

POLITICAL SCIENCE

3rd Semester

Paper - XIII

SOCIETY AND POLITY IN INDIA

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- **Social Stratification in India:** Caste and Class; The Backward Classes, Reservation Issue

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UNIT-I

Society in India

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1.0: Objectives

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

- Discuss the social system in India
- Explain the elements of diversity in India
- Briefly explain the meaning and importance of national integration
- Analyse the problems and issues against national integration in India
- Highlights the present day caste politics in India

1.1: Introduction

India is a country of immense diversities. It is a land of wide-spread multiplicities of religion, races, classes, languages, sub-cultures, tribes and so on. Nearly 400 languages are spoken in all over India. Some of the prominent languages documented by the constitution of India, in its 8th schedule include Assamese, Bengali, Gujarati, Hindi, Kannad, Kashmiri and Malayalam, Marathi, Punjabi, Sanskrit, Sindhi, Telegu and Urdu. India is a country consists of not only variety of languages but also variety of scripts. Some of the popular scripts in ancient times were Pali, and Devanagari. The most important thing is that these languages have their own unique literature. These literatures also differ a great deal from each other. From the religious point of view India possesses a great diversity. It is a country where almost all the principal religions of the world like Brahmanism, Buddhism, Jainism, Islam and Christianity are practiced. The constitution of India declares it as sovereign, socialist, secular, democratic and republic. Notwithstanding its differentiated nature, India remains united. It is having a unique feature of 'Unity in Diversity'. With a plurality of culture, the society of India is conceptually identified with the concept of 'to maintain the unity and integrity of India with a composite culture'.

1.2: Social system in India

India is a vast country. It has a long and glorious history. Its society and culture has evolved through the ages. Its society has also been affected by foreign invaders and their influences. Notwithstanding, all these influences and invasions, the country is established on the theme of 'unity amidst diversity'. The important characteristic of the Indian society is 'Unity'. Moreover, India is famous for its complex and composite social systems. Its society is multifaceted to an extent perhaps unknown in any other of the world's great civilizations. Almost no oversimplification made about Indian society which is effective for all of the nation's manifold groups.

The ethnic and linguistic diversity of Indian civilization are the mostly dynamics of India's diversity problems. One is living within the embrace of the Indian nation signifies that the person is living within a vast number of different regional, social, and economic groups, each with different cultural practices. The society of India is predominantly significant by the differences between social structures and kinship systems

in the north and the south. There is a great religious difference throughout the country. The important among them are the conflict between the Hindu majority and the large Muslim minority; and other Indian groups such as Buddhists, Christians, Jains, Jews, Parsis, Sikhs, and practitioners of tribal religions all pride themselves on being unlike members of other faiths.

The society in India is also different on the grounds of accessing wealth and power. The vast differences in socio- economic status in India are the concret evident of its diversity. Indian society is a blend of the urban and rural areas where the poor and the rich liveside by side. Notwithstanding with these differences of region, language, wealth, status, religion, urbanity, rurality etc., are the special feature of Indian society that has received most attention from all over the world. Given the vast diversity of Indian society, any observation must be tempered with the understanding that it cannot apply to all Indians. Still, certain themes or underlying principles of life are widely accepted in India.

1.2.1: Stages of Indian Society

In this context, T.K. Oomen said the whole process of Indian society into the following stages.

- About 3500 years ago Aryans interventions in India brought Hinduism, the caste system and Sanskrit to the India sub-continent. There were pre- Aryans early settlers (adivasi) and non- Aryan Dravidians in India, before the Aryans.
- About 2600 years ago there was an emergence of Hindu protestant religion such as Jainism and Buddhism in India.
- The emergence of Christinity and Islam in India took place in the 1st and 7th century Kerala respectively, occurred immigration and conversion of religion and local upper castes.
- Arrival of immigriant communities like Jews, zorsstrians, and later, the baha's.
- Muslim conquest of North-India which began in 18th centry and continued till 18th century turning the Indian subcontinent into largest Muslim congregation in the world.
- The emergence of the youngest Indian religion Sikhism nearly 450 years ago with Punjab as it epicenter.
- Western Christian colonialism which started in South India and gradually spread to the rest of the subcontinent. While the Portuguese, Dutch, French and the British were competing colonizers, the British succeeded in establishing their hegemony. This colonial intervention witnessed a substantial increase in the conversion of the local population of the Christinity.
- The anti-colonial movement which consolidated the crystallization of the Indian national consciousness as against the erstwhile civilizationl orientation which prevailed in the subcontinent as a whole.
- The partition of the subcontinent based on religion in 1947 into India and Pakistan and the subsequent division of Pakistan in 1972 based on language leading to the emergence of Bangladesh and Pakistan as sovereign ststes.

- Establishment of the Indian Republic based on democracy, secularism and socialism.

Nation building is a unique feature. In a multiplicity of land, like India, it is a more complicated and demanding phenomenon. In the process of nation building, national integration has become as a vital important. Due to the multiplicity of language, caste, creed, religion, identity, in India, national integration is in great threat. These serious threat grasps the society from the united to diffracted one. In this context, India is considered by a plurality of people divided on the basis of religion, region, language, caste and class. The country has a hierarchical social order comprising groups and individuals with unequal status. Besides its unique slogan 'Unity in Diversity', India is still facing a lot of problems with multiplicity of status or groups with differential access to resources and opportunities for employment, education, health, religion, region etc.

However, to understand the process, we need to understand the meaning of diversity, unity and pluralism as well as their relevance to the Indian society

1.2.2: Elements of diversity in India

Before going to explain the element of diversity in India, it is pertinent to discuss the meaning of diversity and its various elements. In its literary term, diversity means differences. In the societal context, the meaning is more specific and precise. It means collective transformations among people, that is, those differences which mark off one group of people from another. These differences may be of any category such as biological, religious, linguistic etc. On the basis of biological differences, there is racial diversity. On the basis of religious differences, there is religious diversity. Thus, diversity refers to collective differences.

The term 'diversity' is contradictory of uniformity and consistency. Uniformity means similarity of some sort that characterizes a people. 'Uni' means one and 'form' means the common ways. So when there is something common to all the people, it refers that there is uniformity between them. It is said that when students of a school, members of the police or the army wear the same type of dress, they are known as 'uniform'. Corresponding to diversity, uniformity is also a collective idea. When a group of people share a similar characteristic, such as language or religion or anything else, it shows uniformity in that respect. But when we have groups of people hailing from different races, religions and cultures, they represent diversity. Thus, diversity means variety or multiplicity. From the ground of fragmentation, diversity is a phenomenon of variety and variability. It is referring the existence of alterations in a whole. It may not mean separate parts or differences, but it means different parts where each part would be a whole in itself. Practically, it means the existences of variety of groups and cultures. Moreover, in India there is a variety of races, religions, languages, castes and cultures where that is the reason for which India is known as socio-cultural diversity and differentiation. Let us discuss the context of diversity in Indian society.

Indian society, in its multiplicity of land consists of varied landscapes, seasons, reces, religions, languages as well as cultures. Behind this, the main source is intangible and it cannot be languages as well as cultures. The main source behind this unity is difficult to be identified. The unity can only be felt, but it is beyond any kind of analysis. But the source of unity is a very important phenomena. The source of unity of India lies with the concept of 'temple culture'. This culture reflects India as a network of shrines and sacred places. The Badrinath and Kedarnath in the north, the Rameshwaram in the south, the Jagannath Dham in the east and the Dwaraka in the west are the important religious cultures in India. The holy rivers like the Ganga, the Yamuna etc., are spreaded throughout the length and breadth of the country. However, the country is always closely related to her age-old culture of pilgrimage, which has always moved people to various parts of the country and fostered in them a sense of geo-cultural unity. Like the expression of religious sentiment in India, pilgrimage is also an expression of love for the motherland. It has been described as a sort of mode of worship of the country. The country from her ancient past has been acting as the antithesis to the regional diversity and has played an important part in promoting interaction and cultural affinity among the people of India. The first Indian Prime-Minister pandit Jawaharlal Nehru in his book, 'Discovery of India', presents a very delicate and captivating explanation of his exploration for unity at the root of India's remarkable diversity and cultural identity. However the several elements of diversity in India are as follows

A. Cultural Diversity

India is a multi cultural country. This shows that there is a blend cultures in India. In the due course of her long history, India has witnessed many changes, challenges, aggressions, accommodating with numerous cultural groups and assimilated elements from different sources. From the geographical point of view, its cultural progress can be associated with its land and river systems. Most of the rivers originates from the Himalayas and merges in the Bay of Bengal, only excluding the Narmada and Tapti, which stretches to the Arabian Sea. In its geography, it possesses dense forests and wastelands, orchards as well as farms, villages, towns and cities. The river engrosses the waters from its tributaries as well as its streams. The environment is also changing day by day. Notwithstanding, all the descriptions, Indian culture shows an identical combination of unity as well as diversity. The country believes on the concept of transformation as well as endurance, change as well as continuity. When one looks into the excavation at the site of the Indus valley civilization, many art forms may be exposed. The excavations are the great bath of Mohenjodaro, excavations at Harappa and Mohenjodaro, a statue of a man in meditation etc. Recently, there are the Indus valley's influence got extended towards various regions of northern and western india. the people of the Indus valley had close contacts with the people of the Dravidian civilization. the Dravidian civilization thrived in southern india long time before the Aryans arrived. From the above, it is clear that there are various cultural identities in India.

B. Language Diversity

Language also plays a very vital role for the maintainance of peace and harmony of any country, like India. Sometimes, it causes diversities among the people of different regions of the land. In India, linguistic diversity has become a major factor from its ancient time. The constitution of India in its 8th schedule provides 22 languages including Hindi (in Devanagiri Script) as the official languages. These are Assamese, Bengali, Bodo, Dogri, Gujarati, Hindi,

Kannada, Kashmiri, Konkani, Maithili, Malayalam, Manipuri, Marathi, Nepali, Odia, Punjabi, Sanskrit, Santhali, Sindhi, Tamil, Telugu and Urdu. However, number of languages is much higher and Census, 2001 recognized 122 languages belonging to five families of Indo-European, Dravidian, Austro-Asiatic, Tibeto-Burmese and Semito-Hamitic. However, the second largest language is Telugu, is spoken by about 60 millions people in India. It is said that India is a 'Veritable Tower of Babel'. In the words of A.R.Desai 'India presents a spectacle of museum of tongues'. This linguistic diversity notwithstanding, there was always a sort of link languages, though it has varies from age to age, region to region, people to people, group to group etc. In ancient times, it was Sanskrit; in medieval age it was Arabic and in modern age there are Hindi and English dominating the land.

However, during the period of 2000 to 16000B.C. there was a section of the Aryan family, popularly known as the indo-aryans, migrated to India. They brought various customs with them such as (I) The usage of Sanskrit language; (II) A religion based on sacrifice; (III) A ritual honouring of deities symbolizing the elemental forces of nature. These symbols were (a) Indra, the god of rain and thunder; (b) Agni, the god of fire; (c) Varuna, the lord of the seas, rivers and seasons. From the Hymn, it has been addressed to the above-mentioned deities. These were collected in the four 'vedas'. The oldest of the 'vedas' the Rig Veda (1500-1200 bc) .the Rig Veda describes the quest for finding the ultimate supreme reality, which underlies all diversity. This quest was reinforced in the discussions of the 'upanishads' (900-600 B.C.). The Vedic poetry is marked by lofty ideas, literary beauty and a movement from external ritual to inwards experience.

C. Religious Diversity

India is not religiously a homogenous state. It is because of about 80 percent of the population of India are professing Hinduism. So it has a land of multiple regions. For this the constitution of India assures there is the freedom of religion for the citizen of India. It is stated because of the need of the balance in the union of India. It has also a long history. In the sixth century B.C., two religions emerged in India outside the Vedic tradition. These religions were Buddhism and Jainism. The Buddha's personality and his emphasis on love, compassion and harmony, deeply influenced the Indian thought and culture. However, Buddhism as an organized religion found huge recognition even outside India. Jainism, which was founded by Mahavira, emphasized on truth and non-violence and it even made huge contributions towards Indian art as well as philosophy. From the above, it shows that there is the religious diversity in India.

D. Regional Diversity

From the ground of geography, India is largely confined with huge topographical variations. The country has the snow clad Himalayas, fertile plains of the North, arid land of Western India, Deccan plateau and the coastal plains of the South. Some areas like the plains of North have been historically prosperous due to good agriculture while some like Rajasthan do not have the same position. Some areas like U.P. and Punjab were seats of power and had continuous interaction with the outside world, some like the Himalayan states of the north and tribal areas in the north east were untouched by the outside world. These areas developed their own pockets in which they lived in accordance with their culture and traditions. Apart from this, feudalism has been an important part of Indian polity after the Mauryan period and has virtually controlled the political

system since 8th century onwards. It ensured that whenever the central authority weakened the local lord would strive to become independent. A number of local kingdoms like Awadh, Bengal and Hyderabad arose after the decline of Mughal Empire. Support of such rulers helped in developing local dialects and culture helping the region to grow into a separate and linguistic identity. Regional identity thus is a combination of geographical and cultural identities and regional consciousness invariably evolves from either or both of these characteristics. When this regional consciousness is coupled with economic disparities it brings in a contradiction between the community and the state, and the community starts demanding a separate administrative setup in the form of state or autonomous councils where they can preserve their socio-cultural identity and look after well being of their people, which according to them are neglected. While some such movements have led to successful creation of states, others like Telengana have not been so successful. India is a land of immense diversities with diversity of regions.

E. Caste Diversity

One of the most important aspects of the diversity in India is the 'Caste Diversity'. It is the most important social concept in a multi cultural society like India. Caste or Jati refers to a hereditary, endogamous status group practicing a specific traditional occupation. The caste system in India has continued since thousands of years. One can not say that it has not confined itself to Hinduism and has penetrated itself to other more egalitarian religions like Islam, Christianity and Sikhism. One can find castes or jati among the Muslim, Christian, Sikh as well as other communities of Indian society. Muslims are divided into classes of Ashraf and Ajlaf. Ashraf are in turn divided into Shaikh, Saiyed, Mughal, and Pathan while Ajlaf consist of various other castes like teli (oil pressure), dhobi (washerman), darjee (tailor), etc. among the Muslim. Similarly, caste consciousness among the Christian in India is not unknown. Since a vast majority of Christians in India are converted from Hindu fold, the converts have carried the caste system into Christianity. Among the Sikh again we can hear of a number of castes including Jat Sikh and Majahabi Sikh. From the above, it signifies that caste system is a closed system. The caste system in India is tradition bound system, where one enters by taking birth in a particular caste but knows no exits. Moreover, it divides the society in a discriminatory one, by allowing certain privileges to the high castes and disabilities for the lower castes.

F. Racial Diversity

A race may be defined as a group of people with a set of different physical features. These features are skin, colour, type of nose, form of hair, height, etc. in the words of A. W. Green 'A race a large biological human grouping with a number of distinctive, inherited characteristic which vary within a certain range.' In the India subcontinent, a large number of races have migrated and established. They were chiefly migrated from the western and eastern directions. Majority of people are the descendents of immigrants from across the Himalayas.

1.2.3: Diversity in Different Phases

Diversity in Different Periods can be traced back from the time of Alexander the Great. Alexander of Macedonia, Greece, traversed the Indus River in 326 B.C. He came back soon after his invasion persuaded Indian culture to initiate relation with the Greco-Roman world. After six years, Chandragupta Maurya united the scattered empires of India under one centralized empire, with their capital at Pataliputra, which is modern Patna in Bihar. Chandragupta's grandson, Ashoka, who ruled from 273 to 237 B.C., got hugely affected by the reversions of the Kalinga war and became an ardent Buddhist. He inscribed the message of compassion and gentleness on rocks and polished stone columns. He was the apostle of love, peace and compassion.

During the period of 185 to 149 B.C., the kings of the Shunga dynasty were ruling over India. They were orthodox Hindus. Subsequently, Buddhism got strongly revived under the rule of the Kushana king, Kanishka. He ruled in the north-western India during 78 to 101 A.D. During his period, a lot of Buddhist art and sculpture of the Gandhara style (strongly influenced by Greco-Roman art) were developed. Mathura, which is situated towards the south of Delhi, present day capital of India, was another centre of Buddhist art during those periods.

With the emergence of the Gupta Empire (319-540 A.D.), the golden age of ancient Indian culture, Pataliputra (Capital of Magadha) became the centre of political as well as cultural activity. The Gupta kings like Chandragupta and Skandagupta had poets as well as musicians in their courts. Kalidasa, the greatest poet among all Sanskrit poets and dramatists, lived during the Chandragupta's reign. The images of Lord Buddha at Sarnath and the paintings on the caves of Ajanta in western India are the popular artistic images of that period. Due to the political fragmentation and disintegration the Gupta Empire was declined. The king Harsha of Kannauj tried to control this disintegration but after his death in 648 A.D., many independent kingdoms arose in Kashmir, Bengal, Orissa and other regions of southern areas and other areas of northern India.

In the later part of eighth and earlier part of 9th century, India has witnessed a rich culture. There were many temples and monuments established during the period. The Pallavas, Rashtrakutas and Cholas of south India built wonderful temples at Mamallapuram, Ellora and Tanjore, respectively. In Odisha, the Sun Temple of Konark, the Jagannath Temple at Puri, the Shiva Temple at Khajuraho in central India was constructed in the eleventh century A.D. From all these temples, carving is an essential part of the architecture; it is found that there are rich resources of diversity in the ancient India.

I. Muslim Rule and Diversity

At the end of the twelfth century, the Muslim rule was established in India. This rule had a crossroad in India's cultural history. During the initial period Muslim rule had faced a conflict taking the issue of radical differences between Hinduism and Islam. Subsequently, there was a development of separate accommodation during the period. For taking an example, one may cite the meeting of 'Sufi spirituality', which was philosophically close to Vedanta. Not only in the case of Sufies but also a lot of Muslim kings, were assembled at Delhi and in their regional kingdoms, to facilitate all kinds of cooperation towards the patrons of Indian literature and music. They were also contributed to the Hindu festivals. The trend towards integration was strengthened after the foundation of the Mughal Empire in 1526 A.D. The foundation stone was first laid down by the great Mughal ruler Akbar. His great contribution towards religious and

cultural integration was that he organized the 'Sarva Dharma Samanya' or 'Din-i-Ilahi' or 'Tauhid-i-Ilhai' in 1581 at Fatepur Sikri, Delhi. Through this he spread the message of religious toleration or in short it means unification of all religions. All this shows that there was a great diversity in the society in India during the time of Muslim rule.

II. Diversity in Mediaval India

There was a great difference in Mediaval India. It was in the writings of the famous poets writtings. One of the greatest geniuses was Amir Khusro, who was at the same time a poet, a musician and a great linguist. He invented many musical instruments, which are played in classical Indian music. Khusrao's poetic experiments led to the emergence of Urdu, which is one of the major Indian languages. The sixteenth and seventeenth centuries were quite full of devotional poetry in local languages. During this time, Guru Nanak founded Sikhism; Tulsidas wrote the Hindi version of the Ramyana, which is recited and read by a lot of people. The Saint Kabir, whose poetry rose above all sectional differences, also preached his universal religion of tolerance and love during this period.

III. Diversity in Mughal India

The reign of Mughal Empire was declined during the first quarter of the eighteenth century in India. In the mean time, the Europeans were making inroads into India. The Portuguese, the Dutch, the French, and finally the British entered to India during this century. Towards the end of the eighteenth century; British authority was firmly established in India. The introduction of English education and the Christian missionaries in India had profound impact on the cultural and religious life of people. The new capital, Calcutta, became the centre of western thought. It was followed by Bombay and Madras. Some of the educated Indians, in their enthusiasm for European culture, turned away from their own legacy. Nevertheless, a reform movement known as Brahma Samaj, founded by Raja Ram Mohan Roy, was instrumental in spiritual and cultural renaissance. The leaders of the brahma samaj emphasized on the deeper truths of Hindu and Muslim scriptures while accepting progressive elements from western thought. One more source of inspiration was shri Ramakrishna paramahansa, who believed different religions were paths leading to the same goal. His famous disciple, swami Vivekananda (1863-1902), is known as India's first spiritual and cultural ambassador for the western society. From the above, it is clear that there is the diversity in Mughal India.

IV. Diversity in British India

The British came to India in 1600 A.D. India was politically conquered and dominated by the British up to 15th August, 1947. Despite the dominance, India had reatined its cultural supremacy and vitality. With the emergence of literary sources, in the later half of the nineteenth century, there was a great change in India. The novelists and dramatists of the time started writing about the contemporary political, historical and social ideas in their writings. For instance, Ghalib, the great Urdu poet, and Bankim Chandra Chatterjee, the Bengali novelist, made enormous contributions to the Indian literature. These literatures had brought many socio-economic problems in front of the people. A lot of outstanding musicians, some of whom were Muslims, kept alive the tradition of classical Indian music. The Kathak School of dance was developed at Lucknow and jaipur. Later,

there was a period of renaissance in Indian painting, which was initiated by the great poet and creator of 'The Geetanjali' Rabindranath Tagore and other artists of the Bengal school. There were a lot of plays based on mythological as well as modern subjects that were staged at Calcutta and Bombay. In the meantime, the movement for India's independence was gaining strength under the leadership of the Indian national congress. The sense of patriotism that got stimulated by the independence movement got reflected in the literature of that era. When Gandhi, after his gallant struggle against racism in south Africa, returned to India, he opened a new chapter in India's life and history. He touched every aspect of the Indian life, although his major concern was social and political issues. Some of the greatest writers of that period were Bharati in Tamil; Premchand in Hindi, and Sharat Chandra in Bengali. They expressed Gandhian ideals in their poems and novels. In the twentieth century, Indian culture was dominated by the towering genius of Rabindranath Tagore. He was one of the greatest poet-philosophers in world history. Tagore left the imprint of his personality and worked in different fields of creativity, i.e., poetry, music, drama, novel, short story and even painting. He was the first non-western writer who was awarded the Nobel Prize for literature. He was the founder of the international university, Vishwa Bharati, at Santiniketan. He had also introduced many modern concepts in education. A whole generation of Indian writers and artists was swayed by Tagore. So, Gandhi and Tagore are correctly regarded as the makers of modern India. After a long struggle, on 15th August 1947, India became independent. With a great aspiration and objective of making India a welfare state with adequate socio-economic needs and development, the objective resolution was passed. In this regard Pandit Jawaharlal Nehru said 'India had kept her trust with destiny after a century of struggle'. The struggle and the disunity in the society of India states that there was diversity in India at that time.

V. Diversity in post Independent India

In the post independence period, India had witnessed the bloodish struggle like Hindu-Muslim riot in Indo-Pak division. This has a great evidence that there was diversity in the Post independence India. There were many diversities like diversity among the provinces (which were differentially distributed), linguistic problems and differentiation (which also continues today), caste diversity (Brahmin, Kshatriya, Vaisayas, and Sudras etc.). It was the first and foremost duty of the constitutional makers, how to establish a strong and united India. This shows that Indians were more divided during the period of independence.

Thus, from the above it is clear that India and diversity are the two parts of the same coin. Unity among Diversity is the important source of Indian society.

1.2.4: Unity amidst Diversity in India

Unity in Diversity is a concept of 'Unity without uniformity and diversity without fragmentation'. It shifts focus from unity based on a mere tolerance of physical, cultural, linguistic, social, religious, political, ideological and psychological differences towards a more complex unity based on an understanding that differences enriches human interactions. It is a popular motto within and among nation states and also in political and social movements. India, a country of many ethnic groups, is a land of myriad languages,

a veritable babel of tongues and numerous modes of apparatus. For the most parts of the country, the continental dimensions of the country for these variations and diversities. Besides there are several religions, sects and beliefs. Subsequently, there are several common links and uniting bonds that people have sought to develop in order to achieve the eminently desirable goal of unity amidst diversity. A keen penetrating insight will not fail to recognize the fundamental unity beneath the manifold variety in India. The diversity itself, far from being a damaging cause of disunity and weakness, is a fertile source of strength and wealth. In the words of Sir Herbert Risely “ Beneath the manifold diversity of physical and social types, languages, customs and religions which strike the observer in India, there can still be discerned a certain underlying uniformity of life from the Himalayas to Cape Comorin ”.

Multiple characteristics of Indian society shows that the society of India is a differentiated one. It is not a uniform one. Uniformity or unity in India needs the principle of ‘Unity among or in Diversity’. It may be said that diversity is a part of the Indian way of life. It is found from region to region, area to area and subjects to subjects. Diversity is rooted in the social structure of India. It is prominently seen in the north Indian social traditions and customs, which are noticeably different from those of the eastern India. Similarly, there is great difference between the traditions and culture of south and west India. Not only from the cultural ground but also from the ground of population, India possesses a great deal of diversity. From the provisional figures of the census 2011, India has more than 17 percent of the world’s population. It is a big country with a huge population and would be overtaking china in a few years time to become the most populated country in the world. With these kinds of numbers, there is bound to be a great deal diversity amongst the people. Moreover, the population lives in various social, ecological, geographic and economic conditions that add to the diversity prevalent in the country.

Diversity was also there in the ancient times. The early Indian history, shows that the political consciousness of the people has grasped the whole of India as a unit and integrated the entire area as the theatre of its activities. India is neither a mere geographical expression, nor is it a mere collection of separate peoples, traditions and conventions. It is much more than this. The best example lies in the fact that Indian history has accelerated into life of the people. Moreover, India has many races, castes, sub-castes, nationalities and communities, but the heart of India is one. The people of India live in a country of common and rich culture. It possess a rich cultural heritage consists of art and literature, the tradition and conventions, beliefs and faiths, the simplicity and truthfulness, as they flourished centuries ago. All these issues serve as a bond of unity between and among people of different facts and creeds.

1.2.4.1: Indian Culture and Diversity

India is multi-cultural country. It is based on a diversity of culture. From its long past, the land is embodied with the multiplicity of caste, colour, religion, language etc. The cultural heritage of India has been incorporated with various ancient magnitudes or times.

The present culture is the result of the traditional cultural heritage, travelled through various stages, ages with a he ample of ups and downs, obstruction and compulsions etc. The causes of diversities in India are seen in her different spheres such as races, religions, castes tribes, languages, social customs cultural beliefs, political thoughts and judgements, social thoughts and judgements, different ideologies and ideological incompatibilities, social mobilities and justice etc.

Notwithstanding with the diversity of factors, one may be concentrated towards the magical force behind the unity and integrity of India. The logical issues behind the thing are that the magical force is none other than the phrase 'common thread, common identity, common thinking, common imagination, commonness, oneness etc.' However, the concept of unity in Indian culture, is a blend of commonness and union of different cultures.

The unity in diversity is best seen in India from a variety of perspectives. They are given as under.

- **The diversity of community or communalism** i.e. The Hindus, The Muslim, etc.
- **The Diversity of Caste or Casteism** i.e. Brahmana, Kshatriya, Vaisyas and Shudras.
- **The diversity of regions or Regionalism** i.e. Odia, Telgu, Marathi, Punjabi, etc.

The above differences have different cultural orientations, which the diversity in India bears its stem from the diverse identities.

I. The diversity of community or Communalism

The diversity of India can also be better described through the triangular point of view such as the diversity of community or communalism, diversity of caste or casteism and diversity of regions or regionalism. Communalism is the worst of them all. The most irrational issues are caused by the feeling of communalism. These feelings create violence in the society on the most noncences or valueless issues. For example, the Hindu- Muslim riots are so irrational but they continue to raise their repulsive heads at regular or habitual intervals. In case of religion, it signifies the private domain of the Individuals. Subsequently, the cultural and social unity in India has become a bond, though strong, but easily breakable. For example, when the communal passions rise to extreme heights and result in catastrophes, like the mass execution of the Sikhs in 1984, the godhra and post-godhra violence and killings of 2002, the violent clahes between the Christians and the tribal in kandhamal district of odisha in 2009 etc. From the ground of religion, all the religions have contributed enormously to Indian culture. The basic idea behind the divergent of religion is how to keep all religious groups together. The best advantage or benefit is the existence of the common existence of the idea in Indian society.

II. The Diversity of Caste or Castism

One of the important social concepts in Indian society is the diversity of caste or castism. It has continued since thousands of years. It is not confined to Hinduism or the egalitarian religions like Islam, Christianity and Sikhism. It is because one finds various castes among the Muslim, Christian, Sikh as well as other communities. Muslims are divided into classes of Ashraf and Ajlaf. Ashraf are in turn divided into Shaikh, Saiyed, Mughal, and Pathan. The Ajlaf consists of various other castes like teli (oil pressure), dhobi (washerman), darjee (tailor), etc. In a similar way, caste consciousness has also reached at the corner of the Christian community. It is quite familiar with the people of India from the urban to local areas. A trend of conversion is also continuing since a vast majority of Christians in India are motivating and transforming towards the religion. The sikhs on the other hand divides into two groups. They are Jat Sikh and Majahabi Sikh. In this way, the society of India is intermingled with a numerous castes.

It is known that the caste system is a bunged one. One can only enter in to this by taking birth. After that one is converting caste from one to another. The question is that what is converted? Believe in different God, reciting different prayers, following different rules and norms one is not going away from the universal caste i.e, the 'Human Caste'. This shows that one enters to the cast by his birth but knows no path to exit. However, Caste system in India is inequitable as it allows certain privileges and priorities to the high castes while the lower castes face disabilities. For example, the maintenance of the rich or high caste in their dining and marriage, social celebration, variety of status etc are the great view points. There are different patterns of caste reality from its grassroot level. These patterns include caste-ranking, customs and behaviors, marriage rules and caste dominance etc. However, these patterns can be better illustrated under the following heads.

(A) Structural relationship in Caste system

The relationship in caste system signifies the structural relationship. From the ground reality, one observes the kinship system among the castes in any society. It may be for the Hindus, Muslims or Christians etc. The exclusive motive for this connection decept in the endogamous nature of caste system shows the relationship among various castes in India. As a closed system of social stratification, Caste recruits the members of the society on the criteria of recognized position. Relationship or kinship is a method or a system by which individuals as members of society relate themselves with other individuals of that society. There are two types of bonds such as 'the consanguine' and 'the affine'. Consanguine bonds are the ties of blood or blood relations such as, between mother-daughter, mother-son, father-daughter, etc. The Affinal ties are ties through marriage, such as, between husband and wife, man and his wife's brother, etc.

The Kinship system in India is basically a study of the internal structure of the caste and its sub-caste and the gotra including the kulas. It is found in various parts of

India. It also differs from each other in many grounds. However, in general one may distinguish the kinship system in the following grounds:

- The kinship system in Northern region
- The kinship system in Central region
- The kinship system in Southern region.

The kinship system in Northern region: There is a great variety of region, having innumerable types of kinship systems in the northern part of India. This region includes the region between the Himalayas in the North and the Vindhyas in the South. In this region a person marries outside the village since all the members of one's caste in a village are considered to be brothers and sisters, or uncles and aunts. Marriage with a person inside the village is forbidden. In fact, an exogamous circle of a few villages around a man's village is drawn. Hypergamy is practised in this region. According to which a man takes a wife from a clan which is lower in status to his own clan. That is, a girl goes in marriage from a lower status group to a higher status group. The effect of this hypergamy and village exogamy is that it spatially widens the range of ties. Several villages become linked to each other through affinal and matri-lateral links. The clans, lineages, and kutumbs are all part of the internal structure of the caste, at the same time, being part of the kinship organization. These groups are all the time increasing and branching off with time. The organization of family in the northern region is mainly patriarchal and patrilocal. The lineage is traced through the male, i.e. patrilineal system is followed in this region. It is patriarchal because authority lies with the male head of the family and it is patrilocal because after marriage the bride is brought to reside in the house of the bridegroom's father. In general, in most of the castes in the northern India such as the Jats, an agricultural caste of South Punjab, Delhi and Haryana the 'Four-Clan' rule of marriage is followed. The four clan rules are given as under.

A man cannot marry in the clan

- (i) To which his father and he himself belongs
- (ii) To which his mother belongs
- (iii) To which his father's mother belongs
- (iv) To which his mother's mother belongs.

However, the Northern regions, there are the above rules of the caste system. In these areas persons avoids marriage with kins which are related to him or her five generations on the mother's side and seven generations on the father's side ideally. However, in reality these rules can be broken in some cases. In the northern region, therefore, marriage with cousins, removed even by two or three degrees is viewed as an incestuous union. In most parts of this region, as mentioned earlier, village exogamy is practised by most of the castes, especially the Brahman, Kshatriya and Vaishya castes. This rule is known in Delhi, Haryana and Punjab, as the rule of Sassan.

The kinship system in Central region: In the central region of India such as the Rajputana, the Vindhyas, Gujarat, Maharashtra and Orissa it is found that the general

practice is the practice of caste endogamy. Hypergamy is most characteristic of the Rajputs of this region and village exogamy is also found in this region. However, in this region especially in Gujarat and Maharashtra amongst some caste communities there is the system of cross-cousin marriages. Here there is a tendency for a man to marry his mother's brother's daughter. Subsequently marriage with the father's sister's daughter is prohibited. The preference for a single type of cross-cousin marriage seems to move away from the forbidden of marrying cousins of any class in the northern region.

The kinship system in Southern region: The Southern region of India includes the regions like the states of Karnataka, Andhra Pradesh, Tamil Nadu and Kerala. The main theme of the region is that in these places the Dravidian languages are spoken. This region is distinct from the northern and central regions of India in the preferential rules of marriage. Here a man knows whom he has to marry while in most areas in the north a man knows whom he cannot marry. Most of the parts of the Southern region except some, like the Malabar, follow the patrilineal family system. Here also we find exogamous social groups called gotras. The difference between the exogamous clans in the north is that a caste in a village is held to be of one patrician and therefore, no marriage is allowed within a village. Sometimes even a group of villages are supposed to be settled by one patrilineage and marriage between them is prohibited. Moreover, in the South, there is no identification of a gotra with one village or territory. More than one inter-marrying clans may live in one village territory and practice inter-marriage for generations. Thus, the social groups, which are formed due to this kind of marriage pattern in the South shows a centripetal tendency (of moving towards a centre) as against the centrifugal (of moving away from the centre) tendency of social groups found in north Indian villages. In the South, a caste is divided into a number of gotras. The first marriage creates obligations about giving and receiving daughters. Hence, within exogamous clans, small endogamous circles are found to meet inter-family obligations and a number of reciprocal alliances are found in South Indian villages. Apart from castes, which are patrilineal in the southern region, we also find some castes, such as the Nayars of Malabar district that follow matrilineal system of kinship. A typical Nayar household is made up of a woman, her sisters and brothers, her daughters and sons and her daughter's daughters and sons. Amongst the Nayars, property passes from the mother to the daughter. But the authority even in this system lies with the brother, who manages the property and takes care of his sister's children. Husbands only visit their wives in this system. The relationship between the caste structure and the kinship system is so entangled that we cannot understand one without understanding the details of the other. From the above it is understood that the structure of a society shows its type and functions.

(B) Occupational relationship in the caste system: occupation or profession is very essential for life and the livelihood of the people of any country. Without any profession no person can lead a life. It is because the person is leading a life by earning the living. It is also based on the bases of heredity. The hereditary or traditional relationship of caste with an occupation has been used to be a very striking feature of the caste system in India. On the one hand a caste can be measured to be

high if it is leading a high and pure characteristic way of life. On the other hand, it is measured to be low if it is leading a low and polluting way of life.

Occupation is a way of life. The traditional occupations are the major sources of life. The traditional occupation may be pure or polluting, but it divides the society into different stratas. The jajmani system in the class structure forms the framework of the hereditary of occupation. The jajmani system is a system of economic, social and ritual ties between different caste groups in the villages. Under this system some castes are patrons and others are service castes. The service castes offer their services to the landowning upper and intermediate castes and in turn are paid both in cash and kind. The patron castes differ from one region to another depending on the socio-economic and political status of the castes. For example, the Rajput, Bhumi-har and Jat are the patron castes in the North and Kamma, Reddi and Lingayat in the South. The service castes comprise the Brahmans (Priests), the Barber, the Carpenter, the Blacksmith, the Water-carrier, the Leather-worker, etc. Thus, to understand regional variations we have to know something about the ownership of land, the land tenure status and adherence to the jajmani system. These economic organizations depend a lot on the caste structure and regional landscape. The high caste status and land ownership is resemblance with each other. At the top of occupational hierarchy stands a group of families, which control and own most land rights in the village or region. They also belong to the caste occupying the highest rank. Next in the hierarchy would be estate managers, landowners of relatively smaller size who are drawn from the castes who occupy a position next to the highest ranking castes. Smaller tenants and subtenants occupy the middle ranking caste groups. Finally, laborers are drawn from the lowest ranking caste. The tendency of land ownership by the high castes serves to maintain and re-impose the existing caste hierarchy.

However, with the changing times, impact of colonial rule and the consequent introduction of western education, this general association of higher caste with higher class have been disturbed. However, in spite of these changes the ritual criteria of caste ranking remain important. Although even in the ancient times it was not all-important, as secular criteria of wealth and power of which land ownership is an important aspect did determine the status of a caste. The early nineteenth century account of Abbe Dubois, a famous French philosopher, who travelled extensively in South India, exemplifies this aspect very clearly when Dubois stated, "thus the caste to which the ruler of a country belongs, however low it may be considered elsewhere, ranks amongst the highest in the ruler's own dominions, and every member of it derives some reflection of dignity from its chief". When we observe the regional patterns, we find that in the plains of Uttar Pradesh, two or more cultivating castes coexist. There is also the presence of a large number of scheduled caste groups, which have a numerical preponderance in the population. They generally constitute the labor force in this region. Caste groups are many and are heterogeneous in nature. There is a lack of uniformity in ranking and therefore, the caste structure is not well defined as is found in the southern regions.

(C) Power relationship in the Caste Structure

The caste panchayats and leadership are the most important sector of the caste system. It is the way through which power relationship is maintained in the caste structure. These power structures are highly formalized in certain caste groups and informal in others. The panchayat literally means a group or council of five. In a village it refers to a group that presides over, and resolves conflict, punishes people transgressing customs and launches group enterprises. It must be remembered that the village panchayat is quite different from the legislative use of the term panchayat. The usage, after the Constitutional 73rd Amendment Act 1922, refers to a statutory local body, formed through elections, vested with legal powers and charged with certain governmental responsibilities. In certain villages traditional caste panchayats and leaders are still a powerful means of control. The democratic panchayat with legislative powers and traditional panchayat may overlap in certain regions. It is important to know what qualifies caste for regional dominance. Srinivas said a caste is said to be dominant when it is numerically the strongest in the village or local area and economically and politically exercises a preponderating influence. The status of a dominant caste appears to rest on such criteria as

- The control of land and economic resources
- Numerical strength
- Relatively high ritual status in the caste hierarchy
- Educational status of its members.

However, in earlier times the caste rigidity had given flexibility to a large extent. Casteism is still remaining as a divisive force in India. The modern history is replete with the instances of exploitation and humiliation of the lower caste people. The basic quality of humanism was and is missing in our society as a large section of our population was and is considered to be 'untouchable'. A human being is untouchable because he was born in a particular family or caste. What could be worse than this kind of discrimination and characterization?. However, over the last few years, caste is increasingly becoming a vehicle for identity politics. Whilest degree of exploitation of the lower castes has come down; they have themselves become more assertive of their low caste. Caste-based politics has gained in strength. Notwithstanding all that, caste rigidity has definitely come down. It is not uncommon to come across families of the so-called incompatible castes entering into matrimonial alliances.

III. The diversity of regions or Regionalism

Regionalism emphasizes on the resemblance with one's region. Indians are also north Indians and south Indians. There are also Tamil, Telgues or Gujuratis. This shows that there are various regions with a great feeling of one's own region. However, regionalism here does not merely refer to the geography or topography. There is the linguistic plurality in the each and every part of the Indian subcontinent. Linguistic diversity is like a double-edged sword. It enriches our culture through the sheer number

of languages spoken and written. It has resulted in great literature with masterpieces coming out from all the leading languages. At the same time, linguistic plurality has resulted in creating fissures amongst our people. It is not uncommon to see one linguistic group close ranks so strongly that the others get excluded. It is not uncommon to hear uncomplimentary terms like 'telgu lobby' 'bengali lobby', etc. working for the interests of their linguistic groups. Even the most educated and the most accomplished people fall prey to such base instincts. This is not to suggest that one should not feel proud of one's mother tongue or take steps to protect one's languages. The problem lies when people in power become biased towards people of their language and ignores the merits of others.

From the above it is seen that there is a greater diversity in Indian society. The different prerogatives or perspectives of the Indian society are communalism, casteism and regionalism, multiculturalism etc. Moreover, India has a rich cultural and artistic heritage. From its long past India was invaded and ruled by various kings down the ages. The present culture is the reflection of the diversity of ancient Indian cultural heritage.

1.2.4.2: Diversity in different contexts

In India, there are different types of diversities. The society is guided by several factors. Dance and Music may be a part of it. Music exists on this land since the existence of humanity. It was probably inspired by whistles of the wind, the splash of the waves, the chirping of the birds or may be the falling of the rain. It is in the design of the musicians of India. The famous musicians of India have designed many musical instruments and innumerable ragas. With the ragas, there developed different notes for different times or seasons. There are also different types of feelings in the tunes of the musics. There are also different types of feelings developed with different style of singing in different regions of the country.

Like the Music, Dance is also one of the aspects of Indian diversity. The Indian dance is a mix of 'nritta' means the rhythmic elements; 'nritya' means the combination of rhythm with expression and 'natya' means the dramatic element. Most of the Indian dances take their themes from India's rich mythology and folk legends. All Hindu gods and goddesses like Vishnu and lakshmi, Rama and sita, Krishna and radha are all depicted in classical Indian dances. Each dance form draws encouragement from stories that depict the file, ethics and beliefs of the Indian people. The genesis of the contemporary styles of classical Indian dances can be outlined to the period between 1,300 and 1,400 A.D. India proposes a lot of classical dance forms, each of which can be traced to different sections of the country . Each form describes the culture of a specific region or a group of people belonging to a particular place. There is a great form of diversity in the process of the dancing forms through out the country.

Diversity of food, shelter and clothings in India are major attractions of Indian subcontinent. The great cultural showcase like colourful and diversified clothing such as the 'silk'sarees', 'Sambalpuri sarees', brightly mirrored 'cholis or blouses, colorful 'lehangas' or long skirts and the traditional 'salwar-kameez' etc. these dresses have

enthralled and attracted the visitors to the country from its ancient past. A majority of the Indian women wear these traditional costumes, the men in India can be found in more conventional western clothing. Men from all regions in India wear shirts and trousers. However, men in villages are still more comfortable in their traditional garments like the 'dhoti', 'lungi', and cotton vest or khadi dress. Indian dressing styles have many variations, both in the form of religion and region, and one is likely to witness a plethora of colours, textures and styles in garments.

With the multiplicity of culture, language, rituals, practices India possess a lot of religious ceremonies which shows a multiplicity of festivals in the country. Most of the festivals owe their origin to legends, and mythological gods and goddesses. There are as many festivals as the number of days in a year. These festivals brings a lot of fun, colour, jauntiness, keenness, passion, willingness, feasts and a variety of prayers and rituals characterizing the festivals of the land. some important festivals are deepawali or diwali, Krishna janmashtami, onam, pongal, ramzan Id, Rath yatra, Baisakhi, easter, ganesh chaturthi, holi, raksha bandhan, ram navami, Christmas, good Friday, maker sankranti, muharram, Maha-shivrati, durga puja, Dussehera, SriRam Navami etc.

1.2.4.3: India and its Cultural unity

Unity itself is a unique feature of the Indian Culture. It is because there are various types of diversities in the culture of the country. Moreover, it is a land of immense diversities. The country has to move through the context of unity in diversity. In spite of all the differentiations, the cultural life and the extent of cultural pluralism in India, there is a great chance of unipolarity in culture. The common culture enhances that there is the uniqueness in certain common national ethos of the nations. That ethos emphasizes on the phase of 'Indian Culture' that describes the existence of unity in diversity in India. However, diversity may be at an individual or group level one is respecting the same traditions and heritage, celebrating the same festivals and sharing the similar food habits across the country.

The greater the diversity, the greater the problems, the country faces. It shows that we are living in the era of diversity with different culture and different languages. In the core of the society, in the era of the diversification, the country faces a great alternative in the context of differences. One may be confused with a great variety of questions that what, when, and the most important is how the country is emerging that it is emerging unity out of diversity. The questions are; what are the different points of difference of the country; what brings about the cultural unity among Indians in spite of of the embarrassment of diversities existing in the society?; Is the unity maintained governmentally or it is the outcome of the Indian society?; What is the responsibility of religious faith and belief in the country while forging the cultural unity of the Country?; what has emerged as the basic ideology of the Indian society in shaping its original culture?; what is the bond that binds the people of India in a single bond or bond of universal brotherhood.

One must face unavoidable circumstances in answering these situations and contexts, but if he or she focuses on the causes of the problems, than he may try to solve the problems. One must find the reason or reasons for the cultural unity among Indians,

despite the overabundance and plethora of diversities. Then he must focus on the regular issues by which he can bring a reasonable balance on these issues of the society. So far as the Indian administration is concerned, the cultural unity can not be brought by the administration of the country. It is because the cultural preservation and unity is before the time of administration in the country. It is based on the idea that resides over the mind and body of the people of India. The cultural unity in India has come from within the Indian society. This is so because culture unity in India is more than membrane subterranean. It is the need of the people who share their genuineness or unique quality. People indisputably distribute and share their cultures and integrate a common culture. That common culture is symbolized by festivals, art, rituals, religious festivals, oneness movements; union of the ideas etc. there is also a similarity in the context of the different cultures. The cultural unity in India emerges from the depths of despair of the society. Subsequently, one may not ignore the role of the administration in the sphere of unique culture. It may be given importance on the basis of the policies and programs for the unification of the country as well as the society.

Some of the contributions are (i) Making a progressive and developed constitution with the developmental measures; (ii) Integrating the princely states with the nation; (iii) By promoting 'hindi' as the official or national language; (iv) Making the provisions like sovereign, socialist, secular and democratic in the constitution of India as the basic principle of the country; (v) Making India a welfare country with the best social and economic development of the country. However, one may state that these are the modern phenomena but these are also the greatest achievements of the present situations and environments. Subsequently, the freedom struggle and the war for independence are the measure examples of the cultural phenomena and the demand for the time and situations. All these are the basic phenomena of the present century.

From its variety of backgrounds of the cultural integration, it would be adequate to articulate that it would be incorrect to hold the thing of culture. The cultural unity is the thing of the recent past. From the long past, even though there was no political state called India, the people residing in the sub-continent had certain common cultural traits. Though the various territories were often at war with each other, the people of these territories were generally a large homogeneous group with shared values and ideals. They celebrated festivals like diwali and rath yatra with devotion and fanfare. With the advent of the Muslim rulers, the cultural unity amongst the Hindu population got stronger in the face of foreign aggression. However, there were many benevolent Muslim and Mughal rulers, like Akbar, who made all religious groups feel safe and secure. Such rulers promoted the cultures of different religious groups and tried to create a national culture.

Religion has also played a dissimilar role in creating the complexities among the various situations. Communalism is a danger to the country. People get influenced by irrational religious issues and become violent towards other religious people or the people of different religious communities. Moreover, when religion is materialized, it creates a unconstructive compartment upon cultural unity and integrity of a nation. However, it is not as ingenuous as the communal passions are ignited by religion and unity gets tattered separately. In spite of all, religion also has a remarkable involvement towards the growth and development of cultural unity of the country. From the caste census it is known that more than 80 percent of the Indians are Hindus which covers a huge number or kinds of people belonging to different regions, castes, linguistics, classes, etc. The Hindu religion acts as an umbrella for Marathi Brahmanas, Kashmiri Pandit, Orissi farmers, Telugu entrepreneurs, Bihari zamindars, etc. They are all from diverse backgrounds and enjoy

different levels or social status but they all are united by the bond of Hinduism. They celebrate Hindu festivals together, like holi, diwali, durga puja, ganesh chaturthi, etc. They practice similar customs and rituals during times of birth and death in the family. Thus, we see that a religion is playing the role of a unity. Hinduism is promoting cultural unity among diverse groups. A related question that arises is that if one religion promotes unity amongst its followers, is it not promoting communalism? Is it not creating an adversarial position between different religions? ; Is it not true that hindu unity might make the smaller religions feel insecure? These are all important points to be discussed. They may be true or at least partly true. However, that does not take away from the role or religion, particularly the religion followed by a vast majority of the population-in fostering cultural unity. An uncharacteristic obsession about this issue is that Hinduism is not seen purely as a religion. It has been accepted by many as a way of life. Even many non-hindus have accepted this view. If that is so, then we can say that Hinduism has played a very big role in bringing together the disparate groups of people in India. Subsequently, it is said that the religion plays a considerable responsibility in integrating and unifying Indians by sharing the cultural faiths, beliefs, traditions and civilization. The caste system is a significant feature of India. Caste system or casteism has been generally a troublesome strength in India. However, there is another school of sociological thought which believes that the caste system has also provided a common cultural ideology to Indians. This school believes that though caste has created inter-caste conflicts, still there are some unique features. It was an economic system in which lower castes have only obligations or duties to provide free services to the upper caste community.

Recently, the number of exploited caste is increasing because the backward people had been socially and economically exploited for centuries. The exploited classes have realized their impendings in the opinionated ground and have started flexing their strength. They have forged a caste unity among like groups and have attained political power. This is both good and bad for cultural unity. While it is good for the groups that have come together, it is bad in the overall social circumstances as it pits some castes alongside the others. In case of caste, there is an alternate school of thought in relation to languages. This school holds the view that language also contributed towards cultural unity because a national language binds the people together and preserves and protects the culture of a nation. This is true but does not address the issue of the effects of a plethora of languages as is the case in India. The discussions in this and the previous can be summarized by saying that though religion, caste and language have definitely created some problems in the Indian society, they also contain the idea of the unity of India within themselves.

1.3: National Integration: Meanings

National intergration is the combination of two words i.e 'National' and 'integration'. 'National' means the feeling of one nation, one country, and oneness. Integration means amalgamation or unification of all or the mass of the country. On the one hand it is the feling of one nation; on the other hand it is a feeling which unites the people as a whole. It may be defines as a widespread vernacular, refers to the bonding amongst a variety of groups of people of a nation state without any difference on the grounds of religion, language, caste, class, gender, etc.

The dictionary meaning of 'integrity' is the state of being whole and undivided by maintaining and upholding the territorial integrity and national sovereignty. This word

is origin of from French word *intégrité* or Latin word *integritas*, meaning integral, and integrate. Indian nation is composed of the people by many religious and cultural beliefs but are unified by certain emotional forces. This is the process of national integration. Nation states in India encourage the concept of unity, integrity and oneness which is based on the phrase 'unity amidst diversity'. Defining the nation state may be great task for the people. It is because a nation state is a political or governmental and geographical or territorial constituent and the people living in such a territory are the citizens of the Nation state. There is a great diversity among the people of India. The diversity has many grounds as discussed above. These difficulties are different religious beliefs, different speaking languages, different castes belongings, different practice in religious rituals etc. However, the uniting force behind nation and national integration is the feeling of one nation, one state and unity in the spirit of diversity. India is a diverse country with people belonging to different religions, cultures, and races and speaking several languages. Education helps to bring about unity in diversity. Education is path to the unity in diversity. National integration is unity in diversity which implies social, political, economic, linguistic and cultural unity.

Moreover, National integration refers to 'a sense of territorial nationality which overshadows or eliminates subordinate parochial loyalties'. Together, these definitions suggest that for national integration to occur in a nation, a significant number of citizens must develop identification with the nation that supersede identification with ethnic, cultural or religious group, acquire political awareness, share common norms and values and develop attitudes favorable to the display of integrative behaviour among people of different groups.

In the words of Myron Weiner National integration means (i) Territorial Integration and National Identity; (ii) Political integration; (iii) Elite-mass integration; (iv) Cultural integration; (v) Integrative Behaviour. By territorial integrity and national identity, he tried to bring the culturally and socially discrete groups in to a single territorial unit and tried to establish a national identity. By Political integration, he describes the provision of the establishment of the national central authority over subordinate political units or regions. By Elite-mass integration, he means forging the relationship between the masses and the ruling elite in order to build a developmental relationship among the masses. By Cultural integration, he means to develop a minimum value consensus necessary to maintain the social order and stability. By Integrative Behaviour, he means securing of integrating behavior of the people in order to achieve and organize a common goal or objective.

1.3.1: Need of National Integration

National integration is mostly valuable and important goal of the country which keeps the country united against both the internal and external enemies of the country. It tries to maintain sovereignty, unity and integrity of the nation. It also plans to stabilize and unify the growth and peace of the country. The old saying 'united we stand; divide we fall' is the symbol of the country. The more we united the more we develop, the more we develop the more we compete with the world. Thus the slogan must be 'let united and let developed' 'stop division start unification' etc. are the relevant theories which ensures national integration as the the potency of the nation as a whole. It is very difficult to define national integration in India as India is a multi-religious, multi regional, multi-ferrous country. There is the greatest difficulty in the country like India as the main responsibility procession develops around religious differences. Conflicts on religious

lines usually take an ugly turn and harm the peaceful co-existence of different religious communities. India has also seen many communal riots; the secular fabric has faced greatest stress. It is difficult but not an impossible task.

National integration is a multi-dimensional concept, with many inter-locking elements that operate independently to some degree but yet are also interactive, cumulative and generally complementary. It is also holistic in the sense that an integrated community is often more viable than each of its constituent parts. It is a highly complex phenomenon in the sense that what is integrative on the one hand may be disintegrative on another; and it is a dynamic construct in the sense that 'once integrated does not mean always integrated'

National Intigration is necessary for the following steps.

- To keep our freedom secure
- To make the natins old and united.
- To break the walls of provincialism.
- To avoid internal strife.
- To face foreign aggression

1.3.2: Definition of National Integration

National integration is the creation of a feeling of oneness where the diversities are recognized and respected by imbibing a sense of nationhood. There is a certain degree of consistency in the various attempts to conceptualize the notion of national integration. National integration or identification requires the willingness to perceive oneself as a member of a national community, or to feel a sense of belonging to a country. This occurs at three levels; the verbal, the symbolic such as with the flag, national leaders, national icons, etc and the affective or emotional attachment to the country and its leaders.

Let us define the national integration as under

‘National Integration is a psychological and educational process..... involving the development of a feeling of unity; solidarity and cohesion in the hearts of the people, a sense of common citizenship(destiny) and a deep feeling of loyalty to the Nation’-

National Integration Conference

‘National Integration as a process of becoming a whole, of acquiring consciousness, of having a goal which makes it possible to rally round a pole of convergence.’-

J A Cutlet

National integration means “creating a mental outlook which will prompt and inspire every person to place loyalty to the country above group loyalties and the welfare of the above group loyalties and the welfare of the country above narrower sectarian interests. :-

Dorothy Simpso

‘National Integration means and ought to mean , cohesion not fusion, unity but not uniformity, reconsiliation but not merger, agglomeration but not assimilation of the discrete segments of the people constituting a political community or state.’-

Rasheeduddin Khan

‘National Integration implies avoidance of divisive movements that would balkanise the nation and presence of attitudes throughout the society that give preference to national and public interest as distinct from parochical interests.’-

Myron Weiner

‘National Integration covers a vast range of human relationship and attitudes- the integration of diverse and discrete cultural loyalties and the development of a sense of nationality (unity), the integration of political units into a common territorial framework with a government which can exercise authority, integration of the rulers (Elites) and the ruled (Masses), the integration of the citizens into a common [olitical process, and finally, the integration of individuals and organizations for purposive activities.’-

Myron Weiner

‘National Integration is a socio – psychological and educational process through which a feeling of unity, solidarity and cohesion develops in the hearts of the people and a sense of common citizenship or feeling of loyalty to the nation is fostered among them.’-

H A Gani

‘National Integration is not a house which could be built by mortar or bricks. It is not an industrial plan too which could be discussed and implemented by exports. Integration, on the contrary is a thought which most go into the heads of the people. It is the consciousness which must awaken the people at large.’-

Dr. S Radhakrishna

‘The national Integration in Indian state is based on the principle of unity in diversity’:-

Pandit Jawahar Lal Nehru

“Political integration has already taken place but what I am after is something much deeper than that, an emotional integration of Indian people so that the two may be welded into one strong national unity, maintaining at the same time all our wonderful diversities.

Pandit Jawahar Lal Nehru

‘Each Indian for ten minutes in the evening should think that we Indians are one and we will not renounce the spirit of unity.’-

Sister Nivedita

‘A community is integrated when it has: an effective control over the means of violence; a centre of decision-making that significantly affected the allocation of resources and rewards; and a dominant focus of political identification for a large majority of

national citizens who are politically aware’ :-

Etzioni

‘National integration: the fusion of norms and cultures (including the sharing of values, mode of expression. Lifestyles and a common language); the promotion of economic interdependence; the narrowing of the gap between the elites and the masses, the urban and rural areas, rich and poor, etc (social integration); the resolution of emergent conflicts; and the sharing of mutual experiences so that people can discover that they have undergone some important experiences together’.

Mazrui (1972)

1.3.3: Importance of National Integration in India

National integration is important for any nation with socio-cultural, religious, linguistic and geographical diversities. National integration is the consciousness of a widespread distinctiveness amongst the citizens of a country. It means that though the individuals belong to different communities, castes, religions, cultures and regions and speak different languages, all of them recognize the fact that they are one. This kind of integration is very important in the construction of a strong and wealthy nation. The main objective of national integration is to encounter all fissiparous forces or tendencies, which is posing threat to the Indian nation. National integration is a complex concept. It has social, political, religious, regional and economic dimensions. The basic factors of national integration; Ideological unity and awareness about 'national objectives' should be created among the people who hold divergent views on political and religious and similar other fields. India observes 19th November, the birthday of former Prime Minister, Indira Gandhi, as National Integration Day. Its main aim is to promote among the peoples unity, peace, affection and brotherhood.

India is a nation of great diversities. The people of India are belonging to different races, communities and castes. They are residing in different ecological and geographical regions and speak different languages. They believe in and practice different religions and have varied life styles. Subsequently, with all these diversities, they all are Indians and leading a integrated life. With all sorts of defferences of religious identities such as Hindus, Muslims, Christians, Sikhs, Buddhists, Jains, or Zoroastrians, India is one and the people are leading a united life. With all sorts of identities such as Punjabis, Tamils, Malayalis, Bengalis, Manipuri, and so on, or South or North or North-East Indians Indian national identity is one of the utmost importance.

Being the second largest population in the world, India maintains a unique feature through out the country. Irrespective of the the major religions of the world such as Hinduism, Islam, Christianity, Buddhism, Sikhism, Jainism, and Zoroastrianism etc, most of the religions are practiced in India. There are also great varieties in costume, food habits, and social customs. Geographically, India is diverse and there are amazing differences in climate. Despite all these differences India is one political entity. We have to co-exist with each other peacefully, respect the culture and religion of our fellow Indians. This is possible only when national integration is realised in true sense of the term. National integration is necessary also for the security and development of the nation. Long before independence, India was a collection of princely states and fragmented territorial units. There was no concept of belief of a united political entity. Though we had cultural unity, we were nowhere close to being a nation state. The freedom struggle against the British brought these fragmented units closer and a sense of

patriotism and oneness developed. Hundreds of years of beliefs and prejudices had to be overcome to instill the idea of India into the heart and mind of each person living in the territory of this country.

From the long back, the process of implementation and execution of task of nation-building has not been handled properly by our leadership. As a result, India was facing all the age old primordial identity clashes based on caste, class, community, gender and so on. Despite all the efforts of the governments and different strategies, no common ground has yet been developed where we can fight with these age old prejudices against each other. In fact, as the nation has been economically or socially getting more and more serious manner. Whether the problem of caste or ethnicity, gender and religion which our constitutional assembly wished that as nation would pick up its race in modernization process all these barriers would automatically removed. But in reality we see just opposite thing are happening in this country. Whether we see the ethnicity problem either in present context or since independent we do not find much more difference. The group of region which was vulnerable at the time of independence or demanding secession are still holding his foothold in that region and delaying process of integration of this nascent state. For case study we can see the situation of north east at the time of independence and at present day. We don't find much difference.

There are a number of secessionist groups in the north-east who have been challenging India's integrity and territorial sovereignty since independence. However, they have not yet succeeded, but the problem of north-east has become perennial. If they have not succeeded to attain their divisive design, at least no doubt delayed the integration process. North-east India has been the home of a series of secessionist movements, first in Nagaland and later in Mizoram, Manipur and Tripura. Prompt and effective action coupled with a series of prompt and effective arrangements by the union government was helped the situation from turning explosive. Nevertheless, secessionist tendencies remain latent with potential for violence and unrest. The formation of a pan – mangoloid federal organization, in the 1980s, with representatives of terrorist groups from Manipur, Nagaland, Tripura and Assam, (MNTAC) reinforces such apprehensions. With the formation of an autonomous hill council for the Darjeeling district in west Bengal the agitation by the gorkhas for a separate state was preempted. The bodos, another ethnic group concentrated in a string of territory in Assam, have been demanding for a separate state. The issue has rocked Assam with considerable violence. The phenomenon of separatism in the north-east has posed serious challenges to united India. Gender bias in the Indian society is another great obstacle for national integration. From political institution to social organization we can easily find discrimination against women. A job that is done exclusively or predominantly by women is classified as being less skilled and of lower value. The assessment is based on the assumption that the work is less important, that women are not as efficient as men, and women do not depend economically on a fair wage. This male chauvinism of the Indian society has become great hurdle in developmental process of the nation, which we will discuss in the next section.

In independence India, national integration is a long-term process. One cannot afford to neglect it as the idea of India has to be kept alive by forging a very strong bond of integration. In the words of M. Indukumari 'social integration and communal harmony', presents the multiple factors and contexts that influence social integration and communal harmony. First of all she explains the significance of this theme in the present Indian

context. According to her, the prime concern of any nation aiming at development should be the attainment of social or national integration. In this regard, Jawaharlal, Nehru in a memorable address to the constituent assembly on the night of 14 August 1947, speaking as the first prime minister of a free India and giving expression to the feelings of the people, said: 'long years ago we made a tryst with destiny, and now the time comes when we shall redeem our pledgeat the stroke of the midnight hour, when the world sleeps, India will awake to life and freedom'.

However, there are varieties of problems in the path of national integration in India. Let us discuss them.

1.3.4: Hinderances to National Integration in India

There are many serious problems and challenges before the Indian state today. Some problems are the result of its colonial past whereas some other problems are basically due to the backwardness of the Indian economy. The social configuration of India is also itself leads to some challenges and threats. Whenever one takes a holistic view it becomes obvious that the problems and the challenges that exist before the Indian state today cannot be studied in isolation. Every problem, challenge and threat is the outcome of various factors though one factor might be playing a dominant role in its origin and provisions. National integration has been a very serious and prominent challenge in all the developing countries including India. The concept of integration means a process of becoming a whole. In other words, an integrated whole is one in which all structural aspects and parts, fit together with at least some minimal amount of unity or mutual compatibility. Further integration is the name for the state of relationship between parts of the system. It has to do with the interrelations of units. Thus, an integrated society is one in which established institutions and rights and values associated with them are generally accepted. These definitions generally present the static character of integration with its main focus at maintenance of the system. Subsequently in reality while concerned with the process of becoming whole, integration is also directed towards an orderly change within the system. The above deliberations on the concept of integration make it evident that the term is contextual. One may talk of the integration of a small group, society, culture, nation or of the entire world. It is same in case of India. As a country of diversity the land is facing many problems on the path of her National Integration. Independence of India had been accompanied by a multitude of problems, and of course, centuries of backwardness such as Prejudice, inequality, and ignorance which still weighed our country. There were the immediate problems of the territorial and administrative integration of the princely states, the communal riots that accompanied partition, the rehabilitation of nearly six million refugees who had migrated from Pakistan, the protection of Muslims threatened by communal gangs, the need to avoid war with Pakistan, and the communist insurgency. Restoration of law and order and political stability and putting in place an administrative system threatened with breakdown because of partition and the illogical division of the army and higher bureaucracy virtually on religious lines, were other immediate tasks. In addition there were the medium-term problems of framing a constitution and building a

representative democratic and civil libertarian political order, organizing elections to put in place the system of representative and responsible governments at the centre and in the states, and abolishing the semi-feudal agrarian order through thorough –going land reforms. The newly-formed independent government also had the long-term tasks of promoting national integration, pushing forward the process of nation-in-the making, facilitating rapid economic development, removing endemic poverty, and initiation of the planning process. It also sought to bridge as quickly as possible the gap between mass expectation aroused by the freedom struggle and their fulfillment, to get rid of centuries-long social injustice, inequality, and oppression, and to evolve a foreign policy which would defend Indian independence and promote peace in a world increasingly engulfed by the cold war and getting divided into hostile power blocs.

