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(Paper II – Society in India)

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Preface

I am glad to present this book, especially designed to serve the needs of the students. The book has been written keeping in mind the general weakness in understanding the fundamental concepts of the topics. The book is self-explanatory and adopts the “Teach Yourself” style. It is based on question-answer pattern. The language of book is quite easy and understandable based on scientific approach.

Any further improvement in the contents of the book by making corrections, omission and inclusion is keen to be achieved based on suggestions from the readers for which the author shall be obliged.

I acknowledge special thanks to Mr. Rajeev Biyani, *Chairman* & Dr. Sanjay Biyani, *Director (Acad.)* Biyani Group of Colleges, who are the backbones and main concept provider and also have been constant source of motivation throughout this endeavour. They played an active role in coordinating the various stages of this endeavour and spearheaded the publishing work.

I look forward to receiving valuable suggestions from professors of various educational institutions, other faculty members and students for improvement of the quality of the book. The reader may feel free to send in their comments and suggestions to the under mentioned address.

Author

Syllabus

Paper-II : Society in India

Unit-I : Sociological Understanding of Indian Society

The Textual Traditions and Field-View Traditions in Indian Sociological Studies : The Ideas of G.S. Ghurye and M.N. Srinivas. The Civilizational and the Marxian Approaches in Indian Sociological Studies: The Ideas of N.K. Bose and D.P. Mukerji.

Unit-II : Basic Institutions of Indian Society :

Family, Marriage, Kinship, Caste, Religion : Issues of Continuity and Change, Caste-Class Interface.

Unit-III : Challenges before Indian Society :

Casteism, Communalism, Corruption, Violence Against Women, Violence Against Children, Violations of human Rights, Poverty, Illiteracy, Unemployment, Issues of Displacement-Rehabilitation.

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Chapter 1

Cultural Pluralism

Q1. What is cultural pluralism?

Ans: India is a plural society both in letter and spirit. It is rightly characterized by its unity and diversity. A grand synthesis of cultures, religions and languages of the people belonging to different castes and communities has upheld its unity and cohesiveness despite foreign invasions, and the Mughal and the British rule. National unity and integrity have been maintained even through sharp economic and social inequalities have obstructed the emergence of egalitarian social relations. It is this synthesis which has made India a unique mosaic of cultures. Thus, India presents seemingly a multicultural situation within the framework of a single integrated cultural whole, what Pandit Jawaharlal Nehru in his "Discovery of India" terms as "Unity in Diversity". In India, past traditions as well as present circumstances favour the growth of a novel type of nationhood which promotes a common national culture, but at the same time ensures various communities freedom to maintain and develop their cultural and religious tradition, so long as they are not detrimental to the unity and general welfare of the nation. This is cultural pluralism. Foreign invasions, immigration from other parts of the world, and the existence of diverse languages, cultures and religion has made India tolerant, on the one hand, a unique continuing and living culture, with its specificity and historicity on the other.

Hinduism, Jainism, Buddhism, Islam, Sikhism and Christianity are the major religions. There are twenty-two official languages, besides several hundred dialects. There is diversity not only in regard to racial compositions, religious and linguistic distinctions but also in patterns of living, life styles, land tenure systems, occupational pursuits, inheritance and succession law, and practices and rites related to birth, marriage, deaths etc.

Post-Independence India is a nation united against several odds and obstacles. The idea of unity of India is inherent in all its historical and socio-cultural facts as well as in its cultural heritage. India is a secular state. It has one constitution providing guarantees for people belonging to diverse regions, religions, cultures and languages. It covers people belonging to all socio-economic strata.

Q2 What is cultural relativism?

Ans: Human beings live in groups. Each group has its own way of life that we broadly term as culture. Members of group arrive at the way they conduct themselves through a continuous process of trial and error culminating of beliefs, values, mores and folkways. There is a very great need for unity and accord among the members of an in-group. Sumner also said that ethnocentrism is a characteristic of the in-group. Ethnocentrism according to him, "that view of things in which one's own group is the center of everything and other are scaled and rated with reference to it." It is an assumption that the values, the way of life and the attitude of one's own group are superior to those of others. They are the only right ones, while those of the others are inferior and wrong. Thus, each culture functions in the context of its own experience and environment. This is ethnocentrism. For example, culture in which cross cousin marriage is a norm, tends to look down upon the cultural practice in which a cross cousin is equated with a sister and vice versa.

Cultural relativism is the view that all beliefs, customs, and ethics are relative to the individual within his own social context. In other words, "right" and "wrong" are culture-specific; what is considered moral in one society may be considered immoral in another, and, since no universal standard of morality exists, no one has the right to judge another society's customs.

Cultural relativism is an ethical position in which all cultures are taken as equal, each being a separate unit with its own integrity that should not be compared to our own cultures in terms of how it measures up to our standards. Each culture has changes over time, some more, some less in certain areas and some in response to pressures that the other did not face.

The roots of cultural relativism go to the rejection of the comparative school of the nineteenth century on the basis of exact and specific ethnological information. This information rejected the comparative school's methodology and as a result its evolutionary conclusions. Furthermore, as the basis of cultural relativism is a scientific view of culture, it also rejects value judgments on cultures. There is, in this view, no single scale of values which holds true for all cultures and by

which all culture can be judged. Beliefs, aesthetics, morals and other cultural items can only be judged through their relevance to a given culture. For example, good and bad in our culture specific and cannot be imposed in cultural analysis. The reason for this view is, of course, that what is good in one culture may not be bad in another. This indicates that every culture determines its own ethical judgments to regulate the proper behavior of its members. A result of this view is that it assumes that most individuals would prefer to live in the culture in which they have been acculturated. It must be added to the discussion above that the cultural in cultural relativism and historical particularism is about specific cultures and not about a more abstract, singular and general concept of culture.

Q3. What is cultural lag?

Ans: When there is gap between material and non-material culture, then it is known as cultural lag. When the ideas, values, norms and beliefs used to regulate the social life do not keep the pace with the changes in the technology of society

Q4. How cultural pluralism prevail in India?

Ans: Every civilization evolves certain unique features of its own which, in their entirety and inter-relatedness, constitute its dominant configuration and differentiate it from other civilizations. Indian civilization is distinguished from other civilizations of the world in respect of its continuity and heterogeneity, its accommodating ethos and its composite character.

Since the middle of the second millennium bc, Indian civilization has played host to several streams of migrant groups and communities from different parts of the world. The advent of the Aryans, the Tibeto-Burman speaking Mongoloid groups, the Kushans, the Sakas, the Greeks, the Huns, the Arabs, the Persians, the Turks and the Mongols at different points of time testifies to the pervasiveness of the migration process during the successive periods of Indian history. The migrant groups and communities brought their respective traditions and behaviour patterns from their native lands. In the course of time they lost contact with their places of origin and underwent an extensive process of indigenization. The process of adaptation and interaction among the various groups brought about, on the one hand, India's characteristic diversity and, on the other, a composite cultural

tradition. This fact is borne out by historical sources and contemporary surveys as well as researches in folklore.

