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COURSE TITLE	SOCIOLOGY
COURSE CODE	INDIAN SOCIETY: STRUCTURE & CHANGE
SEMESTER	THIRD (3RD)

STRICTLY ACCORDING TO THE NEW SYLLABUS

UNIT-1 CONCEPTUALIZING INDIAN SOCIETY-DESCRIPTION

a. Evolution of Indian Society

b. Composition of Indian Society: Linguistic, Religious and Regional

UNIT-I

SHORT ANSWER TYPE QUESTIONS

Q: -What do you mean by Indian Society?

A: -India is a land of diversities and contrasts. In order to Understand the nature of Indian society it is necessary to understand the multi-cultural and pluralistic characteristics of its inhabitants. The multiplicity is reflected in its language, religion, caste, race, ethnicity, climatic conditions, geographical features, historical legacies, dress and food habits etc.

Q: - Explain the Linguistic Diversity?

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

Q: -Write a short note on Religious Diversity?

A: -Religion is a major concern of man. Religion is universal, permanent, pervasive and perennial interests of man. The institution of religion is universal. It is found in all the societies, past and present. Religious beliefs and practices are, however, far from being uniform. Religious dogmas have influenced and conditioned economic endeavors, political movements, properly dealings, and educational tasks. The major religions in India are following:

Hinduism, Buddhism, Sikhism, Jainism, Christianity, Islam, Parsi, the basic ideas and faith of the each religion differs. But they co existently stood in Indian society.

Q: - What is Complex Society?

A: -Indian society is characterized as a pluralistic society because it possesses complex social order. It suffers from multitude of ethnic, linguistic, religious and caste divisions.

Q: - What is Rural Society?

A: -Rural society which is sparsely populated with emphasis on agricultural professions. Simple culture with natural environment and informal social life are the conditions rural life. Homogeneity in professions, dress, language and customs of social life is usually found in such people. The rate of change is slow due to slow means of communication. Agriculture is their profession.

Q: - What is Urban Society

A: -An urban living is similar to having the facilities of modern social life. Social interaction is fast and formal. The rate of social change is faster due to education in, technology, industry and urbanization. A complex social life is found in which the people of different races, professions, castes and religions live together. Anonymity is an important trait.

LONG ANSWER TYPE QUESTIONS

Q: - Briefly Explain the Evolution of Indian Society.

A: -Our society has been projected as a traditional society based on spiritualism, giving less importance to materialistic growth. But this has been only the opinion of others. Today things are changing fast and we are marching ahead towards a strong, secular and modern nation. Undoubtedly the Hindu way of life with its tolerance and non-violent attitude shaped the nation to its present form. There have been impact of many external forces and religions like Islam, Christianity and Western Society, but the Indian way of life countries.

The tradition Hindu society believed in ascribed status, it was hierarchical in nature where upward mobility was difficult and slow. The concept of Purusharthas (goals of life) guided the life. They are Dharma (morality, the path of righteousness, duties of the individual, etc.), Artha (pursuit of wealth and well-being), Kama (pursuit of bodily desires, particularly sex), and Moksaha (Salvation). The Hindus believed in four Ashrams or 'stages of life' which are related to the above four goals of life. They are Brahmacharya (student life), Grihastha (the householder's life, earning live hood and wealth, fulfilling sexual desires and reproducing children), Vanprastha (the hermit's life with gradual detachments), and Sanyas (renunciation from family and worldly things).

Q: -What is Urban Society?

A: -An urban living is similar to having the facilities of modern social life. Social interaction is fast and formal. The rate of social change is faster due to education in, technology, industry and urbanization. A complex social life is found in which the people of different races, professions, castes and religions live together. Anonymity is an important trait.

Features of urban society

- i.** The urban society is heterogeneous known for its diversity and complexity.
- ii.** It is dominated by secondary relations.
- iii.** Formal means of social control such as law, legislation, police, and court are needed in addition to the informal means for regulating the behavior of the people.
- iv.** The urban society is mobile and open. It provides more chances for social mobility. The status is achieved than ascribed.
- v.** Occupations are more specialized. There is widespread division of labor and specialization opportunities for pursuing occupations are numerous.

- vi. Family is said to be unstable. More than the family individual is given importance. Joint families are comparatively less in number.*
- vii. People are more class -conscious and progressive .They welcome changes. They are exposed to the modern developments in the fields of science and technology.*
- viii. Urban community is a complex multigroup society.*
- ix. The urban community replaced consensus by dissensus.The social organization is atomistic and illdefined.It is characterized by disorganization, mental illness and anomie.*
- x. Mass education is widespread in the city increasing democratization of the organizations and institutions demand formal education*

Q: -What is Rural Society?

A:-Rural society which is sparsely populated with emphasis on agricultural professions. Simple culture with natural environment and informal social life are the conditions rural life. Homogeneity in professions, dress, language and customs of social life is usually found in such people. The rate of change is slow due to slow means of communication. Agriculture is their profession.

Characteristics of Rural Society

Following are the characteristics of rural areas.

- 1. Rural settlement:** they have open settlements. Pattern of houses are scattered and having open houses covering vast area for courtyard.
- 2. Mud constructed houses:** most of the houses in these kinds of societies are mud constructed. Although use of bricks and stone is increasing in the societies.
- 3. Agriculture:** most of the people of these societies are associated with agriculture profession. Some of them are also involve in labor related to agriculture.

4. Informal social norms: informal social norms are more important and practiced than the formal norms.

5. Informal social groups: informality among different groups is found. In the evening, people are used to sit at common place called 'dei-a' sharing daily activities and talking issues of the common interests.

6. Informal social interaction: Interaction is more frequent, deep, face-to-face and informal among the members of society.

7. Informal social control: Modes of social control in rural life and society is informal and more effective than the formal one. Panchayat system is very much effective and use for the solution of their day to day problem.

8. Low literacy rate: Literacy rate in this kind of societies is generally low and females are discouraged to go for formal education.

9. Less social change: These types of societies are relatively static. Very slow and selective modes of social change takes place.

10. Attachment with religion: people of rural areas are emotionally attached with religious beliefs. Knowledge of the people in this society about religion is generally poor and they are the follower of imam masjid or religious scholars in their social life.

11. Poor urban facilities: urban facilities like hospital, schools, colleges, universities, paved roads, electricity, gas, telephone, internet, cable, recreational parks, big shopping malls etc. are lacking behind in this society.

b. Composition of Indian Society: Linguistic, Religious and Regional

Q: - Forms of Diversity in India.

A: -

Religious Diversity: - Religion is a major concern of man. Religion is universal, permanent, pervasive and perennial interests of man. The institution of religion is universal. It is found in all the societies, past and present. Religious beliefs and practices are, however, far from

being uniform. Religious dogmas have influenced and conditioned economic endeavors, political movements, properly dealings, and educational tasks. The major religions in India are following: Hinduism, Buddhism, Sikhism, Jainism, Christianity, Islam, Parsi, The basic ideas and faith of the each religion differs. But they co existently stood in Indian society.

Definitions of Religions

Durkheim – religion as a “unified system of beliefs and practices relative to sacred things that is to way, things set apart and forbidden.”

MacIver and page – “religion as we understand the term implies a relationship not merely between man and some higher power.”

Ogburn – “religion is an attitude towards superhuman powers”

Q: -Religious Diversity in India.

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

The major Negative impact of religions is follows:

1) Groupism—religion divides people such divisions may came in the way of development of the country FARASH PRINT POINT-9906713963

2) Frequent conflicts—people belonging to different religions feel that their religion is superior. They even try to impose their religious practices on others which would be lead to conflict situations. In India communal conflict has become a common feature.

3) Dogmatism—every religion has a set of beliefs which may be superstitious quite often. such ideas block the development of society and the progress of individuals. e.g in some communities there is no improvement of status of women on account of religious attitude.

4) Block social change—it is highly challenging to transform the attitude

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

Q: -Linguistic Diversity.

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

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

Development of Languages during the British rule in India

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

Post-Independence Period

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

The Present situation

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

Q: -Racial Diversity.

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

and metrical features, principally, non-adaptive, which have been derived from their common descent.”

Q: -Racial Diversity in India.

A: - It is an arduous task to construct a systematic ethnography of the teeming millions of Indian populations. As per the 1901 census the following eight different ethnic groups are found here.

