



**THE TAMIL NADU
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SOCIOLOGY
FIRST YEAR – SECOND SEMESTER
STUDY MATERIAL

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PREFACE

The syllabus for Sociology for is so designed as to give a fundamental understanding of the discipline and as well as of the society. The course is structured in such a manner that it is a combination of principles of Sociology and structure and nature of Indian society, making it both general as well as specific. The idea is to enable the students to develop a sociological perspective which would help in better understanding of the society of which we are all a part.

This course material is an attempt to provide the students with a concise and comprehensive study guide which would help them to learn the topics as per their syllabus. The course material has been developed after consultations from several books such as, C.N. Shankar Rao's "Sociology", "S.C.Dube's Indian Society", Vidya Bhushan Sachdeva's "Introduction to Sociology", India Year Book, Giddens' "Sociology", Ram Ahuja's "Social Problems in India" and articles such as "Indian Women's movement by Aparna Basu.

I render my earnest thanks and gratitude to our Hon'ble Vice Chancellor, Professor Dr P. Vanangamudi, The Tamil Nadu Dr. Ambedkar Law University for giving us this opportunity. My heartfelt thanks are to our Director, Professor Dr. S. Narayana Perumal, School of Excellence in Law for his advice and valuable suggestions.

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SOCIOLOGY

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UNIT I

The Emergence of Sociology and Structure of Indian Society

What is sociology?

The most distinctive feature of human life is its social character. Aristotle, the great Greek philosopher remarked that man is a social animal. Both nature and necessity impel man to interact with one another which leads to development of interdependent relationships which ultimately evolves into society. Man's behaviour in society is mainly determined by two forces, physical and social which he has been trying to understand and control since long. Man has been concerned with understanding the social phenomena and social problems around him. Different aspects of society had been studied by man which gave rise disciplines like History, Economics, Political Science etc. each studying a specific aspect of society. Soon the circumstances necessitated a science of society which would study it as a whole, as a totality and this marked the birth of Sociology.

The term sociology is derived from two words, socius which is a Latin word meaning companionship or society and logos, which is a Greek word meaning study or science. Thus Sociology literally translates into science or study of society. It is the youngest of all social sciences. The term sociology was coined by French intellectual Isidore Auguste Marie Francois Xavier Comte, more popularly known as Auguste Comte who is hailed as the founding father of sociology. Comte first gave the name "Social Physics" to the science invented by him but later he coined the word "Sociology a hybrid term compounded of Latin and Greek words to describe the new science. Comte felt that science could be used to study the social world. Just as there are testable facts regarding gravity and other natural laws, Comte thought that scientific analyses could also discover the laws governing our social lives. Sociology is also one of the oldest of social sciences. Since the dawn of civilisation, society has been a subject for speculation and inquiry along with other phenomena which have agitated the restless and inquisitive mind of man. Even centuries ago men were thinking about society and how it should be organised, and held views on man and his destiny, the rise and fall of peoples and civilisations. Though they were thinking in sociological terms they were called philosophers, historians, thinkers, law-givers or seers. Thus, "Broadly it may be said that sociology has had a fourfold origin: in political philosophy, the philosophy, the philosophy of history, biological theories of evolutionism and the movements for social and political reforms..."

There was social thought during the ancient age:

Though sociology came to be established as a separate discipline in the 19th century due to the efforts of the French Philosopher Auguste Comte, it is wrong to suppose that there existed no social thought before him. For thousands of years men have reflected upon societies in which they lived. In the writings of philosophers, thinkers and law-givers of various countries of various epochs we find ideas that are sociological. For instance, in the writings of Plato, Aristotle, Manu, Confucius, Cicero and others we find major attempts to deal methodically with the nature of society, law, religion, philosophy etc. Plato's Republic, Aristotle's Politics, Smriti of Manu, Confucius' Analects, Cicero's On Justice are some of the ancient sources of social thought.

During the middle ages and early modern times the teachings of the church dominated the human mind and hence most part of human thinking remained as metaphysical speculation far away from the scientific inquiry. Intellectuals became more active since the 16th century onwards. Their quest for an understanding human society, its nature, socio-political system and its problems now received new impetus. The literary works of some prominent intellectuals of this period clearly reveals this urge to understand and interest man's socio-political system.

Machiavelli's "The Prince", Thomas Hobbes "Leviathan", Rousseau's "Social Contract", Montesquieu's "The Spirit of Laws", Adam Smith's "Wealth of Nations", Condorcet's "Historical Sketch of the Progress of the Human mind" serve as examples of such literary works. Thinkers like Sir Thomas More in his "Utopia", Tommaso Campanella in his "City of Sun", Sir Francis Bacon in his "New Atlantis", James Harrington in his "Commonwealth of Oceana", H.G. Wells in his "A Modern Utopia" - had made attempts to project a picture of an ideal society free from all shortcomings. However, it was only in the 19th century that systemic attempts were made by Auguste Comte, Spencer, Durkheim, Weber and others to study society and to establish a science of society called "sociology".

Definitions

Auguste Comte – sociology is the science of social phenomena, "subject to natural and invariable laws the discovery of which is the object of investigation".

L.F. Ward – "sociology is the science of society or of social phenomena".

Kingsley Davis – that "Sociology is a general science of society".

Harry M. Johnson opines that "sociology is the science that deals with social groups".

Emile Durkheim – Science of social institutions".

Park and Burgess – Sociology is "the science of collective behavior".

Small – Sociology is "the science of social relationships".

Marshall Jones – sociology is "the study of man-in-relationship-to-men".

Ogburn and Nimkoff – "Sociology is the scientific study of social life".

Franklin Henry Giddings – sociology is "the science of social phenomena".

Henry Fairchild – "Sociology is the study of man and his human environment in their relations to each other".

Max Weber – sociology as "the science which attempts the interpretative understanding of social action".

Alex Inkeles – "Sociology is the study of systems of social action and of their inter-relations".

Kimball Young and Raymond W. Mack – "Sociology is the scientific study of social aspects of human life".

Morris Ginsberg – of the various definitions of sociology the one given by Morris Ginsberg seems to be more satisfactory and comprehensive. He defines sociology in the following way: "In the broadest sense, sociology is the study of human interactions and inter-relations, their conditions and consequences".

From the above definitions it is clear that Sociology is a discipline which deals with human relationships with emphasis on the social aspect of these relationships. In studying social relationships sociologists attempt to discover the evolution of society, its systems and structures, the development of social institutions and their functions, the customs and rules regulating social relationships, the groups and communities formed by man throughout history, the nature and interdependence of these groups and the phenomenon of social change.

Factors contributing to emergence of sociology

(i) The French Revolution :

The French Revolution of 1789 threw the entire France in turmoil the effects were soon felt in other parts of Europe. With its motto of "Liberty, Equality and Fraternity" the revolution sought to establish a new political and social order. The old social order that rested on monarchy, kinship, land, religion began to crumble. The sudden radical change threw the French society in chaos. The intellectuals of the time became extremely concerned with understanding the nature of changes in society and to find ways to establish social order. This contributed to growth of science of society.

(ii) Industrial Revolution and Industrialisation:

Industrial Revolution that took place first in England during the 18th century brought about sweeping changes throughout Europe. Never before in history did social changes take place on such a massive scale. Sociology emerged in the context of the sweeping changes. Factory system of production and the consequent mechanisation and industrialisation brought turmoil's in society. New industries and technologies change the face of the social and physical environment.

The simple rural life and small-scale home industries were replaced by complex urban life and mass production of goods. Industrialisation changed the direction of civilisation. It destroyed, or radically altered, the medieval customs, beliefs and ideals.

Industrialisation led to urbanisation. Peasants left rural areas and flocked to the towns, where they worked as industrial labourers under dangerous conditions. Cities grew at an unprecedented rate providing an anonymous environment for people.

Social problems became rampant in the fast developing cities. Aristocracies and monarchies crumbled and fell. Religion began to lose its force as a source of moral authority. "For the first time in history, rapid social change became the normal rather than an abnormal state of affairs, and people could no longer expect that their children would live much the same lives as they had done.

The direction of social change was unclear, and the stability of the social order seemed threatened. An understanding of what was happening was urgently needed' [Robertson's "Sociology"]

It is clear from the above that sociology was born out of the attempt to understand the transformations that seemed to threaten the stability of European society. Social thinkers like Comte, Spencer and others argued that there was an urgent need to establish a separate science of society. They believed that such a science would be of great help in understanding the nature and problems of society and to find out solutions for the same.

(iii) Inspiration from the Growth of Natural Sciences:

Nineteenth century was a period in which natural sciences had made much progress. The success attained by the natural scientists inspired and even tempted good number of social thinkers to emulate their example. If their methods could be successful in the physical world to understand physical or natural phenomena, could they not be applied successfully to the social world to understand social phenomena? As an answer to this question Comte, Spencer, Durkheim, Weber and others successfully demonstrated that these methods could be used to study the social world.

(iv) Inspiration provided by the radically diverse societies and cultures of the colonial empires:

The colonial powers of Europe were exposed to different types of societies and cultures in the colonial empires. Their exposure to such diversities in societies and cultures provided an intellectual challenge for the social scientist of the day. Information about the widely contrasting social practices of these distant peoples raised fresh questions about society: Why some societies were more advanced than others? What lessons could the European countries learn from comparisons of various societies? Why the rate of social change was not the same everywhere? The new science of society called "sociology" had emerged as an independent science in an attempt to find convincing answers to these questions.

Scope of Sociology

Scope means the subject matter or the areas of study. Every science has its own field of inquiry. It becomes difficult to study a science systematically unless its boundary or scope is determined precisely. Sociology as a social science has its own scope or boundaries. But there is no one opinion about the scope of Sociology. However, there are two main schools of thought regarding the scope of Sociology: (1) The Specialist or Formalistic school and (2) the Synthetic school. There is a good deal of controversy about the scope of Sociology between the two schools. The supporter of first school believe that Sociology is a specific science and the scope should be limited whereas others believe that it is a general science and its scope is very vast.

(1) Specialistic School or Formalistic School:

The supporters of this school of thought are George Simmel, Vierkandt, Max Weber, Vonwiese, and F. Tonnies.

George Simmel:

Simmel, the leader of formalistic school of thought is of the view that Sociology is a pure and independent science. According to him Sociology is a specific social science which should describes, classifies, analyses and delineates the forms of social relationships, the process of socialization and social organization. Sociology should confine itself in studying formal behaviour instead of studying actual behaviour.

Simmel makes a distinction between the forms of social relationships and their contents and opines that sociology should confine itself in explaining different forms of social relationships and study them in abstraction whereas their contents are dealt with by other social sciences. Hence Sociology is the science of the forms of social relationship. Because it comprehends the forms of social relationships and activities, not the relationships themselves. Co-operation, competition, sub-ordination, division of labour etc. are different forms of social relationships or behaviour. Thus, according to Simmel the scope of Sociology is very limited.

Alfred Vierkandt:

Another leading advocate of formalistic school Vierkandt opines that Sociology is a special branch of knowledge which deals with the ultimate forms of mental or psychic relationships which link men to one another in society. These mental relationships consist in love, hate, co-operation etc. which shape particular types of social relationships. He further maintains that Sociology can be a definite science only when it abstains from a historic study of concrete societies. Thus in Vierkandt's opinion the scope of sociology is very limited as it deals with the ultimate forms of mental or psychic relationships

Leopold Vonwiese:

Another advocate of formalistic school Vonwiese opines that the scope of Sociology is very limited because it only studies the forms of social relationships and forms of social processes. He has divided these social relationships and social processes into many types. According to Vonwiese there are two social processes in society such as associative and dissociative social process. Co-operation, accommodation, assimilation etc. are example of associative process. Whereas competition and conflict are example of dissociative process. Accordingly he have identified more than 650 forms of human relationships.

Max-weber:

Another supporter of formalistic school Max-weber agrees with the formalistic view that the scope of Sociology is very limited. Because Sociology attempt to make an interpretative understanding of social action and social behaviour. It should confine itself in the analysis and classification of social action and social behaviour. Social behaviour is that which is related to the behaviour of others. Sociology studies these behaviour only.

Albion Small:

Another advocate of formalistic school small opines that the scope of sociology is very limited because it does not study all the activities of society. It only confines itself in studying the genetic forms of social relationships, behaviour and activities.

Ferdinand Tonnies:

Tonnies strongly support the formalistic school of thought and opine that Sociology is a pure and independent science. On the basis of forms of social relationships Tonnies differentiated between 'Gemeinschaft' and 'Gesellschaft' i.e. society and community and opines that the main aim of sociology is to study the different forms of social relationship that comes under these two categories.

Thus we conclude that according to this school of thought sociology studies a particular aspect of social relationships in their abstract nature and not in any concrete situation.

The main views of the school regarding the scope of Sociology are -

- (i) Sociology is a specific, pure and independent social science.
- (ii) Sociology studies the various forms of social relationships.
- (iii) Scope of Sociology is very narrow and limited.
- (iv) Sociology deals with specific form of human relationship.
- (v) Sociology need not study all the events connected with social science.
- (vi) Simmel believes that it is a specific social science and it should deal with social relationships from different angles.

Criticism:

- (i) Sociology is not the only science that studies the forms of social relationships, other social scientists also do that.
- (ii) The distinction between the forms of social relations and their contents is not practicable.
- (iii) Thirdly, the formalistic school has narrowed down the scope of Sociology.
- (iv) Finally, the conception of pure Sociology is not practicable since sociology cannot study social phenomena in isolation.

(2) Synthetic School:

The supporters of synthetic school are the sociologists like Ginsberg, Durkheim, Comte, Sorokin, Spencer, F. Ward, and L.T. Hobhouse.

Morris Ginsberg:

According to Morris Ginsberg, sociology not only studies the relationship between individuals in a society, it also studies the relationship between different aspects of social life, such as economic, political, moral, religious legal and so on. It also studies the factors of stability and change in a society. Ginsberg divides the scope of sociology into four main branches. They are social Morphology, Social control, social process and social pathology.

Social Morphology:

Social Morphology deals with the quantity and quality of population. It studies the social structure, social groups and social institutions.

Social Control:

Social control studies the mechanism through which society guides and controls the behavior of its members. It deals with formal as well as informal means. Of social control such as customs, traditions, morals, religion and formal means like law, court, police etc.

Social Process:

Social process tries to study different modes of interactions like co-operation, competition, accommodation, conflict assimilation, integration etc.

Social Pathology:

Social pathology studies social problems like poverty, beggary, unemployment, over-population, crime etc. It also deals with social mal-adjustment, social disorder and disturbances.

Emile Durkheim:

Emile Durkheim has divided the scope of sociology into three fundamental branches,

They are: (i) Social Morphology (ii) Social Physiology (iii) General Sociology.

i) Social Morphology:

Social Morphology studies the geographical or territorial basis of life of the people and the demographic aspects of society like size, density and quality of population.

ii) Social Physiology:

Social physiology has a number of branches like sociology of family, sociology of religion, sociology of community and sociology of law etc. These are called special "sociologies".

iii) General Sociology:

General sociology is the philosophical part of sociology. It deals with the general character of the social facts. It tries to formulate general social laws.

Hob house:

Hob house holds the similar view like Durkheim with regard to the functions of sociology. According to him, sociology is a synthesis of social studies but the immediate task of the sociologist is threefold.

Firstly, he should pursue his studies in his particular part of the social field. Secondly, he must bear in his mind the interconnections of social relations and try to interconnect the results arrived at by the different social sciences. Thirdly, he should interpret social life as a whole.

P. A. Sorokin:

According to Sorokin the scope of sociology includes: -

- 1) The study of relationships between different aspects of social phenomena.
- ii) The study of relationship between social and non-social.
- iii) The study of general features of social phenomena.

Karl Mannheim:

Karl Mannheim divided the scope of sociology into two sections.

- i) Systematic and general sociology.
- ii) Historical Sociology.

General sociology deals with the factors responsible for people living together. They are found in every kind of society. They are about the rules and laws governing social life.

Historical sociology deals with the historical variations and different forms of society. Historical sociology is further divided into two parts:

- (a) Comparative sociology,
- (b) Social dynamics.

Comparative sociology deals with the historical variations and differences of the same social phenomena. It tries to find out the general feature of social phenomena by way of comparison.

Social dynamics is concerned with the study of the interrelations between different social institutions found in a given society. For instance, relationship between social institutions in a primitive society or in an industrial society.

J.B.McKee:

J. B. McKee holds that social action, social structure, social processes and social institutions are included in the scope of sociology.

According to this school-

- (i) Sociology is a general and systematic social science.
- (ii) Scope of Sociology is very vast.
- (iii) Sociology needs help from other social sciences.
- (iv) It is a synthesis of social sciences.

Conclusion:

From the above discussion, we come to know that formalistic school believes in the study of the parts, which makes up the society and synthetic school advocates the study of the whole society. However, both the schools complement to each other. They are not opposed to each other. Thus, Sociology is a general science of society and specialised discipline. Sociology is a growing science. Therefore, it is neither possible nor desirable to restrict its scope.

Sociology in India

The origin of sociology and social anthropology in India can be traced to the days when the British officials realized the need to understand the native society and its culture in the interest of smooth administration. However, it was only during the twenties of the last century that steps were taken to introduce sociology and social anthropology as academic disciplines in Indian universities.

The popularity that these subjects enjoy today and their professionalization is, however, a post-independence phenomenon. Attempts have been made by scholars from time to time to outline the historical developments, to highlight the salient trends and to identify the crucial problems of these subjects.

Sociology and social/cultural anthropology are cognate disciplines and are in fact indissoluble. However, the two disciplines have existed and functioned in a compartmentalized manner in the European continent as well as in the United States. This separation bears the indelible impress of western colonialism and Euro-centrism.

However, Indian sociologists and anthropologists have made an attempt to integrate sociology and anthropology in research, teaching and recruitment. They have made a prominent contribution to the development of indigenous studies of Indian society and have set an enviable example before the Asian and African scholars.

Another significant contribution of Indian sociology and social/cultural anthropology lies in their endeavor to synthesize the text and the context. This synthesis between the text and the context has provided valuable insights into the dialectic of continuity and change to contemporary Indian society (Momin, 1997).

It is difficult to understand the origin and development of sociology in India without reference to its colonial history. By the second half of the 19th century, the colonial state in India was about to undergo several major transformations. Land, and the revenue and authority that accrued from the relationship between it and the state, had been fundamental to the formation of the early colonial state, eclipsing the formation of Company rule in that combination of formal and private trade that itself marked the formidable state-like functions of the country.

The important event that took place was the revolt of 1857, which showed that the British did not have any idea about folkways and customs of the large masses of people. If they had knowledge about Indian society, the rebellion of 1857 would not have taken place. This meant that a new science had to come to understand the roots of Indian society. The aftermath of 1857 gave rise to ethnographic studies. It was with the rise of ethnography, anthropology and sociology which began to provide empirical data of the colonial rule.

Herbert Risley was the pioneer of ethnographic studies in India. He entered the Indian Civil Services in 1857 with a posting in Bengal. It was in his book *Caste and Tribes of Bengal* (1891) that Risley discussed Brahminical sociology, talked about ethnography of the castes along with others that the importance of caste was brought to colonial rulers. Nicholas Dirks [In *Post Colonial Passages*, Sourabh Dube, Oxford, 2004) observes:

Risley's final ethnographic contribution to colonial knowledge thus ritualized the divineness of caste, as well as its fundamental compatibility with politics only in the two registers of ancient Indian monarchy or modern Britain's 'benevolent despotism'.

Thus, the ethnographic studies came into prominence under the influence of Risley. He argued that to rule India caste should be discouraged. This whole period of 19th century gave rise to ethnographic studies, i.e., studies of caste, religion, rituals, customs, which provided a foundation to colonial rule for establishing dominance over India. It is in this context that the development of sociology in India has to be analysed.

Sociology and social anthropology developed in India in the colonial interests and intellectual curiosity of the western scholars on the one hand, and the reactions of the Indian scholars on the other. British administrators had to acquire the knowledge of customs, manners and institutions of their subjects.

Christian missionaries were interested in understanding local languages, folklore and culture to carry out their activities. These overlapping interests led to a series of tribal, caste, village and religious community

studies and ethnological and linguistic surveys. Another source of interest in Indian studies was more intellectual.

While some western scholars were attracted by the Sanskrit language, Vedic and Aryan civilization, others were attracted by the nature of its ancient political economy, law and religion. Beginning from William Jones, Max Muller and others, there was a growth of Indo logical studies. Karl Marx and Frederic Engels were attracted by the nature of oriental disposition in India to build their theory of evolution of capitalism.

Similarly, Henry Maine was interested in the Hindu legal system and village communities to formulate the theory of status to contract. Again, Max Weber got interested in Hinduism and other oriental religions in the context of developing the theory, namely, the spirit of capitalism and the principle of rationality developed only in the West.

Thus, Indian society and culture became the testing ground of various theories, and a field to study such problems as growth of town, poverty, religion, land tenure, village social organization and other native social institutions. All these diverse interests – academic, missionary, administrative and political – are reflected in teaching of sociology.

Sociology had its formal beginning in 1917 at Calcutta University owing to the active interest and efforts of B.N. Seal. Later on, the subject was handled by Radhakamal Mukerjee and B.N. Sarkar. However, sociology could not make any headway in its birthplace at Calcutta.

On the other hand, anthropology flourished in Calcutta with the establishment of a department and later on the Anthropological Survey of India (ASI). Thus, sociology drew a blank in the eastern parts of the country. But, the story had been different in Bombay. Bombay University started teaching of sociology by a grant of Government of India in 1914.

The Department of Sociology was established in 1919 with Patrick Geddes at the helm of affair. He was joined by G.S. Ghurye and N.A. Toothi. This was indeed a concrete step in the growth of sociology in India. Another centre of influence in sociological theory and research was at Lucknow that it introduced sociology in the Department of Economics and Sociology in 1921 with Radhakamal Mukerjee as its head.

Later, he was ably assisted by D.P. Mukerji and D.N. Majumdar. In South India, sociology made its appearance at Mysore University by the efforts of B.N. Seal and A.F. Wadia in 1928. In the same year sociology was introduced in Osmania University at the undergraduate level. Jafar Hasan joined the department after he completed his training in Germany.

Another university that started teaching of sociology and social anthropology before 1947 was Poona in the late 1930s with Irawati Karve as the head. Between 1917 and 1946, the development of the discipline was uneven and in any case not very encouraging. During this period, Bombay alone was the main centre of activity in sociology. Bombay attempted a synthesis between the Indo-logical and ethnological trends and thus initiated a distinctive line of departments.

During this period, Bombay produced many scholars who richly contributed to the promotion of sociological studies and research in the country. K.M. Kapadia, Irawati Karve, S.V. Karandikar, M.N. Srinivas, A.R. Desai, I.P. Desai, M.S. Gore and Y.B. Damle are some of the outstanding scholars who shaped the destiny of the discipline. The products of this university slowly diffused during this period in the hinterland universities and helped in the establishment of the departments of sociology.

Certain trends of development of sociology may be identified in the pre-independence period. Sociology was taught along with economics, both in Bombay and Lucknow. However, in Calcutta, it was taught along with anthropology, and in Mysore it was part of social philosophy. Teachers had freedom to design

the course according to their interests. No rigid distinction was made between sociology on the one hand and social psychology, social philosophy, social anthropology, social work, and other social sciences such as economics and history, on the other. The courses included such topics as social biology, social problems (such as crime, prostitution and beggary), social psychology, civilization and pre-history. They covered tribal, rural and urban situations.

At the general theoretical level, one could discern the influence of the British social anthropological traditions with emphasis on diffusionism and functionalism. In the case of teaching of Indian social institutions the orientation showed more Indo-logical emphasis on the one hand and a concern for the social pathological problems and ethnological description on the other. Strong scientific empirical traditions had not emerged before independence. Sociology was considered a mixed bag without a proper identity of its own.

The next phase, as mentioned by Lakshmana (1974: 45), in the growth of the subject, corresponds to the period between the attainment of independence and the acceptance of the regional language as the medium of instruction in most states of the country. Towards the end of this period, we also witnessed the interest on the part of the Central Government to promote social science research through a formal organization established for the purpose.

This phase alone experienced tremendous amount of interaction within the profession as two parallel organizations started functioning for the promotion of the profession. In Bombay, Indian Sociological Society was established and Sociological Bulletin was issued as the official organ of the society. This helped to a large extent in creating a forum for publication of sociological literature.

Lucknow school, on the other hand, started the All India Annual Sociological Conference for professional interaction. Lakshmana identifies that the research efforts mainly progress on three lines.

First, there was large-scale doctoral research in the university.

Second, the growing needs of the planners and administrators on the one hand and the realization of increasing importance of sociological thinking and research in the planning process on the other, opened up opportunities for research projects.

Third, during this period, the growing importance of social science research also resulted in the establishment of research institutes. The development of research activity also meant the enlargement of the employment opportunities at all levels.

Correspondingly, there was also an increase in the number of universities and college departments. This period also noticed considerable vertical and horizontal mobility in the profession. Teaching of sociology got well established in the fifties. This period reflected three things as marked by Rao (1982).

First, sociology achieved greater academic status. Not only many more universities and colleges began to teach at the postgraduate and graduate levels but the discipline itself became more focused in theoretical orientation and highly diversified in its specialization.

Secondly, sociology established its identity as discipline by separating itself from psychology, anthropology, social philosophy and social work. Although, in some universities, still social pathology and social psychology are taught as a part of sociology courses. In many others, a highly diversified curriculum structure in proper sociology exists including such specialization as rural and urban sociology, sociology of kinship, sociology of religion, sociology of stratification, sociology of education, political sociology, medical sociology, social demography and sociology of economic development.

Thirdly, diversification followed the lines of extension of sociological approach to different areas of social life. It was related to the growing needs of development in independent India. Colonial legacy became a thing of the past and democratic processes were introduced at all levels.

Sociologists soon become sensitive to problems of development in the contexts of tribal, rural and urban situations. Problems of rural development, industrialization, and expansion of education, control of population, new political processes and institutions, social and political movements attracted their areas of social life. They started conducting empirical research with a view to understand the structure, dynamics and problems of development. All these concerns had a feedback on the teaching of sociology at various levels.

Another important change in the teaching of sociology, which came after independence, has been in regard to the external intellectual influences. Before independence the teaching of sociology and social anthropology was mainly, if not wholly, influenced by the then current theoretical concerns in Great Britain. The syllabi also reflected traditions of ethnology, evolutionism and Indology. After independence, however, American sociological traditions had a major impact on the teaching of sociology in India. This is evident from such topics in the syllabi as structural-functional theory (Parsons and Merton) and research methodology.

Besides the American, the French, German and Marxian intellectual influences also had an impact. In the midst of such diverse intellectual stimuli, Indian sociologists began to criticize, modify and develop diverse sociological approaches in the study of Indian society and culture, and these are reflected in the course of study of different universities.

The origin of sociology in India as a distinct discipline can be traced back to the period around 1920s. Teaching of sociology started in Bombay University as early as 1914 but the birth of current academic sociology took place only with the establishment of departments of sociology in Bombay and Lucknow, Delhi.

Evolution of Indian civilization

History of man starts with prehistoric times.

Paleolithic stage

This a hunting gathering stage in which man has not yet developed a sense of community living, he was a nomad. He is completely subordinated to nature and dependent on hunting gathering for food.

Mesolithic stage

In this stage man began to settle near river banks, domestication of animals started.

Neolithic stage

Community living started in this phase, mainly for security. Man was also engaged in pottery and agricultural activities.

Chalcolithic stage

In this stage agricultural activities became more rigorous. We find evidences of religious practices and social gatherings in this period.

Indus valley civilization

Duration: 3300BCto1700BC Indus Valley Civilization was an ancient civilization that thrived in the Indus and Ghaggar-Hakra river valleys, now in Pakistan, along with the northwestern parts of India, Afghanistan and Turkmenistan. The civilization, which is also known as Harappan Civilization, lasted from 3300 BC to 1700 BC. The discovery of the Ancient Indus River Valley Civilization was made, when the Harappan city, the first city of Indus Valley, was excavated.

Discovery

The first description of the ruins of Harappa is found in the Narrative of Various Journeys in Balochistan, Afghanistan and Punjab of Charles Masson. It dates back to the period of 1826 to 1838. In 1857, the British engineers accidentally used bricks from the Harappa ruins for building the East Indian Railway line between Karachi and Lahore. In the year 1912, J. Fleet discovered Harappan seals. This incident led to an excavation campaign under Sir John Hubert Marshall in 1921-1922. The result of the excavation was discovery of Harappa by Sir John Marshall, Rai Bahadur Daya Ram Sahni and Madho Sarup Vats and Mohenjodaro by Rakhaldas Banerjee, E. J.H.MacKay, and Sir John Marshall.

Further Excavations

Even though most of the Mohenjodaro city had been unearthed by 1931, the excavation campaigns continued to be undertaken. Sir Mortimer Wheeler, the then director of the Archaeological Survey of India (ASI), led one such campaign in 1944. After the partition of India in 1947, the area of the Indus Valley Civilization was divided between India and Pakistan. In 1949, Sir Mortimer Wheeler conducted excavations as the Archaeological Adviser to the Government of Pakistan.

Geography

The Ancient Indus River Valley Civilization extended from Balochistan to Gujarat and from the east of the river Jhelum to Ruar. Some time back, a number of sites were also discovered in Pakistan's NW Frontier Province. Harappan Civilization covered most of Pakistan, along with the western states of India. Even though most of the sites have been found on the river embankments, some have been excavated from the ancient seacoast and islands as well. As per some archaeologists, the number of Harappan sites, unearthed along the dried up river beds of the Ghaggar-Hakra River and its tributaries, is around 500.