The composite fabric of Indian civilization has been woven with strands and shades of varying textures and colours. It is no exaggeration to say that since ancient times India has represented a melting-pot of races and cultures. Indian civilization may be likened to an expansive river and the various cultural traditions within its confines to streams or tributaries which join the river at different points and thereby give it a distinctive character.

The notion of development in the Indian context should be viewed in tandem with cultural pluralism and national identity. It is worthwhile to bring out three inter-connected dimensions of development. The first of these is of a general nature. Civilizations do not emerge and develop in isolation. This has become a truism in our times, thanks to the process of globalization. In recent years, a serious rethinking of the notion of development and its linkage with human welfare has taken place. For too long development has been regarded as a fetish and modernization as the promised messiah of mankind. The relevant question now is: development for what and for whom? The first part of the question focuses on a holistic and integrated perspective on development, and the second underscores a people-oriented approach. Development is now seen, not as an abstract ideal, but as a correlative phenomenon involving necessary reference to ecological balance as well as human resource development. The new vision of development stresses that the development process must take into active consideration people's grass roots institutions and organizations and must enlist their initiative and participation. Furthermore, development cannot be measured in quantitative, statistical terms alone.⁴⁰

Since the development process must ensure the participation of people at the grass roots level and take cognizance of their perceptions and felt needs, the question of development has to be closely linked to cultural policy. The cultural policy in respect of development needs to be embedded in the framework of cultural pluralism and democratic decentralization. A corollary of the above is that a policy which seeks to impose unitary solutions regardless of regional variations and specificities will prove to be counter-productive. Thus, though the

policy for development needs to be attuned to national interests and aspirations, it can ill afford to ignore the culture-specific dimensions of development.⁴¹

To conclude: the interface of development and cultural identity in the Indian context has two interrelated dimensions: the pan-Indian, civilizational, on the one hand, and regional-cultural, on the other. At both the macro and micro levels, the development process needs to be informed and guided by the pluralistic and composite ethos of Indian society.

Q.5. Discuss the cultural unity in India?

Ans: Few countries in the world have such an ancient and diverse culture as India's. Stretching back in an unbroken sweep over 5000 years, India's culture has been enriched by successive waves of migration which were absorbed into the Indian way of life. It is this variety which is a special hallmark of India. Its physical, religious and racial variety is as immense as its linguistic diversity. Underneath this diversity lies the continuity of Indian civilization and social structure from the very earliest times until the present day. Modern India presents a picture of unity in diversity to which history provides no parallel. Here is a catalogue of everything Indian. Indian religions, festivals, rituals, artifacts, monuments, costumes, music and dance, language and literature.

The seventh largest and second most populous country in the world, India has long been considered a country of unrealised potential. A new spirit of economic freedom is now stirring in the country, bringing sweeping changes in its wake. A series of ambitious economic reforms aimed at deregulating the country and stimulating foreign investment has moved India firmly into the front ranks of the rapidly growing Asia Pacific region and unleashed the latent strengths of a complex and rapidly changing nation.

India's process of economic reform is firmly rooted in a political consensus that spans her diverse political parties. India's democracy is a known and stable factor, which has taken deep roots over nearly half a century. Importantly, India has no fundamental conflict between its political and economic systems. Its political institutions have fostered an open society with strong collective and individual rights and an environment supportive of free economic enterprise.

India's time tested institutions offer foreign investors a transparent environment that guarantees the security of their long term investments. These include a free and vibrant press, a judiciary which can and does overrule the government, a sophisticated legal and accounting system and a user friendly intellectual infrastructure. India's dynamic and highly competitive private sector has long been the backbone of its economic activity. It accounts for over 75% of its Gross Domestic Product and offers considerable scope for joint ventures and collaborations.

Today, India is one of the most exciting emerging markets in the world. Skilled managerial and technical manpower that match the best available in the world and a middle class whose size exceeds the population of the USA or the European Union, provide India with a distinct cutting edge in global competition.

Multiple Choice Question

- Q1. The word "culture" has been derived from
- a) Kulture
 - b) Kulturetreise
 - c) Logos
 - d) Contra
- Q2. The process of confirming to ones own culture in the growing process is known as
- a) Transculturation
 - b) Enculturation
 - c) Acculturation
 - d) Contra culture
- Q3. Who has given the holistic view of culture?
- a) Evolutionist
 - b) Structuralist
 - c) Functionalist
 - d) Diffusionist
- Q4. Who has given six stages of evolution of culture

- a) Nesfield
- b) Spencer
- c) Cooley
- d) S.C.Dube

Q5. When there is gap between material and non-material culture, then it is known as

- a) Cultural lag
- b) Enculturation
- c) Acculturation
- d) Contra culture

Q6. Which of the following is an example of „cultural complex’

- a) The football
- b) A given rule about football
- c) The game of football
- d) None of the above

Q7. Which of the following is not an example of sub-culture

- a) An ethnic group culture
- b) A social class group culture
- c) A regional group culture
- d) A national culture

Q8. Negroid and mnogoloid are the examples of different types of

- a) Castes
- b) Nationalities
- c) Communities
- d) races

Q9. Who wrote “pattern of culture”?

- a) Sorokin
- b) Redcliff brown
- c) Margarte mead
- d) Ruth Benedict

Q10. Man became tool maker during

- a) Paleolithic age

- b) Mesolithic age
- c) Neolithic age
- d) Chalcolithic age

Q.11. Culture is

- a) Initiating the individual in group ways
- b) Limitation on freedom
- c) Whims of the conservation in the group
- d) Repetition of the most repeated

Q.12. Which among the following is considered as the foundation of Indian culture.

- a) The English press
- b) The railway system
- c) The English language
- d) Spiritualism

Q.13. When the cultural traits spread from one society to another the process is called

- a) Diffusion
- b) Parallelism
- c) Evolution
- d) Pluralism

Q.14. Acculturation is the process of

- a) Orientation is the native culture
- b) Acquisition of the culture of a different society
- c) A culture merging with another culture
- d) Transmission of culture

Q.15. The concept of cultural lag is linked with the name of

- a) Robert E. Park
- b) MacIver
- c) Thomas
- d) Ogburn

Q.16. Race is a

- a) Cultural concept
- b) Biological concept

- c) Religious concept
- d) Social concept

Q.17. That part of the total culture of a society which is shared by most members of the society is called the

- a) Contra-culture
- b) Sub-culture
- c) Metaculture
- d) Core culture

Q.18. When the special traits of group within a society are too numerous and too unique to their members, they are termed

- a) Cultural universals
- b) Cultural alternatives
- c) Cultural specialties
- d) Sub-cultures