The main challenges to national integration in post-independence India are linguism, casteism, ethnicity, gender, communalism, regionalism etc. Let us look at these issues in some details

I. Language or Linguism

India is a multi-linguistic nation with several well developed languages which are rich in grammar, expression and literature and have their own distinct script. Multi-linguism is, therefore, one of the primordial facts of the Indian polity. There are four major linguistic families covering the major languages of India. They are

1. The Austric (Nishada) family,
2. The Dravidian family
3. The Sino- Tibetan family, and
4. The Indo- European family.

Apart from these four major language families many other linguistic formats and vocabularies from languages are also spoken from and around India. Thus, there is vast linguistic diversity in India. However, the politics of linguism has been a major irritant in the way of national integration in India. Linguism signifies love for one's language speaking people. The phenomena of linguism like other factors are also consequences of political process. If there is an absence of a national language, there is a big disadvantage. The absence of national language may deal with the issues like the reorganization of the states on the basis of language; and the determination of the official language of the union etc. thus, it is clear that there are several obstacles in the way of national integration of India. The most formidable obstacles are language variation, communalism and regionalism. From the above background, it is found that India is a multilingual country. People of India speak nearly 2000 languages and dialects. This plurality has been negatively used on many occasions, particularly in the early decades after independence. It is also seen that the Indian constitution recognizes 22 languages. Hindi is the official language and English is the link language. When India became free the decision to make Hindi the national language was opposed by people of many other languages. There was an anti- Hindi agitation in Tamil Nadu. The language controversy started with Hindi being given the place of official language of India. In

South India people revolted against this and demanded secession from India. The constitution has been amended to meet the demand of these people. In Indian Union the states have been organized on the linguistic basis. The question of language is a sensitive one. People get very easily provoked over this issue. The linguistic fanaticism has got to be fought with love, understanding and accommodation. Another problem faced by India was the linguistic re-organization of the states. In 1956 the states were reorganized on linguistic basis. Agitations are going on in many parts of India demanding state reorganization. Linguistic chauvinism has become an important factor which hinders national integration. Solution to tackle the problem; the three language formula was put forward for promoting national integration and exchange among states.

Every country needs to have a common official language, but it has not been an easy task for India. When re-commendation was made in the Constituent Assembly to recognise Hindi as the official language of India, it was opposed by representatives of almost all the non-Hindi speaking areas. A compromise had to be made there. While the Constituent Assembly declared Hindi as the official language, it was provided that English would continue to be used for official purposes of the Union government for a period of 15 years. When the Official Language Commission set up in 1955 recommended in favour of replacing English by Hindi as official language, there were wide-spread protests in all the non-Hindi speaking regions. Such protests and demonstrations were seen once again in 1963, when the Official Language Bill was introduced in Lok Sabha. As a compromise the Act of 1963 allowed the continued use of English for official purposes without any time limit. Thus from the above, language has played as a very vital hindrance in the path of National Integration in India.

II. Casteism

Castism refers to the love for ones own caste-group in predilection to the universal or common national interest. The caste feeling is mainly an outcome of the politicization of caste. Casteism is a divisive force. One section considers another section as inferior. They are exploited. Positions and opportunities are monopolized by a particular section. It creates animity among the other castes. Caste organizations interfere in politics. They function as pressure groups and obtain benefits undeservedly. These factors prevent national integration. There are two main issues relating to castism. They are whether the caste system is helping marginal caste group to come into mainstream in the Indian political system or to become one of the main barriers in the nation-building process in India. This question has created lot of confusion in the minds of policy-makers as well as in academic discourse. Debate is still on at both the level (political as well as academic) should we strive for such a policy which will remove this caste system or should we strengthen and learn from this system. Lets first examine this debate and then we will analyze conceptual understanding of the caste system and its impact in nation building process. Recently the demand of jat community of Haryana and delhi to include them in the OBC category and obtain state recommendation for inclusion, clearly shows how these rules has been mis-interpreted by ruling parties to favour some gruoup even if they are well of in the society. Like the demand of gujjars of Rajasthan to include them

schedule tribes as not only created the developmental process of the state. The other example is the case of karnatka's chief minister B.S Yeddyrappa. Despite the indictment by lokaykta and BJP paraliamentary group approval for removal of B.S Yeddyurappa, his lingayayte community's legislature and parliamentarian supports compelled BJP high command to ignore all the corruption charges against him. These cases show how our caste system entrenched our political establishment and compelled political parties and establishment to act according to the interest of various caste combinations. Keeping this sort of caste solidarity by different segment of society and caste lobbying and nepotism in institutional level forced our national leaders to adopt the strategies like outright rejection of caste system and to accept caste system as essential characteristics of Indian society.

The constitution of India under Article 15 states that the state shall not discriminate against its citizen on the ground of religion, race, caste, sex, place of birth or any of them. However, the cluse 4 of article 15 states that this does not prevent the state from making any special provision for women and children, or for advancement of any socially and educationally backward classes or citizens or for scheduled castes and tribes. This clause 4 has been continuously interpreted, misinterpreted and implemented as new rule for befitting not only the marginal section or backward caste, but also to those intermediately classes who are already in helms of affair.

The politicization of caste refers the following points

- Construction of the political parties on the basis of Caste likes Justice Party in Madras, DMK, Kerla Congress, Republican Party, Bahujan Samaj Party and so on.
- Appearance of pressure group based on caste like Nadar Association, Harijan Sebaka sangha, Kshatriya Mahasabha, etc.
- Allotment of party tickets during elections and the formation of council of ministers in the state on caste lines.
- Caste conflicts between higher and lower caste or between dominant castes in various states like Uttar Pradesh, Bihar, Madhya Pradesh, and so on.
- Violent disputes and agitations over reservation policies.

However there are two methods to comprehend the caste system in India. They are

A. To disagree with the suggestion that caste is essential to the characterization of Indian society- This point has been especially favoured by the nationalist left as well as by Marxist philosophers. Basing on this point Caste is the feature of the superstructure of society of India. The continuation and effectiveness caste is to be understood as the ideological products of the specific pre-capitalist social structure that have their manifestation in Indian history and culture. With the suppression of this pre-capitalist structure, caste also would disappear.

B. To avoid these difficulties which retain castes as an essential element of Indian society- with the presence of the caste system, the declaration makes Indian society fundamentally dissimilar from the western. What is denied, however, is this nationalist argument, is the charges that caste is necessarily contradictory to, and incompatible with a modern and just society. Ideally caste system seeks to harmonize within the whole of a social system the mutual distinction of its part. This is requirement

for any stable and harmonious social order by which India has achieved a harmonizing caste system.

B.K. Nehru observed that 'The communal electorates in a vestigial form still remain in the shape of reservations for the scheduled castes and schedule tribes. They serve to emphasize caste origin and make people conscious of the caste in which they were borne. This is not conducive to national integration.'

III. Ethnicity-

Ethnicity deals with the ethno-national conflicts of a nation. It is one of the greatest challenges to India's national integration since its independence. Ethnic strife is not at all a recent phenomenon rather it has been an enduring factor in Indian politics. Sometime they come up with demand for separate state on the name linguistic identity, race, region or the son of the soil concept, on another pretext their demand ampere for secession on the name of religion, culture and race. There are numerous example before us in pre or post independence history of india when people of this country ragged pluralistic culture of this country either in the name of religion, language, region or culture, e.g., partition of the country, presisternt demand for reorganization of state, shiv sena's movement for nativist verses outsiders and its factional groups' insistence for independence, and separatist claim for independent Kashmir, etc., this gives an idea that not a single decade of Indian politics, have not confronted ethnic strife on some pretext or another.

The tern ethnicity acquired enormous political implications in particular after the disintegration of erstwhile nation-states like former Soviet Union, Yugoslavia and events that followed the bombing of world trade center in New York on 9/11. the term came in frequent use in anthropological and sociological writings only in the early 70s. It is interesting to note that prior to 1970s textbooks in anthropology and sociology hardly ever defined ethnicity. Ethnicity often traced its etymological meaning in the Greek word *ethnos* which refers to a cultural or spiritual sense of belonging. Ethnicity is a sense of ethnic identity or a feeling of belonging to a particular ethnic group. George de Vos defines it as, consisting of the subjective, symbolic or emblematic use by a group if people of any aspect of culture, in order to differentiate themselves from other groups. Further, according to Paul R. Brass, ethnicity or ethnic identity also involves in addition to subjective self-consciousness, a claim to status and recognition, either as a superior group or as group at least equal to other groups. Ethnicity is to ethnic category what class consciousness is to class.

Ethno-nationalism transcends the boundaries of state, religion sect and class. It seeks to fragment established nationalities and communities and created new ones using ethnic indicators. The sysmbolic and cultural aspects of ethnicity are important in them and often get politicized for the promotion of collective interests. In india one can easily find number of such cases for illustration, like undue pressure by tamil politician on centre to intervence in srilankan ethnic dispute, emotional an financial support by tamil nadu for elam land in sri lanka, pakistan's persistent intervention on issue of minority, showcasing itself as a defender of Muslim minority in india, protest march against india in Pakistan on the name of atrocities on Muslim in india. Etc. this over-obsession for own ethnic group of people many times not only generate international discord within neighboring state, but also ignite hostility within state boundaries. Bearing in mind that

one group is not concerned for another and another feels that they are more loyal to neighboring countries than to their own.

Approaches to understanding ethno-nationalism

There are two approaches regarding ethnicity. First is the Primordialist approach and the second is the situational or subjectivist or instrumental approach. As its main emphasis is on the perception of the members of a group of being different from others, it poses a threat to any state which does not have a common ethnicity or a shared identity and culture. The other sources of ethno-nationalism are given as under.

- It is a source of conflict
- It creates migration among the masses.
- It creates separate racial and cultural factors
- It creates economic inequality such as uneven development of the regions of a state and second, the economic discrimination perpetuated by the state itself.
- There is a demand for separate electoral system
- It refers to ethnic location, territory and environment which shape inter-group perceptions, competition and conflict. It is related to the settlement pattern of the groups, group's attachment to the land and the relationship between ethnic groups and their physical settings respectively.
- In a multi-ethnic state, the ethnic minorities suffer from a fear complex whereby the prominent or the largest ethnic group is considered as ruler by the smaller ethnic groups.
- It may be possible that the combined population of smaller ethnic groups is more than the largest group. The smaller groups perceive themselves as minorities and may complain about their suppression by the largest group. For example, Sikh nationalism. Punjab is one of India's most prosperous states, the home of the green revolution and Sikhs constitute about half of its population (the other half being Hindus).
- Sikh nationalism was a powerful political force in the state throughout the 1980s, with the demands of Sikh groups varying from greater political and economic control within the Indian federation to secession from India and the creation of a sovereign state, Khalistan.
- The ethno-national conflicts, as already said, have dangerous repercussions on India's integration. The implications of ethno-national conflicts are discussed as follows :
- It disturbs the national peace and security to great extent. The ethnic groups usually adopt large scale terrorism and war and cause large scale death, decay and destruction. At present we can see the case in point, separation demand in Kashmir, Kuki-Maithi struggle in Manipur, killing of Bihari and Bengalis in Assam and so on.

Thus from the above, ethno-national conflicts possess the potential to destabilize any pluralistic society, as it makes all other ethnic groups conscious of their ethnic identity and the need to along then to promote their exclusive interests. Not only this, the ethnic groups once they consolidate their identity aim to suppress other ethnic groups. After Babari Masjid demolition, riots in different part of the country or demand for

indianisation of Indian minority are living proof. Ethno-national conflicts pose a grave threat to the sanctity of the nation-state system.

IV. Gender issues

Gender issues or feminists are people who like to believe that both man and woman are equal. There are a few questions in people's minds regarding feminists. Is there is any feminist stream in India? What do they think about gender? Whether they all are agreed on same definition or understanding of gender or they differ about it? Why do they talk about gender? Why do we think gender as an issue in our nation-building process? The main debate surrounding our political discussion in India is, why still half of the population of this country lives in socio-economic inequalities even after 70 years of independence. Let us examine all these aspects one by one.

Feminism is an ideology that has always been highly controversial. In the first phase development of the movement, in the 19th century, feminist leaders sought above all to gain voice for women in political process. In the second phase women's movement sought to extend the gains they achieved, fighting for economic as well political equality for women. The feminism movement became more and more advanced in later year and emerges as different stream in academic discipline. In India feminism movement is concern it falls under post-colonial feminism. The focus is mainly on colonial relations of domination and subordination. Chandra mohanty suggests that women's subordination must be addressed within their own cultural context, rather than through some universal understanding of women's need. She criticizes westernfeminism portrayalof third world women as poor under educated, victimized, and lacking in agency. They are different varieties that seem to have little in common. However, one thing is common regarding different variants of feminism that their views are very much around the concept of gender. Therefore, first we have to understand the concept of gender.

The first feminist thesis is the idea that society is deeply gendered and that gender is still one of the most important social issues that divides society. The second feminist thesis claims, that gender is not neutral in its effects, but casts women as inferior.

Gender is one of the most significant features of an individual's identity. It is key features of resources distribution, determining or strongly influence a person's relative wealth or poverty. It also plays a fundamental status or respect than others. Second thesis explains gender in terms of hierarchy. it creates such a social system where men are at the top and women stays at the botton, which they define in terms of patriarchy. The word patriarchy literally means rule of the father, but its most common meaning in feminism is simply a society that advantages men and disadvantageswomen, regardless of who are the formal leaders. It is therefore possible to describe a society as patriarchal even it has a woman leader. All feminists argue that social structures based on gender disadvantage women. The third thesis of feminism distinguishes feminists from others who believe that a gender hierarchy exists, but who do not criticize that fact. Such people may advocate gender hierarchy for reasons of religion, tradition, or apparent biological necessity. Post-feminism signifies resistance to the themes of second wave feminism. Feminists such as Camille pagila, Katie roiphe, pat califia, and Natasha Walter are associated with post-feminism. Key themes include the ideas that women must see themselves as agents of change, not as victims, and that a focus on violence undermines women's agency; sexuality should be thought of as liberating and all consensual sex should be celebrated, feminism should focus on women's material equality, rather than on

symbolic aspects of gender, femininity, including participation in beauty practices and gendered dress, is compatible with equality. Finally, all feminists argue that patriarchy is unjust and needs reform. Feminism is thus an essentially normative and reforming, or revolutionary, movement. Nonetheless, all feminists share the goal of gender equality. They want women and men to have an equal status, and to enjoy equal respect. For most feminists, an important part of gender equality is equality of opportunity and, for many, greater equality of resources is also needed.

The gender development index (GDI) measure states development using the human development index) indicates literacy, life expectancy, school environment, and income disaggregated by gender, to illustrate a state's development, adjusted for degree of gender inequality. This index takes as its central assumption that the larger the degree of gender inequality the more this has a negative effect on states' quality of development. The gdi also shows that states high on the HDI may have high degrees of gender inequality. Gender mainstreaming was established as a global strategy for achieving gender equality in the 1995 Beijing platform for action ratified by all UN member states. It has been adopted as the official policy of the United Nations, the European Union, the organization of American states and a number of other governmental and intergovernmental organizations. Gender main streaming prescribes the review and revision of policy processes in all sectors of government, with an eye towards eliminating gender-based disparities in policy formulation and implementation. Thus the gender discrimination is much more emphasized in the sociwetel context like India.

V. Communalism

Communalism means love for ones religious community of a nation. It is one of the tendencies to promote the communal interest at the cost of the interest of other religious community. It has its roots in the British rule where the 1909, 1919 and 1935 Acts had introduced communal representations for the Muslim, Sikhs and others. It is one of the challenges before India's secular fabric. When all the religion of the world exists in this country and have a different pocket of concentration and belief, definitely it poses problem for the country. While Hindu and Muslim are found in almost all parts of India, the remaining minority religions have their pockets of concentration. Christians have their strongholds in the three southern states of Kerala, Tamil nadu and andra Pradesh and the northeastern states like Nagaland and Meghalaya. Sikhs are concentrated largely in Punjab, Buddhists in Maharashtra, and jains are mainly spread over Maharashtra, Rajasthan and Gujarat, but also found in most urban centres throughout the country. It has been one of the most complex problems that India has been facing. This is generated when individuals belonging to one religion develop excessive affinity to their religion and hatred towards other religions. This kind of feeling promotes religious fundamentalism and fanaticism and proves to be dangerous for the unity and integrity of the country. It is more so for a country like India where people practice all the major religions of the world. But India has been suffering from communalism since independence. It is found from the different riots that India faced on the eve of independence, and even today.

However, official view of the state on religion is different. It believes that religion can bring about harmony and unity. Religion can foster common values by tension-management and by operating as a mechanism of social control.means of mass communication like the press, radio; films and television can be used to promote national integration through the propagation of religious tolerance and

harmony. Emphasis on moral education is being given in schools to inculcate moral and spiritual values among children. However, in practically it has been taking opposite shape and people are using religious identity and symbol either to divide the society or exploit the sentiment to consolidate the vote of one community against another.

VI. Regionalism

Regionalism refers to a sub-nationalism and sub-territorial loyalty. In India it is regarded as a subsidiary process of political integration. Regionalism is another hindrance in the way of national integration in India. On many occasions it encourages people to promote regional interests even at the cost of national priorities. One may think that raising the problems of a particular region is needed to attract the attention of the decision makers and to compel them to fulfill justified regional demands. This thinking is reasonable, because such demands may be based on genuine grievances of the regions and States that have been denied fair shares of projects and industries in the overall structure of development in India. Those may also be related to the continued neglect of a particular region. Even after the 70 years of independence, India's planned development has not touched to all regions of the country. There are also other factors such as lack of expected socio-economic development results in demands for creation of new States. Regionalism is a type of feeling which ignores national interests or encourages people to have negative attitude towards the interests of other regions, it becomes harmful. On many occasions regional protests and demonstrations are based on political considerations. Aggressive regionalism is still more dangerous, as it leads to separatism. It has been found in certain parts of States of Assam and Jammu and Kashmir Regional movements have resulted in the creation of new States by dividing the existing States. A major reorganization occurred through the States Reorganisation Act 1956 (as cited above). Since then many new States have been created, the latest being the States of Chhattisgarh, Jharkhand and Uttarakhand. Each of these three States has been created by dividing the existing States. Currently, agitation is going on for creation of a new State by dividing Andhra Pradesh.

Regionalism is a countrywide phenomenon which manifests itself in the following six manner.

1. Demand of the people of the certain states for secession from the Indian union like Khalistan, Dravidnad, Mizos, and Nagas and so on.
2. Demand of the people of the certain areas for separate statehood like Telengana, Bodoland, Uttarakhand, Vidharbha, and Gorkhaland and so on.
3. Demand of the people of the certain union territories for full fledged statehood like Manipur, Tripura, Puducherry, Delhi, Goa, Damon and Diu and so on.
4. Inter state boundary dispute like Chandigarh and Belgaum and inter state river dispute like Krishana, Cauvery, Ravi, and Beas and so on. ‘
5. Formation of organization with regional motives which advocates a militant approach in pursuing its policies and goals like Shiv sena, Tamil sena, Hindi sena, Sardar sena, Lachit sena and so on.
6. Sons of the soil theory which advocates preference to local people in government jobs, private jobs, permits and so on. There slogan will be Assam for Assamese, Maharashtra for Maharashtrians and so on.

VII. Extremism

Extremism is the act of spreading fear by threatening the people through illegal means to obtain selfish interests. It ignores human values. The feeling that they do not get what they deserved, unemployment, and lack of proper and inadequate means of livelihood lead to extremism. National integration fosters nationalism. It is opposed to communalism, linguistic jingoism, regionalism and similar fissiparous forces. The extremist movements are going on in different parts of India. They are yet another challenge to national integration. Existence and operation of militant organization and their activities based on communalism and in support of secessionism or autonomy or special status have always adversely affected the process of national integration. The Naxalite movement or Maoist movement are the ongoing phenomenon since independence. These movements quite often use violence, create fear in public life, cause loss of lives of government personnel and people and destroy public property. Mostly the youth participate in such movements. The basic reason for taking up arms by the youth is the continuing state of socio-economic deprivations and poverty. Moreover, the day-to-day humiliation, denial of justice, human rights violations various kinds of exploitation and political marginalization compels them to connect the Naxalite movement in India. But the extremist activities have been threat to law and order and peaceful living of the people residing in the affected areas.

VIII. Sectarianism

One of the big threats to national integration is the presence of sectarianism. The sectarianism like Shia-Sunni conflict often leads to riot in some parts in India. The Punjab problem had also originated from the disputes between Akalis and Nirankaris over the issue of religion. So like regionalism, sectarianism also hinders the process of national integration in India.

1.3.5: Measures of achieving National Integration in India

1. Provisions in the Constitution of India

The Indian Constitution has made provisions for promoting and ensuring national integration. It has accepted socialism, secularism, democracy, liberty, equality, justice and fraternity as the goals of Indian political system. Citizens have been empowered with fundamental rights and their fundamental duties have also been prescribed. The Directive Principles of State Policy directs the State to promote equitable economic development, eliminate social discrimination, and promotion of international peace and security. And above all, the provisions related to various institutions and processes have been geared towards national integration.

2. The initiatives taken by the Government

The governments have also been making efforts to promote national integration. A National Integration Council has been set up to consider issues related to national and Integration and recommend suitable measures to be taken.

3. Observance of National Festivals and respect to National Symbols

National festivals also act as an important unifying force like the observance of Independence Day, Republic Day, and Gandhi Jayanti etc. are celebrated taking the bond of unity in the country. These festivals are celebrated by all Indians and in all parts of the country, regardless of language, religion or culture. We also observe the National Integration Day on 19 November every year and take a vow. This day is also known as “Qaumi Ekta Divas”. Moreover, our National Symbols like the National Flag, the National Anthem, and the National Emblem also help to remind us that we all have one identity. For this reason we stress on the importance of presentation proper respect to these symbols.

4. Provision of All India Services and Other Factors

The constitution of India under Article 312 provides for All India Services. In addition, the All Indian Services like IAS, IFS, IPS and others, unified judicial system, postal and communications networks; including radio and television, and the internet promote the unity and integrity of the Indian nation. However, the members of the All India Services are recruited by the central government, but they work in different states of the country.

5. Eradication of Terrorism from our motherland

Terrorism is a great threat to the process of nation building. Therefore it is the first and foremost responsibility of each and every country is to eradicate terrorism from the soil of the country. India is also not in the exception. India cannot be allowed to be perceived as a soft state. It must take very strong military and diplomatic steps to counter terrorist acts by applying different measures.

6. Checking regionalism and separatism within the Nation

The government must take strong steps towards regionalism and separatism for promoting National Integration. The central government must check regionalism and separatism with an iron hand. The government should never surrender to regional pressures, particularly when they are in the form of violence and intimidation.

7. Suppression of Linguistic fanaticism

Linguistic fanaticism should be suppressed but each and every language must be respected. One of the best ways to check linguistic fanaticism is by promoting our common national language-Hindi-to inculcate a sense of unity. A nation which has no language of its own is no nation and it can never achieve integration in any real sense. Gone are the days of violent opposition to Hindi in certain parts of the country. Even the people of Tamil Nadu have slowly started accepting the eminent position of Hindi as our national language. We must bind the country together by popularizing Hindi along with the regional language of a state. Both have to be supplementary to each other and not at the expense of the other.

8. Role of Mass Media for the promotion of National Integration

Mass media plays a vital role in promoting the national integration of a country. It is also known as the fourth pillar of democracy. The battle of national integration is to be waged in the minds of all. All media of mass communication, such as

newspapers, radio and television must be utilized for promoting national unity and integrity.

9. Welfare of the minority communities

There should be a positive change in the attitude of the majority community towards the minorities. It should be done to bring the minorities to the main stream of the nation. The Students of minority communities should be offered equal opportunities for all jobs and services.

10. Destroy the menace of the caste system

Caste system is a major hinderance in the way of National integration from ancient time. Indian nationalism must fight the destructive caste system from its roots. It is the prime responsibility of the Indians to destroy the menace of the caste system from our society and from the minds of Indians. It has created artificial social barriers, which have no place in an equitable society.

11. Social integration

Social integration should be encouraged to bring about national integration. The constitutional strategy to promote fraternity is helpful to attain social integration. The different social groups are tied together in a bond of cohesiveness that can be achieved by treating all of them as equal.

12. Equal Distribution of national income

There can never be a sense of unity or fellow feeling in a country where there are huge inequalities in the distribution of national income and wealth. The best way to achieve national integration is to mobilize all the resource for rapid economic development.

13. Prevent communal and sectarian outlook

A nation must stop communal and sectarian outlook to its entire people. They should consider themselves as Indians only. There should be an Indian outlook. All should be binded by the emotional and psychological thread of integration. National integration depends on the indianization of the educated masses and elimination of provincial loyalties. It also depends upon the firm establishment of social justice and reconstruction of the nation.

14. Recognition of wide range of groups rather than setting only developed ones.
15. Recognition of Inter-group relation as a matter for all.
16. Development of a uniform model code of conduct capable of motivating and directing social relations.
17. Promotion of faith and integrity and moral worth of the Individuals.
18. Encouragement of voluntary organization across the country.
19. There should be national conference for emotional integration and promotion of neighbourhood groups and cooperates.
20. Development of Uniform Civil Code
21. There should be a promotion of nongovernment social service.

1.4: National Integration Council (NIC) and National Integration in India

The Prime Minister, Pandit Jawaharlal Nehru, convened National Integration Conference in September- October, 1961. It was established in order to find ways and means to combat the evils of communalism, casteism, regionalism, linguism and narrow-mindedness from India. The committee was aimed to formulate a definite conclusion in order to give a direction to the country. This Conference decided to set up a National Integration Council (NIC) to review all matters pertaining to national integration and to make recommendations thereon. The NIC was constituted accordingly and held its first meeting in 1962.

The NIC declared its objectives in the meeting held in 1968. The declaration of objectives as adopted by the NIC is as follows:-

- The foundation of our national life is common citizenship, unity in diversity, freedom of religions, secularism, equality, justice-social-economic and political, and fraternity among all communities. The National Integration Council reiterates its faith in these values and dedicates itself to their achievement.
- The National Integration Council, however, notes with concerned the ncrease in communal incidents in different parts of the country over the last few years. The Council emphasizes that not withstanding sporadic occurrences of communal and other divisive conflicts, the vast majority of common men and women, irrespective of their religious affiliations, live in peace and harmony and have no interest in violence and disorders.
- The National Integration Council condemns tendencies that strike at the root of national solidarity and calls upon all political parties, voluntary organizations, other citizen groups, the press, leaders of opinion and indeed all men of good will to bring them to a halt:

A. By discouraging communal ill-will and regional animosities and weaning the misguided elements of society from paths of violence;

B. By active and energetic propagation of the principles, especially of tolerance and harmony for which this nation stands,

C. By mobilizing constructive forces of society in the cause of national unity and solidarity and giving them leadership encouragement and articulation.

D. By devising suitable community activities and progrmmes for fostering fellow feeling, emphasizing the privileges of common citizenship and in general raising the quality of national life. The council wishes to emphasize that this task is not of Governments alone although governments have to play a major role in strengthening the forces of integration and in implement ting expeditiously and effectively the recommendations that this council makes. This task is the collective responsibility of all citizens-politicians, educationists, artists, writers, teachers,

parents and students, intellectual's businessmen and trade union leaders. This council most earnestly invites all Indians, regardless of their linguistic, religious, ethnic or cultural affiliations to join in this great and urgent task of promoting national unity and solidarity”

The National Integration Council has held 15 meetings so far. Issues relating to National Integration and Communal Harmony in the context of Kashmir and Punjab problem and dispute over Ram Janam Boomi-Babri Masjid, problem of Regionalism and Communalism, role of Educational Institutions and Mass Media and responsibility of the Press, etc. were discussed in the various meetings of NIC.

The 14th meeting of the NIC was held in 13 October, 2008 in the backdrop of communal violence in various states like Odisha, Karnataka, Maharashtra, Jammu and Kashmir and Assam and so on. The agenda for this meeting were given as under

- National Integration
- Social Structure
- Caste and Identity divisions and rhetoric
- Economic development – Equitable development and removal of regional imbalances
- Promotion of feeling of security among minorities and other vulnerable sections
- Education – Promotion of education among minorities, Scheduled Castes and Scheduled Tribes
- Extremism - Communal Harmony; and - Other elements contributing towards national integration

The NIC meeting on 13.10.2008, held under the Chairmanship of the Prime Minister Dr. Manmohan Singh adopted a resolution. The draft of the resolution was

- The NIC meeting discussed various issues impacting on national integration and communal harmony such as caste, communal, regional and identity divisions, economic and regional disparities, inequitable development, need for empowerment of various disadvantaged groups, weaker sections and minorities, and the threats to national integrity and national integration emanating from terrorism and extremism in all its forms.
- The meeting noted that the vast majority of Indians cutting across religious and cultural lines are peace-loving; believe in the spirit and idea of tolerance, communal harmony and the rule of law. They detest violence, inhumanity and disorder in society.
- The meeting recognized that unity in diversity and communal harmony constitutes the bedrock of our nationhood and civilizational values. Preserving this unique heritage is the challenge of our times and the bounden duty of every citizen of India.

- The meeting expressed concern at the recent incidents of communal and terrorist violence in various parts of the country. It resolved that the foundations of our civilization lie in secularism, Equality, justice-social, economic and political- and fraternity amongst all communities. These must be preserved and promoted at all costs, and towards this end, an environment of security for all sections of the society must also be ensured.
- The meeting condemned all acts of violence, and covert and overt attempts to strike at the roots of our national integrity, solidarity and pluralism, and all forms of extremism, terrorism and violence, and resolved to deal with all such challenges firmly and in accordance with the rule of law.
- The meeting called upon all political parties, civil society organizations, citizens' groups, religious, social and other opinion leaders, and the media to rise above narrow thinking or interests, and to act unitedly to defeat all forms of extremism and any attempt at division of our society on social, religious and communal lines.

However, the 15th meeting of NIC was held on 10th September, 2011. The Agenda of the meeting was to curb communalism and communal violence; Approach to communal violence bill ; measures to promote communal harmony; measures to eliminate discrimination especially against minorities and scheduled tribes; how the state and the police should handle civil disturbances ; and how to curb radicalization of youth in the name of religion and caste. The 16th meeting or the last meeting of NIC was held in New Delhi on 23rd September, 2013. The agenda of the meetings were: To condemn violence in any form committed to disturb communal harmony and to deal with all those indulging in such violence in a prompt and resolute manner under the law; it further resolved to ensure that all women enjoy the fruits of freedom to pursue their social and economic development with equal opportunities and to safeguard their right of movement in the public space at any time of the day or night; to take all measures to preserve, sustain and strengthen the harmonious relationship between all communities and enable all citizens to lead their lives in freedom as equal citizens with dignity and honour; it also resolved that the union government of India and all stake holder shall take all measures for resolving differences and disputes among the people within the framework of law and institutions setup their under in order to strengthen our secular and pluralistic society; it further resolved to work indefatigably for their complete integration with the rest of the society on equal terms; the council resolved to eradicate the de-humanising practice of manual scavenging and other forms of undignified labour and ensure for the people engaged in this practice alternate forms of employment that assures a life of dignity and honour for them; to condemn the sexual abuse, molestation and violent attacks on women and to ensure prompt and firm action against the culprits by the law enforcement agencies as well as speedy prosecution of such cases under the criminal justice system; to condemn the repeated atrocities on the SCs and STs and take stringent action on the perpetrators of such crimes under the various laws and special enacted.

The meetings of National Integration council are given under the following table.

Sl.No.	Meetings commenced on	Number of Meetings
1	2 nd and 3 rd June , 1962	1 st Meeting of NIC
2	20 th and 22 th June, 1968	2 nd Meeting of NIC
3	12 th November,1980	3 rd Meeting of NIC
4	21 st January, 1984	4 th Meeting of NIC
5	7 th April,1986	5 th Meeting of NIC
6	12 th September, 1986	6 th Meeting of NIC
7	11 th April, 1990	7 th Meeting of NIC
8	22 nd September,1990	8 th Meeting of NIC
9	2 nd November, 1991	9 th Meeting of NIC
10	31 st December, 1991	10 th Meeting of NIC
11	18 th July, 1992	11 th Meeting of NIC
12	23 rd November, 1992	12 th Meeting of NIC
13	31 st August,2005	13 th Meeting of NIC
14	13 th October, 2008	14 th Meeting of NIC
15	10 th September,2011	15 th Meeting of NIC
16	23 September,2013	16 th Meeting of NIC

1.5: summary

- India is a land of immense diversities.
- It possesses unity in diversity.
- India possesses social and cultural unity in the life blood of Indian social life.
- From her long past, the Indus valley civilization revealed ideas and art forms, which were later regarded as typically Indian.
- Going to the oldest of the ‘vedas’ is the Rig Veda in which the quest is for finding the ultimate supreme reality, which underlines all diversity.
- About 3500 years ago Aryans interventions in India brought Hinduism, the caste system and Sanskrit to the India sub-continent. There were pre- Aryans early settlers (adivasi) and non- Aryan Dravidians in India, before the Aryans.
- About 2600 years ago there was an emergence of Hindu protestant religion such as Jainism and Buddhism in India.
- The term ‘diversity’ is contradictory of uniformity and consistency. Uniformity means similarity of some sort that characterizes a people. ‘Uni’ means one and ‘form’ means the common ways. So when there is something common to all the people, it refers that there is uniformity between them.
- In 326 B.C., Alexander of Macedon crossed the Indus River and won a decisive battle. Although he went back soon, his invasion influenced Indian culture by initiating contacts with the Greco-roman world.
- Islamic architecture in India was inistially very austere and simple .but the builders soon started adopting decorative elements, including the lotus motif from the Hindu temples. In the beginning, the Islamic architecture in india was very simple. But soon the builders started accepting decorative elements, which included the lotus motif from the Hindu temples. Similarly, a lot of temples that were built in medieval India had Islamic features. Like the one dome, the arch and screens s carved of stone and marble. Through these we can say that the architecture during this time showed unity in diversity.

- Identity politics is a tendency for people of a particular religion. Race, social background to form exclusive political alliances, moving away from traditional broad-based party politics.
- The pallavas, rashtrakutas and cholas of south India built the superb temples at mamllauram, ellora and tanjore, respectively in the post-eighth century period.
- Communalism is a strong allegiance to one's ethnic group rather than to the society. Ethnicity is an ethnic group or ethnicity is population of human beings whose members identify with each other, either on the basis of a presumed common genealogy or ancestry, or through recognition by others as a distinct group, or by common cultural, linguistic, religious, or territorial traits.
- The British came to India in 1600 A.D. India was politically conquered and dominated by the British up to 15th August, 1947. Despite the dominance, India had retained its cultural supremacy and vitality. With the emergence of literary sources, in the later half of the nineteenth century, there was a great change in India.
- During the political subjugation, the British rule in India retained its cultural dominance and dynamism. In the later half of the nineteenth century, political, historical and social themes were taken up by novelists and dramatists. Since independence, India has made significant progress in many areas of culture. In almost all the major 23 languages of India, creative literature of the highest order has been produced.
- India possesses a very rich culture and creative heritage. The fact is that India was ruled by various kings from time to time, and they left their footprints through their sculpture, culture, art, architecture etc. This is greatly reflecting in the Indian culture and civilization.
- National integration refers to the bonding amongst various groups of people of a nation state without any differentiation on the grounds of religion, language, caste, class, gender, etc. Ethno-national conflicts pose one of the greatest challenges to India's national integration since its independence. National integration is not something tangible that can be built with physical labour. As former president Radhakrishnan said, 'national integration cannot be built by bricks and mortar; it cannot be built with chisel and hammer. It has to grow silently in the minds and hearts of men. The only process is the process of education. That may be a slow process, but it is a steady thing. It is a permanent thing. It is the one thing by which we will be able to transform the people themselves'.
- The uneven economic development can further give rise to two kinds of situations. First, if one or more ethnic groups become economically prosperous it may consider other ethnic groups which are relatively backward as liabilities and therefore may try to suppress or get rid of the latter. Second, if a particular ethnic group remains economically backward it may blame the other ethnic groups for its economic deprivation. In both these cases, the hatred may develop into ethnic conflict.
- The three ways by which terrorism can be eradicated from the soil of India. They are the central government must check regionalism and separatism with an iron hand. The government should never yield to regional pressures, particularly when they are in form of violence and intimidation; Linguistic fanaticism should be suppressed but each and every language must be respected. Language is a very strong unifying factor and we must not try to do anything that alienates the people of any one language; once the different social groups are tied together in a bond of cohesiveness, which can be achieved by treating all as equal, the nation would be integrated more strongly.

In this context, many scholars, political scientist and sociologists have recommended a uniform civil code for the entire nation. Social integration should be encouraged to bring about national integration. The constitutional strategy to promote fraternity is helpful to attain social integration.

- The Prime Minister, Pandit Jawaharlal Nehru, convened National Integration Conference in September- October, 1961. It was established in order to find ways and means to combat the evils of communalism, casteism, regionalism, linguism and narrow-mindedness from India. The committee was aimed to formulate a definite conclusion in order to give a direction to the country.

1.6: Possible Questions

1. 'India is land of immense diversities':-Explain
2. Discuss the elements of diversities in India
3. Briefly discuss 'Unity amidst diversity' in India
4. Discuss the meaning and importance of National Integration in India
5. Discuss the elements of National Integration in India
6. Briefly discuss the hinderances of National Integration in India
7. Discuss in detail all the facets of national integration
8. How caste and ethnicity create barriers in the path of National Integration in India
9. Define Indian Culture and discuss its growth
10. Discuss the importance of National Integration in India
11. What are the measures to achieve National Integration in India
12. Discuss how religion is responsible for preserving cultural unity in India
13. Write a short note on India's caste system.
14. What are the two strategies adopted by our national leaders to tackle the nuances of caste system in post-independence India?
15. What is ethnicity?
16. What is communalism? Discuss the features of ethno-nationalism?
17. Explain the concept of national Integration.

1.7: Further study

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Unit -II

Social stratification in India

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2.0: objectives

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

- Explain the the origin and characteristics caste system in India
- Explain the the dalit movement in India
- Discuss the origin of the hindu jajmani system
- organize the backward class movements
- Analyse the issues of resrvation in india

2.1: Introduction

Society and inequality are the two parts of the same coin. This shows that since society is there, inequality is there. The society and the inequality are complementary to each other. Like the social stratification, social inequality is a universal phenomenon. Social stratification is the process in which the society has been divided into many stratas or layers, that makes up a hierarchy of unequal groups, who are ranked one above the other on the basis of wealth, power and status. It can be compared to a number of layers beneath the ground. The top- most layers are rigid and as we move down the layers become more softer or flexible. Today, in India social stratification is notonly because of castes but also because of classes. The social stratification system of any society like India is such that those who are in the top have usually more power and prestige than those who at the bottom have no power and prestige at all. From the views of Sociologists, some are based on religious belief, others on race, gender, age and others on class differentiation. The division of society in India into four catagories namely Brahmin, Kshatriya, Vaishya and Shudra is the example of social stratification. This is regarded as a very simple and holistic organization in Indian society. In reality there are many castes, sub-castes, and sub-sub-castes within these divisions which make the society a complicated and complex one. The sub-sub castwe refers to the caste of untouchables or chandalas and the Adivasies. These are also responsible for creating an unequal hierarchy in the society. If we go deeper the structural distance between and among the castes, it keeps getting closer and closer.

2.2: Meanings and Definitions

Social stratification is a sociological concept that refers to the fact that both individual and group of Individuals are conceived of as constituting higher and lower differentiated strata or classes. They possess a certain characterestics.

‘In social stratification, the caste system in India is not as rigid as has been pointed out by Dumont according to his principle of hierarchy. Cultural mobility exists between the castes and it is an open structure. He said sanskritization is a process by which the lower castes move from impurity to purity by imitating the higher echelons, their life- styles and ideology of the twice born so that they can become like them through cultural mobility’:-

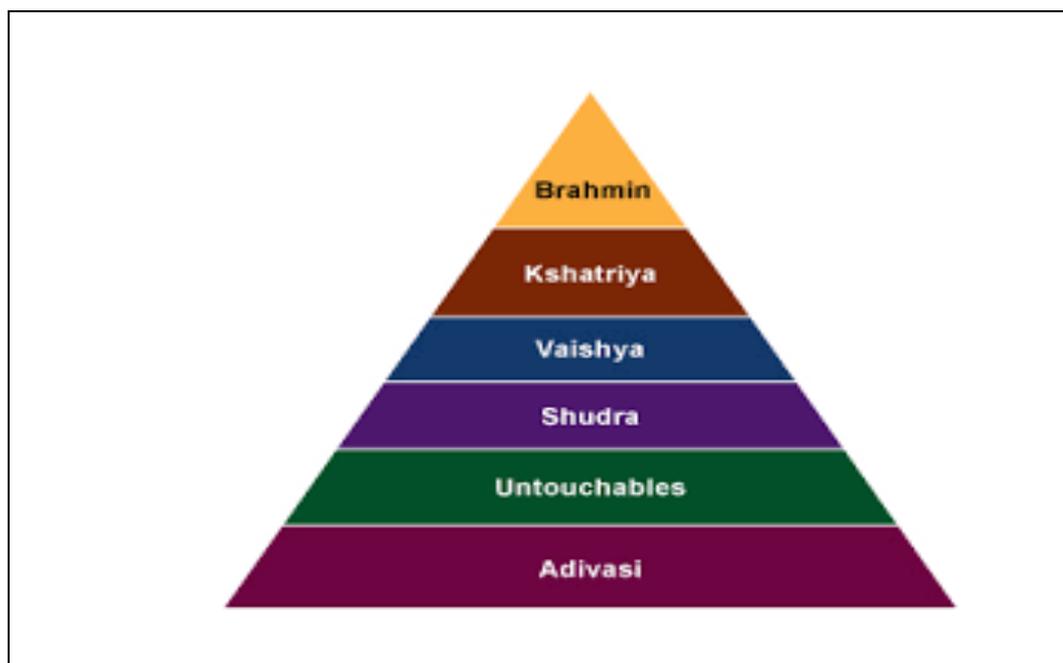
M N Srinivas

‘Social stratification is the arrangement of any social group or society into a hierarchy of positions that are unequal in regard to power, property, social evaluation and /or psychic gratification’ :-
Tumin

‘Social stratification refers to the division of the society into classes or strata which form a hierarchy of prestige and power’:-
Bottomore

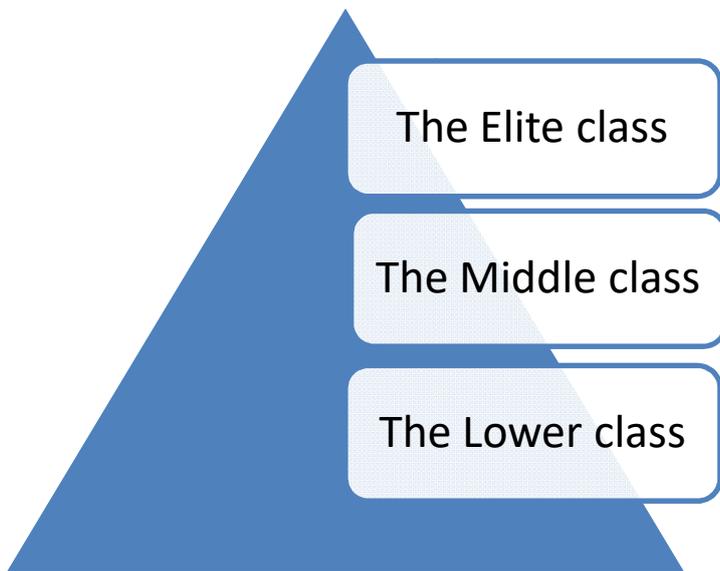
‘In a society, there is sheldom an equal distribution of goods and opportunities. Differences in distribution of goods and opportunities or ‘life chances’ of person leads to social stratification’:-
Max Weber

These definitions show that, in India, the layers of castes are not confined to occuppational division of labour that the Bhramins should be in teaching profession, Kshatriyas should be defence personell, Vaishyas should be in trading field and Shudras should be in the menial service sector. This breaks the stereotype of what a casual holistic eye sees. This was a reality during the days of ancient India and when Manu wrote the manusmriti but as India sanskritised it self people changed for the better. The panorama of castes has changed greatly in India today. This is represented in a pyramidal hierarchy.



The other type of stratification is found in the cities. That is the stratification of the Classes. In the cities mostly it is found that there are three catagories of people according to their wealth and status. These three classes are also organized in a hierarchical order. These are the higher class or the elite classes, the middle class and the lower class. The lower class is coming below the poverty line. Then there is the middle class who comprises of the significant part of the society and is a major pillar of society. The middle class is made up of three parts-the lower middle class, the middle class and the upper middle class. Ultimately, we have the higher

class people or elites who are the powerful sections of the society. According to Marx they may be called the bourgeoisie or the capitalists who control the forces of market and power in the political institutions. The class pyramid in the cities is given below.



2.2.1: Theories of Social Stratification

The wellknown theories of Social Stratification are given below

1. The Functionalist Theory

Talcott Parsons, the foremost functionalist, says that in every society there are certain basic values, and functions performed by the different social groups are individuals ranked on the basis of their equations with these values. If in one society business is highly valued, a business man would have high prestige in that society. On the other hand a business man would have low prestige if business is lowly valued in the society.

According to Parsons, there is cooperation and independence among social groups. He asserts that social stratification is inevitable and functional for society. It is inevitable because it results from the value of the society. It is also functional because it serves to integrate various groups in society.

Kingsley Davis and Wilbert E. Moore observe “starting from the proposition that no society is ‘Classless’, or unstratified, an effort is made to explain, in functional terms, the universal necessity which calls forth stratification in any social system.....the main functional necessity explaining the universal presence of stratification is ...the requirement faced by any society of placing and motivating individuals in the social structure...social inequality is thus an unconsciously evolved device by which society ensure that the most important positions are conscientiously filled by the most qualified persons. ”

Davis and Moore argue that all social systems share certain functional prerequisites which must be met so that the system can survive and operate efficiently. This means the

roles must be filled by those best able to perform them and must be performed consistently. There must be effective role allocation and performance. The society would be better off if the persons holding important positions performed their roles diligently and conscientiously. Moreover, this theory puts emphasis on functions rather than structures. The best suitable persons should be placed in the best positions of the society. There should be higher rewards for the better performance. If all will function better in the society then there will be social stratification.

2. The Marxist Theory

Modern Marxian theorists continue to accept Marx's basic view of social stratification. The primary concern of modern Marxian theorists has been to apply this Marxian view of society to industrial societies that have experienced change since Marx's time, while also using new methods of social science research to validate some of the principal Marxian concepts. We will consider first the changes in industrial societies those reduce apparent problems for Marxian theory.

The Marxists are of the view that social stratification is divisive, not integrative in nature. It is a mechanism by which some sections of the society are exploited by other sections. Marx opined that, in all stratified society, the ruling class and the subject class, the former always exploits the latter. In the words of Marx, the relationship between the two main sections of the society is one of cooperation and conflict. These two classes depend upon each other, but, because of their inner contradictions, they are bound to have conflict of interest.

There is existence of two classes in the society. These two classes are 'Class in itself' and 'Class for itself'. A class in itself is an aggregate of individuals who are in the same economic position in the societal ladder. The class for itself according Marx refers to those people who are become conscious and aware about their common interests and political aims. Marx was aware of the fact that in addition to the two principal classes, there were also other groups in the society with conflicting interests. Marx said that the use of machinery will remove differences among workers and will make them more homogeneous. The condition of workers in a capitalist society improves slightly but they would feel poorer as compared to the bourgeoisie. This is called pauperisation. The intermediate stratum is known as petty bourgeoisie. Some of the Marx's prediction about the future development of the capitalist society did not come out to be true. Class conflict did not intensify in the industrialized countries of the west. Marxism is claimed to be universally valid, but it faces problems when it is applied to particular forms of social stratification, such as Indian Caste system.

One can approach these changes by focusing on some of the main problems faced by Marxian analysis today. Among these problems, by far the most serious is the absence of socialist revolutions in any of the advanced capitalist nations. In fact, the working class that was seen by Marx as making such a revolution has become, it seems, less class-conscious and less critical of capitalism since Marx's time. Related to this, capitalist nations have not experienced the crisis periods Marx saw as leading to revolution, or, to the extent that they have experienced such crisis periods, the crisis has so far been anaged with less than revolutionary results. It will be remembered that Marx predicted increasing monopoly capitalism with a more powerful upper class in control of the economy and nation. Something like monopoly capitalism has certainly developed, as we will see in

chapters on the upper classes that follow. But many argue, with some convincing evidence, that an upper class in the traditional sense of wealthy families with ownership of the major means of production in the society no longer exists, or, if it does, it has much less ownership and power. In addition, we find a relative education in traditional working-class occupations in advanced capitalist societies and the emergence of a new middle class to an extent Marx did not predict. Finally, there is a serious problem with respect to the reality of communism in nations that once claimed to be communist. Part of the problem is that nations like Russia and China did not develop "communism" from the breakdown of advanced capitalist nations as Marx predicted. Furthermore, we should add, the communist nations that have existed were far from the ideal that Marx envisioned, even after Gorbachev's reforms and democracy in the old Soviet Union.

In conclusion, it must be stressed that the preceding is not exhaustive of all the problems recent theorists have recognized in Marx's original work, or do all Marxian theorists today agree on all the points we have described. This is a fair sampling of some of the main problems found in Marx's work and of how recent Marxian writers have attempted to deal with these problems. For our concern, Marxian theorists continue to follow the basic guidelines of Marx's theoretical work. With some revision, they find this general theory useful in understanding most aspects of contemporary stratification systems.

3. The Weberian Theory

Weberian theory was against Marxian theory. However, Weber did not reject the Marxian theory of class analysis. Like Marx, Weber also believed on the persons in the same market situation from a class. However, unlike Marx, Weber does not believe in the inevitability of class conflict and proletarian revolution. Marx said that in a capitalist society, there will be only two antagonistic classes, namely, bourgeoisie and proletariat. But Weber recognizes the plurality of classes. There will be a number of classes' corresponding to the number of skills of people and services rendered by them. The capitalist society will produce competition rather than conflict among classes, and social mobility among them is possible.

Like class, status is also one of the bases of group formation, collective action and winning political power. While class refers to the unequal distribution of economic rewards in the society, status refers to the unequal distribution of social honour in it. Weber said the best example of status group is the caste system in India. Party is also another factor of social stratification which seeks to gain political power.

2.2.2: Forms of Social Stratification

Social stratification has been divided mainly four forms. These are

- 1- The slavery system
- 2- The estate system
- 3- The caste system

4- The social class and status system

1- The slavery system

It is an extreme form of inequality in which some individuals are owned by others as their property. The slave owners have full control including using violence over the slave. L T Hobhouse defined slave as a man whom law and custom regard as the property of another. In extreme cases he is wholly without rights. He is in the lower condition as compared with free man. The slaves have no political rights. He does not choose his government and also attend the public council. Socially he is despised. He is compelled to work. He works as a bonded labour in the master's house. According to Aristotle, the slaves were considered as the property of his master. It is because of the slaves; the masters were getting leisure time and thinking for development of the society. The slavery system has existed from time to time at many places. The major examples of slavery system were the societies of ancient world based upon slavery i.e. in Greece and in Roman and most of the Southern states of USA in 18th and in 19th centuries. In the words of H J Niebore the basis of slavery is always economic and with it emerged a kind of aristocracy which lived upon slave labour.

2- The estate system

The estate system is also known as feudal system. The feudal estates of medieval Europe had three important characteristics. In the first place they were legally defined. Each estate had a status with legal rights and duties, privileges and obligations. In the second place the estate represented a broad division of labour. The nobility had the duty to defend all, the clergy to pray for all, and the commons to provide food for all. In the third place the feudal estates were political groups. The nobility and clergy possess the political and economic power, but the slaves did not enjoy any power in the society. Until 12th century there was an emergence of third estates burghers, who were a distinctive group within the social system. Thus the three estates such clergy, nobility and commons functioned like three political groups. In the words of K S Shelvankar, Indian feudalism remained fiscal and military in character. It was not a manorial.

3- The caste system

The caste system is form of social stratification. The caste system in India has some unique features. It is closely connected with the Hindu philosophy and religion, custom and tradition. It is believed to have devined origin and sanction. It is deeply rooted social institution in India. There are more than 2800 caste and sub castes with all their peculiarities. The term caste is derived from the Spanish word caste meaning breed or lineage. It also signifies race or kind. The Sanskrit word for caste is Varna which means colour. The stratification of Indian society had its origin in the chaturvarna system. According to this doctrine, the Hindu society was divided into four main varnas such as Brahmanas, Kashtriyas, Vaishyas and Sudras. However, the Indian caste system has two

models such as the Varna Model and the Jati Model. The Varna System prevalent during the Vedic period was mainly based on division of labour and occupation. Presently in reality, the Indian society is not guided by the Varna system, is guided by the jati system. The jati is the endogamous group and the principal reference group and the principal reference group of the individual. Each Jati is primarily an occupational group and maintains a distinct way of life. These jatis facilitate the exchange of goods and services. The four Varnas were a perfect hierarchy. From top to bottom, from Brahmins to Sudras, the four Varnas were hierarchically ordered. The Brahmin was the highest Varna while the Shudra was the lowest Varna. The large number of jatis, existing in India today, to some extent, also constitutes a hierarchy. There is no controversy about the top position of Brahmins and bottom position of Shudras in the jati hierarchy.

4. The social class and status system

The social class system is a universal phenomenon. It denotes category of persons, having a definite status in the society, in determining their relations to other caste. They are defacto groups though not legally but religiously defined and sanctioned. They are based on unquestionably economic. They are more than economic groups. The industrial revolution in Europe in 17th century was the foundation of the social classes. The relative importance and definition of membership in particular class differs greatly over time and between societies. Basically the societies, which have a legal differentiation of groups of people by birth or occupation, are the major points of difference. For example many scholars viewed societies are stratifying into a hierarchical system based on occupation, economic status, class, wealth and income.

In the words of Ogburn and Nimkoff 'A social class is the aggregate of persons having essentially the same social class or status in a given society.'

Marx also defined class in the term of extent to which an individual or social group has controlled over the means of production and distribution. In his view of capitalism he said there was conflict between capitalists or bourgeoisie and wage workers or proletariat. Class antagonism is rooted in the situation that controlled over social production and economic distribution, which necessarily controlled over the class which produces goods. In capitalism that is the exploitation of workers by the bourgeoisie. Marx saw class categories as defined by continuing historical process. In Marxist view the classes are not static entities but are regenerated daily through the productive process. Marxism viewed those classes as human social relationship which changes over time, with historical communality created through shared productive process.

Mac Iver and Page defines 'Social class as any portion of the community marked off from the rest by social class.'

Max Weber suggests that 'Social classes are aggregates of individual who have the same opportunities of acquiring goods, the same exhibited standard of living.'

He formulated a three component theory of stratification, they are

1- Social class based on economic relationship to the market

- 2- Status class has to do with non economic qualities such as education, honour and prestige
- 3- Party class refers to factors having to do with affiliations in the political domain

T B Bottomore says that ‘There are broadly four social classes such as; an upper class; a working class; a middle class and the peasantry. The upper class consists of the owner of the major part of the economic resources of a society. The working class comprises mainly the industrial wage earners. The middle class includes most white collar workers and most members of liberal professions. The peasantry includes small land owners and agricultural labourers.’ However, Weber has given a more complex and heterogenous activities in the division of labour in the society. There are theories of class based on the other distinctions such as culture or educational attainment at times of Marx and Weber, social class can be related to elitism, and those in the higher class are usually known as the social elite. Bourdieu also defined distinctively between bourgeoisie taste and the working class taste. Mac Iver also said whenever social intercourse is limited by the consideration of social status by distinctions between higher and lower, there exist a social class. Thus, in this regard the conventional approaches have hybrid classification which is given in the following table:

Sl.No.	Systems	key possessions	Major strata or classes	Their ideology
1	Hunting and food gathering society or Tribalism	Human beings (Hunting and magic skills)	Chiefs, Shamans, and other Tribe members	Meritocratic selection
2	Hurticultural and agrarian society in Asiatic mode	Political(incumbency of state office)	Office holders and peasants	Traditional and religious doctrines
3	Hurticultural and agrarian society in Feudalism	Economic (Land and labour power)	Nobility, clergy and commoners	Tradition and Roman catholic doctrine
4	Hurticultural and agrarian society in slavery	Economic(Human property)	Slave owners, slave, free men	Doctrine of natural and social inferiority of slaves
5	Hurticultural and agrarian society in caste society	Honorific and cultural (ethnic purity and pure life style)	Caste and sub caste	Tradition and hindu religious doctrine
6	Industrial society in class system	Economic (means of production)	Capitalists and workers	Classical liberalism
7	Industrial society in state socialism	Political party and work place authority	Managers and managed	Marxism and Leninism
8	Industrial society in advance industrialism	Human (Educational expertise)	Skill based occupational groupings	Classical liberalism

2.3: The Caste and Class system in India

Social stratification is based the caste and the class, which play as the agencies of social mobility and assortment. They are the governing factors of individual’s power and position, occupies in the hierarchical society. It is the range of one's social contracts which fixes by the status of the individuals in the society. Caste is a primordial social organization. It is as old as the Indian history and culture. The caste system in India is an institution exclusively linked with the Indian sub-continent. The term ‘caste’ owes its

origin from the Spanish word 'castes' which means breed, strain, or a complex of heredity qualities. It was applied by the Portuguese to the particular Indian institutions named as 'Jati'. The term 'Caste', coming from the Portuguese language 'Caste', signifies 'race' or 'pure stock'. Generally, the caste system can be acknowledged as the arrangement of two sets of principles such as caste system based on difference and separation and caste system based on wholesomeness and hierarchy. Moreover, caste is associated with the cultures of the Indian subcontinent.

In India, the two terms which describes the caste system are 'the varna' and 'the Jati'. They are the source of Indian caste system. The Varna is considered as the social honour. They are the Brahmins, the Kshatriyas, the Vaisyas and the Sudras (Also cited above). Apart from these four groups, there are the untouchables or the out castes or the chandalas or the Varna Sankaras, who are lower than the Sudras in the Hindu social system. The term 'Varna' is a Sanskrit word which means type, order, colour or class. It refers to the division of society into Brahmins, Kshatriya, Vaisyas and sudras. This quadruple division is a form of social stratification not to be similar with Jati. This is vividly described with the Rig Veda. The Jati is a group of clans, tribes, communities and sub-communities and regions in India. Each jati has a union within a tribal jobfunction. In the words of Prof. Madhav Gadgil "Jatis as self-governing, closed communities." Under the jati system, a person is born into a jati with ascribed social roles and endogamy, i.e. marriage take place only within that jati. The jati provides identity, security and status and has historically been open to change based on economic, social and political influences. The system of thousands of exclusive, endogamous groups is called Jati. The term 'Jati' is derived from the Sanskrit word 'Jata' means born or brought into existence determined by birth.

The caste system is tremendously complicated and varies in its foundation from region to region. It does not constitute as a single system in the society but distinguishes as a combination of the various systems of the society, loosely connected with the diversity of varying beliefs and practices.

However, in all, these systems, certain principles are widely shared. Those in the highest varna, the Brahmins, represent the most elevated condition of purity, the untouchables the lowest. The Brahmins must avoid certain types of contact with the untouchables or chandalas. The caste system is closely bound up with the Hindu belief in rebirth which signifies individuals who fail to discharge their duties of their caste, it is believed, will be reborn in an inferior position in their next birth. The Indian caste system is dynamic by nature. 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 prevails. In such circumstances, there are strong points of preventing inter-marriage between the groups concerned.

2.3.1: Origin of caste system in India

The origin of caste system in India can be traced back from various approaches and theories propounded in sociology. They are:

- **Racial Theory**

Dr. Mazumdar viewed that the caste system took its birth after the arrival of Aryans in India. In order to maintain their separate existence the Indo- Aiyans used for certain groups and order of people the favourite word Varna or colour. Thus they spoke of the Dasa Varna or Dasa people. The Rig Vedic literature stresses the difference between the Arya and the Dasa not only in their colour but also in their speech. The three classes namely Brahma, Kshatra, and Vis are frequently mentioned in the Rig Vedas. The fourth class known as the Sudra occurs only once in Rig Veda. The first two classes i.e. the Brahma and the Kshatra represented broadly the two professions of the poet –priest and the warrior-chief. Vis comprises all the common people.

- **Traditional theory**

This theory interprets that the cast system is the outcome of the divine origin. It is said that the caste system was created by the creator, Brahma, the sole creator of the Earth. According to rig Veda, Brahmins are like the mouth, kshatriyas are like the arms, vaishyas are like the stomach, and the shudras like the feet of the creater Brahma. Dr Mazumdar describes that ‘If, however we take the devine origin of the Varna’s as an allegorical explanation of the functional division of society, the theory assumes practical significance.’

- **Political theory**

This theory of caste syatem is a clever device invented by the Brahmins, in order to place themselves on the highest ladder of social hierarchy. Dr Ghurye said, ‘Caste is a Brahminic child of Indo- Aryans culture cradled in the land of the Ganges and hence transferred to other parts of India’. In 12th century, Abbe Dubois in his famous monumental work, ‘Hindu manners and customs’, propounded the political theory. In this book he described ‘caste to be the underhanded of the Brahmins’. The Brahmanic literature of the post Vedic period mentions certain mixed classes or sankar jati and also a group of outcastes classes known as ‘antyavasayin’. Among the four Varnas the old distinction of Arya and Sudra now appears as the Dvija and Sudra. The first three classes are called the Dvji or twicw born because they have to go through the initiation ceremony. The sudras are called ‘Eka-Jati’ or once born.

- **Occupational Theory**

This theory explains the origin of caste system in India from the nature and quality of social work performed by the various groups of people. Newfield stated that ‘Function and function alone is responsible for the origin of caste system in India’. With the functional differentiation, there came in occupational and also numerous subcastes, such as Lohar, Sonar, Chamar, Teli, Nai, Tamboli, Mali, etc. This theory was also supported by the traditional Hindus. In Bhawat Gita, Lord Krishna pointed out that the four fold Varna system of the society. The Buddhist literature also meantions about the existence of many castes in the Indian society.

- **Ethical theory**

S.C Roy propounded this theory. According to this theory, caste system is originated in the class system of indo-Aryans, the tribal system of pre-draavidians and conflicts among various occupational individuals in the soety.

- **Ethnic theory**

This theory signifies that the castes are ethnic groups. Risley pointed out that the Aryans gave a lower place in society to the Dravidians due to their different physical and nasal structure. G.S.Ghurye said that the caste system was a clever scheme of the Brahmins to maintain their hold on Hindu society. D.N. Majumdar viewed that the aim of caste system was to maintain the purity of blood. According to Nesfield, 'superiority or inferiority of occupation is represented in the hierarchy of the castes. We should think that the status of the caste depends upon the degree of purity of blood and the extent of isolation maintained by the social groups.'

- **Theory of Mana :**

The theory of Mana describes about the origination of the caste system and the religious, custom of the non-Aryans. J.H.Hutton, viewed that the caste system originated in the religious customs and rituals of the non-aryan groups, particularly in the theory of mana or the mystic power. Again, Hutton stated that the traditions of endogamy, untouchability, and various customs, have their roots in defence against the influence of Mana theory. This theory does not state how the belief in mana created caste system only in India, when the belief existed among all the primitive tribes around the world.

- **Religious theory**

Hocart and Senart are the two important advocates of Religious theory of caste system. According to Hocart, religious principles and customs were the groundwork of division of labour in Indian society. Dharma, karma and rebirth were the three pillars of ancient India and it also occupied a vital place in the heart of the people at that time. During the ancient period the king was considered as the representative of God. The order of the king was the command of God or sovereign. The whole administrative system drew its authority and power from divine origin. As a result, the religious priests were specified highest status in caste system. They occupied the top most strata in the society. Steadily, various social groups hard-bitten into different castes on the basis of religious customs and traditions. Senart explained the origin of caste system on the basis of taboos concerning food. He pointed out that there were restrictions upon taking food with members of other castes as their systems of worship and their family deities were different. They used to offer different types of food to their various deities. These practices gradually led to distinctions among various religious groups, which ultimately led to the creation of caste system.

- **Guild Theory**

In the words of Denzil Ibbetson, castes are the modified forms of guilds. He also described that the caste system is the interaction and amalgamation of three forces. These were (i) The Tribes, (ii) The Guilds and (iii) The Religion. The tribes adopted certain fixed professions and assumed the form of Guilds. During the ancient period, in India, the priests enjoyed greater prestige and power in the society. They also possessed the superior position in the society. They were a hereditary and endogamous group. The other guilds also adopted the same practices and in course of time became castes.

- **Evolutionary Theory**

Evolutionary theory puts stress that, the caste system did not come into existence all of a sudden or at a particular time. According to this theory, the origin of caste system is not a revolutionary process, on the otherhand it is an evolutionary process. It is a long process of social evolution and growth. A number of factors played a major role in the development of the present caste system. Some of these factors are given below;

- i- The hereditary occupation of the people;
- ii- The wish of the Brahmins to maintain themselves pure and powerful;
- iii- The lack of rigid and unitary control of the state;
- iv- The reluctance of rulers to put into effect a uniform standard of law and custom and their keenness to recognize the varying customs of different groups as suitable;
- v- Beliefs in the reincarnation of human soul and the doctrine of destiny and karma;
- vi- Ideas of exclusive family, ancestor worship, and the sacramental meal;
- vii- Clash of antagonistic cultures particularly of the patriarchal and the matriarchal systems;
- viii- Clash of races, colour, prejudices and conquest;
- ix- Deliberate economic and administrative policies followed by the various conquerors particularly by the British;
- x- Geographical isolation of the Indian peninsula;
- xi- Static nature of hindu society;
- xii- Foreign invasions;
- xiii- Rural social structure;

All the above factors conspired to encourage the formation of small groups based on petty distinctions from time to time. The lack of rigid unitary control of the state, the unwillingness of the rulers to enforce a uniform standard of law and custom, their readiness to recognize the varying customs of different groups valid, and their usual practice of allowing things somehow to adjust themselves led to the growth of groups and promoted the spirit of solidarity and community feeling in every group.

It may, however, be noted that caste system is not specifically an institution of the Hindus but is a typical Indian institutions. Buddhism in its practice at least was not opposed to the caste system. Further, the caste system is not a monopoly of India. It existed and still exists in many parts of the world. The feudal system of medieval Europe was a species of caste system. Certain ethnic groups such as Jews and Negroes are still treated as castes in many civilized countries including the United States. What is unique in the Hindu caste system is that it alone classified some groups as untouchable and unapproachable.