1. Pre-Dravidian
2. Dravidian
3. Indo-Aryan
4. Turko-Iranian
5. Scytho-Dravidian
6. Arya- Dravidian
7. Mongoloid
8. Mongoloid-Dravidian.

India has been described as an ethnological museum. Race formation is a dynamic process and environmental stimuli have caused many changes in the ethnic types. There is a wide variety of differences in physical features, complexion and even in language. Often linguistic terms like Aryan and Dravidian have been applied to ethnic units.

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

Q: -Ethnic Diversity.

A: -Unity holds tightly together the various relationships of ethnic groups or institution in a detailed manner through the bonds of contrived structures, norms and values. It has also been described as a social psychological condition. However, unity does not mean

uniformity which implies similarity unity may be born out of similarity.

Macdonis John, define as “ethnos in the narrow meaning of word in the most general form can be defined as a historically formed community of the people possessing common relatively stable, specific features of culture as well being aware of their unity and difference from their communities”.

Ethnic group is a social category of people who shared common culture, common language or dialect, a common religion, a common norm, practices, customs and history. Ethnic group have a consciousness of their own culture bound. India is an ethnological museum. The waves of immigration have drawn the ancestors of the majority of present population into India from the surrounding territories across the Himalayas.

1. The Negrito, 2. Proto – Austroloid, 3. Mongoloids, 4. Mediterranean or Dravidian, 5. Western Brachycephals, 6. Nordic Aryans.

UNIT-II INDIAN SOCIAL INSTITUTIONS -DESCRIPTION

a) Family and Marriage

b) Caste and Class

UNIT-II

SHORT ANSWER TYPE QUESTIONS

Q: -What do you mean by social institution?

A:-A social institution is a complex, integrated set of social norms organized around the preservation of a basic societal value. Obviously, the sociologist does not define institutions in the same way as does the person on the street. Lay persons are likely to use the term "institution" very loosely, for churches, hospitals, jails, and many other things as institutions.

Q: -Define Group Marriage.

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

Q:-Define Caste System.

A: -Caste system is a system in which people are born to different castes and have to live in it all their lives.

Q:-Define Class System.

A: -Class system refers to a system of stratification where individuals in society are divided into various classes based on different factors such as the economy, profession, etc.

Q: -What is Varna?

A: -Varna (colour) is a 4-fold division of the society into Brahmins, kshatriyas, vaishyas and shudras. It excludes a significant section of the population composed of outcastes, foreigners, slaves and others, sometimes referred to as panchamas or fifth category.

Q: - What is Jati?

A: -Jati is a generic term referring to species or kinds of anything, ranging from inanimate objects to plants, animals and human beings. Jati is the word most commonly used to refer to the institution of caste in Indian languages.

Q: -Explain the term Family?

A:-Family is the basic social institutions from which other **social institutions** have grown and developed. In producers, slaves and other servants as well as for the members connected by a common descent or blood relation. The word "Family" has derived from a Roman word "Famulus" which means servants.

Q: - What are the characteristics of family?

A: -Some of the basic characteristics of the family are:

1. Family is a universal group
2. Emotional base

3. *Formative influence*
4. *Small in size*
5. *Basic unit of society*
6. *Responsibility of the members*
7. *Sexual relations*

Q: -What do you mean by Marriage?

A: -Marriage is a socially recognized universal institution which is found in every society. It is a social contract of two opposite sexes for the satisfaction of physical, biological, social, psychological and spiritual needs of males and females. It leads to the formation of family and the procreation of children. Sexual relationship and production of children are the basic aim of marriage. It is a Latin word which means the connection of two opposite human sexes for the satisfaction of basic needs.

Q: -Explain the Functions of Marriage?

A: -Following are the important functions of marriage.

1. *Procreation of children*
2. *Sex regulation*
3. *Children socialization*
4. *Provide legal parents to children*
5. *Give economic security to women*
6. *Provide social security to women*
7. *Increase man power*
8. *Establishes joint fund*
9. *Fulfillment of basic needs*
10. *Perpetuation of the lineage*

Q: -What is Joint Family?

A: -Joint family is that type of family in which husband, wife, children, grandparents all live together in one house. In these type of families property is common and every member of the family has share in it.

Q: What is nuclear family?

A: -Nuclear family is that type of family which is small in number in which only husband, wife and their unmarried children are living.

Q:-Define Caste system:

A: -The word '**caste**' has come out of the Portuguese word '**casta**' whose meaning is **race**. It is also closely related with the Latin word '**castus**' whose meaning is **pure race**.

Q: -What is Caste System?

A: -Caste system is a form of social exclusion in which lower castes were excluded and were kept away from the society by the upper castes. Although caste has been banned but it is still being practiced openly even by the people of higher stature.

Q: - Difference between Caste and Class.

A: -

CASTE	CLASS
(1) It depends on birth.	(1) It depends on social circumstances.
(2) It is closed group.	(2) Class is an open system.
(3) There is rigid rules in marriage, eating-habits, etc.	(3) Class has no rigidity.
(4) Caste system is a permanent/stable organisation.	(4) It is less stable than caste system.

Q: -Define Social Class.

A: -Social class is based on economic relationship to the market (owner, renter, employee, etc.)

Status class has to do with non-economic qualities such as education, honour and prestige

Party class refers to factors having to do with affiliations in the political domain.

LONG ANSWER TYPE QUESTIONS

Q: What is meant by family? Explain its definitions.

A: -The word 'family' is derived from the Roman word 'Famulus' which means servant. According to the Roman law, a family means the group in which all those servants, slaves or owners are included which are based on blood relations or marital relations.

Definitions:

Different views presented by various sociologists about the family are:

According to Maciver, "family is a group defined by sex relationship sufficiently precise and enduring to provide for the procreation and upbringing of children."

According to Ogburn and Nimkoff, "the family is more or less a durable association of husband and wife with or without children or of a man or woman alone with children."

According to H.M. Johnson, "family is a group of two or more individuals related by blood, marriage or adoption and residing together, all such persons are considered as members of one family."

According to Beals and Hoijer, "Family may briefly be defined as a social grouping, the members of which are united by bonds of kinship."

Q: What are the characteristics of family?

Some of the basic characteristics of the family are:

1. Family is a universal group: Family is universal as it exists in every society and in all times. We all are and have always been

members of a family. Hence, the family is a universal phenomenon.

2. Emotional base: feelings of love, sympathy, compassion, sacrifice, patience are observed in the members of family for one another. Thus, family is based on emotions and love.

3. Formative influence: Family exerts a formative influence on the development of the personality of the child. All round development of man is possible only in family.

4. Small in size: size of family is limited because only those persons are included in the family who either take birth in the family or who have marital relations.

5. Basic unit of society: our society is based on the family and different associations are formed only from the family.

6. Responsibility of the members: there is division of labour in every family for each member. That ensures the smooth going of the family.

7. Sexual relations: sexual relations are established between male and female of the family for the continuity of the family.

Q: Explain the various types of family?

A. Types of family on the basis of Marriage:

It is of two types:

1. Monogamous family: in this type of family, one male marries to one female. In modern age, this type of family is right type of family.

2. Polygamous family: in this type of family, one male marries to more than one female or one female marries to more than one male. In modern age, this type of family is right type of family.

it is further of two types:

a) Polyandrous family: In this type of family one female marries more than one male. It is again of two types:

i. Fraternal polyandrous family: in which all the husbands are brothers.

ii. Non-fraternal family: in which all the husbands are not brothers.

b) Polygamous family: In this type of family one male marries to more than one female. But according to the Hindu marriage Act 1955, Hindus are not permitted to keep more than one wife.

B. Types of family on the basis of numbers:

It is of three types:

1. Nuclear family: it is small in number in which only husband, wife and their unmarried children are living.

2. Joint family: there are many members in this type of family. Grandfather-grandmother, elder uncle-aunt, younger uncle-aunt, brothers, sisters are included in this type of family.

1.