Q.19. Greeting a guest with the utterance of „namaste“ falls under-

- a) Folkways
- b) Mores
- c) MoralsLaws

Chapter 2

Unity in Diversity

Q. 1. There is unity in diversity in India. Support this statement by some valid reasons?

Ans: India being the largest democracy in the world with a civilization more than five thousand years old boasts of multiple cultural origins. The cultural origins of the Indian subcontinent can be traced back to the Indus Valley Civilizations, the remains of which are cherished even today. Since the late 16th century India was under the influence of the British Empire until 15th August 1947 the day when India gained independence. India is a land of diverse cultures, religions and communities. There is great diversity in our traditions, manners, habits, tastes and customs. Each and every region of the country portrays different customs and traditions. But though we speak different languages yet we are all Indians. 'Unity in Diversity' has been the distinctive feature of our culture. To live peacefully has been our motto and this motto has helped us to achieve independence. As history tells us that there has been active participation from people of different caste and religion. In our struggle for freedom people from different communities participated keeping one thing in mind that they all are Indians first. But unfortunately this peace and understanding among different communities has been endangered lately. India at present is facing many problems. The biggest of these is the problem of communalism. In their personal fight they are destroying their life only. In fact, it is the biggest threat to humanity and to the unity and integrity of the country.

People from different background and culture participated in India's struggle for freedom. The national leaders, particularly Mahatma Gandhi, Nehru, Azad and Bose had coined the slogan unity in diversity. There are numerous others who were also involved. Be it

Hindu, Muslim, Buddhist, Jain and Sikhs everybody had a single identity of being an Indian. It should be understood that all of us have multiple identities religious, linguistic, cultural, regional and caste identities. No one can claim single identity. One who demands single identity i.e. national identity does not recognize the reality but during India's struggle for freedom no one thought in that manner they just thought of India's independence. Modern India presents a picture of unity in diversity where people of different faiths and beliefs live together in peace and harmony. Still today also India remains one of the most ethnically diverse countries in the world.

Characteristics of Indian society:

Indian society is bound together with the bond of fundamental unity in culture. Since the very origin of Indian society this cultural unity has been clearly visible. Cultural unity in India is reflected in the life of people belonging to different races, religious groups, sects, communities but still hold Indian culture as a stem of their diverse attachment. Following are the features of Indian Culture:

1. Geographical unity
2. Cultural unity
3. Religious unity
4. Emotional unity
5. Political unity
6. Racial unity

Geographical unity: India is a rich land having definite territory of its own, like any other nation in the world. The geographical unity of India is a matter of strange observation for the Europeans living in small regions having similar cultural identification. India that is „Bharatvarsha" reflects a historical significance and is the symbol of unity. From the early times till today every religious thinker, political philosopher and poet, has a deep admiration for this great country spreading from the Himalayas in the north to the „Cape Comorin" in the south as a single expanse of Indian culture and civilization.

One finds praises for this unified culture, reflected in various shades in the writings of the great saints and poets. The kings, who tried to spread their empire from one end to another, have been praised by the poets as well as the great men of the contemporary times. There come no ruler from the early days who did not wish to rule the country as a whole by expanding his empire.

Today the whole country is called as Mother India with reverence by all the Indians and we feel proud of this amazing soil of ancient culture and civilization. In mother India we find ourselves connected with one another and realize the inherent unity in our inner self.

Cultural unity: In spite of many differences between customs and traditions, one finds a fundamental cultural unity in our country among the different communities and human groups. The mark of this unity can be found in the literature from early ages. The approach to literature, traditions and customs and philosophy is fundamentally Indian in its sentiment. A clear cultural unity is found among the people through they practice different religious rites, and have different social intercourse. Cultural unity is a force behind all the group activities. There exists no group which does not accept the nature of family and sanctity of sanskaras. Not only this, but many of the festivals are celebrated throughout the country in the same manner which reflects the bond of unity existing among the people belonging to different sects. Behind all the group expressions and sectional activities, there lies the bond of cultural unity.

The transition of the Indian society from sanskritization to secularization has not affected the cultural unity. „British rule brought with it a process of secularization of Indian social life and culture a tendency that gradually became stronger with the development of communications, growth of towns and cities, increased spatial mobility, and speed of education.

Tolerance:

The co-existence of people in harmony with diverse interests is based on the principle of tolerance. The Indian heritage based on the Vedic truths is rooted in tolerance. It is for this reason many religious faiths and cultural assimilations have found its home in India through the history of civilization. Tolerance exists in India because of the underlying principle of dharma namely unity in diversity. It is a very common sight in India that one can see a church, a mosque and a temple in the same neighborhood. The children of various religious and cultural backgrounds are part of the Indian fabric. The large number of languages provides the basic tolerance as an integral part of the Indian society. The various societies of the world such as European, American, Middle-eastern etc can see the principle of tolerance being part of Indian society. The Hindu religion based on the Vedas upholds the principle of tolerance. It recommends betterment of each individual through his or her own birth religion than the notion of conversion.

The tolerance can be achieved at an individual level as the individual matures and understands that there are equally good ways compared to one's own. Tolerance is an essential quality required for the survival of the human race because there will be diversity in the external aspects of life. Tolerance is an untold educational experience in Indian society.

Peace:

The direct result of understanding the principle of dharma and practice of tolerance is peace. Achievement of peace at the individual, family, societal and global level is only possible with tolerance practiced based on understanding the principle of unity in diversity. Peace is not absence of war. Peace is absence of fear. Peace is tolerance based on love and understanding. Peace cannot co-exist with even traces of any kind of terrorism or misunderstanding between people. From time immemorial, the Indian society has given importance to all-round peace in its culture. There are large numbers of shanti mantras that are clarion calls for the peace both at individual and collective levels. The Vedic literature emphasized that the very goal of human life is to experience and propagate that inner peace. The Indian heritage in all its literature gives high importance to Peace.

Indian society is multifaceted to an extent perhaps unknown in any other of the world's great civilizations. Virtually no generalization made about Indian society is valid for all of the nation's multifarious groups. Comprehending the complexities of Indian social structure has challenged scholars and other observers over many decades.

Emotional unity

The ethnic and linguistic diversity of Indian civilization is more like the diversity of an area as variable as Europe than like that of any other single nation-state. Living within the embrace of the Indian nation are vast numbers of different regional, social, and economic groups, each with different cultural practices. Particularly noteworthy are differences between social structures in the north and the south, especially in the realm of kinship systems. Throughout the country, religious differences can be significant, especially between the Hindu majority and the large Muslim minority; and other Indian groups--Buddhists, Christians, Jains, Jews, Parsis, Sikhs, and practitioners of tribal religions--all pride themselves on being unlike members of other faiths.

Access to wealth and power varies considerably, and vast differences in socioeconomic status are evident everywhere. The poor and the wealthy live side by side in urban and rural areas. It is common in city life to see a prosperous, well-fed man or woman chauffeured in a fine car pass gaunt street dwellers huddled beneath burlap shelters along the roadway. In many villages, solid cement houses of landowners rise not far from the flimsy thatched shacks of landless laborers. Even when not so obvious, distinctions of class are found in almost every settlement in India.