2.3.2: Definition of Caste

Caste may be defined as a hereditary endogamous group which decides the individual's status in the social stratification and his occupation. Caste is also defined as an aggregate of persons whose share of obligations and privileges is fixed by birth, sanctioned and supported by magic and or religion. Caste as a social group having two characteristics i.e. memberships confirmed to those who are born of members and includes all persons so

born and the members are forbidden by an inexorable social law to marry outside the group.

‘When a class is somewhat strictly hereditary, we may call it caste. When status is wholly predetermined, so that men are born to their lot in life without any hope of changing it, then class takes the form of caste.’-: **C.H Cooley**

‘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.’-: **Maclver 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**

2.3.3: Characteristics of caste system

The Caste system in India is multifaceted by its nature. The Social structure is a complex framework within which different institutions, associations and groups are tied together in organizational and functional interdependence. Caste is an essential ingredient of rural social structure. The forms and proportions may vary but its essence is permanent. In India there is a unique system of social stratification based on birth, and that is not found in elsewhere in the whole world. There are various characteristics which determine the caste of a person. These are given below:

1 .Determination by birth

The membership of a caste is determined by his or her birth. A person remains the member of a caste unto which they are born and this does not undergo change even if change takes place in his status, occupation, education, wealth, etc.

2. Rules and regulations concerning food

In Indian society individual caste has its own laws, rules, regulations which govern the food habits of its members. Usually, there are no limitations against fruit, milk, butter, dry fruit, etc. but kachcha food i.e. bread, etc. can be received only from a member of one's own or of a higher caste.

3. Definite occupation

In the Hindu writings there are mention of the occupations and profession of all varnas. Manu described that, the functions of the Brahmins, Kshatriyas, Vaishyas and the Sudras are definite. According to him the function of the Brahmins is to study the vedas, teach, guide and perform religious rituals, to give and receive alms. Sudras have to do menial work for all the upper class varnas. Having developed from the Varna system, the occupations in caste system are definite.

4. Endogamous group:

Westermarck regards that the endogamy as the essence of the caste system. The endogamy refers to marriage within the caste. The principles of endogamy forbid its members to marry outside the caste. The violation of the rules and principles of endogamy leads to ostracism and loss of caste within the society. The majority of persons marry only within their own caste. Brahmins, Kshatriyas, Sudras and Vaishyas all marry within their respective castes. Westermarck has considered this to be a chief characteristic of the caste system. Hindu community does not sanctify inter-caste marriage even now. Castes are divided into sub-castes and each sub-caste in endogamous groups. Every caste or sub-caste insists that members should

marry within the group. However, there are few exceptions to this rule in the form of hypergamy i.e. marriage of a higher caste man with a lower caste woman. except in cases of hypergamy, each caste had to adhere strictly to the rules with regard to matrimonial alliances.

5. Rules concerning status and touchability:

The castes in the Hindu social order are divided into a hierarchy of incline and decline one above the other. In this hierarchy the Brahmins have the highest and the untouchables have the lowest position. The very touch and sometimes even the shadow of a member of the lower caste is enough to besmirch an individual of a high caste. For example, in Kerala, a Namboodari Brahmin is defiled by the touch of a Nayar, but in the case of a member of a Tiyyar caste a distance of 36 feet must be kept to avoid being defiled and in the case of a member of the Pulayana caste the distance must be ninety six feet. The strict observation of the system of untouchability has resulted in some low castes of the Hindu society being called 'untouchables' who were, accordingly, forbidden to make use of places of worship, cremation grounds, educational institutions, public roads and hotels. They were prohibited from living in the cities.

6. Caste is Innate:

The most important distinguishing characteristic is its complete 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 his throughout life. The caste system is innate, inborn, instinctive and natural in the Hindu social organization.

1. Restriction on Food Habits

Restriction on food habit is different for the different castes in the society. It is the most vital element of caste. Its instruction of certain kinds of food for different castes. For example, a Brahmin is not allowed to eat non vegetarian food. Kshatriyas and Vaishyas are also not permitted to take certain kinds of foods as beef, but Shudras have the liberty to consume any type of food.

2. Hierarchical Social Structure

The caste system is hierarchical in nature. It constitutes four varnas in the society. Every caste is located in a position of the society according to hierarchical pattern. Ghurye pointed out that 'there are as many as two hundred castes which can be grouped in classes whose gradation is largely acknowledged by all'. These are in descending order of ranking. 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 in the social hierarchy the Brahmins enjoy a number of social and religious privileges while the lower castes suffer a series of disabilities.

3. Fixity of Occupation

Caste system is characterized by fixity of occupation. Occupations are hereditary and the members of a caste are expected to follow their traditional occupation without any faltering. Every caste regards some occupation as its own hereditary and exclusive profession and tries to prohibit the others from exercising it. The original and exclusive occupation of Brahmins was to perform priestly duties. The Kshatriyas and Vaishyas were to engage themselves with defence and commerce and the functions. The Shudras were to serve the other three castes in the society. With the passing of time many changes have, however, been made in these rigid pursuits of occupations. The abandonment of hereditary occupation is not thought to be right. No caste would allow its members to take to any occupation which was either degrading. Several occupations are considered to be greater and sanctified while certain others are considered as humiliating and substandard. For a long time, occupations were very much associated with the caste system. The caste members were expected to continue and maintain the same occupations. Individual talents, aptitudes, interests, enterprise, abilities, and achievements were neglected and also ignored. But agriculture, trade and labouring in the field were thrown open to all the castes.

13- Commensality

Commensality refers to the beliefs; practice, rules and regulation that determine inter caste relationship and are observed with regard to the kind of food and water taken. Each and every caste imposes limitations on their members with regard to food with other caste. Food is also considered further rank indicator with regard to caste system in the Indian social ladder. Indian food is divided under two categories i.e. Pakka food and kacchha food. Pakka food is made with clarified butter from flour, sugar and sweet meats, while kacchha food is cooked with water or salt. Pakka khana is taken from most inferiors, but kaccha khana is taken with discrimination. The members of a caste accept 'Kaccha food' only from either own caste or castes ritually higher than their own. They are required to observe certain restrictions while accepting water from members of other castes. The Brahmins do not eat onions, garlic, cabbage, carrot, beatroot, etc. Eating beef is not permissible except for the untouchables. The members of a caste also observe certain restrictions pertaining to social intercourse. There are certain castes whose touch is considered to be pollution and hence they are regarded as untouchables.

14- Purity and Pollution

The caste system is said to be founded on the concepts of purity and pollution. The concept of purity and pollution provide one of the main criteria for determining the position of a caste or sub-caste in the social hierarchy. There are also prevalent beliefs of pollution by touch, which require the members of different castes to maintain social distances from one another. Theoretically, the touch of member of any caste lower than one's own defiles person of a higher caste. The rigidity of this rule, however, varies from caste to caste and place to place. The puritan groups are placed at the zenith or top of the social caste hierarchy. They are non other than the Brahmins. The Harijans are considered as the most polluting and lowest rank of the society.

15- Unique culture

Prof. Ghurye said that 'Castes are small and complete social worlds in themselves, marked off definitely from one another, though subsisting within the larger society.' Every caste has a distinct culture, customs and traditions which distinguish it from those of the other castes. They are also different with different types of food habits, occupational specializations, behavioural patterns, etc.

16- Caste Panchayat

The caste panchayat is embodied with all matters belonging to the code and discipline of the caste. Matters such as breaking the marriage promise, adultery by the wife, having illicit sexual relations with people of other castes, killing cows, insulting Brahmins, non-payment of debts are dealt with the caste councils. The caste panchayats inflict punishments on the erring members of the castes. The punishment varies from arranging dinnerparty for the fellow caste men or giving fine to going through sanitization ceremonies, bring pilgrimage or anguish separation.

17- Closed group

Endogamy, fixity of occupation, heredity and unique culture combined together make caste a closed group. In the words of Max Weber, 'Caste is doubtlessly a closed status group.' The reason why caste is a closed status group is that all the obligations and barriers that membership in a status group entails also exist in a caste where they are intensified to the higher degree.

18- A particular name

Each and every caste in India society has a particular name. Generally the occupation of a caste is known with the help of the name of the caste.

19- Civil and religious disabilities

In Indian society, social segregation and isolation is one of the important aspects of caste demarcation. Ghurye viewed, 'Segregation of individual castes or of groups of Castes in a village is the most obvious mark of civil privileges and disabilities and it has prevailed in a more or less definite form all over India.' The people belonging to lower castes suffer from a set of civil, social and religious disabilities. Generally, the impure castes are made to live in the outskirts of villages. They are forbidden to make use of places of worship, cremation grounds, schools, public roads, hotels etc. They touch and sometimes even the shadows of the members of the lower caste are enough to defile an individual of a high caste. For example, in Kerala a Nambudiri Brahmin is defiled by the touch of a Nayar. Separation has been more rigorous in south than in north India.

20- Rooted in the divine plan

The caste system is deeply rooted in the Indian social system. It was in the heart and soul of the individuals in the society. The caste system is believed to have been

ordained by God and is supported by religion. The system rests on the doctrine of Karma or Destiny, the theory of rebirth etc.

21- Segmental division of society

So far as caste system is concerned, each caste is an autonomous group independent of the others. This system exhibits a segmental division which shows that the groups are divided into various groups called castes. Membership in a caste is based on birth. Hence it is unchangeable. For this reason mobility from one caste to another is impossible. Each caste has its own way of life. It has its own rules and regulations, customs, traditions, practices and rituals. It has its own governing body called the 'Caste council' for the enforcement of caste rules.

Caste council decides not only matters pertaining to castes but other offences as well that legitimately fall within judicial process. These include matters like eating, drinking, matters related to marriage, non-payment of debts, breach of customs peculiar to a caste, petty assaults, and the like. Caste was thus justice to its members apart from that of the community as a whole, within which caste was included as only one of the groups. Hence the members of a caste ceased to be members of a community as a whole, as far as that part of their morals which is regulated by law.' In other words, it can be said that 'each caste is its own ruler'. The people owe their moral allegiance to the caste first, rather than to the community as a whole.

22- Lack of unrestricted choice of occupation

There are limitations on deciding an occupation in a caste ridden society like India. Each caste group is conventionally connected with a caste occupation, which is inbred. Thus, a Brahmin would consider it his rightful duty to be priest while a shoemaker would consider it his duty to prepare shoes. No caste would allow its members to take any calling which was either degrading or impure. There are, however, occupations like trading, agriculture, military service, filed work etc, which are considered as being open to all.

23- Intra-village and inter-village mechanisms

Last but not least, castes have intra-village and inter-village mechanisms of social control and conflict resolutions. In fine, these are the traditional characteristics of the Indian caste system. However, these traditional characteristics have been severely affected in recent times as a result of various processes of social change like industrialization, urbanization, modernization etc.

2.3.4: Factors of Casteism

Casteism is partial and limited or one-sided faithfulness in favour of a particular caste. It is a blind group loyalty towards one's own caste or sub-caste which does not care for the interest of the other castes and seeks to realize the social, economic, political, cultural and other wellbeing of its own group. The following are factors of casteism in India:

1. Sense of Caste status

The most well-known origin of casteism is the desire of people belonging to a particular caste to enhance the status of their own caste. In order to attain this purpose every caste provides its members with all the possible privileges in order to move up their social status.

2. Endogamy or Marriage limitations

Under the caste system the limitations that apply to marriage turn every caste into a monogamous group in which each individual looks upon himself as related in some way to all the others and for this reason the solidarity within caste group increases which in its turn encourages caste.

3. Urbanization

With the arrival of globalization, its various forces like urbanization, becomes probable for all caste to gather in large numbers in various towns and cities. They play a very prominent role for the propagation of their particular caste by organizing different sabha, samiti, association etc.

4. Modernization

Modernization acts as a vital factor in bringing caste affiliation and caste attachment for a particular caste in different regions. It has shown the way to better communication and better means of transport, which help in the spread of propaganda. This improvement has led to the establishment of intimate relationships between members of a caste who were previously separated because of distance. The feeling of casteism is also easily spread through the medium of newspapers, journals and the internet.

2.3.5: Recent Trends in Indian Caste system

The caste system in India attempts to adjust itself to the changing conditions of life has assumed new roles in the form of industrialization and urbanization, Westernization, Sanskritisation, Reorganization of Princely states, Spread of Education, Socio-religious reforms spatial and occupational mobility and growth of market economy etc. They have greatly affected the caste system in India. The recent trends are given below.

1. Enlargement in the organisational Power of Caste

The organizational power of caste has enlarged and extended with the passage of time. Modern means of education and learning play an important part of the society. It plays an important role in making people liberal, broad-minded, rational and democratic. Educated people are believed to be less conservative and superstitious. So it was expected that with the growth of literacy in India, caste mindedness and casteism would come down. On the contrary, caste-consciousness of the members has been increasing. Every caste wants to safeguard its interests. In order to gratify the purpose castes are getting themselves organised on the model of labour unions. Today every caste wants to organise 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.

2. Political Role of Caste

In the present day situations, caste and politics are both interrelated with each other. Caste has become an indissoluble characteristic of our political system. In fact, it is tightening its hold on politics. Elections are conducted more often in the name of caste. Other different activities such as selection of candidates, voting analysis, selection of legislative party leaders, distribution of ministerial portfolios etc., are very much based on caste system in India. Even the communist parties which project the ideal of a casteless and classless society are also not an exception to the Politics of each state. M. N. Srinivas said 'the 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 castes 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 government 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. M.N. Srinivas said "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

M.N.Srinivas has pointed out, two important trends witnessing in caste in 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. In this way the process of westernization and sanskritization came the the different part of the world.

5. Backward Classes Movement

Today, the Non- Brahmin castes are getting themselves more and more organised to challenge the supremacy of the Brahmins and to assert their rights. The non-Brahmin movement was started with the establishment of 'Satya shodhak Samaj' by Jyotirao Phooley in Poona in 1873. The 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 India. This movement has made the Brahmins politically weak and insignificant especially in Kerala and Tamilnadu. This movement has also brought stress and anxiety on different political parties to create special opportunities for the lowest caste people enabling them to come up to the level of other higher castes. The Backward Classes Commissions were established at Central and State levels which recommended reservation for backward castes or classes in India.

6. Competitive Role of Castes

With the mutual interdependence of castes, existed for centuries, was reinforced by the institutional system of 'jajmani'. This system was not found today. M. N. Srinivas points out, the concept of vertical solidarity of castes which has been replaced by the horizontal solidarity, emphasizes on the concept of 'Live and let live' policy. On the contrary, each caste looks at the other with suspicion, contempt, and jealousy and finds in it as a challenger and a competitor. Excessive caste-mindedness and caste-patriotism have added to this competition. The economic base of a caste holds over the political power virtually determining the intensity of this competitiveness. This competitive spirit further strengthens caste-mindedness.

7. Strengthening caste-loyalty, identity, 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 organisations and achievements of caste-members.

(iii) Attempts are also made to increase caste integration through the establishment 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' to protect their interests.

8. Prominent changes in the caste system

The caste system in India has found changes on the following factors.

- There has been a decline in the supremacy of Brahmins. The Brahmins who used to occupy topmost position in the stratification system of India are no longer considered so. Modern occupation and urbanization has led to increased occupational mobility among other castes which has enhanced the status of castes lower than the Brahmins in the hierarchy. In the present day context the weberian notion of one's class position gains ascendancy over one's caste position.
- The jajmani system has also weakened. The economic context of inter-caste relations which is termed as jajmani system has lost its significance. The monetization of economy and expansion of market system in rural areas has had a severe impact on the economic functions of castes.
- The second important changes is the position of castes due to processes like sanskritization .initially, it was observed that caste system had a rigid structure that strictly prohibited social mobility. But with occupational interdependence and opening of greater avenues for employment, the lower castes had an opportunity to pursue an occupation according to their choice. This led to fluidity in the caste structure and considerable positional changes were observed.
- The protective discrimination policy of the government further led to the enhancement of status of many of the subjugated castes. Such policies also led to the improvement in socio-economic conditions of various castes.
- The enforcement of the special marriage act of 1954 further brought about many changes in improving the marital alliances among the castes. Initially endogamy was strictly observed as an attribute of caste and people violating it were ostracized from the village. But the special marriage act legalized inter-caste marriages which is a significant change in the entire system.
- The notion of pollution and purity and restrictions on feeding and intercourse are no longer valid. The enactment of untouchability offences act 1956 was an important milestone in this direction. Untouchability was considered a punishable offence and a person found practicing it is severely punished either in terms of being fined or sentenced to imprisonment.
- With industrialization, new occupational structures have developed in urban areas. These new occupations are caste free occupations .recruitments to these occupations are solely based upon technical skills which can be acquired through modern education only. Thus the traditional concept of caste occupations has lost its significance.
- Contemporary society is undergoing massive transformation due to technological breakthrough and is witnessing many cultural changes. A new class of lower caste, urban youth whom some scholars have termed the 'breakthrough generation', are playing a significant role in bringing about a sea-change by breaking the boundaries that had kept the sudras in conditions of extreme poverty. This new generation of educated sudras is positioning themselves for modern urban jobs.

Thus, the caste system has undergone many changes in the recent year. It is however difficult to predict the complete disappearance of such a system. It can be said that though there has been enough fluidity in the system due to many forces, the system still persists in India. The practice of politics through caste, the entire reservation issue and the recent debate about calculation of caste census has further stirred caste sentiments.

2.3.5.1: The Caste and Varna

In the Indian social system, Varna is only a reference class and not a performance unit of social structure, and only refers broadly to the ascribed status of different jatis. It is also a classification mechanism. In it, several jatis with similar ascribed ritual status are clustered together and are hierarchically graded. The three upper levels are such as the Brahman, the Kshatriya, and the Vaishya considered as twice-born or they are born a second time after initiation rites. The Sudra, the fourth rank in the social hierarchy, includes a multiplicity of artisans and occupationally particular jatis who pursue clean, i.e. non-polluting occupations. Though the Varna hierarchy ends here, but there is a fifth level which accommodates those following supposedly unclean occupations that are believed to be polluting. They are Antyaja, i.e., outside the Varna system. They constitute what are identified as the Dalits. As far as the etymological meaning of Varna is concerned, it has come from the Sanskrit root 'vri', which means colour. The roots of the Varna system lie down in the clash of races. Fair-complexioned Aryan groups that started pouring into India through the north-west around 1500 bc, vanquished and subjugated the dark-complexioned earlier settlers; and thus the foundation was laid for a class system based on birth. The primeval myth, however, is that in the purushasukta, a hymn in the Rig Veda, the four orders of society emerge from the four parts of purusa (the Supreme Being). The occupations of these varnas are related symbolically to the parts of the body of purusa.

In the Rig Vedic period is concerned, the words rajanya, vaishya and sudra occur only in the purushasukta. The four varnas are brahmanas, kshatriyas, vaishyas and sudras. The Brahmins are considered to have emanated from the mouth of the purusa and placed in the highest echelon of society. Their special function pertains to speech. The second rank is that of the Kshatriya (Ranjanya), who is born from the arms of the purusa and hence has the privilege of wielding arms. The vaishyas come from the thighs of purusa and their occupation is agriculture and trade. Lastly, the sudras were produced from the feet of the purusa. Just as the feet are the lowest in the body, sudras are the lowest in the four-fold division of society. The people who were employed as agricultural labourers or slaves had naturally to occupy the lowest position in society. The composition of the purusha sukta and its inclusion in the Rig Veda was probably the first attempt to systematize, justify and legitimize the exploitation of non-aryans masses by the Aryans.

The Varna and jati (caste) may appear synonymous but are in fact two distinct categories. The inter-changeability of these terms has created confusion in the sociological analysis of the institution of caste. Caste is a confusing word; and has been used in different contexts to convey different meanings and social categories. It is better to use the term jati to denote an endogamous community with a more or less defined ritual status, and some occupation traditionally linked to it. Jati is a social group—a unit of great importance and a basic component of social system. Varna is frequently mentioned

in Sanskrit scripture-jati less often. Emile senart warned that the two terms are confused in the literary tradition. However, the origin of castes has no semblance to the origin of varnas, although in the process of development of castes, they came to be associated with varnas. M.n srinivas believed that varna has provided a common social language which holds good or is thought to hold for india as a whole, i.e. it has enabled ordinary men and women to grasp the caste system by providing them with a simple and clear scheme which is applicable to all parts of india. He further holds that the importance of the Varna system is that it furnishes an all India. Frame into which the jatis occupying the lower rungs. For example, a Kashmiri Brahmin and a south Indian Brahmin belong to the same Varna, but they do not intermarry or interdine. Castes have incorporated much regional, linguistic and communal diversity, and as consequence castes having the same Varna rank are quite distinct from each other.

2.3.5.2: Gandhi's view on caste and Varna

Gandhi was a defender of the caste system till 1922. In the year 1925, Gandhi becomes critical of caste system. He observed that it stands for restraint. At present caste does not mean restraint, it means limitations. Restraint is glorious and helps to achieve freedom. But limitation is like chain. It binds. There is nothing commendable in castes as they exist today. They are contrary to the tenets of the shastras. The number of caste is indefinite and there is a bar against intermarriage. This is not condition of elevation. It is a state of fall. Gandhi suggests the best remedy is that small castes should fuse themselves into one big caste. There should be four such big castes so that we may reproduce the old system of four varnas. Thus, in 1925 Gandhi became an upholder of the Varna system. However, Gandhi's Varna system is different from the old Varna system of the orthodox Hindus, i.e., that of arya smajist and as advocated in the gita. Gandhi explained his Varna system in the following terms:

- Belief that the division into Varna is based on birth.
- There is nothing in the Varna system which stands in the way of the shudra acquiring learning or studying military art of offence or defence.
- The Varna system is connected with the way of earning a living. There is no harm if a person belonging to one Varna acquires the knowledge or science and art specialized in by persons belonging to other varnas. But as far as the way of earning his living is connected he must follow the hereditary profession of his forefathers.
- The object of the Varna system is to prevent competition and class struggle and class war. I believe in the Varna system because it fixes the duties and occupations of persons.
- Varna means the determination of a man's occupation before he is born.
 - In the Varna system no man has any liberty to choose his occupation. His occupation is determined for him by heredity.

2.3.6: Perception of principal caste in India

The concept of principal caste is vital to pastoral social life and its dynamics. M.N Srinivas has been debated ever since the conception of the term. India rural society is made up of separate castes whose members are linked by economic, political and ritual relations a feature of rural life in many parts of India. This is the existence of dominant land owning castes. The caste that has a sizeable amount of arable land locally available strengthening the numbers and occupies a high place in the local hierarchy. When a caste has all the attributes of dominance, it may be said to enjoy decisive dominance. Such a concept of dominance is not only important in the analysis of caste system rather it is also significant to study social and economic change. Srinivas introduced the concept of dominant caste in 1953 after making field visits to rampura, a multi-caste village near Mysore in south India. He stated, 'a caste may be said to be "dominant" when it preponderates numerically over the other castes, and when it also wields preponderant economic and political power. A large and powerful caste group can be more easily dominant if its position in the local caste hierarchy is not too low. New factors affecting dominance have emerged in the last eighty years or so on. Jobs in the administration and urban socures or incomes are all significant in contributing to the prestige and power of particular caste groups in the village. The dominance of peasants has increased in rampura with the passage of time. The available evidence indicates that in the early years of the 20th century, Brahmins owned a considerable quantity of irrigated land in the village. The Brahmins were the first to sense the new economic opportunities opened to them through western education, and they gradually moved to the towns to enter the new white-collar professions. Urban living, the cost of educating children, and the high dowries which the new education and economic opportunities had brought about, gradually caused the Brahmins to part with their land. Much of this land passed to non-brahmins, especially the peasants, during the years 1900-1948. The vast improvement in communications over the years has contributed to the decline in the prestige of purely local styles of living .the role of the dominant caste was not however restricted to being the guardian of a pluralistic culture. It also stimulated in lower castes a desire to imitate the dominant caste's own prestigious life style.

2.3.7: Caste and the Jajmani system

The Jajmani system is a conventional professional obligation. Castes in early India were economically interdependent on one another. The traditional specialized occupation of a villager followed the specialization assigned to his caste. The specialization of occupation led to the exchange of services in the village society. This relationship between the 'servcing 'and the 'serviced' castes was not contractual, individual, impersonal or temporary but it was caste oriented, long termed and broadly supportive. This system, in which the durable relation between land owning families and the landless families, supply them with goods and services is called the jajmani system. The jajmani system was introduced by W.H.Wiser in his book the Hindu jajmani system based on his study of karimpur village in U.P. Harold Gould has described the jajmani system as inter-familiar inter-caste relationship pertaining to the patterning of superordinate subordinate relations between patrons and suppliers of services. The patrons are the families of clean castes while the suppliers of services are the families of lower and unclean castes. The system is reciprocal to the extent that a man of comparatively low caste will serve a Brahman patron on certain occasions, while on others the the same Brahman will serve him, in turn, in his role of priest at family rites. Jajmani system is essentially an agriculture based system of production and distribution of goods and services. Through jajmani relations the occupational jatis get linked with with the landowning dominant

caste. The jajmani system operates around the families belonging to the landowning dominant caste, the members of which are called jajmans. The landowning caste maintains a paternalistic attitude of superiority towards their occupational castes that are called kamins in northern India. In terms of Karl Polanyi's classification of exchange system, Jajamani exchange can be termed as a redistributive system of exchange. The jajmani relations entail ritual matters and social support as well as economic exchanges. Pauline kolenda, referring to jajmani system has said, 'hindu jajmani system may be approached as an institution or social system within Indian villages made up of a network of roles and into the system as a whole and legitimized and supported by general cultural values.' Jajamani relations are exclusive in that the farmer family is supposed to carry on such relations with only one blacksmith family, and those blacksmiths should make tools only for their own farmer families. The families of village officials or village servants, such as the watchman for example, maintain jajmani relations with the whole village rather than with particular families. According to Harold Gould these lower castes (kamins) make their own jajmani arrangements either through direct exchange of labour or by paying in cash or kind. In some Mysore villages that Alan Beals has studied, men of the lowest jatis are employed as village servants, as watchmen and irrigators. This gives them a more assured income than that enjoyed by families of several other jatis which rank higher in the local hierarchies. In Gould's tabulation of actual jajmani payments in Sherapur village, 'the washermen received the lowest average remuneration, the barbers next lowest, and the carpenter and blacksmith the highest-an order of precedence which accords perfectly with their relative traditional statuses'.

With the passage of time, the challenge came to the jajmani system when India got under foreign domination. Gradually after independence the stability of the system was at stake. In order to bring about economic development, deliberate attempts were made to link village economy to the regional and national market by establishing transports and communication networks. As a result the self sufficiency of rural economy was destroyed. The process of planned development initiated after independence was oriented towards bringing about capitalistic transformation in agriculture. However, the important changes in society that have affected the jajmani system in the last five or six decades are reduction in the powers of the village elders, effect of the factory system and industrialization on the quality of services rendered by the kamins, changes in the rigidity of the caste system, introduction of land reforms, better employment in urban areas, etc.

2.3.8: Tribe

A Tribe is a social group. It developmentally and historically exists within and outside the state. It is a group of distinct people, dependent on their land for their livelihood, who are largely self sufficient, and not integrated into the national society. The anthropologists, sociologists, social workers, administrators and such people who have been involved with the tribes and their problems either on theoretical plane or on practical grounds are still not on the same wave length regarding the concept and the definition of their subject. Arthur Wilke, an eminent sociologist, puts the problem in proper perspective by stating that for years ambiguity has stalked India's official portrait of tribal people. From 1917 through the 1931 census, for instance, the nomenclature referring to tribes underwent successive modifications, involving primarily changes in the descriptive adjectives such as "aboriginal" or "depressed classes". By the 1941 Census, these qualifying adjectives were dropped, a practice continued after independence with the adoption of the notion of scheduled tribes or as they are commonly called, Adivasi. Such standardization did not, however, remove all ambiguity.

The stratification system in India is marked by formation of various social groups such as caste, tribe, race and class. Anthropologists and sociologists have contributed a lot in the field of tribal studies and studies of indigenous people. The tribes are the primitive or indigenous people of particular area. The colonial administrators in India created administrative zones like excluded and partially excluded areas and their administrative system led to many problems of the indigenous people. However, the problems of the tribal people have long been neglected by many people in the past. The international working group for indigenous affairs (iwgia) thus states: 'as adivasis, we are people with distinct historical, political, and cultural identities. We are united by our histories as distinct societies, by our languages, laws, traditions, and unique spiritual and economic relationships with our lands and territories.'

2.3.8.1: Definition of tribe

The definitions of the tribes are given as under:

'A tribe is a group of people in a primitive or barbarous stage of development acknowledging the authority of a chief and usually regarding themselves as descendants of a common ancestor': -

Oxford Dictionary

'A tribe is a collection of families bearing a common name, speaking a common Dialect, occupying or professing to occupy a common territory and is not usually Endogamous, though originally it might have been so'.

Imperial Gazetteer of India

'In its simplest form, the tribe is a group of bands occupying a contiguous territory or territories and having a feeling of unity deriving from numerous similarities in culture, frequent contacts, and a certain community of interest.' :-

Ralph linton

'A tribe is a social group with territorial affiliation, endogamous, with no specialization of functions, ruled by tribal officers, hereditary or otherwise, united in language or dialect, recognizing social distance with other tribes or castes, without any social obloquy attaching to them, as it does in the caste structure, followed tribal traditions, beliefs and customs, illiberal of naturalization of ideas from alien sources, above all conscious of homogeneity of ethnic and territorial integration.' :-

D.N. Majumdar

'It is no doubt possible to use the labels 'tribal' and 'peasant' for this type of social organization and to characterize one by contrasting it with the other. But in spite of all the effort invested by anthropologists in the study of primitive societies, there really is no satisfactory way of defining a tribal society. What this amounts to in the India context that anthropologists have tried to characterize a some that nebulous sociological type, by contrasting it with another which is almost equally bibulous. earlier anthropologists had not paid sufficient attention to defining tribal society, but tacitly assumed that what they were studying in Australia Melanesia, and Africa were various forms of tribal society. the tribe was somewhat vaguely assumed to be a more or less homogeneous society, have a common government, a common dialect and a common culture.' :-

Andre Beteille

‘A tribe is a group united by a common name in which the members take a pride by a common language, by a common territory, and by a feeling that all who do not share this name are outsiders, ‘enemies’ in fact.’ - **G.W.B. Huntingford**

‘Ideally, tribal societies are small in scale, are restricted in the spatial and temporal range of their social, legal, and political relations, and possess a morality, a religion, and world-wide of corresponding dimensions. Characteristically too, tribal languages are unwritten, and hence, the extent of communication both in time and space is inevitably narrow. At the same time, tribal societies exhibit a remarkable economy of design and have compactness and self-sufficiency lacking in modern society.’ - **I.M. Lewis**

‘A tribe to be a ‘tribe’ should have the least functional interdependence within the community (the Hindu caste system is an example of high interdependence). It should be economically backward, which means: The full import of monetary economics should not be understood by its members; Primitive means of exploiting natural resources should be used. The tribe’s economy should be at an underdeveloped stage; and it should have multifarious economic pursuits. There should be a comparative geographic isolation of its people from others. Culturally, members of a tribe should have a common dialect which may be subject to regional variations. A tribe should be politically organized and its community panchayat should be an influential institution. The tribe’s members should have the least desire to change. They should have a sort of psychological conservatism making them stick to their age old customs. A tribe should have customary laws and its members might have to suffer in a law court because of these laws: - **Naik**

Karl Marx’s belief is that the Asiatic mode of production was related to the stability of the caste system in India. H. J.S maine’s view is that caste is an example of a non-contractual status society. Sernart’s focus is on the purity of descent and purity of occupations. Louis Dumont’s view refers to pollution-purity as the ideological basis of Hindu society reflected through the caste system. Hocart’s belief is that the performance of certain rituals and ritual services to the deity and the feudal lord was the basis of the caste system Max weber’s view is that caste is based on the other-worldly doctrines of Hinduism. C. bougie’s view of the caste system emphasizes on hereditary specialization, hierarchy and mutual repulsion.

2.3.8.2: Characteristics of tribe

The characteristics of the tribes are as follows:

- In tribal India a tribe is definitely a territorial group. A tribe has a traditional territory, and emigrants always refer to it as their home. The Santhals working in the Assam tea gardens refer to particular regions of Bihar (or Chattisgarh) or Bengal as their home.
- All members of a tribe are not kin of each other, but within every Indian tribe kinship operates as a strong, associative regulative and integrating principle. The consequence is tribal endogamy and the division of a tribe into clans and sub-clans and so on. These clans, etc., being kin groups, are exogamous.
- Members of an Indian tribe speak one common language, their own and that of their neighbours.
- Intra-tribal conflict on a group scale is not a feature of Indian tribes.

- Joint ownership of property, wherever present, as Politically, Indian tribes are under the control of the State governments, but within a tribe there may be a number of Panchayats corresponding to the heterogeneity, racial and cultural, of the constituent population in a village or in adjacent villages.
- There are other distinguishing features of Indian tribes. Thus, there are their dormitory institutions; the absence of institutional schooling for boys and girls; distinctive customs regarding birth, marriage, and death; a moral code different from that of Hindus and Muslims; peculiarities of religious beliefs and rituals which may distinguish tribesmen even from the low caste Hindus

- Kinship is an instrument of social bonds
- A lack of hierarchy among men and groups
- Absence of strong, complex, formal organization
- Communitarian basis of land holding
- Segmentary character
- Little value on surplus accumulation on the use of capital and on market

trading

- Lack of distinction between form and substance of religion
- A distinct psychological bent for enjoying life.

2.3.8.3: Rajni Kothari's views on caste system

Rajni Kothari's views on the second strategy of national leader who thought that caste system is the essential characteristic of Indian society and it would not be possible to reject it outright. Therefore, when started discussing role of caste system in modern Indian politics, he criticizes modern intellectuals who reject caste system. Kothari questioned about the caste disappearing. The answer is that no social system disappears like that. A more useful point of departure would be: what form is caste taking under the impact of modern politics, and what form is politics taking in a caste oriented society? Those in India who complain of casteism in politics are really looking for a sort of politics which has no basis in society. They also probably lack any clear conception of either the nature of politics or the nature of caste system. Politics is competitive enterprise, its purpose is the acquisition of power for the realization of certain goals, and its process is one of identifying and manipulating and existing and emerging allegiances in order to mobilize and consolidate positions. The important thing is organization and articulation of support, and where politics is mass based the point is to articulate support through the organizations in which the masses are to be found. It follows that where the caste structure provides one of the principle organization clusters along which the bulk of the population is found to lead; politics must strive to organize through such a structure. It is something in which both the forms of caste and the forms of politics are brought nearer each other, in the process changing both politicians mobilize caste groupings and identities in order to organize their power. They find in it an extremely well articulated and flexible basis for organization, something that may have been structured in terms of a status hierarchy.

From the above, it is clear that in Kothari's views, as a social institution caste system in India is not disappearing. It may be possible that form and shape will change, but as institution it will always exist. In concluding remarks Kothari says, 'it is not politics that gets caste ridden. It is caste that gets politicized. The operation of competitive politics has drawn caste out of political context and given it a new status and identity, regarding mobilization of the people on the basis of Caste. Rudolph and Rudolph have

also supported the Kothari's view point. Political implication of this development is recruitment of leaders, provision for political personnel, legitimizing of the traditional authority pattern and creation of group consciousness and divisions along narrow sectarian lines. The second strategy has been getting more prominence in Indian politics. Sometimes, caste consideration becomes very important in the electoral calculation of political parties. The distribution of representation in party ticket and post allocated only on the basis of caste equation. Caste alliances or caste appeals by the politician and caste based voting by voters had become regular phenomena in India politics. Media representation to political parties also highlights these issues at national level; sometimes it becomes a political issue in electoral battle. However, Kothari and Rudolph have seen this institution in positive notes, but in practicality it has been creating a lot of problems in present day politics.

Differences between caste and class:

Caste and class are polar opposites, as understood by the western scholars and in particular by the British administrators and ethnographers. They observe that caste and class are different forms of social stratification. The class system signifies individuals, and those ranked in the caste system are groups. According to this view, change is taking place from caste to class, hierarchy to stratification, closed to open, and from an organic to segmentary system. Such a distinction between caste and class is more of a heuristic nature. A narrow view of class is taken by considering it a result of objective rating of positions based on certain attributes. To think of class as a case of fluidity and of caste as a case of rigidity is too simplistic and unrealistic-----a depiction of these two systems of social stratification. Acceptance of such a distinction would obviously mean defining caste through the concepts of status rigidity, organic solidarity, functional interdependence, homo hierarchicus and pollution-purity.

Caste as a closed system

Some scholars view caste as a closed system of social stratification. Others consider it both closed and open. As a closed system, caste has an organic character, that is, different castes depend upon each other for fulfillment of various socio-cultural and economic needs. Caste, as an open system, has a segmentary character, that is, different castes become somewhat independent of each other because of the emergence of differentiated structures in India.

Caste and class in rural India

Agrarian society in India can be best understood in terms of its structure. But here we try to understand through the structure of the caste system. In rural areas, there is a complex relationship between caste and class. This relationship is not always straightforward. We might expect that the higher castes have more land and higher incomes and that there is a correspondence between caste and class as one moves down the hierarchy. In many areas this is broadly true but not exactly. For instance, in most areas the highest caste, the Brahmins, is not a major landowner. And so they fall outside the agrarian structure although they are a part of rural society. In most regions of India, the major land-owning groups belong to the upper castes. In each region, there is usually just one or two major land-owning castes, which are also numerically very important. Such groups were termed by the sociologist M.N. Srinivas as dominant castes. In each region, the dominant caste is the most powerful group, economically and politically, and

dominates local society. Examples of dominant land owning groups are the jats and rajputs of U.P., the vokkaligas and lingayats in Karnataka, kammmas and reddis in Andhra Pradesh, and Jat Sikhs in Punjab.

While dominant land owning groups are usually middle or high ranked castes most of the marginal farmers and landless belong to lower caste groups. In official classification they belong to the scheduled castes or tribes (SC/STs) or other backward classes (OBCs). In many regions of India the former untouchable or dalit castes were not allowed to own land and they provided most of the agricultural labour for the dominant land owning groups. This also created a labour force that allowed the landowners to cultivate the land intensively and get higher returns.

Merits and demerits of caste system

In the above mentioned analysis, we have seen that only constitutional makers but also our national leaders were divided on relevance of this institution. As during the freedom struggle we have noticed that the British Raj encouraged the continuity of the caste system by favouring some caste groups with higher status and by granting those titles and land. The system was basically egalitarian, and the British never discouraged caste based inequalities, injustices and discriminations. On the contrary, British administrators and ethnographers defined caste in terms of its functionality to society and culture in India. They had emphasized inter-caste and intra-caste harmony and discipline with the implicit objective of keeping people divided into castes and sub-castes so that they did not unite against British colonialism in India.

The post-independence Indian state inherited and reflected these contradictions. On the one hand, the state was committed to the abolition of caste and explicitly wrote this into the constitution. On the other hand, the state was both unable and unwilling to push through radical reforms which would have undermined the economic basis for caste inequality. At yet another level, the state assumed that if it operated in a caste-blind manner, this would automatically lead to the undermining of caste based privileges and the eventual abolition of the institution. For example, appointments to government jobs took no account of caste, thus leaving the well-educated upper castes and the ill-educated or often illiterate castes to compete on 'equal' terms.

The only exception to this was in the form of reservations for the scheduled castes and scheduled tribes. In other words, in the decades immediately after independence, the state did not make sufficient effort to deal with the fact that the upper castes and the lower castes were far from equal in economic and educational terms. However, it is not wholly true that the state has not taken measures for other castes to improve their social and economic status. There are some states where before implementation of Mandal Commission report, reservations for backward castes existed, for example Tamil Nadu. However, the Mandal issue started with V.P. Singh's attempt to put it on the political agenda of the country. The events associated with Mandal led to large scale social unrest and violence and contributed indirectly to political polarization, the exit of V.P. Singh as prime minister and a split in the ruling Janata Party. Thereafter, politics of Bihar and Uttar Pradesh has completely changed. Society of this region divided itself on the basis of forward and backward caste. Rise of many politicians like Lallu Prasad and Mulayam Singh are based on Mandal politics. This created a lot of problems of governance in these states. People of these regions started casting their vote on caste affiliation and development became secondary issues. As a result, mass migration took place in these states, institutional and educational

organization started decaying and suddenly developmental process halted in these states. Present socio economic crisis and ethnic strife in metropolitan city of Mumbai and Delhi are result of these caste politics.

Another noticeable presence of caste politics can be observed in the rise of dalit movement in Indian politics. The dalit movement which has considerable political significance marked its presence in Indian political strata through the political victory of the bahujan samaj party in uttar Pradesh. BSP through raising consciousness level of dalit groups and opportunistic alliance with other political parties showed the world that even using caste plank and mobilizing certain group against another one can grab the power. However, the BSP assertion to power may be supportive to the argument that favours caste as an essential characteristics and mobilizing factors of Indian politics. Nonetheless, if one has to assess BSP assertion to power and its social implication; one can definitely go for first strategy which favours rejection and removal of caste from Indian system.

2.3.9: Constitutional provisions

The constitution of India imparts equality in matters of opportunity. It is social, economic and political. The Constitution of India is prefaced by we the people of India having solemnly resolve to constitute India to a sovereign, socialist, secular, democratic, republic andto secure to all of its citizens...equality of status and of opportunity...." Accordingly, it confers on all citizens' fundamental right to be free of discrimination by the State on grounds of race, religion and caste. In specific contexts government is further forbidden to discriminate on grounds of place of birth, residence, descent, class, language and sex. Additional provisions outlaw untouchability and protect the citizen from certain kinds of discrimination on the part of private persons and institutions. It is envisaged that Government will not only refrain from discriminating but will actively undertake to remove existing discriminatory practices in the private sphere. But this attack on discrimination is only one facet of the constitutional scheme to secure equality. The Constitution also directs and empowers the government to undertake special measures for the advancement of backward groups. Article 15(4) and Article 16(4) permit special provisions for backward classes; Article 15(4) applies to the State in all of its dealings, while Article 16(4) is confined specifically to the field of Government employment. It has been held that more general fundamental rights provisions are displaced in relation to a certain area by provisions specifically pertaining to that area. Thus the area of employment, offices and appointments under the State is controlled by Article 16 alone and preferences in this area must be within the scope of Article 16(4). This includes judicial office as well as administrative posts, but it does not include elective office. Article 15(4) extends to all areas of Government activity which are not controlled by a more specific provision.

The constitution of India contains several provisions that aim at equality and affirmative action for scheduled castes (SCs), scheduled tribes (STs) and backward classes. These provisions show the following

- Article 14- Equality before law of the constitution of india
- Article 15 - Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth of the constitution of india
- Article 16 - Equality of Opportunity in Matters of Public Employment of the Constitution of India
- Article 17- Abolition of untouchability of the constitution of india

- Article 23- Right against exploitation, prohibition of traffic in human beings and forced labour- of the constitution of india
- .Article 24- Right against exploitation, prohibition of employment of children in factories etc of the constitution of india
- Article 25- Right to freedom of religion, freedom of conscience and freedom of profession, practice and propagation of religion of the constitution of india
- Safeguarding and promotion of cultural and education rights
- Article 29- Protections of interest of minorities of the constitution of india
- Article 350- Facilities for instruction in mother-tongue at primary stage (a) Article 35 of the constitution of India deals with Special officer for linguistic minorities (b) of the constitution of India Promotion of educational and economic interest of scheduled castes, scheduled tribes and other weaker sections-article 46 of the constitution of India.

The Political safeguards of the constitution of India includes the followings

- Minister in charge of tribal welfare and welfare of scheduled caste and backward classes in selected states-article 164 (1) of the constitution of India
- Reservation of seats in the lok sabha
- Reservation of seats in the vidhan sabha
- Time limits on reservation of seats
- The bonded labour system (abolition) act, 1976
- The child labour (prohibition and regulaton) act, 1986
- The protection of civil rights act, and rules, 1955 and rules, 1977
- The protection of civil rights act, 1955
- The protection of civil rights act, 1977
- Scheduled castes amd scheduled tribes (prevention of atrocities) act, 1989, and rule, 1995
- Scheduled castes and scheduled tribes (prevention of atrocities)act, 1989
- Scheduled castes and scheduled tribes (prevention of atrocities) rules, 1995
- Scheduled castes and scheduled tribes (prevention of atrocities) rules, 1995, -annexure I, norms for relief amount scheduled castes and scheduled tribes (prevention of atrocities) rules, 1995.

2.3.9.1: Constitutional provisions for Other Backward Class (OBCs)

The constitution of India under Article 340 states that ‘it is obligatory for the government to promote the welfare of the Other Backward Classes (OBCs)’. The provisions under the article are: the president may be order appoint a commission , consisting of such persons as he thinks, fit to investigate the conditions of socially and educationally backward classes within the territory of india and the difficulties under which they labour and to make recommendations as to the steps that should be taken by the union or any state to remove such difficulties and as to improve their condition and as to the grants that should be made, and the order appointing such commission shall define the procedure to be followed by the commission .’; ‘a commission so appointed shall investigate the matters referred to them and present to the president a report setting out the facts as found by them and making such recommendations as they think proper.’

With this, the constitution of India appointed the mandal commission in 1979 with a manadate to ‘identity the socially or educationally backward’. The chairman of the commission, B.P. Mandal, submitted a report in December 1980 that stated that the population of OBCs, which includes both Hindus and non-hindus, was around 52 percent

of the total Indian population. The commission recommended reservation of seats to redress the issue of discrimination. The commission recommended following schemes of reservation for OBC

- Candidates belonging to OBC recruited on the basis of merit in an open competition should not be adjusted against their reservation quota of 27 percent.
- The above reservation should also be made applicable to promotion quota at all levels.
- Reserved quota remaining unfiled should be carried forward for a period of three years and de-reserved thereafter.
- Relaxation in the upper age limit for direct recruitment should be extended to the candidates of OBCS in the same manner as done in the case of SCs and STs.
- A roster system for each category of posts should be adopted by the concerned authorities in the same manner as at present done in respect of SCs and STs.
- The committee recommended in total are applicable to all recruitment to public sector undertakings, both under the central government and state governments in India and as well as to nationalized banks. All private sector undertakings which have received financial assistance from the government in one form or other should also be obliged to recruit personnel on the aforementioned basis. All universities and affiliated colleges should also be covered by the above scheme of reservation. Although education which is considered an important factor to bring 'educational reform' was not within the terms of reference of the Mandal Commission; to promote literacy, it suggested the following measures:
 - An intensive time-bound programme for adult education should be launched in selected pockets with high concentration of OBC population.
 - Residential schools should be set up in these areas for backward class students to provide a climate especially conducive to serious studies. All facilities in these schools, including board and lodging, should be provided free of cost to attract students from poor and backward class homes.
 - Separate hostels for OBC students with above facilities will have to be provided.
 - Vocational training is considered imperative.
 - The seats should be reserved for OBC students in all scientific, technical and professional institutions run by the central government as well as state governments. The quantum of reservation should be the same as in the government services- 27 percent.
 - The recommendation of reservations for OBCs in government services was implemented in 1993. By 2008, there was a backlog of 28,670 OBC vacancies in government jobs. The recommendation of reservations in higher educational institutes was implemented in 2008.
 - Besides reservations, the Mandal Commission recommended certain structural changes. It sharply focused on the fact that a large majority of the OBCs live in villages, that they are poor farmers, or farm labourers or village artisans. These rural poor are completely under the control of the rich farmers and traders who have reduced them to a state of slavery. The commission suggested a change in the private ownership of the means of production, both in industry and agriculture; and recommended that the land ceiling act and other land reform statutes should be vigorously enforced. Whatever land was acquired by the enforcement of the ceiling act was distributed only among the SCs/STs. The commission felt that in right proportion, the land should also be allotted to the OBCs.
 - Article 244(1) deals with the Provisions as to the administration and control of Scheduled Areas and Scheduled Tribes

- Article 245(2) deals with the develop the administration of the Tribal Areas
- Article 275(1) deals with Provision for payment of grant-in-aid to enable the States to meet the cost of such schemes of development as may be undertaken by the States with the approval of the Government of India for the purpose of promoting the welfare of the Scheduled Tribes in that State or raising the level of administration of the Scheduled Areas there in to that of the administration of the rest of the areas of that State.
- Articles 330 and 333 permit Union and State legislature to reserve seats for member's of the Scheduled Castes and Scheduled Tribes indigenous (people or adivasi) based on heir population in each constituency. Article 338 mandates the creation of a ational commission for Scheduled Castes and Scheduled Tribes to monitorsafeguards rovided to them. Finally, Article 341 makes possible the governmental dentification of different subcategories of Scheduled Castes in relation to each State the ist of Scheduled Castes or sub groups within the Scheduled Castes. Published by the president through public notification is deemed final.
- Article 342 specifies the tribes and tribal communities as scheduled tribes.
- Article 46 of the Directive Principles enjoins the State to take special care in promoting the ducational and economic interests of the weaker sections of the people and in articular he Scheduled Castes and Scheduled Tribes and protect them from social injustice. Any such rovisions made by the State cannot be challenged on the ground of being discrimination. Part I of the Constitution guaranteeing fundamental rights contain many provisions protecting inority rights.
- Article 14 guarantees to every person the right notto be denied equality, efore the law or equal protection of laws.
- Article 15 prohibits discrimination by State on he rounds only of religion, race, caste, etc., with regard to access to public places. Nothing in his Article shall prevent from 238 making any special provisions for the advancement officially and educationally backward classes of citizens or for the Scheduled Castes and the Scheduled Tribes.
- Article 16 guarantees equally of opportunity in matters of public mployment. It prohibits discrimination in respect of public employment on grounds only of eligion, race, caste etc. But the State can make reservations of appointment of posts in favour of any backward class of citizens not adequately represented in the service under the State.
- Article 17 abolishes untouchability. Article 19(6) authorizes the State to impose reasonable restrictions on the fundamental rights guaranteed by clauses (d) (e) and (f) of Article 19 for the protection of interests of any Scheduled Tribes.
- Articles from 330 to 342 akes special provisions for safe-guarding interests of Scheduled Castes and Scheduled Tribes. The Constitution does not define as to who are the persons who belong to Scheduled astes and Scheduled Tribes Article 341 and 342, however, empower the president to draw up a ist of these castes and tribes. Under the Article 341 the president after consultation with governor with respect to the State, specify the castes, races, or tribes of groups within castes, aces or tribes for the purposes of their Constitution. If such notification is in respect of a State it can be done after consultation with governor of the State concluded.

2.3.9.2: Protection of civil rights act

India is a welfare state. It is state of unity in diversity. It committed to the welfare of its people in general and the welfare of vulnerable sections in particular. The central governments have been responsible for implementing various plan and policies for the upliftment of weaker and marginalized sections of the population. The practice of untouchability was so rampant in Indian society that it became a matter of social responsibility for the government to formulate and implement appropriate policies to remove this social maldy. So, the formulation of the protection of civil rights act is a significant endeavour in this direction. With regard to protective arrangements, to begin with, the constitution itself has provided an elaborate framework for eliminating those customs, practices, or institutional arrangements, including provisions in law, if any, which tend to sanctify and reinforce untouchability practices and other discriminatory and degrading conditions imposed on particular communities.

With five years of adoption of the constitution of India, the untouchability offences act, 1955 was enacted by parliament. The act stated that where any of the forbidden practices is committed in relation to a member of sc, the court shall presume, unless the contrary is proved, that such act was committed on the ground of untouchability. Soon after the act came into force, there was a general feeling of dissatisfaction with its impact as the legislation failed to serve the purpose for which it was enacted. Government of India therefore appointed a committee in April 1965, under the chairmanship of illaya perumal, to study the problems of untouchability. Based on the recommendations of the committee, this act was comprehensively amended in 1976 and its name changed to protection of civil rights act, 1955. It came into force in November 1976. This was an important step for enlarging the scope and making penal provisions more stringent. The act provides for punishment for untouchability and extends to all over the country including the state of Jammu and Kashmir. The act is implemented by state governments and union territory administrations. The objective of protection of civil rights act is to prescribe punishment for the preaching and practice of untouchability and for the enforcement of any disability on the ground of untouchability. Civil rights are rights that accrue to a person by reason of the abolition of untouchability by article 17 of the constitution. Caste feelings and prejudices associated with certain occupation like manual scavenging, flaying and tanning put the concerned persons in a disadvantaged situation. Lack of assets, low literacy, other social and economic backwardness aggravate the position. Several schemes and programmes are being implemented for socio-economic and educational development for the sc population. These measures, along with the implantation of pcr act, are gradually helping in reduction of offences of untouchability. The state governments have been empowered to impose collective fines on the inhabitants of any area found committing and abetting the commission of untouchability offences. This act, along with the rules framed thereunder, lays down elaborate procedure for ensuring protection of the victims of such practices by providing for special courts, special prosecution, fixing period for investigation, and so on.

The Section 3-7 defines and punishes offences arising out of untouchability. enforcing social and religious disabilities, refusal to admit persons to hospitals, educational institutions, etc., refusing to sell goods or render services, unlawful compulsory labour to do scavenging , and the like. The section 7 punishes prevention of exercise of civil rights, injury for having exercised civil rights, inciting or encouraging the practice of untouchability, insulting a sc on the ground of untouchability, reprisal for exercising civil

rights and excommunicating another for not practicing untouchability. A public servant neglecting investigation is considered as betting offences under the PCR act. A betment of offence under this act is treated a commission of the offence and punished accordingly. The pcr act requires courts to presume that the offences are done on the ground of untouchability if the victim is a SC.

The PCR act prescribes minimum sentence and imprisonment and also enhanced penalty on subsequent conviction. While convicting for refusing to self or render services, the court may, without prejudice to other penalty, cancel or suspend licene. The government may suspend or resume the grants to institutions punished for refusing to admit members of a sc if they receive government grants. Moreover, the state government under the co-ordination of the central government shall ensure that civil rights are available to the concerned and there are sufficient facilities of legal aid to victims. The government shall appoint officers for prosecution; establish special courts, set up committees for formulating and implementing measures, provide a periodic survey of the working of PCR act and identify notorious areas in order to remove disabilities.Untouchability has been a serious problems engulfing Indian society and creating social injustice. Although lot of efforts has been made to eradicate these problems, it still exists in some corners of Indian society and gets unnoticed. The legal dimension of this problem and the implementation of pcr act has been instrumental in ensuring social justice yet there are some cultural barriers due to which the act is not fully successful .it is some comfort to think that although the practice of untouchability made india quite unique among social systems, the attempt to eradicate it has also made the country unique.

The Act can be summarized as under

In this Act, unless the context otherwise requires:-

(a) "civil rights" means any right accruing to a person by reason of the abolition of "untouchability" by article 17 of the Constitution;

(a) "Hotel" includes a refreshment room, a boarding house, a lodging house, a coffee house and a café;

(b) "Place" includes a house, building and other structure and premises; and also includes a tent, vehicle and vessel ;)

(c) "Place of public entertainment" includes any place to which the public are admitted and in which an entertainment is provided or held.

Explanation"- "Entertainment" includes any exhibition, performance, game, sport and other form of amusement;

(d) "place of public worship" means a place, by whatever name known, which is used as a place of public religious worship or which is dedicated generally to, or is used generally by, persons professing any religion or belonging to any religious denomination or any section thereof, for the performance of any religious service, or for offering prayers therein; and includes-

(i) All lands and subsidiary shrines appurtenant attached or to any such place;

(ii) a privately owned place of worship which is, in fact, allowed by the owner thereof to be used as a place of public worship, and

(iii) Such land or subsidiary shrine appurtenant to such privately owned place of worship as is allowed by the owner thereof to be used as a place of public religious worship ;)

(a) "Prescribed" means prescribed by rules made under this Act;

(b) “Scheduled castes” has the meaning assigned to it in clause (24) of article 366 of the Constitution ;)

(e) “Shop” means any premises where goods are sold either wholesale or by retail or both wholesale and by retail and includes-

(i) Any place from where goods are sold by a hawker or vendor or from a mobile van or cart,

(ii) A laundry and a hair cutting saloon;

(iii) Any other place where services are rendered to customers.

1. Punishments for enforcing religious disabilities

Whoever on the ground of “untouchability” prevents any person-?

(a) From entering any place of public worship which is open to other persons professing the same religion or any section thereof, as such person; or

(b) from worshipping or offering prayers or performing any religious service in any place of public worship, or bathing or using the waters of, any sacred tank, well, spring or water-course (river or lake or bathing at any ghat of such tank, water-course, river or lake) in the same manner and to the same extent as is permissible to other persons professing the same religion or any section thereof, as such person;

- Shall be punishable imprisonment for a term of not less than one month and not more than six months and also with fine which shall be not less than one hundred rupees and not more than five hundred rupees.

Explanation- For the purpose of this section and section 4 persons professing the buddhist, Sikh or Jain religion or persons professing the Hindu religion in any of its forms or development including Virashivas, Lingayats, Adivasis, followers of Brahma, Prarthana, Arya Samaj and the Swaminarayan Sampraday shall be deemed to be Hindus.

2. Punishment for enforcing social disabilities

Whoever on the ground of “untouchability” enforces against any person any disability with regard to-

(i) Access to any shop, public restaurant, hotel or place of public entertainment; or

(ii) The use of any utensils, and other articles kept in any public restaurant, hotel, dharmshala, sarai or musafirkhana for the use of the general public or of any section thereof; or

(iii) The practice of any profession or the carrying on of any occupation, trade or business or employment in any job; or

(iv) The use of, or access to any river, stream, spring, well, tank, cistern, water-tap or other watering place or any bathing ghat, burial or cremation ground, any sanitary convenience, any road, or passage, or any other place of public resort which other members of the public, or any section thereof, have a right to use or have access to; or

(v) the use of, or access to, any place used for a charitable or a public purpose maintained wholly or partly out of State funds or dedicated to the use of the general public or any section thereof ; or

(vi) the enjoyment of any benefit under a charitable trust created for the benefit of the general public or of any section thereof; or

(vii) The use of, or access to, any public conveyance; or

(viii) The construction, acquisition or occupation of any residential premises in any locality, whatsoever; or

(ix) The use of any dharmshala, sarai or musafirkhana which is open to the general public, or to any section thereof; or

(x) the observance of any social or religious custom, usage or ceremony or taking part in, or taking out, any religious, social or cultural procession; or

(xi) The use of jewelry and finery; Shall be punishable with imprisonment for a term of not less than one month and not more than six months and also with fine which shall be not less than one hundred rupees and not more than five hundred rupees

Explanation- For the purposes of this section, “enforcement of any disability” includes any discrimination on the ground of “untouchability”

3. Punishment for refusing to admit person to hospitals etc.

Whoever on the ground of “untouchability”-

(a) refuses admission to any person to any hospital dispensary, educational institution or any hostel, if such hospital, dispensary, educational institution or hostel is established or maintained for the benefit of the general public or any section thereof; or

(b) Does any act which discriminates against any such person after admission to any of the aforesaid institution;

Shall be punishable with imprisonment for a term of not less than one month and not more than six months and also with fine which shall be not less than one hundred rupees and not more than five hundred rupees

4. Punishment for refusing to sell goods or render services

Whoever on the ground of “untouchability” refuses to sell any goods or refuses to render any service to any person at the same time and place and on the same terms and conditions at or on which such goods are sold or services are rendered to other persons in the ordinary course of business shall be punishable with imprisonment for a term of not less than one month and not more than six months and also with fine which shall be not less than one hundred rupees and not more than five hundred rupees.

5. Punishment for other offences arising out of "untouchability"

(1) Whoever-

(a) prevents any person from exercising any right accruing to him by reason of the abolition of “untouchability” under article 17 of the Constitution; or

(b) molests, injures, annoys, obstructs or causes or attempts to cause obstruction to any person in the exercise of any such right or molests, injures, annoys or boycotts any person by reason of his having exercised any such right; or

(c) By words, either spoken or written, or by signs or by visible representations or otherwise, incites or encourages any person or class of persons or the public generally to practice “untouchability” in any form whatsoever; or

(d) Insults or attempts to insult, on the ground of “untouchability” a member of a Scheduled Caste,

Shall be punishable with imprisonment for a term of not less than one month and not more than six months, and also with fine which shall be not less than one hundred rupees and not more than five hundred rupees

Explanation-I A person shall be deemed to boycott another person who-

(a) refuses to let to such other person or refuses to permit such other person, to use or occupy any house or land or refuses to deal with, work for hire for, or do business with, such other person or to render to him or receive from him any customary service, or refuses to do any of the said things on the terms on which such things would be commonly done in the ordinary course of business; or

(b) Abstains from such social, professional or business relations as he would ordinarily maintain with such other person.

Explanation-II.- For the purpose of clause (c) a person shall be deemed to incite or encourage the practice of “untouchability”-

(i) If he, directly or indirectly, preaches “untouchability” or its practice in any form; or

(ii) If he justifies, whether on historical, philosophical or religious grounds or on the ground of any tradition of the caste system or on any other ground, the practice of “untouchability” in any form.

(1A) Whoever commits any offence against the person or property of any individual as a reprisal or revenge for his having exercised any right accruing to him by reason of the abolition of “untouchability” under article 17 of the constitution, shall, where the offence is punishable with imprisonment for a term exceeding two years, be punishable with imprisonment for a term which shall not be less than two years and also with fine.

(2) Whoever-

(i) denies to any person belonging to his community or any section thereof any right or privilege to which such person would be entitled as a member of such community or section, or

(ii) Takes any part in the ex-communication of such person, on the ground that such person has refused to practice “untouchability” or that such person has done any act in furtherance of the objects of this Act.

Shall be punishable with imprisonment for a terms of not less than one month and not more than six months, and also with fine which shall be not less than one hundred rupees and not more than five hundred rupees

7A.(1)Whoever compels any person, on the ground of “untouchability” to do any scavenging or sweeping or to remove any carcass or to flay any animal or to remove the umbilical cord or to do any other job of a similar nature, shall be deemed to have enforced a disability arising out of “untouchability”

(2)Whoever is deemed under sub-section (1) to have enforced a disability arising out of “untouchability” shall be punishable with imprisonment for a term which shall not be less than three months and not more than six months and also with fine which shall not be less than one hundred rupees and not more than five hundred rupees.

Explanation- For the purposes of this section, “compulsion” includes a threat of social or economic boycott.

6. Cancellation or suspension of licences in certain cases

When a person who is convicted of an offence under section 6 holds any license under any law for the time being in force in respect of any profession, trade, calling or employment in relation to which the offence is committed, the court trying the offence may, without prejudice to any other penalty to which such person may be liable under that section, direct that the license shall stand cancelled or be suspended for such period as the court may deem fit, and every order of the court so canceling or suspending a license shall have effect as if it had been passed by the authority competent to cancel or suspend the license under any such law.

7. Abetment of offence

Whoever abets any offence under this Act shall be punishable with the punishment provided for the offence.

Explanation: - A public servant who willfully neglects the investigation of any offence punishable under this Act shall be deemed to have abetted an offence punishable under this Act.

2.4: Caste and politics in India

Caste in Indian society signifies a social group where membership is decided by Birth. It continues to be a major determinant of political life in India. In the words of J P Narayan, the most major political party in India in the ancient past was the caste system in India. Rajani Kothari in his book 'Caste in Indian Politics' observed that politics is a competitive enterprise, its purpose is the acquisition of power for the realization of certain goals, and its process is one of the identifying and manipulating existing and emerging allegiances in order to mobilize and consolidate positions. Caste voting, caste based candidature, caste based riots, wars, caste conflicts and the issue of reservation etc. are all factors of Indian politics. The protective discrimination in favour of the scheduled castes is a measure of our national commitment to establish an equalitarian society. It strengthens the forces of national integration by accelerating the pace of development and social mobility in a segmented growth apart from reinforcing emotional integration, necessary for the nation-building process. The electoral politics has led the caste associations, which formerly served only social, charitable or educational purpose, to jump into the political arena. Vote banks on caste lines have now appeared. The political mobilization of caste has led to new forms of caste alliances. This has initiated a process of fusion and fission in the caste structure. The involvement of democratically elected bodies in the decision-making process and distribution of economic resources and opportunities made caste organizations conscious of the need to enter into the electoral arena to gain power and resources. It influenced their response in the following ways:

- It reinforced caste identities, increasing caste rivalries. The examples are mahar and Maratha rivalry in Maharashtra, kamma and reddy antagonism in Andhra Pradesh, lingayat-vokkalliga rivalry in Karnataka, rajput- bhumihar rivalry in Bihar, etc.
- These caste rivalries with sharpened sense of identity had soon given way to caste alliances because of the demands of caste politics. This led to the process of fusion among castes. The objective was mainly to enlarge the political base to gain power and access to resources. Consequently, many caste associations emerged through fusions of castes, such as the kshatriyamahasabha in Gujarat, vanyar kula sangham in Tamil Nadu and the ahirs, jat, gujjar, rajput (ajgar) association in Uttar Pradesh. The effort was to unite the peasant castes into a single unit for electoral politics. Several political parties on the basis of caste emerged in different parts of the country.
- The process of fusion, however, after operating for some time resulted into the third phase, that of fission process in caste association. The fission process in caste association's result from internal tensions on the basis of economic, social and political rivalries which mature due to uneven distribution of the share in power and resources among the competitive castes. Since, in a caste association, all castes that fuse together do not have an equal numerical strength at the level of social and economic development, those placed better in relative position take the lion's share of the opportunities and resources, leaving the less well-placed units far behind. This leads to disillusionment and tensions and eventually the caste associations begin to develop fissures and the break-up starts.

