or individuals as well as groups. It is in this context, M.N. Srinivas, a renowned sociologist of India, 'introduced the term' 'Westernisation' mainly to explain the changes that have taken place in the Indian society and culture due to the Western contact through the British rule.

Definition of the Term "Westernization"

According to M.N. Srinivas, 'Westernisation' refers to 'the changes brought about in Indian society and culture as a result of over 150 years of British rule and the term subsumes changes occurring at different levels - technology, institutions, ideology, values (Ref.: "Social Change in Modern India" By M.N. Srinivas.

M.N. Srinivas criticises Lerner's concept of 'modernisation' on the ground that it is a value loaded term. According to him, "Modernisation" is normally used in the sense that it is good. He, therefore, prefers to use the term 'Westernisation'. He describes the technological changes, establishment of educational institutions, rise of nationalism and new political culture, etc. as almost the bye-products of Westernisation or the British rule of two hundred years in India. Thus, by Westernisation, Srinivas primarily meant the British impact.

"During the 19ᵗʰ century the British slowly laid the foundations of a modern state by surveying land, settling the revenue, creating a modern bureaucracy, army and police, instituting law courts, codifying the law, developing communications - railways, post and telegraph, roads and canals-establishing schools and colleges, and so on..." (Srinivas). The British brought with them the printing press which led to many-sided changes. Books and journals made possible the transmission of modem as well as traditional knolwedge to large number of Indians. Newspapers helped the people living in the remote corners of the country to realize their common bonds and to understand the events happening in the world outside.

More than any other thing the Western education had an impact on the style of living of the people. They gave up their inhibition towards meat-eating and consumption of alcohol. They also adopted Western style of dressing and dining. As Gandhiji wrote in his "Autobiography", educated Indians undertook the task of' 'becoming English gentlemen in their dress, manners, habits, choices, preferences, etc." It included even learning to appreciate Western music and participating in ball dancing. Western education resulted in a big change in the outlook of those educated.

M.N. Srinivas says that it is necessary "to distinguish conceptually between Westernisation and two other processes usually concouilait with it. - Industrialization and Urbanisation." He gives two reasons for this: "'(i) Urbanization is not a simple function of' 'industrialisation'" and there were cities in Pre-industrial world" also. "'(ii) There are cases of rural people who are more urbanised than urban people".

MAIN FEATURES OF WESTERNISATION

1. In comparison with Sanskritisation, Westernisation is a simpler concept. As it is already made clear, it explains the impact of Western contact (particularly of British rule) on the Indian society and culture. M.N. Srinivas defends the uses of the term when he says that there is "need for such a term when analysing the changes that a non-Western country undergoes as a result of prolonged contact with a Western one".

2. Westernisation Implies, according to Srinivas, "certain value preferences". The most important value, which in turn subsumes several other values, is "humanitarianism". It implies "an active concern for the welfare of all human beings irrespective of caste, economic position, religion, age and sex". He further observes that equalitarianism and secularisation are both included in humanitarianism. Humanitarianism underlay many of the reforms introduced by the British in the first half of the 19th century. As British rule progressed "rationality and humanitarianism became broader, deeper and more powerful..."

The humanitarian outlook among the Westernised elite led first to social reform movement and later on to the independence movement. They were actually aware of existing social evils like child marriage, taboos against widow remarriage, seclusion of women, hostility to women's education, taboos against intercaste marriages, intercaste dining, untouchability etc. Social reform movements started with the efforts of Raja Ram Mohan Roy who founded the "Brahma Samaj", Arya Samaj, Prarthana Samaj, Sri Ramakrishna Mission and such other movements that followed later, too had imbibed in them the humanitarian values.

3. Westernisation not only includes the introduction of new institutions (for example, newspapers, elections, Christian missionaries) but also fundamental changes in old institutions. For example, India had schools long before the arrival of the British. But they were different from the British-introduced schools in that they had been restricted to upper caste children and transmitted mostly traditional knowledge. Other institutions such as the army, civil service and law courts were also similarly affected.

4. The form and pace of Westernisation of India varied from region to region and from one section of population to another. For example, one group of people became Westernised in their dress, diet, manners, speech, sports and in the gadgets they used. While another absorbed Western science, knowledge and literature, remaining relatively free from certain other aspects Westernisation. For example, Brahmins accepted the Western dress habits and educational systems and also used gadgets such as radio, television, car, telephone etc. But they did not accept the British diet, dancing, hunting and such other habits. This distinction is, however, only relative and not absolute.

5. According to Srinivas, Westernisation pervades political and cultural fields also. He writes "In the political and cultural fields, Westernistion has given birth not only to nationalism but also to revivalism communalism, 'casteism', heightened linguistic consciousness, and regionalism. To make matters even more bewildering, revivalist movements have used Western type schools and colleges, and books, pamphlets and journals to propagate their ideas"

6. As M.N. Srinivas claims, "The term Westernisation unlike 'Modernisation' is ethically neutral. Its use does not carry the implication that it is good or bad, whereas modernisation is normally used in the sense that it is good."

7. According to Srinivas, "the increase in Westernisation does not retard the process of Sanskritisation. Both go on simultaneously, and to some extent, increase in Westernisation accelerates the process of Sanskritisation. For example, the postal facilities, railways, buses and newspaper media, which are the fruits of Western impact on India render more organised religious pilgrimages, meetings, caste solidarities, etc., possible now than in the past"

8. The term Westernisation is preferable to 'Modernisation', M.N. Srinivas asserts. "He contends that modernisation presupposes' rationality of goals' which in the ultimate analysis could not be taken for granted since human ends are based on value preferences and "rationality could only be predicted of the means not of the ends of social action". He considers the term "Modernisation" as subjective and the term 'Westernisation' as more objective. (Whereas writers such as Daniel Lerner, Harold gould, Milton Singer and Yogendra singh consider the term 'Modernisation as more preferable in place of Westernisation).

MODERNISATION

Meaning of Modernisation

The term modernisation "does not denote any philosophy or movement, but it only symbolises a process of change. In fact, "Modernisation" is understood as a process which indicates the adoption of the modern ways of life and values". The term was being used previously to refer only "to change in economy and its related effect on social values and practices". It was also described as a process that changed the society, from primarily agricultural to primarily industrial economy. As a result of the change in the economy, the society itself underwent changes in values, beliefs and norms. But, today the term is given a broader meaning.

Today, the term, 'Modernisation' is understood as an attempt, on the part of the people, particularly those who are custom-bound, to adopt themselves to the present time, conditions, styles, and ways in general. It indicates a change in people's food habits, dress habits, speaking styles, tastes, choices, preferences, ideas, values, recreational facilities and so on. It is alsb described as "social change involving the elements of science and technology". The scientific and technological inventions have brought about remarkable changes in the whole system of social relationship and installed new ideologies in the place of traditional ones.

M.N. Srinivas, however, criticises the concept of Modernisation, according to him, it is a value-loaded term. He says that "Modernisation is normally used in the sense that it is good. He, therefore, prefer to use the term 'Westernisation' which characterises the changes brought about in Indian society and culture as a result of over 150 years of British rule".

Yogendra Singh, on the other hand, defends the concept of modernisation. According to him, it is broader than the two processes of Sanskritisation and Westernisation. It is, indeed a 'cultural universal' and not necessarily confined to any single society. Like science, modernity is not an exclusive possession of any one ethnic or cultural group. It belongs to the humanity as a whole. This does not mean that everywhere it should reveal the same pattern. It need not always take place on the model of England, Germany, France or America. It can take place on the model of Russia, India, Japan, Australia, or any other country for that matter. What is essential to modernisation is this - a commitment to "scientific world view" and a belief in the humanistic and philosophical viewpoint of science on contemprorary problems.

Definition of "Modernisation"

1. Daniel Lerner. Daniel Learner who introduced the term "Modernisastion" for the first time in his study of the middle-Eastern societies—uses it to refer to the changes brought about in a non-Western country by contract, direct or indirect with a Western country. To quote his own words : "Modernisation is the current term for an old process of social change whereby less developed societies acquire the characteristics common to more developed societies".

2. Smelser. Modernisation refers to "a complex set of changes that take place almost in every part of society as it attempts to be industrialised. Modernisation involves ongoing change in a society's economy, politics, education, traditions, and religion".

3. Alatas. "Modernisation is a process by which modern scientific knowledge is introduced in the society with the ultimate purpose of achieving a better and a more satisfactory life in the broadest sense of the term as accepted by the society concerned".

4. Rutow and Ward (1964) have said that the basic process in Modernisation is the application of modern science to human affairs.

5. Eisenstadt says that Modernisation refers to both (a) structural aspects of social organisation, and (b) socio-demographic aspects of societies.

Characteristics of Modernisation

As it has already been mentioned, the process of modernisation has different dimensions. The spirit of modernisation is expressed in different areas such as - social organisation, culture, political field, economy, education, etc., in different ways. Broadly speaking, the process of modernization reveals the following important characteristics:

Modernisation includes – "a temple of science, reason and rationalism, secularism, high aspiration and achievement orientation, overall transformation of attitudes norms and values, creation of new functional institutions, investment In human resources, a growth oriented economy, a national interest rather than kin, caste, religion, region or language oriented interests, an open society, and a mobile person" - (Ram Ahuja in his "Indian Social System").

According to B. Kuppuswamy, "the main feature of Modernisation is the building up of an 'open society' in which individuals of talent, enterprise and training can find places in the society appropriate to their achievement... The process of Modernisation involves an increase in social unrest till the social system is responsive to the new aspirations built up by the Modernisation process". It should, however, be noted that the same process of modernisation institutes appropriate change in the social system to meet the rising expectations of the people.

CAUSES OF MODERNISATION

What factors condition modernisation? What conditions lead to modernisation? What conditions hinder it? In exploring suitable answers to these questions sociologists look within the society to discover the various factors, groups, people and agencies and instruments that contribute to modernisation. Modernisation is not caused by any single factor. It is the net result of a number of factors. Myron Weiner speaks of five main instruments which make modernisation possible : education, mass communication, ideology based on nationalism, charismatic leadership and coercive governmental authority.

1. Education

Education, that too higher education, pertaining to the fields of science and technology, provides the basis of modernisation. Education involves a sense of national loyalty and creates skills and attitudes essential for technological innovation. Edward Shils has also emphasised the role of education in the process of modernisation. Still people like ArnoldAnderson feel that formal education is not sufficient for teaching skills. University education may increase the number of students with degrees without an increase in the number of people with modern skills and attitudes. By this we cannot underscore the importance of education in national development which is believed to be associated with modernisation. "National development depends upon a change in knowledge - what people know, skills - what people can do, and attitudes - what people can aspire and hope to get". This is the reason why in the recent decades education including mass communication is given utmost importance.

2. Mass Communication

The process of modernisation hinges on the phenomenon of mass communication. The development of mass communication (including newspapers, periodicals and magazines, T.V., radio, telephone, movies, etc.) is an important means of spreading modern ideas at a faster rate. The function of mass media is to open up to the large masses in society, new information, new thought, new attitude and new aspirations which lead them to new achievement. "The mass media is the device that can spread the requisite knolwedge and attitudes quickly and widely". The only danger with the mass media is that if these are controlled by the government, they will spread only one-sided view that suits their political ideology. But in democracies, however, the press is often given sufficient independence to express its views.

3. Ideology Based on Nationalism

Nationalism and democracy are very much linked with modernisation. Nationalism is connected with national awareness and political consensus. As far as the West is concerned, the democratic system came to be strengthened along with the development of nationalism. The nationalistic ideologies serve as unifying influence in bridging social clevages within plural societies. They also help the political elite in changing the behaviour of masses of people. Mass media plays a vital role in democratic societies to spread modern views, ideas, values, etc., by persuading the masses. But it is argued out that even though the political elite have modern ideology. Their mere possession of it does not guarantee development from the modern perspective.