Urban-rural differences can be immense in the Indian Society. Nearly 74 percent of India's population dwells in villages, with agriculture providing support for most of these rural residents. In villages, mud-plastered walls ornamented with traditional designs, dusty lanes, herds of grazing cattle, and the songs of birds at sunset provide typical settings for the social lives of most Indians. In India's great cities, however, millions of people live amidst cacophony--roaring vehicles, surging crowds, jammed apartment buildings, busy commercial establishments, loudspeakers blaring movie tunes--while breathing the poisons of industrial and automotive pollution.

Racial unity

Gender distinctions are pronounced. The behavior expected of men and women can be quite different, especially in villages, but also in urban centers. Prescribed ideal gender roles help shape the actions of both sexes as they move between family and the world outside the home.

Crosscutting and pervading all of these differences of region, language, wealth, status, religion, urbanity, and gender is the special feature of Indian society that has received most attention from observers: caste. The people of India belong to thousands of castes and castelike groups--hierarchically ordered, named groups into which members are born. Caste members are expected to marry within the group and follow caste rules pertaining to diet, avoidance of ritual pollution, and many other aspects of life.

Given the vast diversity of Indian society, any observation must be tempered with the understanding that it cannot apply to all Indians. Still, certain themes or underlying principles of life are widely accepted in India.

Q2 How India is united geographically?**Ans: The Himalayas:**

The Himalayas can be divided from north to south into four zones parallel to each other's:

- (1) The Trans-Himalayan zone about 40 km in width, the valleys of the rivers rising behind behind the Great Himalays.
- (2) The Great Himalayas or the Central Himalayas comprise the zone of high peaks with are 128 or 144 km from the edge of the plains. Some of the important peaks are Kanchinjunga, Nanda devi
- (3) The lesser Himalayas zone 64 to 80 km wide and having an average altitude of about 3000 meters. This zone having a height having 1500 to 1600 meters, is covered by evergreen and oak forests, coniferous forests chir, deodar, the pine, oaks.
- (4) The swalik along the foot of the Himalayas from the Brahmaputra Valley on the east to Potwar pleatue.

Geologically the Himalayas mountain ranges are not very old. In the Miocene period there was a sea known as the Tethys sea where we have the Himalayas now. The process of formation of these mountain ranges began in the Oligocene period and continued upto the Post-Pliocene period. We can also divide the northern mountains from the west to east into three major regions, western, central and eastern. The eastern mountain region consists of those mountains which lie to the east of Brahmaputra and along the summit of which the frontier of India and Burma. They are divided by a series of the river-valleys and cover for the most part with thick forests. The routes through these mountains are difficult. The Central Himalayan region extends from Bhutan To Clitoral the rainfall is much lower. The valleys are fertile and cultivated with the aid of irrigation. In the western mountain region the valleys are irrigated and cultivated wherever possible.

For geographical purpose, the long alignment of the Hinalayan system has been divided into three sections: the Western Himalayas from the Indus to the Kali; the Central Himalayas from the Kali to the Tista; the Central Himalayas from the Kali to the Tista; and the Eastern Himalayas, from the Tista to the Brahmaputra.

The Southern Peninsular

The Plateaux occupy the greater part of the Central India and the Deccan, with typical landscapes of extensive flat or rolling plains at altitudes from 300m to 1000m. In Central India, the Malwa and Vindhya plateau abou on the Vindhyan mountain range on the south and decline gently northwards. In the northcentral Indian table and plateau surfaces occur in east Rajasthan and Madhya Pradesh which are called pathar or rocky country. The Maharashtra plateau is formed entirely of basalt. In contrast to this plateau, those of Karnataka and Telangana are composed of Archaen geniesses.

The hills of India may be remnants of worn-down mountains, such as Aravalli hills (Rajasthan) the Satpura (northern Maharastra) or the Eastern Ghat; or dissected plateau escarpments such as Vindhya hills or Sahyadri parallel to the west coast.

The Great Plains:

The plains of northern India known as the Great Plains of India constitute a plain of aggregation, built up by the three major river systems the Indus, the Ganga and the Brahmaputra. Abandoned river courses, ox-bow lakes and long stretches of marshy land behind river-banks characterizes the Great Plains. The Ganga plains are divided into several sub-regions. The Ganga-Yamuna doab lies between the rivers of those names. North or the Ganga-Yamuna doab lies Rohikhand plain in Uttar Pradesh. This plains mergers into the Avadh plains, covering the eastern half of the Uttar Pradesh. Further east lie the lower plains of Bihar divided by the east-west flowing Ganga into two compact blocks. West Bengal contains the final stretch of the Ganga plains. The mouth of the Ganga has delta formation with numerous distributaries at the seaward margins. In the west, the Ganga plain merges with the Indus plain which in general is at a higher level than the former. The semi-arid landscape of the southern Punjab plain extends southwards over most of this arid land. The groundwater is saline.

The Coastal Plains

The narrow coastal plains fringing Peninsular India is washed by the Bay of Bengal on the east, the Indian Ocean in the south and the Arabian Sea on the west. The eastern coastal plains are much wider than the western. Several deltas lie on the eastern coast but none on the west. While the western coast runs fairly straight from the Kanyakumari to 22°N, the eastern coastline swings in wide curves, changing direction from north to north-east from 16°N onwards. Unlike the west coast, the east is deficient in rainfall and is backed by shifting sand dunes and stretches of saline sand.

The eastern coastal plain extends through three states- Tamil Nadu, Andhra Pradesh and Orissa. The Cauvery delta is the most important sub-region in Tamil Nadu. In Andhra Pradesh two of the biggest rivers of the Deccan, the Godavari and the Krishna, flow through this region and form deltas in the lower reaches. In Orissa state it has the Mahanadi delta, South of the Mahanadi delta lies the Chilka lake. The plains on the west coast have width between 10 to 25 km. The northern part of the West coast lies in the Gujarat state, called the Gulf of Cambay coast, where it widens to include the Gujarat plain.

The Indian Desert

The Indian desert lies towards the western margins of the Aravali Hills. It is an undulating sandy plain covered with sand dunes. This region receives very low rainfall below 150 mm per year. It has arid climate with low vegetation cover. Streams appear during the rainy season. Soon after they disappear into the sand as they do not have enough water to reach the sea. Luni is the only large river in this region. Barchans (crescent shaped dunes) cover larger areas but longitudinal dunes become more prominent near the Indo-Pakistan boundary. If you visit Jaisalmer, you may go to see a group of barchans.

The Islands

The Lakshadweep Islands group lying close to the Malabar coast of Kerala. This group of islands is composed of small coral islands. Earlier they were known as Laccadive, Minicoy and Amindive. In 1973 these were named as Lakshadweep. It covers small area of 32 sq km. Kavaratti island is the administrative headquarters of Lakshadweep.