The three main phases of the Indus Valley Civilization are:

- Early Harappan (Integration Era)
- Mature Harappan (Localization Era)
- Late Harappan (Regionalization Era)

Early Harappan Phase

The Early Harappan Phase lasted from 3300 BC to 2800 BC. It is related to the Hakra Phase, identified in the Ghaggar-Hakra River Valley. The earliest examples of the Indus script date back to 3000 BC. This phase stands characterized by centralized authority and an increasingly urban quality of life. Trade networks had been established and there was also domestication of crops. Peas, sesame seeds, dates, cotton, etc, were grown during that time. Kot Diji represents the phase leading up to Mature Harappan Phase.

Mature Harappan Phase

By 2600 BC, Indus Valley Civilization had entered into a mature stage. The early Harappan communities were turning into large urban centers, like Harappa and Mohenjodaro in Pakistan and Lothal in India. The concept of irrigation had also been introduced. The following features of the Mature Phase were more prominent:

Cities

Approximately 1052 cities and settlements belonging to the Indus Valley Civilization have been excavated till date, mainly in the general region of the Ghaggar and Indus Rivers and their tributaries. The artifacts discovered in these cities suggest a sophisticated and technologically advanced urban culture. The concept of urban planning is also widely evident. There is also the existence of the first urban sanitation systems in the world. The sewerage and drainage system found in each and every city of Indus Valley comes across as even more efficient than those in some areas of Pakistan and India today. Dockyards, granaries, warehouses, brick platforms and protective walls have been found in almost all the cities of the Indus Valley Civilization. The evidence suggests that most city dwellers were traders or artisans, who lived with others belonging to the same occupation in well-defined neighborhoods. Social equality seems to be widely prevalent in the cities of Indus Valley, though there are some houses that are bigger than the others.

Science

The people of Indus Valley are believed to be amongst the first to develop a system of uniform weights and measures. Their smallest division was approximately 1.704 mm. Decimal division of measurement was used for all practical purposes. The brick weights were in a perfect ratio of 4:2:1. The numerous inventions of the Indus River Valley Civilization include an instrument used for measuring whole sections of the horizon and the tidal dock. The people of Harappa evolved new techniques in metallurgy and produced copper, bronze, lead and tin. They also had the knowledge of proto-dentistry and the touchstone technique of gold testing.

Arts and Culture

Various sculptures, seals, pottery, gold jewelry and figurines in terracotta, bronze and steatite, etc, have been excavated from the sites of the Ancient Indus Valley Civilization. Other crafts that have been unearthed include shell works, ceramics, agate, glazed steatite bead making, special kind of combs, etc. There is also evidence of seals, toys, games and stringed musical instruments in the Indus Valley.

Trade and Transportation

Trade seems to be the major occupation of the people of the Harappan Civilization. The main forms of transport include bullock carts and boats. Archaeologists have also discovered an enormous, dredged canal and docking facility at the coastal city of Lothal. The pottery, seals, figurines, ornaments, etc, of the civilization show great similarities with those of Central Asia and the Iranian plateau, indicating trade with them. Then, there are signs of maritime trade network between the Harappan and Mesopotamian civilizations also.

Agriculture

The major cultivated cereal crop was naked six-row barley, a crop derived from two-row barley.

Symbol

As many as 400 distinct Indus symbols have been found on seals, ceramic pots and other materials excavated from the Indus Valley. Typical Indus inscriptions are, at the most, four or five characters in length and quite small. The longest inscription on any object is 26 symbols long. Indus symbols have been found on ritual objects also, many of which were mass-produced.

Religion

The large number of figurines found in the Indus Valley Civilization suggests that the Harappan people worshipped a Mother Goddess, who symbolized fertility. Some of the seals of that time also have the swastikas engraved on them. Then, there are some others in which a figure is seated in a yoga-like posture and is surrounded by animals. The figure is quite similar to that of Lord Pashupati, the Lord of Creatures.

Late Harappan Phase

The signs of a gradual decline of the Indus River Valley Civilization are believed to have started around 1800 BC. By 1700 BC, most of the cities were abandoned. However, one can see the various elements of the Ancient Indus Valley Civilization in later cultures. Archaeological data indicates the persistence of the Late Harappan culture till 1000-900 BC. The major reasons of the decline of the civilization are believed to be connected with climate change. Not only did the climate become much cooler and drier than before, but substantial portions of the Ghaggar Hakra river system also disappeared.

Vedic age

The Rigvedic Period represents the time period when the Rig Veda was composed. The Rig Veda comprises of religious hymns, and allusions to various myths and stories. Some of the books even contain elements from the pre-Vedic, common Indo-Iranian society. Some similarities are also found with the Andronovo culture and the Mittanni kingdoms. Thus, it is difficult to define the exact beginning of the Rigvedic period. The prominent features of the Rigvedic period are given below:

Political Organization

The political units during the Rigvedic or the early Vedic period comprised of Grama (village), Vish and Jana. The biggest political unit was that of Jana, after which came Vish and then, Grama. The leader of a Grama was called Gramani, of a Vish was called Vishpati and that of Jana was known as Jyeshtha. The rashtra (state) was governed by a Rajan (King) and he was known as Gopa (protector) and Samrat (supreme ruler). The king ruled with the consent and approval of the people. There were four councils, namely Sabha, Samiti, Vidhata and Gana, of which women were allowed to attend only two, Sabha and Vidhata. The duty of the king was to protect the tribe, in which he was assisted by the Purohita (chaplain) and the Senani (army chief).

Society and Economy

Numerous social changes took place during the early Vedic period. The concept of Varna, along with the rules of marriage, was made quite stiff. Social stratification took place, with the Brahmins and the Kshatriyas being considered higher than the Shudras and the Vaisyas. Cows and bulls were accorded religious significance. The importance of agriculture started growing. The families became patriarchal and people began praying for the birth of a son.

Vedic Religious Practices

Rishis, composers of the hymns of the Rig Veda, were considered to be divine. Sacrifices and chanting of verses started gaining significance as the principal mode of worship. The main deities were Indra, Agni (the sacrificial fire), and Soma. People also worshipped Mitra-Varuna, Surya (Sun), Vayu (wind), Usha (dawn), Prithvi (Earth) and Aditi (the mother of gods). Yoga and Vedanta became the basic elements of the religion.

Later Vedic Period

The later Vedic Period commenced with the emergence of agriculture as the principal economic activity. Along with that, a declining trend was experienced as far as the importance of cattle rearing was concerned. Land and its protection started gaining significance and as a result, several large kingdoms arose.

Political Organization

The rise of sixteen Mahajanapadas, along with the increasing powers of the King, comprise of the other characteristics of this period. Rituals like rajasuya, (royal consecration), vajapeya (chariot race) and ashvamedha (horse sacrifice) became widespread. At the same time, the say of the people in the administration diminished.

Society

As far as the society is concerned, the concept of Varna and the rules of marriage became much more rigid than before. The status of the Brahmanas and Kshatriyas increased greatly and social mobility was totally restricted. The proper pronunciation of verses became to be considered as essential for prosperity and success in war. Kshatriyas started amassing wealth and started utilizing the services of the Brahmins. The other castes were slowly degraded. Around 500 BC, the later Vedic Period started giving rise to the period of the Middle kingdoms of India.

Period of absolute monarchy

Gradually the small tribal groups consolidated into larger kingdoms under a ruler crowned as king who wielded absolute power, all political and economic power were consolidated into his own hands. Some of the famous dynasties of the time were, the Nanda dynasty, the Mauryan dynasty, vizianagar dynasty and so on.

Medieval India

After the death of Harsha the Rajputs came into prominence on the political horizons of North India. The Rajputs were known for their bravery and chivalry but family feuds and strong notions of personal pride often resulted into conflicts. The Rajputs weakened each other by constant wrangling. The disunity among Rajputs allowed the foreigners (Turks) to enter India. The defeat of Prithvi Raj Chauhan (the greatest Rajput warrior of the time) at the hands of Mohammad Ghori, in the battle of Tarain 1192, marked a new chapter in the history of India.

After the death of Mohammad Ghori, Qutub-Uddin Aibak (Ghori's lieutenant in India) founded the Slave Dynasty. With this the Delhi Sultanate came into being. Aibak was followed by his slave, Iltutmish, who was succeeded by his daughter, Razia (1236 - 1239). Razia sat on the throne of Delhi for a short while. The Slave dynasty was followed by the Khalji, Tughlaq, Sayyids and Lodi dynasty. Some of the notable among the Sultanate rulers were Balban, Alauddin Khalji and Mohammad Bin Tughlaq.

Alauddin Khalji (1296 - 1316 AD) was not only a distinguished commander but also an able administrator. He is remembered for his military campaigns in the south as well as market reforms and price control measures. Muhammad Bin Tughlaq (1324 - 1351 AD) was a visionary who but unfortunately all his projects failed. His most controversial project was the transfer of capital from Delhi to Daulatabad. With the death of Ibrahim Lodi in the battle of Panipat, (at the hands of Babur, the founder of Mughal Empire) the Delhi Sultanate came to an end. The Sultanate introduced, in the sub continent, the Islamic concepts of society and governance, and thus prepared the ground for a dazzling interaction between two world civilizations. Babar (1526-30 AD) founded the Mughal Empire in India. He was a descendant of Timur as well as Changez Khan. He was ousted by his own cousins from his small principality in Central Asia and sought fortune in India. Babar came to India and defeated Ibrahim, the last Lodi Sultan in 1526. Babar was succeeded by his son Humayun but he was ousted from Delhi by Sher Shah, an Afghan chieftain.

Though Sher Shah (1540-55 AD) ruled only for a brief period of almost five years yet he showed great administrative skills. He is remembered as the builder of the Grand Trunk road and also for reforms in the revenue system. Though Humayun was successful in regaining Delhi but he was not destined to rule Delhi for long and died the same year. With this began the reign of one of the most glorious rulers of India, Akbar the great. Akbar (1556-1605 AD) consolidated political power and extended his empire over practically the whole of north India and parts of the south. Akbar was a great ruler and very well realized that if the empire was to attain stability, enough attention should be paid to all the subjects. Keeping this thing in mind he sought cooperation from the Rajputs.

Jehangir (1605-27), the son of Akbar was a pleasure loving man of refined taste. Contemporary historians have recorded that during his reign the Persian nobility related to his wife Nur Jahan had become very powerful at the royal court. Jehangir was followed by his son Shah Jahan (1628-58 AD). Shah Jahan was a great lover of buildings of whom the Taj Mahal is the most famous notable buildings built by Shah Jahan are the Red Fort and the Jama Masjid at Delhi.

Aurangzeb (1658-1707 AD) was a brave general and an able administrator but these virtues were overshadowed by his religious dogmatism and fanaticism. The Mughal Empire reached its zenith during the reign of Aurangzeb. But at the same time he wasted his energy and resources in his long drawn out conflicts with the Marathas and other local rulers and principalities. After the death of Aurangzeb the mighty Mughal Empire started to totter. His successors were weak and incapable of holding the far-flung empire together. The imperial authority was challenged from all corners and the provincial governors began to assert their independence.

In western India, Shivaji (1637-80 AD) united the Marathas into an efficient military unit gave them a sense of national identity. They adopted guerrilla tactics to batter the Mughals and put a severe drain on their economic and psychological resources. The main contenders for political supremacy of India in the 17th and 18th Centuries were the Marathas, the Sikhs in Punjab and Hyder Ali (1721 - 1782 AD) in Mysore.

British Era

The coming of the Europeans influenced the culture of India remarkably . though the Portuguese were the first to land in India it was the british who ruled most part of the country for almost and two hundred years and have exerted maximum influence on Indian structure and culture. They brought with them the ideas of rational thinking, liberty and equality of all , the bureaucracy, courts of law etc.

The contemporary Indian culture is a legacy of influences of the phases.

Unity in diversity in India

India has always been a melting pot of stupendous paradoxes, extremes, diverse-cultures, religions, languages and the ways of living. These colossal diversities and varieties run through the entire fabric of the nation, which present a vision of eternity. Its extra ordinary oneness and unity amidst adversity and hero genet strike people with awe and wonder. One is left breathless and gasping at its sheer vastness, complexity and seemingly paradoxical unity in diversity. About 900 million human beings, the one sixths of mankind, and speaking various languages and following different religions, live here, a fortieth of the earth's surface. It is also the world's largest democracy.

This ancient land called Bharat or India is so fantastic in colours, dresses, diets, deities, religions, sects, climates, backgrounds, languages, races, faces and what not, that presents an inexhaustible experience of unity amidst diversity and variety. It has been a meeting point of various cultures, civilizations and religions, for more than five millennia. As a country and a nation it has out!! /end the test of time and attacks of invaders. It is here mat modernity and tradition, urban and rural, religious and secular, peaks and valleys, variety and unity embrace each other in counter balance. There is no other such example of unity and cohesion in diversity. Culturally, India has always been one since ancient times. Politically also it has been a united country with certain exceptions, its underlying cultural strength, political unity and ethos baffles and defies analysis.

India's ancient, unique and great culture and civilization has been a great unifying factor. The variety of life here makes a complex but wonderful and a whole pattern. The Hindus, Jains, Sikhs, Buddhists, Muslims, Christians, Jews, Parses etc., live here in harmony and trust. India is secular and yet profoundly religious. The Indian constitution guarantees all its citizens freedom of faith, worship, expression, profession etc. One can follow and preach any religion or faith as long as it does not interfere in the religious freedom and practice of the others. It is this diversity, flexibility and dynamism which have enabled India as one nation and one country to survive all odds and attacks since the hoary past. This similarity of outlook and cultural unity runs like a golden thread through its whole colorful fabric.

India's great cultural and historical heritage is common to all the people and citizens of the country. They are very proud of it. Differences in opinion, way of living, in faith and religions, are its real strength, and not weakness. They reflect broad horizon of outlook, the depth of tolerance and dynamism. Here people can have different, even opposite views about life, religion, social structure, economic growth, political system, ways of spiritual development and salvation, and yet belong to one country, one nation, that is Bharat. To envisage a complete unity and regimentation without allowing differences of opinion would be really counterproductive and self-defeating. Unity in diversity of thoughts, life styles and faiths has been the main driving force of Indian nationalism.

The one greatest virtue of Indian culture has been its abiding tolerance and respect for others. The tolerance shown by the people of India all these centuries in the face of many challenges, invasions and various provocations has been really tremendous. People of many faiths and cultures came here as invaders, tourists, refugees, seekers of spiritual peace and wisdom, but ultimately they got assimilated into its vast cultural unity and heritage. St. Thomas, one of the first 12 disciples of Christ, was the first preacher of Christianity in India. He was contemporary of St. Peter in Rome. The Parses came in 8th century, seeking refugee from religious persecution in Iran and brought Zoroastrianism. The Jews came quite early about 2000 years ago. Muslims in India form the largest religious population after the Hindus. Thus, India is one of the largest Islamic nations. However, the recent communal flare-ups and clashes are political in nature. They are exceptions than the rule. They should be taken as an aberration or temporary lapse. The Indian masses are basically tolerant, harmonious and peace loving. They feel proud to be Indians. In spite of the two-nation theory propounded by Mr. Jonah and India's division into Bharat and Pakistan in 1947, the fundamental cultural unity of India is a living thing, a long established fact and a historical truth.

The moral and spiritual values of India have always been the same in spite of many political and social changes. They have further strengthened the fundamental unity of India. Throughout its long history, Indian people have been deeply religious and spiritual. They have always accorded the highest place and value to spiritual development and evolution of the soul. For them the ultimate and only aim of life is liberation, Nirvana or Moksha. The great saints, rashes, preachers and philosophers have always been an integral part of composite and common Indian heritage and culture. The Vedas, the Gita, the Ramayana, the Koran, the Guru Grantham Sahib, the Bible etc., are held in great respect by the people of all sections and classes of the country. They participate in one another's festivals with great enthusiasm.

Different cultures, thoughts, faiths and styles of living got so well assimilated into the Indian culture as to strengthen its unity and integrity. Kings, princes, rulers, dynasties, religions and faiths have come and gone, but India has remained one and united. They all have been very well assimilated into its vibrant culture and heritage. Assimilation, absorption accommodation and incorporation have been the hall-mark of Indian culture and unity. When one ponders a little over all these diversities, seeming paradoxes and varieties, they fade away into its basic cultural unity and oneness. Our shared colonial history, single constitution from which the union and the states draw their powers as well as the citizens draw their rights and duties, strong system of administration, common appreciation for art, architecture and literature, the entertainment industry, particularly the mainstream cinema, development in transportation and communication have all contributed to unite India despite her diversity.

National Integration

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 building of a strong and prosperous nation. The diversifying features of Indian society pose an immense challenge to national integration.

The diversity in India is unique. Being a large country with large population, India presents endless varieties of physical features and cultural patterns. In short, India is "the epitome of the world." The vast population is composed of people having diverse creeds, customs and colors. Economic development, level of education and political culture of the people in various social segments differ from region to region.

Notwithstanding the various diversities evinced in India, there are the bonds of unity which are located in a certain underlying uniformity of life as well as in certain mechanisms of integration. Unity amidst diversity is visualized in the geo-political sphere; tradition of accommodation, emotional bond etc. India's political unity is an offshoot of the religious and cultural unity. The First bond of unity of India is found in its geo-political integration. Politically, India is now a sovereign State. Every part of it is governed by the same Constitution and same Parliament. We share the same political culture marked by the norms of democracy, secularism and socialism.

Quite in line with the traditional bonds of unity, the Indian State in post-Independence era has rightly opted for a composite culture model of national unity rather than a uniform culture model. The composite culture model provides for the preservation and plurality of cultures within the frame work of an integrated nation. Hence, the significance of our choice of the norm of secularism, implying equal regard for all religions, as our policy of national integration.

The account of the unity of India should not be taken to mean that we have always had a smooth sailing in matters of national unity, with no incidents of caste, communal or religious riots. Nor should it be taken to mean that the divisive and secessionist tendencies have been altogether absent. There have been occasional riots, at times serious riots. For example, the riots in Gujarat between Hindus and Muslims.

In spite of all our unity and integrity, in spite of all the attempts of past and present national integration is hindered due to some factors. Along with these factors some new challenges have emerged during last decades. These have created a lot of difficulties in the process of State- building as well as nation-building.

Challenges to national integration in India

In spite of all our unity and integrity, in spite of all the attempts of past and present national integration is hindered due to some factors. Along with these factors some new challenges have emerged during last decades. These have created a lot of difficulties in the process of State- building as well as nation-building.

1. Diversity of Constituents:

India is a heterogeneous society. It is made of a number of diverse groups. The first potential threat to the Indian nation state lies in this plurality. The Indian society was and is divided in terms of religion, caste, language and ethnic origin. The British were able to somewhat control the diverse groups by following the policy of pitting one group against the other. But the divisive tendencies were sharply manifested even during the nationalist movement when different groups apparently united to remove the British rule from India.

One of the more serious challenges that Indian national leaders in India face even now is how to integrate the interests of the divergent group. Each of them has its own distinctive aspirations, history, and way of life. Attempts to minimize confrontation between conflicting groups do not always succeed. As we have already seen, the adoption of an egalitarian model of society is one important strategy to contain the divisive tendencies. It is, of course, necessary that these divisions are not allowed to threaten the nation – state.

2. Regionalism and Cultural Identities:

Regionalism is also a threat to national integration. Some of the social elements having their separate cultural identity want to preserve it even at a political level and for this purpose some of these segments want further reorganization of the states.'

We find that national politics in our country is still marked by emergence of regional nationalities. This is quite evident in the formation of States on linguistic basis. It is also evident in demands by some regional identities such as the Gorkha for Gorkhaland, for example. Creation of Jharkhand State is the outcome of the demands by some tribals. Similarly, the Gorkha hill Council-was created in 1988.

Despite the early gains of consolidation of the nation – state, diverse cultural identities asserted themselves. One example of this is the opposition in the Southern States to Hindi as the national language. Another example is the demand for reorganization of states.

As matter of fact, the national level politics has recognized the existence of regional and cultural identities and the Central Government has even provided legal sanctions.

3. Casteism:

Casteism has always played a dirty role in matters of politics and reservation policy and has created a wide gulf between different segments of society. Unfortunately, the caste system has been recognized by the framers of the Constitution by providing a protective discrimination to Scheduled Castes and Scheduled Tribes. Though the reservation was made for a limited period, it is being extended from time to time. The reservation of seats in the educational institutions and jobs on the caste basis has strengthened the caste feeling and resulted in the possibilities of new types of inequalities and caste conflict. As casteism is considered a social evil and caste ideology does not go well with the egalitarian model of a socialist society, role of caste in national politics is viewed as a necessary evil. It is seen a factor which poses a

challenge to the task of nation-building. All the same in the absence of an alternative basis for people to come together, caste continues to play a decisive role in Indian national politics.

4. Linguism:

Due to linguistic and regional loyalties the national feeling gradually erodes. Linguistic tensions are manifested in the borders which are bilingual. For example, Goans are divided on the basis of Konkani and Marathi Languages. There is also conflict between Marathi and Kannada-speaking people in Belgaum.

Language has become, especially since Independence, a powerful source of political articulation. The people of different linguistic groups who are concentrated in a State seem to think only in terms of interests of their own States. This undermines consideration of national issues and causes parochial feelings. The erosion of national feeling due to linguistic loyalties threatens the sovereignty of our country.

5. Communalism:

Broadly defined, communalism refers to the tendency of any socio-religious group to maximize its economic, political and social strength at the cost of other groups. This tendency runs counter to the notion of the secular nation – state that India purports to be. Secularism in the Indian context is defined as the peaceful co-existence of all religions without State patronage to any of them. The State is to treat all of them equally. Yet, in a secular State like India, we very often hear, see and read about communal conflicts. While making conscious efforts towards the goals of democracy and socialism, the India national State has not been free of communal clashes. There is historical evidence to prove that various religious communities in India have coexisted peacefully through time. Of course, there is also evidence that reflects the conflict between religious communities. The most well known clashes have been between Hindus and Muslims. One of the major social problems of India in the 80s has been the communal divide problem. When one group asserts its interests and identity at the cost of another group, the communal divides emerge. Some cities such as Moradabad, Meerut, Aligarh and Boroda etc. has appeared as the centers of communal riots.

6. Social Inequalities:

In every society there is a system of social stratification. Social stratification refers to inequality in society based on unequal distribution of goods, services, wealth, power, prestige, duties, rights, obligations and privileges. Take for example, the social inequalities created by the caste system. Being a hereditary and endogamous system, the scope for social mobility is very little. Social privileges and financial and educational benefits are by and large accessible to only to upper caste groups. Social inequalities have a disintegrating effect on the process of nation-building.

7. Regional Disparities:

The unequal development of different regions of India has negatively affected the character of national integration. The unequal development has become the major cause of many social movements after the independence. For instance, the Jharkhand movements which involved tribal groups from Bihar, M.P. Bengal and Orissa stresses the backwardness of the region among other issues. While demanding a separate State, people, involved in this movement argue that the rich natural resources of the area have been drained out to benefit others.

The dissatisfaction caused by the perceived and / or actual threat of material deprivation has led people to think that the socio-economic development of their region is not possible if they continue to be a part of the Indian Union. Thus the regional disparities in terms of socio-economic development have at times proved to be a threat to the concept of united nation-state.

8. Ethnonationality and Ethnic Conflicts:

Ethnonationalism and ethnic conflict has hindered national integration. Whereas the modern concept of nationalism is closely linked with the concept of nation-state, scholars have described another prevailing notion of nationalism such as religious nationalism, ethnonationalism etc. Although nationhood is denied to the Nagas, the Nagas understand themselves as nation in the sense of ethnonationality. The concept of “ethnonationalism” best defines the self-understanding of the ethnic groups in Northeast India in the various forms of their struggle for identity.

Ethnonationalism is a phenomenon of political movement launched on the basis of ethnic identity. It is to mention that the nation-building came to be challenged by the eruption of ethnic conflicts. In the political parlance of India today, the very term “North-East” has almost come to denote a region characterized by ethnopolitical movements. Since India’s independence in 1947, we have not seen a single-decade of calm in political atmosphere in the region. Instead, each decade saw new movements of political unrest, most of which turned to violent revolutions. One need not make a substantial argument to show that these movements have their origin in the ethnonational understanding of the identity. Insurgency, an extreme form of ethnopolitical upsurge, has rocked five of seven States at one time or another, and the remaining two States are highly poised for a similar movement. Nibaan Bora’s words depict the situation well:

Insurgency took roots in Nagaland and Manipur in the early fifties, immediately after the establishment of the Republic (of India), those in Mizoram in the sixties, in Tripura in the seventies, while in the case of Assam it has arrived in eighties. Meghalaya and Arunachal Pradesh are just now menacingly militant, not yet insurgent though, Karbi Anglong (District of Assam) too is equally poised.

10. Role of Political Parties:

The regional political parties play a dirty role in exploiting the regional feelings of the people. Regional political parties formed on the basis of linguism at times form the Government. It has been experienced that such political parties in power often complicate the Centre-State relationship.

In brief, it can be concluded that various forces pose challenge to national integration in India. The multiethnic and multicultural setting of India and India’s struggle to define its nationhood since nationalist movement provided a fertile soil for the development of ethnonationalism and other forms of identity-quest. India as a ‘notions’ also suffers acute identity crisis. As G. Aloysiw has rightly notes, Indian nationalism, so far, has failed to construct the nation in India. While the dominant India culture at the centre continues its quest for self-identity, those in the periphery react to such potentially hegemonic and oppressive movement. Although existing as a nation- state for the last fifty years, India has been struggling to find the central integrative force that can bind us together as a ‘nation’.

India with its vastness both from the point of view of geographical spectrum, social diversities, and culture and spiritual autonomy, has always been a political federacy. The modern concept of nationhood has rechristened the entire mind and body politic of the country. Promotion of national solidarity through generation of a new climate conducive to it has been the goal of great men and major political institutions of the country.

A cross current of religions and rituals, castes and sub-castes, creeds and colors, diet and dress patterns, dialects, scripts and languages and above all localism and regionalism presents a historic political scenario that demands wholesome sociological attention. India has believed in the past and believes today that creativity and change through continuity and a sense of unity amidst diversities is paramount to national integration.

UNIT II

Social Stratification and Caste System in India

Social stratification

Social stratification is a particular form of social inequality. All societies arrange their members in terms of superiority, inferiority and equality. Stratification is a process of interaction or differentiation whereby some people come to rank higher than others.

In one word, when individuals and groups are ranked, according to some commonly accepted basis of valuation in a hierarchy of status levels based upon the inequality of social positions, social stratification occurs. Social stratification means division of society into different strata or layers. It involves a hierarchy of social groups. Members of a particular layer have a common identity. They have a similar life style.

The Indian Caste system provides an example of stratification system. The society in which divisions of social classes exist is known as a stratified society. Modern stratification fundamentally differs from stratification of primitive societies. Social stratification involves two phenomena (i) differentiation of individuals or groups on the basis of possession of certain characteristics whereby some individuals or groups come to rank higher than others, (ii) the ranking of individuals according to some basis of evaluation.

Sociologists are concerned not merely with the facts of social differences but also with their social evaluation.

Definitions:

Ogburn and Nimkoff:

“The process by which individuals and groups are ranked in more or less enduring hierarchy of status is known as stratification”

Lundberg:

“A stratified society is one marked by inequality, by differences among people that are evaluated by them as being “lower” and “higher”.

Gisbert:

“Social stratification is the division of society into permanent groups of categories linked with each other by the relationship of superiority and subordinations”.

Williams:

Social Stratification refers to “The ranking of individuals on a scale of superiority-inferiority-equality, according to some commonly accepted basis of valuation.

Raymond W. Murray:

Social stratification is horizontal division of society into “higher” and “lower” social units.”

Melvin M Tumin:

“Social stratification refers to “arrangement of any social group or society into hierarchy of positions that are unequal with regard to power, property, social evaluation and psychic gratification”.

Characteristics of Social Stratification:

On the basis of the analysis of the different definitions given by eminent scholars, social stratification may have the following characteristics.

(a) Social stratification is universal:

There is no society on this world which is free from stratification. Modern stratification differs from stratification of primitive societies. It is a worldwide phenomenon. According to Sorokin "all permanently organized groups are stratified."

(b) Stratification is social:

It is true that biological qualities do not determine one's superiority and inferiority. Factors like age, sex, intelligence as well as strength often contribute as the basis on which statues are distinguished. But one's education, property, power, experience, character, personality etc. are found to be more important than biological qualities. Hence, stratification is social by nature.

(c) It is ancient:

Stratification system is very old. It was present even in the small wondering bonds. In almost all the ancient civilizations, the differences between the rich and poor, humble and powerful existed. During the period of Plato and Kautilya even emphasis was given to political, social and economic inequalities.

(d) It is in diverse forms:

The forms of stratification is not uniform in all the societies. In the modern world class, caste and estate are the general forms of stratification. In India a special type of stratification in the form of caste is found. The ancient Aryas were divided into four varnas: the Brahmins, Kshatriyas, Vaishyas and Sudras. The ancient Greeks were divided into freemen and slaves and the ancient Romans were divided into the patricians and the plebians. So every society, past or present, big or small is characterized by diversified forms of social stratification.

(e) Social stratification is Consequential:

Social stratification has two important consequences one is "life chances" and the other one is "life style". A class system not only affects the "life- chances" of the individuals but also their "life style".