2. Extended family: this type of family is generally made only after and with the help of joint family. The advanced stage of joint family is known as extended family. In this, all the brothers, their married children and even their grandchildren live together.

c. types of family on the basis of nomenclature:

It is of four types:

1. Patrilineal family: in this family, a son gets nomenclature of the father.

2. Matrilineal family: in this family, a son gets nomenclature of the mother.

3. Bilinear family: in this family, a son gets nomenclature of both father and mother.

4. Non-unilinear family: in this family, a son gets nomenclature of neither father nor mother but of a close relative.

D. Types on the basis of relatives:

it is of two types:

1. Consanguine family: in this type of family blood relations are at highest place and there is no sexual relations in it.

2. Conjugal family: husband-wife and their unmarried children in this type of family. There is sexual relations between husband and wife.

E. Types on the basis of residence:

It is of three types:

1. Patrilocal family: In this type of family bride leaves her father's house and leaves with the husband's family.

2. Matrilocal family: In this type of family husband leaves his father's house and leaves with the wife's family.

3. Neolocal family: In this type of family, both husband and wife leave their respective fathers' house and live separately.

F. Types on the basis of authority:

It is of two types:

1. Patriarchal family: in this type of family, the head of the family is a male.

2. Matriarchal family: in this type of family, the head of the family is a female.

Q: What are social functions of the family?

A family exhibits the following functions in the society:

1. Socialization: socialization comes from the family. A child learns about the norms of society in the family. He establishes many relations and contacts in the family.

2. Protection and transmission of the culture: family ensures the transmission of good habits, rituals, traditions, and customs to the younger ones.

3. Social control: family is an important agency of social control. It controls and protects the child from bad company.

4. To provide status: A child is recognized from his family, thus provides social status to the child.

5. Provide occupation: A child sometimes occupies his family occupation to earn livelihood. Thus, family helps him in providing occupation.

6. **Help in marriage:** it has been in past, and it still exists in many places in India where parents play a family plays a major role in choosing a life partner for their children.

Q: What is joint family? Discuss its characteristics. Give its merits and demerits.

A: -Joint family is that type of family in which husband, wife, children, grandparents all live together in one house. In these type of families property is common and every member of the family has share in it.

Definitions:

Different scholars have given different views about joint family. Some of them are:

➤ **According to Karve:**

“A joint family is the group of persons who generally live under one roof, who eat and cook at one hearth, hold one common property, and who participate in common worship and are related to each other as some particular type of kindred”

➤ **According to I.P. Desai:**

“We call that household a joint family which has greater generation depth than the nuclear family and the members of which are related to one another by property income and mutual rights and obligations”.

Characteristics:

A family shows the following characteristics:

1. It is large in size.
2. There is a feeling of cooperation among the members.
3. They have the shares in common property.
4. They share the common residence.
5. They practice the common religion.
6. They use one kitchen and eat and cook at one hearth.
7. The head of the family has the complete power over the entire family.

Merits of joint family:

A joint family shows the following merits:

1. The cooperation among the members of the joint family is strong.
2. The culture gets preserved and transmitted to the younger ones.
3. Common religion is practiced in the family.
4. One finds recreation in the joint family.
5. There is economic advantage in the joint family.
6. Security of family members is ensured in joint family.

Demerits of joint family:

1. A person has to work under the guidance of elders hence cannot develop his abilities.
2. Women enjoy lower status in male dominated joint family.
3. More restrictions are imposed on the younger members and women of the family.
4. There are disputes over the property shares.
5. Privacy of a member is disturbed.

Q: What is nuclear family? Discuss its characteristics. Give its merits and demerits.

A: -Nuclear family is that type of family which is small in number in which only husband, wife and their unmarried children are living.

Definition:

➤ **According to G.P. Murdock:**

“the nuclear family consists typically of a married man and woman with their off springs, although in individual cases one or more additional personals may reside with them”.

➤ **According to I.P. Desai:**

“it is a family in which the members are not related to their kin through or by their property or income or the right and obligations pertaining to them, as are expected and related in kinship”.

Characteristics:

1. Size of the family is very limited and small in nuclear family.
2. There are limited relatives living within the house.
3. Every member of the family has equal authority.

4. All the members are equally important in terms of personal views.
5. Such a family is a symbol of independent social unit.

Merits:

1. Every member of the family has equal authority.
2. All the members are equally important in terms of personal views.
3. Such a family is a symbol of independent social unit.
4. Status of woman is better in that type of family.

Demerits:

1. Culture may not be preserved and transferred to younger ones.
2. No control over young ones.
3. No cooperation and solitude is found in such families.
4. Economic advantage is lost.

Q: -Concept of Marriage.

A: -Marriage in the real sense is the acceptance of a new status with a new set of obligations recognized by other people. Wedding ceremonies are held for the tie of marriage. Marriage is a socially recognized universal institution which is found in every society. It is a social contract of two opposite sexes for the satisfaction of physical, biological, social, psychological and spiritual needs of males and females. It leads to the formation of family and the procreation of children. Sexual relationship and production of children are the basic aim of marriage. It is a Latin word which means the connection of two opposite human sexes for the satisfaction of basic needs.

Definitions of Marriage

Following are some important definitions of marriage.

1. According to Westermarck "It is a relation of one or more men with one or more women recognized by the law and custom having some rights and duties in case of having children".
2. Horton and Hunt says "It is social system in which two or more than two persons establish a family".
3. According to Mr. Muhammad Niaz, "It is a union of husband and wife approved by the following four agencies i.e. Religion,

society, morality, law".
4. Mack & Young says "Marriage is an institution or a set of norms which determines a particular relation between parents and to their children".

In simple words marriage is an institution which ties of husband and wife to fulfill their desired needs like sex satisfaction to bring children and fulfill social and psychological needs of both male and female.

Functions of Marriage

Following are the important functions of marriage.

1. Procreation of children
2. Sex regulation
3. Children socialization
4. Provide legal parents to children
5. Give economic security to women
6. Provide social security to women
7. Increase man power
8. Establishes joint fund

Q: - Types of Marriages.

A: -Marriages are of different types across the world. Types of weddings are not to be confused with types of marriages, as weddings can be of different types as per the community even if the type of marriage is Monogamous. Forms of marriage are also culturally driven and different types of marriages in the world are prevalent among variant societies. The types of marriages in sociology are as listed and explained below.

Polygyny

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

Sororal polygyny

It is a type of marriage in which the wives are invariably the sisters. It is often called sororate.

Non-sororal polygyny

It is a type of marriage in which the wives are not related as sisters.

Polyandry

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

Fraternal polyandry

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

Non - fraternal polyandry

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

Monogamy

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

Serial monogamy

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

Straight monogamy:

In this remarriage is not allowed.

Q. Define Caste system:

A: -The word '**caste**' has come out of the Portuguese word '**casta**' whose meaning is **race**. It is also closely related with the Latin word '**castus**' whose meaning is **pure race**.

1. 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”.

2. 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”.

3. Cooley says that

“when a class is somewhat strictly hereditary we may call it caste”.

4. M.N Srinivas sees caste as a segmentary system.

5. According to Bailey

“caste groups are united into a system through two principles of segregation and hierarchy”.

6. For Dumont

“caste is not a form of stratification but as a special form of inequality”.

7. Weber sees caste as

“the enhancement and transformation of social distance into religious or strictly a magical principle”.

8. For Adrian Mayer

“caste hierarchy is not just determined by economic and political factors although these are important”.

Q: What is the position of caste system in Indian mythology?

Caste system in hindu mythology:

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.

Q Give the Main features or characteristics of caste system:

1. Caste system hierarchically divides the society. A sense of highness and lowness or superiority and inferiority is associated with this gradation or ranking.
2. The status of an individual is determined by his birth and not by selection nor by accomplishments.
3. Each caste has its own customs, traditions practices and rituals. It has its own informal rules, regulations and procedures.
4. The caste system has imposed certain restrictions on the food habits of the members these differ from caste to caste.
5. The caste system put restriction on the range of social relations also.
6. Each caste had its own specific occupations which were almost hereditary. There was no scope for individual talent, aptitude, enterprise or abilities.
7. The caste system imposes restrictions on marriage also. Caste is an endogamous group. Each caste is subdivided into certain sub castes which are again endogamous.

Q: What are the functions and dysfunctions of caste system?

Functions of the caste system

1. The caste system is credited to ensure the continuity of the traditional social organization of India.
2. It has accommodated multiple communities including invading tribes in the Indian society.
3. The knowledge and skills of the occupations have passed down from one generation to the next.
4. Through subsystems like Jajmani system the caste system promoted interdependent interaction between various castes and communities within a village.
5. The rituals and traditions promoted cooperation and unity between members of the different castes.