This island group has great diversity of flora and fauna. The Pitli island, which is uninhabited, has a bird sanctuary.

Q3. Comment on the racial unity of India?

Ans: Race, we mean a group of people that have certain physical characteristics in common. Indian society is constituted by a number of races. The races which constitute the Indian society have been classified by a number of sociologists and anthropologists.

Dr. Risley's classification: The classification from the anthropometric point of view was for the first time attempted by **Sir Herbert Risley** in the census of 1901. According to him, the following are the main ethnic groups in the Indian population.

- (a) **The Indo-Aryan** – About 75 percent of the population of India belong to this race. According to Sir Herbert Risley, this race is found in the East Punjab, Rajasthan and Kashmir. Rajputs, Khattris and Jats are included in it. Tall stature, fair complexion, dark eyes, long head and narrow nose etc., are some of the principal characteristics of this ethnic group.
- (b) **The Dravidian**—This race inhabits Madhya Pradesh, Chota Nagpur, Madra and Hyderabad. This is „probably the original type of the population of India and now modified to a varying extent by the admixture of Aryans, the Schythians and the Mongoloids elements. The physical characteristics are these people are that they are of short stature, very dark complexion, plentiful hair, dark eyes, long head and broad nose. The people of this race are about 20 percent of the Indian population. This race is well represented by the Paniyans of Malabar and the Santhals of Chota Nagpur.

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long head and narrow nose are some of the principle characteristics of this ethnic ground.

- (b) **The Dravidian-** This race inhabits in Madhya Pradesh, Chhota Nagpur, Chennai and Hyderabad. This is „probably the original type of the population of India and now modified to a varying extent by the admixture of the Aryans, the Scythians and the Mongoloids elements." The physical characteristics of these people are that they are of short stature, very dark complexion, plentiful hair, dark eyes, long head and broad nose. The people of this race are about 20 percent of the Indian population. This race is well represented by the Paniyans of Malabar and the Santhals of Chhota Nagpur.
- (c) **Mongoloids** -This race is mostly found in the southern extremity of Himalayas. The Kanets of Lahul and Kulu: Lepchas of Dargeeling and Sikkim. Bhotias of Almora and the Tharus of Khatima represents this race. The chief characteristics of these people are that they have broad head, scanty hair on face, short stature, broad nose, flat face and small eyes.
- (d) **The Aryo-Dravidian-** This race is assumed to be the intermixture of Aryans and dravidians. The people of this type are mostly found in Uttar Pradesh and Bihar. The upper strata of this race is represented by Brahmins while the lower strata is represented by Harijans. Long to medium stature, lightish brown to black complexion, plenty hair on face and medium nose are the chief characteristics of this race.
- (e) **The Mongoloids Dravidian-** Dark complexion, broad and round head, plenty hair on face, medium nose and short stature are some characteristics of this race. This race is well represented by the Brahmins and Kayasthas of Bengal of Orissa.
- (f) **The Scytho-Dravidian-** According to Sir Herber Risley, this is the admixture of the Scythians and the Dravidians. Saurashtra, Coorg and the Hilly tracts of Madhya Pradesh are inhabited by this race. This Scythian elements are more evident in the higher strata of population while the lower strata is dominated by Dravidian elements. Lawar stature, fine nose, fair complexion and scanty hair on body are some principle feature of this race.

- (g) **The Turko-Iranian-** The type, according to Risley does not exist in India. It is well represented by the inhabitants of Afghanistan and Baluchistan.

In this classification, Risley does not mention about the existence of Negrito elements in India. But some other writers in their classification, have accepted the existence of Negrito elements in India.

Q4. Discuss about the religious unity in Diversity in India?

Ans: Religion has played an important part in Indian society from the earliest times. It has assumed numerous forms and nomenclature in relation to different groups of people associated with it. India has been a poly-religious society. Transformations and changes in different religions have occurred from time to time vis-à-vis changes in intellectual climate and social structure. Religion in India has never been static. Today it has made inroads into the arenas of politics and economic life.

Religious movements have been a perpetual feature of India's socio-cultural life. Pre-vedic and vedic religion, unorthodox religions, including the element of Bhakti, emerged from time to time. Religious sects like Vaishnavism, Saivism and Saktism emerged as the components of orthodox Brahmanism. In addition to these ramifications of religion several folk and religious practices were evolved by different people in various parts in India.

According to the 1931 census there were ten religious groups in India. These were Hindus, Jains, Buddhists, Zoroastrians, Muslims, Sikhs, Christians, Jews and other tribal and non-tribal religious groups. For example, elements of Sanskritism and tribal religion are found in a mixed form at various levels. So is the interaction between the „great“ and „little“ traditions. Integration of Sanskrit Hindu religion and tribal religion is also found. Santhals, for example, observe several high caste festivals. This is also the case with the lower and untouchable casts. Some tribal worship.

People of all the religion live in the pious land of India. Religious differentiation is only external in nature. The Hindus, Muslims, Christians, Sikhs, Parsees, Buddhists and other religious communities live in this country. In spite of this diversity in religious belief, every Indian does not find his religious view apart from others. Each religion in our country exhibits one single feeling, each believes in the

immortality of soul, temporary existence of this physical world, nirvana and contemplation and this is all the ideas falling within the lap of religions in our country. Though all the religions take different ways to accomplish their objectives which is same, for all and every religions embodies faith in invisible god, purity of thought benevolence, and pity are the true characteristics of every individual. No religion teaches cruelty or selfishness. Nearly every religion has its rituals and observance of certain norms. Such rituals and norms are nearly common in all religions. Worshippers of one god or goddess have erected the temples to offer their prayers for instance the Shiva and Vishnu, Krishna and Rama temples are found in nearly every corner of the country. No one comes into the conflict of the other. The great legendary epics, the Geeta the Ramayana, and the Mahabharata is read as well in Punjab.

Chapter 3

Social Stratification

Q.1 Define stratification & critically evaluate any one theory of stratification.

Ans.

1 According to Kingsley Davis “stratification is the name applied to the resulting system of organization”.

Theories of Social Stratification -

The functional approach to stratification assumes that functional differentiation is an inevitable phenomena. One person cannot perform all or most of the functions in a society. For different functions, persons of different intent and ability are required. The salient features are :-

- a) Every society is a relatively persistent, stable structure of elements.
- b) Every society is a well integrated structure of elements.
- c) Every element in a society has a function.
- d) Every functioning social structure is based on a consensus of values among individuals.

Thus according to Dahrendorf, stability, integration, functional analysis of any given system gives the stratification in society.

The salient feature of Davis Moore approach is as follows:-

- a) Inevitability of functional differentiation.
- b) Need for differential intent and ability for different functions.
- c) Differential evaluation of different social position & duties.
- d) Reward on the basis of differential value attached with the different functions.
- e) Values & rewards constituting the social differentiation.