2.4.1: Role of Caste and Casteism in Indian politics

There are two levels of relationship between the Caste and Politics in India. They are how politics affects caste and how caste affects politics. The factors which answers these

questions are Interest of caste in politics; Political knowledge and political awareness of caste; Identification of caste with political parties and influence of caste in political affairs. In 1970, Rajani Kothari analysed the issues of castes in Indian politics and said government, education, patronage, expansion of franchise, economic opportunities, administrative power and position and the new leadership draw castes into politics in the nation. Caste is the ideological basis of political mobilization in India. He further stated two different stages in the use of caste in politics in India. The first stage involves intellectuals and antagonism between high entrenched castes like Reddi in Andhra Pradesh, Pattidars in Gujarat, Lingayats in Karnataka, Bhumiars in Bihar and Rajputs in Rajasthan, etc. The second stage involves functionalism and fragmentation within the competing caste which results multi caste and multifunctional alignment development. The high caste supports the lower caste through caste leadership to strengthen them.

The government or political process in India has divided the caste into four broad categories. They are (i) Forward class; (ii) The Other Backward Caste (OBC); (iii) Schedule Caste (SC); (iv) Schedule Tribe (ST). With this background caste plays a dominant role in Indian politics. The role can be summarized under the following heads.

- In the process of political socialization caste picks up the political orientations, attitudes and beliefs, caste values, caste interests, awareness, political thinking of the caste, participation in political process, caste solidarity for occupying and performing a leadership recruitment role etc., caste and casteism plays a very vital role in the politics of India.
- Caste influences the process of leadership recruitment.
- Caste factor is a constituent part of Indian party system.
- The caste factor continued to be a major factor of electoral politics in India.
- In the election campaigns votes are demanded in the name of caste.
- Caste considerations are given great weight in the selection of candidates and in the appeals to voters during election campaign.
- Caste is the source of unity and division. It acts both as a unifying and dividing force in Indian politics.
- Caste factors also influences the policies and decisions of the state governments.
- In rural India caste has been a plank of mobilization, a channel of communication, representation and leadership. It also works as a link between the electorate and the political process.
- Caste based violence such as higher and lower class conflict is also a great problem in Indian politics.

2.4.2: Scheduled Caste and Backwards Class movements

There was the emergence of backward classes in different fields of life since few decades in India. This has been more spectacular in electoral politics in India. The Backward Classes became a significant social and political force in various parts of India. In Southern India the Backward Classes got national attention with the Mandal Commission report under V P Singh government in 1990. The Backward Classes sociologically consists of large number of backward castes which remain above Schedule castes and below the upper castes, consists of immediate castes such as the cultivating caste, artisans and service castes.

The position concerning other Backward Classes varies from State to State. At one end, Manipur, Nagaland, Sikkim, Tripura, WestBengal, Arunachal Pradesh, Andamanand

Nicobar Islands, Chandigarh, Dadra and Nagar Haveli, Goa, Daman and Diu, Lakshadweep and Mizoram, have not recognized or maintained any official list of other backward classes. The Central List of OBCs was issued in respect of 24 states and union Territories and of other four states like Nagaland, Arunachal Pradesh, Meghalaya and Mizoram. These states are not covered by OBCs quota till now. Similarly, the Union Territory of Lakshadweep is also not covered by OBC quota. Orissa and Delhi had at one time prepared their lists of Other Backward Classes on the basis of caste, but had later on withdrawn the mandate adopted economic criteria for determining backwardness. The Southern States of Tamil Nadu, Karnataka, Kerala and Andhra Pradesh which contain sizeable numbers of scheduled Castes and other converts to Christianity, as well as groups on the periphery of Hindu society, have always followed a liberal policy towards these groups.

In India, the caste associations and fusion and fission of castes signify the metamorphosis of castes into interest groups or protest groups. Most modern societies in the world have a place for such groups, mostly as voluntary associations. The caste association differs from such agencies in the nature of its membership. But the attempt towards fusion of castes in order to realize political and economic objectives leads to new interpretation of membership by birth, which widens its meaning and weakens its traditional ritual significance. This would be clear from the fact that caste composition of such associations is highly heterogeneous. The focus clearly shifts from principles of birth and kinship to social, economic and cultural deprivations which unite otherwise disparate castes together. In caste associations functions as mere interest groups in society and articulate people's political, economic and social demands through legitimate civic means and procedure, these do not come in the way of national integration. What may hurt the process of national integration in India are the mindless and parochial expression of casteism and not necessarily the fusion of caste identities into caste associations. The scheduled caste movements had the character both of protest and reform movements. The emphasis on reform originated in the first phase of national movement when the depressed castes, as mentioned earlier, attempted sanskritization by shedding their supposedly impure ways of life and attempted adopting beliefs and life-style of the 'twice-born' castes in order to claim superior caste status. The nadars in Tamil Nadu claimed Kshatriya caste status and organized, and nonyas in Uttar Pradesh similarly claimed the status of Chauhan Kshatriyas. Many such cases of sanskritization happened both before and after independence. There were also movements, with anti-caste orientation that challenged the Brahmanical ideology of caste. Jotiba Phule's movements in Maharashtra were one such example. The Satyashodhak Samaj in Maharashtra, the self-respect agitation in Tamil Nadu and Veerasaiva movements in Karnataka were against the caste system as such. Dr Ambedkar led the scheduled castes in Maharashtra and other parts of the country and exhorted them to adopt Buddhism to get out of their caste disabilities. This movement was a major success in Maharashtra where many in large numbers converted to Buddhism. It spread to many northern states after independence. Such movements were basically anchored in the ideology of protest. The scheduled caste movement also took an ideological form by attempting to replace the sacerdotal interpretation of the origin of varnas by a secular interpretation based on class domination for perpetuation of power. They tried to reinforce their argument through evidence from history and mythology. The backward class movements, prior to independence, had a middle caste base. The Lingayat Education Fund Association and Vokkaliga Sangh in Mysore, Yadava and Kurmi Mahasabhas in Uttar Pradesh and the Maratha movement in Maharashtra are a few examples of reform and protest movements.

After independence, backward classes were recognized as a separate social category in addition to the scheduled castes and scheduled tribes for protective discrimination by the policy of identifying them, whether on the basis of caste or income and education remained nebulous. The onus for it was shifted mainly to the states of the Indian union. Different states have not followed different politics on reservation of posts, access to offices, education and other resources for the backward classes. The matter is still being debated although reservation for them is provided for in most states in India. A discussion of social and political movements pertaining to weaker sections in India may help in evolving a correct perspective on the controversial reservation policy. After the arrival of the Christian missionaries in India, they had identified low caste Hindus, particularly the untouchables and the tribals, as an oppressed people. They paid special attention to this section of society in their welfare and proselytising activities. Embarrassed and inspired by the initiative taken by the missionaries, Indian social reforms like Swami Dayanand Saraswati also started showing interest in the 'depressed classes'.

In the early twentieth century, the British and the native rulers provided scholarships and other assistance for the depressed classes. The problem of the lower castes was first conceptualized under the label of 'untouchability'. Gradually, the untouchables and the tribes became vulnerable to conversion owing to the zeal of missionaries. However, as the movement gathered momentum towards the end of the nineteenth century, the politics of numbers was born. The 1919 reforms provided a few nominated seats for the 'depressed classes' and for the first time untouchables were heard in political meetings. During British period a movement for representation of backward classes in the state provinces was started in South India. It gained tremendous momentum under the aggressive leadership of Periyar E.V. Ramswamy Naicker in the composite Madras Presidency. It was known as 'self-respect' movement among educationally and economically oppressed and depressed classes. The movement also attracted non-Brahmin castes. There are following variations of the backward class movements.

- The movements revolving divide between the Brahmin and the non-Brahmin upper castes.
- The movements based on the conflict between upper non-Brahmin castes.
- The movements based on the conflict upper non-Brahmin castes and the 'clean' Hindu castes.

The miserable classed prepared them politically under the leadership of Dr B.R. Ambedkar. The Congress led by Gandhi made their welfare a plank of its own policy and called scheduled castes Harijans or children of God and the tribals as Girijans or children of mountains. In 1928, the Simon Commission accepted to give reserved seats to the untouchables. The communal award of 1932 gave the untouchables separate electorates. Mahatma Gandhi undertook a fast unto death in protest against this step. In his views, this would divide the Hindus and would perpetuate the low status of untouchables. Dr B.R. Ambedkar and Gandhi signed a pact, known as Poona Pact by which the untouchables were given reserved seats, larger in number than their proportion in the population. But they were to be elected from joint electorates. After independence, Dr B.R. Ambedkar became the chairman of the drafting committee of the constituent assembly. He was successful in having a provision for reservation of seats for scheduled castes and scheduled tribes included in the constitution for a period of ten years. The reservation in government employment for the depressed classes was introduced in 1943 by the British government. At time qualified persons from the untouchables and tribes were hardly available to take advantage of the reservations. In the post-independence period the

abolition of landlordism promoted further political mobilization of the backward castes. All over the world the underprivileged sections organized to fight against inequalities, discrimination and deprivation that they suffered. They agitated for their legitimate share in economic opportunities, educational facilities and political power. Widespread collective mobilization centred on such interest has led to social movements with defined ideologies and leadership. These in turn, has brought about significant structural and organizational changes in the societies.

2.5: Modernization and caste in India

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 also 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, prefers 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 commitment to “scientific world view” and a belief in the humanistic and philosophical view point of science on contemporary problems.

2.5.1: Definitions

Daniel Lerner introduced the term ‘Modernisation’ 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 contact, direct or indirect with a Western country. He further said “Modernisation is the current term for an old process of social change whereby less developed societies acquire the characteristics common to more developed societies”.

Smelser said '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'.

Alatas viewed that, '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'.

Rutow and Ward said that, 'The basic process in Modernisation is the application of modern science to human affairs.'

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

Ram Ahuja in his book 'Indian Social System' said 'Modernisation includes adoption 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'

Kuppuswamy said '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'

2.5.2: Factors of Modernisation

Myron Weiner speaks of five main instruments which make modernisation possible. They are education, mass communication, ideology based on nationalism, charismatic leadership and coercive governmental authority

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 Arnold Anderson 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 under score 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 decade's education including mass- communication is given utmost importance.

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 knowledge 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.

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 cleavages 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.

Charismatic Leadership- A Charismatic leader is in a better position to impress upon the people to adopt modern beliefs, values, practices and behaviour patterns. Subsequently, 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

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 presidency 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.

In relation to caste system, modernization has brought a new element of vitality and enthusiasm in social structure and values in a society. Its growth reinforces the processes of national integration. The processes of a social and cultural modernization in India have now gone a long way in unfolding themselves. This process was reinforced through the constitution, democratic electoral politics, social and economic reforms all oriented to eradicate inequalities and exploitation from society. Massive efforts in the fields of education, science and technology, industrialization, economic growth, social reforms and distributive justice were made through planning. These developments have deeply influenced the structure, values and practices of caste groups in India. From the beginning, the emergence of caste associations as organizations of protest and reform were viewed as forces that strengthened casteism. Some sociologists predicated that caste would become stronger and stronger in India as time passed. But it was soon observed that caste associations merely articulated adaptive responses of our society to cultural, social and economic demand for modernization. Their focus was not on caste or casteism as such, but on mobilization of people along caste identity for participation in modernization processes as alternative identities did not exist or had not yet involved. This was amply reflected in the processes of fusion and fission among castes. These

processes showed the adaptability of caste to go beyond its typical structural boundary of a kin group or sub caste to directions of both vertical and horizontal spread.

However, Modernization process in India has considerably weakened the social, structural and cultural bases of the caste system. In the structural domain, hereditary occupations have ceased to be sacrosanct, jajmani relations have all but disappeared from most parts of the country, the disabilities of social interaction especially 'untouchability's has already started weakening with the introduction of new modes of transport, growth of urbanization and industrialization . A large number of voluntary associations in India have already renounced the principle of caste for their membership. They are based on social objectives, professional interests and public causes. Caste may thus wither away or undergo adaptive transformation beyond reorganization from its traditional mode of existence. All such processes strengthen the forces of national integration in India.

2.6: Sanskritization and caste in India

The term 'Sanskritisation' was introduced into Indian Sociology by Prof. M.N. Srinivas. it 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' to denote this process. Later on, he replaced it by 'Sanskritisation'.

M.N. Srinivas, said that 'Sanskritisation' from time to time. initially, deals with the the process of mobility of lower castes by adopting vegetarianism and teetotalism to move in the caste hierarchy in a generation or two'. 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. Srinivasin his 'Social Change in Modern India included ideological ideas such as 'Karma' 'dharma', 'papa' (sin), 'punya' 'moksha'etc. Sanskritization is a concept that refers to a process whereby people of lower castes collectively try to adopt upper caste practices and beliefs to acquire higher status. It indicates a process of social and cultural mobility that is taking place in the traditional social system of India. Srinivas believed that the caste system was not an entirely rigid system wherein social and hierarchical positions remain fixed for all times to come. In fact, he studied the caste system very deeply from the angle of upwards mobility. In the contextual specific sense, sanskritization denotes contemporary processes of cultural imitation of upper castes by the lower castes. This type of sanskritization is not uniform as the content of cultural norms or customs being imitated vary from Sanskritic forms to the tribal forms or even the Islamic forms. This can be better understood by knowing about the vast diversity found in the contextual process of sanskritization. Studies reveal that at many places, the lower castes imitate the culture of the kshatriyas and not the Brahmins. At other places, the tribals imitate the customs of the caste Hindus and try to make an entry into the caste hierarchy. Srinivas noted how the tribal groups such as the bhils of western India and the gonds and oraon of central India claim to be a caste through

the process of sanskritization and claim a place in the caste hierarchy. In some rare cases, the upper castes have been found to be imitating the customs of the tribal people and undergoing change through a process called tribalization. These diverse processes make it difficult to define sanskritization and its exact nature.

Srinivas preferred the term sanskritization to brahmanization because of several reasons. First, sanskritization is a broader term than brahmanization. Brahmanization means a process where people belonging to lower castes would imitate the food and other living patterns of the Brahmins. On the other hand, sanskritization is a much wider concept. It is a process where the lower caste people not only imitate the Brahmins but also the lifestyle of other higher castes. Second, the reference group or the agents of sanskritization for the lower castes are not always Brahmins. In fact, at many places, the Brahmins had themselves prohibited the members of lower castes to sanskritize themselves by imitating the Brahmin way of life. Srinivas has given the example of the low castes of Mysore who adopted the lifestyle of the lingayats, who are not Brahmins but claim equality with the Brahmins. The term brahmanization was inadequate because the low caste people imitated not only the Brahmins but also the kshatriyas, vaishyas, jats,

Relationship between 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 example, today, though by and large, Brahmins are vegetarians and tee totalers, 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 orientation 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 of Mysore call themselves Vishwakarma Brahmins and wear sacred threads and have sanskritised some of their rituals. 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.

2.7: Westernisation and caste in India

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 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. M. N. Srinivas said '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. 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'. The British brought with them the printing press which led to many-sided changes. Books and journals made possible the transmission of modern as well as traditional knowledge to large number of Indians. 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 also includes 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 concomitant with it.-Industrialization and Urbanisation'. He gives the idea such as Urbanization is not a simple function of industrialisation and there were cities in Pre-industrial world and there are cases of rural people who are more urbanised than urban people.

Srinivas used the term 'westernization' to indicate the changes that occurred in Indian society during the British rule in the nineteenth and early twentieth centuries. Modernization and westernization are sometimes used interchangeably. Westernization implies changes in dress, style of eating, manners medium of instruction, etc. it affected the Indian elites (usually belonging to upper castes) who had studied secular subjects with English as medium of instruction. The other important factor which encouraged westernization was that under the British system of education, the schools were thrown open all sections of the society as opposed to the traditional schools which were restricted to upper-caste children. Due to westernization and modernization, the sharp differences in lifestyle of various caste members have come down. A common lifestyle is emerging, which breaks the caste barriers. The processes of modernization, westernization, industrialization, etc. have seriously eroded the hold of the caste system. People do not accept the notion of ascriptive status any more as it is determined only by birth. Status is now achieved through ability, efficiency, wealth, political power, etc.

The characteristics of westernizations are; it is morally neutral notion; it is a wider, broader, complex and multi-level concept; the form and pace of westernization of India varied from region to region and from one section of population to another. Sections of people who accelerated the process of westernization were the soldiers, merchants, foreign Christian missionaries among the British and domestic servants, western educated Indians who served in the government bureaucracy as advocates, engineers, doctors, and so on.

2.7.1: Factors of westernization

- In comparison with Sanskritisation, Westernisation is a simpler concept. It explains the impact of Western contact particularly of British rule on the Indian society and culture. In this regard, M.N. Srinivas defends the uses of the term when he says that there is a 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.
- 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.

- 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. Subsequently, they were different from the British introduced schools. 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.
- 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 of 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.
- Srinivas said ‘Westernisation pervades political and cultural fields’. He also writes “In the political and cultural fields, Westernisation has given birth not only to nationalism but also to revivalism, communalism, casteism, discriminating 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’.
- M.N. Srinivas claims that ‘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’.
- 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’.
- 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 etc.

2.8: The Backward classes

The origin of the term backward classes may be traced back to the latter part of the 19th century. For along time, the terms depressed classes and backward classes were used interchangeably. Sometime depressed classes included only untouchables and at other places this term included even criminal wandering tribes, aboriginal tribes, besides untouchables. The other words coined to denote the backward groups were such as exterior castes and excluded classes. Sir Henry Sharp opined that backward classes included classes pursuing unclean professions, or those belonging to unclean castes whose touch or even shadow is polluting and also classes who were backward and educationally poor and despised and also certain classes of Mohamadens.

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 variety of referents. Earlier the term "depressed classes" was used for the "untouchables" and other backward groups. It is certainly a fact that the backward classes are above the ex-untouchable groups and below the twice-born castes. They need special protection and help for their 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 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.

With the concentrated transformations in the modern era, Indian society has been the developing of a new sensation of distinctiveness among the dalits and the backward classes. The dalit and backward class movements have not only discarded the basic tenets of revulsion, contamination and untouchability on the basis of castes. But in the

progression have also forged a new vision for Indian society. The term backward class was first used in the 1870s by the Madras administration in the framework of an affirmative action policy favoring the undereducated communities. The colonial sense of undereducated refers to not from the historical marginalization deprivation, and exclusion from the basic rights such as education, property and power, but from the view to serve the needs of the colonial administration in the light of education system, which was advocated by Macaula. The commission recommended improvement of education among the orininal inhabitants, untouchables, and low caste of the society. Initially, in 1883, nearly 39 castes were recognized as backwards, which was the first attempt in the history of India to provide state-cum-legal support for the backward communities. Marc Galanter indicates that the term backward classes had a less fixed and definite reference. It had been there but had a variety of references. It had shifted rapidly inmeaning and it had come to mean different things indifferent places. He goes onto specify ten such denotations of the term backward classes. These include depressed classes, untouchables, SCs, aboriginals and hill tribes, criminal tribes, all communities deserving special treatment excepting the untouchables, all communities above the untouchables but below the most advanced ones, communities other than the highest or most advanced, and communities meeting non-communal tests of back wardness.

2.8.1: The Dalit movements

Each country has to prosper and develop with all its population and resources. 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. The word Dalit is contentious one; many scholars defined the word in different ways. Theword Dalit is used for the untouchables, ill-treated and humiliated castes. Let us dicuss who are the dalits. The dalit 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. Thereare about 150 castes in Kamataka as per the list of Constitution of India. Dalits are not ahomogeneous group, they have a number of divisions among them. It is probable that theseinternal divisions made their contribution being unable to voice their problems effectively. 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 in human 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.

Indian society is also divided in categories by their profession and caste. There are about 4 percent Brahmins population. Their profession is performing Pooja or Rituals. They are also called aspriest. There are about 5 per cent Vaishya who are engaged in business or trade. There are landowning 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 theHindu fold labourers as per the report of Sharma Maria 1981 in Karnataka. Out of which 64.7 percent 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 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.

Mahatma Gandhi underlines how movement for the liberation and empowerment of India's dalits arose in India. It brings out the beginning and evolution of Gandhi's compassion and unfriendliness to untouchability. The Yeravda convergence and other similar convergences have effectively influenced the constitution by adopting Ambedkar's approach of dalit development and empowerment. It is productive to synthesize and utilize the visions of these two titans, as well as those of Narayan Guru and Marx for liberating and empowering the oppressed masses of SCs (Scheduled Castes), STs (Scheduled Tribes) and BCS (BCs (Backward Classes)). This can be supported by specific and comprehensive economic, educational, social and protective programmes; a dalit-centred human rights project and sensitization and mobilization of dalit and non-dalit civil societies. The plights of the Dalits can be demonstrated from the state of Karnataka where around 27,024 villages were scarred. In these villages, dalits are landless and houseless labourers living in clustered huts or in slums. Their poor economy and illiteracy have forced them to live in misery. Untouchability is an age-old practice which is inhuman in the name of religion. Most of the bonded labourers are dalits. The reasons for the bonded labour system are inequality, illiteracy and unemployment existing in the society, which has resulted in poverty. Loans are borrowed to celebrate marriages, festivals and to avoid starvation. They live in places which are provided and controlled by landlords. Dalits are harassed and threatened and made to withdraw any complaints made by them, against landlord. Even judicial liberation of bonded labour is just eyewash. Due to involvement of political and feudal people in the processes of abolition and rehabilitation of bonded labourers, the implementation of the whole idea has been a failure.

2.8.2: The Other Backward Classes (OBCs)

The Other Backward Class is a collective term used by the government of India to classify caste which is socially and educationally disadvantageous. It is one of the several classifications of the population of India along with SCs and STs. The Scheduled Castes, the Scheduled Tribes and OBCs together are considered backward sections of the society. They form about one-third of the total population of India. 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'? Caste 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.

The parts of British India enacted special policies for the 'Depressed Classes', which included communities that were classed as backward, as well as for the untouchables, tribals and some non-Hindu communities. Even though there were preferential policies for the Backward Classes, their exact definition had not been clearly articulated and details of the various definitions employed during the British period are spelt out in Galanter. The constitution of independent India did not define Other Backward Classes (OBCs) in a specific way either. However, after the Scheduled Castes were listed as a separate category, the term Backward Classes started to be used in two senses: one, as the group of all communities that needed privileged treatment, and two, as castes low in the socio-economic hierarchy, but not as low as the untouchables. We should note that the two usages overlap considerably. However, the exact identification of groups and communities to be counted as OBCs has been fraught with a great deal of controversy. Even before the constitution of independent India came into existence in 1950, several states formed the category of OBCs for the first time in the states like Bihar in 1947 and in Uttar Pradesh in 1948. Thus, in 1978, without any central reservations for OBCs, at least 13 states reserved seats for Backward Classes, other than SCs and STs. These reservations were found throughout Southern India, in Maharashtra and Gujarat and in parts of north India, with the heaviest representation in the south.

Dalit sangarh samiti

Educated dalit employees and students started an organization in 1974. This organization was named the Karnatak Dalit Sangarh Samiti. In its initial period, it organized protest marches and arranged conventions of dalit students and dalit writers. It started a weekly magazine called *Panchama*, which focused attention on the problems of the dalits and gave publicity to the activities of the dalit sangarh samiti. Many social problems and land disputes were taken on top priority. They also did dharnas in front of the dalit MLAs and MPs, against their inaction to stop atrocities on dalits. At present, this is a broad-based, mass-based and cadre-based organization. In 1982, the workers of the dalit sangarh samiti actively participated in the campaign and worked for the defeat of some prominent dalit leaders. The dalit action committee is an offshoot of the dalit sangarh samiti. A new daily, *Sangathi* was launched by this breakaway group. The other variety of protest ideology was based on the rejection of the brahmanical Aryan religion and culture. The Dravidian movement in Tamil Nadu idealized the Dravidian culture and attacked the Aryan culture and religion. The self-respect movement, as mentioned before, started by Ramaswamy, advocated that his followers should have their own priests. This movement got its support from lower caste people. Its leaders worked hard to escape the tyranny of Brahmins and to extol the virtues of the Dravidian culture. This new identity provided a base for establishing self-determination and respect on one hand and for protesting against the domination of the upper castes on the other.

Neo-buddhist movement

Dr B.R. Ambedkar was indisputably one of the greatest leaders of scheduled castes in India. In 1956 he made a benchmark by establishing in his mind towards Buddhism. In his quest to emancipate them from the oppression of the Hindus, he considered conversion to Islam, Christianity and Sikhism. Eventually, Buddhism was the most favoured religion for conversion. He led a mass movement in Nagpur where many

people converted to buddhism. This Neo-buddhist movement was a conversion movement primarily for the mahars of Maharashtra. They are one of the major scheduled caste groups in Maharashtra. They were numerically the largest scheduled caste group before their conversion to Buddhism in 1956. Both the intellectual revival of Buddhism in India and the writings of intellectuals in India and abroad on Buddhism. The socio-economic status of the mahars was extremely low. They were made to do various menial jobs like cutting wood for villagers, taking wood to cremation ground, removing dead cattle from houses and cleaning wells. The neo-buddhist movement was not just a conversion movement. It went beyond the arena of religion and assumed enormous political dimension. It caused a significant impact on confronting challenges and to some extent, changed the definition of belief in the minds of the mahars. It obliterated the belief that the mahars were inferior to the higher castes. Mahars have used political means most consistently and unitedly in their attempt to better their condition. However, the chief difference between Buddhism and new Buddhism according to Ambedkar are:

- It stress on rationalism
- The social interpretation of dukkha
- Re-interpretation of Mahabhinishkrmana or great renunciation
- Underplay of the role of sangha
- Aborginal connections of Buddhism
- Inclusion of Ambedkar as an object of reverence
- Re-defining Viharas (Living place of Monks)
- Lack of essentials

So many Dalits employed the term Neo-Buddhism as ‘Ambedkarite Buddhism’ to designate the Buddhist movement and many converted people called themselves as ‘Nava- Buddh’ i.e. Neo-Buddhists

2.8.2.1: Constitutional Provisions and laws for backward class

Indian Constitution has provided us with a way of life that is in consonance with the ideals of democracy. These ideals can only be established by providing social, economic and political justice to the people. India is a heterogeneous society having disparities of economic, social and cultural nature. The framers of our Constitution were aware of a fact that in a caste-ridden society like ours, certain castes and classes were socially oppressed, economically condemned to live the life of penury, and educationally coerced to learn the family trade or occupation and to take the education set out for each caste and class by society, for centuries. Analyzing the debate so Constituent Assembly, Galanter and majority-concurring judgments in the Indra Sawhney case, two definitive treatises on the issue came to the conclusion that the term OBCs, by whom ever designated and according to whatever tests they were chosen, were expected to be a list of castes or communities. The Constituent Assembly thought it necessary to include provisions in the Constitution which would serve as an exception to the general provisions guaranteeing equality so astoenable the government in helping the 'BackwardClasses' to catch up with rest of the society. These provisions were included in Article15 (4) that reads: Nothing in this Article or in clause of Article 29 shall prevent the state from making any special provision for the advancement of any ‘ socially and educationally backward Classes of citizens’ through Article 340, which later ,through the Constitution .

The developmental planning launched in 1951 through the first plan envisaged that the programmes under various sectors of development would benefit all sections of the population including SCs, OBCs and minorities. Unfortunately, it never happened so.

Therefore, special programmes under the backward classes sector were formulated. Keeping in view the special requirements of SCs the second plan (1956-1961) promised to ensure that the benefits of economic development accrue more and more to the relatively less privileged classes of society in order to reduce inequalities. The third plan (1961-1966) advocated greater 'equality of opportunity' and a reduction in disparities in income and wealth and the even distribution of economic power. The fourth and fifth plans (1969-1978) envisaged the 'basic goal as rapid increase in the standard of living of the people through measures which also promote equality and social justice'. One of the important features of the subsequent annual plan (1979-80) was the launching of the special mechanism of Special Component Plan (SCP) for SCs to ensure that these groups receive their due share of funds benefits from the other developmental sectors. The sixth plan (1980-85) marked a shift in the approach to the development of SCs. Special emphasis was laid on the implementation of the newly launched SCP for SCs facilitating easy convergence and pooling of resource from all the other developmental sectors in proportion to the population of SCs and monitoring of various developmental programmes for the benefit of SCs. The seventh plan SCP for SCs was strengthened, while the other schemes for the welfare and development of scs continued. there was a substantial increases in the flow of founds for the development of scs under scp from state plans, central plans, special central assistance (sca) and institutional finance resulting in the expansion of infrastructural facilities and enlargement of their coverage. Priority in the seventh plan was given to the educational development of scs. Another important achievement of this plan was the setting up of national scheduled castes and scheduled tribes finance and Development Corporation in 1989 to extend loan cum subsidies and thus encourages these groups to become gainfully engaged in various income-generation activities.

The major objective of the eighth plan (1992-1997) was to intensify the efforts and to bridge the gap between the development the development of SCs, obcs and minorities and other sections of the society, so that by the turn of the century these disadvantaged sections of the population could be brought on par with the rest of the society. It was envisaged that all forms of oppression of SCs, suppression of their rights, untouchability, non-payment of minimum wages etc., would be eliminated, so as to enable them to avail of the benefits of all development efforts. Although the efforts have paid dividends with regard to improvement of socio-economic status of these groups, the benefits were, however, not evenly distributed among all communities. As such, a lot remains to be done to achieve the goal of bringing these groups on par with the rest of the society.

For the economic development of SCs, OBCs and minorities, the following three national level apex bodies were set up to act as catalytic agents in developing schemes for employment generation and financing through the following plans:

- The national backward classes finance and development corporation (1992)
- The national minorities development and finance corporation (1994-1995)
- National safai karamchari finance and development corporation (1966-1997)
- The ninth plan (1997-2002) was committed to empower the socially disadvantaged

There are also groups as agents of socio economic change and development through creating an enabling environment conducive for SCs, OBCs and minorities to exercise their rights freely, enjoy their privileges and be able to lead a life with confidence and

dignity on par with the rest of the society; ensuring removal of disparities; elimination of exploitation and suppression and providing protection to the disadvantaged group ; ensuring developmental benefit to 'reach the unreached' through equitable distribution and social justice; ensuring participation of these groups in the process of planning not merely as beneficiaries but also as participants in planning programmes and their implementation; accelerating the on-going process of improving socio-economic status to be on par with the rest of the society; and ensuring a certain percentage of funds or benefits from all the relevant programmes to flow to women belonging to these groups who are the most affected.

2.9: Reservation Issues

On May 16, 1946, the British government released the Cabinet Mission Statement, a set of proposals to guide the framing of a new Indian constitution. By this time, the wheels for India's independence had already been set in motion by Clement Atlee's Labor Party government in London. Among other recommendations, the Cabinet Mission laid out a detailed plan for the Constituent Assembly's composition, such that the body be as broad-based and accurate a representation of the whole population as possible. Three categories from which to draw delegates were proposed. In addition to divisions for Muslims and Sikhs, the Cabinet Mission suggested a general category which would include all other groups such as Hindus, Anglo-Indians, Parsis, Indian Christians, the Scheduled Castes and Tribes, and women, among others. Delegates were appointed on the basis of indirect elections in the provincial legislative assemblies.

In March 1947, Britain sent Lord Louis Mountbatten, war hero and royal relative, to New Delhi as the King-Emperor's last Viceroy. His mission was to transfer power to an independent Indian government. In the end, power was transferred to two successor entities, Pakistan on August 14, 1947, and India on August 15, 1947. Under the Cabinet Mission plan the Constituent Assembly was to consist of 389 seats, 296 of which were filled by delegates elected from the directly-administered provinces of British India and 93 of which were allotted to the princely states. The total number of seats was based on an undivided India, and, overall, represented a cross-section of the population of the country. Given the Muslim League's boycott of the Assembly, the impact of partition and subsequent migration, and the lengthy process of integrating the princely states, the number and distribution of seats continually fluctuated from the time of the first meeting on December 9, 1946. With the 1947 partition, many Muslim delegates left for Pakistan, terminating their membership in the Assembly. As a result, the body was reorganized. By November 26, 1949, it consisted of 324 seats, divided among the provinces and the princely states and representative of all major minority groups. The make-up of the Constituent Assembly reflected the reality of what groups wield power in India, then and now. An analysis of membership in the most important advisory committees of the Constituent Assembly found that 6.5 percent were SCs. Brahmins made up 45.7 percent. Minority and Scheduled Caste delegates did have some influence during the Assembly proceedings, with several holding significant positions. Dr. H.C. Mookherjee, an Indian Christian, was Vice-President of the Constituent Assembly as well as Chairman of the Sub-Committee on Minorities. However, by far the most important was Dr. Ambedkar. Jawaharlal Nehru (1889-1964), India's first Prime Minister and dominant political figure until his death, had already selected Ambedkar, an accomplished lawyer, as his Law Minister. A Brahmin himself, Jawaharlal Nehru sought to build a secular India free from caste discrimination. He was among the "many educated Hindus" opposed to the caste system as noted by Gandhi in his 1933 Harijan exchange with Ambedkar (above). Given

Nehru's views and Ambedkar's talents, it is not surprising that Ambedkar became chairman of the drafting committee for India's new constitution. It was also an astute political move for both leaders. For Nehru, it kept the independently minded Ambedkar "on board" with the Christophe Jaffrelot, India's Silent Revolution. For Ambedkar, it was an opportunity to influence preparation of the new constitution and protect Scheduled Caste interests. From the outset, the Constituent Assembly laid out clearly its objectives and philosophy for the new constitution. Several of the framers' main goals, articulated in the "Objectives Resolution," included guarantees of equality, basic freedoms of expression, as well as "adequate safeguards...for minorities, backward and tribal areas, and depressed and other backward classes." These principles guided the delegates throughout the Constitution-making process. The Assembly set up a special Advisory Committee to tackle minority rights issues.

This committee was further divided into several subcommittees. The Subcommittee on Minorities focused on representation in legislatures (joint versus separate electorates and weightings), reservation of seats for minorities in cabinets, reservation for minorities in the public services, and administrative machinery to ensure the protection of minority rights. After extensive research and debate, the Subcommittee on Minorities drafted a report of its findings for submission to the Advisory Committee. The latter supported most of the Subcommittee's recommendations

Reservations under the Constitution

On January 26, 1950, India ended its 'Dominion' status, became a republic, and put in effect its new constitution. With an entire section dedicated to 'Fundamental Rights', the Indian Constitution prohibits any discrimination based on religion, race, caste, sex, and place of birth. This law extends to all public institutions, such as government-run educational facilities, to access to hotels and restaurants, public employment and public wells, tanks, manmade ponds for water supply and bathing, and roads. The practice of untouchability is declared illegal.

Article 15, prohibits discrimination, contains a clause allowing the union and state governments to make "any special provision for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes and Scheduled Tribes." This language was added in 1951 within weeks of a Supreme Court decision outlawing quotas in school admissions. The speed of the amendment is indicative of the strong political support for reservations, Nehru's personal views notwithstanding.

Article 16, states that, 'equality of opportunity in matters of public employment', and contains clauses permitting the 'reservation of appointments or posts in favour of any backward class of citizens which, in the opinion of the State, is not adequately represented in the services under the State' and another allowing 'reservation in matters of promotion' for Scheduled Castes and Scheduled Tribes. A separate section of the Constitution, 'Special Provisions Relating to Certain Classes', requires the reservation of seats in the 'House of the People', or Lok Sabha, and the Legislative Assemblies of the states for the Scheduled Castes and Scheduled Tribes. The numbers of reserved seats are determined by the proportion Scheduled Caste and Scheduled Tribe members to the general population, based on population estimates from the most recent decennial census. The President of India and the Parliament, in consultation with the state governments, determine the list of groups qualifying as Scheduled Castes, Scheduled Tribes and backward classes.

Article 335 of the Constitution of India mandates that the ‘claims of the members of the Scheduled Castes and Scheduled Tribes shall be taken into consideration, consistently with the maintenance of efficiency of administration.’ Finally, a National Commission for Scheduled Castes and Scheduled Tribes was created to investigate, monitor, advice, and evaluate the progress of the Scheduled Castes and Scheduled Tribes under the schemes aimed at the socio-economic development of these groups. Another Commission was also created to investigate the conditions of the socially and educationally backward classe.

- In 1955, India enacted the untouchability (offenses) act (re-named in 1976, as the protection of civil rights act). It extended the reach of law, from intent to mandatory enforcement.
- In 1989, India passed a new law, namely the scheduled castes and scheduled tribes (prevention of atrocities) act. This law is similar to the hate crime laws in the united states
- India implemented a reservation system for its citizens from scheduled castes and scheduled tribes; this programme has been in use in India for over 50 years. This programme is similar to affirmative action/equal opportunities statutes in the United States.
- In India, where the presence of private free market corporation is slowed or prevented by regulations, government jobs have dominated the percentage of jobs in its economy. In 1990s, India adopted free market reforms which led to the rapid growth of its economy. Still, a 2000 report estimated that most jobs in India were in companies owned by the government or agencies of the government.
- The reservation system implemented by india over fifty years, has been partly successful, because of all jobs, nationwide, in 1995, 17.2 per cent of the jobs were held by those in the lowest castes. In 1995, some 16.1 per cent of India’s population was the lowest castes.
- The Indian government classifies government jobs in four groups. The group a jobs is senior most, high paying positions in the government, while group D are junior most, lowest paying positions. In group D jobs, the percentage of positions held by lowest caste classified people is thirty per cent greater than their demographic percentage. In all jobs classified as group C positions, the percentage of jobs held by lowest caste people is a bout the same as their demographic population distribution .in group A and B jobs, the percentage of positions held by lowest caste classified people is thirty per cent lower than their demographic percentage.
- The presence of lowest caste people in highest paying, senior most position jobs in India has increased by ten-fold, from 1.18 per cent of all jobs in 1959 to 10.12 per cent of all jobs in 1995.
- In 1997, India demographically elected K.R Narayanan, a d Dalit, as the nation’s president.
- In 2007, India elected K.G. Balakrishnan, a Dalit, to the office of chief justice.
- In 2007, uttar Pradesh, the most populous state of India, democratically elected mayawati as the chief minister, the highest elected office of the state. BBC claims, ‘mayawati kumara is an icon millions of india’s dalits.
- In 2009. Indian parliament unanimously elected meira kumar, as the first woman speaker. She is from the dalit community.
- In addition to taking affirmative action for people of schedule castes and schedules tribes, India has expanded its effort to include people from poor, backward castes in its economic and social mainstream. In 1990, the government of India introduced reservation

of twenty seven per cent for backward classes on the basis of the mandal commission's recommendations. This became the law with the issuance of gazette notice 36012/31/90-Estt. (SCT) dated 13th august 1990. Since then, India has reserved twenty seven per cent of job opportunities in government-owned enterprises and agencies for socially and educationally backward classes (SEBCS). The twenty seven per cent reservations is in addition to 22.5 per cent set aside for india's lowest castes for the last fifty years.

- In a 2008 study, desai et al. focussed on education for children and young adult's aged 6-29, from lowest caste and tribal populations of India. They completed a national survey of over 100,000 households for each of the four survey years: 1983, 1987-1988, 1993-1994, and 1999-2000. They found:
 - Over the 16 year period, from 1983 to 1999, there is a significant increase in dalits and tribal children in their odds of completing primary school. The number of dalit children who completed either middle, high or college level education increased by eighty one percent, from twenty one per cent in 1983 to thirty eight per cent in 1999. This compares to a national average increase of thirty-six percent.
 - The number of dalit girls in India who attended schools went from sixteen per cent in 1983, to thirty –three per cent in 1999.
 - According to the tests and regression analysis on 100,000 household data across the nation, there is statically significant change at both early and late educational transitions for males and females alike, in dalit populations of India. This suggests that, as of 1999, the social inequalities with respect to school enrolment have changed over time, within sixteen years, as have the inequalities in college completion. These changes are net of any secular changes that might have occurred due to rising levels of household income or urbanization for the entire nation.
 - Educational inequalities, Desai claim are a function of many different factors: availability and quality of schools, returns to education, parental demand for schooling, and teachers' attitudes. Within the context of their analysis, it is not possible to show unambiguously that the changes observed were the results of government programs.
 - Compensatory and positive discrimination policies such as reservations and government funded scholarships have created resentment from amongst the poor upper caste Indians who are denied the benefit of reservations and who are poor to afford educations on their own, amidst the general shortage of quality and quantity of schools.
 - Other poor ethnic groups such as Muslims in India have also made improvements over the sixteen year period, but their improvement lagged behind that of dalits and adivasis. The net percentage schoolattinment for dalits and Muslims, were statistically the same in 1999.
 - A 2007 nationwide survey of India by the World Bank found that over eighty per cent of the children of historically discriminated castes were attending schools. The fastest increase in school attendance by children of the dalit community occurred during the recent periods of India's economic growth. The quality and quantity of schools are now India's major issue.
 - A study by singh presents data on health and other indicators of socio-economic change in India's historically discriminated castes. He claims:
 - In 2001, the literacy rates in India's lowest castes were fifty five percent, compared to a national average of sixty three percent.

- The childhood vaccination levels in India's lowest castes were forty per cent in 2001, compared to a national average of forty four percent.
- Accesses to drinking water within household or near the household in India's lowest castes were eighty per cent in 2001, compared to a national average of eighty three percent.
- The poverty level in India's lowest castes dropped from forty nine per cent to thirty nine percent between 1995-2005, compared to a national average change from thirty five to twenty seven percent.
- The government of India has officially documented castes and sub-castes, primarily to determine that deserving reservation positive discrimination in education and jobs through the census. The Indian reservation system relies on quotas. The government lists consist of scheduled castes, scheduled tribes and other backward classes

The Scheduled Castes (SC)

Scheduled castes generally consist of 'dalit' the present population is sixteen per cent of the total population of India 165 million .for example, the Delhi state has forty nine caste listed as sc.

The Scheduled Tribes (ST)

Scheduled tribes generally consist of tribal groups. The present population is seven per cent of the total population of India i.e. around seventy million.

The Other Backward Classes (OBC)

The Mandal Commission covered more than 3000 castes under other backward class category, regardless of their affluence or economic status and stated that obcs form around fifty two per cent of the Indian population. However, the national sample survey puts the figure at thirty two percent. There is substantial debate over the exact number of obcs in India; it is generally estimated to be sizable, but many believe that it is lower than the figures quoted by either the Mandal Commission or the national sample survey.

The caste-based reservations in India have led to widespread protests, such as the 2006 Indian anti-reservation protests, with many complaining of reverse discrimination against the forward castes the castes that do not qualify for the reservation. The government is carrying out a caste census for 2011. This will help in verifying the claims and counterclaims by various sections of the society about their actual numbers. It would also help the government to re-examine and even undo some of the policies which were formed in haste like Mandal Commission and bring more objectivity to the policies with contemporary realities. Others believe that there is actually no social stigma at all associated with belonging to a backward caste, and that because of the huge constitutional incentives, in the form of educational and job reservations, a large number of people will falsely declare themselves to be from a backward caste, to avail of the benefits. This will not only result in a marked inflation of the backward castes numbers, but also lead to enormous administrative and judicial resource being devoted to social unrest and litigation, if such dubious caste declarations are challenged.

2.9.1: Various committees

1- Kaka Saheb Kalelkar Commission

In 1953, the President of India acting under Article 340(1) of the Constitution, appointed a Backward Classes Commission under the Chairmanship of Kaka Saheb Kalelkar. The Commission was asked among others (1) to determine the criteria to be adopted in considering whether any sections of the people of India should be treated as socially and educationally Backward Classes, (2) to prepare a list of such classes for the whole of India in accordance with such criteria and (3) to examine the difficulties of such Backward Classes and to recommend steps to be taken for the amelioration of their condition. In its report submitted in 1955, the Commission observed that, besides the Scheduled Castes and Scheduled Tribes, there were other communities, castes or social groups which were also socially and educationally backward. In this connection, it interprets the term 'socially and educationally backward classes as relating primarily to social hierarchy based on Caste' and said that such an interpretation is not only correct but inevitable and no other interpretation is possible. Then by the way of explanation the Commission made it clear that the members of the Commission were not less anxious to eradicate the evils of the caste system nor they were desirous of perpetuating a system which was operating to the detriment of common nation hood. They tried to avoid caste but they found it difficult to ignore caste in the present prevailing conditions. They wished that it were easy to dissociate caste from social backwardness at the present juncture.

Despite the articulated wish of the Commission to avoid the evils of caste system, it used "Classes" synonymously with Castes and "Communities and prepared the lists of the Backward Classes by taking Caste as Units. Incongruity of making 'Caste' as a criterion for determining the social backwardness of communities was actually felt by one member of the Commission, P.G. Shah, who said that 'if I had a freehand, I would have made economic backwardness the most important criterion for determination of Social Backwardness of Communities and collected more definite data about it'.

It is therefore, not surprising that the Government of India rejected the tests of criteria prescribed by the Commission for determining social and educational backwardness of people. While rejecting the castes, the Government of India stated that the views of the Commission were vague and wide to be of much practical use. There after, the Government of India directed the Deputy Registrar General, Government of India, to conduct a pilot survey and prepare a list of socially and educationally Backward Classes on the basis of "Occupations". But the Deputy Registrar General said in his report that it was impossible to draw any precise and complete list of "Occupation", the members of which could be treated as socially backward.

The Recommendations

Kalelkar Commission formulated the following criteria for identifying socially and educationally Backward Classes. low social position in the traditional caste hierarchy of Hindu society; Lack of general educational advancement among the major section of a caste or community; Inadequate or no representation in Government service; Inadequate representation in the field of trade, commerce and industry.

Applying the above criteria the Commission prepared a list of 2399 Backward Castes for the entire country and 837 of these were classified as 'most backward'. After drawing a

list of socially and educationally Backward Classes the Commission made the following recommendations:

- (1) Undertaking Caste-wise enumeration of population in the Census of 1961.
- (2) Relating social Backwardness of a class to its low position in the traditional caste hierarchy of Hindu society.
- (3) Treating all women as a class as 'backward'
- (4) Reservation of 70 per cent of seats in all technical and professional institutions for qualified students of Backward Classes.
- (5) It is important to note that the Commission could not present a unanimous report. In fact five of its members recorded minutes of dissent. They opposed linking of caste with backwardness. They were also opposed to the reservation of posts on the basis of caste. Even the Chairman of the Commission Sri Kaka Kalelkar opposed the acceptance of caste as the basis for backwardness.
- (6) The Union Government in its memorandum of action placed before the Parliament along with a copy of the report for backwardness. It was stated in the Memorandum: "It cannot be denied that the caste system is the greatest hindrance in the way of our progress towards an egalitarian society, and the recognition of the specified castes as backward may serve to maintain and even perpetuate the existing distinctions on the basis of caste". In view of the shortcomings in the report the Union Government considered it necessary that some positive and workable criteria should be devised for the specification of the socially and educationally Backward Classes, and to undertake further investigations" so that deficiencies that have been noticed in the findings of the Commission are made good..'

The Central Government ultimately took a decision that no all India lists of Backward Classes should be drawn up, nor any reservation made in the Central Government service for any group of Backward Classes other than the Scheduled Castes and Scheduled Tribes. Consequently, on August 14th, 1961, the Ministry of Home Affairs addressed all the State Governments stating, 'while the State Governments have the discretion to choose their own criteria for defining backwardness, in the view of the Government of India it would be better to apply economic tests than to go by caste', Regarding the preparation of lists of Backward Classes it was observed: 'Even if the Central Government were to specify under Article 338 (3) certain groups of people as belonging to other Backward Classes, it will be still open to every State Government to draw up its own lists for the purposes of Articles 15 and 16. As therefore, the State Governments may adhere to their lists, any all-India list drawn up by the Central Government would have no practical utility.'

2- Kumara Pillai Commission

In 1964, the Government of Kerala appointed, a Commission under the Chairmanship of G. Kumara Pillai to determine sections of the people in the State, who should be treated as socially and educationally backward for the purpose of special treatment by way of reservation of seats in educational institutions. In fact, constitution of this Commission was influenced by the Report of 1963 submitted by an Evaluation Committee appointed under the Chairmanship of V.K. Vishwanathan. It suggested appointment of an expert committee to go into the question of re-classification of Backward Classes. The Commission submitted its Report in 1966. It has recommended that only those who are members of families with an aggregate annual income of Rs.4,200/- and belonging to the castes and communities listed by it, should be considered socially and educationally

Backward Classes for purposes of Article 15(4) of the Constitution. It classified communities as 'Backward'. It classified 91 communities as 'Backward'. The castes and communities listed by the Commission are EZHAVAS, Muslims, Latin Catholics (other than Anglo-Indians) Backward Christians including converts to Christianity from Scheduled Castes and other Backward Hindus.

The Kumar Pillai Commission did not accept the idea of determining social and educational backwardness of people solely on the basis of occupation or economic test, for it felt that 'in the present circumstances of the State, a wholesale classification of all persons below a certain economic level as Socially backward is not justified. Social backwardness, though to a considerable extent depends on economic factors depends also to a large extent on popular conceptions of the status of the caste or community'. The Commission therefore recommended a means-cum-caste or community test, or what was described as a 'blended approach'.

4. Damodaran Commission

In 1967, the Government of Kerala appointed a Commission under the Chairmanship of Shri Nettur. P. Damodaran to study and Recommend, inter alia, factors which should be taken into consideration to decide backwardness of citizens. In its report submitted in 1970, the Commission has identified four main factors, which according to it, lead to backwardness of citizens. They are (1) lack of requisite educational attainment (test of education), (2) lack of money or wealth (economic test), (3) lack of liability to appropriate adequate number of appointments (Test of appropriation of appointments), and (4) caste disability, occupational stigma and social taboos acting as depressants in the field of education. As far as the caste factor or test is concerned, the Damodaran Commission has unequivocally declared "We should approach this problem with dispassionate and open mind of a reformist also. 'Caste disabilities' should not either be exaggerated or perpetuated, or be whittled down with a motive behind. We therefore, suggest that caste should not be the sole or dominant test, but the social and educational backwardness, if any, arising from the practice of caste in the past, and from the pranks of vestiges of caste, if any, in the present, should be taken care of in the test of 'Social' backwardness due to historical reasons'

Finally, the Commission has recommended that "only citizens who are members of families each which has an aggregate annual income, that is to say, income of all members in the family from all sources taken together, of Rs.8000/- will constitute the Backward Classes belonging to the respective groups.

The term 'family' means and applicant, his her spouse, if any, and the applicant's parents if the applicant is residing with and or dependent on them". As is evident from the report and recommendations, the Damodaran Commission rejected the caste and adopted the 'blended approach' to determine the social and educational backwardness of the citizens. Besides, by prescribing a family based income and defining the term 'family' the Commission not only tried to thwart attempts by a few well-placed families in each group to corner all the benefits of reservations but also helped to percolate the benefits of reservations to the bottom in each group. Finally, the Commission has recommended that "only citizens who are members of families each which has an aggregate annual income,

that is to say, income of all members in the family from all sources taken together, of Rs.8000/- and which belong to any one of the groups of citizens will constitute the Backward Classes belonging to the respective groups. The term 'family' means and applicant, his her spouse, if any, and the applicant's parents if the applicant is residing with and or dependent on them'

3- Santanathan Commission

In 1969, the Tamil Nadu Government constituted a Backward Classes Commission under the Chairmanship of A.N. Sattanathan. The object of the Commission was

- To review the measures taken by the State Government for the welfare of "Backward Classes" and the betterment of their conditions.
- To assess the effectiveness of such measures in improving the Conditions of Backward Classes particularly in matters relating to education.
- To examine and assess with reference to concessions, privileges and benefits given to them and the improvements in the conditions of the 'most Backward Classes' in education and other matters.
- To make recommendations as to the further steps that should be taken by the State Government to improve the conditions of the Backward Classes in professional colleges and Institutions of higher learning.
- The State Government classified the Backward Classes of people into two categories, the 'Backward Classes' and the 'most Backward Classes', and prepared two lists accordingly. Naturally, therefore, the Government instructed the Commission to assess the progress made by each class, particularly status in three spheres education, economic and employment in Government Service.
- The Commission in its report submitted in 1970 has drawn attention to the fact that various classes of people who are ordinarily considered to be forward and a 'small minor groups' which did not find a place in the list of Backward Classes even though some of them appeared to be more or less on the same level of backwardness to be included in the Backward Classes list to get the benefit given to the under privileged.
- It has also pointed out that most of the caste representatives urged 'before the Commission for the inclusion of their castes in the Scheduled Castes list as their lot in every respect was as bad as that of any Scheduled Caste. Secondly, the Commission prepared a caste-based questionnaire and sent them to various organisations, offices, and persons in order to gather informations which were necessary for its purpose. The caste- based questionnaire was no doubt, criticised by some associations, but the Commission pursued its work underterred by such criticisms.

- It has stated that 'Caste' is the earliest and most commonly recognised form of social identity and therefore it cannot be easily ignored. In support of this it has said that even the members of the Legislative Assembly and Parliament, Chairman of Municipal Councils and Presidents of Panchayats spoke of their individual castes after making general observations about the backward people in their constituencies generally.
- The Commission has stated that there is a twenty five percent reservation at present for backward classes in educational institutions. But, in many colleges in the mofussil areas, according to the reports of Principals, actually as many as sixty to seventy per cent of the students are from Backward Classes. In view of that, the Commission has found it necessary to state clearly that the Government policy on reservation is intended to secure at least twenty five per cent for Backward Classes and not that admission should be restricted to twenty five percent.
- The Commission has reported that 'Most Backward Classes' as a group have little or no progress in education and particularly in the field of Engineering and Medical education. The point has been made by the Commission on the basis of statistical data collected by it.

4- Muralidhar Rao Commission

The Andhra Pradesh State Government in 1982 appointed another one-man Commission, known as Muralidhar Rao Commission. This was appointed to

- (1) Review the recommendations made by the Andhra Pradesh Backward Classes Commission 1970 and the implementation thereof for the purpose of determining the need to continue the existing special provision in their favour under Art.15 (4) and Art. 16 (4) of the Constitution of India and to review the existing list of Backward Classes in the light of social and education progress achieved by these classes.
- (2) Examine the social and educational backwardness of minority communities for the purpose of including them within the Purview of the Backward Classes of citizens. The following recommendations were made by the Muralidhar Rao Commission: (1) To include 9 Communities in the Backward Classes, (2) To enhance the quota of reservation both in Educational institutions, as well as services from 25% - 44%. The inter-division of this 44% among the Sub-groups 'A' to 'E' was specified as 10%, 16%, 8%, 8% and 2% respectively. (3) The reservations so provided shall be in force for a period of 25 years, detailed review may be undertaken either to continue the reservation or to modify them.

The Government of Andhra Pradesh approved some of the recommendations made by the Muralidhar Rao Commission and enhanced the quota of reservation for Backward Classes from 25% to 44% and for Scheduled Castes and Scheduled Tribes, from 14% to 15% and from 4% to 6% respectively upto 2000 A. D. Several agitations took place in the State of Andhra Pradesh against the enhancement of reservations. The Andhra Pradesh High Court in V. Narayana

Rao case struck down the recommendations of Muralidhar Rao Commission relating to the enhancement of reservation quota for Backward Classes. But the court upheld the enhancement of reservation quota for Scheduled Castes and Scheduled Tribes.

5- Naganna Gowda Committee

The Government of Mysore appointed a Committee under the Chairmanship of Dr. Naganna Gowda to prescribe criteria for determining the Backward Classes of people, to specify sections of the people who could be treated as socially and educationally backward and suggest the exact manner in which the criteria prescribed by it should be followed by the State Government to determine the persons. Who should secure preference determined by the Government in respect of admission to technical institutions and appointments to Government Services. The Committee submitted its report in 1961. It includes a large number of castes and groups of people within the term "socially and educationally Backward classes". The Committee suggested one set of backward communities for reservation in services and another set for the grant of educational concessions. It recommended that fifty per cent of the seats in technical and professional institutions should be reserved for students and backward classes. It also proposed reservation of fortyfive per cent of all Government vacancies for- Backward class candidates.

6- Mandal commission report 1979

Mandal commission was appointed in 1979 to consider the objectives of articles 15 and 16 of the constitution and backward classes. The terms of reference of the commission included (i) criteria determination for defining the socially and educationally backward classes, (ii) steps to be followed for the advancement and upliftment of socially and educationally backward classes, (iii) making provision for the reservation of appointments in favour of backward classes which are not represented adequately in public service, and (iv) presenting a report mentioning the facts as found by the commission making such recommendations. The report was submitted by the commission on 31 December 1980.

The recommendations

The government at that time decided to implement the recommendations of the mandal commission. The mandal commission in its report listed 3,743 castes and communities in the central list whose population was estimated to be 52 per cent of the total population of India. The commission recommended 27 per cent reservation for such a large segment of the Indian population. Many writ petitions were filed in the hon'ble supreme court of India and the said reservation was questioned. By its judgement dated 16th November 1992, the hon'ble court disposed off the writ petitions. The court gave directions to the government and each of the state governments to establish a permanent body to discuss issues of OBCs relating to its inclusion and complaints .accordingly, a national commission for backward classes (NCBC) was established on 14th august 1993. The NCBC had been reconstituted on 28th February 1997. As per the directions of the Supreme Court, the government of India notified the central list of OBCs comprising the castes or communities which are common both to the list prepared by the mandal commission and the state backward classes. The government also issued three notifications on inclusion or amendment in the central list of OBCs.

- The commission recommended 27 per cent reservation of the jobs for the OBCs. It enlisted 3,743 castes and communities which are entitled for this reservation. As per the articles 15 (4) and 16 (4) of the constitution, total quota of reservation should not exceed 50 per cent. Hence, the commission recommended only 27 per cent reservation for the OBCs though their share in the total population exceed 52 per cent.
- The commission recommended that those candidates from the OBCs who were selected through open competition should not be adjusted against the reservation quota.
- The system of reservation should apply to all levels of promotions.
- Unfilled reservation quota should be carried on over for 3 years and de-reserved only there after.
- Relaxation of upper age limit for direct recruitment from SCs and STs should be extended to the OBCs.
- A roster system for each category of posts should be adopted as in the case of the SCs and STs.
- The 27 per cent reservation to OBCs is applicable to the jobs in central government service and public sector units including the banking sector, LIC, etc.
- The reservations are also applicable to the private sector undertaking such as educational institutions which receive financial grants from the central or state government.
- All the universities and colleges that receive financial assistance from the government are expected to implement this reservation.
- Due modifications in the existing system of law, if necessary should be undertaken in order to enforce this reservation.

2.10: summary

- Social stratification is the arrangement of any social group or society into a hierarchy of positions that are unequal in regard to power, property, social evaluation and /or psychic gratification
- Social stratification refers to the division of the society into classes or strata which form a hierarchy of prestige and power.
- In a society, there is seldom an equal distribution of goods and opportunities. Differences in distribution of goods and opportunities or 'life chances' of person leads to social stratification
- Social stratification has been divided mainly four forms. These are; the slavery system; the estate system; the caste system; the social class and status system.
- Caste is an ancient social institution that has been a part of Indian history and culture for centuries. It is an institution uniquely associated with the Indian sub-continent and hence is of indigenous nature.
- M. N. Srinivas, in his book caste in modern India, provides a sociological definition of the caste system. To him, a sociologist would define a caste as a hereditary, endogamous, usually localized group, having a traditional association with an occupation, and a particular position in the local hierarchy of castes.
- To understand the origin of caste system, we need to have an eclectic approach towards the various theories propounded in sociology.

- The caste system exhibits a segmental division which shows that the groups are divided into various groups called castes. Each of these castes is a well developed social group, the membership of which is based on birth.
- It is now agreed that all social divisions in India were not hereditary in the beginning, but rather were functional divisions. In Hindu social organization, Varna is only a reference category: it is not a functioning unit of social structure, and only refers broadly to the ascribed status of different jatis.
- As far as the Rig Veda is concerned, the words rajanya, vaishya and Sudra occur only in the Purushasukta. The four varnas are brahmanas, kshatriyas, vaishyas and sudras.
- The terms Varna and jati (caste) may appear synonymous but are in fact two distinct categories. The inter-changeability of these terms has created confusion in the sociological analysis of the institution of caste.
- The concept of dominant caste is crucial to rural social life and its dynamics. The concept, introduced by M.N. Srinivas, has been debated ever since the conception of the term, India rural society is made up of separate castes whose members are linked by economic, political and ritual relations.
- Over the last fifty years or more, the dominance of peasants has increased in rural areas. The available evidence indicates that in the early years of the 20th century, Brahmins owned a considerable quantity of irrigated land in the village.
- The expansion of industries and service sectors has led to expansion of occupational opportunities to many castes. So in spite of the ascribed status assigned to castes, people focused on achieved status. Such occupational spaces have led to the abandonment of the principles of pollution and purity.
- The term jajmani system was introduced by W.H. Wiser in his book *The Hindu Jajmani System* based on his study of Karimpur village in U.P.
- Whether the jajmani system is an exploitative system is questionable. Biedleman explicitly equates the jajman with 'exploiter' and the kamin with 'exploited' and characterized the system as feudal. He believes the jajmani system to be one of the chief instruments of coercion, control and legitimation wielded by high caste landowning Hindus.
- Tribe and caste have always been different systems of stratification distinct from each other in many ways. Some investigations have emphasized that tribes are different from castes in so far as the former represents a self-sufficient economic unit, whereas the latter are only sub-units within a wider economic system.
- For imparting equal economic opportunities, and social and political status, the constitution of India ensures positive discrimination in its provisions.
- Caste (jati) as a system practices inequalities. These are justified on the basis of birth, pollution and purity of occupation. Among castes, there is not only inequality of wealth, income and power but also cultural and social segregation on the assumption that some castes are more pure than others.

- The caste associations and fusion and fission of castes signify the metamorphosis of castes into interest group or protest groups. Most modern societies in the world have a place for such groups, mostly as voluntary associations.
- Modernization introduces new elements of dynamism in social structure and values in a society. Its growth reinforces the processes of national integration. The processes of a social and cultural modernization in India have now gone a long way in unfolding themselves.
- Prof. M.N Srinivas introduced the term sanskritization to Indian sociology in the year 1952 as an underlying process of Indian social change in his book religion and society among the coorgs.
- One of the intense transformations in the modern Indian society has been the surfacing of a new feeling of identity among the dalits and the backward classes.
- The dalit and backward class movements have not only discarded the basic tenets of abhorrence, impurity and untouchability on the basis of castes, but in the progression have also forged a new vision for Indian society.
- Dr Ambedkar was indisputably one of the greatest leaders of scheduled castes in India. In his quest to emancipate them from the oppression of the Hindus, he considered conversion to Islam, Christianity and Sikhism.
- The Mandal Commission covered more than 3000 castes under other backward class (OBCs) category, regardless of their affluence or economic status and stated that OBCs form around fifty two per cent of the Indian population.
- Both Buddha and Mahavira preached that people should break the bonds of the caste system, and severely criticised untouchability which was prevalent throughout the society.
- The Mahar movement under the leadership of Ambedkar abandoned Hinduism altogether and embraced Buddhism. The Mahars formed an important section of the scheduled castes of Maharashtra (10 percent) of the population.

2.11: Possible Questions

1. Discuss the origin and characteristics of the caste system.
2. Indian caste society has undergone tremendous transformation in modern days, and is still undergoing adaptive changes.' Discuss.
3. What is class and caste system in India?
4. Discuss the difference between the caste and class system.
5. Discuss the various theories of caste.
6. Discuss the various characteristics of caste and caste system in India.
7. Define Tribe and its characteristics
8. Discuss the various constitutional provisions of caste.
9. What is class? Define Other Backward Caste (OBCs).
10. Describe the evolution of the jajmani system.
11. What are the four approaches on the caste systems?

12. How did the jaimani system decline?
13. What are the characteristics of Indian tribes?
14. What are the characteristics of westernization?
15. Write a detailed note on tribe-caste interaction.
16. Describe the backward classes and the dalit movements.
17. Write a short note on job reservation.
18. What is caste and caste politics?
19. Define backward class movements.
20. Write notes on
 - a. Sanskritization
 - b. Modernization
 - c. Westernization
 - d. OBC
 - e. SC
 - f. ST
 - g. Mandal Commission
 - h. Santhanam Commissions
 - i. Kelkar Commission
 - j. Dalit Movements
 - k. Neo-Buddhist Movements
 - l. Issue of reservation

2.12: Further Study

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UNIT -3

Social changes in India

- 3.0: Objectives
- 3.1: Introduction
- 3.2: Social Change
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3.0: Objectives

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

- Discuss social change and its meaning
- Explain the mechanism of social change
- Explain the responsible factors and areas of social change
- Recognize the characteristics of social change
- Explain theories and patterns of social change
- Identify the underlying causes of social change
- Comprehend the concept of sanskritization
- Understand the concept of westernization

3.1: Introduction

Change is the law of nature. Change is bound to happen. It is a process. simply change denotes alteration, differentiation, or modification. It may take place with the passage of different situations and time. It is the objective law of of society as well as nature. It explains the the difference that exists between the past and present situation. It not only deals with the past situations but also deals with the present situations. So it is an ongoing process. It is a dynamic process so as the society. Moreover the change in the society involves constant changes. The social change refers to the changes taking place in the human society.

Science has made impossibility to possibility, imagination to reality, fiction in to fact and so on. Today, men are flying like birds in the sky, swimming like fishes in the sea, travelling on land with an astonishing speed. Mechanical invention and scientific discovery is the instrument of change in modern time. There is no doubt that useful inventions and researches cause social changes. Steam and steel were major forces in developing our extensive urban life. The discovery of seed planting destroyed the hunting cultures and brought a radically new form of social life. The automobile is helping to create the metropolitan community. Small inventions, likewise, have farreaching effects. The coin in the slot device changes the range and nature of salesmanship, radically affects different businesses, and creates unemployment. The effects of the invention of contraceptives on population and social institutions are so vast as to defy human estimation. It is obvious, then, that social changes are caused by inventions. Social change basically refers to the shifts in the attitudes, performance, action, achievements, accomplishments and behaviour that distinguish a society in a new way towards the path of change. So, the concept 'social change' is mostly an adaptation to improvements in a society that is the technological advancement, scientific development and sustainable environment. Thus, Social Change is the alteration of patterns of culture, social structure, and social behaviour over time involves the complex interaction of environment, technology, culture, personality, political, economic, and religious. Social change is the transformation of culture and social organization or structure over time. In the modern world we are aware that society is never static, and that social, political, economic and cultural changes occur constantly. There are a whole range of classic theories and research methods available within sociology for the study of social change. As a society is the production of possibilities improves due to technological advancement, it becomes in the self interest of some of its citizens to modify their behavior to take advantage of the new situations and circumstances. If the technological progress continues, more and more

of its citizens will follow and develop. The individuals participating in an activity may not condone it, as hypocritical as this may seem. Social change, then, is simply a shift in the fraction of society ascribing to a particular attitude or mode of behaviour. There may be no better illustration of this phenomena than the change in sexual mores that occurred during the 20th century.