The members of a class have similar social chances but the social chances vary in every society. It includes chances of survival and of good physical and mental health, opportunities for education, chances of obtaining justice, marital conflict, separation and divorce etc.

Life style denotes a style of life which is distinctive of a particular social status. Life-styles include such matters like the residential areas in every community which have gradations of prestige-ranking, mode of housing, means of recreation, the kinds of dress, the kinds of books, TV shows to which one is exposed and so on. Life-style may be viewed as a sub-culture in which one stratum differs from another within the frame work of a commonly shared over-all culture.

(f) Social stratification is complex :

There is no simple straight manner of putting a person on a single social stratum. Stratification is extremely complex where in the same individual may be ranked higher to a person in a certain set up and lower or equal in another. For example in secular ranking a shudra bank officer is higher in positions than his Brahmin clerk where as in ritual ranking the positions are reversed.

Social Stratification and Social Mobility:

Social mobility refers to the movement within the social structure, from one social position to another. It means a change in social status. All societies provide some opportunity for social mobility. But the societies differ from each other to extent in which individuals can move from one class or status level to another.

It is said that the greater the amount of social mobility, the more open the class structure. The concept of social mobility has fundamental importance in ascertaining the relative “openness” of a social structure. The nature, forms, direction and magnitude of social mobility depends on the nature and types of social stratification. Sociologists study social mobility in order to find out the relative ‘openness’ of a social structure.

Any group that improves its standard will also improve its social status. But the rate of social mobility is not uniform in all the countries. It differs from society to society from time to time. In India the rate of mobility is naturally low because of agriculture being the predominant occupation and the continuity of caste system as compared to the other countries of the world.

Types of Social Stratification:

Social stratification is based upon a variety of principles. So we find different type of stratification.

The major types of stratification are

- (i) Caste
- (ii) Class
- (iii) Estate
- (iv) Slavery

(i) **Caste** – caste is a hereditary endogamous social group in which a person’s rank and its accompanying rights and obligations are ascribed on the basis of his birth into a particular group. For example-Brahmins, Kshyatriyas, Vaishyas and Sudra Caste.

(ii) **Class-Stratification** on the basis of class is dominant in modern society. In this, a person’s position depends to a very great extent upon achievement and his ability to use to advantage the inborn characteristics and wealth that he may possess. A social class is made up of people of similar social status who regard one another as social equals. Each class has a set of values, attitudes, beliefs and behaviour norms which differ from those of the other classes. According to Giddens (2000), “a class is a large-scale grouping of people who share common economic resources, which strongly influence the type of lifestyle they are able to lead”. Horton and Hunt (1968) writes: “A social class is defined as a stratum of people of similar position in the social status continuum.” A stratum is a collectivity of people occupying similar positions in the hierar-chical order.

Max Weber has defined class in terms of life chances and said, “a class is a number of people sharing one or more causes of life chances”. By life chances he meant “the typical chances for a supply of goods, external living conditions, and personal life experience”. Karl Marx, an another main theorist of class, has written much about social class but nowhere he has defined it in certain exact terms. From his writings, it appears that for Marx, “a class is a group of people who stand in a common relationship to the means of production”, to the political-power structure, and to the ideas of the time, a relationship which necessarily brings it into conflict with some other group having divergent ideas and different interests with respect to the economic and political structures” (Lopreato and Lawrence, 1972). This statement presents the Marx’s basic notion of class. Thus, he defined class in economic terms.

Thus, a social class is an aggregate of people who have same status, rank or common characteristics (lifestyle). This aggregate of people is identified on the basis of their relationship to the economic market who have differential access to wealth, power and certain styles of life. Ownership of wealth together with occupation are the chief criteria of class differences but education, hereditary prestige, group participation, self-identification and recognition by others also play an important part in class distinction.

Characteristics of Class System:

The following are the principal characteristics of class system:

1. A system of hierarchy of status.
2. A system of social ranking based primarily on economic position.
3. A system marked by unequal distribution of wealth and power.
4. A system more mobile than caste system.
5. A system in which status is achieved by one's own efforts rather than ascribed, assigned or inherited.
6. A system having some degree of permanency of the class structure.
7. A system based on stratum (class) consciousness and solidarity.
8. A system having distinctive mode of life (lifestyle) and cultural expressions of each class.
9. A system based on the recognition of superiority and inferiority in relation to those who stand or below in the social hierarchy.
10. A system in which social classes act as sub-cultures—each social class is a system of behaviour, a set of values and a way of life.

(iii) **Estate**- this system of medieval Europe provides another system of stratification which was mainly based on ownership of land. The land owners were called vassals and the agricultural labours were called serfs. Estates were categories in feudal systems, especially in Europe during middle ages. They were less rigid than castes and allowed some mobility. In an estate system men are assigned to their strata according to their birth, military strength and landholdings. Unlike castes, estates were created politically by man-made laws rather than religious rules. Each estate had its own code of appropriate behaviour.

The normal divisions were three-fold:

- (a) The nobility [the first (highest) estate], which was composed of aristocracy and gentry;
- (b) The clergy (the second estate), which had lower status but possessing various distinctive privileges; and
- (c) The commoners, which include everyone else from peasants to artisans.

In an estate system, the people of various strata were identified by the rights they had and the duties they were expected to perform.

(iv) **slavery** - Slavery had ownership and possession basis. In slavery, every slave had his master to whom he was subjected. The master's power over the slave was unlimited which pervaded the entire life of the slave. The term 'slave' is used to denote "a man whom law and/or custom regards as the property of another". Slaves are in lower condition and have no political rights. The legal conditions of slave ownership have varied considerably between different societies. Slavery is an extreme form of inequality. Its basis is economic. It has existed almost in all agrarian societies where slaves become an asset in production.

Highly prevalent in ancient Greek and Roman It is an extreme form of inequality in which some individuals are owned by others as their property. The slave owner has 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 lower condition as compared with freemen. The slaves have no political rights he does not choose his government, he does not attend the public councils. Socially he is despised. He is compelled to work. The slavery system has existed sporadically at many times and places but there are two major examples of slavery - societies of the ancient world based upon slavery (Greek and Roman) and southern states of USA in the 18th and 19th centuries. According to H.J Nieboer the basis of slavery is always economic because with it emerged a kind of aristocracy which lived upon slave labosocieties. In the 18th and 19th centuries, slaves were used exclusively as plantation workers and as domestic menials in the United States, South America and the West Indies. In India, this institution existed in the form of 'bonded labour'.

Theories of origin of social stratification

1. Functional theory

In a classic article outlining 'Some Principles of Stratification' (American Sociological Review, 1945), Kingsley Davis and Wilbert Moore argued that unequal social and economic rewards were an 'unconsciously evolved device' by which societies ensured that talented individuals were supplied with the motivation to undertake training which would guarantee that important social roles were properly fulfilled. In this way, the most important functions would be performed by the most talented persons, and the greatest rewards go to those positions which required most training and were most important for maintenance of the social system. The theory was (and remains) highly influential but has generated enormous controversy. (M. Tumin 's Readings on Social Stratification, 1970 , offers a good selection of the classic contributions to the debate.) Davis and Moore's argument is based on the functionalist premiss that social order rests on consensual values which define collective goals that are in the general interest. In order to encourage those who are best able to realize these goals it is necessary to offer unequal rewards. Both of these propositions have allegedly been found empirically wanting. Critics have also suggested that the theory is simply an apologia for inequality. Some also maintain that it is tautological (circular), since it proposes that the occupations and other social roles which are most highly rewarded are most important to social stability, and then cites the high levels of reward as evidence of their social importance. What was lacking throughout the lengthy debate, and has yet to be found, is a criterion of 'social importance' that is conceptually independent of the rewards being allocated.

2. Scarcity theory

According to Spengler stratification is founded upon scarcity. Short supply is created whenever society differentiates positions in terms of functions and powers and assigns rights and privileges to them. This makes some positions more desirable than others for society grades them by their rewards. Stratification evolves from allocation of scarce privileges and power.

3. Marxian theory:

The whole Marxian perspective about social stratification revolves round the concept of social classes. No theorist stressed the significance of class for society and for social change more strongly than Karl Marx. Marx viewed class differentiation as the crucial determinant of social, economic and political inequality. According to Marx, there is always a dominant and a subordinate class—a ruling class and a subject class.

The former (ruling class) is the class which owns the means of production (e.g., land and machinery) and the latter (subject class) sells its labour to survive. The ruling class survives its power from the ownership and control of the forces of production.

The relationship between these classes has always been exploitative in all phases of history (feudal or any types of ancient societies) with an exception of a simple primitive society. Marx believed that primitive societies were non-class societies. In such societies, there was simple equality and as such there was no stratification based on class.

In Marxian view, the ruling class exploits and oppresses the subordinate class. As a result, there is a basic conflict of interest between the two classes. This conflict between social classes has been continuous since the dawn of history.

Though Marx analysed stratification in all types of human societies, but his main focus was on the societies of 19th century Europe. During this period, Europe was under the spell of modern industrial capitalistic mode of production.

The society was divided into two main classes—industrialists or capitalists—those who own the means of production (factories and machinery etc.) and working class—those who earn their living by selling their labour to them. For these two classes, Marx used the terms bourgeoisie (capitalist class) and proletariat (working class).

Marx contended that those who own the means of production always try to maximise their profit at the cost of workers. The lower the wages paid, the higher the profit made by the capitalist. The wages paid to the workers for their labour are well below the value of the goods they produce. The difference between the value of the wages and commodities is known as 'surplus value'. This surplus value is appropriated in the form of profit by the capitalists. Marx argued that capital, as such, produces nothing. Only labour produces wealth.

Thus, in the capitalist society, the relationship between the bourgeoisie and the proletariat is one of mutual dependence and conflict. It is a relationship of exploiter and exploited, oppressor and oppressed. According to Marx, the oppression and exploitation of the proletariat will inevitably lead to the destruction of the capitalist system. But, for this, the working class must first develop class consciousness—a subjective awareness held by members of a class regarding their common vested interests and the need for collective political action to bring about social change.

Marx differentiated between class consciousness and false consciousness. For Marx, false consciousness is a belief that the upper class is superior and has the right to rule. It gives a false picture of the nature of the relationship between social classes.

4. Conquest theory

Gumpowicz and Oppenheimer and other sociologists have contended that origin of social stratification is to be found in conquest of one group by another.

Functions of social stratification

Social stratification can be functional for the individuals as well as for the society.

For individuals it performs the following functions-

1. Motivation- stratification with its differential rewards and distribution of resources acts as a source of motivation for individuals to contribute their best and thus occupy higher social positions.
2. Talent recognition – social stratification, particularly the open system of stratification is based on the principle that more talented or skilled an individual the higher the social position he will occupy, thus providing space for recognition of talent of individuals.

3. Job satisfaction- every member of the society will take up job suitable to their skills and merits. This will provide job satisfaction.
4. Source of competition – because there are many contenders for limited social positions, social stratification acts as a source of competition demanding each competing member to give their best.
5. Social mobility – open system of stratification provides opportunity to members of the society to enhance their social positions.

For the society social stratification can be beneficial. With its clear organization of differential social positions it helps maintain social order. It helps in better functioning of society in a more efficient manner and since occupants of every social stratum are contributing to the best of their abilities the whole society works at its best.

Caste System

Caste is closely connected with the Hindu philosophy and religion, custom and tradition. It is believed to have had a divine origin and sanction. It is deeply rooted social institution in India. There are more than 2800 castes and sub-castes with all their peculiarities. The term caste is derived from the Spanish word caste meaning breed or lineage. The word caste also signifies race or kind. The Sanskrit word for caste is varna which means colour. The caste stratification of the Indian society had its origin in the chaturvarna system. According to this doctrine the Hindu society was divided into four main varnas - Brahmins, Kashtriyas, Vaishyas and Shudras. The Varna system prevalent during the Vedic period was mainly based on division of labour and occupation. The caste system owes its origin to the Varna system. Ghurye says any attempt to define caste is bound to fail because of the complexity of the phenomenon. According to Risely caste is a collection of families bearing a common name claiming a common descent from a mythical ancestor professing to follow the same hereditary calling and regarded by those who are competent to give an opinion as forming a single homogeneous community. According to MacIver and Page 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. Cooley says that when a class is somewhat strictly hereditary we may call it caste. M.N Srinivas sees caste as a segmentary system. Every caste for him divided into sub castes which are the units of endogamy whose members follow a common occupation, social and ritual life and common culture and whose members are governed by the same authoritative body viz the panchayat. According to Bailey caste groups are united into a system through two principles of segregation and hierarchy. For Dumont caste is not a form of stratification but as a special form of inequality. The major attributes of caste are the hierarchy, the separation and the division of labour. Weber sees caste as the enhancement and transformation of social distance into religious or strictly a magical principle. For Adrian Mayer caste hierarchy is not just determined by economic and political factors although these are important.

Definitions

The term 'caste' has been defined differently by different people.

According to *G.S. Ghurye* "Castes are small and complete social worlds in themselves marked off definitely from one another though subsisting within the larger society."

According to MacIver "when status is wholly predetermined so that men are born to their lot without any hope of change in it, then the class takes the extreme form of caste."

A. W. Green, while defining caste says: "caste is a system of stratification in which, movement up and down in the status ladder, at least ideally, may not occur."

According to *Kroeber* 'Castes are a special form of social classes, their customs and laws are rigid and separated from one another'.

Ram Ahuja defines caste as "close rank status group".

Characteristics of caste system

1. Caste system is innate

The society is divided into various small social groups called castes. Each of these castes is a well developed social group, the membership of which is determined by the consideration of birth. The children belong to the caste of their parents. Caste membership is an indisputable and unalterable fact by which a man's position in the social structure is wholly determined. The membership of an individual does not undergo any change even if changes in his status, occupation, education, wealth etc. take place.

2. Segmental division

Each major caste is further sub divided in many different sub castes, each of which is arranged on superior, inferior or equal positions. Under Caste System society is divided into several small social groups called castes. Each of these castes is a well developed social group, the membership which is based on birth. Since membership is based on birth, mobility from one caste to another is impossible. Each caste has its own traditional social status, occupations, customs rules and regulations.

3. Hierarchy:

Hierarchy is a ladder of command in which the lower rungs are encompassed in the higher ones in regular succession. The castes teach us a fundamental social principle of hierarchy.

Castes form a hierarchy, being arranged in an order of superiority and inferiority. At the top of this hierarchy is the Brahmin caste and at the bottom is the untouchable caste. In between are the intermediate castes, the relative positions of which are not always clear. As such disputes among the members of these castes over the social precedence of their respective castes are not very uncommon.

Hierarchy is viewed as the principle by which the elements of a whole are ranked in relation to the whole, it being understood that in the majority of societies it is religion which provides the view of the whole. Hence, ranking assumes religious dimension.

3. Endogamy:

The most fundamental characteristic of the caste system is endogamy. All the thinkers are of the opinion that the endogamy is the chief characteristic of caste, i.e. the members of a caste or sub-caste should marry within their own caste or sub-caste. The violation of the rule of endogamy would mean ostracism and loss of caste. Although endogamy is the common rule for a caste, Anomie and Pratiloma marriage, i.e. hypergamy and hypogamy were also prevalent in exceptional cases.

4. Hereditary Occupation:

The traditional caste system is characterised by hereditary occupation. Members of a particular caste are expected to follow the occupation meant for the caste. Traditionally a Brahmin was allowed to function as a priest. In some casts the name of caste is dependent upon the very occupation as for instance, Napita (barber), Dhobi, Mochi, Mali etc.

5. Commensal Restrictions:

There are rules, for example, what sort of food or drink can be accepted by a person and from what castes. Usually a caste would not accept cooked food from any other caste that stands lower than itself in the social scale. A person belonging to a higher caste believes that he gets polluted low caste or by accepting food or drink from him.

The general rule is that the member of caste should accept 'Kachcha food' the food in the preparation of which water is added only from either their own caste or caste ritually higher than their own. They are also required to observe certain restrictions while accepting water from members of other castes.

6. The Concept of Purity and Pollution:

The concept of pollution plays a crucial part in maintaining the required distance between different castes. "A high caste man may not touch a low caste man, let alone accept cooked food and water from him. Where the two castes involved belong to either extreme of the hierarchy, the lower caste man may be required to keep a minimum distance between himself and the high caste man". The pollution distance varies from caste to caste and from place to place. For example in Kerala, a Nair may approach a Namboodri Brahmin but may not touch him, while a Tiyan must keep himself at a distance of thirty six steps from the Brahmin, and a Pulyan may not approach a Brahmin within ninety six feet.

7. Caste Panchayat:

The status of each caste is carefully protected, not only by caste laws but also by the conventions. These are openly enforced by the community. In every region of India there is a governing body or board called Jati Panchayat. These Panchayats in different regions and castes are named in a particular fashion such as Kuldriya in Madhya Pradesh and Jokhila in South Rajasthan. Some of the offences dealt with by it are adultery, violation of any of the prescribed taboos, the killing of sacred animals (the cow), insulting a Brahmin and the punishments awarded are outcasting, fines, feasts to be given to the caste men etc.

8. Civic and Religious Disabilities:

In a caste society, there is an un-equal distribution of privileges and disabilities among its members. While the higher caste people enjoy all the privilege, the lower caste people suffer from all kinds of disabilities. According to Ghurye;

"Segregation of individual castes or of groups of castes in village is most obvious mark of civil privileges and disabilities, and it has prevailed in a more or less definite form all over India".

Civic and religious disabilities find ultimate expression through the practice of untouchability.

i. The untouchables were not allowed to reside in the centre of the village along with other castes. They were prohibited from entering villages and towns in daytime, as their shadows would defile the higher castes. They were prevented from using roads in the daytime and were forced to work at nights.

ii. Several restrictions were placed on them with regard to food habits, dress patterns and adornment of jewellery. They were totally forbidden from entering other castes' locality.

iii. They were not allowed to enter public places such as temples, theatres and educational institutions. They could not use wells used by the other caste members.

iv. The untouchables were not allowed to join others on equal terms in commercial and other celebrations. Their marriage processions were not allowed to enter the streets of village.

The concept of Jajmani system

Inter-caste relations at the village level constitute vertical ties. They may be classified into economic, ritual, political and civic ties. The castes living in a village are bound together by economic ties. Generally peasant castes are numerically preponderant in villages and they need the carpenter, blacksmith and leather worker castes to perform agricultural work. Servicing castes such as priest, barber, and washerman and water carrier cater to the needs of everyone except the Harijans. Artisan castes produce goods which are wanted by every one. Most Indian villages do not have more than a few of the essential castes and depend on neighboring villages for certain services, skills and goods.

In rural India with its largely subsistence and not fully monetized economy the relationship between the different caste groups in a village takes a particular form. The essential artisan and servicing castes are paid annually in grain at harvest time. In some parts of India the artisan and servicing castes are also provided with free food, clothing, fodder and residential site. On such occasions as birth, marriage and death, these castes perform extra duties for which they are paid customary money and some gifts in kind. This type of relationship is found all over India and is called by different names-jajmani in north, barabate in Maharashtra, mirasi in Tamil Nadu and adade in Karnataka.

Oscar Lewis defined jajmani system as that under which each caste group within a village is expected to give certain standardized services to the families of other castes. Jajmani is more than a relationship between families than between castes. Jajmani is sort of mutual give and take form of relationship in which one family is hereditarily entitled to supply goods and render services to the other in exchange of the same. The person rendering the services or supplying the goods is known as kameen or prajan and the person to whom the services are rendered is called a jajman. Thus under jajmani system a permanent informal bond is made between jajman and kameen to meet each other's need for good and services.

Main features of Jajmani System

The jajmani system is characterized by the following features:

- Unbroken relationship- Under the jajmani system the kameen remains obliged to render the services throughout his life to a particular jajman and the jajman in turn has the responsibility of hiring services of a kameen.
- Hereditary relationship- Jajmani rights are enjoyed hereditarily. After the death of a man his son is entitled to work as kameen for the same jajman family of families. The son of a jajman also accepts the son of the kameen as his kameen.
- Multidimensional relationship- Due to the permanency of relationship both the jajman and kameen families become mutually dependent on each other. The relationship becomes very deep. They often take part in the personal and family affairs, family rituals and ceremonies.
- Barter exchange- Under jajmani system the payments are made mainly in terms of goods and commodities. The kameen gets his necessities from the jajman in return of his services.

Theories related to origin of caste system in India :

1. Traditional theory : According to this theory, Brahma, the creator the universe had created the caste system. Different castes were born out of various body parts of Brahma. Like, from his mouth came the Brahmins, from hands the Kshatriya, from thighs the Vaishyas and from feet, the shudras and panchamas. People belonging to different castes then function as per the source of their origin. In ancient India, various sub-castes were born out of these castes and this has received a classical interpretation in the account of Manu. The theory has been criticized for its being a supernatural theory and for its base being just divine.

2. Political theory : According to this theory, the Brahmins wanted to have a full control over the society in order to curb and rule them. So, their political interest created a caste system in India. Nibey Dubais, a French scholar, originally put forward this theory that was also supported by Indian thinkers such as Dr. Ghurey. According to this theory, caste system is a clever device invented by the Brahmins in order to place themselves on the highest ladder of social hierarchy.

Dr. Ghurye states, "Caste is a Brahminic child of Indo-Aryan culture cradled in the land of the Ganges and thence transferred to other parts of India."

The Brahmanic literature of the post-Vedic period mentions certain mixed classes (Sankara jati) and also a group of outcaste classes (Antyavasayin). Among the four varnas, the old distinction of Arya and Sudra now appears as Dvija and Sudra, The first three classes are called Dvija (twice born) because they have to go through the initiation ceremony which is symbolic of rebirth. "The Sudra was called "ekajati" (once born).

The word "jati" is hence forward employed to mean the numerous sub-divisions of a "varna". However, this demarcation is not rigidly maintained. The word "jati", is sometimes used for "varna". In the Brahmin period the position of the Brahmins increased manifold.

The three lower classes are ordered to live according to the teaching of the Brahmin, who shall declare their duties, while the king also is exhorted to regulate his conduct accordingly. The pre-eminence of the Brahmin had secured him many social privileges sanctioned by the law givers. The statement that God created the Sudra to be the slave of all is repeated and he is given the name of "padaja" (born from the feet).

As the priestly influence grew in India, complicated rules of ritual and conduct were built up and incorporated into the religious books. The Brahmins closed their ranks and tried to maintain their superiority over the other classes.

It is true that in the beginning there were no rigid restrictions but slowly and gradually the idea of separation stiffened. It was first the ritual and ceremonial purity which as time went on took an exaggerated aspect. Distinction began to be made between things pure and impure. Restrictions were imposed on food and drink. When the Brahmins closed their ranks, it was but natural that other classes also should follow suit.

3. Religious theory : It is believed that various religious customs had given a birth to the caste system in India. People connected to religion like Kings and Brahmins were given higher positions. Different people used to perform different tasks for the administration of the ruler that later on became the basis of caste system. Along with this, restriction on food habits had led to the development of caste system. Earlier there were no such restrictions on taking food with others as people used to believe their origin was from one ancestor. But as they started worshipping different Gods, their food habits changed. This laid the foundation of caste system in India.

Hocart and Senart are the two main advocates of religious theory. According to Hocart, social stratification originated on account of religious principles and customs. In ancient India religion had a prominent place. The king was considered the image of God. The priest kings accorded different positions to different functional groups.

Senart has tried to explain the origin of caste system on the basis of prohibitions regarding sacramental food.

He holds that on account of different family duties there grew up certain prohibitions regarding sacramental food. The followers of one particular deity considered themselves the descendants of the same ancestor and offered a particular kind of food as offering to their deity. Those who believed in the same deity considered themselves as different from those who believed in some other deity.

4. Occupational theory : Nesfield originally gave the name occupational theory, according to which castes in India developed as per the occupation of a person. Concept of superior and inferior caste also came with this as some persons were doing superior jobs and some were into lower kinds of jobs. All those people who were doing the task of *purohits* were superior and they were the ones who used to do specialization. Superior caste with time grouped into Brahmins. Similarly, other groups were also formed leading to different castes in India.

5. Evolutionary theory : Caste system is just like other social institution and has evolved over a period of time due to interplay of several factors such as

Hereditary occupation

Desire of certain castes to keep themselves pure

Lack of unitary control by the state.

Belief in reincarnation and doctrine of karma

Ideas of exclusive family, ancestor worship and sacramental meal

Geographical isolation of peninsular india

Foreign invasion

Rural social structure.

All these factors combined together encouraged formation of small groups which gradually culminated into caste groups. 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 as 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.

6. Racial Theory of Caste:

According to this theory caste system came into existence due to clash of cultures and the contact of races. The Aryans came to India as conquerers, because of their better complexion, physical appearance and built up of the body, in comparison with the non-Aryans, the Aryans placed themselves as a superior race over the non-Aryans. Thus the Aryans considered the natives as inferior to them and maintained their own ideas and ceremonial purity. The Aryans got married to the non-Aryan women, but refused to give their own daughters in marriage to the non-Aryans. The offspring's born out of such marriages were called the Chandals. The Chandals had the lowest position in society. Thus the irregular unions between races and racial superiority were held responsible for the origin of caste system in India. According to D.N. Majumdar the origin of caste system may be traced to the 'varna' or complexion. Initially there were only three classes on the basis of complexion. These three classes were formed out of the inter-mixing of Proto-Dravidian and Proto-Mediterranean races. The intermixing of different races arose out of the acquisition of Dravidian wives and the desire for a settled life, D.N. Majumdar writes in his book, "Races and Culture in India."

7) Guild Theory:

According to Denzil Ibbetson, castes are the modified forms of guilds.

In his opinion, caste system is the product of interaction of three forces:

(i) tribes,

(ii) guilds, and

(iii) religion.

The tribes adopted certain fixed professions and assumed the form of guilds. In ancient India, the priests enjoyed greater prestige. They were a hereditary and endogamous group. The other guilds also adopted the same practices and in course of time became castes.

Functions and dysfunctions of caste system

Caste System plays a very important role in traditional India. It has certain merits. Following are the important functions of Caste System in traditional India.

1) Determines social status:

As caste is based on the principle of birth, an individual, by virtue his birth of in a particular caste automatically becomes a member of it and gets, by ascription, the traditional status of that caste in society to take an example, a Brahmin occupies the highest position in Hindu Society not because of his extraordinary qualities or achievements, but because of his birth in a Brahmin caste.

2) Provides social security:

Besides the psychological security in the form of a fixed social status, caste offers social security to the individual from his birth to death. It provides him with an occupation, acts as a trade union, a benefit society, health insurance and also provides for his funeral, if it is needed.

3) Transmission of culture:

Every society must be able to pass on its patterns of skill, knowledge and behavior in short, its culture from one generation to another generation, if it is to survive as a distinct social system. Caste system is specially fit for such a task of handing over cultural patterns from one preceding generation to the other succeeding generation with little change, because craft secrets and caste customs are zealously safeguarded and perpetuated by the occupational castes.

4) Serves as a device for division of labour:

Caste System has altered as a unique system of division of labor in Hindu Society. It has made provision for all functions ranging from education to scavenging. The provision is made under a religious dogma namely the belief in Karma which makes the apparently inequitable division of labour acceptable to people. The present position and occupation of a person in the society are the consequences of his actions in his previous lives and that if he performs his caste duties faithfully in this present life, he will have a better position in his next life.

5) Maintains racial purity:

It is said that Caste System has served as a method for preserving the purity of blood. Caste System by its insistence on endogamy prevents hybridization and thereby maintains pure line.

6) Maintains social order:

Caste System has also been responsible for the stability in society. It saved Hindu Society from being disrupted under the pressure of alien invasions, famines and upheavals of all kinds in her long history. Hindu society has proved stable because it is family based on Caste System, which survives even conversion to Islam or Christianity. For example, we have Muslim castes like the Momin, Jolaha, Lakhani, Gaddi, etc

7) Provides economic security:

Since caste predetermines occupations of its members by limiting their choice and restricting them to practising their ancestral occupation, it provides occupational security to its members.

Caste System discharges many dysfunctions. These are known as demerits or disadvantages of Caste system, such as

1) Denies of Mobility of Labour:

Caste System opposes mobility of labour. The individual under Caste System cannot accept any occupation according to his sweet will. But the individual is bound to follow, the occupation determined by Caste System. As a result, many people carry the burden of unsuccessfulness and pass life unhappily being incapable of accomplishing the determined occupation. Therefore, idleness takes place among individual.

2) Untouchability:

Caste System has created an ugly social evil which is known as untouchability. Due to the caste stratification the members of untouchable caste remain, in the lower place of social hierarchy and are oppressed and depressed. Mahatma Gandhi, the father of nation, says “untouchability is the hateful expression of Caste System and it is a crime against God and Man. The untouchables remaining under the grips of Caste System are deprived of all social, religious, economic, cultural and political rights and privileges.

3) Obstacle to social unity:

Caste System creates obstacles to the unity of the country. The lower caste people in the society cannot express their dissatisfaction as they are deprived of all privileges of the society. As a result of this social unity is disintegrated. According to Prof. G.S. Ghurye, Caste System creates an unhealthy atmosphere for the growth of national unit. E. Schmidt opines that one of the tragic results of Caste System is that it opposes national consciousness.

4) Obstacle to social progress:

Another demerit of Caste System is that creates obstacles in the path of social and economic growth to the country. The members of the caste gradually become conservative because they believe on the theory of karma. As a result of conservatism, they neither give up old customs and traditions nor accept easily any new ideals, values and scientific inventions. Therefore, impediments are created in social progress.