A critical appraisal – Tumin refers to dysfunctions of stratification & enumerates eight-dysfunctions. Those are briefly as follows:-

1. Social stratification systems function to limit the possibility of discovery of the full range of talent available in a given society. This results from the fact of unequal access to appropriate motivation. Eg. Channels of recruitment and centers of training.
2. In foreshortening the range of available talent, social stratification system function to set limits upon the possibility of expanding the production resources of the society at least relative to what might be the case under conditions of greater equality of opportunity.
3. Social stratification system function to provide the elite with political power necessary to procure acceptance and dominance of an ideology which rationalizes the status-quo, spreading conservative influence.
4. Social stratification system function to distribute favorable self-image unequally throughout a population which inhibits the development of creative potential of the very same person.
5. Social stratification system functions to encourage hostility suspicion and distrust among the various segments of a society which limit extensive social integration because of the „sense of significant membership” .
6. Consequently social stratification function to distribute loyalty unequally in the population.
7. Finally, the motivation to participate is found unequal because of apathy created by this sense of significant membership.

Marxian Theory of social stratification -

Marx recognized that the system was more complex but he foresaid an increasing polarization that would divide society into two great camps. On this theory the small farmer, small-businessman & independent professional would gradually be squeezed out. Most of them are forced into the proletariat as employees of large business organizations owned by & few wealthy capitalist.

The elements of this theory are :-

1. Origin of social classes.
2. Major divisions.
3. Objective class & subject class.
4. Class rule and class struggle.
5. Progressive & Reactionary Classes.
6. The end of the class system.

Criticism of Marx :-

1. The model overemphasizes the significance of economic class for individual conducts well as personal identification & group action are often more important.
2. The concept of a ruling class though not without scientific merit, has limited relevance to a complex, industrialized nation.
3. Marx did not give sufficient weight to the forces that mitigate the class cleavage he observed in the mid nineteenth century.
4. The thesis of a polarization of classes has not been upheld, although it is true that modern society has become an employee society.
5. The prediction that workers under capitalism would develop class consciousness and revolutionary aspiration has been borne out only to a very limited extent.

Q. 2. What is social about social inequality?

Ans: Social Inequality:

It is not about individuals but about groups.

It is social, not economic (i.e., people may be subjected to social inequality regardless of their economic status), although there is usually a strong link between social and economic inequality.

It is systematic and structured rather than accidental.

Q.3. Differentiate between jati and varna.

Ans: Varna and Jati

Varna is an all India phenomenon and Jati is regional or local in nature. T

There are only 4 Varnas, whereas jatis (including sub castes) number in the hundreds and even thousands.

Q.4 What are the common features of caste system in India?

Ans: The features of caste are the following:

- 1 Caste is determined by birth – a child is “born in to ”the caste of its parents. Caste is never a matter of choice. One can never change one” s caste, leave it, or choose not to join it, although there are instances where a person may be expelled from their caste.
- 2 Membership in a caste involves strict rules about marriage. Caste groups are “endogamous”, i.e .marriage is restricted to members of the group.

- 3 Caste membership also involves rules about food and food-sharing. What kinds of food may or may not be eaten is prescribed and who one may share food with is also specified.
- 4 Caste involves a system consisting of many castes arranged in a hierarchy of rank and status. In theory, every person has a caste, and every caste has a specified place in the hierarchy of all castes. While the hierarchical position of many castes, particularly in the middle ranks, may vary from region to region, there is always a hierarchy.
- 5 Castes also involve sub-divisions within themselves, i.e., castes almost always have sub-castes and sometimes sub-castes may also have sub-sub-castes. This is referred to as a segmental organisation.
- 6 Castes were traditionally linked to occupations. A person born into a caste could only practice the occupation associated with that caste, so that occupations were hereditary, i.e. passed on from generation to generations.

Q5. What is hierarchical division of caste based on?

Ans:

The hierarchical ordering of castes is based on the distinction between „purity“ and „pollution“.

This is a division between something believed to be closer to the sacred and something believed to be distant from or opposed to the sacred, therefore considered ritually polluting.

Castes that are considered ritually pure have high status, while those considered less pure or impure have low status.

Historians believe that those who were defeated in wars were often assigned low caste status.

Q.6. What are three key principles of social stratification?

Ans:

1. **Social stratification is a characteristic of society**, not simply a function of individual differences. Social stratification is a society-wide system that unequally distributes social resources among categories of people. In the most technologically primitive societies – hunting and gathering societies, for instance – little was produced so only rudimentary social stratification could exist. In more technologically advanced societies where people produce a surplus over and above their basic needs, however, social resources are unequally distributed

to various social categories regardless of people's innate individual abilities.

2. **Social stratification persists over generations.** It is closely linked to the family and to the inheritance of social resources from one generation to the next. A person's social position is ascribed. That is, children assume the social positions of their parents. Within the caste system, birth dictates occupational opportunities. A Dalit is likely to be confined to traditional occupations such as agricultural labour, scavenging, or leather work, with little chance of being able to get high-paying white-collar or professional work. The ascribed aspect of social inequality is reinforced by the practice of endogamy. That is, marriage is usually restricted to members of the same caste, ruling out the potential for blurring caste lines through inter-marriage.
3. **Social stratification is supported by patterns of belief, or ideology.** No system of social stratification is likely to persist over generations unless it is widely viewed as being either fair or inevitable. The caste system, for example, is justified in terms of the opposition of purity and pollution, with the Brahmins designated as the most superior and Dalits as the most inferior by virtue of their birth and occupation. Not everyone, though, thinks of a system of inequality as legitimate. Typically, people with the greatest social privileges express the strongest support for systems of stratification such as caste and race. Those who have experienced the exploitation and humiliation of being at the bottom of the hierarchy are most likely to challenge it.

Q6. What is social exclusion?

Ans: Social exclusion refers to ways in which individuals may become cut off from full involvement in the wider society. It focuses attention on a broad range of factors that prevent individuals or groups from having opportunities open to the majority of the population. In order to live a full and active life, individuals must not only be able to feed, clothe and house themselves, but should also have access to essential goods and services such as education, health, transportation, insurance, social security, banking and even access to the police or judiciary. Social exclusion is not accidental but systematic – it is the result of structural features of society.

Q.7. What is untouchability?

Ans „Untouchability' is an extreme and particularly vicious aspect of the caste system that prescribes stringent social sanctions against members of castes located at the bottom of the purity-pollution scale. Strictly speaking, the „untouchable" castes are outside the caste hierarchy – they are considered to be so „impure" that their mere touch severely pollutes members of all other castes, bringing terrible punishment for the former and forcing the latter to perform elaborate purification rituals. In fact, notions of „distance pollution" existed in many regions of India (particularly in the south) such that even the mere presence or the shadow of an „untouchable" person is considered polluting. Despite the limited literal meaning of the word, the institution of „untouchability' refers not just to the avoidance or prohibition of physical contact but to a much broader set of social sanctions.