With the advent of the 21st century society, everything is in a state of fluctuation. New technologies continued to arrive changing the way human beings live. This facilitates countries to transform from poor underdeveloped nations to modern industrialized nations. In fact, the only constant in the modern world is change. Change is inevitable and universal. Basically the changes in human interactions and interrelations, indicates social change. Hence social change obviously implies a change in the system of social relationship. So any differences of any modifications or transformations in the established pattern of human interactions and standards of conduct amounts to change.

The Greek philosopher Heraclitus once observed that, 'It is impossible for a man to step into the same river twice'. This is because every movement there is a change in the man, and the river water flows down. Thus when a man steps into a river second time, he is not the same man who had earlier stepped in to the river nor is it the same river. So according to Heraclitus Change is a permanent feature of nature, man changes, so does his environment and the changing equation between man and nature changes in the society. So change has been a dynamic process, not static but livable is a topic of discussion since the inception of sociology as field of study. Sociologists like Max Weber, Emile Durkheim, and Karl Marx all have discussed the idea of change in their writings. Our society has seen the most changes in the least amount of time; it is still changing every single day. These changes have occurred in every aspect of society, every institution and structure, and have affected every individual in some degree or the other.

3.2: Social Change

3.2.1: Meaning of Social Change

Social change is the combination of two words i, e. social and change. It denotes that the difference in any thing in an individual, group, or society or any material object over a period of time. It means a change or alterations in the social organizations. It may be understood as the rise and fall of the culture including science, technology and values of social organizations. Let us go through the following definitions to make our understanding clear. So change refers to any alteration or transformation in any object, situation or phenomena over a certain period of time. There are three elements that are essential for change, namely, object, and time and difference. In the absence of one of these elements, change cannot take place. Strasser and Randall said that if we speak of change, we have in mind something that comes into being after some time: that is to say, we are dealing with a difference between what can be observed before and after that point in time.' Similarly, the Blackwell Encyclopedia of sociology defines change as a 'succession of events which produce over time a modification or replacement of practical pattern or units by other novel ones' time is an important factor in the context of change. Social change indicates the change that takes place in human interaction or interrelationship. Society is regarded as a 'web of social relationship' and in the sense social change refers to change in the system of social relationship. It is the alteration or modification of the structure and function of any system. For example, the change in family type from joint-living to nuclear household and so on, can be called as social

change. The term social change includes changes in attitudes or beliefs, in so far as they sustain institutions and change with them.' Here, he talks about two types of changes changes in the structure of society and change should not be treated separately because a change in one brings on change on in the other as a change in the attitude of people may bring about change in the social structure and vice versa. It is also a part of 'cultural change'. Social change, is meant only such alteration as occur organization, i.e. the structure and function of social change refers to variations and time in the relationship among individuals, groups, organizations, cultural and society.' thus, it can be change, give emphasis on social relationship, social organizations, social patterns and values. Social change, therefore, is change in the system as a whole or in any part of it. Change is also a revolutionary process or it happens gradually. Although the debate continues, most agree that it is both an evolutionary and a revolutionary process. Every change has an effect over different aspects of life and different components of the societal system. For example, the development of internet in contemporary society has enormous implications for other institutions and ideas-it affects psychology, ideology, political system, industry, education and the media.

3.2.2: Definition of Social Change

The meaning of the term 'social change' can be better understood from the following definitions.

'By social change is meant only such alternations as occurs in social organizations that are structure and functions of society. '

:- Kingsley Davis

'Social change refers to the process responsive to many types of changes, to changes in man made conditions of life, to change in the attitudes and beliefs of men and to changes that go beyond the human control to the biological and psychological nature of things.'

:- Mac Iver and Page

'Social change refers to any modifications in the established patterns of inter-human relationship and standard of conduct.'

:- Lundberg

'Social change may be defined as new fashion or mode, either modifying or replacing the old, in the life of people or in the operation of society.'

:- H T Mazumdar

'By social change I understand a change in social structure, that is the size of the society, the composition or balance of its parts or the type of its organization.'

- Morris Ginsberg

'Social change are variations from the accepted modes of life, whether due to alternations in geographical conditions, in cultural equipments, composition of the population or ideologies whether brought about by diffusions or inventions within a group.'

:- Gillin and Gillin

'Social change is a process in which future invests our life.'

- Alvin Toffler

'Social change is a term used to describe variations in, or modifications of any aspect of social process, social patterns, social interactions and social organizations.'

- M E Jones

‘Social change means that larger number of persons are engaging in activities that differ from those which they or their immediate forefathers engaged in some time before.’:- **Merril and Eldredge**

‘Social change is modification in the way of doing and thinking of people’:- **M D Jenson**

From the above definitions, it may be concluded that ; change is a process; it is a change in social organization deals with the structure and functions of the society; social change means human change, that takes place in the life pattern of the people in their social relationships; refers to a historical variations in human societies, change in the all fundamental relations man to man including changes in political institutions , class structure, economic system, more and modes of living, human interactions and interventions. Social change is a vast and complicated process. In the path of the change there are path full of problems like form, limitations, causes, directions etc.

3.2.3: Characteristics of Social change

Social change has the following characteristics

- **It is widespread, collective and universal-** No society in any part of the world is impervious to alter. In a supplementary stage, it is a social change is a continuous process. Big or small, some change is taking place in every society in all times. It is not a modern phenomenon. Some kinds and degree of change are widespread, collective and universal in human existence. The society may be primitive or modern, rural or urban, centre or periphery, simple or complex, agrarian or industrial, it is constantly undergoing change. Social change is both inevitable and universal. It is found in every society. From primitive society to the post-industrial one, change is found everywhere. No society or culture remains static forever. Human beings changed themselves from being nomadic food gatherers to agriculturists and later modern, industrial beings. However, in contemporary society, change occurs rapidly and frequently. So it is said that a changeless society is a society of unreality.
- **It is a continuous process** – From time immemorial, the change or social change has been continuing. It is a continuous and ongoing process but not an intermittent one. It is because of the changes are neither stopped nor the societies are kept in museum to save them from change. In the process of change, every society grows and decays, where it finds renewal and accommodates itself to various changing conditions. From the time earth came into being to the present times, society or life has been in a continuously changing mode .No society or people can be stopped from the influences of change. It is a never ending process. The sources, directions, rate and forms of change may vary time to time but it is always continuous, dynamic, unremitting, permanent and unending process.
- **It constructs chain reactions:** Change may be partial but it affects to the other part of the society. In any society, change in one aspect leads to change of varying degrees in other aspects of that society. The American sociologist Mavis Biesanz said that ‘the change from hunting and food gathering to agriculture was a revolution in technology that led eventually to the development of civilization by making large and diversified societies possible’. At the same time, the protestant emphasis on Bible (The Holy book of the Christians) reading as the road to deliverance. On the one hand , in the constitution of

India, introduction of the system of reservation for backward communities in government institutions and offices in India has brought changes in their socio-economic status, interpersonal relationships and also in the social and economic structure of the country. On the other hand the improvement in literacy in India leads to economic independence of women bringing changes every where.

- **It may be planned or unplanned:** Changes are bound to happen. So it may be planned change or unplanned change. It may occur with or without appropriate planning. If it occurs in the natural course, it is called the unplanned change. The unplanned changes are spontaneous, accidental, or the product of sudden decision. For example drought, famines, volcanic Eruption etc are the instances of unplanned change. In this change, there is no control on the degree and direction of social change. It is the in born tendencies of the human beings that they desire change. Changes due to natural calamities like earthquakes, tsunamis, volcanic eruptions, and so on belong to this category. So some times plans, programs and projects are made effective by them to bring change in the society. This is called planned change. As it is consciously and deliberately made, there is every possibility to have control on the speed and direction of change. People, government or any other agent may initiate change through plans or programmes and may determine the degree and direction of change. The government of India after independence devised several socio-economic developmental programmes to bring the country out of poverty and unemployment through the broader provision of the Five Year Plans. In the 70 years of independence, the country has seen phenomenal improvement in literacy, health, infrastructure and industry, and considerably managed to overcome poverty, hunger and unemployment problems.
- **It is chronological, sequential, temporal and directional:** Change may be occurred chronologically, sequentially, temporarily basis. It happens in a particular direction. Change in any thing or in any object or in a situation, takes place through time. In several instances, such directions are planned, predetermined and is fixed ideally. Such changes are known as progress. However, change in general may happen in any direction. Similarly, the rate or tempo of change varies from time to time and place. Some changes may take months and years while some may occur rapidly. Social change is temporal in the sense that it involves the factor of time. It denotes time sequence. It can be temporary or permanent. Time is an important component in the process of change. MacIver said 'It is a becoming, not a being; a process, not a product.' Innovations of new things, medications and renovations of the existing behaviour take time. Therefore social change is temporary or permanent, chronological or sequential, directional or distinctiveness and time based.
- **It is value-neutral:** The nature may look unchangeable and permanent, but it is changing. Concept of social change is not value-laden or judgemental. It does not advocate any good or desirable and bad or undesirable turn of events. It is an objective term which is neither moral nor immoral. It is ethically neutral. Moreover, it is necessary to the society to change; otherwise it will stagnate and decay.
- **It is multi – causal:** A single factor may cause a particular change but it is always associated with a number of factors. It is generally multi causal. The physical, biological, demographical, cultural, technological and many other factors interact to generate change. This is due to interdependence of social phenomena.

- **It is based on uncertain prediction-** In social change, one may predict changes but they are not certain. They are uncertain. This is because of certain reasons. There is no inherent law of social change. The forces of change, not social change may not remain on the scene for all the times to come. The process of social change does not remain uniform. It is value free as it implies no sense of good or bad, desirable or undesirable. It is a concept of evolution, process and development.
- **It may be positive or Negative-** Social change is a sign of positive and negative in its character. On the one hand the change which brings benefit or happiness to the society is the positive side of social change. On the other hand, the change which brings conflict and miseries are the negative side of social change. So it is one of the characteristics of social change.
- **It is the interaction of several factors-** social change is the by product of the interaction of several factors. It is not because of any single factor but a multiplicity of several factors.
- **It is a change of chain reaction-** social change is the change of chain reaction. It is because; the society is the outcome of several bonds.
- **Social change is a time dimensional-** It happens everywhere, but the rate of change varies from place to place. For example, the United States would experience faster change, than a third world country that has limited access to technology and information.
- **It is sometimes intentional-** For example, when the airplane was invented people knew that this would increase and speed travel. However, it was probably not realised how this invention would affect society in the future. Families are spread throughout the country, because it is easier to return for visits. Companies are able to expand worldwide thanks to air travel. The numerous crashes and deaths related to airplanes was not predicted either.
- **It often generates controversy-** For example, the move over the recent years to accept homosexual rights has caused controversy involving the military, religion, and society overall.
- **Some changes matter more than others do-** For example, the invention of personal computers was more important than Cabbage Patch dolls.

3.2.4: Process of social change

Social change is an evolutionary as well as revolutionary process. The term evolution means more than just growth. Growth actually implies a change in size of quality in a desired direction. Evolution generally involves a more intrinsic change not only in size but also of infrastructure. It is a process of growth, increasing complexity and differentiation of structure and functions of the society. Moreover, evolution is an expression of continuity indicating a certain direction of change. It is a unilinear indirection i, e. from simple to complex structure and from small to large whereas change may have many directions. Biological evolution explains change from a simple stage to a complex one as is seen in the case of a living organization. Thus, evolution describes a series of related changes in a system of some kinds. However, it is seen that social evolution can be multilinear while showing growth of human knowledge.

Social change is also a revolutionary process which basically aims at liberating people from an oppressive system. It removes the prime cause of discontentment and thus puts an end to their social, cultural, political and economic suffering. However, the movements

that aim at restoration or reinforcement of old, traditional systems can be termed as counter evolution.



(The process of social change)

3.2.5: Types of social change

Social change is an on going process. The different types of change are discussed below for better understanding of the concept. In any society there are two types of changes that occur. They can be divided into two groups such as 'the change in structure and change of structure'.

- **Structural Type-** Society is based on two things. They are the structure and function. In the words of Kingsley Davis, the American sociologist, social change refers to changes or alterations in the 'structure' and 'function' of a society. The state of 'Structure' is important. 'Structure' refers to the prearranged planning where various parts of a system or whole are ordered and go after recognized rules and norms. Structure itself remains imperceptible to the community eye, but it produces noticeable results. It controls the behavior of fellow human beings in a society. The members of a social system are prohibited, controlled and forbidden by the structure or established rules, values, norms, customs, laws etc. one can witness two types of change related to social structures such as the change inside the structure and the change of the social system or social structure. Structural change or the change of structure is the most important and relevant. Perhaps the reason for emphasizing structural change is that more often it leads to change of, rather than merely change in society. The change inside the structure of any societal system or the change in part of the structure commits the change in the structure and the partial change. So when the whole society changes, the structure changes, when the part changes, it is the cluster of changes. Whatever may be the condition, there will be change. In the case of original changes, structural changes are found in the societal system. Changes of the structure direct to a lack of balance among different parts of the system and the strain might disturb the smooth running of the system. In this context, Ginsberg, talking about Europe stated. 'The domain economy was made impossible in Europe in the eleventh and twelfth centuries by the rise of the towns. The urban population could not feed itself and had therefore to get hold of the means of subsistence by purchase from the rural areas. On the one hand, this is meant that the domains are no longer restricted their production to meet their own needs. On the other hand, the landowners, restricted to customary revenues, found it difficult to satisfy their growing needs. In this way the moral and economic foundations of the domainal system were shaken by the growth of cities and the change in the relationship in the relationship between town and country.' at the same time, in India, colonialism brought two important structural changes in the society-industrialization and urbanization. Industrialization is the

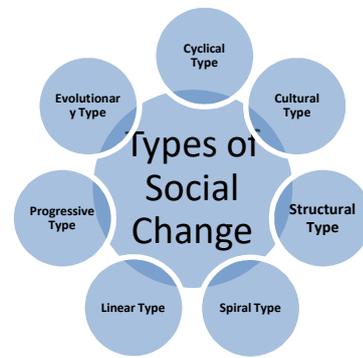
process of socio-economic change that transforms a society from an agricultural one to an industrial one. This is process where socio-economic development is closely associated with scientific and technological innovation. It refers to the beginning of machine production by the use of inanimate energy. The biggest transformation that is experienced following the process of industrialization is the change in the occupation structure of people. People start migrating from agriculture to factories. Industrialization started with the industrial Revolution in the United Kingdom in the 18th century which later spread to other parts of Europe and latter around the world. Being a colony of the British, India witnessed sea change in its societal structure after the industrial Revolution. Again, urbanization is a process where there is movement of people from rural to urban areas. Industrialization in India led to many people in villages migrating to cities to work in factories. Therefore, industrialization and urbanization are always seen as associated facts. As a result of industrialization and urbanization in India, the old Indian system of extended or joint families is slowly disintegrating, with many now residing in nuclear households. The transition from a joint to a nuclear household is not only changing the size and type of residence but also interpersonal relationships. With modern education and economic independence, the youth of today are challenging the authority of traditional family life. Similarly, the role of women in society is also gradually changing. A greater number of women are found working outside the home and are economically independent. Due of education and government awareness programmes, the earlier system of child marriages has seen a dramatic decline, and although still prevalent in parts of India, it has inbecome almost non-existent in most cities. The arranged marriage system where the parents played important role in selecting partners is disappearing and instances of love-marriage is spreading fast where young boys and girls prefer choosing their own soul-mates.

- **Cultural Type:** Social change is often regarded as cultural type of change in the society. It may be caused due to the amalgamation of different culture or intermission of the cultures. Further, there are differences exist between the social type and cultural type. ‘Social type’ refers to interactions and interrelationship among people. On the other hand, ‘Culture type’ refers to the customs, beliefs, symbols, value systems and in general the set of rules that are created by people in society. It can be both material and non-material. On the one hand, the Material culture consists of industrialized objects and tools like automobiles, furniture, buildings, roads, bridges, books, mobiles, TV sets and anything of that sort which is tangible and is used by the people. On the other hand, the Non-material culture includes belief systems, values, norms, habits and language. The concept of culture relates to the body of knowledge and techniques and values through which a society directs and expresses it life as an interacting entity. Thus, the change in social relationships, human interactions, modifications in role expectations and role performance, and so on are regarded as social change, whereas changes in human artifact, beliefs, values and body of knowledge are called cultural change. Culture changes through time and it spreads from place to place and group to group.

Cultural Lag is important drawback that occurs in a cultural system. It refers that the systems which slow down the process of cultural change. In the words of Ogburn ‘A cultural lag occurs when one of the two parts of culture which are correlated changes before or in greater degree than the other parts does, thereby causing less adjustment between the two parts than existed previously .’ However, any cultural change has its impact on human relationships and, therefore, influences social changes too. The advent of mobile and internet has extensive and widespread consequences on interpersonal relationships. Thus, cultural change positively affects social changes. In the words of

Kingsley Davis 'Cultural change is broader than social change and social change is only a part of it.' All social changes are cultural changes, but all cultural changes are not social changes.

- **Progress Type:** Progress is change in a desirable direction. It can also refer to change for the better. It involves value-judgement because it implies betterment or improvement. Progress involves change that leads to certain well-defined goals. It is also a type of social change. However, there are differences between the social change and social progress. Every change is not progress, but every progress can be called as change. Moreover, change is a value free concept. Progress always denotes change for the better. In that sense, progress is a value laden concept. On the one hand, it has been discussed as planned and unplanned. On the other hand, progress is always planned and ideally fixed. Moreover, change is understandable and convinced. Small or big, slow or fast, transform incessantly takes place in every society, but advancement is undecided and alternating.
- **An evolutionary Type:** Society is the outcome of the evolutionary process. Evolution or 'social evolution' is the outcome of sociological term borrowed from biology and environmental science. On the one hand, Biology studies the organic evolution which denotes the evolution of all kinds' organisms. On the other hand, social evolution refers to the process of evolution of human society, human social relationships, societal values, norms and the way of life. It involves the idea that every society passes through different phases, from simple to complex. Sociologists and social anthropologists were impressed by the idea of organic evolution which could convincingly explain how one species evolves into another, and wanted to apply the same to the social world. Maclver and Page put forward the hypothesis that evolution means more than growth. Growth does connote a direction of change, but it is quantitative in character. Evolution involves something more intrinsic, a change not merely in size, but at least in structure also. Social evolution is also a type of change. Both of them are natural and are foreseeable facts of life and are uninterrupted processes. However, there are differences between the two. First, every change is not evolutionary in nature, whereas, evolution always implies change. Second, the cause of social change may be both internal and external, whereas evolution is mostly affected through the operation of internal factors. Third, social change can be planned or unplanned but evolution is an automatic process. Fourth, social change is a value-neutral concept, whereas evolution is value-loaded. Fifth, there can be slow or fast social change, but evolution is always a slow process.
- **Cyclical Type-** Philosophical historians and sociologists like Arnold Toynbee, Spengler, Lewis and Pitrim Sorokin have tried to inspect socio-cultural changes in terms of a cycle or circle. Sorokin argues that an idealist culture and custom steadily changes into a sensate culture. In the words of Toynbee, civilization move in a cyclical order, they pass through growth, arrest and decay.
- **Spiral Type-** Social change may occur in a spiral type. It is viewed that social change takes the form of 'wave' or spiral surface of water. When a stone is thrown into water, there arise, waves which rise and fall, or raises repeatedly. Social change is also a spiral like process. In this process change occurs from agricultural to industrial, from production to distribution, commerce and trade, etc. All the changes occur in a spiral manner.
- **Linear Type-** in this type the thinkers from the west argued that social change moves in a straight line from low to high, simple to complex and homogenous to heterogenous. **Spengler** said the idea of continuous progress associated with the European culture had proved to be an illusion and European culture had declined.



Types of Social Change

3.2.6: Factor of Social Change

Social change takes place in all societies and in all periods of time. Change and continuity are the inevitable facts of life. But here question arises why does social change takes place? The word 'Why' represents the reasons, the causes or the factors which are responsible for social change. It is also multi-causal in its nature. Factor refers to a set of related cause which, taken together, are both sufficient and necessary for the production of certain effect. It is a complex and multi-faceted phenomena. Since change in one sphere affects other sphere of social life, it is desirable to take an integrated view of the process of social change. This will facilitate a clear understanding of the role of various factors which have a collective impact on this process. Social change occurs due to various factors such as: (a) Endogenous i.e. interna to the society and (b) exogenous i.e. emphasis on the impact of such forces in a society which are beyond human control like natural disasters. The important factors of social change, viewed by Morris Ginsberg are favourable circumstances, structural strain and external influence. A social change can take place only if the circumstance is conducive. A change in one part of the society would lead to change in its other parts. Similarly, social change may be caused by a change in the balance of social forces. Culture contact and integration resulted cultural diffusion and amalgamation. When there is a mixture of different cultures, than there is a change in the culture. Looking at in inevitability of change, the Greek Philosopher Heraclitus pointed out that a person cannot step into the same river twice since in between the first n and the second occasion, both the water in river and the person concerned get changed. History reveals that man's life has been transformed from living in caves and jungles to palatial buildings. People, family, religion value system, and so on will not remain same forever. Societies grow, decay and modify to changing conditions. Every society, from primitive to industrial and post-industrial, has witnessed a continuous state of transformation. Change is permanent, although the intensity or degree of change is different in different societies. According to leading sociologist Anthony Giddens, in human societies, to decide how far had and in what ways a particular system is any modification of basic institutions during a specific time period. There are social systems which change very fast, whereas there are others which have ties with the remote past. Christianity and Islam maintain their ties with ideas and value systems pioneered thousands of years ago. Primitive societies considered change as external and problematic phenomena. However, in modern times, change is seen as natural and necessary. Every new generation faces different and new socio-economic challenges and yet they forge ahead with new possibilities of life keeping continuity with the past. Like natural scientist study different aspects of change in nature social scientists study change in the social life of man. Change and continuity have long n been the subjects of research and study for social scientists and philosophers. Scholars like Aristotle, Plato, Hegel and

others have written at length on various aspect of change during their times. In fact, sociology as a separate discipline emerged in the middle of the 19th century as an effort to explain the socio-cultural and economic changes that erupted in Europe following the industrial revolution and processes of demorcrazation. It will not be wrong to state that major classics sociologists were preoccupied with explaining change, more precisely, articulating the type of change that followed the rise of capitalism in the West. Considering change as an important aspect of study, one of the father of sociology, Auguste Comte. Even remarked that the role of this discipline is to analyse both the Social Statics (the laws governing social order) and Social Dynamic (laws governing social change. Similarly, Herbert Spencer also talked about change in his analysis of 'structure' and 'funcaton'. A according to Spencer, 'structure' indicated the internal build –up, shape or from of societal wholes, whereas 'function' signified their operation or transformation. Spencer measured change or progress taking into consideration the degree of complexity on society .Spencer believed that society passé from simple, undifferentiated, homogeneity to complex, differentiated, heterogeneity. Another classical sociological thinker and one of the founders of the discipline, Emile Drukheim talked about evolutionary change in his famous work 'the Division of Labour'. In it, Drukeheim discussed social change in terms of transformation of society froms primitive or archaic society (based on mechanical solidarity) to modern /industrial society (based on orange solidarity). Karl Marx explained society change with his economic deterministic model and described the change of society from primitive communism to socialism. Max Weber's analysis codes and its impact on economic development in his 'The Potestant Ethic and the Sprite of Capitalism' examined the major aspects of change. Here it is necessary to take up each factor by itself and to find out the way in which it affects social change. The following are the factors of social change:

1- Geographical or Demographic Factors

The demographic factors include surface of the earth, mountains, forests, rivers, minerals, rainfall, climate, etc. it also determines the numbers, composition, selection and the hereditary quality of successive generations. Demography deals with the size, distribution, growth, and so on of population over a period of time. In the words of Robert Bierstedt, he observed that geography, though a conditioning factor is not a determining factor of social change. He says 'Geography, in short, governs the possible, not the actual. History is not a simple function of habitat, nor culture of climate....' Demographic change is change in the patterns of fertility, mortality, age structure and migration. High fertility or high mortality can have important implications in any society. The same can happen if the rate of such indicators is too slow. High fertility might lead to large-scale instances of poverty and unemployment, and might affect the developmental efforts of a state. Over-population also leads to the greater use of natural resources and affects environmental sustainability. High birth and death rates bring about change in the attitude of people towards family and marriage. In India, demographic change in the form of high fertility led to the adoption of family planning programmes and following which there was a decrease in the population growth rate. The small family norm has introduced change in social relationships between a husband and wife, parents and children, the status of women and so on.

In the Indian context, it is noticed that an increase in population has resulted in an increase in unemployment, in poverty, in urbanization, in the number of slums, and an increase in the burden on infrastructural facilities. These, in turn, have resulted in the

absence of adequate facilities, rise in nuclear families and, over time, have altered social relationship in an observable manner.

2 - Technological Factor

Technological factor plays an important role in causing social change. Technology has a wider connotation. It implies an organization and systematic application of scientific knowledge to meet the human requirements. It is also the product of utilization. Development and change in human societies have been linked with development and change in technology. W.F. Ogburn says 'technology changes society by changing our environment to which we, in term, adopt. This change is usually in the material environment and the adjustments we make to these changes often modify customs and social institutions. ' Civilization has moved from using the most elementary technologies like the bow and arrow to using modern and highly sophisticated instruments. The development of computers, the internet, mobile phones, jet planes, the atomic bomb and discoveries of men like Vasco Da Gama and Columbus have dramatically changed the socio-cultural space of the modern man. As a society develops to higher levels, non-material Resources play an increasingly important role as factors of production. This principle is embodied in the concept of the Information Age, an era in which access to information has become a valuable input and precious resource for improving the quality of decisions and the productivity of activities. Internet technology has an enormous impact on the globalisation of culture and ideas. It has considerably increased the speed of social change. It is also a valuable tool for social change organisations. The men in the ancient time used to walk in the bare feet. Subsequently, the bullock cart was developed. Following this the technological innovations brought about bicycles, automobiles, jet planes and so on. This rapidly changed the society faster than before. These technological changes have massive societal implications. They are two important sources of technological change. They are Inventions and Discovery. The Inventions denote creation of new ways of using existing knowledge or new ways of combining existing artifacts. A single invention in technology can produce a large scale change in society. The Discovery means the new way of looking at the environment. Technological innovations originate also from another source called discovery. Inventions and Discovery are significant characteristics of our age. Apart from these two, there are three technological factors which are mainly responsible for social change. They are

(a) Technological innovations

The technological innovations have brought about revolutionary changes in men idea about world and universe. The world is no more a mysterious creation for men because even incase of the natural calamities like flood, earthquake, cyclone and drought etc. are no more being viewed as the divine punishments against men's bad deeds.

(b) Change in production technology

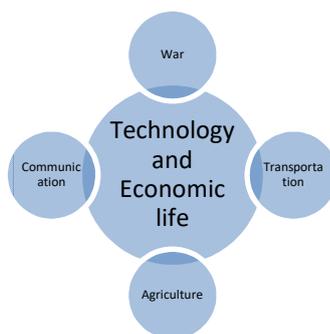
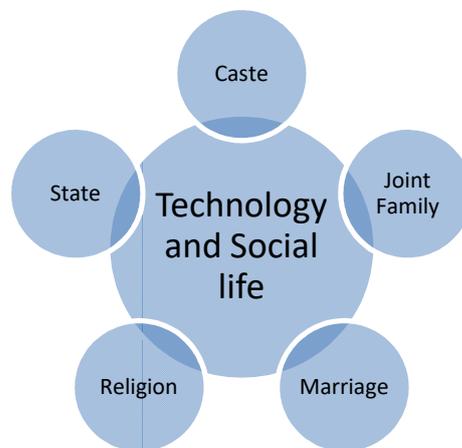
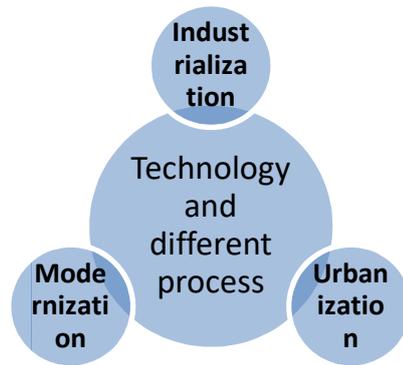
Invention of new agricultural tools and chemical measures has lead to the gradual development of an agrarian system. Industrialization has caused a number of changes in family, status of women, mode of living of people, religion and ideologies of people etc.

(c) Change in transportation and communication

Rapid development in transportation and communication has greatly influenced the socio-cultural life. It has broken down the regional barriers. Due to transportation world wide trade and commerce has been possible and communication technology has increased national awakening.

Effect of technology

Technology has effected in the process of industrialization, urbanization, modernization in different process and consequences in the society. Technology has also put emphasis on social life such as caste, joint family, marriage, religion, state, etc. In the economic life of human beings technology has also resulted on war, transportation, communication, agricultural productivity, etc. Therefore, let us explain them in the following pictogram.



Apart from this, the introduction of high-yield seeds in the form of the green revolution in India ensured massive increase in food grains like rice and wheat and helped the country feed its own people. Modern means of amusement and communication like TV, radio, internet, cell phones etc. have significantly changed family life in India and considerably affected the role of women in society. Thus the modern technology and man made conditions have changed not only the system and quantity of production but also production relationships. Modern industrial relationships have given birth to companies, corporations, share markets, multinational companies and banking sectors etc. Therefore the technological factor is one of the greatest factor of social change in modern era.

3-Cultural Factor

Culture consists of values, ideologies, ideals, beliefs, traditions, customs, habits etc. culture provides the the base for invention and discoveries. There is hardly any permanent element in a culture. Social systems are directly or indirectly the creation of cultural values. Any change in values or belief system on the part of social group affects the social institution. Culture is also influenced by civilization. Social systems are directly or indirectly the creation of the cultural values. Any change in values or belief on the part of social groups affects social institutions. Social change is the outcome of the conflict between the old and new values. It occurs through cultural contact between different societies. Diffusion is its important mechanism. It also takes place through mass media. It is because the media transmits and diffuses information through a large number of people. Malinowski viewed 'Culture is the realm of styles, of values, of imotional attachments, of intellectual adventures'. One society adopts the cultural traits of another through prolonged contact as in travel, trade and commerce, as also through sudden events like war, new and hither to secrete technology reveal themselves. Sociologists have considered the role of cultural factors in bringing about social change. On the one hand, they consider the interrelationship between the religions and social structure as one aspect of culture; on the other hand, they analyse the moral code of various religions and their impact on the character of its economic systems. White said 'culture is a symbolic, continous, cumulative, and progressive processes'.

From the above, the culture can be shortly summarized as

- Cultural is social , not individual
- Cultural is idealistic
- Cultural is communicative
- Cultural is an acquired quality
- Cultural meets the recurring demand of mankind
- Cultural has the characterstics of adaptation
- Cultural has the quality of becoming integrated
- Cultural gives speed and directions to social change
- Cultural influences the direction of technological changes
- Cultural saves economy and directed towards economic growth
- Cultural keeps the social relationship in tact

All thses facrors show that social change is a type of cultural change and transmission from generation to generations.

4- Economic Factor

Economic factors influence the quantity and directions of social change. Economy is fundamental to every man's life. Without it man can not fulfill his basic needs. So economy is the most guiding factor of social change. Change may be materialistic development or intellectual's development, economy provides the foundation of all these developmental activities. In this regard, the father of Scientific Materalism, Karl Marx gave the most important theory i.e. Materialistic Interpretation of History, to show how economy was a major factor in social change. He stated that economy constitutes the basic structure of society. This basic structure consists of the means of production and distribution of wealth and concentration of money in few hands and the relationship between them such as slave-master and slave, lord and serf, capitalist and worker and the

factors of production such as land, labour, capital and organization. Other institutions like family, education, religion, polity, and so on, constitute the superstructure of a society. Change in the means and relationship of production, consequently, leads to the change in various institutions, i.e., in the superstructure of society. This change in the relationship of production occurs as a result of conflict and clash between the oppressor and the oppressed class, haves and the have-nots, the ruling and the ruled class. It was a result of this class conflict that society transformed from primitive communism to slavery, slavery to feudalism and from feudalism to capitalism. From capitalism, Marx predicted, two more societal changes would occur due to this class conflict-socialism and communism. The underlying philosophy of socialism is 'from each according to his capacity and to each according to his word' and of communism is 'from each according to his capacity to each according to his need'. Marx envisioned that the socialist society will be ruled by proletariats for a transitional period and gradually a classless communist society would emerge. However, there was a tremendous revolution occurred in later part of 19th century and the earlier part of 20th century in India. In 1991 the New Economic Policy (NEP) and the LPG model of development has brought a revolutionary change in Indian economy. After independence, industrialization brought gigantic changes in the lives of people of India. It has changed the occupation structure in Indian society. From its Five year planning, the country has emphasized on agriculture to industry. The change from an agriculture based economy to an industrial economy also resulted in people from rural areas migrating to cities to work in factories. As a socialist state in India, there is also struggle for the classlessness and disappearance of state are the prominent feature. Therefore, economical factor is regarded as the backbone the process of social change in India.

5- Biological Factor

Biological factor is concerned with the genetic constitutions of the human beings. It includes both non-human beings such as animals, birds, herbs, insects, plants, etc. and human beings. The increase or decrease of animals, birds or plants changes the life of human society. Different biological process like human procreation, fertility and mortality also influences the rate of change in a society. It brings change in size, density, migration immigration, etc. Population explosion influences environment causing poverty, food shortage and multiple health problem and thereby bring changes in society. Migration causes the process of urbanization. Urbanization creates multiple problems like the slum, quality of health and life style. The factor is also responsible for the growth and development of organisms. A child becomes young man, and becomes an old man, due to the factors of Biology. The evolution of human civilization from the unicellular organism to the present organisms as Darwin stated, is the basic feature of biology. The relationship between man and his biological environment is more dynamic than the same between man and his physical environment. Positively as well as negatively, this factor is strongly responsible for the social change in India.

6- Social Legislation Factor

Laws are made for the good society. They are also made in order to eradicate the bad practices in the society. It does not believe on the traditions and superstition. It believes in the welfare of the people as well as the society. To control the society and to check the bad practices the legislative body makes laws. The laws are practicable and justiciable. Taking initiative towards the change in the societal system, under the leadership of Lord Willium Bentik, the sati system was abolished after a long

struggle. That system was very haunous as because of that a woman was required to burn herself along with her dead husband. After the change of this system, thousands of life was saved all over the country. Other such acts like the Hindu Marriage Act-1955 prohibited the polygamy among the Hindus; the Dowry prohibition act of 1961 treats the giver as well as the receiver of dowry as guilty; the Civil Right Act of 1964 gave equal political rights to the Black, are the various acts which has brought a change in the society of India.

7- Educational factor

In the past, education had essentially a moral direction. The students were learnt charity, honesty and integrity. They were trained the moral and religious norms of the society. Education also makes people conscious, self confident and participative. Modern education is rational and scientific. An educated man tends to become secular and progressive. Education is an agent of preservation as well as change in a society. It is a good agent of socialization. It transmits the values and irientation from one generation to another generation. It also generates sufficient scientific technology and brings economic development. Students also have a profound influence of social change through education. For example, in the late 60s and early 70s the students of the West were known as New Lefts organized movements with radical demands. In 1989 the Tiananmen Square tragedy in China demanded students' political freedoms. Therefore, education plays an important role in the process of social change.

8- Revolutionary factor

Change in evolution is slow and gradual but in revolution it is radical. The revolution may be long term or short term; it brings radical change in social, cultural, technological, economic and political fields. For example, renaissance in Europe was a cultural revolution. The revolutionary change in the socio-economic structure of European countries is only because of the Industrial revolution. In India, the Green revolution has increased the the food production. A bloodshed revolution has brought freedom to India. The American war of independence in 1776, the October revolution in 1917, the French revolution in 1789, the Maoist revolution in 1949 and the India war of independence in 1947 are the living examples of revolutionary factors of social change.

9- Ideological factor

Idealistic factors include values, beliefs, and ideologies. From Max Weber's perspective, it is described as an essence, values, beliefs, and ideologies which have a decisive impact on shaping social change. These factors have largely twisted directions of social change in the modern world. For example, Freedom and self determination, Material growth and security, Nationalism like Indians, French, English, Canadians, Irish, Germans, Palestinians, Kurdish, Basque separatists and Spanish, etc are the major changes in the world. The various ideals are Capitalism and Marxism. On the one hand, Capitalism is not only the type of economic system, but also ideology, connected set of values and ideas emphasising positive benefits of pursuing one's private economic interests, competition and free markets. On the other hand, Marxism deals with the materialistic interpretation of history. Max Weber also thought that the expression of ideas by charismatic individuals could change the world. Here are some examples of influential people who caused changes in the

world (good and bad): Martin Luther King, Adolf Hitler; Mao Tseng Tung; Mohandas Gandhi and Nelson Mandela. Therefore, we need to adopt their views in the social systems. In order to bring a new type of social change, it is necessary to develop efficient bureaucracies.

10- Environmental factors

Environment is also the major factor of social change. Environmental factors may be natural and man made, but it also plays a vital role to bring social change in the society. The natural changes include the impact of drought and famine. The degree of natural disasters between different countries and regions also lead the different social changes between the countries. The shift from collecting, hunting and fishing to agriculture may have happened because, in some areas, the human population grew too large to be sustained by existing resources.

11-Religious Factors

Religion is the opium of the people. It exists in their heart and sole. Without religion, the human society is a society without heart and soul. It is also considered as the important factor of social change. German sociologist, Max Weber, regarded religion as an important contributon to economic development. He explained this theory in his book 'Protestant ethic and the spirit of capitalism', in which he explains the rise of the capitalist spirit, which led to economic dynamism in the West, especially through the rise of Calvinism, an individualistic ethic of Christianity, Religions of the East, Weber agues, are usually accompanied by a rejection of worldly affairs, including the pursuit of wealth and possessions. He defines the spirit of capitalism as the ideas that favour the rational pursuit of economic gain. Weber shows that cetain branches of Protestantism had supported worldly activities dedicated to economic gain, seeing them as endowed with moral and spiritual significance. This recognition was not a goal in itself; rather they were a byproduct of other doctrines of faith that encouraged planning, hard work and self-denial in the pursuit of worldly riches. The new religions (in particular, Calvinism and other more austere protestant sects) effectively forbade waterfully using hard earned money and identified the purchase of luxuries as a sin. Donations to an individual's church or congregation were limited due to the rejection by certain Protestant sects of icons. Finally, donation of money to the poor or to charity was generally frowned on as it was seen as furthering beggary. This social condition was perceived as laziness, burdening their fellow man, and an affront to God, by not working, one failed to glorify God. The investment of this money gave an extreme boost to nascent capitalism, according to Weber.

In the 16th century, the reorganization and restructuring movement took place century Europe, to rid Christianity of its superstitions, and corruption that had plagued the church and its officials, it led to the rise of scientific temperament and rationality. It finally led to industrial revolution in the later era. Most of the churches of southern US supported the civil rights movements for African-Americans and helped in abolishing racism in the US. In medieval India, socio-religious movements like the Bhakti and Sufi movements helped in spreading tolerance among both Hindus and Muslims as their leaders came from all castes and classes and preached an ideology of tolerance. Social movements for change in India have always had a religious frame to

them. Mahatma Gandhi during the freedom struggle used religious symbols to make it popular with the masses.

12-Bio-Technology Factors

Biotechnology is used in agriculture, food production and medicine. It is used as the living systems and organisms to develop or make useful products. Changes in the natural environment may be either independent of human social activities or caused by them. Deforestation, erosion, and air pollution belong to the latter category, and they in turn may have far reaching social consequences. Environmental disaster may lead to migration by the resident population. Agricultural advancements, for example, in India due to the introduction of high-yield variety led to the Green Revolution. It made India self-sufficient in food and led states like Punjab Haryana developed and has a higher per capita income. Biological pesticides are injected into various crops so that they grow pesticide-free. These have led to increase in production. Scientific advancements in medicine have led to the cure of various serious diseases and have led to a rise in population worldwide. Health care facilities have led to increases in population as well. Cloning in biotechnology refers to processes used to create copies of DNA fragments (molecular cloning), cells (cell cloning), or organisms. Cloning organs in human –beings has led to people suffering from ailments to not wait for a donor to get the diseased organ replaced. However, at present, the technology of cloning is at initial/experimental stage and is not available for the masses. Cloning of animals is now being tried on extinct species or on endangered species. Scientists have successfully cloned species like the sheep, cattle, and cat rabbit. This will lead to a rise in livestock for domestication and for nutritional purposes in the future.

Medical facilities not only increases life span but consequently role-relationship within family, presence and dominance of adults, their opposition for the new, demand of younger generation for more social space, role strains and generation gap, problems of elderly irrespective of social class are some of the associated issues. This also includes new roles of elders in family, changing composition of joint family, changes in the institution of marriage and its effects on the status of women are some manifest aspects and students should be able to understand underlying social effects of apparent technological and scientific development.

13- Information technology Factors

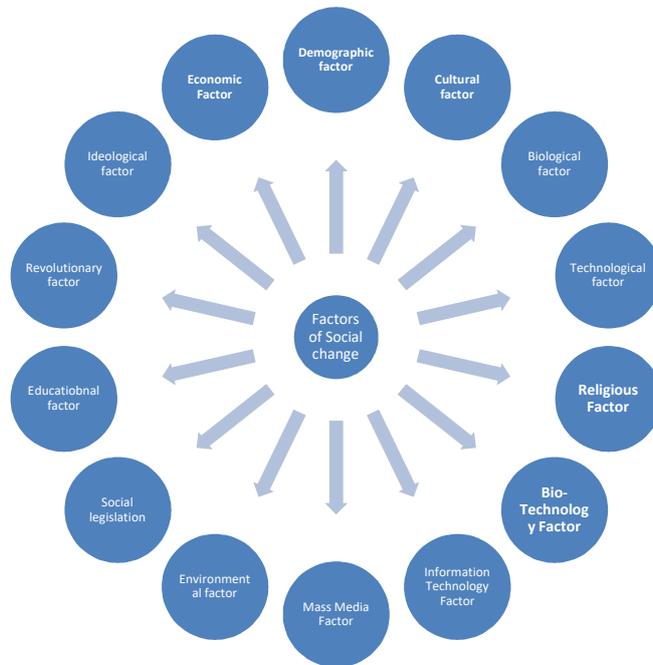
With the advancement of technology, new communication techniques are enhanced. Information technology (IT) is one of them. IT is the application of computers and telecommunications, equipment to store, retrieve, transmit and manipulate data. The term is commonly used as a synonym for computers and computer networks, but it also encompasses other information distribution technologies such as television and telephones. Several industries are associated with information technology, such as computer hardware, software, electronics, semiconductors, internet, telecom equipment, e-commerce and computer services. The general cases of natural calamities like floods, cyclones, earthquakes and droughts are no more viewed as god's punishments against man's sins. Modern technology based on computers can predict natural disasters, as a result of which the degree of gaining control over them has increased. Modern technology using computers can warn people and save their lives by migrating to other safe areas. Communication has reduced distances as people can talk and can even video-chat over long distances. As a result the world has

become closer. Social inequalities have gone down as technology cannot be prejudiced or biased against a race, caste, or religion. Social evils like corruption have gone down as a result of technology, especially in India, as everything is computerized and the number of people involved in the implementation of schemes has lessened. The Indian Government is planning to deposit money directly into accounts of backward people, widows, and pensioners. Technology has also helped in the spread of democracy by making people more conscious of their rights. Law and order has improved, as use of close circuit television cameras (CCTV) for traffic, and for keeping a watch has led to reduction in crime and accidents. Technology has helped in the spread of knowledge and literacy in far flung areas. Technology has also helped in empowering women and has also given power and voice to the weak and backward, as anybody can use technology to show if he or she faced any exploitation and give his/her side of the story. Technology has helped in changing political systems by overthrowing autocratic regimes. It has provided more employments opportunities based on skill and expertise. Technology has made globalization possible. The world is now a more integrated place now thanks to communication satellites and the internet, and events in one place can have an effect on the entire world. Thus like all the other factors, IT is a major factor, developed as a recent phenomena, is an essential factor of social change.

14-Mass Media Factor

The communication process has two approaches. One is personal communication another is mass communication. Newspaper, Radio, Television, internet, and other print media are known as the mass communication. Mass median is a type of technology through which this communications takes place to all the people at a time. Broadcast media such as radio, recorded music, films and television transmit their information electronically. Print media uses a physical object such a newspaper, book, pamphlet or comic, to distribute their information. Outdoor media is a form of mass media that comprises billboards, signs or placards placed inside and outside of commercial buildings, sports stadiums, shops and buses. The digital media comprises both internet and mobile mass communication. Internet media provides many mass media services, such an email, websites, blogs, and internet based radio and television etc. The media shapes and influences public opinion for any matter or issue. The media can attract attention to problems and can offer informed solution as well. The media can entertain people and can spread useful information. The media can create conditions for mobilization of the public. For example, the anti-corruption agitation by Anna Hazare in 2012, or the anti-rape marches. The media has empowered citizens by giving a voice to the poor and the backward by showing their side of the story. The media helps in increasing public knowledge by information and educating them about issues. The media can help bring smooth transition in the society from traditional to modern through its programming content. Through its various programs the media's influence has led to consumerism and changes in lifestyles. The media's watch on the state and its institutions has helped in keeping the government's and its apparatus efficient.

Thus the factors of Social change can be presented in the following picture.



3.2.7: Theories of Social Change

The various theories regarding social changes are reflecting the orientations of the concerned theories.

A- Evolutionary Theory

The evolutionary theory puts emphasis on simple and complex forms of the society. It is slow and gradual in character. The theorists assume that change is always positive and benefit for the society. The present stage of society is also the outcome this theory. It is believed that societies are like organisms, which evolve in same manner as Darwin's notion of Biological evolution. Darwin said that society is the survival of the fittest. L.H. Morgan said that the basic stages of social evolution are savagery, barbarism and civilization. August Comte viewed that these stages are the theological, metaphysical and positive. Herbert Spencer, who propounded 'Social Darwinism', was greatly influenced by Charles Darwin's theory of 'Organic evolution'. Another important theory regarding social change was given by Emile Durkheim. According to him social change is caused by 'moral density'. Durkheim said that societies, initially undifferentiated, become gradually differentiated with more of division of labour. It is a evolution from mechanical solidarity to organic solidarity. L H Hobhouse says that the idea of evolution would provide a satisfactory understanding of the development of all forms of life, biological, mental and social.

B- Cyclical Theory

The Cyclical theory was founded on the belief that societies have pre-determined life cycle of birth, growth, maturity and decline. It is based on the rise and fall of human civilization, in order to understand the growth and decay of individual. The important profunder of this theory are Oswald Spengker, Arnold Toynbee and Piturim A. Sorokin. Oswald Spengker, viewed that each and every civilization is like a biological organism and undergoes a similar lifecycle which consisting of life, birth, death, maturity, etc. Arnold Toynbee, said a society, faced with challenges from several sources would determine its responses and the nature of these responses would determine its destiny and when the fruit of these responses and Piturim A. Sorokin. In the words of Oswald

Spengler 'Each civilization is like a biological organism and undergoes a similar life-cycle consisting of birth, maturity, old age, and death. After studying eight civilizations, he concluded that the modern western society had become old and that it was entering into a period of decay'.

However, the cyclical theory states that society is changing like the rhythms of nature, cycle of days and nights, revolutions and rotations etc. Moreover, this theory is based on the four stages of the society. They are

- The Birth
- The Growth
- The Maturity
- The Death

It is not fiction. It is a fact. The fact is that the people of Roman, Greeks, Egyptians, and Romans etc all are going through the same process what is given above. The Hindu mythology also blinks the same thing that Kalyug is last of all the yugs and after the end of the Kalyug the Satyaug will come. The above statements shows that when one declines, another starts. So the whole process of social change is a cyclical process.

C- The Functional Theory

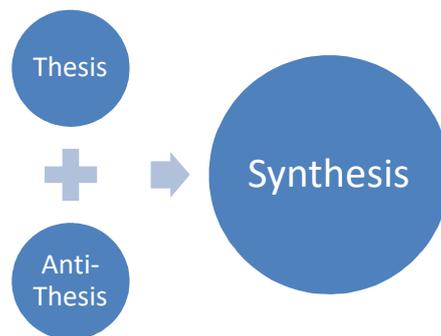
This theory believes that the societies change but they also tend to move towards equilibrium. Any disturbance in the system is easily accommodated within the existing structure. Talcott Parson viewed that 'A society has inbuilt capacity to absorb tension, manage disruptive forces, and maintain balance or equilibrium'. He further stated that the social change may originate from two sources. A society may change as a result of cultural contact or by internally adjusting the cultures. So he stated that there are two processes of social change i.e, differentiation and integration. In earlier times, one social structure was performing several functions. With the development of time and talents, several new structures have been developed with functional specialization and the society has become a system of integration. In the words of R. K. Merton 'social change may result from strain, tension, contradiction, and discrepancy between the component parts of social structure'.

Moreover, the functionalist tried to make a social order and social stability. They only tried to maintain a discipline, law and static society but society is a dynamic process.

D- The conflict Theory

As a marked conflictualist, Karl Marx stated that 'the hitherto society is the history of class struggle and the total society is the society of class conflict'. In his theory of society, he divided the society into two parts such as the haves and have-nots, the proletariat and the bourgeoisie. He also stated that through revolution the capitalist society can be diminished and an equilibrium society is possible. There is no change without revolution. The state will wither away and there will be a classless society will be established. G. Simmel also said conflict is a permanent feature of the society. It has also positive and creative function towards the society for its development. Conflict theory refers to the action, belief and interaction tends to generate an opposite reaction. This theory highlights the forces producing instability using social disorganization. It sees the unequal distribution of power and authority as the fundamental source of conflict. This type of conflict leads to various changes in the structure of society. Every social structure begins

as a thesis of its current state of existence but its own internal contradictions or antagonisms prompt a challenge to its structure, which is called anti-thesis and finally this conflict results into a synthesis. This synthesis is the creation of a new social structure bears some elements from thesis and anti thesis.



(Dialectics of Social Change)

E- The Deteration Theory

The theory of deteration and social change are identified by some prominent thinkers. They stated that originally man was living in perfect state of happiness in golden age. Subsequently deteration began to take place with a result those men reached in an age of comparative degeneration. It was expressed in the epic poems of India, Persia and Sumeria. According to Indian mythology men have passed through four ages such as Satyug, Treta, Dwapar and Kaliyug. The Satya was the best age in which men were honest, truthful and perfectly happy. Thereafter degeneration began to takeplace. The modern age is the age of Kaliyug. Where in men is deceiving, treacherous, false, dishonest, selfish and consequently unhappy. Moreover, this theory states that the attitude, behavior and outlook of the people is changing with the change of ages and time.

F- Developmental theory

One of the important theories of social chane is the Developmental theory. Every change is development or improvement over the exististing situations. This theory seeks to explain economic and cultural development of societies and differences in development between developed and developing countries. This theory is also focusing on the modernization theory of developing as well as developed societies and also focuses on the World systems theory. Society is also improving day by day from an unreach past to a developmental present and future. Development refers to the improvement in the quality of life and advancement in one's state of condition. It may refer to improvements is one's well-being, living-standards and socio-economic opportunities. It is multifaceted due to which a lot of confusion and disagreements have taken place with regard to its meaning and definition. However, influenced by the eminent thinkers like Amartya sen and various organizations such as the United Nations Development Programme's (UNDP) Human Development Index (HDI) , which combines indicators like health, life expectancy, literacy, political participation and access to resources. It is also said that development can be seen as a process of expanding real freedoms that people enjoy. This contrasts with the narrow view of development that identifies it with growth or Gross National Product (GNP) or personal income or industrialization or technological advancement or social

modernization. For Sen, the growth of GNP and personal income can be important means that can expand individual freedom. Development requires the removal of major sources of unfreedom. Poverty as well as oppression, poor economic opportunities as well as systematic social deficiency, abandonment of public amenities as well as prejudice or over activity or oppressive state. Gunnar Myrdal says development as the upward movement of the entire social system, and this social system encloses, besides the so-called economic factors, all non-economic factors, including all sorts of consumption by various groups of people, consumption provided collectively, education and health facilities and levels, the distribution of power in society, more generally economic, social and political stratification.

Features of Development

- It is a revolutionary process. In many cases, it involves sudden and rapid change of the social structure in its technological and cultural dimensions. It is comparable to Neolithic revolutions which had turned food-gatherers and nomads into settled agriculturists. Now, during the development revolution, society is getting transformed from a rural agricultural society to a society that is urban and industrial.
- It is a complex and multi-dimensional process. It involves a lot of economic, behavioural and institutional rearrangements. It involves equity, socio-economic and political participation.
- It is a systematic process. Change in one aspect brings chain reaction and corresponding changes in other aspects as well.
- It is a lengthy process. The process of development needs substantial level of efforts over a long period of time.
- It is an irreversible process. It always moves forward. Although some aspects of the process might have some occasional downfalls, but the whole process of development is irreversible.
- It is a universal process. Development ideas and know-how are diffused from the centre of origin to other parts of the world. There is a transmission of ideas and techniques between nations around the world.
- It is a process that moves in a direction. In this sense, development is also called an evolutionary process. For Spencer, it could be from simple to complex. For Marx, it could be from classless primitive communism to capitalistic mode of production and family to socialism. For Durkheim, it could be from mechanical solidarity to organic solidarity and so on.
- It is a value-loaded concept. It talks about improvement of something over something else. It talks about improvement in lifestyle, infrastructure, education, health system and so on. Quantitatively, it always advocates for more (of anything) in number. So it is a process that involves value-judgement.

Development and Change

Any development is change. It may be structural and functional. However, there are differences between the two. Change is a value-neutral concept while development, as discussed in the previous sections, is value-loaded one. On the one hand, change is ethically neutral and suggests alterations or modification in the structure and functioning of society over a period of time. On the other hand, development advocates change for good. It is a process of preferred and desired change. Although development leads to change, all forms of change do not indicate development. Those changes which are

planned are termed as development. A change to be defined as development must occur continuously in a desired direction. These desired goals are set looking at the values, norms and needs of any society. Any change in society must get absorbed in the system and must be felt by the people to make it more effective. Such change can then be regarded as development. Advancement in education and modern means of transport and communication has resulted in high female literacy in modern societies. This has led to women joining in various jobs in government and non-government establishments, changing family relationships altogether. Such a move leads to a situation like role conflict where modern women are confused whether to perform the role of a traditional family woman, a mother, a daughter, a wife or to play the role of a teacher, an administrator or an engineer. Such a phenomenon is an example of social change.

G- Modernization Theory

This theory is considered as one of the most conspicuous perspective on social change. The term “modernity” has been related to the meaning and significance of social changes that took place in Europe in nineteenth century as a result of industrialization, urbanization, and political democracy. It was coincided to capture these changes in progress by contrasting the modern with traditional. This is mostly clear among nineteenth century theorists of modernity. At that time the theorists were quite optimistic in character and based on the ideas of progress. They discussed thoroughly the role of societies moving from one stage to the other i.e. From traditional to modern. Almost all the theorists explained the changes that took place in Western societies. Later on, they were found attentive to the study of other underdeveloped and backward societies. That took place when the sociological research extended its concern beyond the Western society to study other societies, especially the Third World. Therefore, the term modernity has been defined as the movement from the peripheries to the core of modern society. It has been described as the effort of the underdeveloped societies to catch up with the leading most developed countries. According to this theory old family system and pattern of life has been replaced and changed with the modern way of life. Joint family system is old system, therefore, replaced in nuclear family system. Old patterns like marriage rituals and socialization patterns are endowed with formal type of rituals and ceremonies.

3.2.8: Areas of social Change

Development is a multi-farious concept. There are various areas or indicators of a social change. The indicators of social change are given as under:

- **Education** - Education is considered as one of the instrument of social change and development. It is the foundation on which the development of the society is based upon. It is the the medium through which the members of society are civilized, socialized, enlightened, cultured and the modern means of knowledge, skill and technique are provided to them. Prescribed education and training expands opportunities for people and increases their capacities. The availability of an educated labour force in a country is precondition for development, better governance system and healthy functioning of democracy. In india, to eradicate illiteracy, successive governments have come out with policies like ‘Sarva Shisksha Aviyan’ (SSA), ‘Mid-day Meal Schme’, Mahila Samakhya Scheme’, ‘Teacher Education Scheme’ etc. In the words of Emile Durkheim ‘Education can be reformed only if society itself is reformed’. He also argued that education is the only image and reflection of the society. It immetates and reproduces the later..... It does not

create it. Education in India was mainly religious in nature and a privilege of the rich and the upper classes of society. The English East India Company interested only in earning profits did not make any effort to bring a change in the Indian system of education for more than half a century. The Company government took its first step towards education with the Charter Act of 1813. The Company was asked to set aside a sum of rupees one lakh on education. For two decades thereafter this money lay untouched as no consensus could be reached on traditional learning. Lord Macaulay, the Law Member in the Governor General's Council was insistent that western education should be imparted through the medium of English. In 1853, the Government decided to impart western education in India through the medium of English language. The government announced that Indians education in British school would be considered for government jobs. In 1854, the British government declared its intention of 'creating a properly articulated system of education from the primary school to the university' through the Despatch sent by Sir Charles Wood, President of the Board of Control. It laid foundation on which the educational system of India subsequently developed. For higher education, universities were established in Calcutta, Bombay Madras at that time.

Education Development in Post Independence India

Soon after India gained independence in 1947. The major priority of the government was to extend education to all. Discrimination on the basis of caste and gender which has been a major impediment in the healthy development of the India society has been made unlawful by the India constitution. The 86th constitutional amendment has also made elementary education a fundamental right for the children between the age group of 6 to 14 years. According to the 2001 census, the total literacy rate in India is 64.8 per cent. The female literacy rate is only 53.7 per cent. The gap between rural and urban literacy rate is also very significant in India. According to the 2001 census only 59.4 per cent of rural population is literate as against 80.3 per cent of urban population. The government in 1953 established the University Grants Commission to develop the higher education system. The primary role of UGC has been a remarkable improvement in the expected of higher education in India. There has been a remarkable improvement in the expansion of higher education in India. The higher education system in India comprises of more than 17,000 colleges, 20 central universities, 217 State University, 106 Deemed University and 13 institutes of National importance.

Presently, the education system India mainly comprises of primary education, secondary education, senior secondary education and higher education. Elementary education is for eight years. Secondary and senior secondary consist of two years of education each. Higher education in India starts after passing the higher secondary education or the 12th standard. Graduation in India can take three to five years depending on the stream that one has chosen. Post graduate courses generally have two to three years of duration. After completing post graduation, scope for doing research in various educational institutes also remains open. There are quite a good number of educational institutes in India that can compete with the best educational institutes of the world. The Indian Institutes of Technology (IITs), Indian Institutes of Management (IIMs), Indian Institutes of Science, National Law Schools, Jawaharlal Nehru University are some such institutes.

- **Health-** Health is wealth. A sound health is a creator of sound mind and that sound mind produces a well established society. The world Health Organization (WHO) defines it 'a state of complete physical, mental, and social well-being and not merely the absence of

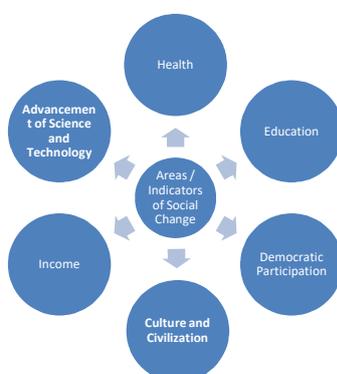
disease or infirmity'; Good physical health is the basic requirement for a stable society. Low material and infant mortality, good quality of life and availability of proper health facilities to all sections of a society are necessary conditions for a healthy and developed society. In India, although phenomenal improvements in various health indicators have been witnessed in post-independence period, still several facts need wide attention. The UN World Food Programme report 2009 stated that more than 27 per cent of the world's under nourished population lives in India.

- **Income-** Income is one of the crucial areas through which social change taken place. It is the economy and income of a particular society, which determines the place and position of a society. Income is directly propotional to the employment. Sufficient levels of employment generation are vital for a country to raise the income level of its population. More employment refers to more percapita income and more Gross National Product (GNP). That will make the country financially sound. When a country has enough economic resources and its per capita income is high, it can invest in every social sector like health, education, employment, etc. Therefore, income and economic welfare are the most important indicators of social change.

People living in the villages, were independent units and produced everything. For example, the blacksmith, the carpenter, potter, farmer, cobbler, priests all lived in different parts of the village exchange of good would take place through barter or a weekly haat. People did not have to travel much outside the villages. They had little contact with the outside world and were unaware of the changes taking place in the rest of the world. There was extensive internal as well as external trade under the mughals. But this trade did not affect the economic and social life of the people living in the villages. Unlike Europe, in India the people, who were becoming rich through trade, were not able to bring about new ideas and establish a new political and economic system. They could not set up any form of a democratic government. The money earned was used mainly for buying agricultural land and for money lending. The arrival of the European companies, however, changed the very nature of the economy. The most important change was that the traditional Indian economy now came under the English, who used it to serve their interests. For instance, they were forced to grow only those crops, which were needed in Europe and not those which were necessary for the local population.

- **Democratic participation-** Democracy is the government of the people, by the people and for the people. It is a form of government of participation in the political process. Participation in the political process of a state is also a coherent thing every citizen would wants to obey. The political process is the yardstick of the development process. The participation of people in every development activity makes it more effective and serves the development goals. The right to choose one's representative and the right to choose one's government are important for the people in a polity. Universal adult franchice in India is the major step to participate in the political process of India. Nevertheless, only right to vote is not enough for a country to be called as developed. People must also have the right to choose the development that is meant for them. This makes state democratic and people friendly. It is an important indication for development when people enjoy such freedoms. Thus change in the government will change in the administration. When a new government is formed, the so tries to establish a good socio-economic condition. The government also tries to develop or change in its plans and programs. Thus people participate in the affairs of state and government in the political process. The more the participation, the more the development, the state enreaches.

- Advancement of Science and Technology** – Advancement of scientific technology has brought the world in to a borderless. Science has brought impossibility to possibility. Men are no longer staying in the era of superstitions. They are there to accept the scientific changes and developments. The modern machines in place of the bullock carts, the electronic gadgets, computers, high class mechanical equipments are the basic tenants of the modern world. Technology makes a country advanced and that enables the creation of better facilities for its citizens. People are taking the advancements of scientific and technological equipment. There are very few countries who can afford substantial amount of resources devoted for Research and Development since it is very expensive and involves complicated process. However, a country with adequate and latest technology can manage its various needs well and make facilities available for its masses. Thus, science and technology has brought the world in to an advanced one.
- Culture and Civilization** – A Strong, sustainable cultural civilization is the most important factor of development and change. A country for its true expansion and development needs not only scientific tools and economic growth but also a strong advocate to sustain its conventional inheritance and instructive expansion. The very notion of human Development Index devised by the UNDP is that progress and development is no longer to be measured just in terms of GDP or per capita income but also in terms of human well-being which includes a number of factors like cultural identity, a sense of security, of both one's personal safety as well as safety of one's culture and one's place in this world. In that sense, Bhutan has a very high indicator of human happiness. This is due to Bhutan's flourishing craft activities, linking craft to Bhutan's sense of identity. Thus, traditional cultural ethos and values are major parts of a country's development. In India, it is the traditional skill (local knowledge) of handicrafts artisans that is a major basis of their identity and in post-liberalization India that identity is either getting vanished or getting diluted and the skill or local knowledge is very much influenced by market forces. Sustaining one's own cultural heritage of any form in this modern globalized world is one of the greatest challenges for any country. Without this, true development of nation and humanity is impossible. In Bhutan, the government is giving importance to human happiness rather than product. They are emphasizing on the concept Gross National Happiness (GNH) rather than Gross National Product (GNP) or Gross Domestic Product (GDP). They are living in the country that if the government is unable to provide happiness than there is no necessity of government. Moreover, India is land of composite culture. Its unique culture has a tremendous emphasis on the cultural sanctity.