5) Creates the feeling of casteism:

The caste system has created the feeling of casteism. The members belonging to a caste carry caste feelings and manifest blind and over-riding loyalty to their caste ignoring the healthy social standards of justice, fairplay, equity and brotherhood. The politicians exploit the feeling of casteism to their advantage at the cost of nation's interests. According to Ghurye, “It is the spirit of caste patriotism which engenders opposition to other castes and creates an unhealthy atmosphere for the growth of national consciousness.”

6. Anti social conduct

Hostility among different castes often leads to their indulgence in anti social activities including violence. Such instances of caste based violence continue to be present in major cities of India even today.

Changes in caste system in modern India

(i) Decline in the supremacy of the Brahmins:

There has been a sharp decline in the supremacy of the Brahmins in society. In the past, the Brahmin occupied the topmost position in the caste hierarchy. But today consequent upon the process of modernization the dominance of the Brahmins has been relegated to the background. He does not enjoy the same social status, which he once used to.

(ii) **Change in the fixation of status:**

In a caste society, birth was taken as the exclusive basis of social status. But in the changing social scenario, birth no longer constitutes the basis of social prestige. Criteria such as wealth, ability, education, efficiency etc. have become the determinants of social status. The significance of caste as an ascriber of status has been relegated to the background.

(iii) **Change with regard to occupation:**

So far as caste system is concerned, the individual had no choice but to follow the occupation ascribed to him by his caste. But today occupation is not the hereditary monopoly of any caste any more. One is free to take up any occupation he likes according to his ability and interest. Mahatma Gandhi's movement preaching dignity of labour has drawn higher castes to dirty-hand callings while education has opened white-collar occupations for members of lower castes.

(iv) **Changes in marriage restrictions:**

Under the caste system endogamy was the basis of mate-selection. The members of a caste or sub-caste were forbidden by an inexorable social law to marry outside the group. But at present the Special Marriage Act, 1954 and the Hindu Marriage Act, 1955 have removed endogamic restrictions and declared inter-caste marriages as legally valid.

(v) **Change in commensality:**

In the traditional system, the unit of commensality was defined fairly rigidly in terms of caste affiliation. In recent times, there has been a gradual expansion of this unit. Today, Brahmins are inter dining with 'clean' Shudras. They do not hesitate to take kachha food from other clean castes. Furthermore, they do not hesitate to accept food and water from the members of the lower castes for fulfillment of their political ends.

(vi) **Change in the concept of purity and pollution:**

Kapadia stated that the Hindu concept of purity and pollution was very extensive in its scope and mandatory in its observance till the twenties of this century. Under the caste system occupations were ranked in accordance with their ritual purity. For example, a person coming into contact with a barber was supposed to become impure. Meat, fish, wine etc. were regarded as ritually impure.

A menstruating lady was considered impure and as such the food cooked by her was considered impure. In the twenty first century the importance of these ideas of purity and pollution in Hindu social life has considerably decreased.

Religious sanction no more constitutes the basis of pure and impure. The rules of hygiene have formed the criterion of pure and impure at present.

(vii) **Change in inter-caste relations:**

Of late, the pattern of inter-caste relations has undergone profound changes. The mutual rights and obligations characterising inter-caste relations have crumbled down. Members of the low castes no longer obey the orders of the members of high castes. They do not come forward to perform forced labour for the members of the upper caste.

Further, efforts made by the lower castes to rise in the social ladder have annoyed the upper castes. All these factors have led to inter-caste conflicts. Such inter-caste conflicts are gradually increasing. However, these are more for achieving power than on ground

(viii) Change in the life style:

In the past, every caste had its own life style. It was the differences in the styles of life that made the people of different castes appear distinct from one another. But today differences between the life styles of castes are gradually being eliminated and there is a marked tendency towards the evolution of a common style. The standardization of life styles is due to the twin processes of sanskritization and westernization.

(ix) Growth of caste consciousness:

Casteism has increased. It has affected political issues and political decisions.

Factors affecting caste system in modern India

Under the impact of certain powerful factors Caste System is undergoing drastic changes in modern India. The factors affecting Caste System are as follows.

1) Modern Education:

Modern education plays a vital role in diminishing the importance of Caste System in Indian Society. Modern education is based upon secular principles and domestic values. On the one hand, it gives importance to the democratic ideals like equality, liberty and fraternity and on the other hand, expands scientific look like reason and observation.

Due to spread of modern education, the educated people deviate the principles of divine origin of caste, inherited inequality, hereditary occupation karma and Karmaphals which are the direct results of Caste System, as modern education is usually imparted in the co-educational institutional it encourages inter-caste marriage based on love, among the educated young men and women. This modern education acts as a very powerful force against caste in India.

2) Industrialisation:

The present age is the age of modernisation. Due to the progress of science, the process of industrialisation has taken place in India. As a result to this industrialisation, the tradition of caste of past has come into disuse. Now-a-days, members of all caste have sought and got employment in the modern factories and industries and work together.

Thus, it is not possible for a person to respect the restrictions on social intercourse which are predetermined by Caste System. For example, a Brahmin, who works by the side of an untouchable in a factory, cannot avoid his shadow. Similarly in different factories and Government offices, the people of lower caste occupy higher posts and the people of higher caste works as their sub-ordinate employee.

3) Urbanisation:

Urbanisation is the direct result of industrialisation. As city is the collection of different people irrespective of caste, religion, Varna, language and so on, it is difficult to practice caste restrictions. It is because, in a city, one individual cannot know the caste or another individual under the impact of urban civilisation, the ideas of pollution by touch of shadow is gradually deteriorated among the minds of the urban people.

4) Rapid Development of Transportation and Communication:

Rapid development of transportation and communication are also responsible for the disintegration of Caste System to some extent. In India, due to the industrial development, the different type of modern means of transportation like buses, trams, trains and so on are invented and it is impossible to observe caste rules, regarding food, drink and social intercourse while at the time of traveling in these means.

Inter-communication deeply influences the village community and brings rapid change in its customs, traditions and usages. At the time of traveling in buses or trains the people of all castes pay equal behavior to each other. Thus, modern means of transportation have increased special mobility of the people and thereby put an end to the geographical isolation, which was a favorable condition for the creation of Caste System in India.

5) Social Reform Movement:

The abolition of various social problems which are created by the Caste System in Indian society is the main aim of social reforms movement. Raja Rammohan Ray, Swami Dayananda Saraswati, Acharya Harihar, Swami Vivekananda, Ramkrishna Paramahansa and Swami Vinova Vave were the main exponents of this social reform movement and they try to remove Caste System and touch ability from the society. In this field, the role of Brahman Samaj, Arya Samaj, Prathana Samaj and Ramakrishna Mission is highly appreciated.

6) Political Movement:

Indian Caste System is deeply affected by the political movement. After independence, for the abolition of Caste System, political movement was started in India Mahatma Gandhi, the father of nation, was the main advocate of this movement. He raises his voice against the Caste System and says “un touch ability is the hateful expression of Caster System and crime against God and human being.”

The main aim of political movement was to abolish all discriminatory practices based on caste, creed, and sex. This movement created a strong public opinion against Caste System in India. Therefore, political movement is the great enemy of Caste System.

7) Increase in the importance of Wealth:

In the present century, wealth is replacing birth as the basis of social prestige. Consequently, Caste System, which is based on birth, is no longer the basis of social status, as a rich Shudra is more respected than a poor Brahmin in modern society. People choosing their occupations; give more consideration to income rather than anything.

8) Government efforts:

Lastly, several efforts of the Government have deeply affected the Caste System. After independence, the Central Government has taken many steps to eradicate all social evils which have been created by the Caste System. The “un touch ability offences Act of 1995” come into existence as the first step of the Government of India.

According to this Act, untouchability is a crime and the man who encourages it is penalysed by rupees five hundred or six months imprisonment or in both the punishment. On the other hand, for the all-around development of lower caste people, the Government has given preferences to them in the sphere of jobs, education and industries.

According to the constitution of India, the state cannot discriminate the people on the basis of caste, religion, color, sex and so on. The Article 15(2) of the religion and colour. It is declared in the constitution that it is a crime to deprive untouchable of the public place, temple, hotel, school and so on. As a result the backbone of all castes has been broken.

The essential features of the system are eroding; caste may no longer be tied to profession and with Westernization and a more liberal outlook, structural distances such as minimum physical distance and taboos on social intercourse and food can no longer apply . However, caste shows resilient capacity to

adjust and will continue to exist. Beteille argues that different caste identities and sub-units are relevant in different social contexts: an individual may use one 'jati' for marriage and exploit another caste status to gain political favour.

Endogamy remains, although intermarriage between castes close in the hierarchy have become more common among the urban, Western-educated. It also depends on the usage of the word 'caste' in this context; it is likely for a Brahmin to marry another Brahmin of a different jati but that would not be an inter-caste marriage in the same way that between a Brahmin and a non-Brahmin. Important factors in the change in caste relations are the twin processes of modernization and Western education. Srinivas feels modern civilization has made caste stronger by expediting the formation of caste associations, using technology to exert control and expanding the geographical base of castes by making communications between members spread across a large area simpler. Suri also feels the new education system broke the intellectual monopoly of the Brahmins and created a new educated class supportive of liberal reforms. Castes now have greater heterogeneity in terms of income, education, and occupation; these are dependent on factors other than caste association. This has had consequences on the caste system: people are more likely to marry someone of a similar class from a different caste than to marry someone of the same caste but with a significantly different background and Haqqi comments that with the spread of (particularly female) education, inter-caste and inter religious marriages are gaining acceptance with the younger generation. Beteille also notes that the most changed castes are those that were most open to these processes; peasants in rural areas, for example, have not altered much, and occupational mobility and literacy is higher among the urban, upper castes.

The caste system is a restrictive one and, in order to escape its debilitations, lower castes often look to casteless religions. The existence of groups such as the Dalit Christians, Ajlafs and Ashrafs show that converts often bring their caste status into their new religions. Conversion to Buddhism is common, as lower castes are able to keep their special privileges and rights and remain within the ambit of Hinduism.

Changes in the Indian legal system have been levelling social distinctions based on caste since the laws introduced by the British during the Raj, including by disempowering the caste panchayats and protecting the rights of those who were outcast (Caste Disabilities Removal Act, 1850; Prevention of Atrocities Act, 1989) and those who wanted to marry outside of caste barriers (Special Marriage Act, 1872). However, despite the fact that it remains illegal to discriminate against the lower castes, caste is so deeply ingrained in the fabric of the society that they continue to work in the most menial, unskilled sectors; the Bhangis, who still perform their traditional roles of manual scavenging, are one such example.

Sirsikar also argues that there remains a 'correct' caste to join government services and educational institutions; there is verbalised acceptance of secular politics while there is a silent surrender to caste politics in all arenas. Occupations such as weaving and carpentry became obsolete, leaving the castes that practiced such occupations unnecessary and impoverished. The caste system is a restrictive one and, in order to escape its debilitations, lower castes often look to casteless religions. The existence of groups such as the Dalit Christians, Ajlafs and Ashrafs show that converts often bring their caste status into their new religions. Conversion to Buddhism is common, as lower castes are able to keep their special privileges and rights and remain within the ambit of Hinduism. Changes in the Indian legal system have been levelling social distinctions based on caste since the laws introduced by the British during the Raj, including by disempowering the caste panchayats and protecting the rights of those who were outcast (Caste Disabilities Removal Act, 1850; Prevention of Atrocities Act, 1989) and those who wanted to marry outside of caste barriers (Special Marriage Act, 1872). However, despite the fact that it remains illegal to discriminate against the lower castes, caste is so deeply ingrained in the fabric of the society that they continue to work in the most menial, unskilled sectors; the Bhangis, who still perform their traditional roles of manual scavenging, are one such example.

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Recent trends have shown increasing caste solidarity with the mushrooming of organisations to protect and uplift members of their castes. Curiously enough, this has led to increasing competition among caste groups to be recognised as lower or backward castes in order to lay stake to the benefits given to the same; this is evidenced by a growth of 6.5% in OBC numbers as of 2006 ("OBC count: 52 or 41%?"

The Times of India

1 November 2006. Web. 8 March 2014.) Such a phenomenon took place after the advent of universal adult franchise in India, giving the formerly oppressed sections of society more than just a voice, and thus allowing caste, the 'traditional integrative agency', with the 'modern integrative agency' of the political power.

Caste is thus being exploited to achieve goals of political power and has taken on the pattern of a socio-political pressure group, although there is a dynamic between a several-thousand year old social institution and a relatively new political institution with democratic institutions being distorted by the former. Caste is considered the basic identity of people, and thus plays the most significant role in identity politics with several leaders mobilising the masses on these grounds, such as Jyotirao Phule, who constructed the narrative of the bahujan, and current Dalit activism extending from the grassroots to the international.

Now, sixty years after independence, we can see that caste is not so ephemeral an institution. It is still a material reality, rather than a 'false consciousness'. It is not just an idea or an imagining. It concretely affects the lives of people.

The fact that matrimonial ads are of two kinds those that insist on caste divisions and those that state in print that they are liberal enough not to care about caste

Proves that caste is indeed a significant reality today. Although we do not look at caste lines whence choose our friends circles, we are still aware of the caste-based mobilization of voters around us with the coming elections. It is impossible to predict how the caste dynamic will shift in years to come, but it is certain that caste plays a different role in Indian society today than it did in the days of the first settlers in the Genetic basin.

UNIT - III

Social Groups and Social Institutions

Society consists of groups. Society starts with an aggregate of people. But the mere congregation of people in a physical area does not make them a social group. A social group exists when two or more people are in direct or indirect Contact and Communication. The members of the group stimulate and respond to one another in some meaningful way. This mutual stimulation and response of individuals and groups is social interaction.

The Term 'Group' Lacks Precision

'Group' is one of those terms which in common usage lack exactness. We use the word 'group' to mean such groups as family group, king group, racial group, church group, religious groups, occupational group, age group, sex group, vast community group, abstract group, statistical group, collectivity and soon. Sometimes, the word 'group' is used to refer to entire human group.

Definition and Characteristics of Group

Definition

Harry M. Johnson says that, 'A social group is a system of social interaction.'

Marshal Jones is of the opinion that a social groups is 'two or more people between whom there is an established pattern of interaction.'

R.M. Maclver and Page define social groups as 'any collection of human beings who are brought into human relationships with one another.'

Ogburn and Nimkoff: "Whenever two or more individuals come together and influence one another, they may be said to constitute a social group."

Types of Classification of Social Groups

Primary Groups and Secondary Groups: On the basis of nature and quality of social interaction groups have been classified into primary and secondary. The name of C.H.Cooley is very much associated with this classification though in actuality, he has not made any such classification. Cooley introduced the them 'primary group' and spoke nothing about 'secondary group.' The secondary groups are regarded as a 'residual' category.

'In-Groups' and 'Out-Group': W.G. Sumner in his 'Folkways' differentiates between 'in-groups' and 'out-groups'. An 'In-Group' is simply the We-group, an 'Out-Group' the 'They group.'

Horizontal Groups and Vertical Groups: P.A. Sorokin has divided groups into two major types – the horizontal and the vertical. The former are large, inclusive groups; such as national, religious organizations and political parties. The latter are smaller divisions, such as economic classes which give the individual his status in society.

Territorial Groups and Non-Territorial Groups: Park and Burgess have distinguished between territorial groups (e.g., communities and states) and non-territorial groups (e.g., classes, castes, crowds and public).

Tonnies' Classification of Communities (or) Groups: A German Sociologist Ferdinand Tonnies has classified communities into "Gemeinschaft" and "Gesellschaft". These two terms have been translated into English as "Community" and "Association" respectively. Tonnies made the distinction between 'Community' and 'Association' at two levels. The distinction was applied to both: (i) to the social groups within a society, and (ii) to the societies themselves.

Gemeinschaft (Community). The 'Gemeinschaft' is characterised by "intimate, private, and exclusive living together." It represents a community or social groups in which individuals are involved in the process of interaction as 'persons'. They feel that they can satisfy all or more of a wide range of purposes in the group. The family, kin group, the neighbourhood, the rural village, the friends group represent the Gemeinschaft. In such groups intimate, friendly and personal relations are found among the members.

Gesellschaft (Association). The Gesellschaft is defined as "public life", as something which is purposefully entered upon. Tonnies says that these associations largely represent group with economic interests. The Gesellschaft of the 'association' represents relationships that are specific, partial, and utilitarian. Business contract, legal pacts between individuals represent the Gesellschaft relationships. Business Companies, Corporations, Cities, Towns etc. represent 'Gesellschaft' type groups. In these groups the individuals are not wholly involved in the group life. They look to the group for the satisfaction of some specific and partial ends.

Small Groups and Large Groups: George Simmel introduced this classification. Size is the basis of this classification. Small groups include 'Dyad', 'triad' and other small groups. Large groups represent racial groups, political groups, national and other big collectives.

Characteristics of Social Groups

The main characteristics of social groups are as follows:

Collection of Individuals. Social group consists of people. Without individuals there can be no group. Just as we cannot have a college or a university without students and teachers we cannot have a group in the absence of people.

Mutual Awareness: Group life involves mutual awareness. Group members are aware of one another and their behavior is determined by this mutual recognition. This may be due to what Giddings calls 'the consciousness of kind.'

We-feeling: 'We-feeling' refers to the tendency on the part of the members to identify themselves with the groups. It represents group unity. 'We-feeling' creates sympathy in and fosters co-operation among members. It helps group members to defend their interest collectively.

Group Unity and Solidarity: Group members are tied by a sense of unity. The solidarity or integration of a group is largely dependent upon the frequency, the variety and the emotional quality of the interactions of its members.

Similar Behaviour: The members of group behave in more or less similar way for the pursuit of common interests. Social groups represent collective behavior.

Group Norms: Every group has its own rules or norms which the members are supposed to follow. These norms may be in the form of customs, folkways, mores, traditions, conventions, law, etc.

Stability: Groups are stable or unstable; permanent or temporary in character. Some groups like, the crowd, mob, audience, spectators' group etc., are temporary and unstable. But many groups are relatively permanent and stable in character.

Influence on Personality: Social groups directly or indirectly shape the personality of their members. They also provide opportunities for the expression of individually.

THE PRIMARY GROUPS

The Meaning of Primary Group: The concept of 'primary groups' is a significant contribution of C.H. Colley to the social thought. Primary groups are found in all the societies. The primary group is the nucleus of all social organizations. It is a small group in which a few persons come into direct contact with one another. These persons meet face to face for mutual help, companionship and discussion of common questions.

Coley used the term 'primary groups' to mean a social group characterized by 'face-to-face' relationship, mutual aid and companionship. By primary groups, Colley meant the intimate, personal 'face-to-face' groups in which we find our companions and comrades as the members of our family and our daily associates. These rare the people with whom we enjoy the more intimate kinds of social relations. The primary groups can be referred to as the 'We' groups. Cooley explained that a primary group involves the sort of sympathy and mutual identification for which 'We' is the natural expression.

Chief Characteristics of Primary Groups

The characteristic features described below throw more light on the nature and character of primary groups.

Dominance of Face-to-Face Relations: Primary groups are characterised by close and intimate relationships. There exists a face-to-face relationship among the members. In primary groups everyone knows everyone else; one's name and fame, one's status, wealth, occupation, level of education etc. Close contact between hem increases intimacy among the members Face-to-face relations are commonly observed in small groups like family, children's playgroup, neighbourhood and so on.

Small size: Primary groups are smaller is size. Effective participation of the members is possible only when the group is of a small size.

Physical Proximity or Nearness: Face-to-face relations can be found only when members reside in a particular area more or less permanently. Seeing and talking with each other facilitates the exchange of ideas, opinions and sentiments. Physical proximity provides an opportunity for the very development of primary groups.

Stability of the Group: A primary group is relatively a permanent group. Other things being equal, the longer the group remains together, the more numerous and deeper are the contacts between its members.

Limited Self-Interest: Members of the primary group subordinate their personal interests to the interests of the group. The common interest of the group is strong enough to control individual interest. The commonness of interests provides mental pleasure and contentment to the members.

Communication: Communication in the case of primary group like family or children's play group, for example, is very quick and effective. Direct or face-to-face contact helps easy communication between the members.

Importance of Primary Groups

Satisfaction of Psychological Needs: Primary groups satisfy many psychological needs of the individuals. Individuals get mental happiness, contentment and security from the primary groups. They get the advantages of companionship, sympathy and exchange of thoughts and feelings. They reduce mental tensions and emotional stresses and strains.

Provision of Stimulus: The primary group not only provides satisfaction and happiness to the individuals, but it also provides a stimulus to pursue their interests. With confidence and courage the individual members work, strive and struggle to achieve their goals.

United in Process: The primary groups is a cohesive group. Direct cooperation characterizes the face-to-face group.

Strengthens the Democratic Spirit: The attitudes of kindness, sympathy, love, tolerance, mutual help and sacrifice which provide the cementing force to social structure are developed in the primary groups.

Acts as an Agent of Social Control: From the point of view of society the primary group acts as an agency of social control. Primary groups not only provide security to the members but also control their behavior and regulate their relations. For example, family, neighbourhood, peer group or friends' group control much of the activities of their members.

The Secondary Groups

Meaning of Secondary Group

Ogburn and Nimkoff say that the 'groups which provide experience lacking in intimacy' can be called secondary groups.

Frank D. Watson writes, 'the secondary groups is larger and more formal, is specialized and direct in its contacts and relies more for unity and continuance upon the stability of its social organisation than does the primary group.'

Characteristics

Dominance of Secondary Relations: Secondary groups are characterized by indirect, impersonal, contractual and non-inclusive relations. Relations are indirect because secondary groups are oriented towards certain interests or desires.

Largeness of the Size: Secondary groups are relatively larger in size. City, nation, political parties, trade unions, corporations, international associations, such as the Rotary Club, Lions Club, Vishwa Hindu Parishad, Society of Jesus, etc., are for example, bigger in size. They may have thousands and lakhs of members. There may not be any limit to the membership in the case of some secondary groups.

Membership: Membership in the case of secondary groups is mainly voluntary. Individuals are at liberty to join or to go away from the groups. For example, they are at liberty to join political parties, international associations like the Rotary club, Lions Club, business corporations and so on. However, there are some secondary groups like the state whose memberships is almost involuntary.

No Physical Basis: Secondary groups are not characterized by physical proximity. Many secondary groups are not limited to any definite area. There are some secondary groups like the Rotary Club and the Lions Club which are almost international in character. The members of such groups are scattered over a vast area.

Specific Ends or Interests: Secondary groups are formed for the realization of some specific interests or ends. They are called 'special interest groups'. Members are interested in the groups because they have specific ends to aim at.

Indirect Communication: Contacts and communications in the case of secondary groups are mostly indirect. Mass media of communication such as radio, telephone, television, newspapers, movies, magazines, post and telegraph etc., are resorted to by the members to have communication. Communication may not be

quick and effective even. Impersonal nature of social relationships in secondary groups is both the cause and the effect of indirect communication.

Nature of Group Control: Informal means of social control are less effective in regulating the relations of members. Moral control is only secondary. Formal means of social control such as law, legislation, police, court etc., are made use of to control the behavior of members. The behavior of the people is largely influenced and controlled by public opinion. Propaganda, rule of law and political ideologies.

Primary Groups and Secondary Groups: Differences

Primary Groups		Secondary Groups	
1.	Nature of Social Relations: Social relations are 'face-to-face, direct intimate, personal, contractual, non-specialised, non-partisan and non-economic in character.	1.	Social relations are indirect, impersonal, non-intimate, contractual, specialized, partisan, and more economic in nature.
2.	Size: Primary groups are smaller in size. They are localized or limited to a definite area.	2.	Secondary groups are relatively bigger in size. They are not necessarily restricted to a small area.
3.	Physical Proximity: Groups are confined to a small geographic area.	3.	Groups are not characterised by a physical area.
4.	Communication: Since members stay together communication is not only direct but also quick and effective.	4.	Since members are spread over a vast area direct communication is difficult. It is mostly indirect in nature.
5.	Group Interests: Interests of the members are not specific but general. Everyone is interested in the welfare of everyone else.	5.	Interest of the members are more specific. Hence groups are often called 'special interest groups'
6.	Nature of Cooperation: Cooperation is direct. Members work together, play together enjoy together and in times of crisis" struggle together. Cooperation is natural and spontaneous.	6.	Cooperation is mostly indirect. Cooperation is an intended act to serve a particular need. It is limited to the purpose only. It is not spontaneous but deliberate and cultivated.
7.	Durability: Groups are relatively durable	7.	Groups may be temporary or permanent.
8.	Effects on Personality: The groups has a long lasting influence upon the personality development of the members.	8.	The impact of the group on the personality of the members is rather limited.

Reference Groups

The term 'reference group' was introduced into the literature on small groups by Muzfer Sherif in his text book "An Outline of Social Psychology" – 1948. He used the term in contrast to the term membership group. Membership group refers to a group to which a person belongs, which the 'reference group' refers to a group that affects his behavior.

According to Ogburn and Nimkoff, "Groups which serve as points of comparison are known as reference groups." They have further added that the reference groups are those groups from which "we get our values, or whose approval we see."

The concept of "reference group" arises essentially from the fact that any person acting in any situation may be influenced not only by his membership groups but also by his conception of other groups of which he is not a member. These other groups exert their influence as reference groups in a purely passive or silent way, that is, simply by being thought of. They do not, of course, entirely exist as reference groups, but they are called so only from the point of view of their capacity in exerting influence. The young child in the family is interested in the reactions of everyone in the family with whom it is in contact. The family is both a membership group and a reference group for the child. But when the child becomes mature he selects particular groups which are understood here as reference groups whose approval or disapproval he especially desires.

The Origin of the Word 'Caste'

The term 'caste' is derived from the Spanish (also Portuguese) word 'caste' meaning 'breed' or 'lineage'. The word 'caste' also signifies 'race' or 'kind'. The Sanskrit word for caste is 'Varma' which means 'colour', Races and colour seem to be the bases of Indian caste in addition to the division of labour and occupation. The popular equivalent of caste is 'Jati'.

The Origin of the Caste System

The Chaturvarna doctrine, the Hindu society was divided into four main varmas namely the Brahmins, the Kashtriyas, the Vaishyas, and the Shudras.

Factors which Facilitated the Growth of Caste System in India

The geographic isolation of the Indian Peninsula

The influence of religion

The rural social structure

Lack of education

Hereditary occupations: the desire of the Brahmins to keep the selves pure.

Definition and Characteristics of caste

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

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

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

Characteristics of Caste

Caste – A sense of ‘highness’ and ‘lowness’ or ‘superiority and ‘inferiority’ is associated with this gradation or ranking. The Brahmins are placed at the top of the hierarchy and are regarded as ‘pure’, supreme or superior.

Caste – As a Segmental Division of Society: There were caste councils or ‘caste panchayats’

Caste Panchayat

During the early days in every village every caste used to have its own caste Panchayat. It consisted of five chosen members who enjoyed much social privilege and respect. The caste panchayat used to perform a number of functions. Matters such as – breaking the marriage promise, refusal on the part of the husband to take the wife to his house, cruelty to wife, adultery on the part of wife, killing the cows, insulting the Brahmins, having illicit sex relations with other caste people etc.,

Restrictions of Food Habits:

In North India, a Brahmin would accept ‘pakka’ food (cooked in ghee) only from some castes lower than his own. But he would accept ‘kachcha’ food (prepared with the use of water_ at the hands of no other caste except his own. Restrictions are also there still on the use of certain vegetables for certain castes. Even today, some traditional Brahmins do not consume onions, garlic, cabbage, carrot, beatroot, etc. Eating beef is not allowed except for the Harijans.

Restrictions on Social Relations: It means a touch of a lower caste man (particularly Harijan) would pollute or defile a man of higher caste. Even his shadow is considered enough to pollute a higher caste man. In Kerala for a long time, a Nayar could approach a Nambudari Brahmin but would not touch him. Further, a Tiyan was expected to keep himself at a distance of 36 steps from the Brahmin and a pulaya at a distance of 96 paces. In Tamilnadu the Shanar toddy tapper was expected to keep a distance of 24 paces which approaching a Brahmin.

Social and Religious Disabilities of Certain Castes: Castes are made to live on the outskirts of the city or the village. Peshwa rule in Maharashtra the Mahars and Mangs were not allowed within the gates of Poona before 9.00 A.M. and after 3.00 P.M. The reason was during that time their bodies would cast too long shadows which, if they were to fall on the Brahmins, would defile them.

During the early days, public places like hotels, hostels, public lecture halls, schools, temples, theatres were not kept open for the lower caste people.

Weaving, shoe-making, oil-grinding, sweeping, scavenging, curing, hides tanning, washing clothes, barbering, pottery, etc., were considered to be somewhat ‘degrading’. Learning priesthood, teaching were the prestigious which mostly the Brahmins pursued.

Restrictions on Marriage: Caste is an endogamous group. Endogamy is a rule of marriage according to which an individual has to marry within his or her group.

Sapinda Exogamy: In Hindu society marriage within the ‘Pinda’ is prohibited. Pinda means common parentage. According to Brahaspathi, offsprings from five maternal generations and seven paternal generations are ‘Sapinda’ and they cannot intermarry.

Sagotra Exogamy: Sagotra exogamy, that is, marrying outside one’s own ‘gotra’ is very much prevalent among the upper caste such as Brahmins and Kshatriyas. Marriage within the gotra is prohibited. This restriction has been imposed since people of one gotra are believed to have similar blood. Sapravara marriages

are also forbidden especially for the Brahmins. Persons belonging to the same pravara cannot intermarry. Sapravara exogamy, that is, marrying outside one's own pravara, has been imposed as a rule for the upper castes, especially for the Brahmins.