The dysfunctions of the caste system

1. Caste system promoted untouchability and discrimination against certain members of the society.
2. It hindered both horizontal and vertical social mobility forcing an individual to carry on the traditional occupation against his or her will and capacity.
3. The status of women was affected and they were relegated to the background.
4. The caste system divided the society into mutually hostile and conflicting groups and subgroups.

Q:-Define Caste System?

A: -Caste system is a form of social exclusion in which lower castes were excluded and were kept away from the society by the upper castes. Although caste has been banned but it is still being practiced openly even by the people of higher stature.

Schedule caste (sc) or untouchables or harijans or exterior castes:

Scheduled caste are known by different names. They have been called as Harijans by Gandhi and Shudras in Hindu religious books. Different sociologists have given different viewpoints regarding the Schedule castes. Some of them are given below:

According to D.N. Majumdar,

“The untouchable castes are those who suffer from various social and political disabilities many of which are traditionally prescribed socially enforced by the higher castes.”

According to Dr. K.N. Sharma,

“Untouchable castes are those castes by whose touch a person can become impure and he needs to perform some rituals to become pure”

According to G.S. Ghurye,

“I define schedule castes in the form of those groups which are included in the order of scheduled castes.”

Problems of Schedule Castes

Following social and economic problems are faced by the schedule castes:

1. Restrictions on the use of public places:

People belong to Schedule castes are not permitted visit any place without permission. There are restriction for him to visit even public places.

2. Lower social status:

Caste system hierarchically divides the society. The Brahmins are placed at the top of the hierarchy and are regarded as pure or supreme. The degraded caste or the untouchables have occupied the other end of the hierarchy.

3. Untouchability:

People belong to SC are considered impure and are regarded as untouchables that is not worth to touch.

4. Religious disabilities:

Schedule castes are not allowed perform various religious rituals. Only Brahmins enjoy certain privileges like conducting prayers in the temples etc.

5. Habitual disabilities:

The caste system has imposed certain restrictions on the food habits of the members these differ from caste to caste. In North India Brahmin would accept pakka food only from some castes lower than his own.

6. Restrictions on marriage:

The caste system imposes restrictions on marriage also. Untouchable can marry within the same community and are not allowed to marry between castes.

Steps are taken to improve the status of schedule castes:

Following steps are being taken at various levels to improve the status of Schedule castes:

1. Constitutional Safeguards

The Constitution of India has provided two types of safe-guards - general and specific to safeguard various interests of the minorities. In the first category are those provisions that are equally enjoyed by both groups. The provisions ensure justice- social, economic and political equality to all. The second category consists of provisions meant specifically for the protection of particular interests of minorities.

people's right to "equality before the law" and "equal protection of the laws"; etc.

2. Fundamental rights:

Part III of the Constitution gives certain fundamental rights. Some of these rights are common to all the citizens of India including minorities. These rights are enshrined in -

Article 14: This ensures equality before law and equal protection of law.

Article 15: This prohibits discrimination on any ground i.e. religion, race, caste, sex, place of birth.

Article 21: No person shall be deprived of his life or personal liberty except the procedure established by law.

Article 25: This ensures freedom of conscience and the right freely to profess, practice and propagate religion.

Article 26: This ensures a right to manage religious institutions, religious affairs, subject to public order, morality and health.

Article 29: Gives minorities a right to conserve their language, script or culture.

3. Reservation in the govt. Jobs:

The government has made some provision to reserve some seats for the SC in all types of Govt. jobs. 27% of the Govt. jobs are reserved for the SC people. This motivates them to participate in the various government activities.

4. Untouchability offence Act 1955:

To ensure that the untouchables enjoy equal status in the society, Untouchability offence Act has been passed in 1955. According to

this Act if any person practises untouchability then he has to face prison of three months and fine of Rs. 500.

5. Reservation in educational institutions:

Students of Sc are having reservation in all the departments of all the educational institutions which acts as a motivating factor for them to go for higher education.

Q: -Social Class

A: -Social class is based on economic relationship to the market (owner, renter, employee, etc.)

Status class has to do with non-economic qualities such as education, honour and prestige

Party class refers to factors having to do with affiliations in the political domain

Characteristics of Social Class

1. A social class is essentially a status group. Class is related to status.
2. Status in the case of class system is achieved and not ascribed.
3. Class is almost universal phenomenon. It occurs in all the modern complex societies of the world.
4. A social class is distinguished from other classes by its customary modes of behaviour.
5. Class system is associated with class consciousness.

Classification of social class:

1. Sociologists have given three-fold classification of classes which consists of - upper class, middle class and lower class.
2. Sorokin has spoken of three major types of class stratification - they are economic, political and occupational classes.
3. Warner has classified classes into six types- upper-upper class, upper-middle class, upper-lower class, lower-upper class, the lower middle class and lower class.
4. Anthony Giddens's three class model is the upper, middle and lower (working) class.

Karl Marx On Class Conflict

According to Karl Marx in all stratified societies there are two major social groups:

1. A ruling class and
2. A subject class.

The ruling class derives its power from its ownership and control of the forces of production. The ruling class exploits and oppresses the subject class. As a result there is a basic conflict of interest between the two classes. The various institutions of society such as the legal and political system are instruments of ruling class domination.

Marx believed that western society developed through four main epochs-

1. Primitive communism,
2. Ancient society,
3. Feudal society and
4. Capitalist society.

Primitive communism is represented by the societies of pre-history and provides the only example of the classless society. From then all societies are divided into two major classes - master and slaves in ancient society, lords and serfs in feudal society and capitalist and wage labourers in capitalist society.

Causes of the growth of class conflict:

According to Karl Marx Classes are the creation of capitalist society and in such a society class struggle is inevitable. The capitalists increase the means of production which are generally concentrated in certain places.

This concentration at places in the means of production enables the workers to come together. This coming together and organization makes them conscious of political force. Since they are exploited they are not able to live decently. In a capitalist society the state becomes puppet of bourgeoisie class. This capitalist class indulges in exploitation of proletariat or the labour through the state. All these acts ensure the opposition between the two classes.

Q:-Difference Between Caste and Class

Castes and classes both refer to grouping of people in a society. However, the word class is for groupings that may be based on many different criteria. Thus, classes may be based on various criteria like economic status, profession, political status, and religion. In this way we can say that caste is one of the ways in which classes may be grouped.

Caste is a grouping that is based on primarily on heredity or birth. People from a caste generally share a common culture. This term is used most often with the system of caste that exists in India. According to this division of classes, the whole society is divided in four broad castes named brahmin, kshatriya, vaishya, and shudra. These castes are divided in many other sub-castes. Generally, people from a caste marry within their caste.

Caste	Class
<i>Membership of a cast is hereditary and no amount of struggle can change it.</i>	<i>A person is placed in a class by virtue of his acquisition of education, wealth or other achievement.</i>
<i>There is no social mobility.</i>	<i>Social mobility is possible, i.e. it is possible to improve social status</i>
<i>Members are normally not conscious of their social status.</i>	<i>Members are generally conscious of their social status.</i>
<i>Caste system expects members to follow certain customs, folkways, rituals etc.</i>	<i>Social class has no prescribed customs, rituals and folkways</i>
<i>Inter-caste marriage is not possible, because it will earn</i>	<i>Marriage between two individuals belonging to</i>

<i>wrath of society</i>	<i>different classes is possible without earning displeasure of the society</i>
<i>Caste system is based on inferiority or superiority of human beings. Therefore, does not promote democracy.</i>	<i>Social classes are based on superiority or inferiority of social status of an individual. Social classes help in working of democracy.</i>
<i>In caste system the members must follow a particular religion.</i>	<i>Members of social classes may follow any religion</i>
<i>Caste system is a closed class system in which hereditary status is the life time status.</i>	<i>Social classes are open class system in which movement from one class to another is completely unrestricted.</i>
<i>In caste system, there is no occupational mobility, i.e. one has to follow occupation of ancestors and it cannot be changed</i>	<i>As a member of social class one can adopt any occupation and change it at will.</i>
<i>Social gap between members of different castes is too wide.</i>	<i>Social gap is not so wide as in caste system.</i>
<i>Caste system is supported on religious grounds as a manifestation of God's will.</i>	<i>Social classes have no such religious a support.</i>

UNIT-III SOCIAL CHANGE IN INDIA:-DESCRIPTION

- a)** Sanskritization
- b)** Westernization
- c)** Modernization

UNIT-03

Q: -Define Social Change?