Q.8. What are the features of disability?

Ans: Some common features central to the public perception of „disability" all over the world

Disability is understood as a biological given.

Whenever a disabled person is confronted with problems, it is taken for granted that the problems originate from her/his impairment. The disabled person is seen as a victim.

Disability is supposed to be linked with the disabled individual" s self perception.

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

Q.9. What are the bases of stratification?

Ans: Bases for social stratification
 Social class
 Race and ethnicity
 Sex and age
 • Space and place

Q.10. Discuss about caste in india?

Ans

- Basis is kinship
- Associated occupation
- Clearly separated, self-regulating groups
- No individual mobility in one lifetime

- No intercaste marriage
- Religious interpretation
- ranked by purity.

For example the caste system places the hierarchal arrangement in India:

- Brahmin scholars and priests are placed at top.
- Then Kshatriya political leaders and warriors.
- Vaishya merchants are placed at third cadre
- Shudras menial workers, artisans are at the bottom
 - Untouchable

Q11. What are the principles of stratification?

Ans:

It is a characteristic of society, not simply a reflection of individual differences.

It persists over generations.

It is universal but variable.

It involves not just inequality but beliefs

Q12. In what sense has caste become relatively 'invisible' for the urban upper castes?

Ans: One of the most significant yet paradoxical changes in the caste system in the contemporary period is that it has tended to become „invisible“ for the upper caste, urban middle and upper classes.

For these groups, who have benefited the most from the developmental policies of the post-colonial era, caste has appeared to decline in significance precisely because it has done its job so well.

Their caste status had been crucial in ensuring that these groups had the necessary economic and educational resources to take full advantage of the opportunities offered by rapid development.

- In particular, the upper caste elite were able to benefit from subsidized public education, specially professional education in science, technology, medicine and management.
- At the same time, they were also able to take advantage of the expansion of state sector jobs in the early decades after Independence. In this initial period, their lead over the rest of

society (in terms of education) ensured that they did not face any serious competition.

- As their privileged status got consolidated in the second and third generations, these groups began to believe that their advancement had little to do with caste. Certainly for the third generations from these groups their economic and educational capital alone is quite sufficient to ensure that they will continue to get the best in terms of life chances. For this group, it now seems that caste plays no part in their public lives, being limited to the personal sphere of religious practice or marriage and kinship. However, a further complication is introduced by the fact that this is a differentiated group. Although the privileged as a group are overwhelmingly upper caste, not all upper caste people are privileged, some being poor.

Q. 13. What were the changes brought to caste system after independence?

Ans: Recruitment to industrial jobs, whether in the textile mills of Mumbai(then Bombay), the jute mills of Kolkata (then Calcutta), or else where, continued to be organised along caste and kinship-based lines. The middle men who recruited labour for factories tended to recruit them from their own caste and region so that particular departments or shop floors were often dominated by specific castes. Prejudice against the untouchables remained quite strong and was not absent from the city, though not as extreme as it could be in the village.

Endogamy, or the practice of marrying within the caste, remained largely unaffected by modernisation and change. Even today, most marriages take place within caste boundaries, although there are more intercaste marriages. While some boundaries may have become more flexible or porous, the borders between groups of castes of similar socio-economic status are still heavily patrolled. For example, inter-caste marriages within the upper castes (eg., brahmin, bania, rajput) may be more likely now than before; but marriages between an uppercaste and backward or scheduled caste person remain rare even today.

Q.14. What is the role of the ideas of separation and hierarchy in the caste system?

Ans: Theoretically, the caste system can be understood as the combination of two sets of principles, one based on difference and separation and the other on wholism and hierarchy. Each caste is supposed to be different from –and is therefore strictly separated from – every other caste. Many of the scriptural rules of caste are thus designed to prevent the mixing of castes – rules ranging from marriage, food sharing and social interaction to occupation. On the other hand, these different and separated castes do not have an individual existence – they can only exist in relation to a larger whole, the totality of society consisting of all castes. Further, this societal whole or system is a hierarchical rather than egalitarian system. Each individual caste occupies not just a distinct place, but also an ordered rank – a particular position in a ladder-like arrangement going from highest to lowest.

The hierarchical ordering of castes is based on the distinction between „purity" and „pollution". This is a division between something believed to be closer to the sacred (thus connoting ritual purity), and something believed to be distant from or opposed to the sacred, therefore considered ritually polluting. Castes that are considered ritually pure have high status, while those considered less pure or impure have low status. As in all societies, material power (i.e., economic or military power) is closely associated with social status, so that those in power tend to be of high status, and vice versa. Historians believe that those who were defeated in wars were often assigned low caste status.

Q.16 Explain the meaning of ‘social mobility’. Discuss briefly the main types of ascending and descending mobility.

Ans Social mobility is an indication of social progress and social change. As a result of social mobility the society marches ahead and individuals make progress. When some change takes place in the social structure or the pattern of social relationship is changed, we call that the society is mobile or the process of social mobility has started. Leaving of one profession or religion or adopting the other is an example of social mobility. In our social life, social mobility is a normal feature. Shifting of people from rural areas to urban areas and giving up the traditional profession and taking up the new profession are the example of mobility. Various factors particularly industrialization and scientific and technological development are responsible for social mobility. When the individual members of the society leave their status, occupation and place of habitation in the society it is said that social mobility has taken place. Sorokin who can be called the most

authoritative scholar of this process of social mobility, has defined in the following words:

“By social mobility I understand any transition of an individual or social objective or value, anything that has been created or modified by human activities from one social position to another”

Essentials of social mobility- From the definition given above, we find that Sorokin has used the term social mobility in a very comprehensive sense. According to him, social mobility involves and means any change that has taken place. Man is the creation of a natural phenomenon. Any change that takes place in the field of a natural phenomenon and also social phenomenon does not fall within the purview of social mobility, but any change that takes place in the field of social phenomenon falls within the purview of social mobility. Use of cars by the people of middle class is an indicative of social mobility.

A type of mobility- Sorokin has visualized the following two types of social mobility:

- (1) Horizontal social mobility,
- (2) Vertical social mobility,

It would be useful if both these types of social mobilities are studied separately and a bit in detail:

(1) **Horizontal social mobility-** When the change or movement takes place in the same situation or in the area of same situation, we have a horizontal social mobility. For example, if a person who has been working as a social worker in a factory becomes a foreman of the same factory, it shall be termed as a horizontal social mobility. It only involves change from one place to another. Sorokin has himself defined it in the following words:

“By horizontal social mobility or shifting is meant the transition of an individual or social object from one social group to another situation on the same level.”

The basic difference between the horizontal mobility and the vertical mobility is that in this case, the change does not take place in the vertical or upward direction or movement from one situation to another situation does not take place. It only means change from one situation to other situation in the same order.