4. Charismatic Leadership

A Charismatic leader is in a better position to impress upon the people to adopt modern beliefs, values, practices and behaviour patterns. But the danger involved here is that this popular leader may take the undue advantage of his position and use modern values, ideas etc., for his personal glorification rather than for the national development.

5. Coercive Governmental Authority

A strong and stable government may adopt coercive measures to compel people to accept the modern values and ways of life. It may also bring pressures on other governments and people to follow the same. The Government of America under the presidentship of George Bush (The previous President of U.S. A.) made use of various tactics and strategies to bring pressure on the underdeveloped and developing countries to follow the modern ways and practices.

6. Other Factors

To the list of factors explained above, we may add two other factors : (a) urbanisation and industrialisation; and (b) universal legal system.

(a) Urbanisation and Industrialisation

Urbanisation and industrialisation are the two interrelated processes that are assumed to be invariably linked up with modernisation. These two processes can also be understood as two factors that accelerate the tempo of modernisation. 'Urbanisation' refers to the process of growth and expansion of cities. Most of the modernised countries are either dominated by the cities or under the grip of the process of urbanisation. "Industrialisation" refers to the unprecedented growth and expansion of industries. It has become virtually the sine quo non of economic and technological development.

(b) Universal Legal System

In a traditional society bound by traditional values and customs the rate of change is relatively slow. But a society that functions on the basis of the universally accepted legal system is bound to be more 'open'. The "rule of law" is indeed, one of the prerequisities of Modernisation. The present legal system places premium on the individual protecting his rights and assuring his freedom. This role of the legal system supports the cause of "Individualism". The modern legal system has contributed a great deal to the scientific management of the industries.

Recent trends in Indian Caste system,

Backward Classes

THE SCHEDULED CASTES

Social and Economic Problems of the Scheduled Castes

With a view to elevate their position the 'untouchables', who are now known as 'Scheduled Castes' launched several anti-Brahmana and anti-'twice-born' movements in the past. They also began several reformative and status-emulative movements, which particurarty aimed at the imitation of the lifestyles of the upper castes and rejection of their traditional practices and defiling occupations. The inhuman and exploitative conditions in which these scheduled castes, were forced to live for centuries made them conscious of their deplorable condition in Hindu society. Besides their own realisation, factors external to the caste system also contributed to the loosening of the rigidities of the caste'system.

The Constitution of India has listed the; "untouchable" castes as the "Scheduled; Castes" with a view to provide them protection against discrimination, exploitation and degradation. It provides for their social, economic, political, cultural and educational upliftment. A policy of reservation of jobs, positions, educational facilities and of reserved constituencies for State Assemblies and the Lok Sabha and of nomination to local bodies has been adopted by the government of independent India.

Dr. Babasaheb Ambedkar was a leader who fought for a place of honour and dignity for the scheduled castes during the freedom struggle. The British conceded political representation to the "untouchables" by the Communal Award. Gandhi did not agree to this because the Muslims had already made sucfra demand with a view to quicken the growth of separatism and communalisation of social relations. Gandhi undertook a fast unto death against the Communal Award. The Award was withdrawn under the Poona Pact, and Gandhi broke his fast. It was stated that Harijans were part of the Hindu social order and therefore, their condition had to be ameliorated within the framework of the system. Ambedkar became a Buddhist at the fag end of his life. However, he did his best as Chairman of the Constitution Drafting Committee to make constitutional provisions for the upliftment of the millions of downtrodden Harijans. The name Harijans was given to the "untouchables" by Gandhi. The word means "children of God" and implies that they needed special treatment. Gandhi started a periodical entitled Harijan to highlight the plight of the children of God.

DALIT

No country or society can prosper, without providing equal opportunities to its citizens. But, in our country, two categories of people are kept away from nation building activities. They are Dalits and Women.

WHO IS A DALIT?

The word Dalit is controversial one; many scholars defined the word in different ways. The word Dalit is used for the untouchables, ill-treated and humiliated castes. Who is a untouchable? An untouchable is one who is culturally, socially, economically and politically suppressed and exploited in the name of religion. In India, there are aproximately 240 million dalits, i.e. 25% of the population is dalit.

Dalits have different names in different parts of our country. They are called as Holaya, Panchama, Chandala, Samagara, Chammar, Adikamataka, Adidravida and Adijambuva etc. There are about 150 castes in Kamataka as per the list of Constitution of India. Dalits are not a homogeneous group, they have a number of divisions among them. It is probable that these internal divisions made their contribution being unable to voice their problems effectively.

Dalit Problems:

Dalits are scattered in 27,024 villages of Karnataka. They are landless labourers and houseless, living in a cluster huts or in slums. Their poor economy and illiteracy have forced them to believe in superstitious customs. Untouchability is the age old practice, which is inhuman in the name of religion. Kamataka police have registered 700 cases of atrocity on Dalits during 1990 among them Thathur; Amruthur, Kada Kothanahalli, Bendigeri were some places which drew widespread attention in the country.

Hindu Social Order:

Our society is divided in categories by their profession and caste. There are about 4 per cent Brahmins population. Their profession is performing Pooja or Rituals. They are also called as priest. There are about 5 per cent Vaishya who are engaged in business or trade. There are land owning people with 6 per cent population, they are called Feudal class. Shudras consisting about 65 per cent population are kept within the Hindu fold, they are being denied the justice in the name of religion. Dalits are the untouchables with 20 per cent population; who are kept outside the Hindu fold labourers as per the report of Sharma Maria 1981 in Karnataka. Out of which 64.7 per cent bonded labourers belong to Dalits. The reasons for the bonded labour system mainly are inequality, illiteracy and unemployment existing in the society which has resulted in poverty. Loans borrowed to celebrate marriage, festivals and to avoid starvation are some of the reasons for this system. Bonded labourers are landless, houseless. They live in the place provided by landlords; whenever and wherever they refuse to send their children for working as bonded labourers, landlords started burning of their huts, assaults, atrocities, social boycott on Dalits. Even police authorities refuse to receive complaints by the Dalits. Dalits are harassed, threatened to withdraw their complaints in favour of landlords. Even judicial liberation of bonded labour is an eyewash. Due to involvement of political and feudal persons in the implementation of abolition and Rehabilitation of Bonded Labourers Act, the object of said act has failed in its task.

THE OTHER BACKWARD CLASSES

The Scheduled Castes, the Scheduled Tribes and Other Backward Classes together are considered backward and form about one-third of the total population of India. We have discussed the Scheduled Castes and Scheduled Tribes in earlier chapters. In this chapter we will cover the Other Backward Classes in our discussion. The Other Backward Classes are entitled to special provisions in education and employment. Unlike the Scheduled Castes and the Scheduled Tribes, they are not given the privilege of political representation through reserved constituencies. How do we define, the category "backward classes"? Castes and occupations are two structural criteria which we could use to define the term "backward classes". In terms of caste, rank and occupation, the backward classes were higher than the Harijans in the caste hierarchy. In terms of the criterion of caste, the backward classes would comprise intermediate agricultural and functionary (clean) castes.

Andre Beteille considers peasant castes the core of the backward classes. The backward classes have certainly been far behind the upper castes in education, professions and government jobs. They are also at a lower rung in the caste hierarchy. One view is that those who belonged to the "Shudra Varna" could be considered the Backward Classes. Ritually as well, the Backward Classes have been inferior to the "twice-born" caste. The name "backward classes" implies that there are "forward classes" and this is how people in Bihar are being identified as backward and forward. The "forwards" look down upon the "backwards". The Backward Classes movement in Bihar gained currency in the late 1970s; particularly in 1977, when the Janata Party formed government at the centre and in various states. Karpoori Thakur, who belonged to a backward caste, was Bihar's chief minister in 1977.

Caste and agriculture are closely related in India. The higher castes have traditionally large landholdings. The lower castes work as landless agricultural labourers. The intermediate castes are the principal agricultural castes in terms of actual cultivation as peasants. Thus, they are not at the intermediate level in terms of both caste and agricultural pursuits. However, the situation has changed considerably since Independence in regard to both the criteria, namely, caste and occupation. Caste-based distinctions do not have a place in the Constitution of India. Segregation based on caste is an offence. Land reforms have given an opportunity to the backward classes to make claim of ownership of the land which they cultivated as tenants. Adult franchise has generated consciousness .for political mobilisation and participation. The backward classes are still culturally, socially and economically backward, and therefore, they have started movements for their upliftment and for a greater share in the fields of education, employment and political decision-making.

Defining the Backward Classes

The term "backward classes" has been used in terms of weaker sections of society, particularly the Scheduled Castes, the Scheduled Tribes and Other Backward Classes. The term has also been used to designate any other backward classes. In the beginning, after India's Independence, the term "backward classes" had a less fixed and definite reference. It has a variety of referents. Earlier the term "depressed classes" was used for the "untouchables" and other backward groups.ffltis certainly a fact that the backward classes are above the ex-untouchable groups and below the twice-born castesSThey need special protection and help for th^fr economic and social upliftment. We find references to this term in 1917-18, but the term was more specifically used in 1930 or 1931. In 1937, the State of Travancore used the term "backward communities" to include all educationally and economically backward communities. But in the Madras Presidency, the term "backward classes" was used to refer to the strata above the untouchables. In 1934, the Madras Provincial Backward Classes League was founded. The "backward classes" in Madras included more than a hundred communities and 50 per cent of the total population of the Presidency. Thus, the term "backward classes" had no uniform meaning at the national level. There was no all-India organisation of the backward classes.

In 1948 it was visualised that a Backward Classes Commission be appointed to go through the whole of the country to find out which Castes of Hindus, Muslims, etc., were really backward according to certain standards - educational, social, economic, etc. The Commission was supposed to find out the difficulties under which they worked and to make recommendations as to the steps that should be taken by the Union or any State to remove such difficulties and improve their condition. The Commission was actually appointed in 1953.

The University Education Commission (1948-49) also mentioned the reservation of a certain proportion of seats for students belonging to the backward communities. In 1947, the Bihar Government made provisions for other backward classes in post-matriculation studies. In 1951, the Government of Bihar announced a list of backward classes.

The list contained the names of various castes, which constituted 60 per cent of the state's population. In 1948, the Government of Uttar Pradesh gave educational concessions to Other Backward Classes. A list of 56 castes was prepared, which covered 65 per cent of the population. Thus, even before the implementation of the Constitution, the notion of Backward Classes existed; referring to the groups between the top and the bottom strata of society based on their economic and educational backwardness.

Several backward classes organisations emerged in late 1940s. The Bihar State Backward Classes Federation was founded in 1947. In 1954, there were 88 organisations working for the Backward Classes in 15 states. Seventyfour of these were named after specific castes and fourteen functioned in general, on a regional or local basis. The All-India Backward Classes Federation was formed in 1950. A national federation was also formed. Lists of Backward Classes were prepared by the state governments. The list in Kamataka included Muslims, Christians, Jains and the several groups other than Brahmanas. However, the lists in Tamil Nadu and Maharashtra did not include the higher non-Brahmana castes.

Backwardness is considered an attribute of a group and not of an individual. Membership to these "backward classes" is determined by birth, like for all other caste groups. In theory, Backward trlasses may include individuals who are educationally and economically well off. Since some castes have been designated as "backward" by the Government, they are entitled to get certain benefits and facilities. The Backward Classes are, thus, large and complex constellation of groups and individuals.