A: -Change is an ever-present phenomenon everywhere. Generally social change refers to variation in the social phenomenon, over a period of time especially in social interaction, social processes and social organization.

Q: -Types of Social Change.

A:-The following are the types of social change: -

1. Change
2. Evolution
3. Progress
4. Development
5. Revolution

Q: -What Are the Factors of Social Change.

A: -Various factors of social change are:

1. Cultural factor.
2. Geographical factor.
3. Environmental factor.
4. Economic factor.
5. Factor of migration.
6. Technological factor.
7. Factor of population.
8. Ideological factor.
9. Psychological factor.
10. Factor of war.

Q: -What Do You Mean by Sanskritization?

A: -Prof M.N Srinivas introduced the term sanskritization to Indian Sociology. The term refers to a process whereby people of lower castes collectively try to adopt upper caste practices and beliefs to acquire higher status. It indicates a process of cultural mobility that is taking place in the traditional social system of India.

Q:-Describe The Features of Sanskritization?

A: -

1. it is a universal process:
2. it is not merely Brahmanization
3. Sanskritization has many models
4. it is the imitation of high castes.
5. sanskritization is related to group.

Q: -What Do You Mean by Westernisation?

A:-Westernization or Westernisation is a process whereby societies come under or adopt Western culture in such matters as industry, technology, law, politics, economics, lifestyle, diet, language, alphabet, religion, philosophy, and/or values.

The process in which all the ideals, institutions, customs etc of Indian society came under influence of western civilization is called westernization.

Q:-Define Secularization?

A: -Secularization is the activity of changing something (art or education or society or morality etc.) so it is no longer under the control or influence of religion.

Q: -Explain the Term Modernization?

A: -Modernisation is a comprehensive concept aimed at capturing, describing and evaluating profound qualitative and quantitative changes in society. It describes the transition of a society from medieval to modern culture. As compared to urbanisation, industrialization, modernisation presents more complex process and more complex result.

Q:-Describe The Characteristics of Modernisation.

A: -

1. It leads to industrialisation:
2. It leads to urbanisation:
3. It leads to development of education.
4. It increases social mobility.
5. It increases the international relations.

Q: -What Is the Impact Of Modernisation?

1. Urbanisation and Industrialization.
2. Westernization.
3. Technological development.
4. Democratization.
5. Expansion of education.

LONG ANSWER TYPE QUESTIONS

Changes which come in our social relations and social institutions are known as structural change. Changes which occur in family, marriage etc. are also part of structural change. some of the structural changes are: modernisation, urbanisation, industrialization etc.

SOCIAL CHANGE

Change is an ever-present phenomenon everywhere. Generally social change refers to variation in the social phenomenon, over a period of time especially in social interaction, social processes and social organisation.

➤ **According to Mclver and Page;**

“Social change refer specifically to changes in the established pattern of human relationship”

➤ **According to M.E. Jones;**

“Social change is a term used to describe variations or modifications of any aspect of social processes, social pattern, social interaction or social organisation.”

➤ **According to Kingsley and Davis,**

“By social change i meant only such alterations as occur in social organisation that is structure and function of society”

Types of social change:

6. Change: *difference between the earliest and the existing situation is known as change. This change could be good or bad.*

7. Evolution: *when changes go through definite stages then it is known as evolution.*

8. Progress: *when changes come according to our wish and direction and leads to positive aspect of the society is called progress.*

9. Development: *this type of change occurs in the desired direction and is planned toward the objective.*

10. Revolution: *when changes come very quickly and suddenly then it is known as revolution.*

Characteristics of social change:

1. Social change is universal:

Social change takes place at each and every corner of the world. It is not restricted to few areas or places. It is therefore universal in nature.

2. Speed of Social change is not uniform:

Social change takes place varying rates. It may be faster in one place and much slower in other.

3. Social change is unpredictable.

Social change cannot be predicted. It occurs in different aspect and in different directions.

4. Social change is continuous:

Changes in the society are regular and continuous. Changes in society keeps coming and makes way for other changes.

5. Social change is idealistic:

Social changes are idealistic. They are decided by some ideals of ours. There rate and direction is decided by ideas.

Factors of social change:

Various factors of social change are:

- a) Cultural factor.
- b) Geographical factor.
- c) Environmental factor.
- d) Economic factor.
- e) Factor of migration.
- f) Technological factor.
- g) Factor of population.
- h) Ideological factor.
- i) Psychological factor.
- j) Factor of war.

Q: -Sanskritization

A: -Prof M.N Srinivas introduced the term sanskritization to Indian Sociology. The term refers to a process whereby people of lower castes collectively try to adopt upper caste practices and beliefs to acquire higher status. It indicates a process of cultural mobility that is taking place in the traditional social system of India.

- **According to Yogendra Singh** the process of sanskritization is an endogenous source of social change
- **Mackim Marriot observes** that sanskritic rites are often added on to non-sanskritic rites without replacing them.
- **Harold Gould writes**, often the motive force behind sanskritisation is not of cultural imitation per se but an expression of challenge and revolt against the socioeconomic deprivations.

Features of Sanskritization

1. it is a universal process:

Sanskritization has not influenced only a particular area but has influenced the whole of Indian society. It was not only related with the caste system but influenced Muslims and jains as well.

2. it is not merely Brahmanization

Sanskritization was not only Brahmanization but was process to adopt higher status in general. People of lower caste not only adopted the life style of Brahmans but also adopted life style of Kshatriyas and Vaishyas.

3. Sanskritization has many models

Varna, alone is not the model of Sanskritization but it has many other models upto three or even four.

4. it is the imitation of high castes.

When people of lower caste try to imitate and copy the life style of some higher caste it is called sanskritization.

5. sanskritization is related to group.

Sanskritization cannot take place at individual level but the whole group undergoes this process. It is a process of group and not of any particular person.

Criticism of Sanskritization

Sanskritization has faced criticism at regular intervals because of following reasons:

1. Sanskritization leads to only positional change of some individuals and not any structural change.
2. Sanskritization accepts Brahmans at higher caste and Shudras at lower caste thus promoting caste system
3. There is loss of lower castes in the process of Sanskritization which play a very important role in the stability of society.
4. Sanskritization is a process in which rites and rituals of higher caste are adopted and leaving culture of lower caste. It therefore results in the loss of culture.
5. Sanskritization is been criticised for exaggerating social mobility or the scope of lower castes to move up the social hierarchy.

Q: -Westernisation

A: -Westernization or Westernisation is a process whereby societies come under or adopt Western culture in such matters as industry, technology, law, politics, economics, lifestyle, diet, language, alphabet, religion, philosophy, and/or values.

The process in which all the ideals, institutions, customs etc of Indian society came under influence of western civilization is called westernization.

Impact of Westernisation

Indian Culture, which is one of the oldest & richest cultures, is now days posing a serious threat as western culture is establishing its strong base in India and slowly and gradually wiping the Indian culture. It had already made its presence in Metro's & now slowly heading towards other parts of India.

- 1. Westernization has greatly affected our traditions, customs, our family and our respect and love for others. The concept of joint families is fastly decreasing everyone wants to remain aloof from others.*
- 2. Westernization has given rise to single families. Marriages are fastly breaking & our tolerance and patience has given the answer.*

No doubt the western culture is versatile and has taught to be self-independent but this does not mean that we will forget our culture at all and blindly follow it.

Q: -Secularization

A: *-Secularization is the activity of changing something (art or education or society or morality etc.) so it is no longer under the control or influence of religion.*

According to Wikipedia;

"Secularization is the transformation of a society from close identification with religious values and institutions toward non-religious (or "irreligious") values and secular institutions."

Essential Elements Of Secularization

M.N. Srinivas has given three essential elements of secularization which are given below:

1. Lack of religiousness

Recently people have shown less seriousness towards their religion. it is not the only thing in the life of a person now. People start feeling that those religious beliefs or traditions in which he believe, are unable to fulfil any one of his needs. This leads to lack of religiousness and promotes secularism.