(Areas / Indicators of Social Change)

3.3: Sanskritization

Sanskritization is one of the processes under lining social change in India. The concept of sanskritization was first introduced by professor M N Srinivas, the famous Indian sociologist. He explain the process of sanskritization in his book 'Religion and society among the coorgs of south India', to describe the cultural mobility in the traditional caste structure of Indian society and culture. Further he said that the process by which a low Hindu caste, or tribal or other groups, changes its customs, ritual, ideology, and way of life in the direction of a high, and frequently twice born caste. Generally such changes are followed by a claim to a higher position in the caste hierarchy than that traditionally conceded to the claimant caste by the local community. The claim is usually made over a period of time, in fact, a generation or two, before the arrival of conceded. Thus, through this process low caste people attain a higher position in the caste hierarchy due to change in their custom and rituals. However, the mobility associated with Sanskritization results only in positional changes in the system and does not lead to any structural change. The system itself does not change. As a result, Sanskritization cannot introduce structural change in the society and it cannot help as a means to bring a social change in India. To explain this process of mobility, Srinivasan used the term 'Brahminization and latter on called it sanskritization in a broad sence'. So sanskritization is a process by which a lower caste or tribe or any other group chnges its customs, traditions, rituals, ideology and way of life in the direction of a higher or more often twice born caste. Originially, Srinivas used the term 'Brahminization' to describe the process of mobility inside the Hindu caste system. However, looking at the broader nature of the process later, he used the term Sankritization to denote inter-caste mobility. The term 'Sanskritization' is a much broader concept than 'Brahminization' because not only it encompasses –on-Brahmin models like Kshatriyas model. Jat model, Vaishya model and models of other 'twice-born' castes but also denotes a wide spectrum of values and lifestyles Srinivas said that Sanskritiazation was no doubt an awkward term, but it was preferred to brahminization for several reasons-Brahminization is subsumed in the wider process of sanskritization though at some points brahminization and sanskritization are at variance with each other. For instance, the Brahmins of the vedic period drank-soma', an alcoholic drink, ate beef and offered blood secrifices. Both were given up in the post-vedic times. It has been suggested that this was the result of Jain and Buddhist influence. Today Brahmins are by and large vegetarians; only the Saraswat, Kashmiri and Bengali eat non-vegetarian food. All these Brahmins are, however, traditionally teetotalers. In brief, the customs and habits of the Brahmins changed after they had settled in India. Had the term Brahminization been used, it would have been necessary to specify which particular Brahmin group was meant, and at which period of its recorded history. A gain the agents of sanskritization are not always Brahmins. It is not only the Brahmins, but also local 'dominant castes' who have been the models of imitation. Srinivas defines 'dominant caste' as one that'yields economic or political power and occupies a fairly high position in the hierarchy'. Traditionally, the castes having high ritual status were enjoying high political and economic power. However, later new factors began affecting dominance, i.e., western education, jobs in the administration and urban source of income became significant in contributing to the power and position of a particular caste. The dominant castes enjoy high status in the local hierarchy. The people belonging to lower castes look at them as their reference groups and imitate their life-styles and rituals and, therefore, the dominant castes gradually became a source of socio-cultural change in the local caste system and a different model of Sanskritization.

During the nineteenth century the British slowly laid the foundation of a modern state by surveying land, setting the revenue, creating a modern bureaucracy, army and police, instituting law courts, developing communication –railways, post and telegraph, roads and canals –establishing schools and colleges, and so on. The British also brought with them the printing press, and the profound and many-sided changes brought about in Indian life and though deserve a volume in it self. One obvious result was that books and journals, along with schools, made possible the transmission of modern as well as traditional knowledge to large numbers of Indians knowledge which could no longer be the privilege of a few. Associate with Sanskritization are Srinivas concepts of westernization and Secularization. Srinivas used the term —Westernization to characterize the changes brought about in Indian society and culture as a result of over 150 years of British rule, the term subsuming changes occurring at different levels of technology, institutions, ideology and values. Thus, Westernization refers to all cultural changes and institutional innovation in India as this country came into political and cultural contacts with the Western nations, primarily the United Kingdom. Since then, the term westernization has assumed importance as a concept for understanding the changes taking place in the India society. However, Srinivas prefers the term Westernization to modernization. Srinivas found that to equate modernization with Westernization cannot fully explain the process of modernization in Indian society, for modernization is not the exclusive domain of the west. For example, Japan, though not a Western nation is nevertheless a modernized nation. So, taking this into consideration, Srinivas substituted the term Westernization to explain the process of change in India.

3.3.1: Characteristics of Sanskritization

- **Sanskritization is a process of imitation, replication and simulation**

In India the social status is fixed on the basis of caste hierarchy. There are many lower castes who suffer from economic, religious or social disabilities. So in order to improve the status, the lower caste people imitate and replicate the lifestyle of the upper caste people. In the traditional system, the only way to become a Hindu was to belong to a caste, and the unit of mobility was usually a group and not an individual or a family. The main argument that Srinivas wants to place is that contrary to the theoretical and book view of the caste system, there is scope for mobility inside the caste structure. Srinivas said ‘the caste system is far from a rigid system in which the position of each component caste is fixed for all time. Movement has always been possible, and especially in the middle regions of the hierarchy. A caste was able, in a generation or two, to rise to a higher position in the hierarchy by adopting vegetarianism and teetotalism, and by Sanskritizing its ritual and pantheon. In short, it took over, as far as possible, the customs, rites and beliefs of the Brahmins, and adoption of the Brahminic way of life by low caste seems to have been frequent, though theoretically forbidden. This process has been called as Sanskritization. Srinivas further maintained that Sanskritization is usually accompanied by and often results in upward mobility for the concerned caste. However, the mobility associated with Sanskritization is only positional change in the system of caste hierarchy and does not lead to any structural change, i.e., a particular caste moves up in the local caste hierarchy and the neighbor caste

comes down, but this takes place in the broader caste hierarchy as a whole. There is no change to the caste structure as such.

- **Sanskritization is a process of cultural change**

It is a process of cultural change towards twice born caste. Sanskritization is a process in which the lower caste adopts the cultural pattern of the higher caste, to raise their status in the caste hierarchical order. In some societies, the lower cast people followed not only the customs of Brahmins but also the customs of the locally dominant caste like kshatriyas and vaishyas to raise their status. Different castes have been found changing their traditional cultural practices while aspiring for higher positions in local hierarchy.

- **Sanskritization lead to change in Family structure**

The process of Sanskritization has also brought changes in the family of the people. In the words of Hasnain, 'it may result in the erosion of cultural autonomy of the women folk which includes erosion in the freedom to choose life partner and prevalence of a rigid sexual morality. Changes in the family structure include a movement towards the orthodox Hindu joint family and the concomitant stronger authority of father, monogamy and a stronger caste organization with increased tendency of isolation. A unyielding commensality also prevails along with changed food habits, prohibiting beef and pork and consumption of liquor while giving importance to higher education and adopting dowry practice instead of taken 'bride-price'. Besides, in the sphere of religion, it frequently results in the donning of sacred thread, giving up animal sacrifice at the time of wedding and increased emphasis on pilgrimages and other orthodox rituals.

- **Sanskritization is helpful in the social mobility of lower caste**

In this process a caste is only trying to change the status and not the social structure. However the broader nature of the term is to denote inter-caste mobility. . However, the mobility associated with Sanskritization results only in positional changes in the system and does not lead to any structural change. The system itself does not change. As a result, Sanskritization cannot introduce structural change in the society and it cannot help as a means to bring a social change in India. To explain this process of mobility, Srinivasan used the term 'Brahminization and latter on called it sanskritization in a broad sence'. So sanskritization is a process by which a lower caste or tribe or any other group chnges its customs, traditions, rituals, ideology and way of life in the direction of a higher or more often twice born caste. Originally, Srinivas used the term 'Brahminization' to describe the process of mobility inside the Hindu caste system. However, looking at the broader nature of the process later, he used the term Sankritization to denote inter-caste mobility. The term 'Sanskritization' is a much broader concept than 'Brahminization' because not only it encompasses on Brahmin models like Kshatriyas model. Jat model, Vaishya model and models of other 'twice-born' castes but also denotes a wide spectrum of values and lifestyles. It is also said that Sanskritiazation was no doubt an uncomfortable term, but it was chosen to brahminization for several reasons. Brahminization is subsumed in the wider process of

sanskritization though at some points brahminization and sanskritization are at variance with each other. An increase the agents of sanskritization are not always Brahmins. It is not only the Brahmins, but also local 'dominant castes' who have been the models of imitation. Srinivas defines 'dominant caste' as one that 'yields economic or political power and occupies a fairly high position in the hierarchy'. Traditionally, the castes having high ritual status were enjoying high political and economic power. However, later new factors began affecting dominance, i.e., western education, jobs in the administration and urban source of income became significant in contributing to the power and position of a particular caste. The dominant castes enjoy high status in the local hierarchy. The people belonging to lower castes look at them as their reference groups and imitate their life-styles and rituals and, therefore, the dominant castes gradually became a source of socio-cultural change in the local caste system and a different model of Sanskritization.

- **Sanskritization process also followed by the tribals**

Sanskritization process is not only confined to the caste people of Hindu society. It is also originate among the tribals society. Sanskritization, furthermore, as a process is not confined to the Hindu system but also happens to the tribal groups such as the Bhils of western India, the Gonds and Oraons of central India, and the Pahadis of the Himalyas. This usually results in the tribe undergoing Sanskritization claiming to be a caste and, therefore, Hindu.

- **Sanskritization is a process of De-Sanskritization**

The concept of sanskritization has also given rise to De- sanskritization. There are some instances in modern times, some of the higher castes are imitating the bahaviour pattern of lower caste, and for example Brahmins have started taking meat and liquor. This process is called De- sanskritization. It is applicable to state that there are a number of other processes which are technically different from sanskritization but have often been confused with it. For example, S.L Kalia discussed about the process of 'tribalization' that occurred in Jaunsar-Bawar of Uttar Pradesh and in Bastar region of Madhya Pradesh in which high-caste Hindus temporarily residing among tribal people take over the latter's mores, rituals and beliefs which are in many respects antithetical to their own. In addition, a study by D.N Mazumdar gives evidences of an opposite process that shows the members of higher castes discard their rituals, dressing pattern and traditional mode of life and even taking up the professions traditionally practiced by the lower castes. He called this process as 'De-Sanskritization'. According to Mazumdar, the shrinkage of distances between castes is not due to Sanskritization but its reverse. The lower castes are not moving towards the higher but the higher castes are abandoning their life-styles also.

- **Sanskritization is a process of exposure of new ideas**

Sanskritization means not only the adoption of new customs and habits, but also exposure to new ideas and values which have found frequent expression in the vast body of Sanskrit literature. It is both the sacred as well as secular. Karma, Dharma, papa, punya, maya, samsara and Moksha are some of the most common

Sanskritic theological ideas, and when a group becomes sanskritized, these words occur frequently in their talk. Srinivas confirmed that the spread of Sanskritic theological ideas increased during the British period. The advancement in science and technology and especially communication technology carried sanskritization to such areas which were inaccessible earlier and also the spread of literacy in the country carried it to lower caste groups who were mostly illiterate before. Besides, the introduction of western political institutions like the parliamentary democracy has also played phenomenal role in creating the instances of sanskritization in the country.

3.3.2: Models of Sanskritization

Sanskritization also follow any of the following models such as

- Cultural model
- Varna model
- Local model

Cultural model

Caste has been assigned high or low status according to cultural characteristics of Hindus. The wearing of sacred thread, denying the use of meat and liquor, observing endogamy, prohibition of widow remarriage, observing the restriction in caste system, worship according to the modes and methods described in the religious textbooks, giving respect to the religious and mythological stories etc. have been given sanctity in traditional culture. They are considered to be the measuring standards of sacredness and purity. Accepting these behavior and code of highness and purity as described in religious texts in a form of sanskritization.

Varna model

In the Varna system the highest status is given to that of a Brahmin followed by Kshatriya, vaishya and Sudra. Antyaj or the lowest is the fifth Varna that is the lowest and untouchable one in the Varna system. The lower castes copying the ideals and life style of the superior castes. Where the kshatriyas enjoy superiority, the lower castes followed their life style and ideals. Only the lower caste copies the sudras. That is to say emulating the life style or ideals of a Varna on the basis of honour and superiority enjoyed by that class is called Varna model or sanskritization.

Local model

In every country some castes are considered to be more respectful than others on account their economic power. This caste may be called master caste or dominant caste. So the lower caste copies the life style of the local dominant caste in order to improve their status in the process of sanskritization

3.3.3: Effects of Sanskritization

- **Sanskritization in social field**

The social aspect of sanskritization is much more important from the view point of change. The low caste individuals are inclined towards sanskritization because in

that way they can elevate their social status and get higher status in caste hierarchy.

- **Sanskritization in economic field**

Economic betterment and sanskritization are related issue. The lower caste people have given up cleaned occupation to raise their economic status because clean trades are a symbol of social light.

- **Sanskritization in religious field**

Sanskritization also can be observed in the religious fields. Like Brahmins many of the lower castes people put on sacred thread. They also go to their temple regularly and perform Arti and Bhajan. They have left prohibited food and uncleaned occupation. Even they have specialised in performing ceremonies like Brahmins.

- **Sanskritization in living patterns**

The living patterns of lower castes have also sanskritized. Like higher castes they also get pucca houses built for them. Now they sit along with the higher caste on the cots without any fear or hesitation. They also keep their houses clean and put on dresses like higher castes.

3.4: Westernization

Looking back to India's historical vision, one may find the Britishers. The Britishers came to India to trade and in search of our best spices. With a time being they started establishing in India. When they found the defects of Indian society at that time, they started capturing the kingdoms. They established colonies. They made India as their colony nearly more than 150 years. They ruled over us for a long time. During their rule, they made certain changes in Indian society. These changes are demonstrated through the process of westernization. Before the British, the Christian missionaries came to India. The European missionaries were also entered to India. Gradually, the missionaries of the Europeans spreaded to all over India. With this different type of change take place throughout India.

Westernisation has played a crucial role in bringing about social change in India. The term westernization means incorporation of the norms, values, and cultures of the West in one's own culture. India came under the influence of Westernisation during British Rule and its impact is seen mostly in urban areas. Lerner believes that 100 westernization is a more limited concept than modernization. All countries have not become modern due to the influence of West. For example, some countries have become modern under the influence of Japan. In modernization, all these elements are included which come about by a revolution in the means of communication, more urbanization, more literacy, increase in the per capita income, adult franchise, etc.

Westernization has influenced caste system and has given birth to new institutions Like press, electoral system, etc. It has also encouraged modern values like humanism, egalitarianism and secularism. The states undertook various reforms which included steps taken to prevent epidemics and famines apart from the effort put in by the Government to spread education. Westernization also resulted in various religious

Reform movements that attempted to redefine the various aspects of Hinduism in the light of modern science and knowledge. Many cultural and political movements came into existence during the British rule. The Indian social structure has been deeply influenced by the West. The Indian social structure is based upon caste system which is endogamous groups and is fixed by birth. The changes in the Indian social structure occurred under British rule are responsible to the changes or modernity in many other communities

In this regard, M.N Srinivas discussed another process of social change known as Westernization. For him westernization means a process whereby societies increasingly adopt western culture, life-styles, technology, food pattern, language, alphabet, religion, ideas, philosophies and value systems. Srinivas used the term 'Westernization' particularly to indicate the change that took place in Indian society during British rule in the 19th and early 20th centuries. He stated that 'Westernization 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.' Westernization as a process started having its impact substantially on the elites of the country since they had access to modern and British education, especially English. Brahmins and other higher castes that were enjoying power and position in society with the tradition of learning, eagerly took to secular education system that the Britishers imparted with English as the medium. Srinivas wrote that British rule produced radical and lasting changes in Indian society and culture. It was unlike any previous period in Indian history as the British brought with them new technology, institutions, knowledge, beliefs and values. New technology and the revolution in communication enabled the Britishers to integrate the country as never before in its history. During the 19th century, the Britishers slowly laid the foundations of a modern state by surveying land, settling the revenue, creating a modern bureaucracy, army, police, instituting law courts, codifying the law, developing the communications like railways, post and telegraph, roads, canals, establishing schools, colleges and so on. They also brought with them the printing press that made a significant impact on Indian society since publication of books and journals transmitted modern and traditional knowledge to a large number of people.

For Srinivas, the distinctions between westernization and two other related processes such as industrialization and urbanization. For him, although there were cities in the pre-industrial world, they differed from post-industrial revolution cities. For one thing, they needed large rural population for their support, so that ancient and medieval countries remained dominantly agricultural in spite of a few big cities. Again, while the industrial revolution resulted in an increase in the rate of urbanization, and highly urbanized areas are generally highly industrialized areas, urbanization is not a simple function of industrialization. For Srinivas, while most of the westernized people are usually found in big cities, it will be wrong to equate westernization with urbanization. Even in a country like India, there are people in rural areas who are as much and may be more westernized than many of their urban counterparts. Westernizations resulted not only in the introduction of new institutions like press, newspapers, journals, elections, and so on, but also in fundamental changes in the old institutions. For example, although India had schools long before the Britishers came to India, they were fundamentally different from the schools introduced by the British in that they were restricted to only upper-caste elites and transmitted mostly traditional knowledge. Besides, there were certain value preferences implicit to the process of westernization as well. One of the important values is 'humanitarianism'. This meant an active concern for the welfare of humanity

irrespective of caste, class, religion, age and sex. It encompassed both equalitarianism and secularization. Humanitarianism resulted in many administrative measures taken by the British to fight epidemics, famines, and building schools, hospitals, and so on and also brought in several civil and procedural laws that put an end to certain inequalities that existed in Hindu and Islamic personal laws. Moreover, Christian missionary activities were remarkable in making humanitarian efforts especially in the form of providing education and health facilities. According to srinivas, the missionaries were the bitter critics of the Hindu social customs like caste, untouchability, low status of women and child marriage. This led to reinterpretation of Hinduism at both ideological and institutional levels and the conversion of the lower castes like 'Harijans' to Islam and Christianity. Such factors were instrumental in producing a changed attitude among the Hindu elites towards the traditional caste system and untouchability.

3.4.1: Two process of westernization

In the words of Jena and Mohapatra, the process of westernization had its impact on both the 'little' and great traditions'. The two processes are primary westernization and secondary westernization.

- (i) **Primary Westernization:** The Primary westernization indicates the changes induced by the influence of the west on Indian traditions and culture. Originally, western culture made its impact on peripheral aspects of Indian culture. It created a sub-cultural pattern limited to a very specific group of people within a particular geographical area. Thus, during the early periods of British rule, the west's influence was localized and peripheral. For example, in British trade centres, like Bombay, Madras and Calcutta, there emerged a new commercial middle-class, the social composition of which differed from place to place. In Calcutta they were 'Baniyas' (Merchants) in Madras, It was the Brahmins, whereas in Bombay they were mostly Parsis. These commercial middle-classes served as middle-men between native Indians and the British traders. This class was not westernized to any significant extent though they adopted western dress, languages and ways of living. In their basic psychological disposition, they were quite Indian. According to the Indian sociologists. Towards the early part of the 19th century. Another group emerged-a group of English-educated professionals who played a major role in the process of Westernization. These English educated people took up the values and ideologies of western culture like humanism, equality, and so on. Different socio-cultural reform movements started in this period spearheaded by these English-educated classes to campaign against sati-system, untouchability, child marriage and other social evils. The role of movements like the Brahma Samaja, The Prarthana Samaja, and so on, was very important in this context. Such reformist movements, through local in spread, influenced the British administration and many progressive laws were passed as a result, e.g., the prohibition of sati, child marriage, introduction widow remarriage and so on. The expansion of modern education, transportation and communication served as a prelude to greater westernization in the basic structural pattern of Indian Society. Western cultural traits of humanism, rationality and equality started stimulating Indian minds which later on brought about changes in the 'great tradition' of Indian society.

Thus, the primary westernization indicates the changes induced by the western impact on the Indian little tradition, such as (i) Emergence of westernized sub-cultural pattern; (ii) the process of general diffusion of western cultural traits. These two traits includes three things firstly these people acted as the link between the Indians and the Britishers. Secondly, they themselves adopted various western elements such as dress pattern, food

habits, ideas, values etc. they adopted cognitive aspects of British culture as well as style of life. Thirdly, they supported the rapid expansion of all these elements among the people.

- (ii) **Secondary Westernization:** This type of westernization is deeply rooted in Indian social system. Mainly there are three reasons. Firstly, impact of different reform movements; Secondly, role of reformers and the leaders of the national movements; thirdly, cumulative impact of the changes in the little traditions. The process of westernization started taking firm roots in the Indian social structure towards the end of the 19th century and the beginning of the 20th century. Western culture emerged as the basic ideology. Many social reformers justified the adoption of the western cultural spirit in order to make Indians feel the necessity of liberty, freedom and equality. The cumulative effects on the changes in 'little traditions' and many other economic, political as well as administrative policies also affected the 'great traditions' of the country. Gradually, a new structural pattern with many new institutions started replacing many of its old institutions. Some such changes in the 'great traditions' of the country included introduction of the universalistic legal system, the expansion of modern, scientific and universal education, urbanization and industrialization, development in transport and communication, and the growth of the sense of unity and nationalism. In this process two important changes are found in structural pattern of Indian society such as introduction of new institutions and replacement of old institutions. In this connection various examples are there like introduction of universalistic legal system, expansion of modern education, introduction of wider national networks of transportation and communication etc.

3.4.2: Social changes and westernization

- Introduction of industrialization and urbanization
- Introduction of new institutions like election system, Christian missions etc.
- Adaptation in the old institutions through reform movements. For example, putting an end to some of the inequalities that were part of the Hindus by introducing British procedural law.
- Introduction of new judicial system on the basis of principles of equality
- Importance was given to humanitarianism through the establishment of hospitals, orphanages
- Changes are found in behavioural level like taking food, by sitting on the floor to dining table
- Weakening of customary diet, from vegetarian to nonvegetarians among the Brahmins
- Introduction of New educational system which contains modern scientific world values
- Changes of giving importance to ascribe status to achieve status
- Introduction of wider national network
- Growth of Nationalism through establishment of national congress
- Introduction of new ideas such as 'welfare state', 'parliamentary democracy etc.

3.5: Values and Social Change (Sanskritization and Westernization)

M.N. Srinivas in his article 'Challenging Institutions and Values in Modern India' attempted to find out the changes that is taking places in India centering on human society and culture. He believes whatever changes taking places today in Indian society has its own historical roots. He said 'the important changes occurred during British rule, changes which were qualitatively different from those which had occurred previously in Indian society'. Underlying the changes which British rule brought in its wake was the Industrial Revolution of the West, and indirectly, and the scientific spirit gave rise to it. The introduction of railways, steamships, and telegraph printing and superior armaments enabled Britain to integrate the country politically as never before in its history. In his further argument, he states that, the British also introduced modern knowledge into India, and the use of the English language gave the Indian elite access, among other things, to that knowledge. The use of the English language also had the effect of restricting the new knowledge to the elite and this, apart from the cultural and ideological barriers, it erected between the elite and the masses which have made the task of distribution of scientific knowledge among the latter, extremely difficult. The masses need to have a certain amount of scientific knowledge if industrial development has to occur in a big way. Finally, the introduction of British law and judicial process became an instrumental in bringing in new legal and political values having potentialities of profound change in the centuries old Indian social structure. During the 19th century, the British slowly laid the foundation of modern state by surveying land, settling the revenue, creation of a modern bureaucracy, army, police, courts, 'schools, colleges, universities, railways, posts and telegraph, roads and canals and printing press. As a result the profound and many sided changes were seen in Indian society in terms of westernization, urbanization and industrialization. Further Srinivas stated that the term Sanskritization for the lower caste people, who follow the values, norms, customs and tradition of the Brahmins. Sanskritization is generally accompanied by, and often results in, upward mobility for the caste in question, but mobility may also occur, without Sanskritization and vice-versa. However, the mobility associated with Sanskritization results only in positional changes in the system and does not leads to any structural change. That is, a caste moves up, above its neighbors, and another comes down, but all this takes place in an essentially stable hierarchical order. The system itself does not change. However, the Sanskritization process was not only confined to Hindu castes, but also occurs among tribal and semi tribal groups like Gonds, Oraons, Cheros of Central India and the Pahadis of the Himalayas. These usual results in the tribal society are who were under going Sanskritization process claiming to be a caste and were the Hindus. In the traditional social system, the only way to become a Hindu was belong to a caste and the unit of mobility was possible through a group, not an individual or a family. However, Srinivas has emphasized upon the Brahminical model of Sanskritization and ignored the other models like Kshatriya, Vaishya and Sudra. Even the Brahminical model was 268 derived from the Kannada, Tamil and Telugu Brahmins and not from Brahmin castes in other regions. It is true that Srinivas in his book, Social Change in Modern India has also attempted to understand caste mobility and change in Indian society in terms of concepts like Sanskritization, Westernization, Dominant Caste and Secularization. But among the two processes, Sanskritization and Westernization, the Sanskritizaion process seems to have occurred throughout Indian history and still continue in some cases with added

momentum in independent India. Westernization, unlike Sanskritization, is not confined to any particular section of Indian population, and its importance, both in the number of people it affects and the ways in which it affects them, is steadily increasing. Besides Sanskritization Srinivas has also distinguished conceptual clarification between the Westernization and the two other processes i.e. urbanization and industrialization. The most westernized groups are generally found in big cities, but one must know that westernization and urbanization are not same. Even in a country like India, it is witnessed across some groups inhabiting in rural areas are even found more westernized in their style of life than many urban groups. Srinivas has very systematically explained that how the westernization process has influence deep rooted Indian social values. According to him, westernization results not only in the introduction of new institutions for example, news papers, elections, Christian missions etc., but also in fundamental changes in old institutions. Thus, while India had schools long before the arrival of the British, they were different from British introduced schools in that they had been restricted to upper caste children and transmitted mostly traditional knowledge. Other institutions such as army, civil service, law, courts etc. were similarly affected. A major change also found after the independence that, the introduction of adult franchise is resulted the emergence of political power as more or less the supreme value for a large number of people. Srinivas has pointed out that, modernization is also marked by increasing urbanization which has, in turn, resulted in the spread of literacy. The urbanization as tended to enhance media exposure and finally enhanced media exposure is associated with wider economic participation and political participation in the development process. Modernization implies social mobility. A mobile society has to encourage rationality for the calculus of choice. It shapes individual behavior and conditions its rewards. Modernization process involves the rationalization of ends, which means that the goals chosen by a society should be rational and the subject of public discussion. It needs to be pointed out here that the social goals are, in the final analysis, the expression of value preferences and therefore, non-rational. The public discussion of goals can in no way guarantee their rationality. Rationality can only be predicted of the means but not of the ends of social action. Srinivas believes that another essential element in secularization is rationalism, a comprehensive expression applied to various theoretical and practical tendencies. Rationalism aim to interpret the universe purely in terms of thought or which aim to regulate individual and social life in accordance with the principles of reason and to eliminate as far as possible or to relegate to the background everything irrational. Rationalism involves, among many other things, the replacement of traditional beliefs and ideas by modern knowledge. However, Srinivas states, in the process of secularization no purely rational element is seen in Indian society. Hindus were more affected by the secularization process than any other religious groups in India. The concepts of pollution and purity in Hinduism were greatly weakened as a result of variety of factors. Different sections of Hindus are affected in different degrees. The effect of secularization among different groups can be seen in their daily life, rituals, ceremonies and occupations, etc.

3.6: Summary

- Change is the law of nature. Change is bound to happen. It is a process. simply change denotes alteration, differentiation, or modification. It may take place with the passage of different situations and time.
- Science has made impossibility to possibility, imagination to reality, fiction in to fact and so on. Today, men are flying like birds in the sky, swimming like fishes in the sea, travelling on land with an astonishing speed.
- Social change is the combination of two words i, e. social and change. It denotes that the difference in any thing in an individual, group, or society or any material object over a period of time. It means a change or alterations in the social organizations. It may be understood as the rise and fall of the culture including science, technology and values of social organizations.
- Social change refers to the process responsive to many types of changes, to changes in man made conditions of life, to change in the attitudes and beliefs of men and to changes that go beyond the human control to the biological and psychological nature of things.'
- 'Social change refers to any modifications in the established patterns of inter-human relationship and standard of conduct.'
- 'Social change may be defined as new fashion or mode, either modifying or replacing the old, in the life of people or in the operation of society.'
- 'By social change I understand a change in social structure, that is the size of the society, the composition or balance of its parts or the type of its organization.'
- Social change are variations from the accepted modes of life, whether due to alternations in geographical conditions, in cultural equipments, composition of the population or ideologies whether brought about by diffusions or inventions within a group.'
- Information Technology is the application of computers and telecommunications, equipment to store, retrieve, transmit and manipulate data. The term is commonly used as a synonym for computers and computer networks, but it also encompasses other information distribution technologies such as television and telephones.
- Development refers to the improvement in the quality of life and advancement in one's state of condition. It may refer to improvement in one's well-being, living-standards and socio-economic opportunities.
- Social change indicates the changes that take place in human interactions or interrelationships. There are different types of social change. Demographic change is change in the patterns of fertility, mortality, age structure and migration. Development refers to the improvement in the quality of life and advancement in one's state of conditions.
- The process of social change is a very difficult and a many-sided phenomenon. There can be many causes for the process of social change.
- The indicators of development are literacy or education, health, income, democratic participation, scientific and technological advancement, and strong and sustained cultural civilization
- Rywotari System recognized the rights of ownership of farmers on their land and it was similar to the revenue system during the Mughal period, to a large extent.

- The production of commercial agriculture crops for market rather than for consumption purpose was encouraged by colonial rulers. The commercialization of agriculture disrupted the traditional structure of Indian village economy.
- The term Sanskritization was coined by Srinivas. Sanskritization also follows any of the following models such as Cultural model, Varna model, and Local model.
- M.N Srinivas defined Sanskritization as ‘The process by which a low Hindu caste, or tribal or other group, changes its customs, ritual, ideology and way of life in the direction of a high and frequently “twice-born” caste.’
- The main argument that Srinivas wants to place is that contrary to the theoretical and book view of the caste system, there is scope for mobility inside the caste structure.
- The cyclical theory of life deals with the four things such as The Birth, The Growth, The Maturity, The Death.
- Westernization means a process whereby societies increasingly adopt western culture, life-styles, technology, food pattern, language, alphabet, religion, ideas, philosophies and value systems.
- Primary westernization means changes induced by the influence of the West on Indian traditions.
- Migration refers to the process of movements of population from one place to another.
- Sanskritization is the process by which a low Hindu caste, or tribal or other group, changes its customs, ritual, ideology and way of life in the direction of a high and frequently ‘twice-born’ caste.
- Westernization is a process whereby societies come under or adopt western culture in such matters as industry, technology, law, politics, economics, lifestyle, diet, language alphabet, religion, philosophy and or values.
- The emergence of new social classes in India was the direct consequences of the establishment a new social economy, a new transport system, a new type of state system and state administrative machinery and the spread of new education during the British rule.
- Largely due to the efforts of social reformers like Raja Rammohan Roy, Ishwar Chandra Vidyasagar, Dayanand Saraswati and many others, the British introduced some social and religious reforms.
- India gained independence in 1947. The major priority of the government was to extend education to all. The 86th constitutional amendment has also made elementary education a fundamental right for the children between the age group of 6 to 14 years.
- The transformation of India into a colony brought about both, positive as well as negative changes.
- The commercialization of agriculture disrupted the traditional structure of Indian village economy. The new land system had already made the existing rural framework weak. Now it was completely destroyed by the effects of commercial agriculture. This process of commercialization also had negative impacts on the life and economic position of the farmers and the cultivators.
- In the First Five Year Plan emphasis was mainly on agriculture, irrigation and power; about only about 8 per cent of the total investment was allocated for industries and minerals.
- The terms Sanskritization was coined by Srinivas, during his study on the Coorgs, was primarily meant to analyse the process of cultural mobility. For him,

Sanskritization is a process which has been occurring throughout Indian history and will continue to occur in the future.

- The main argument that Srinivas wants to place is that contrary to the theoretical and book view of the caste system, there is scope for mobility inside the caste structure.
- Westernizations, means a process whereby societies increasingly adopt western culture, life-styles, technology, food pattern language, alphabet, religion, idea, philosophies and value systems.
- Westernization resulted not only in the introduction of new institutions like press newspapers, journals, elections, and so on, but also in fundamental changes in the old institutions.
- Primary westernization means changes induced by the influence of the West on Indian traditions.
- Towards the end of the 19th century and the beginning of the 20th century, the process of Westernization started taking firm roots in the Indian social structure.

3.7: Possible questions

- 1-Discuss the meaning and features, social change in India.
- 2-Define development and discuss its indicators
- 3-Discuss the different factors responsible for the process of social change.
- 4-Discuss the major causes for rise of the customer culture in India during the British rule.
- 5-What is social change Discuss the types of social change.
- 6-What is social change Discuss the factors of social change.
- 7-What is social change Discuss the process of social change.
- 8-Describe the impact of change in family.
- 9-Analyse the process of sanskritization propounded by Srinivas.
- 10-Explain the concept of westernization in Indian context.
- 11- Discuss the inter-relationship between change and development.
- 12- Discuss the positive and negative aspects of transformation of India into British colonies.
- 11- What led to the decline in the cottage industries?
- 12- Write a short note on the educational development in India after independence.
- 13- Distinguish between zamindari and mahalwari system.
- 15- What do you understand by drain of wealth?
- 16-Distinguish between primary and secondary westernization.

3.8: Further Study

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Unit -IV

Modernization in India

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4.0: Objectives

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

- Explain Modernization in India
- Understand the characteristics of modernization in India
- Explain the major means and resources of modernization
- Discuss the role of industrialization in India
- Explain the role of urbanization in India
- Explain the role of political change in India

4.1: Introduction

Modernization is a new door to the process of social change in India. It entails social change. It involves change in the society, in a better society. Modernization deals with something modern, modernity or new concept, that brings change in the society as a whole. It is the new confidence of the individuals in the society. It is meant as the explanation of the process of transformation, reconstruction, renovation, alteration and change within societies. It refers to a model of a progressive transition from a pre-modern or traditional to a modern society. A society some what modernized and fairly non-modernized societies are regarded as variants overlying the widespread characteristics of any society. The extent of modernization is defined by the ratio of non-living to living sources of power. The specialization of organizations, their dependence on each other, and their relationship highlight patterns of centralization and comprehensive media of exchange and markets. These are appropriate to the general structure. Bureaucracy, family considerations and town-village interdependencies are visualized as the epicenters of variations between the relatively modernized and non-modernized. It looks at the internal factors of a country while assuming that with support, conventional countries can be brought to development in the same manner more developed countries have been developing. This theory was a leading prototype in the social sciences in the 1950s and 1960s, and then went into an unfathomable obscure. It made a comeback after 1990 but remains as a contentious replica. Modernization theory also attempts to identify the social variables that contribute to social progress and development of societies and seeks to explain the process of social evolution. Modernization can be visualized as the base of all topics related to political development in the countries. It is found in the structure and functions of the societies.

4.2: Modernization

Modernising means simply giving, up old ways and traditions to recent or most recent ones. The general features of a developed society are abstracted as an ideal type and so a society is called 'Modern' to the extent it exhibits modern attributes. The general configuration to highly modernised societies may be judged from the high column of indicators of economic development and social mobilisation. In some respects, these advanced societies may appear to have completed the process of change. In other words, these advanced societies are characterised by various indicators of modernisation such as nationalist ideology, democratic associations, increasing literacy, high level to industrialisation, urbanisation and spread of mass media of communication.

4.2.1: Meanings

Modernization is a process of change. It involves a change in the society to make the society better. It is a global perceptible and a phenomena of world order. It is one of the most important concepts in developmental sociology. During the 1850s and 1860s, modernization became one of the dominant themes of research. It deals with the effects of economic development of traditional social structure and values. The process of modernization is related to industrialization, urbanization, high standard of living, development of civilization, and a broad view point. In sociology, modernization is also linked to the process of rationalizations. In a modern society, the individual becomes much more important, gradually replacing the family or community as the primary unit of society. As societies experience the process of modernization, the importance of religion and traditional values becomes less important and people start thinking more about reason and rationality. The term modernization is less value loaded than its predecessor-westernization. Most developing countries were proud of their cultural heritage and deeply attached to it. While they were attracted to western culture, they had no plans to abandon their own life-styles and value systems. The term westernization, thus elicited adverse reactions. Unlike westernization, the concept of modernization recognized the strength of roots; did not pose any overt threat to the cultural diversity of the people aspiring for rapid change. To the elite of the third world, the ideal of westernization was difficult to swallow; they accepted modernization readily because it did not appear to offend their own cultural dignity. In social science disciplines, modernization refers to the transition from a 'pre-modern' or 'traditional' type of society to a 'modern' society. Many sociologists associate modernization with the spread of education, urbanization and industrialization. The process of modernization is viewed as a onetime historical process which was started by the Industrialization Revolution in England and the Political Revolution in France. It created a gap between these new societies and the other backward societies.

Yogendra Singh remarked that modernization symbolizes a rational attitude towards issues, and their evaluation from a universalistic and not a particularistic view point, (when it involves an emotional response to problems), orientation is empathic and not constrictive. Modernization is rooted in a scientific worldview. It has deeper and positive association with levels of diffusion of scientific knowledge, technological skill and technological resources in a particular society. However, what may be essential to modernization is the commitment to scientific world view, the internalization of humanistic and philosophical viewpoint of science or contemporary problems and not merely the volume of technological advancement. It is possible that a society, like an individual, might command a maximum of scientific skills and resources but a minimum of its necessary psychic and emotional requisites. It is otherwise possible that a successful scientist may be a failure as a 'modern' human, and a most tyrannical. He further mentioned that the distinction between modern values and traditional values may be maintained on the ground that modern values, like science, being evolutionary universal, might not be typical to any one particular cultural tradition, whereas traditional cultural values may be particularistic and typical. Modernization in its essential attributes or in ideal-typical forms is a universal-cultural phenomenon. Like science, modernity is not an exclusive possession of any one ethnic or cultural group, but it belongs to the humanity as a whole. Further, Singh analysed change in social structure which he divided into macro and micro-structure. The change in macro-structure refers to the change in the political, industrial and urban structures. For example, the elites in India came from homogenous

backgrounds before independence. However, the post-independence era saw changes in the macro-structure, so much so that elites started coming from different socio-cultural backgrounds. The change in the macro-structure refers to the change in caste, family, communities, and so on, the modernization of caste, for example, was seen in its association with politics without losing its social functions. Voting behavior is largely influenced by the caste of the candidate contesting the election. Hence, Singh claimed that India's modernization process is very unique and it is being instituted through the adaptive changes in the traditional structures rather than structural breakdown. Sources of change can be endogenous or exogenous. Endogenous sources of change are the sources within the social system and exogenous sources are those coming from outside. Besides, change takes place in 'tradition' and 'social structure'. Tradition is characterized by hierarchy, holism, continuity and transcendence and is divided into 'great tradition' and 'little tradition'. The former is the cultural belief and value systems that are practiced throughout the country, while the latter comprise the folk cultural beliefs and oral traditions and localized adoption of the 'Great tradition'. Both Hinduism and Islam in India featured holism, hierarchy, continuity and transcendence. Modernization of 'Great tradition' in both these cases referred to a pattern of change from hierarchy to equality, from holism to individualism, from continuity to historicity and from transcendence to rationalism and secularism. In India, following the process of westernization, there was educational modernization, emergence of universal legal system, advancement in communication systems and transportation, expansion of urban centres and modern political institutions, similarly, in the sphere of little tradition, two forces of change, Sanskritization and Islamization came through.

4.2.2: Definitions

'From a historical point of view, modernization is a process of change towards those type of social, economic and political systems which are developed in Western Europe and North America from the 17th to 19th century, and after that spread over to South America, Asia and Africa during the 19th and 20th century': **Eisenstadt**

'Urbanization as a process of modernization, is a process which has accompanied modernization and the rapid process of industrialization': **Diana Kendall**

'Modernization is a multifaceted process involving change in all areas of human thought and activity': **Samuel. P. Huntington**

'Modernization is the process by which historically evolved institutions are adopted to the rapidly changing conditions that reflect the unprecedented increase in mass knowledge, permitting control over his environment that accompanied the scientific revolution': **C E Black**

'Modernization depends upon the systematic, sustained and purposeful application of human energies to the rational control of man's physical and social environment for various purposes.' **C E Welch Jr.**

'Modernization is, using, to the best advantage (of man), the common stock of scientific knowledge.' **Guy Hunter**

‘Modernization is the process rapidly widening control over nature through close cooperation among men’.

D A Rustow

‘Modernization is a disquieting positivist spirit, touching public institutions as well as private aspirations’.

Daniel Lerner

4.2.3: Levels of Modernization

Huntington gives the following levels of Modernization

- I. At the psychological level, Modernization entails a fundamental shift in values, attitudes and expectations. A modern man has a mobile personality, and his loyalties and identifications get broadened.
- II. Modernization involves demographic mobility. There occurs increase in man's physical mobility and improvement in his health and life expectancy. Further, urbanization accompanies modernization.
- III. Modernization At the intellectual level, modernization implies a big increase in man's awareness about his environment and diffusion of the awareness through spread of literacy, education and mass media.
- IV. Modernization at the social level encourages the growth of secondary associations with specific functions as a supplement to family and other primary groups with diffuse roles.
- V. Modernization has an economic dimension. Occupational skills and activities diversity, industrialization is on increase, and agriculture declines in importance.

4.2.4: Characteristics of Modernization

Important characteristics of Modernisation are given as under

1. Application of technology and mechanization

Application of technology and mechanization is one of the important features of modernization. This means in other words that the people give up their old ways of living, old methods of agriculture and travelling. Previously, the majority of the people in India used to live in villages in old ways in Kuccha houses and they used to cultivate their lands through ploughs and travel by means of bullock-carts. Now this has been given up entirely as the people now live in well-built houses, cultivate their fields through tractors and use other modern methods of agriculture such as chemical fertilizers or manure, good seeds, irrigation system and harvesting through machines. Presently, the ordinary people prefer to travel by means of buses and trains but the more affluent section of the society i.e. the rich people prefer to travel by super-fast trains and aeroplanes. This means in other words that the people are using modern methods of technology and mechanisation. The innovatives has enriched in the mind of the people within the society.

2. Industrialisation

Industrial revolution deals with the explosion the new machines and mechanical equipments. People in the past, used to spin cloths through spindles and live in traditional ways and use their old patterns of occupation and places of residence. When the industrialisation of a country takes places, the people give up their traditional rural and agricultural economy. Its place is taken over by industrialisation. New factories and mills

continue to grow daily and use latest techniques. Thus, industrialization process is the of modernization.

3. Urbanisation

With the advancement of industrialisation process in the country takes place, and then the new centres of industries develop. Accordingly , the people of villages particularly the labourers migrate in large number to these new centres in the cities with the hope that they will return to their villages after making enough money but well their livelihood in the villages and agriculture cannot bear so much- burden. Furthermore, it is very problematic to them to come and go daily from the villages to the cities as there is much rush in buses and trains and the traveling is very costly. So with the growing industrialisation of the country, the people in large number continue to migrate from the villages to cities and settle permanently there. This in return causes many problems in the cities, housing, and sanitation, improving methods of communication and acquiring more and more lands for manifold purposes. Industrialization set up urban societies and developed modern technology of life.

4. Increase in national and per-capita Income

The agricultural economy alone cannot increase the national wealth and per-capita earnings as it has to support the unoccupied members of the society. Therefore in order to raise the national and per capita income, the old economy based on agriculture has to be supplemented by industrial growth and its income because by exporting the industrial goods the country can make huge profits. The techniques of modernization also help in developing the national economy and increasing the percapita income of the nation.

5. Increase in Literacy by imparting modern Education

The prominent feature of modernisation is that there should be maximum efforts are made by the Government and the society to wipe out illiteracy and exhausting efforts are made not only to send every child to school but the adults is also influenced to learn different aspects of the society. This education does not remain limited only to arts, science and commerce but also spreads to higher medical education, research, technology and crafts. Thus the avenues of higher education are made available to every person in all fields. So everybody runs after attaining higher education. The modernization process has brought new education policy in order to meet the new challenges in the society.

6. Political participation

Participation in politics brings change in the society. When the best possible opportunities are offered to every person to attain higher education, the people become enlightened. Economic development and equal allotment of wealth enables everybody to share sometime from the pressing necessity of daily wants and devote it in political participation. Every voter begins to read newspaper and learn something about politics. The voter ultimately becomes enlightened and votes for that party which is likely to solve economic problems and take the country to further heights unattained so far. Therefore the political participation is made possible in a democracy through political parties, interest groups, and various other organisations. They influence the government for the welfare of citizens and equal opportunities are made available in services to everybody irrespective of caste, colour, creed, religion, sex or such other considerations. Moreover,

irrespective of all sorts of intrusions in the society, the political participation deals with the political development.

7. Advance in Mass-Media techniques

The mass media is the fourth pillar of democracy. It is the means of communication through which one can develop his or her social awareness and political development. The modernisation brings in its wake development of mass-media techniques. These mass-media techniques include newspapers, broadcasting, postal facilities, movies, road, rail and air services, electricity, and Television. With all these facilities, the citizens become progressive, enlightenment and knowledgeable and these in turn enable the citizens to serve the state in a better way.

8. Social Mobility

Modernization is a process of social mobility. It is a process through which society changes and mobilises from a traditional to modern era. In the words of **Karl Deutsch** 'modernization involves social mobilization'. When the modernisation of a country begins to take place, then the people go on migrating from the villages to cities in search of better amenities and jobs. The role of village Sarpanch becomes unimportant and insignificant and is replaced in the cities by the role of the leaders of various political parties and the Unions. As the people become conscious, so they rally round that leader, who is likely to deliver them goods. Social mobility and social change are the process of modernization in India.

9. Development of national identity

The process of modernization brings development in the process of national identity. When the modernisation of any country takes place, then the people begin to give up their narrow loyalties and parochial 'Considerations of caste, colour, sex or creed. Their interests become identified with the interests of the nation'. Modernisation does not necessarily mean discarding all traditional values and cultural or political heritage. Modernisation does not necessarily mean that the people may discard all their traditional values or cultural and political heritage. For example, the British are traditionally conservative but still they have retained their old institutions like kingship and House of Lords. Though their powers have been sufficiently curtailed, yet they have been made useful institutions which could serve the growing needs of the society. Therefore the British are considered as one of the most modern nations. Similar is the case with the Japanese, the French and the Germans. We, in India are also doing the same. Without losing our cultural or political heritage, we are adopting latest technology and modern scientific techniques. Thus, we are marching towards modernisation with a great speed.

However, **Daniel Lerner** said that there are three features of modernization which is core to modernized personality. They are

- **Empathy**- Empathy is the capacity to see things as others see them. All societies possess this capacity in some measure, but to sharpen and strengthen, it can make a qualitative change in human interaction.
- **Mobility** - The second attribute, mobility, does not only imply geographical mobility; rather it is used in a more comprehensive sense. Unlike traditional societies which had ascribed status, modernized societies have open status system and largely give emphasis to achievement rather than birth.

- **The high participation**-The high participation refers to the increased role of individuals in realizing social goals and objectives in more active ways. The character of modern society is rational in cognitive aspects, Universalistic in membership aspects, functionally specific in substantive definitional aspects, neutral in affective aspects, individualistic in goal orientation aspect and hierarchical in stratification aspects.

Jena and Mohapatra said that there are specialized and self-sufficient in a modern society. He said that the characteristics of modernization are role differentiation, solidarity and integration.

However, **Eisenstadt** said that the following characteristics of Modernization

- I. Social mobilization
- II. Social differentiation
- III. Economic change
- IV. Political change
- V. Spread and vitalization of Democracy
- VI. Exposure of mass media
- VII. Spread of literacy
- VIII. Urbanization
- IX. Change in occupation
- X. Recruitment of the people on the basis of achievement and performance
- XI. Differential structure with specialized functions
- XII. Economic change is meant increased use of technology
- XIII. Development of secondary and tertiary sector

4.2.5: Traits of Modernization

Alex Inkeles said that there are nine traits of the modern man in the process of modernization.

- I. Modern man is ready for new political experiences and is open to political innovation and change.
- II. He holds opinion on a wide range of issues. He is politically tolerant. Aware of diversity of attitude and opinions around him, he acknowledges those differences without fear. He neither automatically accepts the opinion of those who are above him or automatically rejects the opinions of those who are below him in power hierarchy.
- III. He is oriented towards the present or the future, rather than the past.
- IV. He believes in political organizing as a way of handling life.
- V. He believes that man can learn to dominate his environment in order to serve his purposes and goals, rather than being dominated by it.
- VI. He has the confidence that the world is calculable and that other people and political institutions around him can be expected to fulfil their obligations and responsibilities.
- VII. He is aware of the dignity of others and disposed to show respect for others
- VIII. He has faith in science and technology
- IX. He believes in distributive justice rewards should be made according to contributions, not according to whim or special properties of the person

4.2.6: Indicators of modernity

Jena and Mohapatra has given the following indicators of modernity

- A degree of self sustaining growth in the economy or at least growth sufficient increase both production and consumption regularly
- Increasing use of inanimate sources of power to meet human requirement and to solve human problems
- A noticeable degree of both individual and collective effort to achieve the technological advancement
- A measure to mass participation in the political affairs or at least a sort of democratic representation in defining and choosing policy alternatives
- A diffusion of secular rational norms in the culture
- An increment of mobility in the society –understood as personal freedom of physical, social and psychic movement
- The emergence and growth of specific functional organizations and attendant changes in social structure and values
- A corresponding transformation in the model personality that equips the individuals to functions effectively in a social order.

4.2.7: Approaches of Modernization

The various approaches of modernization are given as under:

1. Economical Approach

Economical approach of modernization lays maximum emphasis on the economic growth and development of a country. It is one of the important criteria for accelerating modernization. It is argued that modernization would result in a substantial increase in production and output of a country. A marked increase in per capita income would be the main gain of modernization.

2. Social approach

As a result of modernization, social functions would multiply both in number and nature. In correspondence to this big increase in the number of functions, there would be an equality substantial increase in the number of structures performing these functions. Modernization would be characterized by functional specialization and structural differentiation. As modernization progresses, education, mass media, would undergo rapid expansion.

3. Political Approach

The proponents of this approach emphasize the policy making role of the government. In any system the core function is performed by the government which formulates policies and implements them as well. The efficacy of the government would largely determine the fate of the system its unity, integration, stability and security.

4. Psychological Approach

This approach lays emphasis on the psychological traits of modernization. It is asserted that modernization brings about a psychological transformation within an individual. He develops a scientific attitude and rational outlook, and frees himself from superstitions and blind beliefs. A modern man develops 'empathy' which means the power of the individual to project his personality into an object of contemplation. He would have possessed the required mental preparedness to encounter the future with confidence.

5. Two Broad Approaches- Modernization may be categorized under the two broad categories such as structural and psycho-cultural. The main proponents of the structural approach are Talcot Parsons. He says, modernization is characterized by affective neutrality, self-orientation, universalism, achievement and functional specificity. A modern man should be effectively neutral. He should be free from considerations of emotions while performing a public duty. For instance, the relationship between husband and wife is primarily personal. But the relation between the bank clerk and a customer is not personal. The bank clerk, while dealing with a customer, is guided by the rules and regulations of the bank; he is not influenced by any emotional consideration. A modern man is characterized by an orientation of enterprising and he believes in self-aggrandizement. He is guided by universalistic criteria, while a traditional man is guided by particularistic criteria. Modernization is based on achievement. In modern society, the status and position of man is determined by his achievement. On the other hand in a traditional society, ascription is the determining factor. A modern society is functionally specific. The exchanges, demands and obligations between individuals are limited to a particular context. For example, the relations between a corporation and its employees are confined to that corporation. Their relation is not influenced by what happens outside the corporation, and they do not carry their official relation outside it. In a traditional society, the relationship among individuals is functionally diffused. The psycho-cultural approach to modernization says that modernization or development is a function of appropriate values, attitudes and personality traits. It is argued that for modeling a society what is required at the minimum is the capitalist spirit. In the words of Max Weber, development in the West is largely attributed to the Protestant ethics. The other proponents of this approach are Daniel Lerner David McClelland, and Alex Inkeles. McClelland has argued that a society cannot develop unless the people have sufficient 'achievement motivation'. These scholars opine that a modern man is adaptable, independent, and efficient and oriented to long-term planning. According to them, a modern man believes that the world is amenable to change and he is confident of his ability to bring about the desired changes. The traditional man, in contrast, is anxious, suspicious, lacking in ambition, oriented towards immediate needs, fatalistic, conservative and clings to established procedures even when they are no longer appropriate.

6. Development Approach- Modernization is a developmental approach. Development theory is a conglomeration or a collective vision of theories about how desirable change

in society is best achieved. Such theories draw on a variety of social science disciplines and approaches. It is an approach dealing with the different types of development.

- 7. Transformation Approach** – This theory is used to analyse the modernization processes in societies. The theory looks at which aspects of countries are beneficial and which constitute obstacles for economic development. The idea is that development assistance targeted at those particular aspects can lead to modernization of ‘traditional’ or ‘backward’ societies. The earliest principles of modernization theory can be derived from the idea of progress, which stated that people can develop and change their society themselves.

8. Structural Approach-

It is a development theory which focuses on structural aspects which impeded the economic growth of developing countries. The unit of analysis is the transformations of a country's economy from subsistence agriculture to a modern, urbanized manufacturing and service economy. Policy prescription resulting from structuralist thinking including major governmental intervention in the economy to fuel the industrial sector is known as Import Substitution Industrialization (ISI). This structural transformation of the developing countries is pursued in order to create an economy which in the end enjoys self-sustaining growth. This can only be done by reducing the reliance of the underdeveloped country on exports of primary goods like agricultural and mining products, and pursuing inward-oriented development by shielding the domestic economy from that of the developed economy. The logic of the strategy rests on the infant industry argument. Structuralists argued that the only way third world countries can develop is through action by the state. These countries have to push industrialization and have to reduce their dependency on trade with the first world countries. R. Prebisch, Celso Furtado, A. Pinto, O. Sunkel and D. Seers are the propounders of this theory.

- 9. Dependency Approach-** This theory is essentially a follow-up to structuralist thinking, and shares many of its core ideas. Whereas the structuralists did not consider that development would be possible at all unless a strategy of de-linking and regressive Import Substitution Industrialization (ISI) was pursued, dependency thinking could allow development with external links with the developed parts of the globe. However, this kind of development is considered to be ‘dependent development’. Dependency thinking starts from the notion that resources flow from the periphery of poor and underdeveloped states to a core of wealthy countries which leads to accumulation of wealth in the rich state at the expense of the poor state. Contrary to modernization theory, dependency theory states that not all societies progress through similar stages of development. Dependency theory states that poor nations provide natural resources and cheap labour for developed nations, without which the developed nations could not have the standard of living which they enjoy.

- 10. Neo-classical Approach-** Neo-classical development theory has its origin in its predecessor like classical economists. Classical economics was developed in the 18th and 19th centuries and dealt with the value of products and on which production factors it depends. Early contributors to this approach are Adam Smith and David Ricardo. Classical economists argued as do the new classical ones in favour of the free market and against government intervention. Neoclassical development approach becomes

influential towards the end of 1970s and from the beginnings of 1980s Neo-classical development approach really began to role out.

11. Post development Approach - Post development approach is a school of thought which questions the idea of national economic development. The post-development scholars are viewed that 'The goal of improvement living standards leans on arbitrary claims as to the desirability and possibility of that goal'. This approach was developed in 1980's and 1990's. According to the post development theorist, the idea of development is just a mental structure which has resulted in an hierarchy of developed and underdeveloped nations, of which the under developed nation desired to be like developed nations. In the words of Sachs, development thinking has been dominating the west and it is also very ethnocentric. Postdevelopment proposes a vision of society which removes itself from the ideas which currently dominate it. Arturo Escobar said, postdevelopment is interested instead in local culture and knowledge, a critical view against established sciences and the promotion of local grassroot movements. Also, postdevelopment argues for structural change in order to reach solidarity, reciprocity, and a larger involvement of traditional knowledge.

12. Sustainable development approach

Sustainable development approach is development that meets the needs of the present without compromising the ability of future generation to meet their own needs. There exists more definitions of sustainable development, but they have in common that they all have to do with the carrying capacity of the earth and its natural system and also the challenges faced by humanity. Sustainable development can be broken up into environmental sustainability, economic sustainability. A famous book 'Limits to Growth' which was written by the Club of Rome, gave huge momentum to the thinking about sustainability. Global warming issues are also problems which are emphasized by the sustainable development movement. This led to the 1997 Kyoto Accord, with the plan to cap Greenhouse gas emissions.

13. Human development Approach

Human development approach is an approach uses its ideas from different origins, such as ecology, sustainable development, feminism and welfare economics. It wants to avoid normative politics and is focused on how social capital can be deployed to optimize the overall value of human capital in an economy. Amartya Sen and Mahbub Ul Haq are the most well-known human development theorists. The core idea underlines the construction of the human development index, a human focused measure of development pioneered by the United Nations Development Programme (UNDP) in its Human Development Report.

4.3: Means of modernization

The means of Modernization refers to the process by which modernization spread to the nooks and corners of the world. These process are industrialization, urbanization, mass media and education.

4.3.1: Industrialization

Industrialization is the process by which an economy is transferred from primarily agricultural to one based on the manufacturing of goods. Individual manual labour is often replaced by mechanized mass production and crafts men are replaced by assembly lines. In the modern world, industries play a significant part in economic development. Industrialization is especially indispensable in a developing economy like India. Industrialization will be examined based on the modernization of India's economy in the following four major sectors of the economy: primary, secondary, tertiary and quaternary. The primary sector deals with the extraction and production of raw materials, and entails farming and mining. The secondary sector takes the materials gained from the primary sector and transforms the raw materials into the final goods such as textiles and automobiles. The tertiary sector involves the provision of services such as banking, finance and cinema to consumers and businesses. Lastly, the quaternary sector usually appears the latest in a country's modernization process. It entails technological research and education. In 1750, India produced nearly 25% of the world's manufacturing output and was only outdone by China. China constituted 32.8% and by 1880 India only took up 2.8% of world exports. India after its independence from British rule in 1947, it was one of the most poverty-stricken regions in the world. India's economic deterioration is particularly ironic, considering the industrial boom that Britain experienced during the same era. However, from 1750 to 1947 India experienced modernization of its economy in various areas including agriculture, factory production, finance and even film production. Though India did lose its edge in the textile trade and did in fact experience de-industrialization, its thriving 'Bollywood' cinema market and automobile production in Hindustan are some notable examples of economic modernization.

4.3.1.1: Features of Industrialization

There are several features of industrialization. They are as follows

1. The use of new basic materials, chiefly iron and steel
2. The use of new energy sources including fuels and motive power such as coal, the steam engine, electricity, petroleum etc.
3. The invention of new machines such as the Spinning Jenni and the power loom that permitted increased production with smaller expenditure of human energy.
4. A new organization of work known as the factory system, which entailed increased division of labour and specialization of functions.
5. Important developments in transportation and communication such as the steam locomotive, steamship, airplane, telegraph, radio etc.
6. The increasing application of science to industry
7. Agricultural improvements that made possible the provision of food for a large non-agricultural population.
8. The economic changes that resulted in a wider distribution of wealth, the decline of land as a source of wealth in the face of rising industrial production and increased international trade.
9. Sweeping social changes, including the growth of cities, the development of working class movements and the emergence of new pattern of authority.
10. Cultural transformation.
11. Natural resources such as forests, fisheries etc.
12. Commercial crops such as agro-based industries, sugar cane, raw cotton, raw jute, tobacco, oil seeds are also available in plenty.
13. Power resources such as coal, hydro-electricity, and atomic energy

14. Affluence in human resources, required for labour in the industries is also available in India due to its large population. India's large population also provides a wide market required for the development of industries.

4.3.1.2: Benefits of Industrialization

The benefits of industrialization are as follows

- In the development of industries in the country, there is large capital investment utilization of modern machineries, large scale of operations and specialization.
- As a consequence, there will be higher national income and greater productivity that is increase in per capital income would be the result of higher national income.
- In the development of industries will hence, contribute to the growth of per capita an national income in the country
- Industrialization Generates more and Gives different employment opportunities, and while doing so does the things such as reduces the unemployment and under-empolymnt problems, absorbs the surplus agricultural labour, and in rural area leads to the reduction of the problem of disguised unemployment, Contributes of the development of cottage and small industries in rural areas.
- Agicultural development gets encouragement from industries in the nation in many ways:
- Development through agro-based industries based on agriculture, such as sugar cane, raw jute, tobacco, oil seeds
- Increase in the demand for materials, which in turn encourages the development of agriculture
- The development of the tertiary sector, i.e., trade, transport and communication, banking insurance, etc., is due to the contribution of industries.
- Development of industries is important to maintain a balance between agriculture, industry and the tertiary Sector, as this ensures economic progress
- The growth of new industrial areas as well as the expansion of existing industrial areas is contribution of Industries
- Agriculture in India is unstable, as it is largely dependent on the seasonal monsoon rains; industries on the other hand are comparatively more stable.
- Industrialization makes a contribution to better utilization of natural resources like minerals, forests, Fisheries which the country has in abundance
- Industries are central to nation defence projects, as we require them to develop arms and ammunication, ships, aircrafts, tankers

- It helps in the expansion of the markets for agricultural crops, minerals, forest products, etc. moreover, for items like plant and machinery, industrialization contributes to the expansion of the markets for capital goods/producer goods.
- Industries help in the increase in the income and purchasing power of the people. A wide variety of consumer goods are now available to people, due to industries.

4.3.1.3: 21st century Industrialization

Since the United Nations Conference on Environment and Development in 1992 and the subsequent World Summit on Sustainable Development in 2002, significant efforts have been made in pursuit of sustainable development. At the September 2005 World Summit, the UN General Assembly reiterated that ‘sustainable development is a key element of the overarching framework for United Nations activities, in particular for achieving the internationally agreed development goals’, including those contained in the Millennium Declaration and the Johannesburg Plan of Implementation

The United Nations Commission on Sustainable Development (CSD) hold the 15th session in the spring of 2007, focusing on policy options and practical measures to address challenges in the areas of energy for sustainable development, industrial development, air pollution or atmosphere, and climate change. This is clearly a very ambitious agenda and the issues are rather closely interlinked. Yet, the Commission needed to consider each of these topics on its own terms. The Industrial Development in 21st century refers to the division for Sustainable Development, which highlights key challenges for developing countries, across different regions and sectors, and how effectively and with what sorts of policies different countries have responded to them. At the same time, the challenge also the different factor of development such as agriculture, rural development, health, education, political change etc. The century begins by examining industrial development as central to the process of structural transformation which characterises economic development across the globe. It points to the new challenges and opportunities facing today’s industrialisers as a result of globalization, technological change and new international trade rules. The emergence of Southern multinationals and South-South investment is one new phenomenon, needs to be examined and explored. The industrialization process in the 21st century began with the traditional points of entry for late industrialisers like textiles and clothing which have become even more intensely competitive than before, calling for innovative adaptive strategies. Further, the countries may wish to widen their development perspective, recognizing that industry narrowly defined does not exhaust the opportunities for producing high value added goods and services for international markets. Knowledge intensity is increasing across all spheres of economic activity, including agriculture and services which offers promising development paths for some developing countries. The social and environmental aspects of industrial Development in the globe are the major sources of the industrialization process in the 21st Century. There were also development of wide range of policies to promote industrial energy and materials efficiency, often with positive impacts on firms financial performance as well as the environment and promoting materials recycling and reuse is found to be an effective if indirect means of conserving energy. However, the growth of multinational interest in corporate social responsibility is traced, with consideration given to both the barriers and the opportunities which poses for developing country enterprises linked to global supply chains.

4.3.1.4: History of Industrialization in India

Historically, modernization is the process of change towards those types of social, economic and political systems that have developed in Western Europe and North America from the seventeenth century to the nineteenth century. Gradually that has also spreaded to other European countries and in the nineteenth and twentieth centuries to the South American, Asian, and African continents. Modern or modernizing societies have developed from a great variety of different traditional, premodern societies. In Western Europe they developed from feudal or absolutist states with strong urban centers, in Eastern Europe from more autocratic states and less urbanized societies. In the United States and the first dominions like Canada, Australia have developed through the processes of colonization and immigration, some of which were rooted in strong religious motivations and organized in groups of religious settlers, while others were based mostly on large-scale immigration oriented mostly to economic opportunity and greater equality of status.

In Latin America more fragmentarily modern structures developed from oligarchic conquest-colonial societies, in which there existed strong division between the white conquering oligarchy and the indigenous subject population. In Japan the modernization process developed from a centralized feudal state of somewhat unique characteristics and in China from the breakdown of the most continuous Imperial system in the history of mankind, a system based on special types of iterati-bureaucratic institutions. In most Asian and African societies the process of modernization has begun from within colonial frameworks, some especially in Asia based on preceding more centralized monarchical societies and elaborate literary-religious traditions, others especially in Africa mostly on tribal structures and traditions.

1-Pre-Colonial Period

The Indus Valley Civilization flourished between 2800 BC and 1800 BC. The natives practiced agriculture, used uniform weights domesticated animals, and measures made tools and weapons, and traded with other cities. Their knowledge of urban planning is revealed by their well-planned streets which had a functional drainage system and water supply system which included the world's first urban sanitation systems as well as the existence of a municipal government kind of structure. During this period several trade and business were flourished in this civilization. They are such as the trade between South India and southeast and West Asia, from early times until around the 14th century; between the 14th and 18th century, many academicians suggest that active trading took place from India to West Asia and Eastern Europe; the ports of Saurashtra and Bengal also played an important role; the Indus Valley and Gangetic Plains housed numerous centres of river-borne commerce; overland trade was carried out mostly via the Khyber pass connecting the Punjab region with Afghanistan and onwards to the Middle East and Central Asia; though coins were issued by many of the rulers at the time, the barter system was still prevalent and villagers used crops to pay craftsmen for their services and also as a means to pay taxes to their rulers.

2-The Colonial period

With the expansion of the British rule in India, industrial revolution has led to a new form. It has also brought decay in Indian economy. The decline of handicrafts and handloom sectors was a result of machine-made goods flooding the Indian markets. The rise of modern industry in India did not fill the gap created by the decay of Indian

handicraft as the British encouraged the export of raw material from India and kept the markets filled with their machine made products. The taxation and agricultural policies introduced by the British resulted in a major change which encouraged commercialization of agriculture with a focus on trade. It resulted in the decrease in production of food crops, poverty and mass impoverishment, as it led to numerous famines in that period. It was only after the removal of international restrictions by the Charter of 1813, that Indian trade expanded substantially. This, however, only led to the British coffers being filled and led to a massive drain of revenue from India. Around 55 per cent of the population depended on agriculture in the mid-19th century. In 1901, it was 68 per cent, and in 1931 it increased to 72 per cent. There was a shift to import cloth instead of export. There were import tariffs in England and a ban on export of machinery to India. The British Government in India started providing a discriminatory protection to some select industries. This safeguard was accompanied with the 'most favoured nation' clause for British goods. Certain industries such as cotton textiles, sugar, paper matches, and to some extent, iron and steel, did show signs of progress in the country regardless of all the British policies, thanks to the efforts of some early Indian entrepreneurs. The British period did not encourage the capital goods industries.