III.2 Class Structure of Rural and Urban Society in India

SOCIAL CLASS IN INDIA

The impact of British rule in India has brought about far-reaching changes in Indian society. The class structure in India has been interpreted by employing different theoretical orientations by the Indian sociologists. Sociologists like A.R. Desai has utilised Marxian theory while analysing the Indian class structure in agrarian relation. However, attributes such as income, occupation, non-agricultural modes of earning are used to the studies on caste, class is, however, not substantial. The reason is partly historical and importantly, it is because of the continued overlapping between the caste and class status situations or interactions in Indian social stratification. Often, it is difficult to draw a sharp line where caste principle of stratification ceases and the class principle begins. Caste and class are two principles of stratification which age persisted in the Indian social systems in a dialectical relationship.

The sociology of Indian class stratification should not only take into account the present day processes among the various class strata but also analyse them in the historical contexts of change. Studies which throw light on the class structure and its processes in the traditional Indian society reveal that class structure was related to the modes of production and ownership.

Kings, feudal chiefs, traders, artisans, peasants, labourers and the social relationships of these groups assume significance for understanding the Indian class structure.

The king occupied the highest position with so many loyalties and vassals and his subjects owed allegiance to him and in turn the king was responsible for the welfare of his people. The merchants, the business class were the most mobile. Here wealth and economic factors played important roles in determining one's class position and in that context one's social position based on caste became weakened. The establishment of various economic and political institutions by the British enhanced the mobility of these groups of people that they could mobilise economic surpluses from village to towns and cities.

SOCIAL CLASSES IN RURAL INDIA

T.K. Oommen lists the following five categories.

(i) **Landlords,** who own but do not cultivate land, either employing intermediaries or leasing out land.

(ii) **Rich farmers,** who look upon agriculture as a business proposition, produce for the market and for profit, employ wage labour, and supervise rather than cultivate.

(iii) **Middle peasants,** who cultivate their own land and hire labourers only for certain operations or at certain points of time.

(iv) **Poor peasants,** who own small and uneconomic holdings and often have to work as parts labourers or as sharecroppers or tenant.

(v) **Landless agricultural workers** who sell their labour and fully depend on the first three categories for their livelihood.

The Indian Communist parties give a fivefold classification.

(vi) Landlords (feudal and capitalist), who do not take part in manual labour;

(vii) Rich peasants, who participate in manual work, but mainly employ wage labour;

(viii) Middle peasants, who own or lease land which is operated predominantly by their family and also by wage labour.

(ix) Poor peasants, whose main income is derived from land leased or owned, but who employ no wage labour.

(x) Agricultural labourers, who earn their livelihood mainly through selling their labour in agriculture or allied occupations.

Hamsa Alavi adopted the three-fold classification of peasants under the heading of rich, middle and poor peasants.

In rural areas, classes consist principally of **(i)** landlords, **(ii)** tenants, **(iii)** peasant proprietors, **(iv)** agricultural labourers and **(v)** artisans. Now let us examine each of them one by one.

LANDLORDS

Types of Landlords: Broadly, there were two types of landlords: **(i)** the zamindars/ taluqdars (old landlords) and **(ii)** moneylenders, merchants and others. Those who held such ownership of tenure rights (in zamindari areas) were often referred to as intermediaries. These intermediaries were of various categories known by different names and found in various regions of U.P., Bengal, Bihar and Orissa. Taluqdars were inferior intermediaries whom the large zamindars created out of their own zamindari rights. Jotedars found in some parts of Bengal were substantial landholders who held land direct from the zamindars. They got land cultivated by subletting to the tenants on a 50: 50 share. Similarly, Pattidars held permanent leases at fixed dues under the zamindars. Ijardars on the other hand were those to whom the revenue of an area was hired out on a contract basis.

PEASANT PROPRIETORS

Another settlement made by the British is known by the name of Ryotwari Settlement. This was introduced in Madras and Bombay Presidencies in the nineteenth century. Under this settlement, ownership of land was vested in the peasants. The actual cultivators were subjected to the payment of revenue. However, this settlement was not a permanent settlement and was revised periodically after 20-30 years. It did not bring into existence a system of peasant ownership.

The peasant proprietors, in the past as well as in the present, hardly constitute a homogeneous category. They may be broadly divided into three categories, namely, **(i)** the rich, **(ii)** the middle, and **(iii)** the poor peasants.

(i) Rich Peasants: They are proprietors with considerable holdings. They perform no fieldwork but supervise cultivation and take personal interest in land management and improvement. They are emerging into a strong capitalist farmer group.

(ii) Middle Peasants: They are landowners of medium size holdings. They are generally self-sufficient. They cultivate land with family labour.

(iii) Poor Peasants: They are landowners with holdings that are not sufficient to maintain a family. They are forced to rent in other's land or supplement income by working as labourers. They constitute a large segment of the agricultural population.

TENANTS

The creation of zamindari settlement transformed the owner cultivators of pre-British India into a class of tenants. The zamindars resorted to the practice of extracting an exorbitant rent from the tenants. Those who failed to pay were evicted from land and were replaced by those ready to pay higher rents. Similar practice prevailed in estates, which were leased out by the zamindars. Broadly then there were two categories of tenants in zamindari areas - tenants under zamindars and tenants under lease (tenure) holders during the British period. Tenants under tenure holders were thus sub-tenants. Of course, various categories of tenants under subtenants too had grown up in Bengal. The lowest in the hierarchy were sharecroppers.

AGRICULTURAL LABOURERS

Non-cultivating landlords, peasant proprietors and tenants are not the only social groups connected with agriculture. Along with the swelling of rent-paying tenants there was also a progressive rise in the number of agricultural labourers. The growing indebtedness among peasant population, followed by land alienation and displacement of village artisans was largely responsible for this. The agricultural labourers were and still are broadly of three types. Some owned or held a small plot of land in addition to drawing \ their livelihood from sale of their labour. Others were landless and lived exclusively on hiring out of their labour. In return for their labour, the agricultural labourers were paid wages, which were very low. Their condition of living was far from satisfactory. Wages were generally paid in kind i.e. food grains like paddy, wheat and pulses. Sometimes cash was paid in lieu of wages in kind. A certain standard measure was employed to give these wages. In fact, payment in kind continued alongside money payments.

There was another type of labour prevailing in many parts of the country. Their status was almost that of bondage or semi bondage. Dublas and Halis in Gujarat, Padials in Tamil Nadu are a few examples of such bonded labour existing in India. Such labour force exists in some parts even today. The land reform programmes after Independence have done almost nothing to improve the condition of agricultural labourers in India. Of course, the government has proposed to settle them on co-operative basis on surplus or newly reclaimed or wasteland. Bonded labour was legally abolished in India in 1972 and Government, as well as, voluntary agencies are doing serious work in order to locate the bonded labourers and rehabilitate them. There has been considerable swelling in the number of agricultural labourers in the wake of the land reform programmes. Resumption of land by landlords for personal cultivation and eviction of tenants from their tenure have been the factors leading to this trend. The process was further accelerated by the Green Revolution. Large farms, being in conformity with the Green Revolution, has opened the way for greater concentration of land by purchase, sale or through eviction of tenants. In the process the rank of agricultural labourers has further increased. At the same time, there is very low rate of transfer of the agricultural labour population to industry. Hence, there is little likelihood of radical change in the social and economic situation of the agricultural labourers in most parts of the country. The government has, of course, taken some steps towards protecting their interest. Legislation towards abolition of bonded labour and minimum wage structure on the one hand, and employment generating programmes on the other, reflect this concern. Such measures are, however, far from effective. The agricultural labourers hence constitute the weakest section of the rural society.

ARTISANS

In rural areas the class of artisans form an integral part of the village community. They have existed since the ancient periods contributing to the general self-sufficient image of an Indian village. Some of these are like the carpenter (Badhai), the ironsmith (Lohar), the potter (Kumhar) and so on. Not all villages had families of these artisans but under the Jajmani system, sometimes a family of these occupational castes served more than one, village. Some social mobility did exist in the pre-British period but, generally, these artisan castes did not experience much change. Due to the advent of the British in India, this relatively static existence of the artisan castes suffered a radical change. Indian economy became subordinate to the interests of the British trade and industry.

SOCIAL CLASSES IN URBAN INDIA

In the urban areas social classes comprise principally **(i) capitalists** (commercial and industrial), **(ii) corporate sector (iii) professional classes**, **(iv) petty traders and shopkeepers** and **(v) working classes**.

COMMERCIAL AND INDUSTRIAL CLASSES

Under the British rule, production in India became production for market. As a result of this, internal market expanded and the class of traders engaged in internal trading grew. Simultaneously, India was also linked up with the world market. This led to the growth of a class of merchants engaged in export import business. Thus, there came into being a commercial middle class in the country. With the establishment of railways, the accumulation of savings on the part of this rich commercial middle class took the form of capital to be invested in other large-scale manufactured goods and modern industries. Like the British, who pioneered the industrial establishment in India, the Indians, too made investment initially in plantations, cotton, jute, mining and so on. Indian society thus included in its composition such new groups as mill owners, mine owners, etc. Subsequently, they also diversified the sphere of their industrial activity. Economically and socially this class turned out to be the strongest class in India.

THE CORPORATE SECTOR

Any organisation that is under government ownership and control is called as public sector unit and any organisation, which does not belong to public sector can be taken to be a part of private sector. The firms and organisation which are owned, controlled and managed exclusively by private individuals and entities are included in private sector. All private sector firms can be classified into two categories, such as individually owned and collectively owned. Collectively-owned firms are further classified into (i) partnership firms (ii) joint Hindu family (iii) joint-stock companies and (iv) co-operatives. The most important of these is the joint-stock organization, which is otherwise popularly known as corporate sector. Joint-stock companies which do no belong to public sector are collectively known as private corporate sector.

PROFESSIONAL CLASSES

The new economic and state systems brought about by the British rule required cadres of educated Indians trained in modern law, technology, medicine, economics, administrative science and other subjects. In fact, it was mainly because of the pressing need of the new commercial and industrial enterprises and the administrative systems that the British government was forced to introduce modern education in India. They established modern educational institutions on an increasing scale. Schools and colleges giving legal, commercial and general education were started to meet the needs of the state and the economy. Thus, there came into being an expanding professional class. Such social categories were linked up with modern industry, agriculture, commerce, finance, administration, press and other fields of social life. The professional classes comprise modern lawyers, doctors, teachers, managers and others working in the modern commercial and other enterprises, officials functioning in state administrative machinery, engineers, technologists; agriculture scientists, journalists and so on.

PETTY TRADERS, SHOPKEEPERS AMD UNORGANISED WORKERS

In addition to the new classes discussed above, there has also been in existence in urban areas a class of petty traders and shopkeepers. These classes have developed with the growth of modern cities and towns. They constitute the link between the producers of goods and commodities and the mass of consumers. That is, they buy goods from the producers or wholesalers and sell it among the consumers. Thus, they make their living on the profit margin of the prices on which they buy and, sell their goods and commodities. Like all other classes, this class also has grown in scale in post-independent India.

WORKING CLASSES

Origin of the working class could be traced back to the British rule. This was the modern working class which was the direct result of modern industries, railways, and plantations established in India during the British period. This class grew in proportion as plantations, factories, mining, industry, transport, railways and other industrial sectors developed and expanded in India. The Indian working class was formed predominantly out of the pauperized peasants and ruined artisans. Level of living and working conditions characterized their existence. A large proportion of them generally remained indebted because of their inability to maintain themselves and their families.