2. Rationality

Through rationality, people start to examine every type of superstitions, beliefs etc. on the basis of rationality. People have become more modernisation based due to rationalization and have liked secularism.

3. Process of differentiation

Every sector of society i.e. social, moral, political etc. is different from each other. Occupation to an individual, in modern society, is not given on the basis of religion but on the basis of his ability. Thus, impact of religion has decreased and secularization got promoted.

Causes of development of secularism in India or factors which affected the process of secularization.

Following factors are responsible for the process of secularization:

1) Modern education

Education has worked wonderfully in the development of secularization. New ideas and emotions got inculcated into the masses due to education which changed their outlook towards the society at large. Discrimination and untouchability came to end because of education.

2) Development in the means of transport and communication

With the help of transport and communication people got chances to travel to other parts within the same country and made them able to share their ideas with them. This decreased the feelings of regionalism and encouraged secularism.

3) Westernisation

Impact of Western culture on the traditional culture of india has also encouraged the development of secularism.

4) Urbanisation and industrialization

Urbanisation and development of industries have helped in the process of secularization. People came out of their houses and worked together in the factories. This led to the weakening of any differences among the individuals.

5) Governmental efforts

From time to time govt. has made efforts to decrease the feelings of discrimination among masses and upheld the feelings of secularization. New laws were implemented in that regard. Some of them are:

Special marriage act – 1954

Widow remarriage act – 1856.

Dowry prohibition act – 1961.

Impact of secularization on indian society:

1. Changes in the concept of purity and impurity.

Traditional societies of India were divided into pure and impure society. While Brahmans were given the label of pure and shudras were considered impure. However the concept of impurity and purity got completely eradicated with the introduction of secularism. There were no differences among the individuals on the basis of caste, culture, creed and religion.

2. Changes in the status of women.

Status of women got completely changed because of secularisation. It granted freedom to her. She was no more confined within the four walls of her home. She participated equally in the social, political and religious works with the men.

3. Changes in life cycles and rituals.

With the process of secularization, many rituals of Indian society like upanaya, namkarna etc got completely changed. There is complete change among the individuals regarding the rituals of the society. They enjoyed and observed according to the wishes of the individuals.

4. Effects on dowry system.

Dowry system and other social evils got discouraged with the introduction of secularism. They were constantly opposed by the secularism and demanded equal status for women in all aspects of life.

Q: -Modernization:

A: -Modernisation is a comprehensive concept aimed at capturing, describing and evaluating profound qualitative and quantitative changes in society. It describes the transition of a society from medieval to modern culture. As compared to urbanisation, industrialization, modernisation presents more complex process and more complex result.

Aspects of Modernisation:

According to Wiener;

There are many aspects of modernisation:

- i. Political modernisation: it involves institutions like, political parties, parliaments, right to vote etc.
- ii. Cultural modernisation: it involves values and ideas of the society.
- iii. Economic modernisation: it involves economic related activities.

characteristics of Modernisation:

1. It leads to industrialisation:

Modernization has encouraged industries and industrialization. It is a change towards technological development. New industries and factories are set up with the idea of modernisation.

2. It leads to urbanisation:

Modernisation has favoured urbanisation. There is change in each and every aspect of life due to modernisation. Modernisation has inculcated the values of urban in rural population.

3. It leads to development of education.

Modernization lays stress on the expansion and development of education. A country needs educate its each and every individual to claim being modernised.

4. It increases social mobility.

Social mobility is the main feature of modern societies. Poor people have now got every opportunity to become rich with his ability and brain. Place of living, occupation and status of man changes at faster rate.

5. It increases the international relations.

6. Modernisation has influenced and increased international relations. People now have trade relations with other countries. People are moving from one country to other for education and health purposes.

Impact of Modernisation

1. Urbanisation and Industrialization:

Modernization results in the urbanization and industrialization. People are shifting towards urban areas and are getting more and more involved in industry based works. Agriculture and agriculture related occupations are being dropped.

2. Westernization:

On the name of modernisation, we have completely and wholly occupied western life style in each and every walk of our lives. People are showing little concern towards their cultural and heritage values.

3. Technological development:

Modernization have brought with it technologies. Man is completely dominated by technologies. Introduction of mobile phones, internet, tv are some examples showing technological developments.

4. Democratization:

Modernization has given equal opportunities to all. People are getting more aware about their rights and duties. There is better understanding of civic life. There is social mobility due to modernization.

5. Expansion of education:

Modernization lays stress on the expansion and development of education. A country needs educate its each and every individual to claim being modernised.

Education and Modernization

The secular and scientific education act as an important means of modernization. It helps in the diffusion of modern values of equality, freedom and humanism. The modern school system can inculcate achievement motivation. These values can form the basis of new relations in the society and growth of rationality can enable the development of administrative system. Diffusion of values of equality, freedom and humanism can lay the foundations of a democratic political system. The spread of modern education in the second half of the 19th century led to the emergence of modern political elite in India who provided leadership in the freedom struggle.

UNIT-IV CONTEMPORARY ISSUES AND CHALLENGES IN INDIA DESCRIPTION

- a)** poverty
- b)** Caste and Politics
- c)** Family Disharmony: Divorce and Dowry

UNIT-IV

SHORT ANSWER TYPE QUESTIONS

Q: - Define poverty?

A:- Poverty refers to a state in which an individual is unable to fulfill even the basic necessities of life. The minimum requirement includes food, clothing, shelter & health facilities.

Q: -What is meant by absolute poverty?

A: -Absolute poverty refers to the total number of people living below poverty line.

Q: -Name two measures to determine the extent of poverty?

A:-The two measures to determine the extent of poverty are:

I. Relative poverty

II. Absolute poverty

Q: - How to measure absolute poverty?

A: -

- Poverty line is used as a measure.
- The people below poverty line are absolutely poor.

Q: - Distinguish between absolute and relative poverty.

A: - Absolute poverty refers to the total number of people living below poverty line, whereas relative poverty refers to poverty of people in comparison to other people, regions or nations.

Q: - What are the Causes of poverty?

A: -The following are the causes of Poverty: -

1. Population explosion
2. High level of un-employment
3. Inequalities of income
4. Social factors
5. Political factors
6. Inflation
7. High illiteracy rate
8. Poor state of agriculture
9. Underutilization of resource

Q: - How to remove poverty?

A: -The following points are clear to remove Poverty: -

1. Acceleration of economic growth
2. Reducing inequalities of income
3. Population control
4. Agricultural development
5. More employment opportunities
6. Land reforms

Q: - Mention various poverty alleviation programmes in India.

A: -Poverty alleviation programmes (PAP) in India:

- a)** Prime minister's Rozgar Yojana (PMRY)
- b)** Swarna Jayanthi Shahri Rozgar Yojana (SJSRY)
- c)** Swarna Jayanthi Gram Swarozgar Yojana (SGSY)
- d)** Sampoorna Grameen Rozgar Yojana (SGRY)
- e)** National Rural Employment Guarantee Act 2005
- f)** Pradhan Mantri Gramodaya Yojana (PMGY)

Q: - Caste in Politics

A: -

- a.** Most of the political parties keep the caste calculation in mind while fielding a candidate from a particular constituency.
- b.** Each caste group is trying to get a bigger pie of the political power by asserting its identity in various ways.
- c.** Since there are so many castes, hence various caste groups have also evolved their own coalition to get leverage in political bargaining.
- d.** The caste groups can be broadly divided into 'backward' and 'forward'.
- e.** Exclusive attention to caste can produce negative results. Caste divisions often lead to social conflict and even violence.

Q: -What is caste system?

A: -Hereditary Occupational division is known as the caste system. It has its roots in the ancient 'Varna' system which has the following castes: -

- a.)** Brahmins
- b.)** Kshatriyas
- c.)** Vaishyas
- d.)** Shudras

The people who did not belong to any caste were referred to as the untouchables. There was no social mobility in the caste system.

Q: - What are the features of the caste system?

A: -

- a.)** Hereditary occupation division was sanctioned by rituals.
- b.)** Members of same caste were supposed to form a social community that practiced the same or similar occupation, married within the same caste groups and did not mix with members from other caste groups.
- c.)** Caste system was based on exclusive of and discrimination against the 'outcaste' groups. These were subjected to the inhuman practice of untouchability.