The Britishers were taken several steps with positive attitudes for the people of India. They are: assurance of the property rights; promoted free trade; created a uniform currency with fixed exchange rates; standardized weights and measures and capital markets; established a well-developed system of railways and telegraphs; introduced Indian civil service that aimed to be free from political interface and established a uniform legal system. During these period major changes like significant growth in trade and production, and industrialization in the world, coincided with this period of Indian economy, were developed. There were several situations at the end of colonial rule in the developing world. They were: an economy inherited by India that was one of the poorest; agriculture, the main occupation, was unable to support a rapidly growing population; Industrial development was stalled; Presence of a large illiterate population and an unskilled labour force and infrastructure which was extremely inadequate. The other factors regarding the colonial period are: development and dispersal of industries; migration from rural to urban areas; growth of large port cities, i.e., Bombay, Calcutta and Madra; the industrial pattern of India was marked by low capital intensity; predominance of small enterprises; the underdeveloped factory sector; imbalance between industries of capital goods and consumer goods.

3-Post independence Period

There were varieties of changes in India with the colonial rule and experience. This has influenced the post-independence economic policy in India. The planned economy of the Soviet Union and the progress achieved by the USSR inspired the leaders of India. During this period, there was strong emphasis on import substitution industrialization in Indian domestic policy. The other important issues were: tended towards protectionism; economic interventionism; large public sectors; business regulation; central planning; trade and foreign investment policies were relatively liberal; central planning in the Soviet Union inspired the Five- Year Plans of India; insurance, steel, machine tools, mining, telecommunications, and power plants, among other industries, were effectively nationalized in the mid-1950s; Plans were made to set up basic industries; big steel plants were set up under the Five-Year Plans as steel is the base of all heavy machinery etc.

However, the industries may be categorized as the Mineral based industries and agro based industries. The mineral based industries, on the one hand, are such as iron, steel, cement, aluminium and copper, which draw the raw material from minerals etc. They are based on minerals. So they are called as mineral industries. The agro based industries, on the other hand, draw their raw material from agriculture and forests. They are called the agro-based industries because they chiefly depend on the agricultural products. Moreover, there were major developments are criticized by the economists like Milton Friedman. Milton Friedman criticized the policy of concentrating simultaneously on capital and technology intensive heavy industry and subsidizing manual, low-skill cottage industries. In this regard, he thought that it would be a waste of capital and labour, and would impede the development of small manufacturers.

In 1965, India, there was a great change in the spirit of industrialization. The Green Revolution was witnessed where high-yielding varieties of seeds, increased fertilizers and better facilities of irrigation were used. There were different changes such as: the condition of agriculture was improved by increasing crop productivity; crop patterns improved; there were strengthened linkages between industry and agriculture. As a result the growth of capitalistic farming was increased, institutional reforms were ignored, Widened income and regional disparities between different states. However, irrespective of the problems like unequal opportunities, licence raj and rise in corruption, during the period, the major aspects of the economy were: regulated private sector as well as state owned industry (mixed economy) ; planning, i.e., the instrument of state's will; change in the nature of state; growth of many communities and many sectors; growth differentials; collapse of the umbrella coalition in the state etc.

4-The Period of LPG Model:

In 1991, the Prime Minister Narasimha Rao initiated the economic liberalization, along with his finance Minister Dr. Manmohan Singh. He initiated liberalization, privatization and globalization models of development in India. The reforms ended the permit or licence Raj, reduced tariffs and interest rates and ended many public monopolies, allowing automatic approval of Foreign Direct Investment (FDI) in many sectors. Although powerful lobbies such as trade unions and farmers, exercise considerable influence on contentious issues such as reforming labour laws and reducing agricultural subsidies and no government has tried to take them on but, the overall thrust of liberalization has remained the same.

The Indian economy has shown consistent progress on its path towards liberalization, privatization and globalization. The government has reduced its control over the economy and supported the free-market agenda, there by facilitating the increase in liberalization by the turn of the 20th century. Increase in life expectancy, literacy rates and food security accompany liberalization, privatization and globalization although urban residents have benefited more than agricultural residents, leading to increase in inequalities. There was an amalgamation of national economy with the international economy for the development of the nation and make the world in to a borderless. The major effects are: change of culture as focus shifts away from the state sector in favour of the private sector; actual growth of state sector continues; shift in the structure of class system; increase in middle or upper-middle income groups; increase in inequalities of income; very slow growth of jobs in the formal sector; unblocked opportunities. Within the period of 1991 to 2008 in India, the country has moved towards

a market based economy with continued economic liberalization and established itself as one of the world's fastest growing economies. The growth slowed significantly to 6.8 per cent in 2009, and improved subsequently to 7.4 per cent in 2010. Further 68.05 percent of GDP which is the highest among the emerging economies. The large service industry of India accounts for 57.2 per cent of the country's GDP while the industrial and agricultural sectors contribute 28.6 per cent and 14.6 per cent respectively. In rural India, agriculture is the predominant occupation, accounting for about 52 per cent of employment. The service sector makes up for a further 34 per cent and the industrial sector around 14 per cent. However, statistics from a 2009-10 government survey, suggested that the share of agriculture in employment had dropped to 45.5 per cent.

Further in the field of telecommunications, textiles, chemicals, food processing, steel, transportation equipment, cement mining, petroleum, machinery, software and pharmaceuticals are the chief industries. India's workforce is estimated at around five hundred million workers. Key agricultural products include rice, wheat, oilseed, cotton, jute, tea, sugarcane, potatoes, cattle, water buffaloes, sheep, goats, poultry and fish. In the years 2011-2012, India's top five trading partners were the United Arab Emirates, the United States, China, Saudi Arabia and Switzerland. Moreover, all these figures are sufficient to prove that though India was a late starter in the field of industrialization and faced a lot of problems, it is now on its way to becoming a developed industrial economy. Gradually the process is developed from an anticipated past to the developed present.

4.3.1.5: Problems of Industrialization in India

Notwithstanding all the above facilities there are also the following disadvantages.

1-Increase in economic disparities: Growth in Indian economy has been very lop-sided, favouring some against the others due to economic disparities between the various groups. The majority of the population has not yet fully tasted the fruit of economic development.

2-Gap between Targets and Achievement: The review of targets and achievements of every plan shows that there is a great difference in both. The rate of growth is very slow than the fixed targets. For instance, Fifth Plan achieved 5.5 per cent growth rate against its target of 7.9 per cent. Similar trend was found in the Sixth Plan. It attained 5.9 per cent growth rate while it fixed 7 per cent. In particular, industrial sector failed to absorb a higher proportion of labour force. In the following Plans also, there is a gap between targets and its achievements. Therefore, gap between targets and achievements is a matter of deep concern for all of us.

3-Under Utilization of Capacity: A large number of industries suffer from under-utilization of capacity. According to an estimate, it varies between 50 to 60 per cent.

- 4- **Industrial Sickness:** The incidence of sickness in large and medium scale industries has increased manifold in recent years. It not only aggravates the problem of unemployment but also creates adverse climate for industrial investment.
- 5- **Elite Oriented Consumption Pattern:** Another unfavorable aspect that the production of industrial goods only caters to the needs of rich consumers while the requirements of common masses have been marginally expanded.

6- **Growth of Big Houses:** In spite of various policy measures adopted by the government (MRTP Act and licensing policy), the share of big houses in the total assets of the private corporate sector has increased. This resulted in the concentration of economic powers in few hands.

7- **Increase in Regional Imbalances:**

Perhaps, the most serious weakness is that industrial development has remained concentrated in a few advanced states of Maharashtra, Gujarat, West Bengal and Tamil Nadu. These states accounted for a very large proportion of about 80 per cent of the industrial activities of the country. Other states get only a small share (Bihar, Orissa and Madhya Pradesh).

8- **Non-Proper Employment Planning:**

Another constraint has been noticed in the industrialization of the country as it lacks a proper employment planning. It favoured capital-intensive techniques while the need of the hour is to adopt labour-intensive techniques in the country.

9- **Poor Productivity Performance:**

The productivity performance in the industrial sector has been poor and dismal. According to the study made by the Dr. Hallis Chenery who observed covering 40 countries, that India is at the bottom in terms of increasing capital output ratio in manufacturing sector

10- **Corruption** : Extreme number of regulation and requirement for approvals, authorized programmes for spending, government controlled institutions, control of certain goods and service providers, unrestricted powers of bureaucracy, and lack of transparent laws and processes all lead to the temptation of corruption.

11- **Unemployment:** The education system and its inequalities and inadequacies have been acknowledged as an obstacle preventing the benefits of increased employment opportunities from reaching all sectors of society.

12- **Poverty:** The poverty percentage dropped from 42 per cent of its total population in 2005 to about 33 per cent in 2010. According to the World Bank report, about 34 per cent of the rural population in india lives on less than \$1.25 a day, down from 44 per cent in 2005; while in urban india, 29 per cent of the population lived below that absolute poverty line in 2010, down from 36 per cent in 2005.

13- **Poor Capital Formation:** Poor rate of capital formation is considered as one of the major constraint which has been responsible for slow rate of industrial growth in India.

14- **Poor Performance of the Agricultural Sector:** Industrial development in India is very dependent on the performance of the agricultural sector. Thus, the poor performance of the agricultural sector resulting from natural factors is also another important factor responsible for industrial stagnation in the country. Agriculture provides not only raw materials and foodstuffs hut also generates demand for the goods produced by the industrial sector. Thus, this poor performance of the agriculture retards the development of industries in India.

- 15- Political Factors:** During the pre-independence period, industrial policy followed by the British rulers was not at all favourable for the interest of the country. Thus, India remained a primary producing country during 200 years of British rule which ultimately retarded the industrial development of the country in its early period.
- 16- Lack of Infrastructural Facilities:** India is still backward in respect of its infrastructural facilities and it is an important impediment towards the industrialization of the country. Thus in the absence of proper transportation (rail and road) and communication facilities in many parts of the country, industrial development could not be attained in those regions in spite of having huge development potentialities in those areas.
- 17- Gaps between Targets and Achievements:**
In the entire period of planning excepting 1980s, industrial sector could not achieve its overall targets. During the first Three Plans, against the target of 7, 10.5 and 10.7 per cent industrial growth rate, the actual achievements were 6, 7.2, 9 per cent respectively. Since the Third Plan onwards, the gap between the targets and achievements widened. It is only during the Sixth and Seventh Plan, the industrial sector could achieve its targets. Again in first part of 1990s the industrial sector again failed miserably to achieve its target. This trend is all along against the smooth industrial development of the country.
- 18- Dearth of Skilled and Efficient Personnel:** The country has been facing the problem of dearth of technical and efficient personnel required for the industrial development of the country. In the absence of properly trained and skilled personnel, it has become very difficult to handle such highly sophisticated computerized machineries necessary for industrial development of the country. Moreover, inefficiency and insincerity of those personnel engaged in industrial sector has been resulting in huge wastage of resources of the industrial sector. Moreover, social factors like immobility of labour and capital and lack of proper initiative and enterprises on the part of people of India are also highly responsible for this slow pace of industrialisation in the country.
- 19- Elite Oriented Consumption:** In recent years, a strong tendency to produce rich men's goods has been established among the large industrial houses. Accordingly, the production of "white goods" like refrigerators, washing machines, air conditioners etc. expanded substantially along with the other luxury products. The production of commodities for mass consumption has recorded a slow growth rate. This clearly reveals a 'distortion of output structure' of Indian industries, resulting in a recessionary tendency in the market of these luxury products in recent years.
- 20- Concentration of Wealth:** The pattern of industrialisation in the country has been resulting in concentration of economic power in the hands of few large industrial houses and thus failed to achieve the objective of planning in reducing concentration of wealth and economic power. As for example, Tatas with 38 companies substantially increased their assets from Rs. 375 crore in 1963- 64 to Rs. 14,676 crore in 1991-92. The assets of Birlas also increased from Rs. 283 crore in 1963- 64 to Rs. 6,775 crore in 1990-91. Similarly other large business houses are also multiplying their assets at a very faster rate and are tightening their stronghold on the economy. Indian industrial development is facing acute shortage of capital. The short-term and long-term loans from international agencies like World Bank and Asian Development Bank etc have done more harm to the economy than taking it out from the crisis. A lot of foreign exchange is being utilised in the payment of these loans. The situation becomes acute when fresh loans are taken to pay the installments of the old loans. Due to liberalisation, the foreign exchange reserve

position has improved in recent years and flow of foreign capital has started in industrial sector. These foreign investors also do not like to invest in such industries which require large capital, need long gestation period and where recovery is slow or more risk is involved. Instead of depending on foreign capital we have to place more reliance on indigenous capital with greater emphasis on the development of priority industries.

21-Poor Performance of the Public Sector: In spite of attaining a substantial expansion during the planning period, the performance of public sector enterprises remained all along very poor. A good number of such enterprises are incurring huge losses regularly due to its faulty pricing policy and lack of proper management necessitating huge budgetary provision every year. Thus, the public sector investment failed to generate required surpluses necessary for further investment in industrial sector of the country.]

22- Regional Imbalances: Concentration of industrial development into some few states has raised another problem of imbalances in industrial development of the country. Western region comprising Maharashtra and Gujarat attained maximum industrial development whereas the plight, of the poor states are continuously being neglected in the process of industrialisation of the country in spite of having a huge development potential of their own. Although a huge investment in the public sector has been made in the backward states like Bihar, Orissa and Madhya Pradesh, but the 'trickling down effects' of such investment were not also visible. Various fiscal incentives, capital subsidies and other facilities introduced for industrial development of backward area were mostly channelized to develop industries in backward areas of developed states leading to a gross neglect of the demand of backward states.

23- Industrial Sickness: Another peculiar problem faced by the industrial sector of the country is its growing sickness due to bad and inefficient management. As per the RBI estimate, a total number of sick industrial units in India were 1, 71,316 as on 31st March, 2003 and these sick industrial units had involved an outstanding bank credit to the extent of Rs. 34,815 crore. The RBI estimate further disclosed that every seventh small scale unit in India was sick at the end of December 1983. Thus, this growing sickness of industrial units has resulted in a huge problem in the path of industrial development of the country. Despite all efforts India has not been able to attain self sufficiency in respect of industrial material. India is still dependent on foreign imports for transport equipments, machineries (electrical and non-electrical), iron and steel, paper, chemicals and fertilisers, plastic material etc. In the total industrial production consumer goods contribute 38 per cent. In newly industrialised countries like Singapore, South Korea and Malaysia this percentage is 52, 29 and 28 respectively. This shows that import substitution is still a distant goal for the country.

24- Regime of State Controls: Lastly, industrial inefficiencies resulting in perpetuation of regional state controls and regulatory mechanism are standing in the path of industrialisation of the country. In recent years, the Government has undertaken some serious measures to make necessary economic reforms in the industrial structure of both the public as well as private sectors of the country. Although these measures are quite challenging in nature but these are expected to do much headway in removing various obstacles mentioned above and also in attaining industrial development of the country further in the years to come

Foregoing analysis shows that India has made sufficient achievement in industrial development during the last five decades and has emerged as the tenth largest

industrialized country of the world. But considering the size of the country this development is far from satisfactory. There are many areas where despite requisite facilities industrial development is either insufficient or completely absent. The pace of industrial progress has been very slow and the growth has always lagged behind the target (except in 7th Five Year Plan). Despite industrial progress self-sufficiency is a distant dream and import substitution a major problem. Under utilization of existing capacity is another major problem which is due to lack of power, raw material and demand. Industry has developed elite oriented pattern. Concentration of economic power in the hands of few, regional imbalances, sickness of industries, loss in public sector industries, unsatisfactory labour relations, lack of capital and industrial raw materials, changing policy of the government, and defective licensing policy are some of the problems which are hindering the overall industrial development in the country. In following paragraphs an attempt has been made to highlight some of these problems.

25-Low Demand

There is low demand for industrial products in the country due to low consumption level, weak purchasing power and poor standard of living. The domestic market is chronically underdeveloped through lack of enthusiasm generated by the middle and upper class segment who do not wish to raise their standard and improve their living conditions.

26-Regional Concentration

In India most of the industries are located in few selected areas leaving out vast expanse of the country devoid of industrial establishments. Most of the industries are located in and around metropolitan cities like Mumbai, Kolkata, and Delhi etc. Tables 18.1 and 18.11 present uneven concentration of industries. While the states like Maharashtra, Gujarat, Tamil Nadu etc are well ahead in industrial development others like Meghalaya, Manipur, Jammu and Kashmir, Himachal Pradesh, Tripura, Orissa, Assam etc are far behind. This has not only created regional imbalance and regional disparity but has encouraged fissiparous tendency including unrest, violence and terrorism.

27-. Loss in Public Sector Industries

Owing to focus on socialistic pattern of development investment under public sector industries increased phenomenally during early five year plans. But due to defective policy of the government characterised by redtops and inefficiency and strained labour-management relations most of these public sector enterprises are running in loss. Every year the government has to incur huge expenditure to cover up this loss and meet obligations of paying wages to the employees. This hardly leaves surplus money to go for new industrial ventures and launch schemes for social development. To avoid this burden on exchequer the government is promoting privatisation and disinvestment of shares of public sector undertakings. This goes against the Peruvian model of development initiated during the fifties of the last century.

28- Lack of Infrastructure

An inadequate infrastructural facility is another major problem faced by the Indian industries. Energy crisis has a great bearing on the industrial development and production. Although the installed capacity of electricity increased from 66.08 million km in 1990-91 to 85.79 million km in 1996-97 but it is much short of the actual demand. It leads to power cut and rostering which hampers the industrial production. Most of the State Electricity Boards are running in loss and are in deplorable condition. Rail transport is overburdened while road transport is plagued with many problems. Even national

highways in many places are in bad shape. Telecom-munication facilities are mainly confined to big cities.

29- Improper Location Base

Industrial locations, in several instances, were established without reference to cost-effective points. Each state clamors for the establishment of major industries in the public sector within its boundaries, and the location decisions are often politically motivated.

30- Shortage of Industrial Raw Material

Indian Agricore, the major source of industrial raw material, is still dependent on the monsoon. Natural calamities like drought, famine, flood etc badly affect agricultural production as well the supply of industrial raw material. Failure of monsoon even affects the purchasing power of the people and also the demand for industrial products. It some-times creates glut in the market and industrial plumpness. Cement industry is recently facing such crisis. Drought like situation even affects hydel generation, leading to energy crisis, more pressure on railways to transport coal and on thermal power sector for higher output. This leads to a chain of crises which have interlinking effect.

31- Higher Cost of Production and Low Quality of Goods

Indian industries mostly survive on home demands. These have been given a number of concessions and even protection from foreign industries. Here most of the work is done by hand on old and obsolete machines. This increases the cost of production and brings down the quality of products produced. Since these industries have virtual monopoly they hardly bother to improve their quality. Public sector units, under direct control of the government, frequently increase the prices which provide golden opportunity to private industrialists also to increase the prices. Our industrial products are not able to make wide market abroad. The low purchasing power of the people even reduces home demand. The situation is likely to change during globalisation when there is apprehension of wide spread closure of these industries due to stiff competition offered by multinational companies. This is also not good for the country and the Indian industries.

32- License Policy

The license policy approving the site, capacity, type and expansion of industries is a typical example of excessive state interference and red tapes which hinder the industrial development. Recently some examples of political vendetta have come to surface whereby central government over delayed the approval of industries from such states where hostile political party is in power. Ministers and influential political leaders are pressuring industrialists to install industries in their electoral area so as to approve their licenses. With the introduction of liberalisation policy many of the shortcomings of the license policy have been removed.

33- Lack of Institutional Organization

A major development thrust during the Five Year Plans was toward the establishment of a vigorous public sector developed hastily without the creation of a base of administrative machinery capable of undertaking this enormous task. Preparatory work for such tremendous institutional reorganization was poor. High performance was rarely insisted on even after the construction of an administrative base. The result was non-achievement of targets. During the Fourth, Fifth and Sixth Plans, achievement levels fell short of targets by 15-18 per cent. This malady is still persisting even after liberalisation. There is no clear-cut planning at state level to attract foreign capital and promote industrialization. Industrialization started in India roughly a century later than in the developed countries. That is why, when it was in mature stage in the Western countries it was in infantile stage in India. Hence, India had to perform dual task of promoting industrialisation as well as to equip herself with latest technology in the field of electronics, nuclear science, space

research etc. This slowed down the pace of industrial progress. Frequent change in the approach-sometimes emphasis on rural industrialisation, sometimes on urban-nucleated industrialisation or rural led employment-oriented strategy or creation of employment - oriented agro-based industries-confuse the situation. Indian industrialisation has passed through great odds. Besides being victim of 'economics of scarcity' it has been mauled by political indecision, prejudices and confusion.

4.3.1.6: Industrial disputes in India

In the wake of the so called New Economic Policy (NEP), there were widespread expectations in certain quarters that time had come for labour policies to be dovetailed with industrial policies, so that both moved in a unified direction rather than a positive direction. There was also much talked about the so called 'exit policy' recently, the government has constituted the second National Commission on labour on the recommendation of the Indian Labour Conference (ILC). Labour is in the concurrent list of the constitution. According to Article 246 of the constitution of India, both parliament and state legislature can enact on aspects relating to employment, trade unions, industrial disputes, social security etc. The disputes which arise due to any disagreement in an industrial relation can be termed as industrial disputes. The present term 'industrial relation' is composed of various aspects of interactions between the employer and the employees. A clash of interest, between these two many results in dissension which ultimately leads to industrial disputes or conflicts. The disputes can take many forms such as protests, strikes, demonstrations, lock-outs, retrenchment, and dismissal of workers etc.the reasons for industrial disputes are: demand for increase in salary and benefits; increase in the amount of bonus;demands for higher social security benefits; demand for better and safer working conditions, including shorter working hours, more leave and improved; work environment; improved labour welfare and other demands like canteen, restrooms, recreation and accommodation facility, arrangements for travel to and from distant places; poor personnel management; conflicting legislative measures or government policies; and if workers are denied the opportunity to express their creativity and demand for promotions may also result in labour problems; miscellaneous reasons can include standing orders or rules or service conditions or safety measures, non-implementation of agreements and awards, union rivalry, Charter of Demands, and work load. Industrial disputes refer to the difference between the employers and the workers in an industry. These disputes take various forms of protest. From the workers side the forms of protests are strikes, gheraos, demonstration etc. from the employeer sides, the form of protests are retrenchment, dismissal, lockouts etc.

1-Causes of the Industrial Disputes

The main causes of Industrial disputes are (i) Wages, (ii) Bonus, (iii) Working conditions, (iv) Other causes.

- i- **Wages-** Low wages industrial workers constitute a major cause of industrial disputes in the country. Wages have not been rising in proportion to the rise in prices. This has forced the labourers to demand high wages consequently leading to disputes.
- ii- **Bonus-** The demand for bonus or increase in bonus has been the second major cause of industrial disputes. The workers feel that they should have a greater share in the profits of the industrial concern. Non acceptance of this fact by the employers has been a source of friction among the employers and the workers.

- iii- **Working Conditions-** The demand for improvement in working conditions such as lesser working hours, job security, better safety measures in the working place, leave, canteen, gratuity facilities, etc. are also responsible for many industrial disputes.
- iv- **Other causes-** The other causes which leads to disputes are failure of employers to recognize trade unions, conflict between rival unions for representation, insult to trade unions, leadership by the employer, introduction of rationalization in the factory, the fear of retrenchment of workers, sympathetic strikes with fellow employes in other establishments, general discontent in sense of frustration among laboures, political issues, etc.

2-Measures for Industrial peace

Government of India has implemented the following measures to establish Industrial peace by improving industrial relations.

- 1- Enactment of facories Act- 1948 and other labour laws for regulating conditions of work in factories.
- 2- Introduction of schemes like profit sharing, workers participation in management, subsidized industrial housing, etc.
- 3- Framing of Industrial Employment Act-1948 for defining conditionds of employment and for framing models service rules.
- 4- Introduction of bonus scheme making it compulsory for all establishments to pay a minimum of 8.33% bonus to all employes under the Payment of Bonus Act-1965.
- 5- Enactment of Equal Remuneration Act-1976, which provides for payment of wqual remuneration to men and women workers for the same work or work of similar nature and for prevention of discrimination against women in matters of employment.
- 6- Arrangement for settlement of industrial disputes under the Industrial Disputes Act-1947.
- 7- Adoption of code of discipline in 1958 by both employers and workers for settlement of dispute and avoiding direct action.
- 8- Provision of social security benefits for industrial workers under various laws like Employees Provident Fund and Family Pension Act-1952; Employees State Insurance Act- 1948; Payment of Gratuity Act-1972, etc.
- 9- Fixation of minimum wages under the minimum wage Act-1948 and the governments efforts to get fare wages for workers.
- 10-Introduction of a scheme workers participation in management.

3-The Industrial disputes Act. 1947

The Industrial disputes Act came into force on 1 April 1947 and cover the whole of India. The purpose of the Act is to protect and defend industrial peace and harmony by providing machinery and procedure for the investigation and settlement of industrial disputes by discussions and negotiations.

As Indian labour law are highly protective of labour, and labour markets are relatively inflexible. These laws apply only to the organized sector. As a result, the laws have restricted labour mobility, and have led to capital intensive methods in the organized sector, adversely affecting the sectors' long-run demand for labour. State level labour regulations are also an important determinant of industrial performance, labour being a

subject in the concurrent list. Facts suggest that Indian states, have lost out on industrial production in general, which have enacted more pro-worker regulations.

Particular attention has been paid to Chapter V-B, in the Industrial Disputes Act (IDA) of 1947, introduced by an amendment in 1976, which requires firms employing 300 or more workers to obtain government permission for :

- Layoffs
- Retrenchments
- Closures

In 1982, another amendment (which took effect in 1984) expanded its ambit by reducing the threshold to 100 workers.

- Employers are reluctant to hire workers whom they cannot get rid of easily.
- Job security laws protect a tiny minority of workers in the organized sector and prevent the expansion of industrial employment that can benefit the mass of workers outside.
- Restrictions on retrenchment have also adversely affected workplace discipline; whereas the threshold set at 100 has discouraged factories from expanding to economic scales of production, thereby harming productivity.
- Quite a few other sections of the IDA allegedly have similar effects, because they increase workers' bargaining strength and thereby raising labour costs either directly through wages or indirectly by inhibiting work reorganization in response to change in demand and technology.

The Act also fabricates the followings

- Payment provisions for compensation to the workman on account of closure or lay off or retrenchment
- Prior appropriate permission procedure for Government for laying off or retrenching the workers or closing down industrial establishments
- Unfair labour practices on part of an employer or a trade union or workers

The primary law for investigation and settlement of all industrial Disputes in India is the Industrial Disputes act of 1947. The act specifies:

- When a strike or lock-out can be lawfully resorted to, its contingencies
- When they can be declared illegal or unlawful
- Conditions for retrenching, discharging, laying off or dismissing a workman
- Situation under which an industrial unit can be closed down
- Several other matters related to industrial employers and employees

The Ministry of Labour administers this Act through its Industrial Relations Division. The Division's purpose is to work on improving the institutional framework for dispute settlement and amending labour laws relating to industrial relations. The Central Industrial Relations Machinery (CIRM) works in close coordination with it, in an effort to ensure that the country gets a stable, dignified and efficient workforce, free from exploitation and capable of generating higher levels of output. An attached office of the Ministry of Labour, which is the CIRM, is also known as the Chief Labour Commissioner (Central) [CLC(C)] Organization. The Chief Labour Commissioner (Central) heads the cirm. Its duties are:

- To uphold and preserve industrial relations
- Ro enforce labour laws

- To verify trade union membership

The term 'industrial dispute' according to the Act means 'any dispute or difference between employers and employees, or between employers and workmen, or between workmen and workmen, which is connected with the employment or non—employment, or the terms of employment or with the conditions of labour, of any person' .

The fundamental aims of the Act are:

- To provide a suitable machinery for the just, equitable and peaceful settlement of industrial disputes
- To promote measures of securing and preserving amity and good relations between employers and employees
- To prevent illegal strikes and lockouts
- To extend relief to workers against layoffs, retrenchment, wrongful dismissal and victimization.
- To support collective bargaining promotion
- To support collective bargaining promotion
- To improve conditions of workers
- To avoid unfair labour practices

However, with the Industrial Disputes Act, 1947, the Central Government is the final authority to settle disputes related to major ports, mines, oil fields, cantonment boards, banking and Insurance Companies, Life Insurance Corporation of India (LIC), Industrial Finance Corporation of India Limited, the oil and Natural Gas Corporation Limited, the Indian Airlines, Air India, the Airport Authority of India and all air transport services. For all other industries, the state government is the appropriate government. Therefore, the Central Government Industrial Tribunals (CGITs) cum labour Courts have been set up in various parts of the country. There are at present 17 CGITs to whom industrial disputes could be referred for adjudication. These CGITs-cum-Labour Courts are in New Delhi, Mumbai (2 CGITs), Bangalore, Kolkata, Asansol, Dhanbad (two CGITs), Jabalpur, Chandigarh, Kanpur, Jaipur, Lucknow, Nagpur, Hyderabad, Chennai and Bhubaneswar. Out of these CGITs, 2 CGITs namely Mumbai- 1 and Kolkata have been declared as National Industrial Tribunals.

4-The Trade Unions Act of 1926

The law relating to the registration and protection of the Trade Unions is contained in the Trade Unions Act 1926, which came into force with effect from 1st June 1927. This Act extends to the whole of India except the state of Jammu and Kashmir. In common parlance, the trade union means an association of workers in one or more occupations. Its objective is the protection and promotion of the interest of the working class. The Trade Union Act, 'under Section 17 no office bearer or member of a registered trade union shall be liable to punishment under sub-Section 2 of Section 120 B of the Indian Penal Code, 1860, in respect of any agreement made between members for the purpose of furthering any of the objects of the trade union as are specified in section 15 of the act, unless the agreement is an agreement to commit an offence. Further under Section 18 of the Act, immunity is given from civil suits or legal proceedings against any registered trade unions or any office bearer or member thereof in respect of any action taken in contemplation, or furtherance of a trade dispute, to which a member of the Trade Union is a party, on the ground only that such act induces others to break a contract of

employment, or that it is in interface with the trade, business, or employment of some other person, or with the right of some other person to dispose of his capital or his labour, as he wills. Registered trade unions and their agents are also given immunity from civil suits or their legal proceedings in any civil court or in respect of any tortious acts done in contemplation, or in furtherance of a trade dispute, by agent of the trade union, if it is proved that such person acted without the knowledge of, or contrary to express instruction given by, the Executive of the Trade Union. Further agreements arrived at by the members of registered Trade Union shall not be void or by reasons of the fact that any of the objects of the agreement are in restraint of trade'. In the period between 1980 and 1982, industrial workers engaged in 2055 strikes on an average resulting in a loss of 14 million man days per year. Though this act fell far short of providing protection to trade unions like the British Trade Disputes Act of 1906, it is still provided basic protection. In, pursuit of their objective of carrying on collective bargaining activities vis-à-vis the employer for the various objects set out in the Act. The Act of 1926 has remained virtually in its original form on the statute book ever since 1926, with certain minor amendments made from time to time. However, the objectives of this act are as follows.

- Right to form trade unions in their organizations and also have right to elect members of trade unions
- Right to protect workers against exploitation
- Right to represent the grievances of the employees on behalf of them to the management.
- To protect rights of the workers provided by the employment or labour laws.
- To take participation in management for decision making in connection to workers and to take disciplinary actions against them.

5- Present Problems of Industrial Dispute

R. Krishnamoorthy (2012) notices in India, the reasons for engagement of contract labour are due to the restrictive conditions of Chapter VB of the Industrial Disputes Act. This act mandates that any factory employing more than 100 workmen would require prior permission for lay-off, retrenchment and closure. Contract labour is on the rolls of the contractor and does not figure in the headcount of the permanent employees working in the company. The need for flexibility and ease of separation has made this an attractive option for companies. The numbers are thus soaring and many organizations do not just have a quivalent number of contract labourers as permanent workmen, but even 10 times more. The reluctance to add to the permanent workforce is also very high considering the high costs companies are incurring to separate them. Glaxo SmithKline in Mumbai paid up to 45 lakh as VRS and Raymonds paid at Thane, where it closed operations, amounts to 21 lakh.

The Contract Labour Act mandates that contract labour doing the work of permanent workmen should be paid identical wages, but this is observed more in the breach. These firms typically provide employees an offer of employment for three of six months at best. But the companies that engage them keep them for several years. The growth of these companies has been huge and today the number of employees on the rolls of such temping firms will dwarf the employment in the companies they work in. further, small contractors may also not pay the minimum wages though on records he would be shown as complying with the law. Another dimension of the problem is the engagement of so-called trainees for several years by the companies, many of whom do regular work. However, the training is passed off as Corporate Social Responsibility (CSR) a way of getting these kids employable. They have two or three years of training and will typically work for four or five days in the company and one day will be devoted to technical

training at the institution from where they are sponsored to the company. Very little of practical training takes place and the individuals end up doing the work of regular workmen and many times end up also doing extra working hours without getting paid for it. What all this has meant is the emergence of a 'Super Contractor'. A person who has contracts running into supply of over 10 to 50 thousand contract workers for the industry. The super contractor comes at a much higher price than the ordinary run-of-the-mill contractor.

A company like Team Lease or a super contractor provides the ability to move his employees between different companies in that belt so that he does not work for a prolonged period in any one company and thereby can deny any claim that he is working in that company perennially. An employer is willing to avoid making workers permanent as he saves a lot of bother that may appear later. Companies have, therefore, used contract labour or trainees as the new additional hands and also have fixed term contracts with employees, a provision that has enabled them to employ persons for fixed terms. Generally, companies keep these contracts for a year and renew them. If the person proves to be problematic, the contract is not renewed. This keeps them on their toes and also away from the union.

4.3.1.7: Industrial Policies in India

India achieved her Independence in 1947. After that there was a national consensus developed, in favour of rapid industrialization of the economy which was seen not only as the key to economic development but also to economic sovereignty. In the subsequent years, India's Industrial Policy evolved through successive Industrial Policy Resolutions and Industrial Policy Statements. Specific priorities for industrial development were also laid down in the successive Five Year Plans. Building on the so called 'Bombay Plan' in the pre-Independence era, the first Industrial Policy Resolution announced in 1948 laid down broad contours of the strategy of industrial development. At that time the Constitution of India had not taken final shape nor was the Planning Commission constituted. Moreover, the necessary legal framework was also not put in place. Not surprisingly therefore, the Resolution was somewhat broad in its scope and direction. Yet, an important distinction was made among industries to be kept under the exclusive ownership of Government, i.e., the public sector, those reserved for private sector and the joint sector. Subsequently, the Indian Constitution was adopted in January 1950, the Planning Commission was constituted in March 1950 and the Industrial Department and Regulation Act (IDRA) was enacted in 1951 with the objective of empowering the Government to take necessary steps to regulate the pattern of industrial development through licensing. This paved the way for the Industrial Policy Resolution of 1956, which was the first comprehensive statement on the strategy for industrial development in India.

1- The Industrial Policy Resolution- 1956

The Industrial Policy Resolution-1956 was shaped by the Mahalanobis Model of growth, which suggested that emphasis on heavy industries would lead the economy towards a long term higher growth path. The Resolution widened the scope of the public sector. The objective was to accelerate the Bombay Plan prepared by leading Indian industrialists in

1944-45 had recommended government support for industrialization, including a direct role in the production of capital goods. Economic growth and boost the process of industrialization as a means to achieving a socialistic pattern of society. Given the scarce capital and inadequate entrepreneurial base, the Resolution accorded a predominant role to the State to assume direct responsibility for industrial development. All industries of basic and strategic importance and those in the nature of public utility services besides that requiring large scale investment were reserved for the public sector. The Industrial Policy Resolution-1956 classified industries into three categories. The first category comprised 17 industries (included in Schedule A of the Resolution) exclusively under the domain of the Government. These included interalia, railways, air transport, arms and ammunition, iron and steel and atomic energy. The second category comprised 12 industries (included in Schedule B of the Resolution), which were envisaged to be progressively State owned but private sector was expected to supplement the efforts of the State. The third category contained all the remaining industries and it was expected that private sector would initiate development of these industries but they would remain open for the State as well. It was envisaged that the State would facilitate and encourage development of these industries in the private sector, in accordance with the programmes formulated under the Five Year Plans, by appropriate fiscal measures and ensuring adequate infrastructure. Despite the demarcation of industries into separate categories, the Resolution was flexible enough to allow the required adjustments and modifications in the national interest. Another objective spelt out in the Industrial Policy Resolution-1956 was the removal of regional disparities through development of regions with low industrial base. Accordingly, adequate infrastructure for industrial development of such regions was duly emphasized. Given the potential to provide large-scale employment, the Resolution reiterated the Government's determination to provide all sorts of assistance to small and cottage industries for wider dispersal of the industrial a seand more equitable distribution of income. The Resolution, infact, reflected the prevalent value system of India in the early 1950s, which was centered on self sufficiency in industrial production. The Industrial Policy Resolution-1956 was a landmark policy statement and it formed the basis of subsequent policy announcements.

2- Industrial Policy Measures in the 1960s and 1970s

Monopolies Inquiry Commission (MIC) was setup in 1964 to review various aspects pertaining to concentration of economic power and operations of industrial licensing under the IDR Act, 1951. While emphasizing that the planned economy contributed to the growth of industry, the Report by MIC concluded that the industrial licensing system enabled big business houses to obtain a proportionately large share of licenses which had led to re-emption and for eclosure of capacity. Subsequently, the Industrial Licensing Policy Inquiry Committee (Dutt Committee), constituted in 1967, recommended that larger industrial houses should be given licenses only for setting up industry in core and heavy investment sectors, there by necessitating reorientation of industrial licensing policy. In 1969, the monopolies and restrictive Trade Practices (MRTP) Act was introduced to enable the Government to effectively control concentration of economic power. The Dutt Committee had defined large business houses as those with assets of more than Rs.350 million. The MRTP Act, 1969 defined large business houses as those with assets of Rs.200 million and above. Large industries were designated as MRTP companies and were eligible to participate in industries that were not reserved for the Government of the Small scale sector. The new Industrial Licensing Policy of 1970 classified industries in to four categories. First category, termed as 'Core Sector', consisted of basic, critical and strategic industries. Second category termed as 'Heavy

Investment Sector', comprised projects involving investment of more than Rs.50 million. The third category, the 'Middle Sector' consisted of projects with investment in the range of Rs.10 million of Rs.50 million. The fourth category was 'De-licensed Sector', in which investment was less than Rs.10 million and was exempted from licensing requirements. The industrial licensing policy of 1970 confined the role of large business houses and foreign companies to the core, heavy and export oriented sectors.

3- The Industrial Policy Statement -1973

With a view to prevent excessive concentration of industrial activity in the large industrial houses, this Statement gave preference to small and medium entrepreneurs over the large houses and foreign companies in setting up of new capacity particularly in the production of mass consumption of goods. New undertakings of up to Rs.10 million by way of fixed assets were exempted from licensing requirements for substantial expansion of assets. This exemption was not allowed to MRTP companies, foreign companies and existing licensed or registered undertakings having fixed assets of Rs.50 million and above.

4- The Industrial Policy Statement -1977

This Statement emphasized decentralization of industrial sector with increased role for small scale, tiny and cottage industries. It also provided for close interaction between industrial and agricultural sectors. Highest priority was accorded to power generation and transmission. It expanded the list of items reserved for exclusive production in the small scale sector from 180 to more than 500. For the first time, within the small scale sector, a tiny unit was defined as a unit with investment in machinery and equipment upto Rs. 0.1 million and situated in towns or villages with a population of less than 50,000 (as per 191 census). Basic goods, capital goods, high technology industries important for development of small scale and agriculture sectors were clearly delineated for large scale sector. It was also stated that foreign companies that diluted their foreign equity upto 40 percent under Foreign Exchange Regulation Act (FERA) 1973 were to be treated at par with the Indian companies. The Policy Statement of 1977 also issued a list of industries where no foreign collaboration of financial or technical nature was allowed as indigenous technology was already available. Fully owned foreign companies were allowed only in highly export oriented sectors or sophisticated technology areas. For all approved foreign investments, companies were completely free to repatriate capital and remit profits, dividends, royalties, etc. Further, in order to ensure balanced regional development, it was decided not to issue fresh licenses for setting up new industrial units within certain limits of large metropolitan cities more than million population and urban areas more than 0.5 million population.

5- Industrial Policy Statement -1980

The industrial Policy Statement of 1980 placed accent on promotion of competition in the domestic market, technological upgradation and modernization of industries. Some of the socio-economic objectives spelt out in the Statement were i) optimum utilization of installed capacity, ii) higher productivity, iii) higher employment levels, iv) removal of regional disparities, v) strengthening of agricultural base, vi) promotion of export oriented industries and vi) consumer protection against high prices and poor quality. Policy measures were announced to revive the efficiency of public sector undertakings (PSUs) by developing the management cadre's in functional fields such as operations, finance,

and marketing and information system. An automatic expansion of capacity upto five percent per annum was allowed, particularly in the core sector and in industries with long term export potential. Special incentives were granted to industrial units which were engaged in industrial processes and technologies aimed at optimum utilization of energy and the exploitation of alternative sources of energy. In order to boost the development of small scale industries, the investment limit was raised to Rs.2 million in smallscale units and Rs.2.5million in ancillary units. In the case of tiny units, investment limit was raised to Rs.0.2 million.

6- Industrial Policy Measures during the 1980s

Policy measures initiated in the first three decades since Independence facilitated the establishment of basic industries and building up of abroad-based infrastructure in the country. The Seventh Five Year Plan (1985-1990), recognized the need for consolidation of these strengths and initiating policy measures to prepare the Indian industry to respond effectively to emerging challenges. A number of measures were initiated towards technological and managerial modernization to improve productivity, quality and to reduce cost of production. The public sector was freed from a number of constraints and was provided with greater autonomy. There was some progress in the process of deregulation during the 1980s. In 1988, all industries, excepting industries specified in the negative list, were exempted from licensing. The exemption was, however, subject to investment and locational limitations. The automotive industry, cement, cotton spinning, food processing and polyester filament yarn industries witnessed modernization and expanded scales of production during the 1980s. In a view to promote industrialization of backward areas in the country, the Government of India announced in June, 1988 the growth Centre Scheme under which 71 Growth centers were proposed to be set up through out the country. Growth centers were to be endowed with basic infrastructure facilities such as power, water, telecommunications and banking to enable them to attract industries.

7- Industrial Policy Statement 1991

Pandit Jawaharlal Nehru laid the foundations of modern India. His vision and determination have left a lasting impression on every facet of national endeavour since Independence. It is due to his initiative that India now has a strong and diversified industrial base and is a major industrial nation of the world. The goals and objectives set out for the nation by Pandit Nehru on the eve of Independence, namely, the rapid agricultural and industrial development of our country, rapid expansion of opportunities for gainful employment, progressive reduction of social and economic disparities, removal of poverty and attainment of self-reliance remain as valid today as at the time Pandit Nehru first set them out before the nation. Any industrial policy must contribute to the realization of these goals and objectives at an accelerated pace. The present statement of industrial policy is inspired by these very concerns, and represents a renewed initiative towards consolidating the gains of national reconstruction at this crucial stage.

The Industrial Policy Statement of 1991 stated that “the Government will continue to pursue a sound policy framework encompassing encouragement of entrepreneurship, development of indigenous technology through investment in research and development, bringing in new technology, streamlining of the regulatory system, development of the

capital markets and increased competitiveness for the benefit of common man". It further added that "the spread of industrialization to backward areas of the country will be actively promoted through appropriate incentives, institutions and infrastructure investments". The objective of the Industrial Policy Statement-1991 was to maintain sustained growth in productivity, enhance gain full employment and achieve optimal utilization of human resources, to attain international competitiveness, and to transform India into a major partner and player in the global arena. Quite clearly, the focus of the policy was to unshackle the Indian industry from bureaucratic controls. This is called for a number of far reaching reforms and substantial modification of Industrial Licence in Policy was deemed necessary with a view to measure restraints on capacity creation, respond to emerging domestic and global opportunities by improving productivity. Accordingly, the Policy Statement included abolition of industrial licensing form most industries, barring a handful of industries for reasons of security and strategic concerns, social and environmental issues. Compulsory licencing as required only in respect of 18 industries. These included interalia, coal and lignite, distillation and brewing of alcoholic drinks, cigars and cigarettes, drugs and pharmaceuticals, white goods, hazardous chemicals. The small scale sector continued to be reserved norms for setting up industries (except for industries subject to compulsory licensing) in cities it has more than one million population further liberalised.

- Recognising the complementary of domestic and foreign investment, foreign direct investment was accorded a significant role in policy of 1991. Foreign direct investment (FDI) up to 51 per cent foreign equity in high priority industries requiring large investments and advanced technology was permitted. Foreign equity up to 1 percent was also allowed in trading companies primarily engaged in export activities. These important initiatives were expected to provide a boost to investment besides enabling access to high technology and marketing expertise of foreign companies

- With a view to inject technological dynamism in the Indian industry, the Government provided automatic approval for technological agreements relate to high priority industries and eased procedures for hiring of foreign technical expertise.

- Major initiatives towards restructuring of public sector units (PSUs) were initiated, in view of their low productivity, over staffing, lack of technological upgradation and low rate of return. In order to raise resources and ensure wider public participating PSUs, it was decided to offer its share holding stake to mutual funds, financial institutions, general public and workers. Similarly, in order to revive and rehabilitate ironically sick PSUs, it was decided to refer them to the board for Industrial and Financial Reconstruction (BIFR). The Policy also provided for greater managerial autonomy to the Boards of PSUs.

- The Industrial Policy Statement of 1991 recognized that the Government's intervention in investment decisions of large companies through MRTP Act had proved to be deleterious for industrial growth. Accordingly, pre-entry scrutiny of investment decisions of MRTP companies was abolished. The thrust of policy was more on controlling unfair and restrictive trade practices. The provisions restricting mergers, amalgamations and take overs were so repealed. Industrial Policy Measure since 1991 since 1991, industrial policy measures and procedural simplifications have been reviewed on an on going basis. Presently, there are only six industries which require compulsory licensing. Similarly, there are only three industries reserved for the public sector. Some of important policy measures initiated since 1991 are set out below:

• Since 1991, promotion of foreign direct investment has been an integral part of India's economic policy. The Government has ensured a liberal and transparent foreign investment regime where most activities are opened to foreign investment on automatic route without any limit on the extent of foreign ownership. FDI up to 100 percent has also been allowed under automatic route for most manufacturing activities in Special Economic Zones (SEZs).

• Reservation of items of manufacture exclusively in the small scale sector has been an important tenet of industrial policy. Realizing the increased import competition with the removal of quantitative restrictions since April 2001, the Government has adopted a policy of dereservation and has pruned the list of items reserved for SSI sector gradually from 821 items as at end March 1999 to 506 items as on April 6, 2005. Further, the Union Budget 2005-06 has proposed to deserve 108 items which were identified by Ministry of Small Scale Industries. The investment limit in plant and machinery of small scale units has been raised by the Government from time to time. To enable some of them all scale units to achieve required economies of scale, a differential investment limit has been adopted for them since October 2001. Presently, there are 41 reserved items which are allowed investment limit upto Rs.50 million instead of present limit of Rs.10 million applicable for other small scale units.

• Equity participation upto 24 percent of the total share holding in small scale units by other industrial undertakings has been allowed. The objective there in has been to enable the small to access the capital market and encourage modernization, technological upgradation, ancillarisation, subcontracting, etc.

• Under the frame work provided by the Competition Act 2002, the Competition Commission of India was set up in 2003 so as to prevent practices having adverse impact on competition in markets.

• In an effort to mitigate regional imbalances, the Government announced a new North-East Industrial Policy in December 1997 for promoting industrialization in the North-Eastern region. This policy is applicable for the States of Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland and Tripura. The Policy has provided various concessions to industrial units in the North Eastern Region, e. g., development of industrial infrastructure, subsidies under various schemes, excise and income tax exemption for a period of 10 years, etc. North Eastern Development Finance Corporation Ltd has been designated as the nodal disbursing agency under the Scheme.

• The focus of disinvestment process of PSUs has shifted from sale of minority stakes to strategic sales. Up to December 2004; PSUs have been divested to an extent of Rs.478 million. Apart from general policy measures, some industry specific measures have also been initiated. For instance, Electricity Act 2003 has been enacted which envisaged to delicense power generation and permit a positive power plants. It is also intended to facilitate private sector participation in transmission sector and provide open access to grid sector. Various policy measures have facilitated increased private sector participation in key infrastructure sectors such as, telecommunication, roads and ports. Foreign equity participation upto 100 percent has been allowed in construction and maintenance of roads and bridges. MRTP provisions have been relaxed to encourage private sector financing by large firms in the highway sector. Evidently, in the process of evolution of industrial policy in India, the Government's intervention has been extensive. Unlike many East Asian countries which used the State intervention to build strong private sector industries,

India opted for the State control over key industries in the initial phase of development. In order to promote these industries the Government not only levied high tariffs and imposed import restrictions, but also subsidized the nationalized firms, directed investment funds to them, and controlled both land use and many prices. In India, there has been a consensus for long on the role of government in providing infrastructure and maintaining stable macro economic policies. However, the path to be pursued towards industrial development has evolved over time. The form of government intervention in the development strategy needs to be chosen from the two alternatives: 'Outward-looking development policies' encourage not only free trade but also the free movement of capital, workers and enterprises. By contrast, 'inward-looking development policies' stress the need for one's own style of development. India initially adopted the latter strategy. The advocates of import substitution in India believed that we should substitute imports with domestic production of both consumer goods and sophisticated manufactured items while ensuring imposition of high tariffs and quotas on imports. In the long run, these advocates cite the benefits of greater domestic industrial diversification and the ultimate ability to export previously protected manufactured goods, as economies of scale, low labour costs, and the positive externalities of learning by doing use domestic prices to become more competitive than world prices. However, pursuit of such a policy forced the Indian industry to have low and inferior technology. It did not expose the industry to the rigours of competition and therefore it resulted in low efficiency. The inferior technology and inefficient production practices coupled with focus on traditional sectors choked further expansion of the India industry and thereby limited its stability to expand employment opportunities. Considering these inadequacies, the reforms currently under way aim at infusing the art technology, increasing domestic and external competition and diversification of the industrial base so that it can expand and create additional employment opportunities. In retrospect, the Industrial Policy Resolutions of 1948 and 1956 reflected the desire of the Indian State to achieve self sufficiency in industrial production. Huge investments by the State in heavy industries were designed to put the Indian industry on a higher long-term growth trajectory. With limited availability of foreign exchange, the effort of the Government was to encourage domestic production. This basic strategy guided industrialization until the mid-1980s. Till the onset of reform process in 1991, industrial licensing played a crucial role in channeling investments, controlling entry and expansion of capacity in the Indian industrial sector. As such industrialization occurred in a protected environment, which led to various distortions. Tariffs and quantitative controls largely kept foreign competition out of the domestic market, and most Indian manufacturers looked on exports only as a residual possibility. Little attention was paid to ensure product quality, undertaking technological development and achieving economies of scale. The industrial policy announced in 1991, however, substantially dispensed with industrial licensing and facilitated foreign investment and technology transfers, and threw open the areas hitherto reserved for the public sector. The policy focus in the recent years has been on deregulating the Indian industry, enabling industrial restructuring, allowing the industry freedom and flexibility in responding to market forces and providing a business environment that facilitates and fosters overall industrial growth. The future growth of the Indian industry as widely believed, is crucially dependent upon improving the overall productivity of the manufacturing sector, rationalization of the duty structure, technological upgradation, the search for export markets through promotional efforts and trade agreements and creating an enabling legal environment.

4.3.2: Urbanization

Urbanisation is the manifestation of transformation from traditional rural economies to contemporary industrial one. It is progressive deliberation of population in urban unit. Quantification of urbanization is very difficult. It is a longterm and extensive process. Kingsley Davis said urbanization as process of switch from spread out pattern of human settlements to one of concentration in urban centers. It is a finite process, a cycle through which a nation pass as they evolve from agrarian to industrial society. He has mentioned three stages in the process of urbanization. The first step is the initial stage characterized by rural traditional society with predominance in agriculture and dispersed pattern of settlements. The second step refers to acceleration stage where basic restructuring of the economy and investments in social overhead capitals including transportation, communication take place. Proportion of urban population gradually increases from 25% to 40%, 50%, 60% and so on. Dependence on primary sector gradually dwindles. Third step is the terminal stage where urban population exceeds 70% or more. At this stage intensity of urbanization remains more or less same or constant. Rate of growth of urban population and total population becomes same at this terminal stage. The onset of contemporary and universal process of urbanization is relatively a recent phenomenon and is closely related with industrial revolution and coupled with economic advancement. As industrial revolution started in Western Europe, United Kingdom was the architect of Industrial Revolution. Historical evidence suggests that urbanization process is inevitable and universal. Currently developed countries are characterized by high level of urbanization and some of them are in final stage of urbanization process and experiencing slowing down of urbanization due to multitude of factors. Urbanization is universal and brings about economic development and social change. It can also be defined as a process of concentration of population in a particular territory. Mitchell said 'Urbanization is process of becoming urban, moving to cities, changing from agriculture to other pursuits common to cities. A majority of the developing countries, on the other hand started experiencing urbanization only since the middle of 20th century.

In the words of Thompson warren, 'Urbanization is the movement of people from communities concerned chiefly or solely with agriculture to other communities, generally larger, whose activities are primarily centred in government, trade manufacture or allied interests.' He observes that urbanization not only involves a movement from villages to cities but also involves a change in the outlook, standards, morals, principles, beliefs and behavior of the migrants.

The eminent Indian sociologist, Dr. G.S Ghurye, has defined urbanization in a functional manner. According to him, 'urbanization means migration of people from village to city and the effect of this movement upon the migrants and their families and upon fellowmen in the villages'. It is important to distinguish the concept of urbanization from the concepts of urbanity and urbanism. As we have seen, urbanization is a process which refers to change in values, attitudes and beliefs of people who migrate from village to cities and the impact of this movement on people who are left behind in the villages. Urbanity, on the other hand, is the state of the people living in an urban area which is

district from those living in the villages. It refers to a pattern of life in terms of work, food habits and the world view of people living in the urban areas. Urbanism is characterized by a system of values, norms and attitudes towards the inter-personal relations in terms of individualism and anonymity. Evidence of urbanization in India is available from the harappan times and throughout the history of India. The cities of Mohenjodaro and Harappa (presently in Pakistan) were established in the Indus river valley way back in 2,500 BC. It has been pointed out by archaeologists that urbanization in Harappa could be ascertained from archaeological findings of brick technology, agricultural and irrigation facilities. Other examples of urbanization in the ancient period of Indian history are the cities of Pataliputra (Patna) and Vaishali during the Magadh rule around 300 BC. In the medieval period of Indian history, cities like Kannauj, Delhi, Agra, Daulatabad, Hyderabad, had acquired importance. With the advent of the British colonialism from the eighteenth century onwards, there was a growth of urban centres like Delhi, Bombay, Calcutta and Madras. Except Delhi, all the other urban centres were port cities and facilitated trade and commerce undertaken by the British rulers.

4.3.2.1: Urbanization and urbanism

Urbanization does not imply urbanism. Urbanization refers to growth of urban population, in relation to rural population, but urbanism refers to presence of a distinct culture in urban areas. The term urbanism was coined by Louis Wirth to refer to ways of life in cities. Wirth published a classic essay on this theme “Urbanism as a Way of Life”, in the American Journal of Sociology in 1938. In this essay he focused on city life, minority group behaviour and mass media. His research was concerned with how Jewish immigrants adjusted to life in urban America, as well as the distinct social processes of city life. He applied the concepts and theories of sociology to study of city life. For those who followed Wirth’s ideas, the way of life of urban areas has been a more important subject of study than urbanization. Looked at from this perspective, a country may have high degree of urbanization but in terms of culture its urban areas may not be very different from the rural areas. Alternatively, urbanism needs to be defined varyingly in the context of different countries. Since the history and processes of growth of cities in the developing countries are markedly different from those of the developed countries it is natural that the urban areas in the two world regions acquire different characters, or different styles of urbanism.

In general, however, in studies of population processes a distinction is made between urban and rural areas. All social and demographic characteristics of population vary according to urban-rural residence variable. Urban areas are normally marked by:

- Higher literacy, educational achievements and vocational education
- Higher standard of living, higher aspirations and more amenities and services
- Higher age of marriage
- Lower ideal family size, greater use of family planning methods and lower fertility
- Better health infrastructure leading to lower mortality and fertility rates
- Higher autonomy and empowerment of women
- Lower impact of religiosity and supernatural beliefs
- Greater impact of globalization, individualization and secularization

4.3.2.2: History of Urbanization in India

The genesis of the hierarchy of urban settlements and spatial structure in contemporary India can be traced to the development dynamics that prevailed during the colonial period, essentially in response to the requirements of an imperialist regime. The colonial economy generated strong commodity and population flows towards its key ports and administrative towns. This had the inevitable consequence of weakening the regional centripetal forces established during the medieval period through the inter-settlement linkages and bi-directional movement of goods and services between the core and periphery. The four major urban agglomerations of Calcutta, Madras, Bombay and Karachi presently in Pakistan served, unlike their Western counterparts in the medieval period, as focal points of a mechanism for generating and extracting economic surplus. The pre-existing rural–urban interactions were gradually replaced by export–import oriented commodity flows. Movement of population that became necessary to sustain the new urban centres further disrupted the core–periphery relationship and strengthened the centrifugal forces. Unlike their counterparts in developed countries Indian agglomerations were not products of economic development. The interactive system that had previously evolved through the centuries between a large number of handicraft, service and commerce-based towns and their hinterland of primary production, as well as between large cities and smaller towns in the hierarchy, was the major casualty of this process of urbanization. A few of these towns were also inducted into a mechanism of surplus expropriation and became centres of collection and processing of primary goods while the others were allowed to wither away. The new urban centres, endowed primarily with instincts for trade, failed to disseminate impulses for balanced regional development. Instead, they acted as satellites of the port towns that were themselves satellitic to the global metropolis. Even the former were largely alien to the internal economic system because the productive activities and commerce transacted more with the world market than with the indigenous people. The colonial policy of industrialisation resulted in the concentration of units producing goods mostly for consumption within the few large cities. These, however, exerted powerful backwash effects, resulting in the liquidation of secondary activities in the rural hinterland. The substitution of an interactive and generally symbiotic relationship with an exploitative one resulted in an overall weakening of the economic base. The displacement of the workforce from primary and secondary sectors in rural areas, and their non-absorption in the formal urban economy, led to serious problems of unemployment, informal employment and poverty. As rural–urban migration was not taking place in response to the increased demand for labour in productive sectors of the economy, the urban centres did not have the capacity to assimilate the migrants who shuttled like refugees between places of origin and destination, and also between various informal activities. Consequently, the dysfunctionality of the cities in the context of the regional economy increased and this, in turn, generated serious socio-economic distortions, affecting their internal organisation. The cities were planned with a view to providing high-quality civic amenities to the elites linked to the ruling class or those who could afford high prices. The segmented structure of the cities ensured that the service class lived nearby but did not overburden the infrastructure of the core areas.

With the advent of nineteenth century, when the British firmly established themselves politically in India, urbanization in India entered a different phase. Cities like Calcutta, Bombay and Madras evolved from mere trading centres to political centres. This period also saw rapid technological advancements, new modes of transport and communication, emergence of new economic institutions. All this made the process of urbanization quicker and smoother. While urban centres gained in prosperity, the rural areas of India became neglected. Cottage industries and rural artisans suffered a lot because of the exploitative economic policies of the British. This forced the rural artisans

and other workers to migrate to cities in search of wage employment. Thus, it can be said that the process of urbanization strengthened the cities at the expense of the villages. With the spread of education in these urban centres, the educated sections joined the intelligentsia and the elites of the Indian society and aligned their world view with the western world. They also brought about new political and economic ideas. The new process of urbanization provided ample scope for occupational and social mobility and slowly broke the stranglehold of the caste system. This process, which got a boost during the nineteenth century, gathered greater momentum in the twentieth century. From the beginning of the twentieth century and especially after independence, urbanization in India has taken place at a fast pace. The modern Indian cities have become centres of economic, political, administrative and cultural power.

Looking to the process of urbanization in ancient and medieval India the distinct features are found. They are Political, demographic and spatial factors. The processes of urbanization in ancient and medieval India had a very close relationship with the rise and fall of political regimes. Cities emerged on the basis of political considerations and were built around the ruler and his kinsmen. An important physical feature of these early cities was the fortification that was undertaken to protect them. High walls, deceptive ditches and secret tunnels were part of the elaborate steps taken to defend the cities and its people. In Economic factors: Despite the fluctuating fortunes of the political dynasties of those times, the economic institutions have shown some degree of stability. Guild formation was an important feature of the cities of that time. These guilds performed important functions in the traditional towns in terms of banking, trading, and manufacturing. In religious and socio-cultural factors Religion was an important aspect of statecraft in the ancient and medieval times. The rulers patronized a particular religion or sect and their capital cities acquired the culture of that particular religion or sect. for example, when pataliputra was ruled by Chandragupta Mauraya it reflected a Brahmanical Hindu civilization. However, when the reins of the kingdom went to Ashoka, Buddhism flourished in the same city. The traditional towns were heterogeneous in terms of multiplicity of religious, sectarian and caste groups.

Features of Urbanization

- Lopsided urbanization induces growth of class one cities
- Urbanisation occurs without industrialization and strong economic base
- Urbanisation is mainly a product of demographic explosion and poverty
- Induced rural - urban migration.
- Rapid urbanization leads to massive growth of slum followed by misery, poverty, unemployment, exploitation, inequalities, degradation in the
- Quality of urban life.
- Urbanisation occurs not due to urban pull but due to rural push.
- Poor quality of rural-urban migration leads to poor quality of
- Urbanization
- Distress migration initiates urban decay

4.3.2.3: Patterns of urbanization

1-Demographic pattern- Demography refers to the study of population. Population has always been an important aspect of urbanization in India. The Indian population growth exploded in the twentieth century and, as a result, urban population also grew rapidly. The share of urban population in India has grown from 10.8 per cent in 1901 to 31 per

cent in 2011. The steady growth in urban population over the last 110 years has been partly due to economic development in the cities and towns and partly due to the slow agricultural growth in the rural areas. So the population

2-Spatial pattern- The Indian urban scenario has witnessed a lot of spatial disparities. These disparities are the result of regional disparities, imbalanced concentration of population in certain areas and changes in definition of urban areas in the census. These disparities can be observed from the facts such as increase and decrease in the number of towns and cities due to changes in the definition of urban areas; variation of urbanization amongst different states with urban domination in states like Maharashtra and Tamil nadu; concentration of urban population in the big cities with the population in such cities growing much faster than in other smaller towns; growth of metropolitan cities with population of more than one million

3-Over-urbanization pattern: Cities and towns do not have an unlimited capacity to medical facilities, schools, etc. thus, when the population of a city goes beyond a certain limit, the administration of that city fails to provide its citizens with the requisite facilities. It is at this juncture that a city is said to have become over-urbanized. Cities like Mumbai, Delhi and Kolkata are examples of such over-urbanization.

4-Sub-urbanization pattern: When cities and towns get overpopulated, they expand beyond their boundaries and take the adjoining areas within their fold. This phenomenon is known as sub-urbanization. Thus, sub-urbanization refers to the urbanization of rural areas around the towns and cities and it is characterized by the features such as: a sharp increase in the urban uses of land; Inclusion of the surrounding areas within the municipal limits of the towns and cities; intensive communication of all types between the town or city and its surrounding areas.

5-Economic pattern- Urbanization is both a cause and a consequence of economic development. It is more of a consequence because economic development entails a huge movement of labour and other inputs from the rural areas to the towns and cities. The National Commission on Urbanization of India recognizes the importance of the Indian cities and towns. It considers urbanization to be a catalyst for economic development. When we look at the various cities in India, we see that some have come up at places where there was no habitation at all. One of the earliest steel cities in India was Jamshedpur. It was result of the setting up of the tata Steel Plant, which has provided employment to members of the Santhal tribe that stayed nearby. Apart from Jamshedpur, there more steel cities also emerged after independence. They were Rourkela in Orissa, Bhilai in Chattisgarh and Durgapur in West Bengal. These steel cities and steel factories completely modified the whole socio-economic scenario of that area; they progressed from being backward areas to cosmopolitan and prosperous urban centres.

4.3.2.4: Causes of Urbanization

The causes of urbanization are as follows

1- Industrialization: Industrialization is one of the most important causes of urbanization. The emergence of modern industries has proved to be a turning point for the global economic and social development and change. The great impetus to urbanization came with the industrial revolution in England followed by the one on the European

continent and finally in the United States of America. With the setting up of industries, there was a demand for labour and people moved in from rural areas to fulfil this need and also to satiate their desire for new and more remunerative employment opportunities. Thus, began the process of urbanization. The innovative habitations developed in and around industries, which had modern amenities like good houses, schools, hospitals, roads, electricity, piped water, public transport. The people who had moved in from the villagers found the urban areas better and more comfortable and settled there. They also brought their families in due course of time. Thus, industrialization gave the initial push towards the process of urbanization and reinforced it thereafter. With the advent of the modern era, it is the pace of economic development that determines the growth and development of a country. Industries have fuelled this growth and taken many countries to great heights. Industries cannot operate without men and machines. Therefore, labour and capital are imperative for the growth and success of any industry. This demand for labour is a very significant pull factor for the people living in isolated rural areas to migrate to areas in and around the industries. Similarly, the poverty and lack of employment opportunities proved to be push factor for the rural populace to move towards these industrial towns. Thus, industrialization started the process of urbanization and it continued unabated due to its own momentum and the desire of people to lead a modern and comfortable life. Moreover, Industrialization is the prime cause of urbanization.