Marriage

Marriage is one of the universal social institutions. It is established by the human society to control and regulate the sex life of man. It is closely connected with the institution of family. In fact, family and marriage are complementary to each other. As Gillin and Gillin have said, "Marriage is a socially approved way of establishing a family of procreation." Marriage is an institutions of society which can have very different implications in different cultures. Its purposes, functions and forms may differ from society to society, but it is present everywhere as an institution.

Definition of Marriage

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

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

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

Characteristics of Marriage

Universality, Marriage is more or less a universal institution. It is found among the preliterate as well as literate peoples. It is enforced as a social rule in some of the societies.

Relationship Between Man and Woman. Marriage is a union of man and woman. It indicates relationship between one or more men to one or more women. Who should marry whom? One should marry how many? Are the questions which represent social rules regarding marriage which differ significantly.

Marriage Requires Social Approval. A union of man and woman becomes a marital bond only when the society gives its approval. When marriage is given the hallmark of social approval, it becomes a legal contract.

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

Functions and Importance of Marriage

Regulation of Sex Life: Marriage is the powerful instrument of regulating the sex life of man. Sexual impulse is powerful in man. He is exposed to its influence throughout his life. It is an urgent and an irresistible need of man. It has to be controlled and regulated in a proper manner to avoid chaos and confusion in society. Marriage has come to be such a regulative means. Hence marriage is often called the license of sex life.

Marriage leads to the Establishment of the Family. Sexual satisfaction offered by marriage results in self-perpetuations. It means marriage insists on the couple to establish a family of procreation. It is here the children are born and bred up. It is the marriage which determines the descent of the new born individual. Inheritance and succession follow the rule of descent.

Provides for Economic Cooperation. Marriage makes division of labour possible on the basis of sex. Partners of marriage distribute and divide work among themselves and perform them. In some of the primitive

tribes we find a clear-cut divisions of work between the husband and wife. Even in the modern industrial societies, we find husband and wife working outside the family to get more income to elevate their economic status.

Marriage aim at Social Solidarity. Marriage not only brings two individuals of the opposite sex together but also their respective families, groups and kindreds. Friendship between groups is reinforced through marriage. It is often suggested that by encouraging marriage between difference groups, castes, races, classes, religious, linguistic and other communities, it is possible to minimize the social distance between groups and strengthen their solidarity.

Forms of Marriage

The main forms of marriage are: Polygyny, Polyandry, Monogamy, and Group Marriage. Each of these types may be analysed here.

Polygyny

Polygyny is a form of marriage in which one man marries more than one woman at a given time. It was in practice in most of the ancient civilization. It prevailed among the ancient Hebrews, Assyrians, Babylonians, Indians and others.

Type of Polygyny

Polygyny is of two types: (i) Sororal Polygyny and (ii) Non-Sororal Polygyny.

Sororal Polygyny is a type of marriage in which the wives are invariably the sisters. It is often called 'sororate'. The Latin word 'Soror' stands for sister. When several sisters are simultaneously, or potentially the spouses of the same man, the practice is called 'sororate.'

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

Polyandry

Polyandry is the marriage of one woman with several men. It is much less common than polygyny. It is practiced among the Tibetans, Marquesan Islanders of Polynesia, the Bahama of Africa, the tribals of Samoa and others. In India, the tribes such as Tiyan, the Toda, the Kota, the Khasa and Ladakhi Bola also practice polyandry. The Nairs of Kerala were polyandrous previously.

Types of Polyandry

Polyandry is of two types. (i) Fraternal Polyandry, and (ii) Non-Fraternal Polyandry.

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

Non-Fraternal Polyandry. In this type, the husband need not have any close relationship prior to the marriage. The wife goes to spend some time with each husband. So long as a woman lives with one of her husbands, the others have no claim over her. Nair polyandry was of this type. Tibetans too have this type. Both these types of polyandry must be distinguished from "wife-sharing" or 'wife'lending', which is much more common among the primitives. But in all cases it is temporary.

Monogamy

Monogamy is the form of marriage in which one man marries one woman. This is the most widespread from the marriage found among the primitives as well as the civilized people. It is practiced among the tribals such as Kadaras, Santals, the Khasis, the Canelia, the Hopi, the Iroquois the Anadaman Islanders, the Veddas of Ceylon the Sevangas of Malaya and others.

Group Marriage

Theoretically grup marriage means the marriage of two more women with two or more men.

Endogamy

Endogamy is a rule of marriage in which the life-partners are to be selected within the group. It is marriage within the group, and the group may be caste, class, trie, race, village, religious group etc.

Exogamy

Exogamy is almost the opposite of endogamy. Exogamy is a rule of marriage in which an individual has to marry outside his own group. It prohibits marrying within the group.

Forms of Exogamy

Gotra Exogamy

Pravara Exogamy

Village Exogam

Pinda Exogamy.

Meaning of Family

The word 'Family' has been taken over from Latin word 'Famulus' which means a servant. In Roman Law the word denoted a group of producers and slaves and other servants as well as members connected by common descent or marriage. Thus, originally, family, consisted of a man and woman with a child or children and servants. The meaning of family can be explained better by the following definitions:

M.F.Nimkoff says that, "Family is a more or less durable association of husband and wife with or without child, or of a man or woman alone, with children."

Eliot and Merrill: Family is "The biological social unit composed of husband, wife and children."

Maclver: Family is "a group defined by sex relationship sufficiently precise and enduring to provide for the procreation and upbringing of children."

General Characteristics of the Family

A Mating Relationship: A family comes into existence when a man and woman establish mating relation between them.

Selection of Mates: Wife or husband may be selected by parents or by the elders, or the choice may be left to the wishes of the individual concerned. Various rules govern this selection.

A system of Nomenclature. Every family is known or recognized by a distinctive name.

An Economic Provision. Family provides for the satisfaction of the economic needs of its members.

Distinctive Features of the Family

1. **Universality.** After having made an analysis of more than 250 societies, Murdock concludes that the family is universal. There is no human society in which some form of the family does not appear nor has there ever been such a society. B. Malinowski writes: "The typical family, a group consisting of mother, father, and their progeny, is found in all communities, savage, barbarians, and civilized". The irresistible sex need, the urge for reproduction and the common economic needs have contributed to this universality.
2. **Emotional Basis.** The family is grounded in emotions and sentiments. It is based on our impulses of mating, procreation, maternal devotion, fraternal love and parental care. It is built upon sentiments of love, affection, sympathy, co-operation and friendship.
3. **Limited Size.** The family is smaller in size. As a primary group its size is necessarily limited. It seems to be the smallest social unit. The biological conditions have also contributed to its small size.
6. **Responsibility of the Members.** The member of the family has certain responsibilities, duties and obligations. The smooth running of family depends on how best the members discharge their responsibilities in co-ordination with the other individuals of the family. As Maclver points out, "In times of crisis men may work and fight and die for their country, but they toil for their families all their lives."

Social Regulation. The family is peculiarly guarded both by social taboos and by legal regulations. The society takes precaution to safeguard this organisation from any possible breakdown: by divorce, desertion or separation.

Types or form of the Family

Sociologists have spoken of different forms or types of family. They have taken into consideration different factors as the basis for the classification of the family. A few classifications can be mentioned.

On the basis of marriage family has been classified into three major types: (i) Polygamous or Polygynous Family, (ii) Polyandrous Family and (iii) Monogamous Family.

On the basis of the nature of residence family can be classified into three main forms: (i) Family of Matrilocal Residence, (ii) Family of Patrilocal Residence, and (iii) Family of Changing Residence.

On the basis of ancestry or descent family can be classified into two main types: (i) Matrilineal Family, and (ii) Patrilineal Family.

On the basis of the nature of authority family can be classified into two main types: (i) Matrilineal Family, and (ii) Patrilineal Family.

On the basis of size or structure and depth of generations family can be classified into two main types: (i) the Nuclear or the Single Unit Family, and (ii) The Joint or the Undivided Family.

On the basis of the Nature of Relations among the family members the family can be classified into two main types: (i) The Conjugal Family which consists of adult members among whom there exists sex relationship, and (ii) Consanguine Family which consists of members among whom there exists what is known as "blood relationship" – brother and sister, father and son, etc.

Function of the Family

Maclver classifies the functions of family into two types: Essential and Non-essential functions. According to him, the essential functions include (i) the stable satisfaction of sex need, (ii) production and rearing of children, and (iii) provision of a home. Under the non-essential functions he includes, religious, educational, economic, health and recreation, and other functions.

The Primary Functions

Some of the functions of family are basic to its continued existence. They are referred to as essential functions by Maclver. They may also be regarded as Primary functions of family. They are explained below.

Stable Satisfaction of Sex Need. Sex drive is powerful in human beings. Man is susceptible to sexual stimulation throughout his life. The sex need is irresistible also. It motivates man to seek an established basis of its satisfaction

Production and Rearing of the Child. The family gives the individual his life and a chance to survive. We owe our life to the family. The human infancy is a prolonged one. The child which is helpless at the time of birth is given the needed protection of the family.

Provision of Home. Family provides the home for its members. The desire for home is strongly felt in men and women. Children are born and brought up in homes only. Though, often children are born in hospitals, clinics, maternity homes, etc., they are nursed and nourished in the homes only. Even the parents who work outside are dependent on home for comfort, protection and peace. Home remains still the 'sweet' home.

Non-essential or secondary functions of Family

(i) Economic Function

In ancient time family was both a production and consumption unit. It used to fulfill almost all the economic needs of its members such as food, clothing, housing etc. In the then days family was self-sufficient. But now a days almost all the economic functions of family is performed by other agencies and family only remain as a consumption unit.

(ii) Educational Function

Family performs many educational functions for its members. It looks after the primary education of its members and moulds their career and character. Besides he learns all sorts of informal education such as discipline, obedience, manners etc. from family.

(iii) Religious Functions

Family is the centre of all religious activities. All the family members offer their prayers together and observe different religious rites, rituals and practices jointly. Family transmits religious beliefs and practices from one generation to another.

(iv) Health related Function

Family as a primary social group performs several health related functions for its members. It look after the health and vigor of its members. It takes care of the sick, old and aged persons of the family

(v) Recreation Function

Family-performs several recreation functions for its members by entertaining them in various ways. In ancient period family was the only centre of recreation. All the members together organize family feasts. Visit the family relations, organize family picnics etc.

(vi) Cultural function

Family also performs several cultural functions as well. It preserves different cultural traits. Man learns and acquires culture from family and transmits it to succeeding generations.

(vii) Social function

Family performs a number of social functions. It teaches about social customs, mores, traditions, norms, etiquette to the coming generations. Family exercise social control over its members and bring them into conformity with accepted standards.

Joint Family

Definition

According to Smt.Iravati Karve, "A joint family is a group of people who generally live under one roof, who eat food cooked at one hearth, who hold property in common and who participate in common worship and are related to each other as some particular type of Kindred."

K.M.Kapadia, "Joint family is a group formed not only of a couple and their children but also other relations either from father's side or from mother's side depending on whether the joint family is patrilineal or matrilineal."

Features of Characteristics of Joint Family

- (1) Large in Size
- (2) Joint Property
- (3) Common Kitchen
- (4) Common Residence
- (5) Common Worship

Merits of Joint Family System

- (1) Division of Labour
- (2) Social Security
- (3) Satisfaction of Basic Needs
- (4) Social Virtues
- (5) Social Control
- (6) Provides Opportunity for Recreation

Demerits of Joint Family System

1. Home for Idlers
2. Denies Privacy
3. Low Status of Women
4. More Children

KINSHIP

Kinship is the relation by the bond of blood, marriage and includes kindered ones. It represents one of the basic social institutions. Kinship is universal and in most societies plays a significant role in the socialization

of individuals and the maintenance of group solidarity. It is very important in primitive societies and extends its influence on almost all their activities.

A.R. Radcliffe Brown defines kinship as a system of dynamic relations between person and person in a community, the behavior of any two persons in any of these relations being regulated in some way and to a greater or less extent by social usage.

TYPE OF KINSHIP

Primary Kins

Every individual who belongs to a nuclear family finds his primary kins within the family. There are 8 primary kins: husband-wife, father-son, mother-son, father-daughter, mother-daughter, younger brother-elder brother, younger sister-elder sister and brother-sister.

Secondary Kins

Outside the nuclear family the individual can have 33 types of secondary relatives. For example mother's brother, brother's wife, sister's husband, father's brother.

Tertiary Kins

Tertiary kins refer to the secondary kins of our primary kins. For example wife's brother's son, sister's husband's brother and so on. There are 151 types of tertiary kins.

Consanguineous Kin

Relations by the bond of blood is called consanguineous kinship such as parents and their children and between children of same parents. Thus son, daughter, brother, sister, paternal uncle etc are consanguineous kin. Each of these is related through blood.

Affinal Kin

Kinship due to marriage is affinal kinship. New relations are created when marriage takes place. Not only man establishes relationship with the girl and the members of her but also family members of both the man and the woman get bound among themselves. Kinship includes Agnates (sapindas, sagotras); cognates (from mother's side) and bandhus (atamabandhus, pitrubandhus, and matrubandhus).

IMPORTANCE OF KINSHIP

Kinship has several importance in social structure. Kinship decides who can marry with whom and where marital relationship are taboo. It determines the rights and obligations of the members in all the sacraments and religious practices from birth to death in family life. Importance of kinship is observed on the occasion of marriage and family functions. It determines family line relationships i.e. gotra and kula.

UNIT IV

Empowerment of Women In India

Women's status is a complex issue and a hard-to-define subject. Around the world, women's status in each society and culture varies in different ways. In some societies, women's status improved gradually, while in other, it declined or remained unchanged.

In Europe for example, Women traditionally ran the household, bore and reared the children, were nurses, mothers, wives, neighbours, friends, and teachers. During periods of war, women were drafted into the labour market to undertake work that had been traditionally restricted to men. Following the wars, they invariably lost their jobs in industry and had to return to domestic and service roles. Before the 19th century, young women lived under the economic and disciplinary authority of their fathers until they married and passed under the control of their husbands. In order to secure a satisfactory marriage, a woman needed to bring a substantial dowry. In the wealthier families, daughters received their dowry from their families, whereas the poorer women needed to work in order to save their wages so as to improve their chances to wed. The Age of Reason did not bring much more for women: men, including Enlightenment aficionados, believed that women were naturally destined to be principally wives and mothers. Within the educated classes, there was the belief that women needed to be sufficiently educated to be intelligent and agreeable interlocutors to their husbands. However, the lower-class women were expected to be economically productive in order to help their husbands make ends meet.

The French revolution of 1789 did little to drastically change the status of women. Never the less the ideas of liberty, equality and fraternity influenced women deeply and marked the path forward for them to march towards the goals of achieving equal rights for women in all spheres. In China from very early times, men have been seen as the core of the family. The ancestors to whom a Shang or Zhou dynasty king made sacrifices were his patrilineal ancestors, that is, his ancestors linked exclusively through men (his father's father, his father's father's father, and so on). In United States the women largely confined to the conventional roles of wife, mother and daughter.

Feminist movement

The new encyclopaedia Britannica defines feminist movement as "social movement that seeks equal rights for women, giving them equal status with men and freedom to decide their own carriers and life-partners".

The feminist movement also referred to as women's liberation movement originated in the west, specifically United States and gradually spread to other parts of the world.

Throughout most of Western history, women were confined to the domestic sphere, while public life was reserved for men. In medieval Europe, women were denied the right to own property, to study, or to participate in public life. At the end of the 19th century in France, they were still compelled to cover their heads in public, and, in parts of Germany, a husband still had the right to sell his wife. Even as late as the early 20th century, women could neither vote nor hold elective office in Europe and in most of the United States (where several territories and states granted woman suffrage long before the federal government did so). Women were prevented from conducting business without a male representative, be it father, brother, husband, legal agent, or even son. Married women could not exercise control over their own children without the permission of their husbands. Moreover, women had little or no access to education and were barred from most professions. In some parts of the world, such restrictions on women continue today.

There is scant evidence of early organized protest against such circumscribed status. In the 3rd century bce, Roman women filled the Capitoline Hill and blocked every entrance to the Forum when consul Marcus Porcius Cato resisted attempts to repeal laws limiting women's use of expensive goods. "If they are victorious now, what will they not attempt?" Cato cried. "As soon as they begin to be your equals, they will have become your superiors."

That rebellion proved exceptional, however. For most of recorded history, only isolated voices spoke out against the inferior status of women, presaging the arguments to come. In late 14th- and early 15th-century France, the first feminist philosopher, Christine de Pisan, challenged prevailing attitudes toward women with a bold call for female education. Her mantle was taken up later in the century by Laura Cereta, a 15th-century Venetian woman who published *Epistolae familiares* ("Personal Letters"; Eng. trans. *Collected Letters of a Renaissance Feminist*), a volume of letters dealing with a panoply of women's complaints, from denial of education and marital oppression to the frivolity of women's attire.

The defense of women had become a literary subgenre by the end of the 16th century, when *Il merito delle donne* (*The Worth of Women*), a feminist broadside by another Venetian author, Moderata Fonte, was published posthumously. Defenders of the status quo painted women as superficial and inherently immoral, while the emerging feminists produced long lists of women of courage and accomplishment and proclaimed that women would be the intellectual equals of men if they were given equal access to education.

The so-called "debate about women" did not reach England until the late 16th century, when pamphleteers and polemicists joined battle over the true nature of womanhood. After a series of satiric pieces mocking women was published, the first feminist pamphleteer in England, writing as Jane Anger, responded with *Jane Anger, Her Protection for Women* (1589). This volley of opinion continued for more than a century, until another English author, Mary Astell, issued a more reasoned rejoinder in *A Serious Proposal to the Ladies*. The two-volume work suggested that women inclined neither toward marriage nor a religious vocation should set up secular convents where they might live, study, and teach.

The feminist movement in the west is divided into three phases known as the three waves of feminism.

First wave of feminism

First-wave feminism was a period of feminist activity, that occurred within the time period of the 19th and early 20th century throughout the world, particularly in the United States, Canada, the United Kingdom and Netherlands.. It focused primarily on gaining women's suffrage (the right to vote).

The U.S. women's movement had its beginnings in 1848 when Elizabeth Cady Stanton and Lucretia Mott called the Seneca Falls Convention in New York to "discuss the social, civil, and religious condition and rights of woman." Stanton and Mott had broad ranging goals for this first-ever women's convention, as detailed in their "Declaration of Sentiments." Modelled after the U.S. Declaration of Independence, the document included twelve resolutions concerning the rights, privileges, and obligations of women, eleven of which easily passed.

The resolution arguing for woman suffrage was a point of contention among participants. After much debate, Frederick Douglass, the well-known orator, abolitionist, and vigorous supporter of women's rights, stood up to speak in favour of women's franchise. His passionate argument helped garner support from Seneca Falls participants, and over 100 of them signed the resolution, enabling it to pass. Two years later, at the American Anti-Slavery Society meeting in Boston, members resolved to create a national convention for the formal consideration of women's rights. For the next ten years, delegates met annually at the National Women's Rights Convention where a wide range of issues was discussed including equal wages, educational rights, women's property rights, marriage reform, and women's suffrage. The conventions,

known for their hotly debated and frequently unconventional topics as well as standing room only crowds, saw the passage of several resolutions by attendees, who were encouraged to go home and bring pertinent issues before their own state legislative bodies. The American Civil War brought an end to the National Women's Rights Convention, and for the next several years, women's rights activists focused their energies on the abolition of slavery, and on emancipation issues. But at the 1866 American Anti-Slavery Society meeting in Boston, abolitionist Lucy Stone and suffragist Susan B. Anthony proposed the idea of an organization where women and blacks could work together toward universal suffrage. Thus, the American Equal Rights Association (AERA) was formed, with Lucy Stone, Susan B. Anthony, Elizabeth Cady Stanton and Frederick Douglass as co-founders. Within a few years, news of an impending 15th Amendment—granting free men of colour the right to vote—created a rift among members; while many in AERA considered the amendment a victory, and were satisfied that things were moving in the right direction, others, including Stanton and Anthony were not happy. The 15th Amendment did not extend voting rights to women—a “grave injustice” and even affront to these activists—and they could not and would not support it. AERA members were split in their support, and the organization did not survive the schism. In 1869, Stanton and Anthony created the National Woman Suffrage Association (NWSA) whose sole mission was to secure woman suffrage. Abolitionists Lucy Stone, Henry Blackwell, and Julia Ward Howe believed that women's suffrage should remain linked to black suffrage (and to equal rights movements, in general), so they began an alternative organization, the American Woman Suffrage Association (AWSA). In 1890, NWSA and AWSA joined forces, and the National American Woman Suffrage Association (NAWSA) was born. The founding of NAWSA was an important step toward the progression of the national movement for women's right to vote. The strategy of the newly formed organization was to push for the ratification of enough state suffrage amendments to force Congress to approve a federal amendment. Between 1869 and 1896, only four states (Wyoming, Colorado, Utah, and Idaho) granted women the right to vote. When Susan B. Anthony retired as NAWSA president in 1900, she named Carrie Chapman Catt her successor. Catt served two terms as president (1900-1904, 1915-1920). Unfortunately, the state campaigns came to a halt in 1896 with no other states adopting suffrage amendments until 1910. The beginning of the 20th century saw the emergence of a new generation of suffragists who were increasingly impatient with the movement's seeming inactivity and with its inability to win suffrage for women. Stanton's daughter, Harriet Stanton Blatch, was particularly instrumental in changing the movement's tactics for garnering public attention and support. Like Alice Paul, another young suffragist and activist, Blatch had spent time in England working in the British women's movement alongside the militant Pankhurst family. Blatch and Paul's experiences overseas led to the adoption in the United States of protest methods that were increasingly public, large in scale, and occasionally militant in nature. Specifically, Blatch brought the suffrage parade to the U.S., and encouraged women to publicly engage the “man in the street” while picketing for women's rights. Paul, inspired by the Pankhurst family motto to protest with “deeds, not words,” implemented what are considered now to be the movement's most radical strategies, including the act of picketing the White House during World War I, and encouraging protest via hunger strikes. Blatch, Paul, and Lucy Burns were the leaders of this increasingly radical wave of suffragists, most of whom endured repeated arrest for their actions, and who suffered being force-fed in prison as punishment for hunger striking. Weary of NAWSA's slow efforts to lobby individual states for suffrage, Paul and Burns broke from that organization in 1913 and created the Congressional Union for Woman Suffrage (which changed its name to the National Woman's Party [NWP] in 1915). The women of the NWP focused their energies on the passage of a constitutional amendment ensuring women's right to vote, and were relentless in their attempts to garner public and legislative attention for their cause. Many of their efforts at that time were considered scandalous, particularly during America's involvement in World War I, when their protests were condemned as “unpatriotic” and even treasonous. Ultimately, President Wilson's unwillingness to acknowledge the protesters' demands, and what appeared to be his disregard for their health and safety when they were imprisoned, helped to sway public opinion in support of their cause. Along with increasingly successful state suffrage referenda,

it was only a matter of time before the House and Senate “remember(ed) the ladies.” Spurred on to action by the NWP’s controversial and public tactics, Catt resumed leadership of NAWSA in 1915 and unveiled her “Winning Plan” to build momentum for the federal amendment. The plan involved campaigning for suffrage both on the state and federal levels, and working toward partial suffrage in the states resisting change. Simultaneously, Catt cultivated President Wilson’s support and in December 1916 the president urged Congress to pass the amendment. In May 1919, the House of Representatives passed the federal suffrage amendment followed by the Senate a few weeks later. The 19th Amendment was ratified on August 26, 1920, and women’s suffrage was achieved. In United Kingdom The voting rights to women were extended by 1928, in Canada in 1918 and Netherlands in 1915.

Second wave of feminist movement

Second-wave feminism is a period of feminist activity that first began in the early 1960s in the United States, and eventually spread throughout the Western world and beyond. In the United States the movement lasted through the early 1980s. It later became a worldwide movement that was strong in Europe and parts of Asia, such as Turkey and Israel, where it began in the 1980s, and it began at other times in other countries. Whereas first-wave feminism focused mainly on suffrage and overturning legal obstacles to gender equality (*i.e.*, voting rights, property rights), second-wave feminism broadened the debate to a wide range of issues: sexuality, family, the workplace, reproductive rights, de facto inequalities, and official legal inequalities. Before the second wave there were some important events which laid the groundwork for it. French writer Simone de Beauvoir had in the 1940s examined the notion of women being perceived as “other” in the patriarchal society. She went on to conclude that male-centered ideology was being accepted as a norm and enforced by the ongoing development of myths, and that the fact that women are capable of getting pregnant, lactating, and menstruating is in no way a valid cause or explanation to place them as the “second sex”. This book was translated from French to English (with some of its text excised) and published in America in 1953. In 1960 the Food and Drug Administration approved the combined oral contraceptive pill, which was made available in 1961. This made it easier for women to have careers without having to leave due to unexpectedly becoming pregnant. The administration of President Kennedy made women’s rights a key issue of the New Frontier, and named women (such as Esther Peterson) to many high-ranking posts in his administration. Kennedy also established a Presidential Commission on the Status of Women, chaired by Eleanor Roosevelt and comprising cabinet officials (including Peterson and Attorney General Robert F. Kennedy), senators, representatives, businesspeople, psychologists, sociologists, professors, activists, and public servants. There were also notable actions by women in wider society, presaging their wider engagement in politics which would come with the second wave. In 1961, 50,000 women in 60 cities, mobilized by Women Strike for Peace, protested above ground testing of nuclear bombs and tainted milk. In 1963 Betty Friedan, influenced by *The Second Sex*, wrote the bestselling book *The Feminine Mystique*. Discussing primarily white women, she explicitly objected to how women were depicted in the mainstream media, and how placing them at home limited their possibilities and wasted potential. Friedan described this as “The Problem That Has No Name”. The perfect nuclear family image depicted and strongly marketed at the time, she wrote, did not reflect happiness and was rather degrading for women. This book is widely credited with having begun second-wave feminism. The movement grew with legal victories such as the Equal Pay Act of 1963, Title VII of the Civil Rights Act of 1964, and the *Griswold v. Connecticut* Supreme Court ruling of 1965. In 1966 Friedan joined other women and men to found the National Organization for Women (NOW); Friedan would be named as the organization’s first president. Despite the early successes NOW achieved under Friedan’s leadership, her decision to pressure the Equal Employment Opportunity to use Title VII of the 1964 Civil Rights Act to enforce more job opportunities among American women met with fierce opposition within the organization. Siding with arguments among several of the group’s African-American members, many of NOW’s leaders were convinced that the vast number of male African-Americans who lived below the poverty line were in

need of more job opportunities than women within the middle and upper class. Amongst the most significant legal victories of the movement after the formation of NOW were a 1967 Executive Order extending full affirmative action rights to women, a 1968 EEOC decision ruling illegal sex-segregated help wanted ads, Title IX and the Women's Educational Equity Act (1972 and 1974, respectively, educational equality), Title X (1970, health and family planning), the Equal Credit Opportunity Act (1974), the Pregnancy Discrimination Act of 1978, the outlawing of marital rape (although not outlawed in all states until 1993), and the legalization of no-fault divorce (although not legalized in all states until 2010), a 1975 law requiring the U.S. Military Academies to admit women, and many Supreme Court cases, perhaps most notably *Reed v. Reed* of 1971 and *Roe v. Wade* of 1973. However, the changing of social attitudes towards women is usually considered the greatest success of the women's movement.

Second-wave feminism also affected other movements, such as the civil rights movement and the student's rights movement, as women sought equality within them.

Third wave of feminist movement

Third-wave feminism refers to several diverse strains of feminist activity and study, whose exact boundaries in the history of feminism are a subject of debate, but are generally marked as beginning in the early 1990s and continuing to the present. The movement arose partially as a response to the perceived failures of and backlash against initiatives and movements created by second-wave feminism during the 1960s, '70s, and '80s, and the perception that women are of "many colours, ethnicities, nationalities, religions, and cultural backgrounds". This wave of feminism expands the topic of feminism to include a diverse group of women with a diverse set of identities. The third wave of feminism began in the mid-90's and was informed by post-colonial and post-modern thinking. In this phase many constructs were destabilized, including the notions of "universal womanhood," body, gender, sexuality and heteronormativity. Third wave feminists have broadened their goals, focusing on ideas like queer theory, and abolishing gender role expectations and stereotypes.

The shift from second wave feminism came about with many of the legal and institutional rights that were extended to women. In addition to these institutional gains, third-wave feminists believed there needed to be further changes in stereotypes, media portrayals, and language to define women. Proponents of third-wave feminism claim that it allows women to define feminism for themselves by incorporating their own identities into the belief system of what feminism is and what it can become through one's own perspective. Third-wave feminism deals with issues which appear to limit or oppress women, as well as other marginalized identities.

Status of women in India

S. C. Dube writes, "There is considerable ambiguity in about nature and status of women in Indian society". On one hand she is revered as Goddess capable of protecting and also wreaking havoc. Ved Vyasa's Mahabharata tells the story of the fall of Kauravas because they humiliated Draupadi. Valmiki's Ramayana is also about the annihilation of Ravana when abducted and tried to marry Sita forcibly. But on the other hand she is seen as fickle and fragile, who is in constant need of care and protection.