III.3 Role of Religion in Indian Rural and Urban Societies

Religions and indian society

History of mankind proved that man is not only a social animal but also a spiritual being. From time immemorial religion is a major concern of human thought. Religion is one of the oldest universal permanent and perennial interests of man. Beside Biological economic and social needs man has religious needs. He has religious quest which makes him to become restless even beyond the satisfaction of his basic physical needs. It is worth to note the Biblical saying "Man cannot live by bread alone". It is also that man from the earliest times has been "incurably religious".

Definition of Religion

Durkheim in his book the Elementary forms of Religious life defines religion as a unified system of beliefs and practices relative to sacred things "that is to say things set apart and for bidden".

Ogburn defined "Religion is an attitude towards super human powers".

Mac Iver and page have defined religion "as a relationship not merely between man and man but also between man some higher power".

In simple words we can define religion is a system of beliefs, rituals and values concerned with the sacred or divine forces.

Characteristics

Religion is not a phenomenon of recent emergence.

The institution of religion is universal and dateless. Its beginning is unknown. Religious is found in all the societies past and present.

Religion is a powerful instrument of social control.

Laws, customs, conventions and fashions are not the only means of social control. Over riding those all are religion and morality. Which formulate and shape all of them? They are not only the most influential forces of social control but also the most effective guides of human behaviour.

Religion represents one of the main social facts of man.

The social life of man is highly eclipsed with economical, political, philosophical, scientifically and other aspects of human life. Religious aspect is considered more important and influential in human social life. A society like ours religious dogmas have influenced and conditioned economic endeavours political movements property dealings, educational tasks and ideological favours. Religion which is based on the cultural needs of men has added new dimensions to human life and human development.

Religion and man's faith in super natural forces

Religion is a concrete experience which is associated with emotions, especially with fear. Many societies have a wide range of institutions connected with religion and a body of special official forms of worships, ceremonies and sacred objects and like. In modern civilized societies, religious, leaders have developed elaborated theories to explain man's place in the universe. Well established religion. Christianity, Islam, Hinduism etc. are really centers of elaborate cultural systems that have dominated whole societies for centuries religious groups in India.

Religion minded rural india

Thinkers in all times and at all places have agreed in regarding Indians as a religious-minded people. In the words of Sir Harcourt Butler, "The Indians are essentially as Europeans are essentially secular. Religion is still the alpha and the omega of Indian's life" Besides being religions Indians are also professed to be of a philosophical propensity. Many people have looked upon Sankara's *Mayavada* as representative of Indian thought. Most thinkers conceive of Indian's as a people who contemplate interminably upon religion and philosophy the after - world heaven, hell and salvation

Distinction Between Classical and rural religion

Distinguishing betrween Indian classical religion and Indian rural religion, S.C. Dube has written "clearly Hinduism as it is practiced in the village is not the Hinduism of the classical-philosophical system of India for it possesses neither the metaphysical height nor the abstract content of the latter. It is a religion of fasts and festivals in which prescribed rituals cover all the major crises of life.

Analysis of life histories reveals that spiritualism cannot be said to be keynote in the life of the community far from it the religion appears to be a practical one"

Features of Rural Religion

Gods and Goddesses: - In general the following classes of Gods and Goddesses are worshipped in Indian villages:

Gods and Goddess of Hindu

The rural Hindus everywhere worship the Gods and Goddesses of Hindu Religion. The most important among them is Shiva, who is worshipped in different forms and under different names. Hanumana is also worshipped in the villages. People of all castes in India worship Shiva and Hanumana. Besides these two the other deities worshipped in the villages of India are Vishnu, Rama, Krishna, Agni, Valmiki, Jagannath and sun God etc.

Non-Hindu Gods and Goddesses

The credulous Indian Villager does not rest satisfied with worshipping this formidable repertoire of Hindu Gods and Goddesses but extends his respect and reverence to many other deities which cannot be called Hindu by Tradition.

Rural Gods and Goddesses.

Besides the above mentioned Gods and Goddesses every village has its own rural Gods and Goddesses which are essentially local often the place of worship of such a deity is outside the village and it is worshipped from time to time.

Worship of Plants, Trees and Animals.

In the villages of India, many trees, plants and Animals are considered devine. The banyan, neem, and pipal are treated as divine and worshipped. The worship of Tulsi in particular is considered important everywhere in India. The cow is called *Gowmata* and is considered to be divine.

Beliefs in Ghosts and Witches.

Besides the numerous Gods and Goddesses worshipped in the Indian Villages, the rural populace credit the existence of ghosts, instituting different kinds of activities designed to appeared them, please them or get rid of them.

Belief in Good and bad Souls.

The inhabitants of the villages do not confine their credulity to a belief only in wicked souls but they extend to it belief in some good soul as well. These souls do not suffer from any discrimination on account of sex, being either feminine or masculine.

Faith in Dreams.

Besides a belief in these invisible souls, rural religion also includes faith in dreams. The faith in the importance of dreams is almost universal but their explanation is different places do not correspond. Generally when a person dreams after four 'o' clock in the morning it is believed to be prophetic either for good or bad.

Ideas of Auspicious and Inauspicious

Many kinds of superstitions concerning good and evil are to be found in rural people. For a particular activity some particular days and months are considered auspicious and as having a good portent. In the case of important works and rituals the local pundits make calculations and advise the interested parties in respect of the auspicious day and hour.

Religious consideration in Dietary Habits.

Besides travel another aspect of human life to be influenced by the auspiciousness of the various days in weeks is the food taking. The morning meal to be taken after a bath, consists of different ingredients on different days so is ordained.

Consideration of Good and Bad Omens

Along with the thought of the auspicious rural religion devotes attention to considerations of good and bad omens. Especially it is considered very detrimental it some bad omens bodes ill when some new activity is being initiated.

Superstitions in Natural phenomenon.

The villagers attach all kinds of superstitions to natural phenomenon. For e.g.:- The Solar and the lunar eclipses are believed to be the causes of the catastrophes of *Rahu* and Ketu.

Assumptions concerning the supernatural

In Rural religion where there is superstition, ignorance, unnecessary ritualism etc. on the one hand there are also a considerable No. of assumptions pertaining to the super natural on the other.

Moral Beliefs

In this way many moral beliefs are also conjoined to rural religion. A good person is a soul superior to all and sundry and get all people do not agree as to the elements which are characteristic of these superior.

III.4 Regionalism, Communalism, Secularism

COMMUNALISM

Concept of communalism:

Communalism is an ideology which states that society is divided into religious communities whose interest differ and are, at times, even opposed to each other. The antagonism practiced by the people of one community against the people of other community and religion can be termed as 'communalism'. This antagonism goes to the extent of falsely accusing, harming and deliberately insulting a particular community and may extend to looting, burning down the homes and shops of the helpless and the weak, dishonoring women, and even homicide.

Definitions

Asghar Ali Engineer links communalism with the conflicts of the elites of communities. Communalism is described as a tool of mobilize people for / against by raising an appeal on communal lines.

Abdul Ahmed describes communalism as a social phenomenon characterized by the religion of two communities, often leading to acrimony, tension and even riots between them. In its latest manifestation, communalism amounts to discrimination against a religious group in matters of employment, education, commerce, politics, etc.

Bipan Chandra holds that communalism is the product of a particular society, economy and polity, which divides people on the basis of religious and economic differences. Thus, communalism is an ideological tool for propagation of economic and political interests. It is an instrument in the hands of the upper class to concentrate power by dividing people.

The Genesis and Growth of Communalism in India

It is widely realized that communalism in India was born, nurtured and promoted by the British imperialism as a deliberate design to sow dissensions. It served the purpose of the colonial administration to divide and rule. Thus, the prevailing religious differences were first used to project the social and cultural variations and then to promote political divisions by treating Indians not as Indians but as members of different religious communities.

Growth of Communalism: Causes

Jawaharlal Nehru once described communalism as the Indian version of fascism. He said, while all communalism is bad, we must remember that minority communalism is born out of fear, while majority communalism takes the form of political reaction to assert dominance. But he added: 'there could be no compromise on the issue of communalism, Hindu communalism or Muslim communalism, as it is a challenge to Indian nationhood and Indian nationalism.' The main forces, which have encouraged the growth of communalism in contemporary India, are:

1) Economic backwardness of Muslims

2) Growth of communal parties and organizations

3) Electoral compulsions of political parties

4) Communal media, literature and text-books

5) Separatism and isolation among Muslims

Anatomy of Communal Riots: A probe into the major communal riots in the country during the last five decades reveals that:

1) Communal riots are more politically motivated than fuelled by religion.

2) Besides political interests, economic interests also play a vital role in fermenting communal clashes.

3) The probability of recurrence of communal riots in a town where communal riots have already taken place once or twice is stronger than in a town when such riots have never occurred.

4) Most communal riots take place on the occasion of religious festivals.

5) The use of deadly weapons in the riots is on the ascendancy.

Prescriptive measures to deal with Communalism:

Measures to meet the challenge of communalism and communal violence can be of two types: *long-term* and *short-term*.

The long-term measures are:

1) In initiating the process of de-communalising the people at all levels, say, by bringing home to them that communal assumptions are false, by explaining to them the socio-economic and political roots of communalism.

2) Communalisation of the state and of the political elite has to be checked because it leads to inaction against communal violence and covert or overt political and ideological support to communalism by the state apparatus.

3) The communalisation of civil society also needs to be checked because it leads to riots that are more communal. People with communal ideas and ideologies pressurize the government to act in a manner, which is always against the principles of secularism.

4) The role of education, particularly emphasizing on value oriented education both in schools and colleges is important in preventing communal feelings.

5) The media can also prove to be significant in preventing communal feelings. Communal press can be banned and legal action can be taken against communal writers.

Some immediate measures are imperative for containing communalism and communal riots:

1) Peace committees can be set up in which individuals belonging to different religious communities can work together to spread goodwill and fellow feelings and remove feelings of fear and hatred in the riot affected areas.

2) The state has to plan and use new strategies in dealing with communal violence. henever strong and secular administrators have used or threatened the use of strong steps, riots either did not occur or were of short duration.

3) The role of media is immensely highlighted during the course of communal violence. The fear and hatred can be checked if the press, radio and TV report the events in a way conducive to soothing the frayed nerves of people instead of inflaming the temper further.

4) Lastly, the government in power has to treat the extremist communal outfits as its immediate targets and cripple their capacity to disrupt law and order. The secessionists in Kashmir, the militants in Punjab, the ISS now banned in Kerala and other extremist organisations of Hindu,

Muslim and Sikh communalism have to be dealt with by the state through its law and order machinery. The small insecure communities always look to government or move towards communal parties for protection. The Pundits in Kashmir, the innocent victims of communal riots in Mumbai, Uttar Pradesh, Gujarat and other states, and the sufferers of violence of extremists in Bihar, Assam, look towards the secular state of India for the security of life and property.

SECULARISM

Secularism, along with a commitment to the ideals of democracy, equality and freedom were some of the fundamental principles that inspired a large section of our people to fight against British colonialism. After independence, these values were enshrined in the Constitution, thus enjoining the state to uphold these principles.

MEANING AND DEFINITION

We will begin with an attempting to understand the meaning of secularism. In the west, secularism was part of a whole range of new ideas and institutions that marked the end of the feudal order and the emergence of a sovereign modem nation-state with new forms of economic organisation. It is clearly western, and more specifically Christian origin, need not however limit its application to other cultures. Modem western secularism was the consequence of the search for a way out of religious wars (often between Christians of various persuasions) and the need to separate the domain of the state from that of the Church. Secularism has become essential for modem democratic nation-states to ensure a strong sense of identification with the polity based on a common sense of identity, where being a citizen takes precedence over all other identities like family, race, class and religion.