2-Social dimension- Society is another factor of urbanization. It is because urbanization takes place within the society. The rural folks got attracted by the educational, health and other infrastructural facilities available in the cities. Besides, the cities provided them with more privacy and a great degree of anonymity, which helped them lead their lives without the constant interference of family members and neighbours as it used to happen in villages. Urbanization fuels many aspirations of the rural population and results in rapid migration of people from the countryside to fulfil these aspirations. This further quickens the pace of urbanization.

3-Modernity and Modernization: Modernity and Modernization are also an important cause of urbanization. Modern facilities in cities like better roads, excellent communication systems, schools and hospitals attract the rural people to come to the cities in search of a happy and comfortable life. Modernization is a process of adopting the new and better options that are available so as to make human life comfortable.

4-Modernization and westernization- Modernization and westernization are sometimes used interchangeably, Urbanization is an important feature of the western world and, therefore, it is natural for it to be influenced by modern developments.

5-Employment facilities: People from the rural areas migrate to urban areas in search of jobs and play a major role in the process of urbanization. The villages are mostly agricultural and there is no requirement of a big labour force to work on the land. In fact, the agricultural sector in the rural areas gives rise to a phenomenon called 'disguised unemployment'. This means that though people appear to be employed in the agricultural sector, they actually contribute nothing because their labour is not at all required. They are unemployed from the productivity sense of the word but such unemployment is disguised by the fact that they are engaged in the fields. Modern manufacturing and service industries that come up in the cities are big attractions for the rural population. They believe that they can improve their lives by moving out towards the urban centres. So the rural migration to the urban areas is the main cause of urbanization.

4.3.2.5: Theories of Urbanization

Urbanization is the outcome of the growth and development of existing cities and the emergence of new cities. So the same is based on the following theories.

1. **Concentric zone theory:** Concentric zone theory was initiated by the Park and Burgess in 1925, who gave us this theory after studying the city of Chicago in USA, have laid down that the city is a series of circles. Each circle differs in the manner the land is used. The centre of the circle is the 'Central Business District'. This district is used for government offices, banking, commerce, shopping and entertainment. Land prices in this district are extremely high. The second circle is earmarked for 'wholesale light manufacturing' and the third for 'low-class residential area'. The low-class residences are occupied by the poor people. The next zone is the 'modium-class residential area' represented. This area inhabited by the blue-collar workers. The fifth circle is the 'high-class residential area' wherein the rich people stay in luxurious apartments and villas. The next circle is earmarked for the heavy manufacturing industries and the outlying business district is represented by the seventh circle. The next two circles show the residential and industrial sub-urban areas. These lie on the outskirts of the city. The last circle represents the commuters' zone, which is located the farthest away from the central business district. This area lies on the outermost periphery of the city. It must be kept in mind that this theory was developed after studying the city of Chicago and may not be applicable to Indian cities.

2. **Segmental or sectoral theory:** The segmental or sectoral theory is the theory associated with the second type of model of the city and one of its chief proponents was the economist Homer Hoyt. It views the large city as a number of sectors and not as a series of concentric zones. The sectors are the products of the pattern in which the cities have grown. It gives details of the transportation path in urban areas by clearly laying down the road and rail lines, the highways and waterways. The cities of San Francisco in USA and Chandigarh in India seem to have been designed on the basis of the Hoyt's model. His model emphasizes upon rental values and characteristics of residential areas. He says that the population of a city moves along the transportation path as the city grows. The higher income groups move faster than the rest.

3. **Multiple nuclei theory:** The third model of the city is given under this theory. Here, the cities have different centres and the pattern of land use and rents are influenced by this ecological process. In the process of development of a city, the first nucleus of the city develops around a port or mine. The other nuclei develop there after due to the different types of activities in the city. The city of Mumbai is of this type. Harris and Ullman suggest that the land use patterns of some cities are developed around some district nuclei but not in a single centre. The nuclei are districts having different functions.

4.3.2.6: Problem of Urban Society

The problems of urbanization society in India are

- Housing and the living conditions the people such as the severe pressure of population pushes up the demand for housing to very high levels; the shortage of affordable houses keeps large sections of the urban population out of the market for readymade houses. With modest income-levels, it is not possible to buy the highly priced urban homes; the

pressure on land and its scarcity pushes up the prices of houses. Even if any agency wants to construct affordable homes, the high input costs do not allow it to do so etc.

- Problems of Water supply and drainage system
- Problems of Electricity such as new and sophisticated electrical gadgets like computers, air conditioners, television.
- Problems of Transportation such as long distances, working class people live far away from their places of work, rising income-levels have enabled the rich and middle class to buy more cars and two-wheelers which created the problem of traffic jams and raises the issue of efficient traffic management.
- Problems of Pollution like air pollution, water pollution, soil pollution etc
- Problems of Sanitation such as the garbage management, drains are not cleaned regularly, roads are not swept daily and people are totally devoid of civic sense etc.
- Problems of Health such as health challenges of communicable diseases, non-communicable diseases, maternal and child health problems, natural calamities and threat of reemerging and emerging diseases etc.
- Overcrowding
- Air pollution
- Rising levels of risk factors like tobacco use, unhealthy diet, physical inactivity and the harmful use of alcohol
- Road traffic injuries
- Inadequate infrastructure, transport facilities
- Poor solid waste management systems
- Insufficient access to health facilities in slum areas
- Wasting time of motorists and passengers
- Delays, which may result in late arrival for employment, meetings and education, which, in turn, may result in lost business, disciplinary action or other personal losses
- Inability to forecast travel time exactly
- Wasted fuel leading to air pollution and carbon dioxide emissions due to increased idling, acceleration and braking
- Wear and tear on vehicles
- Stressed and frustrated motorists, leading to road rage and reduced health of motorists
- Obstacles in the passage of emergency vehicles traveling to their destinations.
- Spillover effect from congested main arteries to secondary roads and side streets alternative routes are attempted, which may affect neighborhood amenity and real estate prices.
- Employment problems

However, the solutions to the above problems are as follows.

- Well-furnished and Systematic planings
- Reinforcement and revival of cities
- Changing and Shifting industries
- Improvement and Amendment of archaic laws
- Structural decentralization
- Pollution control

- Enactment of primary regulations
- Expansion of regulation to new sources, such as cruise and transport ships, farm equipment, and small gas-powered
- Increased fuel efficiency
- Conversion to cleaner fuels, such as bioethanol and biodiesel
- Conversion to electric vehicles
- De-Urbanization of Cities

4.4: Education

Education is an instrument of social change. It implies many things. Education is one of them. Education as a means of modernization deals with the spread of education. To produce educated and skilled citizens and trained and adequate and competent intelligentsia etc., is also the measure educational development in the process of modernization. Education is an instrument for developing a society and for ensuring equity and social justice. In India, the education scenario at the time of independence had structural flaws, with inequities characterized by gender with social and regional imbalances. Even though the post-independence period saw significant achievements in the field of education, the structural flaws continued and to a certain extent got accentuated. The Indian Constitution guarantees the values based on the principles of equality, liberty and fraternity, and ensures the dignity of an individual irrespective of his caste, creed, political, economic or social status. Humayun Kabir has rightly said, 'as a democratic republic, India has abolished all vestiges of privileges and vested interest. Our constitution not only offers but guarantees equality of opportunity to all. Such equality can be realized only in an atmosphere of justice and fair play'.

The role of education is significant in modernization process of India. The role is as follows:

- 1- Education plays a major role in increasing production.
- 2- Education and equalization of educational opportunity.
- 3- Education and promotion emotional and national integration.
- 4- Education and establishment of a socialistic pattern of society.
- 5- Education for democratic values.
- 6- Education and secularism.
- 7- Education for international understanding.
- 8- Education and synthesis between scientific and cultural values.

The idea of Justice, Liberty, Equality and Fraternity in the Indian Constitution has been incorporated for the elimination of social inequalities, economic disparities and political privilege in the eyes of law. Everyone has an equal status; justice is denied to no one. Everyone has liberty of thought, expression, and to practice his own faith and belief. The dignity of each individual is assured. Constitution of India, (Forty-Second Amendment), 1976, brought about drastic changes in the Indian Constitution. Before 1976, education was a State List subject while the Central Government used to play only an advisory role. Soon it was felt by the educational administration that education should be the joint responsibility of the Central Government and state governments. It was evicted by a Constitutional Amendment in 1976. The Amendment was made on the recommendation of the Swaran Singh Committee to put education on the Concurrent List. The report of the Committee stated, 'Agriculture and education are subjects of primary importance to country's rapid progress towards achieving desired socio-economic changes. The need to evolve all-India policies in relation to these two subjects cannot be over-emphasized'. In

accordance with this Act of 1976, education was put on the Concurrent List with the implications that both the centre and the states can legislate on any aspect of education from the primary to the university level. With education in the Concurrent List, Centre can directly implement any policy decision in the states.

The Forty-Second Amendment makes Central Government and state Governments equal partners in framing educational policies. But the enactment on the law on education, i.e., the executive power, has been given to the union. The states have limited powers to the extent that these do not impede or prejudice the exercise of the executive powers of the Union. National institutions like University Grants Commission (UGC), National Council of Educational Research and Training (NCERT), and national bodies like Central Advisory Board of Education (CABE) play a crucial role in Indian education system. We know that the Constitution of India declares India to be a federal state. It divides powers between the Centre and the States and describes some powers as Concurrent. Accordingly, there are three lists: (a) Union List (List-I): It includes items which are of great interest to the nation. The Centre has exclusive powers to make laws in respect of the item in List-I. (B) State List (List-II) : It includes items of local interest. The states have the power to make laws to cover items in List-II. (C) Concurrent List (List-III) : It includes items which concern both the Centre and the states, and for which the Centre and the states both can legislate. Education comes under the Concurrent List; therefore, both the Centre and the states are significant associates in it. The state as well as the centre are there to implement all laws in this regard.

4.4.1: Educational Provisions in the constitution of India

The constitution of India provides a number of provisions in relation to the education. Article 45 of the Constitution of India mentioned that the provision of the Universal, Free and Compulsory Education is the joint responsibility of the Centre and the states. Within 10 years, i.e., by 1960, universal compulsory education was to be provided to all children up to the age of 14. Regrettably, this directive could not be fulfilled till date. The Central Government needs to make adequate financial provisions for the purpose.

4.4.1.1: Provision for Education of minorities:

Article 30 of the Indian Constitution relates to certain cultural and educational rights to establish and administer educational institutions.

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

1-Provision for Language safeguards:

Article 29 (1) states: ‘any section of the citizen, residing in the territory of india or any part, thereof, having a distinct language, script or culture of its own, shall have the right to conserve the same’.

Article 350B provides for the appointment of special officer for linguistic minorities to investigate into all matters relating to safeguards provided for linguistic minorities under the Constitution.

2-Provision for Education for weaker sections:

Articles 15, 46 safeguard the educational interests of the weaker sections of the Indian Community i.e., the socially and educationally backward classes of citizens and Scheduled Castes and Scheduled Tribes.

Article 15 states: 'Nothing in this Article or in Clause (2) of Article 29 shall prevent the state from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the scheduled caste and the scheduled tribes'.

Under Article 46 of the Constitution, the federal government is responsible for the economic and educational development of the Scheduled Castes and Scheduled Tribes. It states : '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'.

3-Provision for Secular education:

India is a secular state. Spirituality based on religion, had always been given a high esteem in India. Under the Constitution, the minorities, whether based on religion or language have been given full rights to establish educational institutions of their choice. Article 25 (1) of the Constitution guarantees all the citizens the right to have freedom of conscience and the right to profess, practice and propagate religion.

Article 28 (1) states, 'no religious instruction shall be provided in any educational institution if wholly maintained out of state fund'.

Article 28 (2) states, 'nothing in Clause(1) shall apply to an educational institution which is administered by the state, but has been established under any endowment or trust which requires that religious instruction shall be imparted to such institution'.

Further Article 28 (3) states, 'no person attending any educational institution by the state or receiving aid out of state funds, shall be required to take part in any religious instruction that may be imparted in such institutions or to attend any religious worship that maybe conducted in such institution or in any premises attached thereto unless such person or, if such person a minor, his guardian has given his consent thereto'. Article 30 states, 'the state shall not, in granting aid to educational institutions, discriminate against any educational institution on the grounds that it is under the management of a majority, whether based on religion or language'.

4-Provision for Equality of opportunity in educational institutions:

Article 29 (1) states, 'no citizen shall be denied admission into any educational institution maintained by the state or receiving aid out of the state funds, on grounds only of religion, race, caste, language or any of them'.

Article 30 (1) also states, 'all minorities whether based on religion, class, caste, language, shall have the right to establish and administer educational institutions of their choice'.

5-Provision for Fundamental Right of Education

The Kothari Commission (1964-66) recommended that Central Government should undertake the responsibility for the equalization of educational opportunities with special reference to the reduction of inter-state differences and the advancement of the weaker section of the community.

6-Provision for mother tongue: After independence, special emphasis has been laid on using the mother tongue of a region as a medium of instruction. In the Constitution of India, it has been laid down that the study of one's own language is a fundamental right of the citizens.

Article 26 (1) states , 'any section of the citizens, residing in the territory of india or any part thereof, having a distinct language, script or culture of its own; shall have the right to converse the same'.

Article 350 A directs 'it shall be endeavour of every state and every local authority to provide adequate facilities for instruction in the mother tongue at the primary stage of education to children belonging to linguistic minority groups'.

Secondary Education Commission, 1952-53, recommended that subject to the provision that for linguistic minorities, special facilities should be made available. The mother tongue or the regional language should generally be the medium of instruction throughout the secondary school stage. Further Kothari Commission also recommended that mother tongue should be the medium of instruction at college and university stage.

7-Provision for the Promotion of Hindi: The Indian Constitution makes provision for the development and promotion of Hindi as national language. Article 351 enjoins the Union with the duty to promote the spread of the Hindi language. Hindi has been accepted as the Official Language of Indian Union. This has been laid down by the Constitution as : 'it shall be the duty of the Union to promote the spread of the Hindi language, to develop it so that it may serve as a medium of expression of all the elements of the composite culture of India'. In practice, Hindi is largely in use as a link language in India, in order to facilitate the movements of students and teachers, and to strengthen national unity. The educational system should be the one that contributes to the acceleration of this process in nation building.

8-Provision for Higher education and research: Indian parliament has the exclusive rights to enact legislation in respect of educational institutions and Union Agencies mentioned in items 63,64,65 and 66 of Union List (List-I).

Item 63 relates to universities administered by the Central Government; item 64 relates to scientific institutions of national importance. Item 65 includes institution for professional, vocational or technical training, including training of police officers; promotion of special studies or research; and scientific or technical assistance in the investigation of detection of crime. Item 66 relates to coordination and determination of standards in institution for higher education or research and scientific and technical institutions.

9-Provision for Women's Education: A unique feature of modern Indian education is the tremendous advancement made in the education of women. Education of a girl child

is considered very important in the changing times. The Indian Constitution makes the provisions on women's education under different Articles.

Article 15 (1) provides that the state shall not discriminate any citizen on the grounds of gender, and that nothing in this article prevents the state from making any special provision for women and children. National Policy on Education, 1986, was concerned about the status and education of women in the country. It envisaged that education would be used as a strategy for achieving a basic change in the status of women. It opined that the national system of education must play a positive role in this direction. It stated, 'education will be used as an agent of basic change in the status of women. In order to neutralize the accumulated distortions of the past, there will be a well conceived edge in favour of women'.

10-Provision for Education In the Union Territories : Article 239 of the Constitution states, 'Save as otherwise provided by Parliament by Law, every Union Territory Shall be administered by the President acting to such extent as he thinks fit, through an administrator to be appointed by him with such designation as he may specify'. There by this Article lays down the provision that the education in the Union Territories comes under the responsibility of the Centre.

Educational and cultural relations with foreign countries: Item 13 of the Union List include participation in international conferences, associations and other bodies and implementing decision made thereat. The Constitution (Forty-Second Amendment), 1976, improved the status of education in India by putting it on the Concurrent List, though essentially a responsibility of the state governments. In certain major sectors, decisions on education are to be taken at the national level. This implies the need to regard education as the Centre-state partnership. The Indian Constitution has recognized the significance of education for social and economical transformation. However, the characteristics of education for Social change are given as under.

- Education is responsible for wider social change in the social Environment.
- Education is responsible to bring unity and integrity in the society
- Education is responsible to bring social justice and equality
- Education is responsible to eradicate indiscrimination and inequality from the society.

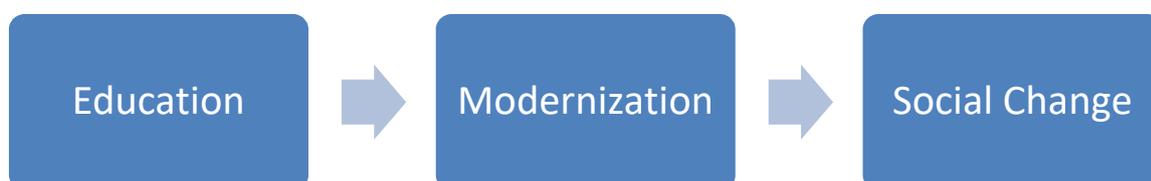
4.4.2: Education, Social Change and modernization

Education is an agent or instrument of social change. In the process of social change and development, the modern means of education is greatly significant. Education, society and modernization are the three elements of change. It is not a new concept but all these three elements are inter-linked with other. Modernization refers to accept the good things from the western countries which is only possible through education and that is only responsible for the social change. Therefore, education has become one of the influential instruments of social change in India. Education is an indicator of change and development. It is a source of inspiration for people. In modern societies, education does not act as a controlling force aiming to conserve cultural heritage. It does not act as an agent of social change as well. It can only be regarded as a cooperative force, instrumental in bringing about social changes and modernization. When the economy flourishing, education receives adequate support and opportunities come up. While describing education as an instrument of social change, three things are important-agents

of change, content of changes, and the social background of those who are south to be changed, i.e., students.

The National Policy on Education, 1986 also laid emphasis on education for attaining women's equality which will foster the development of new values. The strategies proposed are: encouraging educational institutions to take up active programmes to further women's development; removal of women's illiteracy; removing obstacles inhibiting their access to elementary education; and pursuing policy of non-discrimination to eliminate sex stereotyping in vocational, technical and professional courses. Education is directly related to the development of an individual and the community. It is the most important single factor for economic development as well as social emancipation. For the weaker and minorities sections of the society, education has a special significance because for a number of centuries, their illiteracy and social backwardness have been used for their harassment, humiliation and economic exploitation

Further, the educational institutions reflect the values of those cultural groups who support and control education, social reformers denounced caste system. Evil social customs and practices, advocated equality of women, and established democratic institutions. Through education they wanted to teach liberal philosophy in order to bring about a change in the society. It was from 1960s and 1970s that education as means for spreading values of modernization came to be emphasized upon. Various goals for modernizing the Indian society were accepted such as, participation of people in decision-making bodies, adoption of scientific technology in industry, agriculture and other occupations and professions, highly productive economic. Liberal education was the medium through which these goals were to be achieved. Modernization was not accepted as a philosophy or movement based on rational values system but as a process that was to be confined only to economic field but was to be achieved in social, political, cultural and religious fields as well. Education would act as a medium for the spread of modernity. Thus, the process of education with new facts and challenges leads a change in the society. That brings a model of social change as given under.



Further, from the ground of sociological perspective, education does not arise in response of the individual needs of the individual, but it arises out of the needs of the society of which the individual is a member. The educational system of any society is related to its total social system. It is a sub system performing certain functions for the on-going social system. The goals and needs of the total social system get reflected in the functions it

lays own for educational system and the form in which it structures it to fulfill those functions. In a static society, the main function of the educational system is to transmit the cultural heritage to the new generations. But in a changing society, these keep on changing from generation to generation and the educational system in such a society must not only transmit the cultural heritage, but also aid in preparing the young or adjustment to any changes in them that may have occurred or are likely to occur in future. In contemporary societies, "The proportion of change that is either planned or issues from the secondary consequences of deliberate innovations is much higher than in former times." This is more so in societies that has newly become independent and is in an evolving stage. Consequently, in such modern complex societies, education is called upon to perform an additional function of becoming Thus, the relationship between educational system and society is mutual; sometimes the society influences changes in educational system and at other times the educational system influences changes in the society.

4.4.2.1: Change in Social Environment

Change means the change in the society and social environment. It may be in the total social environment surrounding the society. It may outcome the internal forces or external forces arising in other societies. Social phenomena currying in neighboring or distant societies have very widespread impact now. English, or example, is now became a world language for dissemination of knowledge and subsequently India feels the necessity to emphasis the need for retaining and rengthening the knowledge of English in order to continue to be benefited by new owledge developing all over the world.

1-Change in Social Goals, Objectives and Values

The social change may be in social goals, objectives and values. The changes may be in social values that directly affect the content of social roles and social interaction. For example, the adoption of equality as a value may ultimately lead to compulsory and the primary education, to expansion of primary educational facilities to all children up to the age of fourteen and to providing financial and other aid to backward classes or nabling them to avail of the expanded educational facilities. Institutional Social hanges the social change may be institutional which includes change in more definite tructures uch as form of organization, roles and role content. The adoption of emocracy and adult ranchise in India has made training in responsible and responsive citizenship bsolutely necessary for the electorate. This may ultimately affect the content and the method of teaching in educational institutions as well as the teacher-taught relationships.

2- Changes in Knowledge and Technology

The changes may be in the existing knowledge and technology. Space exploration, industrialization, agricultural and domestic technology, development of transportation, and mass media of ommunication, new understanding of the human organism, individual and social ehavior are some of the cientific and technological areas in which knowledge has expanded a great deal and will till continue to expand. Thus, the development of knowledge and technology may bring hanges in syllabus, teaching and evaluating methods and role of teacher.

3-Change in Size and composition of Population

The change may be in the size and composition of population. The explosion of population with differential rates of increase in different regions, communities, socio-economic groups and age groups may necessitate many changes in the educational system. Students with different levels of intelligence and educational aspirations, belonging to different socio-economic classes, different castes and religious groups have begun to come in the same type of educational institution and are huddled in same classroom. All these changes also necessitate change in the educational system. Thus, different types of social changes occurring in society make the existing educational system dysfunctional to a certain extent and in course of time pressurize to bring changes in it. Social Change and Lags in Indian Educational system in response to social change educational system must also change. The change may be in consonance with the social change and meet the new goals and demands of various social groups adequately. Otherwise a lag is created between the goals and demands of the society and the goals and demands of the educational system. A number of such lags have occurred in the Indian educational system after independence and in many ways perform a dysfunctional role in Indian society. This has been accepted by the Kothari Commission very clearly. It is reported: as is well known, the existing system of education is largely unrelated to life and there is a wide gulf between its content and purposes and the concerns of national development instead of promoting social and national integration and making an active effort to promote national consciousness, several features of the educational system to promote divisive tendencies; caste loyalties are encouraged in a number of private educational institutions; the rich and poor are segregated, the former attending the better type of private schools which charge fees while the latter are forced, out of circumstances, to attend free government or local authority.

4.4.3: Problems of Modernisation of education in India

The modernization of education in India becomes a special problem in several ways. India has adopted the path of economic development within the framework of a free society and therefore it cannot adopt authoritarian means to modernize education. The centre has to get the willing consent of the states and each state has to get the willing consent of its elected representatives in their legislative assemblies before introducing any major change in the allocation of resources to education or in the educational system itself. Secondly, India has no colonies to depend on for resources to meet the expenditure on modernizing its educational system. It has to depend on its own self and find out its own resources which are bound to be very limited. But, it can avail assistance from advanced countries and international agencies like UNESCO which have developed programmes to assist educational development in developing countries. However, the fact that this aid will also be limited has to be taken into account. Thirdly, India has lots of diversities. Its economy is mixed, including modern factories along with traditional agriculture. Its tribal, rural and urban groups show very wide contrasts in their physical and social conditions of living. The different levels of development at which the various sections of society stand differentiate their educational needs and complicated the problem of educational development. The aims, methods and organization of education which may be functional for one group may be dysfunctional for the other. Lastly, in eastern societies, economic modernization preceded political and social modernization. Consequently, in their educational thinking, they could lay more emphasis on the deeds of the individual than on the economic needs of the country. But India, being largely agricultural and poor has to think of the economic

needs of the country before it thinks of the needs of individuals. It cannot initially afford to waste its resources on educational programmes that are not productive in economic terms. Thus the Indian education system needs a complete overhaul through proper legislation and its effective implementation. Legislations should be made taking into International Educational account the regional diversities of each state. The masses should be made aware of the new developments.

4.4.4: Education in the Present Period

In the 21st century, education plays a vital role for social change. It is the instrument by which one nation can develop and touch the highest peak. It is also one of the important provisions in the constitution of India. It is one of the important pillars of the government of India to provide and propagate basic and elementary education all over the country. Today education is also intended at promoting values in an urban society which is both competitive consumerists at the same time. In the last five decades, India has produced a number of scientist, professionals and technocrats who have made a mark at the national and international levels. The question that arises here is whether education is able to provide modern technology for the benefit of the poorer section of the society and not the extent to which provides or fails to provide employment to people. Instead of viewing the growing population merely as a liability, our aim should be change the population into our strength, at the same time trying to control its growth. This can only be achieved through education and human development. Education does not guarantee high status and higher positions to all. But without education, it is unlikely that an individual can climb up the social ladder.

Further, education has become one of the influential instruments of social change in India. It has led to the mobilization of peoples aspirations for development and change. Thus in modern complex national societies, education can neither be regarded as a controlling force conserving cultural heritage, nor could it be viewed as an agent of social change. It can only be regarded as co-operative force in bringing about social changes decided by the forces possessing pervasive power in society. Thus the Indian education system needs a complete overhaul through proper legislation and its effective implementation. Legislations should be made taking into account the regional diversities of each state. The masses should be made aware of the new developments. However, Education plays a role in equalizing opportunities in the ways such as it makes it possible for all those who have the desire to be educated and benefit from the facilities it offers; developing a content of education which will promote the development of a scientific and objective outlook; creating an environment of mutual tolerance based on caste, class, religion, language. It provides equal opportunities to all individuals in society.

4.5: Mass Media

Mass media is considered as the fourth pillar of Indian democracy which brings transparency and accountability in the governance of the country. The other three pillars are the executive, legislative and judiciary. It is the mass media and communication which brings a thread of harmony and communication among the three pillars for the governance of the country.

In the modernization paradigm, mass media in development was accorded a central position. Innovations studies documented the impact of mass media on the change from a

traditional to a modern way of life. Wilbur Schramm (1964) was of the opinion that in developing nations the modernization of industrial or agricultural sectors required mobilization of human resources. In the process of mobilization of human resource, education and mass media were vested with crucial responsibility. The decades of 60s and 70s saw dynamic world-wide growth of electronic media which produced so-called information explosion. The idea of using mass media grew out of the notion that media had exceptional power to change human behavior as well as the social reformation. In the 21st century mass media play an important role in the society to bring transformation, reformation, rapid communication etc. In today's modern democratic society, it is a common belief that the freedom enjoyed by the media is an essential prerequisite in transforming the society towards the path of modernization and development. Further, communication experts began to advocate the use of media for accelerating the transfer of technology. While some communication experts called media as Magic Multiplier, others advocated that it is a great lubricator of the development process. It is here that the role of mass media in economic development and modernization variables comes into play. Some scholars argue that the major problem in developing countries was the underdevelopment of human resources and not shortage of natural resources. As such, education and mass media had the enormous task of building human capital. Studies by Lerner and Rao demonstrated the powerful role of mass media in modernization in the 1950s and 1960s. These studies complemented the postulates of the dominant paradigm of development. Mass media acted as the vehicle for transferring new ideas from the West to the Third World and from urban to rural areas. Community radio plays a pivotal role in making the masses aware about their basic rights and duties. It is not restricted to solving the day-to-day problems of a common man. Community radio provides a strong platform from where a common man can freely disseminate his ideas among his community members in the best possible manner. The task of the mass media of information and the 'New media' of education is to speed and ease the long, slow social transformation required for economic development, and, in particular, to speed and smooth the task of mobilizing human resources behind the national effort.

4.5.1: ICT and Mass Media

New media technologies guarantee reflective changes in how large-scale citizens attain news and feature programming as well as how we communicate among ourselves and contribute to the emerging de-centralized, many-to-many media system. By becoming aware of how mass media is controlled and biased by a few corporations, by choosing alternative media sources and by taking action to publish news and original content with digital production tools, the internet and independent media-vehicles –the public can create a true revolution in the control and presentation of media. The evolution of communication for development has mirrored broader shifts in theories and models of economic, political, cultural and social change. For much of the post World war- II period, mass media and ICT was informed by the modernization paradigm, which sought to transform 'traditional' societies into modern societies.

Continued dramatic improvements in computer memory and processing speed per unit of cost led to steady increase in affordability and ubiquity of computers. Combined with breakthroughs in storage technology, this made it increasingly possible and desirable to capture and store information, entertainment and other forms of valuable information and content in digital form. This digitization, in turn, made it easier to reuse, repurpose, manipulate and combine this content,

anywhere at any time, for the specific purposes of the user, through a variety of electronic means, often in combination.

At the same time, steady and substantial increases in telecommunications bandwidth, fuelled by the widespread deployment of fiber optic cables, satellites and wireless technologies, made it easier and cheaper to share information globally and to communicate instantaneously at long distances. These new technologies and the optimism they engendered about their economic and social potential, led to an extraordinarily dynamic period of innovation, improvement, advancement, investment and enlargement in the mid-to-late 1990's.

'Convergence' is the label most often used for the integration of communication mediums that the digital revolution has made possible. This may prove to create as radical a change in the relationship between people and the institutions of society as did the invention of movable type like the Gutenberg Revolution. With the digital revolution, it is longer to say that 'freedom of the press belongs to those who can afford one.' No longer is it just the major institutions of society that are able to disseminate information now, virtually anyone with a computer can. But, as with the Gutenberg Revolution, far greater responsibilities move down upon the public. Several optimistic projections emerged about the potential of these new technologies and global networks to create economic opportunity in developing countries and in poor neighbourhood in rich countries, which give voice and power to the poor, make their governments more responsive, responsible, alert and transparent and make the world's best knowledge on any subject available anytime, anywhere to those who needed it to improve their lives. Of course, the conviction that information and communication technologies could be powerful tools to combat poverty did not originate with the Internet and World Wide Web. The history of international development over the past several decades is full of efforts to harness a wide range of technologies such as, computers, telephone, radio and television, as well as sector-specific technologies in areas as diverse as health, agriculture and environmental management, etc. to combat poverty and disease, build human capacity and improve the functioning and efficiency of government ministries, markets and other economic and social institutions in developing countries.

Simultaneously, the entrance to global sources of information and knowledge would provide unprecedented opportunities to tackle the intractable problems that compounded and perpetuated poverty, such as disease, famine, natural calamities and environmental stress. Hospitals in Africa that rarely ever received a medical or scientific journal could now, many hoped, have access to the full range of global scientific and medical research. Agricultural extension agents could now be armed with the best of what the world knew about plant, seeds, pests, fertilizers and soil management. Policy-makers would be better able to manage natural resources and respond to environmental problems, both because they could monitor them better and because they would have at their disposal the world's knowledge about these challenges. The rise of more sophisticated communication and information technologies, such as satellites or the Internet, has opened new horizons and opportunities. The potential of the new technologies has not only increased the dissemination of mass media, for instance, through satellites, but it has also created new opportunities to enhance communication at the local level utilizing technologies such as the internet or mobile telephones. The establishment of 'telecenters' in rural areas is spreading in

many countries as a way to support local development in the social and economic dimension. Communication technologies are still looked upon by some with suspicion, probably because of past experiences when media were often used to 'spin' arguments and impose change on people. The effectiveness and value of ICTs and other new communication technologies are determined by the way they are selected and utilized. Even if technologies are not the magic potion for every communication problem, they are valuable tools to address specific needs, especially when used in a way compatible with and relevant to specific local needs. Even if the internet, satellite, mobile phones and wireless computers appear to constitute the new frontiers in communication, there are some critical factors to consider before adopting them. These factors can be divided into three groups; they are economic, technological and cultural. From the economic point of view, there are high costs associated with the software and the hardware components of ICTs for individuals in developing countries, placing these commodities outside the reach of most people. In the case of the internet, there are also access and connectivity costs to consider. Other costs related to ICTs include the establishment and maintenance of reliable infrastructure for telecommunications. It should also be noted that the wave of liberalization and privatization taking place in this sector in many developing countries can be a limiting factor for marginalized sectors of society. From the technological point of view, it is difficult to ensure the proper operation of such technologies in places where there are no phone or electric lines. Even where those services are guaranteed, regular maintenance and updates and issues of compatibility among different standards, become major issues. Technical support is a necessity for individuals in richer countries and would be even more necessary in countries where people are less technologically literate. In many countries, users need basic training in computer use and prior to that, literacy skills to communicate effectively on the Internet is very important. From the cultural point of view, there are also a number of constraints. The language in which most of the information is available on the internet can pose a barrier. Moreover, the high illiteracy rates of many areas of the developing countries, many potential users are excluded from this. Even when language barriers are overcome, often cultural issues remain crucial in gaining fundamental knowledge and the needed frame of mind in order to take full advantage of the power of these technologies. Notwithstanding such shortcomings, ICT can do and play a major role in development communication. In addition to the widely used information dissemination functions, technologies such as the internet also have the prospective to support the horizontal processes of communication. With their quantifiable and fast exchange transmission flows of information and their capacity for overcoming time and space, there is no doubt that ICTs can have a stronger appeal than participatory processes, which appear more complex to manage and require longer and closer interactions. In fact communication technologies are more effective when used within proper cultural frameworks and in processes that engage stakeholders in the selection of the objectives, key issues and appropriate channels. ICTs and media can certainly play a key role in development communication, but they are not a panacea capable of solving all problems and of filling all gaps related to knowledge and perceptions.

4.5.1.1: Mass Media on Social Change

From 1947, the process of development in India, has been accompanied by significant social, economic, political changes and an mounting consciousness about issues affecting the poor, the illiterate, the weaker, the women and the children in India. This phase has also seen the growing of the voluntary movement in India and the

establishment of several non-governmental organizations to protect and promote the interests of women and children. The Government has made constant attempts to promote values, standards, ethics like democracy, freedom from discrimination, self-reliance and independence of thought. The constitution of India has also declares the humanistic values like liberty, equality, fraternity, rights, etc. to promote, propagate and protect the human civilization from any type of intolerance. It has also tried to improve the lot of the poor and weaker sections of society. Women and children have figured prominently in the government's agenda of social reforms and initiatives. Today, India is working towards a society where the poor, marginalized and underprivileged have equal opportunities in all spheres of social, economic and political life. Mass media in this regard has played a very important role by acting as a mediator between the government and the people along with the collective and dynamic action by the voluntary agencies, government and other like-minded institutions, organization and individuals.

The mass media or the fourth pillar of democracy is the vehicle that carry messages to large audiences. They are so persistent in modern life that many people do not even notice their influence. In Liberal democracy, the role of the media can be surmised to include informing, entertaining and educating the people. It is widely accepted in Liberal democracy that when the media help to put information at the disposition of the people, they will be able to formally or informally control the state. The mass media are essential for democracy. By keeping people on top of current issues, the media enable people to participate intelligently in public policy discussion and in decision-making process. In a democracy the principal role of the media is to act as a check on the state and fearlessly expose abuses of official authorities. This watchdog role is said to override in importance all other functions of the media and dictate the form in which the media system should be organized. The media also are the vehicles by which people debate the issues and try to persuade each other of different points of view. Even when they provide us with entertainment, the mass media are capable of portraying and shaping values that enrich our dialogue on social issues and public policy.

The mass media create rituals around which people structure their lives. This is one of many ways that the media contribute to social stability. The media promote socialization through adulthood, contributing to social cohesion by affirming beliefs and values and helping reconcile inconsistent values and discrepancies between private behaviour and public morality. The mass media also transmit values among contemporary communities and societies, sometimes causing changes that otherwise would not occur. Anthropologists and Sociologists have documented that mass communication can change, transform and revolutionize the society. Thus, the phenomenon diffusion of innovations occurs when ideas move through the mass media into the society and that leads to social change. The mass media is also responsible for fundamental changes in human communication. When Gutenberg introduced movable type in the 15th century, people began shifting from largely intuitive interpersonal communication to reading, which, says communication theorist Marshall McLuhan, required a different kind of concentration. The result, according to McLuhan, was less spontaneous communication, an alienation among individuals and a fragmented society. With electronic, visual media like television, which engage numerous senses and require less cerebral participation than reading, McLuhan saw a return to communication more consistent with human nature. He called it retribalization. Not everyone accepts McLuhan's vision, but there is agreement that the mass media profoundly affect society. The mass media do not operate in a

vacuum. The people who decide media content are products of the society, and the necessity to turn a profit requires that the media be in touch with the society's values or lose audience. In one sense, this reality of capitalism works against the media venturing too far from mainstream values. Critics say the media pander too much to popular tastes and ignore culturally significant works that could enrich society. An alternate view, more charitable to the media, is that great works trickle down to mass audiences through media popularization.

The media contribute both to social consistency and to change. A lot of media content gives comfort to audiences by reinforcing existing social values. At the same time, media attention to non-mainstream ideas, in both news and fiction forms, requires people to reassess their values and, over time, contributes to social change. Media education supports the creation of an informed media public, a public that is able to critically judge between good and bad media content. Simultaneously however, for a true democracy, we also have to ensure that there is a strong stream of media free of any government control, with freedom of speech and freedom of press.

4.5.1.2: ICT on Social Change

The point of departure for any strategy to combat poverty and promote sustainable development is to foster positive change and particularly pro-poor change. The observation however simplistic it may posit, provides an important frame of reference for any ICT for developmental strategy. The Millennium Development Goals (MDG) offer a useful illustration of this perspective, since the MDG's are, in their own way, proxies for deeper changes. The MDG's point to a set of desired first order transformation in the condition of developing countries. However, smaller number of people in absolute poverty, fewer women dying in childbirth, more girls in school, etc. Yet they presume and fundamentally depend upon, a deeper set of changes, such as higher and broader economic growth in developing countries, more capable and responsive governmental institutions, better policies and regulations, stronger voice for the poor etc. These deeper changes depend in part on actions that are not directly associated with any one MDG but are fundamentally enabling of all the goals. The same can be said about ICTs. It is clear that ICTs, properly adapted to local circumstances, can be a powerful tool to combat poverty and encourage sustainable development for the society. Yet the key to deploying ICTs as an agent of positive change in a given country is to begin not from measures of what ICTs that country lacks but from a clear picture of that country's key development challenges and a rigorous analysis of where and how, ICTs could make an impact on those challenges in a sustainable manner, of sufficient magnitude to justify investment in ICT by donors or developing countries or both. In other words, one begins not with the question of what ICTs a given country lacks and what we can do about it but what specific types of change are required to make this country more sustainably prosperous, in ways that include even the poorest. ICTs are then brought into the analysis as possible instruments among others, including both resources and policies of these desired changes, not as a thing to be desired in themselves. For this reason, ICT related indicative goals are at the best misleading and at the worst bad policy. It has been hardly ten years since the commercial release of the first client web browsers transformed the Internet and the World Wide Web that is its most famous offspring, from a relatively obscure tool for scientific and academic cooperation in a few rich countries to one of the most talked-about economic and social phenomena of our lifetimes. In language that echoed

the earlier hopes attendant to the creation of the telegraph, predictions multiplied about how these new tools of instantaneous global communication and information sharing would transform economy and society, bring people together, increase global understanding and serve as tools of hope and opportunity for the poor. These hopes were driven not just by the Internet itself, but by a remarkable confluence of technical developments of which the Internet was a powerful symbol. These new technologies, and the optimism they engendered about their economic and social potential, led to an extraordinarily dynamic period of innovation, investment and growth in the mid-to-late 1990s. The new technologies and the new forms of economic and social activity they make possible would transform the way we live. The combination of these new technologies and other global trends such as trade liberalization and the end of the geopolitical tensions of the Cold War led to a broader process of globalization, characterized not only by steady increases in global trade flows of goods and services but also by dramatically increased information flows. Creating, accessing and adapting information and knowledge increasingly came to be seen as a key element of global competitiveness and of individual opportunity. The notion of a global information society where new ICTs enabled instantaneous global flows of information that increasingly served as the 'oxygen' of economic, social and political life gained popularity.

4.5.1.3: Future of Mass Media and ICT for social change

The mass media and ICT revolution have opened up new possibilities of political, economic and social transformations from which developed and developing countries can potentially benefit. Contrasting the previous technological innovations, developing countries today have almost instantaneous access to new technologies and the benefits they can bestow. This raises the tantalizing possibility that ICTs and massmedia may soon herald a new era of economic richness, political stability and social existence to the global economy, greater than anything that has been achieved by previous technological innovation. In particular, ICTs and massmedia can bring about a more seamless integration, amalgamation and cooperation of the global labour markets that was considered possible before. This integration, amalgamation and cooperation are likely to be facilitated by the confluence of a number of factors such as: the dwindling trade barriers from multilateral trade negotiations and rapid dissemination of market information, as well as the efficient delivery of services due to the new ICTs. All this should help to bring about a more efficient allocation of labour including unskilled workers across the global economy. ICTs and mass media can be used selectively and innovatively to directly enhance the welfare of the poor. However, to reap the full benefits of the ICTs and mass media revolution and reduce poverty, countries need to address the main impediments to economic development. Improving infrastructure, opening up new markets, breaking telecommunication monopolies and improving education for all, these are essential to economic development as well as success in exploiting the economic opportunities that ICTs and mass media offer. Undeniably, without addressing these issues, attempts at securing Internet access would not lead to the same economic dividends ---at times they can become a recipe for financial disaster. Whereas IT investment appear to boost growth in developed economics, the same is not necessarily true in developing countries, which need to institute other complementary policies to harvest economic benefits from such IT investments. In the presence of favourable policies and institutions, the internet can assist development and the process can be further helped by globalization, which tends to magnify the benefits of ICTs and mass media. Still now, ICTs and mass media are by no means a

answer for lack of growth or pervasive poverty. These new technologies may have created a window of economic opportunity for the developing world to foster growth and escape the scourge of poverty. Even so, to seize this opportunity, they would require sufficiently well developed social and physical infrastructure as well as favorable policy and institutional frameworks. While ICTs and mass media have generated a new wave of enthusiasm among developing countries to embrace new technologies and benefit from them, unluckily many of them do not seem to have the necessary prerequisites to take full advantage of this window of opportunity. Developing countries that have already attained universal primary education for their citizens should place more emphasis on secondary and tertiary education if they want to take advantage of ICT opportunities. Nevertheless, one does not need to rely exclusively on government for promoting secondary and tertiary education. Many individuals who would like to take advantage of IT and media opportunities are economically well off and may not need government's financial assistance. For others, improved functioning of the financial market and the availability of student loans can be a major help in financing educational expenses. ICTs and mass media have important prospective to develop the lives and livelihoods of the poor and reduce the vulnerabilities that keep them in, or return them to poverty. Yet ensuring access for all to ICTs and mass media are ongoing challenge for virtually every developing country .The majority of the world's poorest live in rural and remote areas and the costs of building out ICT infrastructure to rural areas is often prohibitively expensive , or at least not commercially viable . Even those poor who live in urban and semi-urban areas often live in slums or neighborhoods that are poorly serviced by all public infrastructures not only telecommunications but power, water, sanitation, roads etc. Second, the poor in most cases cannot afford their own telecommunications services even if they were available and public access points for shared services have until recently been under provided in poor areas .For a country to succeed in the ICT arena, one critical element is physical infrastructure such as telecommunications links. Government has an important role in creating such infrastructure, especially in poorer countries. This role stems from a number of important considerations. First, in very poor countries, because of the lack of effective demand, market forces may be shy. Therefore, government may have to make investments to build the necessary physical infrastructure for ICTs. Second, even in countries where the private sector is not shy, government has to play the role of catalyst and regulator. From our cases, it appears that there are potentially many opportunities for fostering partnerships in the creation of infrastructure. To attract the private sector, government may have to play the role of a catalyst by instituting various innovative incentive mechanisms such as build own operate, build own transfer, etc. Even when the private sector is already active, government has an important function as a regulator. It may be noted that the telecommunications industry, which constitutes the basic infrastructure for ICTs and mass media, are in a natural monopoly. Third, despite the strong case for a free market in ICTs, many countries still maintain strong barriers against entry. This entry barrier, along with heavy government involvement in such ICT related sectors as telephones, has spawned pervasive corruption in many developing countries. Privatization would be the most efficient response to such a conundrum. Technical innovations such as internet connectivity by satellite , the expansion and increased flexibility of wireless networks and the improvements in Voice-Over-Internet-Protocol (VOIP), provide opportunities for rapidly expanding access by the poor to information and communication services. Yet, in many developing countries, government regulations restrict or prohibit the roll out of these innovations. Extending access to all, therefore, requires a careful combination of policy and

regulatory reform, technical innovation and the proper balance of public and private investment. If ICTs and mass media are to serve as a tool of social inclusion and empowerment and economic opportunity for women, particular efforts need to be made to provide access opportunities, tools and content particularly suited to the priority needs of women. More broadly, developing countries' governments and their partners in civil society and in the international community, need to ensure that traditionally excluded and disadvantaged groups within society such as the handicapped, ethnic and religious minorities etc. have access to ICTs in way that are relevant to their specific needs and circumstances and that create new economic and social opportunities for them. In the absence of such efforts, these groups are likely to be further marginalized as they miss out on the economic, educational, health and livelihood benefits of mass media. For countries that seek to play an important role in the development and export of ICT items such as software, they need to foster an institutional environment conducive to such development. An important element that would foster investment and harness creativity relates to adequate protection of property rights, enforcement of contracts, rule of law and personal autonomy etc. without which the economic incentives of firms to invest or innovate would be largely eroded. These institutional aspects, which are an important prerequisite for successful adoption of the new ICTs but are often weak in poorer countries, need to be improved. But at the same time, new ICTs ideas are often interconnected and draw on each other's concepts, which makes the task of defining the ownership of the intellectual product, as well as appropriating the benefits, all the more difficult. The task of defining intellectual property and the appropriate mechanism for protection has been the subject of a good deal of discussion. When such 'property' can be defined, one well known method is the granting of patents rights, which offers the right incentives to the creators but may produce a large distortion because of the monopolistic nature of production. In any case, micromanagement would be the wrong approach for government in managing innovation. If certain ICTs and social medias are considered socially desirable merit goods, a case can be made for wide diffusion among the populace. However, diffusion of useful ICT technologies is likely to involve substantial externality. In these circumstances, a case may be made for subsidization of ICT use. Similarly, research suggests that ICTs have been most productively used in firms with a flat and less hierarchical organization structure. This type of organization is more common in the U.S than elsewhere. One way to promote such organization is by keeping markets open and competitive. Government policy should, therefore, avoid a closed and monopolistic structure in the name of 'nurturing the infant industry'.

In addition to national efforts, international organizations can perhaps play a role in promoting ICTs and media in poorer countries. This role may include the creation of uniform standards through technical assistance and awareness policy advice. However premature standardization can become impediments to technological innovations. Second, in many developing countries, the telecommunications sector is a government monopoly. International organizations can play a role in deregulating this sector as well as ensuring free entry of the private sector, including foreign firms. In poorer countries, where the government is fiscally constrained, international organizations can provide financial assistance to create the basic necessary infrastructure as the private sector, both domestic and foreign, may not be forthcoming for obvious economic reasons.

4.6: Political Change in India

Modernization and Political change are the two independent and interrelated goals which progress toward each other. The process of political change is one of the important aspects of modernization. The theory or the instrument of modernization has greatly influenced the political condition of a country like India. The advancement and breakdown of a political situation in a country also mostly depend on the process of modernization. Because modernization includes each and every aspect of a country like, the social aspect, the economic aspect, the cultural aspect and the political aspect. Almost all the political systems have set before themselves the goal of modernization. The political trends in India since independence have largely been a series of reconciliations with demands articulated by regional interest groups for example, linguistic formation of states in the political realm, emphasis on mixed economy in the sphere of economic policy, secularism and neutrality in international relationship are all reflections of the predominantly reconciliatory pattern of political modernization in India.

Modernization, in its political sphere refers to the collection of structural and cultural changes in the political system of modern societies. The political system comprises all those activities, behavior, action processes, institutions and beliefs anxious with the creation and implementation of authoritative policy and the pursuit and attainment of collective goals. Political structure consists of the patterning and interrelationship of political roles and processes; political culture is the complex of prevailing attitudes, beliefs and values concerning the political system. Therefore, the overall process of modernization constitute the changes in all institutional spheres of a society ensuing from man's expanding knowledge of and control over his environment. Thus, Political modernization refers to those processes of differentiation of political structure and secularization of political culture which enhance the capacity, the effectiveness and efficiency of performance of a society's political system.

The root or essence of political modernization embedded in the changing sources of legitimation of authority and process of its diffusion and centrality in the social structure. In a society having a customary and conventional polity, the source of authority is in the traditionally established social order and institutionalized offices of kings or chiefs. Therefore, in such a system authority has a hierarchical disposition of power and not consensual. On the other hand, democratic political framework fundamentally alters such conventional structure with regard to power, control, supremacy and authority. Power ceases to have a closed hierarchical characters, the sphere of political action is broadened to the level of mass participation.

4.6.1: Major perspectives of Political Modernization

1- Political modernization is Chronological or Historical process :

It refers to the totality of changes in political structure and culture which characteristically have affected or have been affected by those major transformative processes of modernization like secularization, commercialization, industrialization etc. Which were first launched in Western Europe in the 16th century and subsequently have spread, unevenly and incompletely throughout the world.

2- Political modernization is Typological or Transmutation process :

It refers to the process of transmutation of a pre-modern traditional polity into a post-traditional modern polity.

3- Political modernization is evolutionary or gradual process:

It refers to that open ended increases in the capacity of political man to develop structures to cope with or resolve problems to absorb and adapt to continuous change and to strive purposively and creatively for the attainment of new societal goals. From the historical and typological perspectives, political modernization is a process of development toward some image of modern polity.

4- Political modernization is an absolute or a complete process:

Political modernization is a democratic process based on the principle of political representation and adult franchise. The constitution of India put more emphasis on 'one man, one vote' to maintain peace and equality among the citizens of the country.

5- Political modernization is a Democratization process:

Political modernization is process of democratization. It has led to the existence of various interest groups within the political process who represent various competing ideologies that highlight the different ways in which the affairs of the state are to be managed.

4.6.2: Theoretical Approaches Political Modernization

Political Modernization consists of the three main approaches. They are Trait-list approach, Reductionist approach and Ideal-type approach. Let us discuss them as under.

(i)**The Trait-list approach:** It usually identifies the major structural and cultural features generic to those contemporary politics regarded as modern by the observer.

(ii)**The Reductionist approach:** It focuses upon a single antecedent factor, explanatory variable, correlative or determinant as the prime index or most distinguishing feature of modernization and by implication of political modernity. Single characteristics which have been highlighted include the concept of capacity, differentiation, institutionalization, national integration, participation, political culture, social mobilization and socio-economic correlates., these reductive efforts do not imply a denial of multivariate causation rather they reflect either the timeless quest for a comprehensive single concept of modernity or simply the desire or illuminate a previously neglected or under emphasized variable.

(iii)**The Ideal-type approach:** it is either explicit or implicit in most conceptualizations of both a modern political system and the process of political modernization. Descriptive traits list of a generically modern polity tend unavoidably to be ideal- typical. The very notion of modern polity implies an ideal-typical traditional polity as a polar opposite as well as transitional polity as an intervening type on a continuum of political modernization.

The orientation governing the traditional polity is predominantly ascriptive, particularistic and diffused where as a modern polity is predominantly achievement oriented, universalistic and specific. Thus, political modernization is viewed as a process of movement from a traditional pole to the modern pole of the continuum.

Thus, there are three theories of political modernization. In the age of science and technology, these theories play a great role in the development of a nation.

4.6.3: Characteristics of Political Modernization

The modern society is the outcome of evolution and the gradual process of political modernization by crossing through various stages. The basic characteristics of political modernization are given below.

Firstly it is a process of differentiation. This process of differentiation refers to the development and progression of progressive separation and specialization of roles.

Secondly, it develops in an institutional spheres and associations within the political systems. It includes such universals as social stratification and the separation of occupational roles from kinship and domestic life, separation of an integrated system of universalistic legal norms from religion, separation of religion and ideology and differentiation between administrative structure and public political competition.

Thirdly, it includes larger functional specialization, structural complexity and interdependence and heightened effectiveness of political organization in both administrative and political spheres.

Fourthly, it is the notion of equality as the central ethos and ethical imperative pervading the operative ideals of all aspects of modern life.

Fifthly, Equality, justice and fraternity are the culture of modernity and modernization as well as political modernization. The development and the quest for such process and its realization are at the core of the politics of modernization.

Sixthly, it includes the notion of universal adult citizenship, prevalence of universalistic legal norms in the government's relation with the citizenry and the predominance of achievement criteria in recruitment and allocation to political and administrative roles. Even though these attributes of equality are only imperfectly realized in modern politics, they continue to operate as the central standards and imperatives by which modernization is measured and political legitimacy established. Popular participation or involvement in the political system is a central theme in most definitions of political modernization.

Seventhly, it indicates the capacity as the constantly increasing adaptive and creative potentialities possessed by man for the manipulation of his environment. The acquisition of enhanced political administrative capacity is the third major feature of political modernization.

Eighthly, it is characterized of an increase in scope of polity functions, in the scale of the political community, in the efficacy of the implementation of political and administrative decisions in the penetrative power of central governmental institutions and in the comprehensiveness of the aggregation of interests by political associations.

Ninthly, it is a process of an interminable interplay among the process of differentiation, the imperatives and realizations of equality and the integrative, adaptive and creative capacity of a political system.

Tenthly, it is the progressive acquisition of a consciously sought and qualitatively new and enhanced political capacity as manifested in the effective institutionalization of new patterns of integration and penetration.

Eleventhly, it regulates and contains the tensions and conflicts produced by the processes of differentiation and new patterns of participation and resource distribution of adequately responsive to the demands generated by the imperatives of equality and the continuous flexibility to set and achieve new goals.

Twelfthly, the traditional authorities such as the feudal or religious authorities lose their importance during this phase.

Thirteenthly, it refers to the emergence of secular and national political authority and also there is centralization of authority. There is a growth of a network of differentiated and specialized political and bureaucratic institutions to meet the challenges of ever changing political system. There is increased differentiation and specialization of political and bureaucratic institutions.

Lastly, it refers to the growing involvement and participation of people in the modern political system. The main agents to bring about the process of modernization in the political system are colonial power, political and non-political elites, radical and revolutionary leaders, political parties, military, bureaucracy etc.

4.7: Crisis or predicament of Govern Ability

In each and every civilization, there is the existence of different types of governing elites. Subsequently, in India there emerged various civilizations, domination of foreign rulers, kings, in the spectrum of various ages such as the ancient, the medieval, modern and the contemporary. From these backgrounds, one may institute that there was different type of political power existed. Subsequently, a tremendous change occurred during the period of the colonial rule. Recently, in the contemporary era of modernization, the state is governed by the political elites. Almost all the political systems have set before themselves the goal of modernization. The political trends in India since independence have largely been a series of reconciliations with demands articulated by regional interest groups-linguistic formation of states in the political realm, emphasis on mixed economy in the sphere of economic policy; secularism and neutrality in international relationship are all reflections of the predominantly reconciliatory pattern of political modernization in India. The same pattern is true in case of traditional institutions' role in politics. Caste associations, kin groups and ethnic solidarities have adapted themselves to the need of a modern democratic political culture successfully. Due to the impact of modern forces certain changes have been witnessed in the political sphere of society. Regulation of court laws, establishment of village panchayats and local autonomy has changed the traditional Indian political system. In villages there is decline of caste panchayats and their functions are being transferred to courts.

Further, caste is also a factor in the fate of political modernization in most of the developing and developed countries of the globe. Caste is also the determining factor of

democracy. In question of leadership, there is also change in the pattern of leadership. The change is because of the change and alteration of the recent political, social, religious and cultural phenomenon. This leadership is now available to low income groups as well. The predominance of all-india parties indicates the extent to which political unity is firmly established. Regional differences of culture and language have found political expression in debates on the number and delimitation of states. It is evident from various sources that intellectuals in a broad sense have dominated political life in India since independence and that active participation in politics by the mass of population that took place during the independence movements has recently begun to revive on a limited scale with the emergence of peasant movements in some states.

However, in the factor leadership, the Students or young generations are the most important sources of recruitment to the political work and this shows prevalence of factionalism the major parties. There are also several other factors such as reservation of seats for scheduled castes and tribes, backward sections etc., have led to emergence of parties catering exclusively to this section of society. Recently the political leaders have made huge gains both in terms of vote share and role in the national politics. There are conflicts between traditional social arrangements, caste system and religion and new relationships brought out by economic growth. The political systems today are the most significant feature of democracy. Further, democracy is a form of government, of the people, by the people and for the people, and that form of government where everyone has a share. So far so good, till today, the forms of government such as the parliamentary democracy of presidential, the political modernization takes place from the core of modernization.

4.8: Summary

- Modernization is a process of development that entails social, economic and political change. It involves change in the society to make it an improved one.
- Modernization is a global or universal happening. It would pervade different parts of the world. Modernization is not only universal in its scope, it is also inevitable. Modernization has also a regional or a local dimension.
- Modernization deals with something modern, modernity or new concept, that brings change in the society as a whole. It is the new confidence of the individuals in the society.
- The extent of modernization is defined by the ratio of non-living to living sources of power. The specialization of organizations, their dependence on each other, and their relationship highlight patterns of centralization and comprehensive media of exchange and markets.
- The disputes which arise due to any disagreement in an industrial relation can be termed as industrial disputes. The purpose of the Industrial Disputes Act is to protect and defend industrial peace and harmony by providing machinery and procedure for the investigation and settlement of industrial disputes by discussions and negotiations.
- When cities and towns get over populated, they expand beyond their boundaries and take the adjoining rural areas within their fold. This phenomenon is known as sub-urbanization. Re-urbanization refers to the process that led to the development of composite urban settlements wherein the urban and rural population intermingled and stayed connected with and dependent upon each other. These composite settlements were characterized by a blending of rural and urban life.
- In accordance with the Act of 1976, education was put on the Concurrent List with the implications that both the centre and the states can legislate on any aspect of education

from the primary to the university level. With education in the Concurrent List, Centre can directly implement any policy decision in the states.

- The overall process of modernization refers to changes in all institutional spheres of a society resulting from man's expanding knowledge of and control over his environment. Political modernization refers to those processes of differentiation of political structure and secularization of political culture which enhance the capacity-the effectiveness and efficiency of performance-of a society's political system.
- From a historical point of view, modernization is a process of change towards those type of social, economic and political systems which are developed in Western Europe and North America from the 17th to 19th century, and after that spread over to South America, Asia and Africa during the 19th and 20th century.
- Social differentiation refers to the recruitment of people, on the basis of achievement, to different structures with specialized functions.
- The Indian economy has shown consistent progress on its path towards liberalization. The government has reduced its control over the economy and supported the free-market agenda, thereby facilitating the increase in liberalization by the turn of the 20th century.
- Application of technology and mechanization is one of the important features of modernization. This means in other words that the people give up their old ways of living, old methods of agriculture and travelling.
- Industrial revolution deals with the explosion the new machines and mechanical equipments. When the industrialisation of a country takes places, the people give up their traditional rural and agricultural economy. Its place is taken over by industrialisation. New factories and mills continue to grow daily and use latest techniques. Thus, industrialization process is the of modernization.
- Economical approach of modernization lays maximum emphasis on the economic growth and development of a country. It is one of the important criteria for accelerating modernization. It is argued that modernization would result in a substantial increase in production and output of a country. A marked increase in per capita income would be the main gain of modernization.
- Social differentiation refers to the recruitment of people, on the basis of achievement, to different structure with specialized functions.
- The theory of modernization was analysed by the scientist like Samuel P. Huntington, C.E. Welch Jr., Samuel Huntington, Eisentaedt, Karl Deatsch, Alex Inkeles and others.
- Social mobilization, Karl Deutsch says, is the process by which major clusters of social, economic and psychological commitments are eroded and broken and people become available for new patterns of socialization and behavior: Two features of unorganized/ informal sector are: Small in scale, usually employing fewer than 10 workers and often from the immediate family, Require low-level skills, mostly labour-intensive work.
- Neo-classical development theory has its orgin in its predecessor like classical economists. Classical economist was developed in the 18th and 19th century and dealt with the value of products and on which production factors it depends.
- Early contributers to this approach are Adam Smith and David Ricardo. Classical economist argued as do the new classical one in favour of the free market and against government intervention. Neoclassical development approach becomes influencial towards the end of 1970s and from the beginnings of 1980s Neo-classical development approach really began to role out.

- Social differentiation refers to the recruitment of people, on the basis of achievement, to different structure with specialized functions. Industrial disputes refers to the disputes which arise due to any disagreement in an industrial relation can be termed as industrial disputes. Sub-urbanization refers to the cities and towns get over populated, they expand beyond their boundaries and take the adjoining rural areas within their fold. This phenomenon is known as sub-urbanization. Re-urbanization refers to the process that led to the development of composite urban settlements wherein the urban rural population intermingled and stayed connected with and dependent upon each other. Political modernization refers those processes of differentiation of political structure and secularization of political culture which enhance the capacity, the effectiveness and efficiency of performance of a society's political system.
- In the modernization paradigm, mass media in development was accorded a central position.
- The overall process of modernization refers to changes in all institutional spheres of society resulting from man's expanding knowledge of and control over his environment. Political modernization refers to those processes of differentiation of political structure and secularization of political culture which enhance the capacity-the effectiveness and efficiency of performance-of a society's political system.
- Political modernization can be viewed from historical, typological and evolutionary perspectives.
- The political trends in india since independence have largely been a series of reconciliations with demands articulated by regional interest groups-linguistic formation of states in the political realm, emphasis on mixed economy in the sphere of economic policy, secularism and neutrality in international relationship are all reflections of the predominantly reconciliatory pattern of political modernization in india.
- Organized of formal sector is defined to consist of the entire public sector and the private sector enterprise employing ten or more workers. 'Informal or unorganized sector constitutes an essential part of the Indian economy. The informal economy accounts for more than 90 per cent of workforce and about 50 per cent of the of the national product.
- The disputes which arise due to any disagreement in an industrial relation can be termed as industrial disputes.
- The propose of the Industrial Disputes Act is to protect and defend industrial peace and harmony by providing machinery and procedure for the investigation and settlement of industrial disputes by discussions andnegotiations.
- When cities and towns get over populated, they expand beyond their boundaries and take the adjoining rural areas within their fold. This phenomenon is known as sub-urbanization.
- The term re-urban was introduced by the sociologist C.J Galpin. It referred to the composite urban settlements wherein the urban and rural population intermingled and stayed connected with and dependent upon each other. These composite settlements were characterized by a blending of rural and urban life. Thus, 'Re-Urbanization' was the process that resulted in the development of a composite settlement.
- Urbanization results in the growth and development of existing cities and the emergence of new cities.
- Over-urbanization reduces the efficiency of the urban centres and creates a large number of problems.
- In accordance with the Act of 1976, Education was put on the Concurrent List with the implications that both the centre and the states can legislate on any aspect of education

from the primary to the university level. With education in the Concurrent List, centre can directly implement any policy decision in the states.

- It was from 1960s and 1970s that education as a means for spreading values of modernization came to be emphasized upon.

4.9: Possible Questions

1. Discuss modernization and the theories or approaches of modernization.
 2. What is Modernization? Discuss its features.
 3. Analyse the Theories of Modernization. Discuss its elements.
 4. What is Modernization? Discuss its various means
 5. What is Industrialization? Discuss its growth.
 6. What are the benefits of industrialization?
 7. Discuss the problems of industrialization in India.
 8. Define Urbanization discuss its historical growth in India.
 9. Define Urbanization discuss its causes of growth in India.
 10. Discuss the theories of urbanization and models of the city.
 11. Find the difference between urbanization and urbanism.
 12. Discuss the Features and patterns of Urbanization
 13. Define the problems of urbanity
 14. How does education in modernization help in the process of modernization?
 15. Discuss the theories or approaches of modernization.
 16. What are the theoretical approaches to studying modern polity?
 17. Discuss the features of political modernization.
 18. What are the benefits of industrialization? Discuss the problems of industrialization in India.
 19. Discuss the theories of urbanization and models of the city.
 20. How does mass media and modernization help in modernization?
 21. Explain the various problems faced by urban societies
 22. How does mass media and modernization help in modernization?
 23. Explain the various problems faced by urban societies.
24. **Write a short note on**
- The global dimension of modernization.
 - The basic elements of modernization.
 - Different perspectives of viewing political modernization?
 - Effects of liberalization on Indian economy.
 - Over-urbanization and sub-urbanization.
 - De-urbanization of cities.
 - Provision for Education of minorities
 - Provision for Fundamental Right of Education
 - Education, Social Change and modernization
 - Change in Social Environment
 - Mass Media as the process of modernization

4.10: Further Reading

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