The Rig Vedic Women in India enjoyed high status in society. Their condition was good. The women were provided opportunity to attain high intellectual and spiritual standard. There were many women Rishis (Maitrayi, Gargi etc) during this period. Though monogamy was mostly common, the richer section of the society indulged in polygamy. As the time passed the position of women underwent changes in all spheres of life. Women lost their political rights of attending assemblies. Gradually women became subordinated to men.

During the period of Smritis, women were bracketed with the Sudras and were denied the right to study the Vedas, to utter Vedic mantras and to perform Vedic rites. The Brahmanical law did not allow any proprietary rights to women; the provision for stridhana is of a very limited nature and does not extend beyond the wife's rights to jewels, ornaments and presents made to her at the time of her marriage. Indian women's position in society further deteriorated during the medieval period, when child marriages and a ban on remarriage by widows became part of social life in some communities in India.

The Muslim conquest in the Indian subcontinent brought purdah to Indian society. Among the Rajputs of Rajasthan, the Jauhar was practised. Jauhar was prevalent in the Rajput societies. In this custom wives immolated themselves while their husbands were still alive. Jauhar are also known to place a high profile on honour. When people of Rajput clan became sure that they were going to die at the hands of their enemy then all the women arrange a large pyre and set themselves afire, while their husband used to fight the last decisive battle known as "Shaka", with the enemy. Thus are defending the sanctity of the women and the whole clan. In some parts of India, some of Devadasis were sexually exploited. Sati pratha gained momentum. "Sati" is known as the ritual of dying at the funeral pyre of the husband. According to some of the Hindu scriptures dying at the funeral pyre women of her husband go straight to heaven so it's good to practice this ritual. Initially it was not obligatory for the women but if she practiced such a custom she was highly respected by the society. Sati was considered to be the better option than living as a widow as the plight of widows in Hindu society was even worse. Child marriage was a norm in medieval India. Girls were married off at the age of 8-10. They were not allowed access to education and were treated as the material being.

The plight of women can be imagined by one of the shloka of Tulsidas where he writes [r1] "Dhol, gawar, shudra, pashu, nari, ye sab tadan ke adhikari". Meaning that are animals, illiterates, lower castes and women should be subjected to beating. Thus women were compared with animals and were married off at an early age. The child marriage along with it bring some more problems such as increased birth rate, poor health of women due to repeated child bearing and high mortality rate of women and children.

Modern India witnessed some developments in the status and social position of women. There were many reformers in India who worked for the betterment and upliftment of their other female counterparts. There are certain men who took the cause of women in India. There have been social reformers like Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, Swami Vivekanand, Swami Dayananda Saraswati who have helped women gain their previous status in society.

Raja Ram Mohan Roy was strictly against the evils prevalent in society in his time. He is the one who has done women a great favour by abolishing Sati lawfully. It was due to his efforts that Lord William Bentinck banned the custom of Sati in 1829. Though this law was not a great deterrent but it changed mindset of people to some extent. Ram Mohan Roy also did great work in the field of women education. He was against child marriage and favoured widow remarriage. He himself married a widow thus setting the example for the whole society. Along with 'Dwarkanath Tagore' he founded "Brahmo Samaj" for the reform of Indian society and emancipation of women. Ishwar Chandra Vidyasagar was popularly well-known as Vidyasager, which means sea of knowledge. Testifying to his name he was truly the sea of knowledge. He was a pillar of social reform movement of Bengal in 19th century. He broadly read ancient Hindu scriptures and came to know that the gender divide which was prevalent in Bengal was not encoded in our ancient texts instead it is the politics to keep women subordinate to men. He strongly supported women education in Bengal and went door to door to persuade people to send their girl child to school. He also did a lot in the field of widow remarriage. He opened many schools for girls. The idea of imparting education to women emerged in the British period. Earlier, it was almost universally hailed that since women need not earn their livelihood, there was no need of education for them. After the Bhakti Movement,

the Christian Missionaries took interest in the education of the girls. The Hunter Commission too emphasized on the need for female education in 1882. The Calcutta, Bombay and Madras institutions did not permit the admission of girls till 1875. It was only after 1882 that girls were allowed to go for higher education. Since then, there has been a continuous progress in the extend of education among females. Though the number of girls studying at various levels was low, yet there has been a marked increase in the number of female students at every level from 1941 onwards.

The status of women in contemporary India is a sort of a paradox. If on one hand she is at the peak of ladder of success, on the other hand she is mutely suffering the violence afflicted on her by her own family members. As compared with past women in modern times have achieved a lot but in reality they have to still travel a long way.

Feminist movement in India

The history of feminism in India can be divided into three phases: the first phase, beginning in the mid-nineteenth century, initiated when male European colonists began to speak out against the social evils of Sati; the second phase, from 1915 to Indian independence, when Gandhi incorporated women's movements into the Quit India movement and independent women's organisations began to emerge; and finally, the third phase, post-independence, which has focused on fair treatment of women at home after marriage, in the work force and right to political parity.

First phase (1850-1915)

Unlike the Western feminist movement, India's movement was initiated by men, and later joined by women. The colonial venture into modernity brought concepts of democracy, equality and individual rights. The rise of the concept of nationalism and introspection of discriminatory practices brought about social reform movements related to caste and gender relations. This first phase of feminism in India was initiated by men to uproot the social evils of sati, to allow widow remarriage, to forbid child marriage, and to reduce illiteracy, as well as to regulate the age of consent and to ensure property rights through legal intervention. In addition to this, some upper caste Hindu women rejected constraints they faced under Brahminical traditions. However, efforts for improving the status of women in Indian society were somewhat thwarted by the late nineteenth century, as nationalist movements emerged in India. These movements resisted 'colonial interventions in gender relations' particularly in the areas of family relations. In the mid to late nineteenth century, there was a national form of resistance to any colonial efforts made to 'modernise' the Hindu family. This included the Age of Consent controversy that erupted after the government tried to raise the age of marriage for women.

Second Phase (1915-1947)

During this period the struggle against colonial rule intensified. Nationalism became the pre-eminent cause. Claiming Indian superiority became the tool of cultural revivalism resulting in an essentialising model of Indian womanhood similar to that of Victorian womanhood: special yet separated from public space. Gandhi legitimised and expanded Indian women's public activities by initiating them into the non-violent civil disobedience movement against the British Raj. He exalted their feminine roles of caring, self-abnegation, sacrifice and tolerance; and carved a niche for those in the public arena. Peasant women played an important role in the rural satyagrahas of Borsad and Bardoli.¹ Women-only organisations like All India Women's Conference (AIWC) and the National Federation of Indian Women (NFIW) emerged. Women were grappling with issues relating to the scope of women's political participation, women's franchise, communal awards, and leadership roles in political parties.

The 1920s was a new era for Indian women and is defined as 'feminism' that was responsible for the creation of localised women's associations. These associations emphasised women's education issues, developed livelihood strategies for working-class women, and also organised national level women's associations such as the All India Women's Conference. AIWC was closely affiliated with the Indian National Congress. Under the leadership of Mahatma Gandhi, it worked within the nationalist and anti-colonialist freedom movements. This made the mass mobilisation of women an integral part of Indian nationalism. Women therefore were a very important part of various nationalist and anti-colonial efforts, including the civil disobedience movements in the 1930s. After independence, the All India Women's Conference continued to operate and in 1954 the Indian Communist Party formed its own women's wing known as the National Federation of Indian Women. However, feminist agendas and movements became less active right after India's 1947 independence, as the nationalist agendas on nation building took precedence over feminist issues.

Women's participation in the struggle for freedom developed their critical consciousness about their role and rights in independent India. This resulted in the introduction of the franchise and civic rights of women in the Indian constitution. There was provision for women's upliftment through affirmative action, maternal health and child care provision, equal pay for equal work etc. The state adopted a patronising role towards women. For example, India's constitution states that women are a "weaker section" of the population, and therefore need assistance to function as equals. Thus women in India did not have to struggle for basic rights as did women in the West. The utopia ended soon when the social and cultural ideologies and structures failed to honour the newly acquired concepts of fundamental rights and democracy.

Third phase (post 1947)

Post independence feminists began to redefine the extent to which women were allowed to engage in the workforce. Prior to independence, most feminists accepted the sexual divide within the labour force. However, feminists in the 1970s challenged the inequalities that had been established and fought to reverse them. These inequalities included unequal wages for women, relegation of women to 'unskilled' spheres of work, and restricting women as a reserve army for labour. In other words, the feminists' aim was to abolish the free service of women who were essentially being used as cheap capital. Feminist class-consciousness also came into focus in the 1970s, with feminists recognising the inequalities not just between men and women but also within power structures such as caste, tribe, language, religion, region, class etc. This also posed as a challenge for feminists while shaping their overreaching campaigns as there had to be a focus within efforts to ensure that fulfilling the demands of one group would not create further inequalities for another. Now, in the early twenty-first century, the focus of the Indian feminist movement has gone beyond treating women as useful members of society and a right to parity, but also having the power to decide the course of their personal lives and the right of self-determination.

Hurdles faced by women in modern India

While a majority of the women still face discrimination and gender bias, in the last few decades, the number of women successful in politics, technology and business etc. is definitely on the rise. Society has started seeing women in a different perspective. They work as lawyers, nurses, doctors, social workers, teachers, secretaries, managers and officers etc. There is no profession today where women are not employed. However, it is true that working women have to face problems by virtue of their sex. For centuries women have been subjected to exploitation and torture, physically, sexually and mentally. There are innumerable challenge and problems faced by them both at home and workplace. In the Indian modern country is fast emerging as a global power but for half of its population, the women across the country, struggle to live life with dignity continues.

Women, irrespective of their class, caste and educational status, are not safe In the modern society women have been the victims of exploitations since long time in different fields in their life both physically, socially, mentally and economically. There are several causes of sexual as well as moral abuse which are very often highlighted by the media in Indian modern society, and a lot of those also remain unexplored. Although, such violence against women, sexual harassment, exploitation to women is not of recent origin, its trace is found in the history of ancient India. Women are facing problems in every sphere of life whether employment, access to health care or property rights. India is fast developing but women's in India continue to be discriminated. The declining sex ratio in India amply portrays the discrimination shown towards women at the stage of birth. They are victims of crime directed specifically at them, rape, kidnapping and abduction, dowry-related crimes, molestation, sexual harassment, eve-teasing, etc. It is realized that the long run supremacy of male over female in all respect in the patriarchal society in India is highly responsible for arresting the empowerment of women. Women are being trafficked for sex, harassment at workplaces and tortured in family and society.

Female Infanticide and Foeticide: This is playing a significant role in lop sided sex ratio in India. Poor families in certain regions of the country sometimes resort to killing baby girls at birth, to avoid an unwanted burden on family resources. Sex selective abortion has also been common in the country.

Foetal killing has been a crucial problem in both rural and urban areas. A medical diagnostic process called Amniocentesis is used to check possible deformities of the unborn child. However, this is fast being used by parents to select the sex of their child.

Misuse of the sex determination test has been a crucial issue in some urban places in India. This has resulted in a new type female infanticide i.e. abortion of female foetuses.

Dowry:

The Dowry Prohibition Act of 1961 marks the first attempt by the Government of India to recognize dowry as a social evil and to curb its practice. The act was modified with the Dowry Prohibition Amendment Act of 1984, which has again been modified with Dowry Prohibition Bill 1986. Women's organization have played key role in this process of change. The 1961 Act define dowry and makes the practice of dowry- giving and taking, a punishable offence. However still many are adhering to it. The amount of dowry is regulated by factors like boy's service and salary, social and economic status of the girl's father, the social prestige of the boy's family, educational qualifications of the girl and the boy, girl's working and her salary, girl's and boy's beauty and features, future prospects of economic security, size and the composition of the girl's and boy's family and factors like that. What is significant is that girl's parents give her money and gifts not only at the time of her wedding but they continue to give gifts to her husband's family throughout the life. McKim Marriott holds that the feeling behind this is that one's daughter and sister at marriage become the helpless possession of an alien kinship group and to secure her good treatment, lavish hospitality must be offered to her in-laws from time to time.

Health Issues:

Gender is one of many social determinants of health—which include social, economic, and political factors—that play a major role in the health outcomes of women in India. Therefore, the high level of gender inequality in India negatively impacts the health of women.

Gender inequalities, in turn, are directly related to poor health outcomes for women. Numerous studies have found that the rates of admission to hospitals vary dramatically with gender, with men visiting hospitals more frequently than women. Differential access to healthcare occurs because women typically are entitled to a lower share of household resources and thus utilise healthcare resources to a lesser degree than men. Nutrition plays a major role in and individual's overall health; psychological and physical

health status is often dramatically impacted by the presence of malnutrition. India currently has one of the highest rates of malnourished women among developing countries. One of the main drivers of malnutrition is gender specific selection of the distribution of food resources. Reproductive health of women is another area of concern. Poor maternal health affects a child's health in adverse ways and as well as mother's health. India has a high maternal mortality rate.

Domestic Violence:

The prevalence of domestic violence in India is associated with the cultural norms of patriarchy, hierarchy, and multigenerational families. Patriarchal domination occurs when males use superior rights, privileges and power to create a social order that gives women and men differential gender roles. The resultant power structure leaves women as powerless targets of domestic violence. Men use domestic violence as a way of controlling behaviour.

Low literacy rate:

The literacy rate in India is quite low. Further there a considerable gap between male and female literacy rates in India. As per the census of 2011, an effective literacy rate for men was 82.14% whereas for women it was 65.46%. Further more there is large number of drop outs of girl students from schools. Females constitute about 50% of country's human resource but lack of education snatches their chance to be a part of the progress and development of India. However according to the 2011 census, since year 2011, 110 million additional women had become literate as compared to 107 men that means that the number of literate women is increasing.

Low political participation:

Political corruption, criminalization of politics, lack of political literacy, minimal representation of women in lok sabha etc. have contributed to low political participation by women.

Crime against women:

Crime against women is on the rise. Women are subjected to several forms of crimes such as mugging, rape, molestation, sexual harassment, abduction, murder, acid attacks etc.

Women empowerment

Women Empowerment refers to the creation of an environment for women where they can make decisions of their own for their personal benefits as well as for the society.

Women Empowerment refers to increasing and improving the social, economic, political and legal strength of the women, to ensure equal-right to women, and to make them confident enough to claim their rights, such as:

- freely live their life with a sense of self-worth, respect and dignity,
- have complete control of their life, both within and outside of their home and workplace,
- to make their own choices and decisions,
- have equal rights to participate in social, religious and public activities,
- have equal social status in the society,
- have equal rights for social and economic justice,
- determine financial and economic choices,
- get equal opportunity for education,
- get equal employment opportunity without any gender bias,
- get safe and comfortable working environment.

Empowering women to participate fully in economic life across all sectors is essential to build stronger economies, achieve internationally agreed goals for development and sustainability, and improve the quality of life for women, men, families and communities.

Women's political empowerment, usually envisioned as political participation in elections and government, is necessary to give women a voice in the policies that affect their lives. Women's economic empowerment, which entails that women have the authority to make their own decisions regarding use of their resources, leads to prosperity for families and communities. Social empowerment, often achieved through public policy and education, liberates women from the mistreatment, exploitation, and oppression that inhibit women from reaching their full potential. Economic empowerment can provide the clout for women to be empowered politically. Political empowerment allows women to take control of the policies that will benefit their economic standing. Social empowerment reinforces the ability to participate economically and politically, which in turn reinforces women's standing in society.

The barriers preventing women's empowerment extend beyond individuals – there are institutional and systemic reasons why women in some societies cannot participate freely. To break down these barriers, individuals have to work together to reform the laws, social norms, or whichever institutions are inhibiting women's productivity. Societies must also acknowledge the potential for growth and prosperity that can be achieved when women are included.

Empowerment of women through NGOs/SHG approach

Experience in many countries demonstrates that poor women make investments wisely and earn returns (Human Resource Development, 1995). However, the flow of financial assistance to them was too marginal, if at all, to enable them to cross the poverty line. The need to create a grassroots organisational base to enable women to come together, to analyse their issues and problems themselves, and to fulfil their needs was strongly advocated. In fact, experience shows that some of the successful 'group-based participatory programmes' have made significant improvement in the conditions of living poor women.

The concept of self-help groups gained significance, especially after 1976 when Prof. Mohammed Yunus of Bangladesh began experimenting with micro-credit and women SHGs. The strategy made a quiet revolution in Bangladesh in poverty eradication 'by empowering the poor women'. SHGs are small informal associations created for the purpose of enabling members to reap economic benefit out of mutual help, solidarity, and joint responsibility. The benefits include mobilisation of savings and credit facilities and pursuit of group enterprise activities. The group-based approach not only enables the poor to accumulate capital by way of small savings but also helps them to get access to formal credit facilities. These groups by way of joint liability enable the poor to overcome the problem of collateral security and thus free them from the clutches of moneylenders. The joint liability not only improves group members' accessibility to credit, but also creates mechanisms like peer monitoring leading to better loan recoveries. Besides, some of the basic characteristics of SHGs like small size of membership and homogeneity of composition bring about cohesiveness and effective participation of members in the functioning of the group (Fernandez, 1994). In general, SHGs created on the above lines of functioning have been able to reach the poor effectively, especially women and help them obtain easy access to facilities like savings and credit and empower them.

Micro-financing has turned out to be an effective strategy for formal financing agencies. Group lending minimises transaction cost and at the same time the members of a group can avail small loans through that group. The chances of misutilisation are minimal and there are assured repayment because of peer monitoring by the group. The group concept has enabled the rural poor to develop the savings habit and minimise extravagance. For the SHG members, the system has been found beneficial because of minimal procedural formalities, access to institutional credit without collateral offering, full autonomy in the selection of

activity, and the availability of thrift for meeting urgent needs. The skill needed for filling the application forms and the absence of procedural formalities have made the programme customer-friendly. Besides, the flexible repayment schedule enables them to repay as and when it is convenient. The group will see to it that prompt repayment is made, as they are likely to get repeat loans. The micro-sized, supplementary income-generating activities pursued by the members defy the conventional standards of unit cost and unit size prescribed by banks and government departments. The smaller unit size allows women to pursue the activities in their spare time and contribute to the family's income.

Poverty and unemployment are the major problems of any under developed country, to which India is not exception. At the end of ninth plan various schemes were implemented to reduce poverty and to promote gainful employment. But the more attractive scheme with less effort is of self help groups. They have been recognized as a useful tool to help the poor and as an alternative mechanism to meet the urgent credit needs of the poor through thrift. SHG is medium for promoting the habit of saving among the women and to enhance the equality of status of women as participant, decision makers and beneficiaries in the democratic, economic, social and cultural spheres of life.

Women empowerment is used to alleviate poverty and other socio-economic issues. Self-Help movement through thrift and savings has been taken of as a mass movement under the government program of development of women and children in the Rural Areas (DWCRA), some of the State Governments assisted these self- help groups by providing revolving fund and helping them in micro- enterprise activities. DWCRA program of self-help groups helped the women to earn additional income. With improvement in economic status, there is enhancement in social status as well. These women show increased awareness of family welfare, promote their childrens nutritional and educational status, shows concern about environment and health, issues of sanitation and drinking water. Thus mobilizing the poor women in rural areas for self-help group formation either State Government assisted SHGs or SHGs assisted by Non-Government Organization is an effort toward participation of women in poverty alleviation and subsequently increases their awareness towards various social problems. Building the common corpus is the first step toward empowerment of women. The Report of the Independent South Commission on Poverty Alleviation (1992), stated that when poor participate as subjects and not as objects of the development process, it is possible to generate growth, human development and equity, individually the poor women would not be able to overcome obstacles in their struggle for survival, security and self-respect, which they could do through collectives action. The support mechanisms like government and non-government organizations provide the poor women a partnership. The poor collectively can start income generation activities with their own resources to achieve self-reliance with the support of this organization. Thus, starting from the socio-economic base the poor women show increasing awareness, cooperation, self- reliance, self management and move towards social consciousness, empowerment and self- respect. The emancipation of the Dalit women from economic and social bondage enables to become more productive. The establishment of a self-reliant activity will mutually reinforce the process of promoting positive attitudes and values.

NGOs have been identified as the best promotional agency because of their long experience in working with local people. The success stories in Neyyattinkara, Wayanad, etc., reveal their contribution towards nurturing and making women groups self-reliant. NGOs under the guidance of NABARD have promoted groups, some of which have reached a self-reliant stage. It needs to be highlighted that these groups still remain apolitical, effectively responding to the needs of the community without actually becoming bureaucratic.

The Non-Government Organization (NGOs) plays a significant role in the area of education. To large extent the NGO activities have been confined to non-formal education sector. Now a partnership is emerging between the NGOs in the area of basic education as seen in the model of Lok Jumbish, a government sponsored project for primary education in Rajasthan. Various NGOs are participating in the formal

education sector, for example, Action Aid, Plan International, Aga Khan Foundation etc. NGO action in primary education emphasizes delivery system of quality education to the marginalized people like, poor women and girls. Programs of formal and non-formal education are emphasized by the government in collaboration with local NGOs and the communities. The NGOs use the strategy of popular education in spreading knowledge among people. This is seen in peoples participation in developing “IEC” (Information, Education and Communication) package of spreading knowledge about HIV/AIDS, health promotion, environmental risks, etc. In the popular education, cultural forms of education are used like, drama, music, stories, etc. Popular education is effective in increasing awareness towards various social issues like, immunization, girls education, sexual harassment, etc. Popular education can be applied anywhere, adapting to local context, the ideology and culture of the people with in the existing political system. Thus, the NGOs can play a significant role in empowering women through education and training and it is also the basis in the strategy of women’s’ participation in political field.

In different parts of the country, the SHGs have jointly put a women candidate for the election in the local bodies such as Zila Parishad, Gram Panchayat, etc. Women are motivated to change the traditions. The womens political campaigns refer to solving the issues that affect their daily lives like safe drinking water, schools, health centres, roads, etc. some women have taken the agenda further by displaying a mature understanding of the contexts in which the political economy functions. In our society men, having attitudes resist the political empowerment of women. There is a feeling that women should only contest the reserved seats and not the general seats. In some parts of our country, there is some change, for example, women in the villages of the Hill State of Uttaranchal are waging their own political battle of assertion and articulation of identification. Several NGOs working in the area tries to educate women about the voting behaviour and election procedures.

Government of India Initiative for women empowerment

The Hindu Widow Re-Marriage Act of 1856

In the traditions at Hindu society there was a ban on widow remarriage % it was one of the most important evils from which women in the traditional Hindu society suffered a lot. This act allowed widow to remarry and section 5 of this Act ensured her to enjoy all the rights, which a married woman did.

The Child Marriage Restraint Act of 1929

The practice of child marriage was another social evil from which women in traditional Hindu society suffered a lot. Age at marriage for girls was 9 or 10 and after passing this act the minimum marriageable age of women was fixed to 15 years. Later this age was increased up to 18 years.

The Hindu Women’s Right to Property Act of 1937

In the traditional society women had no property rights. In the eyes of law she was a minor or ward. This act recognized a widow of a deceased person as a surviving personality with the same right as his in the joint property. Thus, through this Act women in the Hindu society received the property right to a limited extent.

The Hindu Marriage Act of 1955

This Act has recognized the equal rights of men and women in the matters of marriage and divorce. Under the provision of this Act either the man or woman can present a petition in a court of law for divorce, wife has got equal right to divorce husband.

The Hindu Succession Act of 1956

This Act recognized an equal right for women in the matter of inheritance of property. She can inherit the property of her father along with her brothers. She can also sell or mortgage the inherited property or use it for herself. For the first time absolute ownership was conferred to a woman through this Act.

The suppression of Immoral Traffic in Women and Girls Act of 1956-57

This Act aims to deal with the problem of prostitution and to promote the welfare of fallen women. Main objectives of this Act are to reduce the scope of prostitution and to reform prostitution under this Act. Every state is expected to set up protective home and to appoint women police and women social workers. In protective homes these fallen women will be given training in tailoring, toy and basket making and other crafts so that they may earn for their maintenance in proper way.

The Dowry Prohibition Act 1961

The main objective of this Act is to abolish giving and taking dowry at the time of marriage. The term dowry refers to a valuable property or thing, which is determined by the parties to a marriage for a marriage. The practice of dowry had produced very bad effects. Dowry system, dowry cases have not been reduced. Still this Act makes some effort in bringing social change.

Government of India Schemes

The Ministry of Women and Child Development, a branch of the Government of India, is the apex body for formulation and administration of the rules and regulations and laws relating to women and child development in India. The Department of Women and Child Development was set up in the year 1985 as a part of the Ministry of Human Resource Development to give the much needed impetus to the holistic development of women and children. With effect from 30.01.2006, the Department has been upgraded to a Ministry.

The broad mandate of the Ministry is to have holistic development of Women and Children. As a nodal Ministry for the advancement of women and children, the Ministry formulates plans, policies and programmes; enacts/ amends legislation, guides and coordinates the efforts of both governmental and non-governmental organisations working in the field of Women and Child Development. Besides, playing its nodal role, the Ministry implements certain innovative programmes for women and children. These programmes cover welfare and support services, training for employment and income generation, awareness generation and gender sensitization. These programmes play a supplementary and complementary role to the other general developmental programmes in the sectors of health, education, rural development etc. All these efforts are directed to ensure that women are empowered both economically and socially and thus become equal partners in national development along with men

Mother and Child Tracking System

The Mother and Child Tracking System, launched in 2009, helps monitor the health care system to ensure that all mothers and their children have access to a range of services, including pregnancy care, medical care during delivery, and immunizations. The system consists of a database of all pregnancies registered at health care facilities since 1 December 2009, and all births since 1 December 2009.

The Indira Gandhi Matritva Sahyog Yojana Conditional Maternity Benefit plan

Indira Gandhi Matritva Sahyog Yojana (IGMSY), Conditional Maternity Benefit is a scheme sponsored by the national government for pregnant and lactating women age 19 and over for their first two live births. The programme, which began in October 2010, provides money to help ensure the good health and nutrition of the recipients. As of March 2013 the programme is being offered in 53 districts around the country.

Objectives:

- Promoting appropriate practice, care and institutional service utilization during pregnancy, delivery and lactation
- Encouraging the women to follow (optimal) nutrition and feeding practices, including early and Exclusive breastfeeding for the first six months; and
- Providing cash incentives for improved health and nutrition to pregnant and lactating mothers.

IGMSY provides financial assistance as grant-in-aid to state governments.

Rashtriya Mahila kosh

Rashtriya Mahila Kosh (The National Credit Fund for Women) was created by the Government of India in 1993. Its purpose is to provide lower income women with access to loans to begin small businesses.

National mission for empowerment of women

The National Mission for Empowerment of Women (NMEW) was launched by the Government of India (GoI) on International Women's Day in 2010 with the aim to strengthen overall processes that promote all-round Development of Women.

It has the mandate to strengthen the inter-sector convergence; facilitate the process of coordinating all the women's welfare and socio-economic development programmes across ministries and departments. The Mission aims to provide a single window service for all programmes run by the Government for Women under aegis of various Central Ministries.

In light with its mandate, the Mission has been named Mission Purna Shakti, implying a vision for holistic empowerment of women.

The National Resource Center for Women has been set up which functions as a national convergence center for all schemes and programmes for women. It acts as a central repository of knowledge, information, research and data on all gender related issues and is the main body servicing the National and State Mission Authority.

Mission Statement

To strengthen the processes which promote holistic development and empowerment of women, gender equality and gender justice through inter-sectoral convergence of programmes that impact women, forge synergy among various stakeholders and create an enabling environment conducive to social change.

Rajiv Gandhi Scheme for empowerment of adolescent girls (RGSEAG) - SABLA:

With the objective to improve the nutritional and health status of adolescent girls in the age group of 11-18 years and empower them by providing education in life-skills, health and nutrition, the Government of India introduced the Rajiv Gandhi Scheme for Empowerment of Adolescent Girls - SABLA in November, 2010. The Scheme also aims at equipping girls with information on family welfare, health and hygiene, existing public services, etc., and to draw out-of-school girls into the formal or non-formal education systems.

The focus of the Scheme is primarily on out-of-school girls. An integrated package of services - comprising nutrition and non-nutrition components - are provided to adolescent girls, the 69 "Nutrition Component" targeting out-of-school girls between 11 and 14 and all girls in the 14-18 age-group.

SUPPORT TO TRAINING AND EMPLOYMENT PROGRAMME FOR WOMEN (STEP)

Department of Women and Child Development, Govt. of India.

The STEP Programme aims to increase the self-reliance and autonomy of women by enhancing their productivity and enabling them to take up income generation activities. It provides training for skill up gradation to poor and asset less women in the traditional sector viz. agriculture, animal husbandry, dairying, fisheries, handlooms, handicrafts, khadi and village industries sericulture, social forestry and wasteland development.

Objectives

To mobilise women in small viable groups and make facilities available through training and access to credit.

To provide training for skill up gradation.

To enable groups of women to take up employment-cum- income generation Programmes by providing backward and forward linkages.

To provide support services for further improving training and employment Conditions of women.

Implementing Agencies

The scheme is implemented through Public Sector Organisations, District Rural Development Agencies, Federations, Co-operatives and Voluntary Organisation registered under the societies Registration Act, 1860 or under the corresponding State Acts. Recipients of financial assistance under STEP are required to be bodies, organisations or agencies working in rural areas, although their headquarters may be located in urban areas.

Ujjawala Scheme

The trafficking of people, mostly of women and children is a burgeoning criminal activity that generates unbelievably large profits every year, third only to illegal drugs and weapons trade. Every year, thousands of women and children are reported missing from their homes in different parts of the globe. Such victims of trafficking are usually lifted from deprived regions and villages and exported to mainly urban areas within or across borders.