The word secularism was coined by George Jacob Holyoake in the middle of the nineteenth century based on the Latin word *seculum*. Apart from implying a separation of the Church from the state, it also suggests freedom to the individual. The Enlightenment in Europe heralded a new era where Reason rather than religion, became the guiding factor for all aspects of human life. Secular concerns, it came to be argued, are of this world, and religion which is concerned with the unknown world was to be kept away from this. However, this did not necessarily imply a hostile relationship between the two, only that both are exclusive. In sharp contrast with this position is the one that sees religion and secularism as being fundamentally opposed to one another, in the sense that the continued presence of religion in a society indicates its backwardness and that ultimately, human progress and prosperity, and the creation of a truly egalitarian society is possible only in the absence of religion. In India, secularism is popularly understood as the best philosophy that would enable people belonging to diverse religious backgrounds to live together in a harmonious manner, and create a state that would accord the same degree of respect and freedom to all religions.

CONSTITUTION AND SECULARISM

The practice of secularism in India is often denounced on the grounds that, a strict separation of the religious and non-religious practices is not possible. However, instead of arguing for such an untenable position, it might be better to define secularism as the separation of some religious and non-religious institutions as Rajeev Bhargava does. In his discussion on Indian secularism he argues that while an overall commitment to the principles of social- democracy guided the Indian Constitution makers to the adoption of the principles of secularism, the immediate context of deteriorating Hindu-Muslim relations and the Partition were the major factors that influenced our adoption of secular principles.

Bhargava argues that to avoid a Bosnia-like inferno in India, secular institutions are necessary, that is, they are necessary not only to check religious fanaticism but also to ensure that conflicts between, religious communities that are not necessarily of a religious character, do not cross a certain threshold to degenerate into the frightening scenes seen in parts of Europe today. t was to avert such disasters that the Indian state steered clear of the practice of creating separate electorates based on religion, of reserving constituencies and jobs for religious communities reserving jobs on the basis of religion and organizing the states of the Indian Union on the basis of religion.

Thus religion comes to be excluded from state institutions in order to inhibit communal conflict and prevent the repetition of a Partition-like scenario. With the same guiding principles in mind, religion was included as a guideline in matters of cultural import. The most outstanding of these examples is of course the granting of separate rights to minority religious communities to enable them to live with dignity, it was recognised that insistence on an absolutely uniform charter of rights was not desirable nor was it necessary promote inter coordinal solidarity but also to protect the structure of ordinary life in India. It is in this light that we should see the Indian state's attempts to make polygamy or child marriage illegal or to grant entry rights for Dalits b to Hindu temples. Critics of Indian secularism often denounce the Indian arrangement for intervention in Hinduism and some of its oppressive social practices on the *grounds that such actions of the state go against P the norms of a truly secular state, or on the grounds that such intervention in Hindu social practices must be matched with similar interventions in the social practices of other communities. The protection of the rights of socio-religious groups is also interpreted as a departure from true secular practice which the critics argue ought to be grounded in individuals.

Secularism and the Communal Challenge

The problem with the Indian state's practice of secularism has been that-it has increasingly been acting out of sectarian interests. At independence, India was a nation embarking on a new and challenging endeavour of building an economically independent democracy that would ' treat all its citizens equally. As a part of this enterprise, India made a commitment to secularism, which in the context of the two-nation theory and the creation of Pakistan on the basis of religion, acquired even more significance. The massage was that India would not construct its citizenship and nationality on the basis of religious identity. To be an Indian was to be committed to the ideals of the national movement and the democratic vision of the Constitution makers.

Donald Eugene Smith in his classic study titled "India as a Secular State" defines a secular state as "that which guarantees individual and corporate freedom of religion, deals with the individual as a citizen irrespective of his\her religion, is not constituionally Cited to particular religion, nor seeks either to promote or interfere with religion." It is interesting to note that the term "secular" did not originally feature in the Indian Constitution, although K.T. Shah, a member of the Constituent Assembly tried on two occasions to introduce the term. It was much later, as a part of the forty second amendment in 1976, that the word secular was incorporated into the Preamble of the Indian Constitution.

Despite the reluctance of the Constituent Assembly to incorporate the word secular a survey of the provisions of the Constitution suggest the State would be separate from religion and would guarantee religious freedoms to citizens of all faith, while not discriminating against any citizen on the basis of his religion. Thus, the Indian Constitution guarantees both individual and collective freedom of religion through the Articles 25-28, in the chapter on Fundamental Rights.

Articlel5, in the same chapter provides that the state shall not discriminate against anyone on the basis of religion, caste, sex, race and place of birth. Articlel6 guarantees that no Indian citizen would be discriminated against in matters of public employment on the basis of religion. Article 25, guarantees the fieedom of conscience and the right to freely propagate, profess and practice any religion. You might be aware of the recent incidents of violent attacks on religious missionaries that challenged the very basis of this right. The unfortunate victims of this violence were the minorities, especially the Christians. The implication seems to be that Hinduism is the most authentic religion of the Indian nation, and the presence of all other religions specially the ones of foreign origin threaten India's nationhood. Such an argument is obviously against the very basic assumptions of a secular state that the Constitution sought to establish in India.

Article 27 and 28, Further strengthen the individual freedom of religion by banning taxation for the purpose of supporting a particular religion and by banning religious instruction in institutions recognized or aided by the state.

Article 28, gives the freedom to all religions to set up trusts and institutions and acquire property and manage their own affairs. Article 325 and 326, provide for the principle of non-discrimination among citizens in the area of voting and representation on the basis of religion, race or sex. India has no state religion, nor does it give any constitutional recognition to the religion of the majority, besides which is of course the fact that the Government of India has no ecclesiastical department. All these facts taken together demonstrate in ample measure that the Indian Constitution followed very closely the Congress Party and its resolution of 1931 made at its Karachi session "that the state shall observe neutrality in regard to all religions". A survey of the Constitutional provisions suggest very clearly the framework of a secular state (despite certain anomalies), however, the politics, the nature and the functioning of the Indian state seem to suggest a drift away from this framework. The consensus that Jawaharlal Nehru was able to forge on this and other principles like economic self-reliance, egalitarianism and non-alignment (in the sphere of foreign policy) seems to have broken down.

REGIONALISM

Meaning

Regionalism is a feeling or an ideology among a section of people residing in a particular geographical space characterized by unique language, culture etc., that they are the sons of the soil and every opportunity in their land must be given to them first but not to the outsiders. It is a sort of Parochialism. In most of the cases it is raised for expedient political gains but not necessarily.

Growth and Development

Regionalism in India can be traced back to Dravida Movement started in Tamil Nadu. The movement initially focused on empowering Dalits, non-Brahmins, and poor people. Later it turned against imposition of Hindi as sole official language on non-Hindi speaking areas. Finally, the movement for some time focused on seceding from India to carve out their own Dravidastan or Dravida Nadu. The movement slowly declined and today they have become prominent regional parties after many splits and factionalism.

Throughout India regionalism persisted. In Maharashtra Shiv Senaagainst Kannadigas in the name of Marathi pride and recently MNS activists against Biharis; in Punjab against non-Punjabis that gave rise to Khalistan Movement and earlier Akali Movement; in Andhra, Telangana Movement with an aim of separate state; in Assam ULFAmilitants against migrant Biharis and Bengalis; in North-East against other Indians.

It can be traced that regionalism slowly turned from non violent means to violent means to achieve their goals. From Potti Sriramulu's non violent means of fatsing to Maharashtra Nav Nirman Sena (MNS) and ULFA's violent means, regionalism has come a long way.

Regionalism in contemporary India is readily used for political gains by petty politicians and secessionist organizations. Economic reasons are exploited for political dividends.

When violence is used against people in the name of regionalism it is a criminal act and is punishable. Article 19 of the Constitution of Indiaprovides a citizen of India to move freely throughout the territory of India, to live and settle in any part, and to practice any profession, or to carry on any occupation, trade or business. When ULFA (United Liberation Front of Assam) militants or MNS (Maharashtra Navnirman Sena) activists used violence against poor migrant workers, they clearly violated the law of the land and also the Constitution which is above all, even above the Parliament.

Regionalism in India is only a short cut to meet the political ambitions by emotionally exploiting the sentiments of the people. The fear of Balkanization is void of any logic. India is bound by a common culture that has flourished on this land many thousand years ago. I may be Kannadiga or Tamil but I am an Indian first. My identity outside India is that of an Indian.

The states which fought for complete independence are now part of Indian Union and they have renounced violence to some extent; they include Mizoram, Nagaland, Kashmir, Bodoland, Tamli Nadu. India is too big for these states to fight against and win.

Today regional parties define how the governments are formed and conducted both at the Centre and the state level. Indeed it is a good development as some political entities such as RJD, BSP, LJP, DMK, AIADMK, BJD have to some extent represented those people who were neglected in the political process for a long time. As long as they thrive for regional development without discriminating against outsiders, regionalism is good for India.Every Indian is son of this soil. A Bihari becomes Mumbaikar when a bomb explodes in Mumbai and a Mumbaikar becomes Bihari when Kosi wrecks havoc in the plains of Bihar. We are united by an idea called India and that unity is imperative if we want to realize the dream of becoming a superpower.

HOW TO COMBAT REGIONALISM

Regionalism has been an important aspect of Indian politics. Sometimes, it has posed threat to the unity of the country. Hence it is necessary to take steps to reduce such tendencies. Some such measures can be

1. To promote even development of the hitherto neglected areas so that they feel a part of t he national mainstream.

2. The central government must not interfere in the affairs of the State unless it is unavoidable for national interest.

3. Problems of people must be solved in a peaceful and constitutional manner. Politicians must not be allowed to misuse the issue of regional demands.

4. Except for issues of national importance, the states should be given freedom to run their own affairs.

5. Changes are necessary in the Central-State relations in favour of the states, and for introducing a system of national education that would help people to overcome regional feelings and develop an attachment towards the nation.

The resurgence of regionalism in various parts of the country has emerged as such a serious problem that it literally threatens to divide the country. The creation of new states like Jharkhand, Uttaranchal (Uttarakhand) and Chhattisgarh in recent times is in fact the expression of territorial regionalism. Again, the demand for Bodoland, Vidarbha, Telangana, Gorkhaland,etc. cannot be traced in the earnest desire of the people to have their regional identity, which results from regional imbalances. In fact, it is the natural desire of the people in a region or territory to make rapid social and economic development so that they may live happily. But in course of time when some part of the region makes rapid development, and other remains neglected, then the feelings of anger and frustration creep into the mind of the people which find expression in demand for a separate homeland. Thus, this development imbalance in which some part of the state receives special attention and other areas are neglected and allowed to rot causing immense suffering and hardship

to the common appeared in the form of Gorkha movement, Bodo movement, Telangana movement, etc. There is certainly no denying that social Utopias of leaders like Pandit Jawaharlal Nehru were mainly responsible for the lopsided development of the country and the creation of the society in which a few rolled in wealth, the majority of the people yearned for food. This marks the inefficiency and incapability on the part of the authority concerned-the Parliament, the Executive-to respond to the people's expectations and efficiently handling the growing unrest and deepening conflict. Besides, the local leadership is to be held equally responsible, which fails to reconcile with the aspirations of the people. The mixed economy of India, consisting of large state sector and corporate sector, miserably failed to generate job opportunities for majority of people who are forced to live a life of poverty, illiteracy and starvation. Large portions of the population are under housed and live a life without benefits of rudimentary health care. In this situation in which the teeming millions languish under the crushing burden of poverty, only about twenty per cent of the populations enjoy the benefits of development. This ever- widening gap between the two groups of India constitutes the root cause of inter-ethnic, inter-communal and inter-regional conflicts-various manifestation of regionalism. Regional parties play a prominent role in the spread of regionalism and in creating regional consciousness. Since these parties have their political existence in regional support, they arouse it to gain its benefits to serve their end. It is a well-known strategy of the regional leadership to launch their agenda against the Centre, i.e. the opposition party for discriminating against the state with political motives. Besides, the regional press, which is primarily language-oriented, immensely contributes in the emergence of regionalism. It is a powerful vehicle for the expression of regionalism and regional sentiments. The views expressed in them are, often quite contrary to those in the English media, i.e. national media. In an age of coalition governments, where regional forces in the country are strengthening, vernacular press has become more vocal and articulates. Naturally, it has strengthening effect on regional sentiments.