Q: -What are the features of communal politics?

A: -Communal Politics is based on the idea that religion is the principal basis of social community. Communalism involves thinking along the following lines: -

- a.)** The follower of a particular religion must belong to one community. Their fundamental interests are same.
- b.)** Any difference that may happen is irrelevant or trivial for community life.
- c.)** It also involves that people who follow different religion cannot belong to same social community.
- d.)** If one follower of different religions have same communities, these are superficial and immaterial.
- e.)** In its extreme form, communalism leads to the belief that people belonging to different religions cannot live as equal citizens within one nation.
- f.)** Either one has to dominate the rest or they have to form different nation.

Q: -What are the various forms that caste can take in politics?

A: -

- a.)While choosing candidates-** When parties choose their candidates, they keep in mind the caste composition of the electorate and nominate candidates from different castes so as to muster necessary support to win elections.

b.)While forming the government- When the governments are formed, political parties usually take care that representatives of different castes and tribes find a place in it.

c.)While campaigning- Political parties and candidates in elections make appeals to caste sentimental people in order to muster support. Some political parties are known to favour castes and are seen as their representatives. For example- The leader of Bahujan Samaj Party Mayawati appeals for votes from all Dalits of UP.

d.)Universal Adult Franchise- Universal Adult Franchise and the principle of 'one person one vote' compelled political leaders to gear up to the task of mobilizing and securing public support. It also brought new consciousness among the people of castes that were treated as inferior and low.

Q: - Give an example to show how politics can influence caste system in India?

A: -Politics too can influence the caste system and caste identities by politicizing them i.e. by making caste a political issue.

a.) Wide Base- Each caste group tries to become larger (bigger) by incorporating within it, neighboring castes or sub castes which were earlier excluded from it.

b.) Caste Coalition- Various caste groups are required to enter into a coalition with other castes or communities and thus enter into a dialogue and negotiations.

c.) Emergence of new groups- New kinds of caste groups have come up in the political arena like 'backward' and 'forward' caste groups.

Q: - What is Communalism?

A: -Communalism is a situation when a particular community based on religion tries to promote its own interest at the cost of other communities, and feels that its religion is superior than other religions, and places it even above the nation.

Q: -How is the caste system dangerous for Indian economy?

Aa.) As in the case of religion, politics based on caste identity alone is not very healthy in a democracy.

b.) It can divert attention from other pressing issues like poverty, development and corruption.

c.) In some cases, caste division leads to tension, conflicts and even violence.

Q: -What are the positive effects of caste on politics?

A: -a.) In some situations, expression of caste differences on politics gives many disadvantaged communities, the space to demand their share of power.

b.) In this sense, caste in politics has helped people from Dalits and OBC castes to gain better of decision making.

c.) Several political and non-political organizations have been demanding and agitating for an end to discrimination against particular castes for more dignity and more access to land resources and opportunities.

Q: -What do you mean by Dowry?

A: -Dowry is the payment in cash or kind by the bride's family to the bridegroom's family along with the giving away of the bride in Indian marriage. "The Indian term for Dowry is called as Kanyadaan it is an important part of Hindu marital rites. Kanya means daughter, and Dana means gift. Dowry is derived from the ancient Hindu customs of "Kanyadan" and "Sridhan". In "Kanyadan" the father of the bride offers the father of the groom money or property, etc. Whereas for "Sridhan", the bride herself gets jewelry and cloths at the time of her marriage usually from her relatives or friends"

Q: -What is Divorce?

A: -Divorce, also known as dissolution of marriage, is the termination of a marriage or marital union, the canceling or

reorganizing of the **legal** duties and responsibilities of marriage, thus dissolving the bonds of matrimony between a married couple under the rule of **law** of the particular country or state.

Q: -What are the consequences of a divorce?

A: -Children of divorce are more likely to experience **poverty**, educational failure, **early** and **risky sexual** activity, non-**marital** childbirth, earlier marriage, cohabitation, **marital** discord and divorce. In fact, emotional problems associated with divorce actually **increase** during young adulthood.

Q: -When was the first divorce?

A: -According to History.com, the **first** recorded **divorce** in the American colonies was that of Anne Clarke and her husband Denis Clarke of the Massachusetts Bay Colony on January 5, 1643. The **divorce** was granted by the Quarter Court of Boston, MA on the grounds that Denis Clarke abandoned his wife to be with another woman.

Q: -How does separation and divorce affect a family?

A: -Short-term **impact** of **separation and divorce** on children. In the short-term, parental **separation and divorce** leaves children struggling emotionally. Anger and sadness are normal, regardless of your child's age - even if they are adults! Sadness can lead to isolation, loneliness, and social difficulties.

Q: -How children are affected by divorce?

A: -Third — and this is very important, the great majority of **children** whose parents **divorce** do not develop these kinds of serious behavioral or emotional problems. Most **children** from **divorced** families are resilient, especially when their parents do a reasonably good job managing the stress of **divorce**.

LONG ANSWER TYPE QUESTIONS

Q: - Define poverty?

Ans: Poverty refers to a state in which an individual is unable to fulfill even the basic necessities of life.

Meaning: Poverty can be defined as the lack of basic needs that are necessary for one to lead a relatively comfortable life. Such requirements may include shelter, clothing, food, education, and healthcare.

Poverty can either be relative or absolute because whereas other people may be comfortable with their lives, they may be deemed to be living in poverty when compared against those who are extremely wealthy.

Q:-Explain various cause of poverty in India.

Ans: Causes of poverty

a) Underdevelopment of the Indian economy: The root cause of poverty is the under development of the Indian economy. The underdevelopment is caused by the relative backwardness of agriculture & industrial sector.

b) Population explosion: Rapid growth of population, particularly among the poor, is responsible for the problem of poverty in the country.

c) High level of un-employment: Poverty is caused by unemployment or low rates of wages.

d) Inequalities of income: An important cause of poverty in India is the existence of large inequalities in distribution of national income & concentration of economic power.

e) Social factors: Joint family system, laws of inheritance, strong belief in destiny & fate are some social factors that have presented individuals from taking initiative & risk.

f) Inflation: The steep & continuous rise in price, particularly of essential commodities has added to the miseries of the poor.

g) High illiteracy rate: Lower education result in lower income as there is a positive correlation between the two.

Q: - What are various measures to remove poverty?

Ans: Measure to remove poverty:

a) Acceleration of economic growth: The first & foremost measure needed to remove poverty is accelerating the rate of economic growth.

b) Reducing inequalities of income: High growth rate with reduced inequalities of income helps in removing poverty.

c) Population control: High growth rate of population is the prime cause of poverty. So, in order to remove poverty, it is very essential that population growth rate be checked.

d) Agricultural development: Removal of mass poverty in rural areas is possible only when due emphasis is given for agricultural development.

e) More employment opportunities: Poverty can be eliminated by providing more employment opportunities. So that people are able to meet their basic needs.

Q: - Explain the concept of poverty line?

- Poverty line is a cutoff point on the line of distribution, which usually divides the population of the country as poor & non-poor.
- People having income below the poverty line are called poor & people with income above poverty line are called non-poor.
- The planning commission has defined poverty line on the basis of recommended nutritional requirement of 2400 calories per person in rural areas and 2100 for a person in urban areas.
- While fixing the poverty line, consumption of food is considered as the most important criteria.
- The consumption worth of Rs. 328 per person a month in rural area and for urban area it was Rs. 454 also considered for poverty line.

Q: - Explain the measures of poverty – relative & absolute.

a. Relative poverty: - when we compare the incomes of different people, & we find that some people are poorer than other, it is called relative poverty.

- Relative poverty does not consider, how poor the poor persons are or whether he is deprived of the basis minimum requirement of life or not.
- It compares the inequality of income & assets ownership. It helps in understanding the relative position of different segment of the populations.
- The defect in the relative measure of poverty is that it only reflect the relative position of different segment of the population in the income hierarchy.

b. Absolute poverty: - It refers to the total number of people living below poverty line. In poverty line a standard is fixed in terms of minimum level of consumption.

- Absolute poverty refers to a situation when a person fails to reach this minimum consumption.