The 'Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children', defines trafficking in persons to mean the use of threats, force, abduction, fraud, deception, abuse of power or other forms of coercion for the recruitment, transportation, transfer, harbouring or receipt of persons for the purpose of exploitation. Exploitation includes prostitution, other forms of sexual exploitation, forced labour, slavery, servitude or the removal of organs.

Trafficking of women and children is a major issue in India, with people being illegally transported across States as well as being brought in over borders from neighbouring countries such as Nepal and Bangladesh. The main reason for trafficking people is commercial sexual exploitation, though people may also be trafficked for forced labour, marriage, begging, adoption and organ trade.

The Constitution of India, the fundamental law of the land, specifically forbids “traffic in human beings and other similar forms of forced labour” in Article 23. The welfare of women and children is of vital importance to the Indian Government, with the administration regularly formulating provisions and schemes for their benefit. One of the most promising schemes brought about is the ‘Ujjawala Scheme’ designed to liberate victims of commercial sexual exploitation.

Ujjawala is a comprehensive scheme for the prevention of trafficking, rescue and rehabilitation of women and child victims of trafficking for commercial sexual exploitation in India. It was launched in 2007 by the ministry of women and child development.

The Target Group or main beneficiaries of this scheme are women and child victims who have been trafficked for commercial sexual exploitation as well as those women and children who are vulnerable to becoming victims of this crime. These vulnerable sections include slum dwellers, children of sex workers, refugees, homeless victims of natural disasters and so on.

This scheme is being implemented by various Non Governmental Organizations to provide direct aid and benefit to victims of trafficking. Immediate relief to victims includes the provision of food, shelter, trauma care and counselling to the rescued victims. Later on, victims are provided skill training, capacity building, job placement and guidance in income generating activities to empower them and help them live independently.

The Ujjawala Scheme has five components -

- **Prevention** - This part consists of the formation of community vigilance groups and adolescent groups called Balika and Balala Sanghs. It also includes the carrying out of sensitization workshops, seminars and awareness generation campaigns through street plays, puppetry, posters and leaflets. The main aim is to make functionaries such as the police and community sensitive towards the needs of victims of trafficking.
- **Rescue** - This component includes creation of a network of contacts that include police, NGO’s, women’s groups, youth groups, panchayats, hotels, tour operators and so on. These contacts will be used to collect information on traffickers, suspicious people and vulnerable families. It also includes the cost of transportation, food, shelter, toiletries, clothing, trauma care/counselling and medical aid given to a rescued victim and the payment of incentives to decoy customers and informants.
- **Rehabilitation** - This step offers refuge to victims in safe shelter homes with the provision of basic necessities such as food, clothing and medical care. It also includes specialized counselling, legal aid, formal or open school education for children and vocational training for an alternative livelihood.
- **Reintegration** - This component involves restoring the victim to their family and community, if they desire. It includes the setting up of Half Way Homes, where gainfully employed groups of victims who wish to be reintegrated with the community, work and live semi independently. It also includes the cost of travel for the victim and an escort to her hometown.
- **Repatriation** - This is applicable to cross border victims of commercial sexual exploitation. It includes the setting up of transit points at border checkpoints to provide food and other incidentals to the victim. It also includes documentation and cost of travel of the victim and an escort to her country of origin or border.

Swadhar

Swadhar Scheme was launched in 2001-02, recognising the need for a project based approach to address the requirements of women in difficult circumstances. The objective of the scheme is to comprehensively rehabilitate widows, victims of trafficking, victims of natural calamities, mentally challenged and destitute women. The scheme provides for support like food and shelter, counselling, medical facilities and vocational training to women. The scheme also envisages setting up help-lines for women in distress. In the latest Union Budget, it was proposed to merge Swadhar scheme with Short Stay Homes and renamed as Swadhar Greh. Number of Swadhar Homes to be converted into Swadhar Greh depends on receipt of requisite information from State Governments.

Priyadarshini Yojana

With a vision to make powerful the women by offering loans to women industrialist, a proposal named as 'Priyadarshini Yojana' was started in the year of 1989 in India. In this 'Priyadarshini Yojana' women industrialist are comprehensive loan services at liberal conditions & at concessional fee of interest, for financial actions. The prominent features of the proposal currently are as listed below:-

Women entrepreneurs should be there and she must be having hold of not fewer than fifty one percent the fiscal holding.

Purpose

For financial actions such as:

- i) Buy apparatus, machinery, means of transportation, fixtures / furniture etc. required for assets investment & working resources requirements
- ii) Farming and Allied actions
- iii) Education credit

Ladli Scheme

Ladli Scheme is a scheme that aims to alter the position of the girl child in family/the public. It also aims to help modify the people's mindsets for appropriate taking care of the girl kid and as well to offer the girl child their birth rights as stated in Indian constitution. Daughters are extremely deprived in current society in contrast to boys in the society. The behaviour a girl child takes from the family members is extremely pitiable. To battle all the troubles such as female foeticide, waning females sex ratio & to augment the figure of daughters in the families of society government has set up a variety of plans in which a girl child obtains particular profits. LADLI YOJNA is among such plans and schemes. On the birthday occasion of late Prime Minister Rajiv Gandhi this scheme was started in the year of 2008.

According to the scheme the daughter child obtains free education & upbringing with additionally after eighteen years of age she will be permitted to acquire one Lakh rupees. This money is given in her name and it can be utilized for the marriage of the girl which is considered by some parents as burden in the society.

Sukanya samriddhi yojna

Sukanya Samriddhi Account under Sukanya Samriddhi Yojana (Girl child prosperity scheme), is a deposit account launched on 22nd January 2015 by India's Prime Minister with an aim of improving female children's welfare in India.

Reinforcing the idea of saving every female child in India, Narendra Modi (Prime Minister of India) has launched 'Sukanya Samriddhi Account scheme'. It is a savings scheme forming a part of the campaign of 'Beti Bachao Beti Padhao'. It is even considered as a part of the initiative taken by the government to increase domestic savings' percentage, which has been reduced to 30% of the GDP in 2013 from 38% in 2008. The scheme will help in encouraging the parents to save for the future as well as the education of a girl child.

Features

1. People can open the Sukanya Samriddhi account at designated branches of bank or at Post office.
2. The account can be opened by the parents of a girl child on only her name.
3. The age of the girl for whom the account is being opened should be less than 10 years.
4. Government, for this current financial year has declared an interest rate of 9.2% on this scheme.
5. Under section 80C, investments made in this scheme will give benefits of tax.
6. Under this scheme, the minimum deposit to be made is 1000 Rs. and 1.5 lakhs/ annum is the maximum limit.
7. For a period of 14 years, money should be deposited in the account.
8. From the date since the account is opened, the maturity stands for 21 years.
9. For the higher study of the girl child, 50% cash withdrawals can be made after the age of 18 years.

Beti Bachao Beti Padhao Scheme

Beti Padhao, Beti Bachao (educate girl child, Save girl child) is a scheme of government of India that aims to create awareness and improve the efficiency of the services of welfare for women. This scheme initially was started with Rs. 100 crores corpus. As per the census data, the sex ratio (0-6 years) of a child in India per 1000 boys was 927 girls in 2001 that dropped down to 914 girls per 1000 boys in 2011. In 2012, the UNICEF report in India ranked 41st in 195 countries. Rs. 150 crore was also proposed by the government on a scheme by Ministry of Home Affairs to increase women safety in large cities.

While speaking on the International day of a girl child, the Prime Minister Modi spoke about eradication of girl foeticide and also invited suggestions from the India citizens on MyGov portal of "Beti Bachao, Beti Padhao".

On 22nd January 2015, Prime Minister Narendra Modi launched this programme of "Beti Bachao, Beti Padhao" from Panipat, Haryana.

Objective

1. Prevention of sex selective elimination being gender biased.
2. Ensuring protection and survival of the female child.
3. Ensuring participation and education of the female child.

73rd Constitutional Amendment and empowerment of women

The 73rd Constitutional Amendment has served as the institutional breakthrough towards ensuring equal access to and enhanced participation of rural women in the inclusive development through the participation of women in the local government at grassroot level. It is, here, attempted to highlight dynamics of the opportunities envisioned and outcomes realized; and the challenging realities encountered in the exercise of empowerment of rural women.

Panchayat denotes the institution of local government in rural area and Panchayati Raj Institutions (PRIs) refers to the three tiers of Panchayats- at the level of the village, block and district . The introduction of Panchayat Raj, an institutional expression of the policy of decentralization was held as one of the most imaginative and institutional innovation made in India . The concept of Panchayat Raj is deeply entrenched in the process of strengthening the basic of democracy at the grassroot level by people's participation. Post independence, the journey of the Panchayati Raj Institutions has been the story of vicissitudes marking the enhancement, decline and stagnation period overlapping each other. In India, attempts at strengthening local democracy have invariably invoked the traditional self governing institutions of the village. Historically democratic these appeared though, these institutions, however, were never democratic as they were concealed forms of social prejudice, oppression and exploitation that were firmly rooted in local power structures. It was in recognition of these that B.R. Ambedkar argued strenuously in the Constituent Assembly against incorporating them into that Document. This is why the impulse for local self-government, embodied in Article 40, was placed in the non-justiciable Directive Principles of State Policy. After Independence, the idea of the revival of Panchayats was first mooted in the Balwantraji Mehta Committee Report (1957), which saw democratic decentralization as a way of making good the failures of the community development programme. Two decades later, the Ashok Mehta Committee Report on Panchayati Raj Institutions made far-reaching recommendations for the revival of Panchayats, which inspired at least a few states – notably, Karnataka, Kerala and West Bengal – to restructure their institutions of local government. At the national level, the initiative to give Constitutional status to Panchayati Raj was attempted by the Rajiv Gandhi government in 1989.

Women as women have been historically disadvantaged under the triple burdens; gender and caste/religion, overlaid with the power of patriarchy. The multiple disadvantages that mark the conditions of rural women, therefore, necessitated the process of empowering them. The Ninth Five Year Plan sought to adopt an integrated approach towards empowering women. This underscored harmonization of various efforts in different areas of social, economic, legal and political. It also recommended expeditious adoption of the national policy for empowering women, along with a well-defined gender development index to monitor the impact of its implementation in raising the status of women from time to time.

In the backdrop of this, finally, in April 1993, the 73rd Constitutional Amendment Act came into effect. First time in the political history of India that one-third of the total seats in its local self government institutions have been statutorily reserved for women. This Amendment brought bright epoch in the life of deprived eight lakh rural women who were brought into mainstream of power

The year 2001 was celebrated as the 'Year of Empowerment of Women' and this appears as an indication of challenge of existence of women. This challenge is not about confinement of talks to gender discrimination, gender equality, awareness creation, legislation enactment, rather about the initiation of the process of empowering women. This empowerment includes overall development in terms of education, employment, access to resources, legislative and decision making powers, health and awareness. Empowerment entails developing the ability to organize and influence the social change to create an effective socio-economic order (NCW, 2001), and can be facilitated with the increased participation of women in politics. The 73rd Constitutional Amendment is a historic step in enhancing the participation of rural women in politics.

The 73rd Constitutional Amendment provided the following provisions among others:

- (1) Not less than of the one third of the total number of seats reserved for the Scheduled Castes and Scheduled Tribes in every Panchayat shall be reserved for women belonging to the Scheduled Castes or as the case may be, Scheduled Tribes.

- (2) Not less than one third (including the number of seats reserved for women belonging to the Scheduled Castes and Scheduled Tribes) of the total seats to be filled by the direct election in every Panchayat shall be reserved for the women and allotted by rotation to different constituencies in a Panchayat.
- (3) The Act also provides for reservation of one third of the total number of offices of chairpersons in the Panchayats at all levels for women including women from the Scheduled Castes and Scheduled Tribes.

This provision of one-third reservation for women is indeed a historic step, as it guaranteed representation and participation for women as group in Panchayats.

The participation of rural women in Panchayati Raj Institutions as elected members has provided them with an opportunity for their formal involvement in the development and political processes at the grassroots level thereby enabling them to influence the decision making process in the local governments. Gowda (1998) while studying about women in Panchayati Raj Institutions in Karnataka observed that the large percentage of women members had secured development benefits to the people of their villages mainly in the field of agriculture, public works, welfare and education. The assistance secured by the women members to the people was economic in nature and this reflects upon the basic needs of rural communities. The effective function of an organization depends upon the extent to which its members carry out their roles. Participation of rural women in Panchayati Raj Institutions has indeed enabled them to emerge as effective leaders and also to act as catalytic agents by inspiring confidence and providing stimulus for social change among rural women. Representation of women in Panchayati Raj Institutions also enables women to take part in public life, interact with different sections of rural population, development personnel and higher-level leaders without the consideration of traditional barriers. This guaranteed representation has also made the women including those belonging to the disadvantaged groups contrary to macro myth, performed remarkably well. Mutka Banerjee (1998, p: 92-94) had highlighted how even an elected woman belonging to a backward social origin, with personal grit and determination through 'group efforts' (networking) coupled with some innovative and creative ways could be a high achiever. This is an implication that rural women provided with the right type of orientation and opportunity can play a more meaning and effective role in the local government.

Challenging Realities

The Constitutional Amendment has indeed provided the women with opportunity to involve in the overall socio-economic development of village, through the political participation. It is not, however, that there are any inadequacies, handicaps, constraints and difficulties. A closer look at the factors contributing to effective role performance of elected women in the Panchayati Raj Institutions turns out to be the encouragement effecting from family members, villagers and sound knowledge of Panchayats. Thus, on the contrary, absence of this encouragement and inadequate opportunities to women members resulting from male dominance and male indifference to their views can prevent them from performing their role effectively.

Many studies have shown that elected women were mere symbolic of women representation, their proxies being their husbands. It is often argued that they are there because of their husbands and not because of their merit. These elected women members were very often relatives of political leaders and attributed their victory to the political party or its leaders or the status of the male member of the family. Studies undertaken such as the ones by Datta (1997) and Banerjee (1999) revealed that occasionally men escorted them and accompanied them to the meeting hall and prompted to speak, while sometimes husbands proxied for them in Panchayats meetings. This implies the 'proxy' category of elected representatives who act to the tune of their masters.

The very rationale behind the introduction of Panchayati Raj Institutions is to involve the rural public in local planning, identification of beneficiaries, decision making and proper implementation of policies and programs. The involvement of women in this process as elected members, however, remains contested. This remains contentious for a simple reason that the traditional working pattern of many political parties and government structures continue to be barriers to women's participation in public life. Thus, the extent to which the social obligations and traditional control of women by family members and their commitment to household work coupled with lack of education and organizational participation would permit the elected women to involve and function effectively in the process of rural development remains to be looked at. Pargunan pointed out that even under the reservation in the 73rd Constitutional Amendment, woman presidents and chairpersons are reluctant to discharge their functions, in case where they are always guided rather superseded by their spouses. They are obliged to have their spouses as back seats drivers so as to discharge their functions. This indeed stands as an implication of the virtual monopoly of high status of positions of decision making and formulation of goals of major economic, political and cultural institutions by men and perpetuation of traditionally accepted lower status of women in politics.

Thus, the need of the hour so as to empower rural women is to provide necessary but adequate political education and proper orientation. The political will on the part of administrators to contain male domination and enlarge avenues for the women just negating gender weakness may further to a larger extent the empowerment of rural women.

Reservation of seats for women under the 73rd Constitutional Amendment Act has, undoubtedly, provided rural women with an opportunity of formal involvement in the development and political processes at the grassroots level thereby enabling them to influence the decision making process in the local governments. Reservation guaranteed representation to women as group and provided an opportunity to express their opinions or voice their grievances on social and economic problems in a formal forum, thus bringing to the fore the potential feminine thought and action in the development of people. It has enabled them to emerge as effective leaders and also to act as catalytic agents by inspiring confidence and providing stimulus for social change among rural women.

Representation of women in Panchayati Raj Institutions also enables women to take part in public life, interact with different sections of rural population, development personnel and higher-level leaders without the consideration of traditional barriers. This enables them to achieve full and equal partnership in development as well to work for the establishment of more equitable, healthy and prosperous society besides improving their developmental and political perceptions. The more women in awareness of political and development activities as well as of existing social need, the better they will be able to participate in rural development. Women provided with the right type of orientation and opportunity can, in fact, be expected to play a more meaningful but effective role in Panchayati Raj Institutions. Nevertheless, they are posed with many challenging realities in the exercise of their rights to participation.

The rural women entering Panchayats through reservation as a long overdue affirmative action, whether they function better or worse have right to be there, nevertheless in the interest of social justice. It is imperative that any effort to help rural women function has to first take cognizance of the system in which they are embedded and plans input accordingly.

Thanks to the international agencies such as UN, women empowerment is the key slogan of the 90s and of the new millennium. Empowerment of women means....

Acquiring knowledge and understand of gender relations and the ways in which these relations may be changed. Developing a sense of self-worth, a belief in ones ability to secure desired changes and the right to control ones life. Gaining the ability to generate choices and exercise bargaining power.

Developing the ability to organize and influence the direction of social change, to create a more just social and economic order, nationally and internationally.

The concept of empowerment of women means psychological sense of personal control in the persons, domestic, social and political realms. It is a process by which one is authorized to think, act and control resources in an autonomous way.

Women's health is an important component of women's empowerment. However the accumulated research evidences show that the achievement levels in providing better health care and safe motherhood for women, especially for rural women, are not at expected levels. In India, the highest number of deaths in the age group of 16 to 25 is recorded among women. Anaemia is one of the most commonly found deficiency among the women and it is also mentioned by several studies that they are often not too healthy when they bear the first child and none of them are physically ready to bear a second child. A pathetic reality is that nearly 88 percent of the pregnant women (1985-95) reported to be anaemic. World Health Organization figures also show that the lifetime risk of dying from pregnancy or child-birth-related causes is one in twenty in some developing countries, compared to one in ten thousand in some industrialized countries. About one in five of these deaths stem from unsafe abortions.

Work participation empowers women. However the condition of women in India is more miserable than the rest of the world in almost every field of social life. They are paid half of three-quarters of the money while their male counterparts earn for the same job. India is predominantly agricultural country. Women do more than half of the total agricultural work. But their work is not valued. On an average a woman works 15 to 16 hours a day unpaid at home and underpaid outside.

Among strategies for women empowerment, Government policies such as 73 and 74th amendment of Indian Constitution, Reservation policies, concessions, social legislation and enactment of certain acts were found to be very important. However, the effect of such strategies failed to reach the target due to various bureaucratic and systemic failures. In this regard, the SHG approach towards women empowerment is found to be highly promising and effective.

UNIT – V

Social Control and Social Deviance

Meaning of Social Control

E.A.Ross was the first American sociologist to deal with this concept of social control in his famous book “Social Control” published in 1901. In fact, it was he who first used the concept of ‘social control’ in sociological discussion. Since then the concept has become quite popular. According to Ross, the individual has deeprooted sentiments that help him to cooperate with other fellow members to work for social welfare. These sentiments are sympathy, sociability and a sense of justice. But these sentiments by themselves are not enough to suppress the self-seeking impulses of the individual. Society has to make use of its mechanisms to accomplish the necessary order and discipline. Ross has stressed upon the roles of public opinion, law, belief, suggestion, religion, ideals, ceremony, etc. in establishing social control.

Definition of Social Control

Fairchild, “Social Control is the sum total of the processes whereby society, or any sub-group within society, secures conformity to expectation on the part of its constituent units, individuals and groups.”

E.A.Ross, “Social Control refers to the “system of devices whereby society brings its members into conformity with the accepted standards of behavior.”

Ogburn and Nimkoff have said that social control refers to “the patterns of pressure which a society exerts to maintain order and established rules.”

Nature of Social Control

- Social Control denotes some kind of influence: The influence may be exercised in various ways by means of public opinion, coercion, religion, morality, ideology, leadership, etc.
- The influence is exercised for promoting the welfare of all the individuals or of the group as a whole. Social Control is not aimless. It is there to serve the general interests of all and to curb the dangerous selfish interests of those who try to satisfy them.
- The influence of the society has been there since times immemorial. Social Control is as old as human society. It is an essential condition of the human society. ‘In the absence of social control no society can ever hold together its members for any length of time.
- The influence is universal. Where there is social control. It is there even in the so-called uncivilized, barbaric and cannibalistic societies.

Types of Social Control

Social Control can be classified into two major types on the basis of the means of social control that are employed.

The are : (i) Formal control, and (ii) Informal control.

Formal Control

Formal control is deliberately created. Various rules are laid down to make it specific. The necessity of following formal control or rules is clearly stated by associations and institutions. Violators of formal control are given punishments depending upon the nature and type of violation.

Informal Control

Informal Control includes gossip, slander, resentment, public opinion, sympathy, sense of justice, folkways, mores, customs, religion, morality and such other agents. These are not purposefully created. Nothing could be said with certainty regarding their origin. They arise on their own way and in course of time gain currency and popularity. They become deep-rooted with people in their practices. No specific punishment would be given to the violators of informal control. Still they are more effective than the formal control.

Agencies of Social Control

Society or group maintains social control by creating its own agencies which may enforce formal or informal control. Agencies such as law, education, physical coercion and codes on the one hand, folkways, mores, customs, convention, tradition, religion, etc., on the other, have been used by the society for this purpose.

1. Control by Law

The term 'Law' has been defined in various ways. J.R. Roucek opines that "Laws are a form of social rule emanating from political agencies." Roscoe Pound says that, "law is an authoritative canon of value laid down by the force of politically organized society."

The main characteristics of law are – (1) Laws are the general conditions of human activity prescribed by the state for its members. (2) Law is called law, only if enacted by a proper law-making authority. It is a product of conscious thought, deliberate attempts and careful planning. (3) Law is definite, clear and precise. (4) Law applies equally to all without exception in identical circumstances.

Law requires enforcing agencies. Laws are enforced with the help of the police, the court and sometimes the armed forces. Administrative machinery of the state is the main law-enforcing agency. Increasing complexity of the modern industrial society has necessitated enormous growth of administrative agencies. Law is, in fact the control of administrative power which is vested in the government officials. Law as an instrument of control performs two functions: (i) It eliminates and suppresses the homicidal activities of individuals. (ii) Law persuades individuals to pay attention to the rights of others as well as to act in co-operation with others. In this way law tries to protect the individuals and society and promotes social welfare.

2. Control by Education

Education may be defined as a process whereby the social heritage of a group is passed on from one generation to another. It is in this sense, Durkheim conceived of education as "the socialization of the younger generation." Education is every experience, trifling or profound, which durably modifies, thought, feeling or action.

Education is not just concerned with transmitting a way of life. Formal education has been communicating ideas and values which play a part in regulating behavior. In modern society science and technology are the basis of a general rational approach to nature and social life. The whole rationalization of the modern world is connected with the development of science. The chief instrument of this development is educational system. In this way, formal education can be viewed as a type of social control. Education has contributed to the regulation of conduct in the early socialization of the child.

Control by the Public Opinion

Public opinion is an important agency of social control. As K. Young has said, "Public Opinion consists of the opinion held by a public at a certain time." According to V.V. Akolkar, "Public opinion simply refers to

that mass of ideas which people have to express on a given issue.” Public opinion may be said to be the collective opinion of majority of members of a group.

There are various agencies for the formulation and expression of public opinion. The press, radio, movies and legislatures are the main controlling agencies of public opinion.

The ‘press’ includes newspapers, magazines and journals of various kinds. The newspaper provides the stuff of opinion for it covers everyday events and policies. Many decisions of the people are influenced by information available through the press. As an agency of social control the press seeks to influence the tastes, ideas, attitudes and preferences of the readers. It affects their ideology. It enforces morality by exposing the moral lapses of the leaders.

Radio is another agency of public opinion that influences behavior. It influences our language, customs and institutions.

Movies or motion pictures exert great influence on public opinion. They have effectively changed the attitudes and behavior of the people. Movie-goers are relaxed and unaware of the fact that they are being affected by ideas and values.

Legislature at present is the most effective agency for the formulation and expression of public opinion. The debates in the legislatures influence public opinion particularly in democratic system.

Control of Propaganda

“Propaganda is an organized or systematic attempt made by a person or a group to influence public opinion and attitudes in any sphere.” Akolkar. It refers to the techniques of influencing human action by the manipulation of representations. It is a means of influencing others, often towards a desirable end.

Propaganda plays a vital role in both democratic and dictatorial countries. In democratic countries propaganda is mainly used to persuade people to accept some opinions or reject some others or to follow some new practices or drop out some old ones. But in dictatorial countries it is used by the government mainly to suppress public opinion or to make people to believe what it wants them to believe. Mass media of communication are used for this purpose. Propaganda by itself is neither good nor bad. It depends on the purpose for which it is used and how it is used.

Control by Customs

‘Customs’ represent a kind of informal social control. “The socially accredited ways of acting are the customs of society.” – Maclver and Page. Many of our daily activities are regulated by customs. Our ways of dressing, speaking, eating, working, worshipping, training the young, celebrating festivals, etc., are all controlled by customs. They are self-accepted rules of social life. Individuals can hardly escape their hold.

Control by Folkways and Mores

Folkways and mores represent two important types of informal control.

Folkways. ‘Folkways’ refers to the ways of the people. They are “the repetitive petty acts of the people.” Folkways are the norms to which people conform because it is expected of them. Conformity to the folkways are the norms to which people conform because it is expected of them. Conformity to the folkways is neither required by law nor enforced by any special agency of society.

The Mores: 'Mores' or 'Morals' represent another category of norms. When 'folkways' act as regulators of behavior then they become 'mores'. Mores are considered to be essential for group welfare. The positive mores prescribe behavior patterns while the negative more or taboos prescribe or prohibit behavior patterns.

Control by Religion

Religion refers to man's faith or belief in some supernatural power or force. As Maclver and Page have said, religion "implies a relationship not merely between man and man but also between man and some higher power."

Religion regulates the activities of people in its own way. It regulates human conduct, through religious code. The conceptions of spirits, ghosts, taboos, soul, divine commandments, sermon, etc., control human actions and enforce discipline. Ideas of hell and heaven too have great effects on the behavior of people. It has a great disciplinary value.

Religion has its own methods to deal with those individuals who violate religious code or norms. Various religious agencies such as temples, churches, mutts, monasteries created by religion also help to control and humble the disobedient. Religion has its own ways and means to re-integrate the disobedient into the social group. Further, religious sanctions are widely made use of to support the ethical codes and moral practices.

Control by Miscellaneous Norms

- Fashion: Fashion may be defined as permitted range of variation around a norm. People want to be like their associates and friends and also want to be different from them. Fashion is a device beautifully suited to reconcile these opposing tendencies. Fashion permits and regulates variety and thereby avoids a dull and deadening uniformity.
- Rites, Rituals and Ceremonies

Ceremonies are observed everywhere. The birth of a baby, confirmation, graduation, the death of an old man, the inauguration of a new factory, a promotion, the publication of a book, a new record in athletics, etc., are all events that draw special attention. Ceremony confers public recognition to them. Ceremony regularizes or standardizes situations which people confront for which they may not otherwise find a guide for action. For example, the funeral ceremony helps the survivors to meet the crisis of death.

'Rite' also refers to a ceremony. It sometimes conveys a sense of secrecy, of a ceremony known only to the initiated. All secret societies have their rites and also people with high qualifications have them.

Ritual is also a ceremony but it is characterized by repetition. It is periodically or repeatedly performed. Ex. Republic Day, Independence Day, Wedding Anniversary, New Year's Day, Martyrs' Day, May Day, etc. Ritual introduces temporal regularity and a precision of detail into many of the events that characterize our social life. Ritual also induces a sense of identification with the group.

Etiquette: Etiquette is a code of precise procedures that governs the social interaction of people. It contains the notion of propriety.

Social Deviance

Sociologists define deviance "as behavior that is recognized as violating expected rules and norms." It is simply more than non-conformity, however; it is behavior that departs significantly from social expectations." In the sociological perspective on deviance, there is subtlety that distinguishes it from our commonsense understanding of the same behavior. Sociologists stress social context, not just individual

behavior. That is, deviance is looked at in terms of group processes, definitions, and judgments and not just as unusual individual acts. What is deviant to one group may not be considered deviant to another. Further, sociologists recognize that established rules and norms are socially created, not just morally decided or individually imposed.

Robert K. Merton, in his discussion of deviance, proposed a typology of deviant behavior. Typology is a classification scheme designed to facilitate understanding. In this case, Merton was proposing a typology of deviance based upon two criteria:

- (1) a person's motivations or her adherence to cultural goals;
- (2) a person's belief in how to attain her goals.

According to Merton, there are five types of deviance based upon these criteria:

Conformity involves the acceptance of the cultural goals and means of attaining those goals (e.g., a banker)

Innovation involves the acceptance of the goals of a culture but the rejection of the traditional and/or legitimate means of attaining those goals (e.g., a member of the Mafia or street gang values wealth but employs alternative means of attaining her wealth)

Ritualism involves the rejection of cultural goals but the routinized acceptance of the means for achieving the goals (e.g., a disillusioned bureaucrat – like Milton in the movie Office Space, who goes to work everyday because it is what he does, but does not share the goal of the company of making lots of money).

Retreatism involves the rejection of both the cultural goals and the traditional means of achieving those goals (e.g., a homeless person who is homeless more by choice than by force or circumstance or a commune established separately from dominant social norms)

Rebellion is a special case wherein the individual rejects both the cultural goals and traditional means of achieving them but actively attempts to replace both elements of the society with different goals and means (e.g., a communist revolution and / or social movement activities).