Thus, the need of the hour is to develop a realistic perception of regionalism at the conceptual level focusing on righteousness and judicious outlook on the part of the olitical parties. If this objective is achieved, then the realisation of the idea of different Communiti es, speaking diverse languages and each linked with particular cultural expression, "thinking globally, acting globally and seeing human unity in diversity in practical terms" too would become a distinct possibility.

MODULE IV

EDUCATION AND ECONOMY IN INDIAN SOCIETY

IV.1 Changes in Indian Educational System -

Pre and Post Independent India

The level of education is one of the major indicators of welfare, prosperity and security of people in any society. Education is a process by which individuals are equipped with the skills of everyday life. Emile Durkheim conceived of education as intimately related to a society's structure. It reflects and maintains the society. In its role as an agency of social change, it can instill the investigation for collective life and transmit emergent social ideals and cultural values. More than a mere system of imparting and acquiring knowledge, education is regarded as an attempt to transmit the cultural norms of the group to its younger members. Thus, it ensured the continuing of social traditions and customs. Education can be a powerful instrument for shaping and modernizing the sensitive that it cannot operate without being influenced by the norms and values of the society. It is a Mechanism by which the quality of manpower is determined, which in turn, leads to qualitative transformations of society as a whole.

Pre- independent India

Education in ancient India had a deep impact in the upliftment and advancement of the early society and over all development. India is pregnant with a rich tradition of knowledge and learning from the earliest days of Indian civilization. There are several literary sources, such as the Vedas and other Hindu texts and scriptures, which offer references about education system of the ancient societies. The Mahabharata, some Dharma sutras, particularly those of Gautama Buddha and Apastamba and the Manu Smriti, are the principal works dealing with the system of education in ancient India.

From the Vedic to the Brahman period, literature and additional literature sustained to be created. Even in the Brahman period, education continued to be looked upon as the means to knowledge. However, with the passage of time and a change in the needs of society, the importance attached to them underwent a change. In this period, the following objectives were ascribed to education. 1. Self control, 2. Development of character, 3. Generation of sociability or social awareness, 4. Integral development of personality, 5. Propagation of purity, 6. Preservation of knowledge and culture. Education now aimed at equipping the student for the struggle for existence. After the "Upanayana" or introduction ceremony, teachers imparted education to their students according to the latter`s interests, tendencies and nature. Celibacy was rigidly observed by the students. Teachers paid full attention to the psychological make-up of their students while teaching. Corporal or physical punishment was regarded as the last resort of administration and discipline. It has been stated in the Manu Smriti and Yajyavalka.

Gurukul System

Education in Ancient India originated with the Gurukul system. This type of ancient Hindu school in India was residential in nature with the Shishyas or students and the Guru or teacher living in proximity within the same house. The students resided together irrespective of their social standing. Though, the Vedic education was not transmitted to people of low strata, yet the Vedic system inspired the modern day education system.

Medieval Indian Education

The period under review covers the system of education in India from about the 10th century A.D. to the middle of the 18th century, i.e. before the British rule. Arab and Central Asian peoples brought Muslim educational models to the subcontinent in both the medieval and early modern periods. Medieval period witnessed a radical transformation in the Indian subcontinent. The country was invaded by various foreign rulers and several traders from around the world came and settled in the country. The tradesmen and the invaders brought with them their own cultures and intermingled with the people of the each district of the state. Besides, religion, society and culture, Education in medieval India also experienced a new perspective.

The introduction of modern education is started by the middle of the 19th Century. The imperial Government decided to introduce European literature and science in India. Education was thrown open to all sections of people, irrespective of caste and religious barriers. New branches of knowledge such as science, technology and the British educationists who have first devised a classification of the educational institutions into primary, middle school, high school and University levels. The British Govt. constituted various committees from time to time to find out the deficiencies of the existing system of education. Some of them were the Indian Education commission (1882), the Universities Commission (1902), the Calcutta University Commission (1917) and Abott Wood Committee (1937)

The charted Act of 1813 empowered the missionaries fully to go to India and spread education there. This was unique achievement for them. In the charter Act, a clause was annexed to the effect ''that a sum of not less than one lack of rupees in each year shall be set than one and applied to the revival and improvement of literature and the encouragement of the learned narratives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the Britsh territories in India. This clause laid the foundation of the State educational system in India. The under strrained freedom of the missionaries in the sphere of education aroused a sense of emulation in the hearts of the Indians themselves and thus both state and private educational organizations began to sprout in the country and a well-organized modern education system came into being.

Thomas Babington Macaulay introduced English education in India, especially through his famous minute of February 1835. He called an educational system that would create a class of anglicized Indians who would serve as cultural intermediaries between the British and the Indians. Macaulay succeeded in implementing ideas previously put forward by Lord William Bentinck, the governor general since 1829.

Wood's Despatch holds a unique position in the history of Indian education. Sir Charles wood was the President of the Board of control. 1. The Despatch recommended the formation of the department of education in province. 2. The despatch then recommended the establishment of Universities in Presidency towns of Calcutta, Bombay and if necessary Madras. 3. The dispatch proposed the sanction of grant in aid to the Indian educational Institutions and much emphasis was laid upon women education in this Despatch.

Commission of 1902, indicates that the senate should be limited in size, that the universities should be required to demand a high educational standard from the affiliated colleges, and that universities might receive funds from private donors. In1910 the importance attached to education development was apart by the formation of separate department of education in the Govt. of India which was hitherto a part of the home department. At the Darbar of 1912, the Govt. announced an annual grant of fifty lakhs from imperial fund for popular education. Late Mr. Gokhale introduced in the imperial legislative council a bill made compulsory primary education permissible subject to the consent of local authorities which were to bear the cost.

The Govt. of India in their resolution in the year 1913 announced that government had decide to assist local Govt.s by large grants. The policy outlined in the resolution of 1913, encouraged educational progress and the developments foreshadowed were in many cased delayed by the great war. The only event of educational importance was appointment of Calcutta university commission under the chairmanship of Sir Micheal Sadler in 1917 and the publication of its report in August 1919. The Govt. of India emphasized certain points which were of wide interest the failure of high schools to give that training which the developments of the country and new avenues of employment demanded the necessity for recognition of the intermediate section of the university education as a part of school education. Under the Montagu Chelmsford constitutional reforms inaugurated in 1921, the whole subject of education was transferred to the control of ministers of education. The results of the transfer were the rapid increase in enrolment. There was a nationwide enthusiasm for the education for the children.

In 1928, Hartog Committee viwed educational progress made since the transfer of education of the control of Indian ministers. It drew the attention of the authorities to the problems of stagnation, leakage and wastage, the disparity in literacy between men and women, high percentage of failures at the matriculation level, lack of industrial and vocational training, and the mad rush of admissions at the university stage. The committee report was succeeded by a retrenchment in the educational expenditure. The problems of educated unemployment gained strength. In 1935, Govt. of India Act was passed. The bureau of education which was created after the Montagu Chelmsford Reforms in 1921 was converted into Central Advisory Board of education. Abbot Wood submitted their report on vocational education and administration. They

emphasized the setting up of full-time junior and senior technical schools and Govt. high school Delhi was converted 'polytechnic'. They also pleaded for special attention to be paid to training of teachers and education of girls.

. In1937 Mahatma Gandhi initiated discussion on an independent scheme of national education. He convened an all-India national education conference at wardha and conference drew up a scheme of basic education known as wardha scheme. It provided seven years free and compulsory education with mother tongue as medium of instruction, craft as the centre of teaching and correlation as the technique instruction. It emphasized the activity principles, the imbibing of Indian culture and Indian philosophy and curriculum suited to the rural and the urban masses. In 1939, C.A.B., appointed a committee on Adult education, and the committee reported at length regarding the need for removal of mass illiteracy, and the methods to be adopted. After independence, and adult education movement changed its character and its scope was so extended that adult education was renamed as social education. Social education meant for the complete man, which included literacy and all- round .

Sergeant commission (1944). The next landmark in the history of Indian education was the report of sargnt commission on 'post War stages of education development in India.' The commission dealt at length all the stages of education (primary, secondary, and university), various aspects of education, examination reform , teacher training, health education, education of the handicapped and recreational and social activities. It drew up a plan for educating each Indian child, which would take 40 years.

POST INDEPENDENT INDIA

With the attainment of Independence the character and objectives of Indian education started changing. During the British period education had not reached the masses. In the villages and even in towns other than the metropolitan cities, schools were few and far –between. Out of hundred in 1947, only 15 could read or write. A national education that would equip the youth to do productive work and make them patriotic citizens was quite an ideal objective of the nationalist movement. Anyhow the Nehru government did not adopt any policy document on education. A national Policy Education was yet in its evolution in the Nehru era. The Educational Commissions appointed by the Nehru government in 1948 and 1952 anyhow contributed to that evolution as well as the general development of education in the first two decades of Independence.

The first milestone in the development of education in independent India was the enactment of Indian constitution which defined a number of matters concerning education. The provision for free and compulsory education for all children until they complete the age of fourteen, has been made directive principles of state policy. Again the state shall promote with special care the educational and economic interests of the weaker sections of the people, and in particular of the scheduled castes and scheduled tribes, and shall protect them from social injustice and all forms of exploitation. In part of the constitution, Hindi has been declared as the official language of the union. Hence progressive use of Hindi language for the official purposes of the union, and the regional languages for the internal administration in each state has been recommended.

RADHAKRISHNAN COMMISSION (1948-49)

One of the earlist educational decisions of the Nehru Government was to set up a University Education Commission under the chairmanship of Dr. S. Radhakrishnan in 1948.

SECONDARY EDUCATION COMMISSION UNDER MUDALIAR (1952-53)

The recoganisation of Secondary Education was a pre-condition to the proper development of University Education. This aspect was stressed by the University Education Commission under Radhakrishnan. But the Govt. could not take up the problem immediately.

The Commission remarked that since India has accepted democracy and socialism as its objectives, education in the country must be so organized as to promote broad national consciousness and secular outlook among the students.

UNIVERSALISATION OF PRIMARY EDUCATION

Free and compulsory education for all children in the age group of 6-14 was a cherished ideal of our nationalist movement. The Karachi session of Indian National Congress (1931) had accepted this ideal its resolution. On the eve of Independence out of every hundred only 15 could read write. Hence the importance of Primary education was recognized by the Independent government right from the beginning. It also reflected in the Constitution accepted in 1950. Article 45 of the Constitution in the form of Directive Principle of State Policy enjoins the state to Endeavour education for all children until they complete the age of 14.

As the Central and State Governments had formulated special programmes for the promotion of the education of women, the number of school going girls also started rising.

TEACHING OF SCIENCE AND TECHNOLOGY

A significant achievement of the post Independence period was the development of research, especially scientific and technological research. This was very pertinent for the socio economic development of the country.

The national scientific policy led to the development of research in all sectors. The Council of Scientific and Industrial Research came to conduct a number of National Laboratories and promote Research several important areas. The Department of Atomic Energy created after Independence had several achievements to its credit. Independent India gave much attention to Science and Technology. By the beginning of 1970's there were about 425 technical institutes in India issuing degrees and diplomas.