Q: -What are the characters of poor people?

i. Hunger, starvation & malnutrition: - Hunger & starvation are the basic problems of the poorest households. Malnutrition is alarming high among the poor.

ii. Poor health: - they are generally physically weak due to ill health disability or serious illness. Their children are less likely to survive or be born healthy.

iii. Limited economic opportunities: - they have very Limited economic opportunities due to lack of literacy and skills.

iv. Debt trap: - they borrow from money landless who charge high rate of interest.

v. Lack of facilities of electricity & water: - most poor household do not have access to electricity. Their primary cooking fuel is fire wood & cow dung cake.

vi. Bigger families: - the poor families are bigger in size, which make their economic condition worse.

b. Caste and Politics

Q: -Relationship between caste and politics.

A: -The relationship between caste and politics reveals the politicized nature of caste in the context of Indian politics:

1. Caste provides an extensive basis for organization of democratic politics. The need to organise and articulate support in an open polity inevitably turns those engaged in political competition towards organizations and solidarity groups in which the masses are found. In a society such as India where caste remains the principal basis of social organization and activity, this means turning towards caste groups and associations. In this way caste groups and associations. In this way caste identity and solidarities became the primary channels through which electoral and political support is mobilized within the political system. Thus, as Kothari puts it, "it is no politics that tests caste ridden, it is caste that gets politicized."
2. Caste is used more extensively in mobilizing support in rural than urban areas.
3. Political parties find it easier to mobilize support directly from the members of a caste community by appealing to them.
4. The present political system itself encourages or inhibits the use of caste as a means of breeding followers.
5. It has been recently argued that caste enables the illiterate and politically ignorant masses of Indian to participate in the modern democratic process.
6. The communication of ideas is strong within a caste and generally the members of a caste and generally the members of a caste share the same views in relation to political parties, politics and individuals.

According to Rudolph and Rudolph, the relationship that caste bears to politics can best be understood in terms of three types of political mobilization, each suggestive of different phases of

political development: vertical, horizontal and differential. Vertical mobilization is the marshalling of political support by traditional notables in local societies that are organized integrated by rank, mutual dependence and the legitimacy of traditional authority. In Indian traditional elites were characteristically the leaders of locally dominant castes. They responded to representative government and popular politics by mobilizing what local notables in Britain called their 'interest'. Horizontal mobilization involves the marshalling of popular political support by class or community leaders and their specialized organizations. Differential mobilization involves the marshalling of direct or indirect political support by political parties from viable but internally differentiated communities through parallel appeals to ideology, sentiment and interest. The agent of mobilization in this case is the political party rather than the local notable or community association.

Q:-Caste and Indian Politics.

A:-There are two important factors to analyses the relationship between caste and politics. First the way in which caste affects the politics and secondly how does politics effect the caste. The former aspect is examined at various levels in terms of interest of castes, identification of caste with political parties' influence of caste on political affairs actual participation of caste etc. The latter may be perceived as to how politics is used by a caste in raising social scale and to achieving its goal. This has been described as the process of politicization of the caste.

Anil Bhatt has argued that the high-status caste have higher level of political interest as compared to low status caste. With regard to the awareness and high caste people have a high level of awareness. As regards identification of political parties there is practically no relation between caste status and partisanship. Persons of low status castes are almost as likely to support political party of the high-status castes. In terms of political influence. M.N. Srinivas stated that 'dominant castes' with high ritual status,

numerical strength, level of education and high landowner-ship and income control economic, social and political power in rural India. But Bhatt found that the high-status castes are not necessarily influential castes in India's village. Middle and low caste also dominated in many villages. The high caste status is not necessarily a basis for influence in many villages.

Q: -Write a short note on Dowry System.

A: -Dowry is one of the vilest practices that are prevalent in the Indian society. Dowry system is actually the transfer of money, property and other valuable assets of bride's family to the groom's family on the eve of marriage.

REASON: There are several reasons of prevailing dowry system in the society like:

- Tradition of asking for dowry at the time of marriage.
- The greed among the family of groom for quick and easy money.
- People also ask for dowry for maintaining status.

DISADVANTAGES: The major disadvantages of Dowry system in the society is:

- The bride's family who generally belong to middle and low-class has to face the bitter-side of it. Bride's family spend lavishly during the marriage. Because of this social evil, some families lose huge money.
- Parents often take loan for their daughter's marriage.
- In many cases, by watching the poor situation of their parents, bride becomes mentally affected.
- Sometimes, the mental torture due to dowry leads to suicidal tendencies.
- Many cases of dowry deaths have been seen in past years.
- Emotional torture and divorce are other evil effects of dowry system.

SOLUTION: The solution to stop the practice of this evil system is in our hands only.

- People should stop discrimination between a boy and a girl.

- Girls should also be allowed to have their education and proper knowledge.
- Awareness must be created and for these people with the help of media.
- Last, but not the least, parents should change the thoughts of dowry from their mind and children should stand against their family for doing this.

Q:-Dowry in Islam?

In Muslim society, the marital union is denoted by the Arabic word Nikah (marriage). According to Muslim ideals Nikah in the contract of husband and wife which legalize their sexual intercourse and imposes certain duties and right between themselves it is socially and legally recognized therefore it is sacred.

Dowry plays a very important role in the marriage relations of Muslim Community. Among all Muslims it is considered to be the fundamental right of a Muslims woman to get dowry from her husband. It may be in the form of money, property which is given to the wife as a mark of respect. Apart from this, marriage among Muslims is a social contract. Therefore, payment of dowry to the women is indispensable. But dowry is not a bride price.”^[48]

In order to safeguard the economic position of women after the marriage, Islam has made it legally obligatory on the husband to pay her a reasonable amount as dower. The amount to be fixed as dower depends on the agreement between the two parties, but, in any case, the object is to strengthen the financial position of the wife, so that she is not prevented, for lack of money, from defending her rights. The Qur'an says:

- And given women their dowries as a free gift, but if they themselves be pleased to give up to you a portion of it, then eat it with enjoyment and with wholesome result (iv.4).
- And if you wish to have (one) wife in the place of another and you have given one of them a heap of gold (as dowry) take not anything

from her; would you like it by slandering (her) and (doing her) manifest wrong? (iv.20)

Q: -Explain Briefly the concept of Divorce?

A: -Divorce is the socially recognized and legal dissolution of marriage. According to the Concise Oxford Dictionary of Sociology (1994), 'the formal legal dissolution of legally constituted marriage' is called divorce.

For many centuries, marriage was regarded as virtually indissoluble in many societies, including India, where it was regarded as 'sacramental' (religious). Divorces were granted only in limited cases in extraordinary circumstances.

But now almost all societies have made some provisions for divorce in certain situations. Today, marriage is less often seen as a sacred spiritual union, but more as a personal and practical commitment which can be broken if it fails. The trend is towards making marriage consensual.

Attitude to divorce is changing rapidly. It is no longer treated as an unpardonable sin. Even a few years ago, there was more of a stigma attaching to divorce. Now, it has become a more practical option for marital discord. It is believed to relieve married partners and their children from stress.

Though divorce is common in world's societies, it is still seen as unfortunate. Even in societies with relatively high divorce rate there is no substantial approval of divorce. Rather, various procedures or mechanisms are evolved by which divorce is kept at a lower rate than would occur without these patterns.

Stations of Divorce:

Divorce is nearly always a tragedy, for it generally means blighted faith, broken truth and severe disillusionment. It is a complex and difficult experience for all family members. Anthropologist Paul Bohannan (1970) has identified six overlapping experiences which arise from divorce. Bohannan calls them 'six stations of divorce'.

These are:

- 1. Emotional divorce, which represents the problem of the deteriorating marriage.*
- 2. Legal divorce, based upon the grounds on which the marriage will be dissolved.*
- 3. Economic divorce, which deals with the division of money and property.*
- 4. Coparental divorce, which includes decisions regarding child custody and visitation rights.*
- 5. Community divorce, the changes in friendships and institutional ties that a divorced person experiences.*
- 6. Psychic divorce, focused on the person's attempt to regain autonomy and self-esteem.*

Reasons of Divorce

- Infidelity. Extra-marital affairs are responsible for the breakdown of most marriages that end in divorce. ...*
- Money. Money makes people funny, or so the saying goes, and it's true. ...*
- Lack of communication. ...*
- Constant arguing. ...*
- Weight gain. ...*
- Unrealistic expectations. ...*
- Lack of intimacy. ...*
- Lack of equality.*

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