What makes Merton's typology so fascinating is that people can turn to deviance in the pursuit of widely accepted social values and goals. For instance, individuals in the U.S. who sell illegal drugs have rejected the culturally acceptable means of making money, but still share the widely accepted cultural value in the U.S. of making money. Thus deviance can be the result of accepting one norm, but breaking another in order to pursue the first.

FACTORS FACILITATING DEVIANCE

Social deviance refers to the non-conformity to or violating of the norms of the group. The violation of norms is not evenly spread in a population. In the same way, all the norms are not violated. H.M. Johnson had listed a few factors that facilitate deviance among which the following may be noted:

1. Faulty socialization

Socialisation is the process by which the individual learns to conform to the norms of the group. When he fails to conform to the norms systematically he becomes a social deviant. Socialising agents often fail to inculcate in the new born person the strong morals. Some-times socialising agents themselves may directly or indirectly, openly or covertly, consciously or half-consciously encourage such deviant behavior of the new members.

2. Weak Sanctions

Sanctions refer to the rewards or punishments used to establish social control or to enforce norms in a society. If the positive sanctions (rewards) for conformity and the negative sanctions (punishments) for deviance are weak, the individual may simply neglect them.

3. Poor Enforcement

Even though the sanctions are stronger they are often not enforced effectively due to the too small enforcement staff. Because of this the validity of the norm is weakened. For example, it is not possible for a handful of traffic police staff to enforce traffic rules on all vehicle riders. The result is, many ignore and some even openly violate traffic rules.

4. Ease of Rationalisation

The violators of norms try to soothe or satisfy their conscience by inventing some plausible rationalizations. Such people have constructed an intricate system of 'ego defense' which they use to brush aside the reactions and comments of other people.

Example: During the Second World War some women offered themselves as bedmates to the soldiers with the belief that the young going off to war and possibly to death deserved the comfort of sexual relations.

5. Unjust or Corrupt Enforcement

People may lose respect for law and norms when they have no faith in law enforcement agency or authority. It is known that police corruption and illegal violence damage very much respect for the law in the areas affected by such practices. It is also observed that in some instances police maintain 'informal relations' or secret understanding with the violators.

6. Ambivalence of the Agents of Social Control

Ambivalence refers to the co-existence in one person of opposing emotional attitudes towards the same object. For example, a person may consider woman not only as an object of respect, but also as an object of love, particularly of sexual love. A doctor with such ambivalent attitude may inflict sexual crime on young and beautiful female patients. These tendencies may lead them unconsciously to encourage certain kinds of deviation rather than to counteract it.

7. Sub-cultural Support of Deviance

Difference groups have different ideas of permissible behavior. The range of acts that would be approved by the working class people differs from the which would be approved by the middle class people. What is non-conforming in the outside world becomes conforming in the group. For example, the frustrated children of the working class flock together in little gangs. The sub-culture of this gang may emphasise malice and negativism.

8. Sentiments of Loyalty to Deviant Groups

When once a person is involved in a deviant group he is obliged to co-operate with other members. He will find it difficult to 'betray' his co-members and suffer their disapproval and rejection. He is forced to approve of the behavior even if he no longer believes in their activities. As Parsons has remarked, deviant groups deal harshly with disloyal members. Because, such members not only pose a threat of exposure to enforcement agencies but also a threat to the stability of the group.

9. Indefinite Range of Norms

Some norms relating to some values are not probably specified. For example, the scope of patriotism and freedom (political values) is not clearly defined. Hence, some even defend their deviant behavior in the name of patriotism and freedom. Thus, one may use harsh language against another in the name of freedom.

10. Secrecy of Violations

Some susceptible persons are more prone to commit deviant acts if they are assured that such acts are not going to be made public. For example, sex crimes and illegal abortions very often take place because of the confidence on the part of the actors that their behavior would remain secret.

MODEL QUESTION PAPER

PART A (2x12 = 24)

Answer TWO of the following in about 500 words each

Time : 2 ½ hours

Maximum : 70 marks

1. What is national integration? What are the major challenges to national integration of India?

Ans- National integration 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 building of a strong and prosperous nation.

Major challenges

- 1) diversity of constituents
- 2) regionalism
- 3) differential cultural identities
- 4) Casteism
- 5) Linguism
- 6) Communalism
- 7) Social inequalities and regional disparities
- 8) Ethnic conflicts and ethnonationalism
- 9) Politicization

2. Define caste. Discuss various theories of its origin.

Ans- Ahuja – caste is “close rank status group”

Green – caste is “a system of stratification in which mobility up and down the status ladder at least ideally may not occur”.

There are many viewpoints held by different scholars about the origin of caste system such as,

- a) Traditional theory
- b) Political theory
- c) Racial theory
- d) Religious theory
- e) Occupational theory
- f) Guild theory
- g) Evolutionary theory.

3. What are the various schemes devised by the Indian government to enhance the status of women?

Ans- There are several schemes initiated by the Government for enhancing the status of women in India, some of the important schemes are:

- a) Indira Gandhi Matritva Sahyog Yojna
- b) National mission for empowerment of women
- c) SABALA
- d) STEP
- e) Mother and child tracking system
- f) Ujjawala
- g) Swadhar
- h) Priyadarshini
- i) Ladli yojna
- j) Beti Bachao Beti Padhao
- k) Sukanya Samridhi Yojna
- l) Rashtriya Mahila Kosh

PART B (2x7=14)

Answer TWO of the following in about 300 words each

4. Write a brief note on women empowerment.

Ans- Women Empowerment refers to the creation of an environment for women where they can make decisions of their own for their personal benefits as well as for the society.

Women Empowerment refers to increasing and improving the social, economic, political and legal strength of the women, to ensure equal-right to women, and to make them confident enough to claim their rights, such as:

- freely live their life with a sense of self-worth, respect and dignity,
- have complete control of their life, both within and outside of their home and workplace,
- to make their own choices and decisions,
- have equal rights to participate in social, religious and public activities,
- have equal social status in the society,
- have equal rights for social and economic justice,
- determine financial and economic choices,
- get equal opportunity for education,
- get equal employment opportunity without any gender bias,
- get safe and comfortable working environment.

Empowering women to participate fully in economic life across all sectors is essential to build stronger economies, achieve internationally agreed goals for development and sustainability, and improve the quality of life for women, men, families and communities.

Women's political empowerment, usually envisioned as political participation in elections and government, is necessary to give women a voice in the policies that affect their lives. Women's economic empowerment, which entails that women have the authority to make their own decisions regarding use of their resources, leads to prosperity for families and communities. Social empowerment, often achieved through public policy and education, liberates women from the mistreatment, exploitation, and oppression that inhibit women from reaching their full potential. Economic empowerment can provide the clout for women to be empowered politically. Political empowerment allows women to take control of the policies that will benefit their economic standing. Social empowerment reinforces the ability to participate economically and politically, which in turn reinforces women's standing in society.

5. Discuss the views of formalistic school of thought on scope of Sociology.

Ans- The supporters of this school of thought are George Simmel, Vierkandt, Max Weber, Vonwiese, and F. Tonnies.

George Simmel: Simmel, the leader of formalistic school of thought is of the view that Sociology is a pure and independent science. According to him Sociology is a specific social science which should describe, classify, analyse and delineate the forms of social relationships, the process of socialization and social organization. Sociology should confine itself in studying formal behaviour instead of studying actual behaviour.

Simmel makes a distinction between the forms of social relationships and their contents and opines that sociology should confine itself in explaining different forms of social relationships and study them in abstraction whereas their contents are dealt with by other social sciences. Hence Sociology is the science of the forms of social relationship. Because it comprehends the forms of social relationships and activities, not the relationships themselves. Co-operation, competition, sub-ordination, division of labour etc. are different forms of social relationships or behaviour. Thus, according to Simmel the scope of Sociology is very limited.

Alfred Vierkandt:

Another leading advocate of formalistic school Vierkandt opines that Sociology is a special branch of knowledge which deals with the ultimate forms of mental or psychic relationships which link men to one another in society. These mental relationships consist in love, hate, co-operation etc. which shape particular types of social relationships. He further maintains that Sociology can be a definite science only when it abstains from a historic study of concrete societies. Thus in Vierkandt's opinion the scope of sociology is very limited as it deals with the ultimate forms of mental or psychic relationships

Leopold Vonwiese:

Another advocate of formalistic school Vonwiese opines that the scope of Sociology is very limited because it only studies the forms of social relationships and forms of social processes.

He has divided these social relationships and social processes into many types. According to Vonwiese there are two social processes in society such as associative and dissociative social process. Co-operation, accommodation, assimilation etc. are example of associative process. Whereas competition and conflict are example of dissociative process. Accordingly he have identified more than 650 forms of human relationships.

Max-weber:

Another supporter of formalistic school Max-weber agrees with the formalistic view that the scope of Sociology is very limited. Because Sociology attempt to make an interpretative understanding of social action and social behaviour. It should confine itself in the analysis and classification of social action and social behaviour. Social behaviour is that which is related to the behaviour of others. Sociology studies these behaviour only.

Albion Small:

Another advocate of formalistic school small opines that the scope of sociology is very limited because it does not study all the activities of society. It only confines itself in studying the genetic forms of social relationships, behaviour and activities.

Ferdinand Tonnies:

Tonnies strongly support the formalistic school of thought and opine that Sociology is a pure and independent science. On the basis of forms of social relationships Tonnies differentiated between 'Gemeinschaft' and 'Gesellschaft' i.e. society and community and opines that the main aim of sociology is to study the different forms of social relationship that comes under these two categories.

Thus we conclude that according to this school of thought sociology studies a particular aspect of social relationships in their abstract nature and not in any concrete situation.

The main views of the school regarding the scope of Sociology are -

- (i) Sociology is a specific, pure and independent social science.
- (ii) Sociology studies the various forms of social relationships.
- (iii) Scope of Sociology is very narrow and limited.
- (iv) Sociology deals with specific form of human relationship.
- (v) Sociology need not study all the events connected with social science.
- (vi) Simmel believes that it is a specific social science and it should deal with social relationships from different angles.

Criticism:

- (i) Sociology is not the only science that studies the forms of social relationships, other social scientists also do that.
- (ii) The distinction between the forms of social relations and their contents is not practicable.
- (iii) Thirdly, the formalistic school has narrowed down the scope of Sociology.
- (iv) Finally, the conception of pure Sociology is not practicable since sociology cannot study social phenomena in isolation.

6. What is social stratification? What are its features?

Ans- According to Gisbert "Social stratification is the division of society into permanent groups of categories linked with each other by the relationship of superiority and subordinations".

Its features are,

(a) Social stratification is universal:

There is no society on this world which is free from stratification. Modern stratification differs from stratification of primitive societies. It is a worldwide phenomenon. According to Sorokin "all permanently organized groups are stratified."

(b) Stratification is social:

It is true that biological qualities do not determine one's superiority and inferiority. Factors like age, sex, intelligence as well as strength often contribute as the basis on which statues are distinguished. But one's education, property, power, experience, character, personality etc. are found to be more important than biological qualities. Hence, stratification is social by nature.

(c) It is ancient:

Stratification system is very old. It was present even in the small wondering bonds. In almost all the ancient civilizations, the differences between the rich and poor, humble and powerful existed. During the period of Plato and Kautilya even emphasis was given to political, social and economic inequalities.

(d) It is in diverse forms:

The forms of stratification is not uniform in all the societies. In the modern world class, caste and estate are the general forms of stratification. In India a special type of stratification in the form of caste is found. The ancient Aryas were divided into four varnas: the Brahmins, Kshatriyas, Vaishyas and Sudras. The ancient Greeks were divided into freemen and slaves and the ancient Romans were divided into the patricians and the plebians. So every society, past or present, big or small is characterized by diversified forms of social stratification.

(e) Social stratification is Consequential:

Social stratification has two important consequences one is "life chances" and the other one is "life style". A class system not only affects the "life- chances" of the individuals but also their "life style".

The members of a class have similar social chances but the social chances vary in every society. It includes chances of survival and of good physical and mental health, opportunities for education, chances of obtaining justice, marital conflict, separation and divorce etc.

Life style denotes a style of life which is distinctive of a particular social status. Life-styles include such matters like the residential areas in every community which have gradations of prestige-ranking, mode of housing, means of recreation, the kinds of dress, the kinds of books, TV shows to which one is exposed and so on. Life-style may be viewed as a sub-culture in which one stratum differs from another within the frame work of a commonly shared over-all culture.

(f) Social stratification is complex:

There is no simple straight manner of putting a person on a single social stratum. Stratification is extremely complex where in the same individual may be ranked higher to a person in a certain set up and lower or equal in another. For example in secular ranking a shudra bank officer is higher in positions than his Brahmin clerk where as in ritual ranking the positions are reversed.

PART C (5x4=20)

7. Write short notes on any FIVE of the following :

a. Emergence of sociology as a separate discipline?

Ans- Industrial Revolution that took place first in England during the 18th century brought about sweeping changes throughout Europe. Never before in history did social changes take place on such a massive scale. Sociology emerged in the context of the sweeping changes. Factory system of production and the consequent mechanisation and industrialisation brought turmoil's in society. New industries and technologies change the face of the social and physical environment.

b. View of Ginsberg on scope of sociology?

Ans- Morris Ginsberg belongs to the synthetic school of thought.

According to Morris Ginsberg, sociology not only studies the relationship between individuals in a society, it also studies the relationship between different aspects of social life, such as economic, political, moral, religious legal and so on. It also studies the factors of stability and change in a society. Ginsberg divides the scope of sociology into four main branches. They are social Morphology, Social control, social process and social pathology.

c. What is Sociology?

Ans- The term sociology is derived from two words, socius which is a Latin word meaning companionship or society and logos, which is a Greek word meaning study or science. Thus Sociology literally translates into science or study of society. It is the youngest of all social sciences. The term sociology was coined by French intellectual Isidore Auguste Marie Francois Xavier Comte, more popularly known as Auguste Comte who is hailed as the founding father of sociology. Comte first gave the name "Social Physics" to the science invented by him but later he coined the word "Sociology a hybrid term compounded of Latin and Greek words to describe the new science.

d. Write a brief note on slavery form of social stratification.

Ans- Slavery had ownership and possession basis. In slavery, every slave had his master to whom he was subjected. The master's power over the slave was unlimited which pervaded the entire life of the slave. The term 'slave' is used to denote "a man whom law and/or custom regards as the property of another". Slaves are in lower condition and have no political rights. The legal conditions of slave ownership have varied considerably between different societies. Slavery is an extreme form of inequality. Its basis is economic. It has existed almost in all agrarian societies where slaves become an asset in production.

e. How does the functional theory explain social stratification?

Ans- In a classic article outlining 'Some Principles of Stratification' (American Sociological Review, 1945), Kingsley Davis and Wilbert Moore argued that unequal social and economic rewards were an 'unconsciously evolved device' by which societies ensured that talented individuals were supplied with the motivation to undertake training which would guarantee that important social roles were properly fulfilled. In this way, the most important functions would be performed by the most talented persons, and the greatest rewards go to those positions which required most training and were most important for maintenance of the social system.

f. Discuss the role of NGOs in women empowerment.

Ans- NGOs have been identified as the best promotional agency because of their long experience in working with local people. The success stories in Neyyattinkara, Wayanad, etc., reveal their contribution towards nurturing and making women groups self-reliant. NGOs under the guidance of NABARD have promoted groups, some of which have reached a self-reliant stage. It needs to be highlighted that these groups still remain apolitical, effectively responding to the needs of the community without actually becoming bureaucratic.

g. Write a short note on first wave of feminist movement in India.

Ans- Unlike the Western feminist movement, India's movement was initiated by men, and later joined by women. The colonial venture into modernity brought concepts of democracy, equality and individual rights. The rise of the concept of nationalism and introspection of discriminatory practices brought about social reform movements related to caste and gender relations. This first phase of feminism in India was initiated by men to uproot the social evils of sati, to allow widow remarriage, to forbid child marriage, and to reduce illiteracy, as well as to regulate the age of consent and to ensure property rights through legal intervention. In addition to this, some upper caste Hindu women rejected constraints they faced under Brahminical traditions. However, efforts for improving the status of women in Indian society were somewhat thwarted by the late nineteenth century, as nationalist movements emerged in India. These movements resisted 'colonial interventions in gender relations' particularly in the areas of family relations. In the mid to late nineteenth century, there was a national form of resistance to any colonial efforts made to 'modernise' the Hindu family. This included the Age of Consent controversy that erupted after the government tried to raise the age of marriage for women.

PART D (6x2 =12 marks)

8. Answer SIX of the following very briefly:

a. Explain Social Control

Social control studies the mechanism through which society guides and controls the behavior of its members. It deals with formal as well as informal means. Of social control such as customs, traditions, morals, religion and formal means like law, court, police etc.

b. What is Social Process

Social process tries to study different modes of interactions like co-operation, competition, accommodation, conflict assimilation, integration etc.

c. Explain Social Pathology

Social pathology studies social problems like poverty, beggary, unemployment, over-population, crime etc. It also deals with social mal-adjustment, social disorder and disturbances.

d. Paleolithic stage

This a hunting gathering stage in which man has not yet developed a sense of community living, he was a nomad. He is completely subordinated to nature and dependent on hunting gathering for food.

e. What are the three main phases of the Indus Valley Civilization

Early Harappan (Integration Era)

Mature Harappan (Localization Era)

Late Harappan (Regionalization Era)

f. National Integration

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 building of a strong and prosperous nation. The diversifying features of Indian society pose an immense challenge to national integration.

g. Horizontal Groups and Vertical Groups

P.A. Sorokin has divided groups into two major types – the horizontal and the vertical. The former are large, inclusive groups; such as national, religious organizations and political parties. The latter are smaller divisions, such as economic classes which give the individual his status in society.

h. Define Social Stratification

“Social stratification refers to “arrangement of any social group or society into hierarchy of positions that are unequal with regard to power, property, social evaluation and psychic gratification”.

MODEL QUESTION PAPER

PART A (2x12 = 24)

Answer TWO of the following in about 500 words each

Time : 2 ½ hours

Maximum : 70 marks

1. What is national integration? What are the major challenges to national integration of India?

Ans- National integration 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 building of a strong and prosperous nation.

Major challenges

- 10) diversity of constituents
- 11) regionalism
- 12) differential cultural identities
- 13) Casteism
- 14) Linguism
- 15) Communalism
- 16) Social inequalities and regional disparities
- 17) Ethnic conflicts and ethnonationalism
- 18) Politicization

2. Define caste. Discuss various theories of its origin.

Ans- Ahuja – caste is “close rank status group”

Green – caste is “a system of stratification in which mobility up and down the status ladder at least ideally may not occur”.

There are many viewpoints held by different scholars about the origin of caste system such as,

- h) Traditional theory
- i) Political theory
- j) Racial theory
- k) Religious theory
- l) Occupational theory
- m) Guild theory
- n) Evolutionary theory.

3. What are the various schemes devised by the Indian government to enhance the status of women?

Ans- There are several schemes initiated by the Government for enhancing the status of women in India, some of the important schemes are:

- m) Indira Gandhi Matritva Sahyog Yojna
- n) National mission for empowerment of women
- o) SABALA
- p) STEP
- q) Mother and child tracking system
- r) Ujjawala
- s) Swadhar
- t) Priyadarshini
- u) Ladli yojna
- v) Beti Bachao Beti Padhao
- w) Sukanya Samridhi Yojna
- x) Rashtriya Mahila Kosh

PART B (2x7=14)

Answer TWO of the following in about 300 words each

4. Write a brief note on women empowerment.

Ans- Women Empowerment refers to the creation of an environment for women where they can make decisions of their own for their personal benefits as well as for the society.

Women Empowerment refers to increasing and improving the social, economic, political and legal strength of the women, to ensure equal-right to women, and to make them confident enough to claim their rights, such as:

- freely live their life with a sense of self-worth, respect and dignity,
- have complete control of their life, both within and outside of their home and workplace,
- to make their own choices and decisions,
- have equal rights to participate in social, religious and public activities,
- have equal social status in the society,
- have equal rights for social and economic justice,
- determine financial and economic choices,
- get equal opportunity for education,
- get equal employment opportunity without any gender bias,
- get safe and comfortable working environment.

Empowering women to participate fully in economic life across all sectors is essential to build stronger economies, achieve internationally agreed goals for development and sustainability, and improve the quality of life for women, men, families and communities.

Women's political empowerment, usually envisioned as political participation in elections and government, is necessary to give women a voice in the policies that affect their lives. Women's economic empowerment, which entails that women have the authority to make their own decisions regarding use of their resources, leads to prosperity for families and communities. Social empowerment, often achieved through public policy and education, liberates women from the mistreatment, exploitation, and oppression that inhibit women from reaching their full potential. Economic empowerment can provide the clout for women to be empowered politically. Political empowerment allows women to take control of the policies that will benefit their economic standing. Social empowerment reinforces the ability to participate economically and politically, which in turn reinforces women's standing in society.

5. Discuss the views of formalistic school of thought on scope of Sociology.

Ans- The supporters of this school of thought are George Simmel, Vierkandt, Max Weber, Vonwiese, and F. Tonnies.

George Simmel: Simmel, the leader of formalistic school of thought is of the view that Sociology is a pure and independent science. According to him Sociology is a specific social science which should describe, classify, analyse and delineate the forms of social relationships, the process of socialization and social organization. Sociology should confine itself in studying formal behaviour instead of studying actual behaviour.

Simmel makes a distinction between the forms of social relationships and their contents and opines that sociology should confine itself in explaining different forms of social relationships and study them in abstraction whereas their contents are dealt with by other social sciences. Hence Sociology is the science of the forms of social relationship. Because it comprehends the forms of social relationships and activities, not the relationships themselves. Co-operation, competition, sub-ordination, division of labour etc. are different forms of social relationships or behaviour. Thus, according to Simmel the scope of Sociology is very limited.

Alfred Vierkandt:

Another leading advocate of formalistic school Vierkandt opines that Sociology is a special branch of knowledge which deals with the ultimate forms of mental or psychic relationships which link men to one another in society. These mental relationships consist in love, hate, co-operation etc. which shape particular types of social relationships. He further maintains that Sociology can be a definite science only when it abstains from a historic study of concrete societies. Thus in Vierkandt's opinion the scope of sociology is very limited as it deals with the ultimate forms of mental or psychic relationships

Leopold Vonwiese:

Another advocate of formalistic school Vonwiese opines that the scope of Sociology is very limited because it only studies the forms of social relationships and forms of social processes.

He has divided these social relationships and social processes into many types. According to Vonwiese there are two social processes in society such as associative and dissociative social process. Co-operation, accommodation, assimilation etc. are example of associative process. Whereas competition and conflict are example of dissociative process. Accordingly he have identified more than 650 forms of human relationships.

Max-weber:

Another supporter of formalistic school Max-weber agrees with the formalistic view that the scope of Sociology is very limited. Because Sociology attempt to make an interpretative understanding of social action and social behaviour. It should confine itself in the analysis and classification of social action and social behaviour. Social behaviour is that which is related to the behaviour of others. Sociology studies these behaviour only.

Albion Small:

Another advocate of formalistic school small opines that the scope of sociology is very limited because it does not study all the activities of society. It only confines itself in studying the genetic forms of social relationships, behaviour and activities.

Ferdinand Tonnies:

Tonnies strongly support the formalistic school of thought and opine that Sociology is a pure and independent science. On the basis of forms of social relationships Tonnies differentiated between 'Gemeinschaft' and 'Gesellschaft' i.e. society and community and opines that the main aim of sociology is to study the different forms of social relationship that comes under these two categories.

Thus we conclude that according to this school of thought sociology studies a particular aspect of social relationships in their abstract nature and not in any concrete situation.

The main views of the school regarding the scope of Sociology are -

- (i) Sociology is a specific, pure and independent social science.
- (ii) Sociology studies the various forms of social relationships.
- (iii) Scope of Sociology is very narrow and limited.
- (iv) Sociology deals with specific form of human relationship.
- (v) Sociology need not study all the events connected with social science.
- (vi) Simmel believes that it is a specific social science and it should deal with social relationships from different angles.

Criticism:

- (i) Sociology is not the only science that studies the forms of social relationships, other social scientists also do that.
- (ii) The distinction between the forms of social relations and their contents is not practicable.
- (iii) Thirdly, the formalistic school has narrowed down the scope of Sociology.
- (iv) Finally, the conception of pure Sociology is not practicable since sociology cannot study social phenomena in isolation.

6. What is social stratification? What are its features?

Ans- According to Gisbert "Social stratification is the division of society into permanent groups of categories linked with each other by the relationship of superiority and subordinations".

Its features are,

(a) Social stratification is universal:

There is no society on this world which is free from stratification. Modern stratification differs from stratification of primitive societies. It is a worldwide phenomenon. According to Sorokin "all permanently organized groups are stratified."

(b) Stratification is social:

It is true that biological qualities do not determine one's superiority and inferiority. Factors like age, sex, intelligence as well as strength often contribute as the basis on which statues are distinguished. But one's education, property, power, experience, character, personality etc. are found to be more important than biological qualities. Hence, stratification is social by nature.

(c) It is ancient:

Stratification system is very old. It was present even in the small wondering bonds. In almost all the ancient civilizations, the differences between the rich and poor, humble and powerful existed. During the period of Plato and Kautilya even emphasis was given to political, social and economic inequalities.

(d) It is in diverse forms:

The forms of stratification is not uniform in all the societies. In the modern world class, caste and estate are the general forms of stratification. In India a special type of stratification in the form of caste is found. The ancient Aryas were divided into four varnas: the Brahmins, Kshatriyas, Vaishyas and Sudras. The ancient Greeks were divided into freemen and slaves and the ancient Romans were divided into the patricians and the plebians. So every society, past or present, big or small is characterized by diversified forms of social stratification.

(e) Social stratification is Consequential:

Social stratification has two important consequences one is "life chances" and the other one is "life style". A class system not only affects the "life- chances" of the individuals but also their "life style".

The members of a class have similar social chances but the social chances vary in every society. It includes chances of survival and of good physical and mental health, opportunities for education, chances of obtaining justice, marital conflict, separation and divorce etc.

Life style denotes a style of life which is distinctive of a particular social status. Life-styles include such matters like the residential areas in every community which have gradations of prestige-ranking, mode of housing, means of recreation, the kinds of dress, the kinds of books, TV shows to which one is exposed and so on. Life-style may be viewed as a sub-culture in which one stratum differs from another within the frame work of a commonly shared over-all culture.

(f) Social stratification is complex:

There is no simple straight manner of putting a person on a single social stratum. Stratification is extremely complex where in the same individual may be ranked higher to a person in a certain set up and lower or equal in another. For example in secular ranking a shudra bank officer is higher in positions than his Brahmin clerk where as in ritual ranking the positions are reversed.

PART C (5x4=20)

7. Write short notes on any FIVE of the following :

a. Emergence of sociology as a separate discipline?

Ans- Industrial Revolution that took place first in England during the 18th century brought about sweeping changes throughout Europe. Never before in history did social changes take place on such a massive scale. Sociology emerged in the context of the sweeping changes. Factory system of production and the consequent mechanisation and industrialisation brought turmoil's in society. New industries and technologies change the face of the social and physical environment.

b. View of Ginsberg on scope of sociology?

Ans- Morris Ginsberg belongs to the synthetic school of thought.

According to Morris Ginsberg, sociology not only studies the relationship between individuals in a society, it also studies the relationship between different aspects of social life, such as economic, political, moral, religious legal and so on. It also studies the factors of stability and change in a society. Ginsberg divides the scope of sociology into four main branches. They are social Morphology, Social control, social process and social pathology.

c. What is Sociology?

Ans- The term sociology is derived from two words, socius which is a Latin word meaning companionship or society and logos, which is a Greek word meaning study or science. Thus Sociology literally translates into science or study of society. It is the youngest of all social sciences. The term sociology was coined by French intellectual Isidore Auguste Marie Francois Xavier Comte, more popularly known as Auguste Comte who is hailed as the founding father of sociology. Comte first gave the name "Social Physics" to the science invented by him but later he coined the word "Sociology a hybrid term compounded of Latin and Greek words to describe the new science.

d. Write a brief note on slavery form of social stratification.

Ans- Slavery had ownership and possession basis. In slavery, every slave had his master to whom he was subjected. The master's power over the slave was unlimited which pervaded the entire life of the slave. The term 'slave' is used to denote "a man whom law and/or custom regards as the property of another". Slaves are in lower condition and have no political rights. The legal conditions of slave ownership have varied considerably between different societies. Slavery is an extreme form of inequality. Its basis is economic. It has existed almost in all agrarian societies where slaves become an asset in production.

e. How does the functional theory explain social stratification?

Ans- In a classic article outlining 'Some Principles of Stratification' (American Sociological Review, 1945), Kingsley Davis and Wilbert Moore argued that unequal social and economic rewards were an 'unconsciously evolved device' by which societies ensured that talented individuals were supplied with the motivation to undertake training which would guarantee that important social roles were properly fulfilled. In this way, the most important functions would be performed by the most talented persons, and the greatest rewards go to those positions which required most training and were most important for maintenance of the social system.

f. Discuss the role of NGOs in women empowerment.

Ans- NGOs have been identified as the best promotional agency because of their long experience in working with local people. The success stories in Neyyattinkara, Wayanad, etc., reveal their contribution towards nurturing and making women groups self-reliant. NGOs under the guidance of NABARD have promoted groups, some of which have reached a self-reliant stage. It needs to be highlighted that these groups still remain apolitical, effectively responding to the needs of the community without actually becoming bureaucratic.

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PART D (6x2 =12 marks)

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