UNIVERSITY GRANT COMMISSION

On the recommendation of Radhakrishnan commission the central government set-up University grant commission in1953,with the objectives of determining coordinating and maintaining the standard of education in the colleges and Universities, and also sanctioning financial grants for their development.

NATIONAL COUNCIL OF EDUCATIONAL RESEARCH AND TRAINING

The all India council of Secondary Education was further widened in its scope, NCERT was set up in September 1961, with a doesen wings. The main functions of NCERT are promotion and coordination of educational research, organizing in service training, disseminating information, production of material and equipment, and maintain international contact.

RESOLUTION ON NATIONAL POLICY IN EDUCATION

In July 1968, a Resolution on Educational policy in India was framed according to which was reaffirmed to accomplish the aims and objects of the constitution. The major recommendations of Indian Education Commission were accepted viz. liquidating illiteracy, providing vocational education and linking education to national requirements.

SOME ACHIEVEMENTS IN POST-INDEPENDENCE PERIOD

At the dawn of freedom in August 15, 1947, our leaders had to face problems of gigantic nature, and educating millions of illiterates was one of the major problems. In 1950 a new constitution was adopted laying the foundations of a democratic republic, securing to all the citizens justice, liberty, equality and fraternity. The major achievements are given below;

1. The union government has adopted secular democracy both as a form of government and also as a way of life.

2. 2. It has determined to eliminate poverty, and to ensure a reasonable standard of living for the masses.

3. It has made efforts towards modernization of agriculture and rapid development of industry.

4. It has adopted modern science and technology and has tried to harmonies' it with ancient Indian educational traditional values.

5. It has accepted socialistic pattern of society.

6. It has declared its goal to secure equitable distribution of wealth.

7. In respect of universalizing education, it has proclaimed equality of opportunity for all.

8. It has made efforts to provide mass education and raised literacy percentage from 17-33

INDIAN EDUCATION SYSTEM TODAY

Education in India today is nothing like it was in Pre-Independence and Post-Independence Era. Education System in India today went through a lot of changes before it emerged in its present form. Present education system in India is also guided by different objectives and goals as compared to earlier time. Present system of education in India, however is based around the policies of yesteryears. After independence, it was on 29th August 1947, that a

Department of Education under the Ministry of Human Resource Development was set up. After, 1960's the efforts were more focused to provide qualitative education facilities. The Right of Children to Free and Compulsory Education (RTE) Act, 2009, which represents the consequential legislation envisaged under Article 21-A, means that every child has a right to full time elementary education of satisfactory and equitable quality in a formal school which satisfies certain essential norms and standards.

Education has been a problem in our country and lack of it has been blamed for all sorts of evil for hundreds of years. Even Rabindranath Tagore wrote lengthy articles about how Indian education system needs to change. Education system in India is failing because of more intrinsic reasons. There are systemic faults that do not let our demand for good education translate into a great marketplace with excellent education services.

IV.2 CHANGING STRUCTURE OF RURAL ECONOMY IN POST INDEPENDENT INDIA

At independent economy was predominaly agrarian. Most of the population was employed in agriculture, and most of those people were very poor, existing by cropping their own small plots or supplying labor to other farms. After independence India had to employ land previously used for food production to cultivate cotton and jute for its mills. Rural economy in India has been playing an important role towards the overall economic growth and social growth of India. India has been predominatly an agricultural - based country and it was the only source of livehood in ancient time. During prehistoric time when there was no currency system the India economy system the India economy system followed barter system for trading. The rural economy in India is wholly agricultural based and it is of tremendous importance because it has vital supply and demand links with the other Indian industries. Agricultural is the main stay of the India economy, as it constitutes the backbone of rural India which inhabitants more than 70% of total India population. The rural economy of India, with special emphasis on its agricultural production base and the role of agricultural in its overall development.

Today, the rural economy in India and its subsequent productivity growth is predicated to a large extent upon the development of its 700- million strong rural population. The rural economy is in a shambles the past glory has vanished. Villages now present a dismal picture of dirt, squalor, jealousy and foront on the one hand. There is concentration of economic powers in a few hands and on the other, a speedly growth in the number of agricultural labours without land and work. Unemployment and underemployment have far reaching social implications for the rural economy. Motivate the rural people to grow in stature and save the country from annihilation and destruction.

SIZE AND STRUCTURE OF THE RURAL ECONOMY

In rural India agriculture is the main occupation of the people and that provides them livelihood as well but in addition there are several other occupations which keep the people busy and engaged. India's economy can be thought of as comprising two main sectors, namely, the rural sector and the non rural sector. The rural sector is, in turn, composed of two main sub sectors. I.e. the agricultural sub sector and nonagricultural sub sector. The non agricultural sub sectors consist of economic activities relating to industry, business and services. The size of the rural sector could be measured in terms of the rural population, the population of livestock, the extent of land, forest and other natural resources. Indian economy agricultural system which is the back bone of Indian economy has its own features. Needdless to say that it provides means of livelihood to vast majority of rural people.

Under the present ministry of rural development two important schemes, integrated rural development programme and jawahar rozgar yojana are being implemented through a mix of government allocation of subsidy and bank creid. In recent years, two more schemes training of rural youth for self employment and development of woman and children in rural areas are also included as special sub schemes of IRDP.

Growth since 1980

The rate of growth improved in the 1980s. India, however, required a higher rate of investment to attain comparable economic growth. Private savings financed most of India's investment, but by the mid-1980s further growth in private savings was difficult because they were already at quite a high level. This trend led to a balance of payments crisis in 1990; in order to receive new lones, the government had no choice but to agree to further measures of economic liberalization. This commitment to economic reform was reaffirmed by the government that came to power in june 1991.

By the early 1990s, economic changes led to the growth in the number of Indians with significant resources. About 10 million Indians are considered upper class, and roughly 30 million are part of the rapidly increasing middle class. Housing and the ancillary utilities of sewer and water systems lag considerably behind the population's needs. Increased borrowing from foreign sources in the late 1980s, which helped fuel economic growth, led to pressure on the balance of payments.

RURAL DEVELOPMENT AFTER INDEPENDENCE

In this section, first, we will discuss the programmes of village development taken up during the transitional period between the end of feudal rule and the implementation of five year plans.

1. Firka Development Scheme (1947) , 2. Nilokheri project (1947) ,   3.Etawah project (1948)

CLASSIFICATION OF RURAL DEVELOPMENT PROGRAMME

Approach	Programme
1.Resource/problem based area approach	Drought prone areas programme, common area development programme
2. target group approach	Farmer's development agency, tribal development projects, etc.
3 Area specific incentives approach	Concessional finance, investment subsidy and transport subsidy scheme etc.
4.Comprehensive area development programme	Sub plans for the hill and tribal areas

Under the present ministry of rural development two important schemes, integrated rural development programme and jawahar rozgar yojana are being implemented through a mix of government allocation of subsidy and bank creid. In recent years, two more schemes training of rural youth for self employment and development of woman and children in rural areas are also included as special sub schemes of IRDP. Targets and achievements of all these programmes in recent years has already been analysed in table. During the eighth plan, the rural development programmes will be revamped completely.

IV.3 URBAN ECONOMY IN INDIA AFTER INDEPENDENCE

In the quest of ancestry as well as the developmental stays the beginning of urban life in India remains a great puzzle. The most important connection between the Janapada states and the urban development in India is borne out by the fact that as a city state, each had developed around a capital- city from where the political, economic as well as the cultural functions of the state were carried out and thereby making the very existence of the state entirely dependent on it.

Medieval India saw the emergence of new towns and cities under the direct   initiative of the Muslim rule.   The emergence of such urban centers is very common feature in India where the Economic conditions have been for from stable over a long period or decades, if not for the cast few centuries, worsening further from the inception of colonial rule in the century in mid eighteenth century.

Urban Economy

The role of urbanization in the process of economic growth and social change is very important It is unfortunate that no historian got interested in studying the role of urbanization in the economic development in India. These metropolitan centres are over populated under industrialized. They suffer also from acute shortage of economic over heads. How to integrate the economy of cities to the national economy, it must be pointed out here that the government of India did think seriously of urban problems as early as in 1954 and the research programmes committee of planning commission sponsored socio – economic surveys in 21 Indian cities which reveled very rapid rate of population growth during 1941-51.

Urbanization is a part of the development process. It contributes to economic development in two ways first urbanization and industrialization go hand in hand and are positively correlated with each other. Secondly, the urban way of life has a significant impact on sterility rates urbanization help to bring down both mortality and fertility ruts. 20 million persons where enumerated as urban residents. It increased to 62 millions persons in 1951. The pace of urbanization has varied from state to state. Urbanization is a natural consequence of economic changes that take place as a country develops. This is manifest in the increasing contribution of urban sector to national income. This topic is concerned with the problem of determining the categories which are most appropriate for the description and analysis of Indian urban economic and with an examination of the dynamics or reproduction of the dynamics of a range from of small- scale production.

IV.4 NEW ECONOMIC POLICIES – LIBERALISATION, PRIVATISATION, GLOBALISATION

NEW ECONOMIC POLICY

In 1990s the govt. of India in order to come out of the economic crisis decided to devite from its previous economic policies and learn towards   privatization. In July 1991 when the devaluation of Indian currency took place the govt. started announcing its new economic polices one after another. Though these polices pertained to different aspects of the economic field they had one thing in common. The economic element was to orient the Indian system towards the world market it is in this context the govt. launched its new economic policy which consisted of among other things three important features. Liberalisation, Privatization and Globalisation. Liberalisation of the economy means to free if from direct or physical control imposed by the govt. economic reforms were based on the assumption that marten forces could guide the economy in a more effective manner than govt.

Main objectives of New –Economic Policy – 1991

 The main objectives behind the launching of the new –economic policy (NEP) in 1991 by the union finance minister Dr. Man Mohan singh, could be stated as follows:

- The main objective was to plunge Indian economy in to the arena of 'Globalisation and to give it a new thrust on market orientation.
- The NEP intended to bring down the rate of inflation and to remove imbalances in payment.
- It intended to move towards higher economic growth rate and to build sufficient foreign exchange reserves.
- It wanted to achieve economic stabilization and to convert the economic in to a market economy by removing all kinds of unnecessary restrictions.
- It wanted to permit the international flow of goods, services, capital, human resources and technology, without many restrictions.

Beginning with mid-1991, the govt. has made some radical changes in its policies bearing on trade, foreign investment exchange rate, industry, fiscal of fairs etc…The various elements, when put together, constitute an economic policy which marks a big departure from what has gone before.

New Economic Policies : Liberalisation, Privatisation and Globalisation

The last quarter of the 20th century has been a wave of economic policy reforms in the developing world, with one country after another taking the liberalisation cure, often imposed by the international financial institutions. This wave of reform had been preceded by a quarter-century of state directed effort at economic development, during which time the goals of economic selfreliance and import substitution industrialization were the hallmarks of development strategies in the less developed countries. These goals seemed particularly justified, given the long experience of these countries with colonialism and the agricultural nature of their economies. However, all this seemed to be overtaken by the subsequent surge of liberalisation.

LIBERALISATION

The term "liberalization" in this context implies economic liberalization. "economic liberalization" constitutes one of the basic elements of the new Economic policy (NEP) which the Indian Government lapunched in the middle of the year 1991. The other important aspects of the policy are –privatisation of the public sector, globalisation and market friendly state.

The main trust of the New economic policy is "liberalization". The essence of this policy is that greater freedom is to be given to the entrepreneur of any industry, trade or business and that governmental control on the same be reduced to the minimum.

The main purpose of the process to economic liberalisation is to set business free and to run on commercial lines. The underlying helief is that commerce and business are not matter to contained to fixed national boundaries; they are global phenomena. Here, artificial govt. restrictions which hinder economic and commercial activities ad flow of goods and services must be removed. The liberalisation intends to liberalisation commerce and business and trade from the clutches of controls and obstacles.

The concept of Liberalization

The recent wave of economic policy reform in the developing world has been seen as a necessary consequence of a changed world economic system. The key feature of the changed world economy is the clement of the heightened economic globalisation which provides new external challenges as well as opportunities for development.

MAIN FEATURES OF THE POLICY OF LIBERA LISATION

Following are main features of liberalisation.

1. Lessened Government control and freelance to private Enterprises.

2. Capital Markets opened for private Entrepreneurs

3. Simplification of Licensing policy

4. Opportunity to purchase foreign exchange at market prices

5. Right To Take Independent Decisions Regarding The Market

6. Better opportunity for completion

7. Widened Liberty in the Realm of Business and Trade

Brief Evaluation of Liberalisation

From the Indian point of view, it is very difficult to say at this stage when the process of economic liberalisation taken up by the govt. of India in 1990's has realiy brought big economic gains to India gains to India. The process has no doubt brought some benefits through suffers from some deficiencies.

The Gains

The liberalisation process has helped the free movement of goods and services it has led to better industrial performances. Industrial organizations have now become more efficient and market responsive. Country's exports are on the increase. Sectors such as information technology and computer soft ware here registered tremendous progress.

The Deficiencies

Liberalisation process has its deficiencies also. The economic reforms including liberalisation were introduced all on a sudden and proper background was not created to take their full advantage and to face their consequences.

LIBERALISATION IN INDIA

There are at least two striking features of main stream analysis of the economic reforms programme in India since 1991. The first which is evident not only in official govt. publications particularly English language financial press is the generally un-supported far by and large have been successful so both in achieving the medium term goals of structural adjustment and in preparing to economy for intake off in the new globalised environment.

The important charecteristics of the new policy may be described and explained under the following four heads liberalization; Privatisation of the public sector, Globalisation and market-friendly state. Liberalisation is the thrust of the policy is the freedom for the entrepreneur. The new policy permits foreign direct investment to a large extent and in a larger number of Industries then before.

PRIVATIZATION

Privatization is a managerial approach that has attracted the interest of many categories of people academicians, politicians, government employee players of the private sector and public on the whole. Privatization has an adverse impact on the employee morale and generates fear of dislocation or termination more likely it also adds on to the apprehension pertaining to accountability and quality. Experts both advocate and criticize privatization making it more or less provocative decision that calls for diligent scurrying by the decision makers in assessment of pros sand cons attached to the concerned policy

In India privatization has been accepted with a lot of resistance and has been dormant initially during the inception period of economic liberalization in the country. The article intends to analyze the present status of privatization in India and summarize its advantages and disadvantages in context with the Indian economy. Privatization is also one of the aspects of the new economic policy which came to take shape in the decade 1990. The term "privatization" can notes wide range of ideas. But the broad meaning of privatization is that inthe economic field much broader role is to be agencies and the role of the public sector activities is to be limited.

Privatization refers to any process hat reduces the involvement of the state, public sector in economic activities of a nation. The privatization process in a mixed economy such as of India includes:

- Decentralization the transfer of the ownership of productive assets to the private sector.

- Entry of private sector industries into the areas exclusive reserved for the state sector or which are considered exclusive monopolies of state.

- Limiting the scope of the public sector or no more diversificstion of existing public sector understandings.

DEFINITION OF PRIVATIZATION

- Steve H. Hanke refers to privatization as "the process where by the public operetions are transferred to the private sector".

- Barbara Lee and John Nellis define the concept in this manner: " privatization is the general process of involving the private sector in the ownership or operation of a state owned enterprise. Thus the term refers to private purchase of all or part of a company. It cover "contractily out" and the privatization of management through management contracts leases or franchise arrangements."

MAIN OBJECTIVE OF PRIVATIZATION

1. The process of privatization has been triggered with the main intention of improving industrial efficiency and to facilitate the inflow of foreign investments.

2. It also wants to make the public sector undertakings strong able efficient companies. It recommends a change in the role of the government from that of the "owner manager" to that of a mere "controller" or "regular".

3. It also intend to ensure efficient utilization of all types of resources including human resources.

4. Privatization insists on the government to concentrate on the area such as education administration and infrastructure and to give up the responsibility of looking after business and running industries. It is expected to strengthen the capital market by following appropriate trade policies.

PRIVATIZATION IN INDIA

In India the wave of privatization that was generated during the Eighties (1980s) became more powerful when Rajiv Gandhi assumed office as the Prime minister of India. The issue of privatization in India has to be understood in the context of –the relative inefficiency of the public sector industries, dearth of financial resources, defective competition system, continuous labour problem and so on.

When India became independent it embarked upon planned economic development. In order to accelerate the economic development it started giving more important to the public sector on which the Government had its control. The Industrial Policy Resolution of 1956 also gave importance to the public sector industries. The growth of the public sector assumed importance in the Indian economy. It contributed to employment opportunities, capital formation , development of infrastructure, increase in exports over the years, and to many other areas. But it failed in certain respects. It failed to generate adequate surpluses to support sustained growth. The public sector was also a failure in obtaining consistent profits, fulfilling labour demands and interests, encouraging industrial researches, reducing the cost of the production, achieving technical expertise, and in successfully facing the competition at the hand of the private sector. During the later years of Mrs. Indira Gandhi's regime a search for the new policy options began. Gradually, a new industrial policy started taking its shape. The essence of this policy is marketed forces must be allowed to play their role in shaping the economy. With the announcement of new economic policy on 24th July 1991 by Dr. Manmohan Singh, the then Union Finance Minister, India opted for a radical change.

ADVANTAGES OF PRIVATIZATION

- Efficiency, Absences of political interference, Quality service, Systematic marketing Use of freedom technology.
- Accountability.
- Innovation.
- Research and development.
- Infrastructure.

ARGUMENTS IN FAVOUR OF PRIVATIZATION

1. Privatization is Necessary to Revitalize the State Owned Enterprises

2. Privatization is Necessary to Face Global Competition

3. Privatization is Needed to Create More Employment Opportunities in Future

4. Helpful for Mobilizing and Investing Resources :

5. Recognition of Talents and Good Performance of work

ARGUMENT AGAINST PRIVATIZATION

1. Profitability Alone Should Not Become the Sole Yardstick to Measure Efficiency

2. Role of Public Sector Undertaking From the socio-Economic Angle Also Cannot be ignored

3. Protection of the Interests of the Weaker Section

4. Price –fixing Policy Here is Not Profit- Oriented

5. Argument that the Private Sector Is More Efficient than the Public Sector is Not Right

CONCLUSION

The experiment of privatization undertaken in the European countries has been given a lot of publicity in the media. The privatization programmes implemented in Britain, Mexico and the previously existed East Germany had attained good success. This success has inspired many nations to go in that direction. India is also one among them. Economist differ in their view regarding the relative success or failure of privatization in the Indian context. It is however, widely held that privatization could achieve notable success only if it is solidly backed by the political authority, effectively implemented by the bureaucracy and implicitly acceptable. Privatization is complicated and its efficient management is a competent task.

GLOBALIZATION

Globalization   represent one of the aspects of the new economic policy lunched in the decades of 1980 and 1990s. The new economic policy has also maid the economy outwardly oriented such that its activities are now to be governed both by domestic market and the world market. The general usages of the terms globalization can be follows ,

> ➢ Interaction and interdependence among countries

> ➢ Integration of world economy

> ➢ Deterritorisation

The tem globalization was first coined in 1980 s . But even before this there were interaction among nations. But in the modern days globalization has launched all spheres of life such as economy, education, technology , cultural phenomenon , social aspects etc……the term global village is also frequently used to high light the significance of the globalization . COLIANS DICTIONADRY OF SOCIOLOGY : " globalization of production refers to the integration of economic activities by units of private capital on awaked scale ."S.K Misra and V.K Pury " stated that in simple terms globalization means integrating economy of a country with the world economy." In simple words" globalization is refers to a process of increasing economic integration and growing economic interdependence between countries in the world economy"

The word globalization is now used to sum contemporary   world order. But the influence of the globalization of directly visible in the economic field and hence the term is very often taken to me economic globalization of market. The globalization defined as the process whereby there are social, cultural, technological, exchange across the border.

STEPS IN GLOBALISATION

- Need for corporate sector to go global : The Indian corporate sector has to take lead and initiative in bringing about the globalization of the economy. To go global a corporate must consciously .

- Needs to promote competitiveness of Indian   producers : to succeed in global market , competitiveness of Indian producers has to be improved .

- Need to adopt new strategies; the changes realities of the global environment detect that the Indian firms must in order to survive.

- Need to create   favorable environment; world class companies need to undergo a change.

- Need to set up new institutions

- Need for a rules and regulations : if we want make our companies world – class we also need rule and regulations that are in leave with global corporate and financial norms .

INDIA'S AWAKNING TO A GLOBALISED WORLD

The origin of globalizations in India need to be the analyses in terms of economic changes brought about in the country in the last decades of 20th century. The definite move towards economic globalization came in the summer of 1991 when the country found itself in the midst of a series balance of payment crisis and was bailed out by the IMF and that world bank offered programs of stabilization and structural adjustment which India was hardly in a position to refuse . the liberalization and globalization of the Indian economy are the key components of the package of the reforms adopted and implemented following the 1992 crises.

INDIAS PERSPECTIVES ON GLOBALAISATION

The concept of globalization to describe a verity of changing economical , political, and cultural process . the development of globalization is in India as which traditionally had quite a developed pre industrial base trade and market , the market and trade relation continue to be located in local cultural even today . Also , the economic policies of India up to the 1980 has been that of import substitution and protectionism . The political globalization in India ends up with the discussion on the survival and weakening of nations state besides the nation state , another issues relating to globalization is that of political ethnocentrism

ADVANTAGES OF GLOBALAISATION

- Better and faster industrialization: the flow of industrial units from developed countries to developing countries gives speed of industries helping global industrialization. Helps overall balanced development.

- Flow of capital: moves from to surplus countries to the needy in globalization. Investors get advantage of better returns for his capital.

- Speed of production facilities throughout the world: the production units give cost competitive and wider availability and manufactured gods.

- Flow of technology : the advanced level of technology flow from developed country to less developed countries .

- Increase in conception: due to technology and the spared up gradation the demand increases for manufactured good.

- Attitude: thinking globally in major plus point in globalization

Disadvantages of globalization

- Globalization discourages domestic industry and business: with sophistication in technologies and large scale production felicities of other countries domestic trade and industries is hit.

- Problem on the labor front: the process of globalization needs to job lay offs and exploitation of human recourses. This is especially applicable to under developed countries.

- Widening rich and poor divide: the unemployment and decline of in income level in lower strata of society widen the gap between the rich and poor more and more.

- Transfer of national recourses: the developed countries tend to establish factories in underdeveloped countries may lead to commercial exploitation .

CONCLUSION

Today globalization is being challenged around the world. In effects of globalization, in India, to the path of developmental at a more rapid rate than ever before. It is true that globalization brings in its wake great enquiry, mass impoverishment and misery. It is almost irreversibly widens the gap between the developed and the developing nations. What we learn from this process of globalization is that it is more harmful for the developing and the under developing countries. The choice for the devolving countries like India lies not in total global integration, but less of global integration and more of self relines and self sustenance with an emphasis on indigenous and traditional production and knowledge system.