(2) **Vertical social mobility-** When a person or social body changes from one social status to another, this is known as vertical social mobility. If all of a sudden a person becomes rich due to the will of

distant relations of his own, it shall be known as vertical social mobility. Sorokin has defined it as given below:

“By vertical social mobility we mean the relation involved in a transition of an individual or a social body from one social stratum to another”.

Kinds of social mobility- According to the direction of the transition mobility may be of the following types:

- (a) Ascending or social climbing type of vertical social mobility;
- (b) Descending or social sinking type of social mobility.

In the former, a person goes up and in the latter the person goes down. If person becomes rich all of a sudden it is known as ascending social mobility and in case he becomes poor after having been rich for several generations or having been so for several years it is known as descending mobility or social sinking.

Generally the ascending and descending social mobility is seen in economic, political and occupational fields. A person who is working as a clerk may complete at the I.A.S. examination and become an officer and go up.

Types of ascending social mobility- According to Sorokin, the ascending social mobility may also be divided into the following two categories:

- (a) Infiltration of the persons of the lower status into an existing status group; and
- (b) Formation of a new group by persons of a particular status group.

In such a case, the group that is formed is generally of a higher status. In this respect, Sorokin has himself said that „the ascending current exists in two principal forms; as an infiltration of an individual of a lower stratum into a existing higher one and has a creation of a new group by such individuals and insertion of such a group into a higher stratum instead of side by side the existing group of this stratum.”

Types of descending social mobility- Descending social mobility according to Sorokin, is also of two types;

- (a) When a group or few members of a group, fall down from the higher stratum to a lower one. In this situation the entire group does not fall down, only a few individual come down;
- (b) When the whole social group falls from higher stratum to a lower stratum, it is also possible that particular social unit which has a

higher stratum may get disorganized or dismantled. Sorokin has described it in the following words:

“Correspondingly the descending current has also two particular forms; the first consists in a dropping of an individual from higher social position to existing lower one without the degradation or disintegration of higher group to which they belong. The second is manifested for a degradation of a social groups as a whole an abasement of this rank among other group in its disintegration as a social unit.”

He has clarified it with the help of an example of falling of an individual from a ship into the water while the later type of social mobility; it is like entire ship sinking into the water. His own words in this respect are quoted below:

“The first case of sinking remains one of an individual falling from a ship, the second of the sinking of the ship itself with all on Board or of the ship as a wreck, breaking itself into pieces.

The cases of individuals falling from higher stratum to lower one are quite common but the example of entire class or group fall from higher status to lower is generally not seen. In this respect the typical example is of the caste system of India. It is said that in the beginning according to history the Brahmins were not higher in the status as compared to Kshhatriyas. But in the passage of time they so managed that they become higher in social position as compared to the Kshhatriyas. According to Indian caste system, the Brahmins are placed at highest but in the modern age of the economic oriented and social structure many of the Brahmins work under Vaishyas but are placed to be lower to them in caste. These are the examples of descending social mobility.

In India both the ascending and descending types of social mobility are seen in the members of different castes.

Democracy and vertical social mobility- Democracy or a democratic social structure as the only place where social mobility particularly vertical social mobility can take place, in such a set up the status of an individual is not determined on the basis of birth but on basis of achievements and failures. All the persons are given equal opportunities and avenues of progress are open to them. Now in India, since the promulgation of Indian constitution, vertical social mobility can be seen in almost all the castes particularly in so called lower caste

of Harijans etc. Since India is the secular democratic country, all the persons are given opportunities to work and achieve things provided with basis of ability for that. According to new standards, members of particular caste achieve certain things; they are promoted to higher caste. In democracy people have an opportunity for social mobility because of the equality of opportunities and individual freedom. This does not mean that only in democratic society the mobility is possible. Mobility can be achieved even in autocratic society or a rule by the dictator. According to Sorokin the study of history reveals it.

Multiple Choice Questions

Q.1. The jati is

- a) An endogamous group
- b) An exogamous group
- c) Hypergamous group
- d) Hypogamous group

Q.2. A caste system is stabilized by

- a) Divine will
- b) Value supported by all caste
- c) Agrarian classes

Q.3. a society characterized by the absence of barriers to social mobility called

- a) Open class
- b) Closed class
- c) Dynamic class
- d) Ideal class

Q.4. the bond between the blood relatives is called

- a) Affinal kins
- b) Consanguineal kins
- c) Primary kins
- d) Secondary kins

Q.5. Which of the following is not characteristic of jati

- a) Traditional occupation
- b) Endogamy

- c) Political autonomy
- d) Economic self-sufficient

Q.6. The book „Manu Smariti“ is related with which religion :-

- e) Parsi
- f) Sikh
- g) Islam
- h) Hindu

Q.7. The main characteristics of caste systems is :-

- (a) Segmental division of society
- (b) Hierarchy
- (c) Endogamy
- (d) All of the above

Q.8. vertical mobility involves

- a) Change in role
- b) Change in occupation
- c) Change in group
- d) Change in social class position

Q.9. Indian caste system is an

- a) Ascribed status
- b) Achieved status with horizontal mobility
- c) Ascribed status with vertical mobility
- d) Achieved status

Q.10. By means of social contract man

- a) Lost his freedom
- b) Gained his freedom
- c) Became part of the whole
- d) State come into existence

Chapter 4

Marriage and Family : Continuty and change in its structure.

Q.1. What are the types of Hindu Marriage?

Ans: There are eight types of Hindu Marriage- four approved and four unapproved.

Approved:

- Brahma –This is gift of daughter only with single robe, to a person expert in Vedas.
- Daiva- In this daughter is given to a person in live of Dakshina for working as priest in sacrifice performed by the father
- Arsha- In this type of marriage boy makes a present of a bull and a cow to girls father, which is accepted for religious purpose.
- Prajapatya- In this marriage the gift is made with condition that “you two partners for performing secular and religious duties.”

Unapproved

- Gandharva It is a union of a man and a woman by mutual consent
- Asura- In this cost for bride is given by bridegroom to the father of bride.
- Rakshsa- It is a marriage by force
- Paishacha-Marriage of a girl by a boy who committed the crime of ravishing her either when asleep or when in state of intoxication.

Q.2. What is marriage? Define aims of marriage in Hindu society?

Ans: Hindu society is very old and with the passage of time certain traditions have been built around all the social organizations including marriage. Marriage in Hindu society is considered to be physical, social and spiritual bond between the husband and the wife. Since the

institution of marriage existed even during prehistoric society, therefore it is deep-rooted but occupies a pivotal position in the kinship organization.

Concept of Hindu Marriage: Concept of Hindu Marriage is widely different from the one which is followed in European countries. In India marriage is not considered to be a source of enjoyment or what is called sexual pleasure. Similarly, the aim of marriage does not end with the getting of the children. It is also not a bond friendship which can be broken at any time.

According to Manu, a man who does not marry, never receives worship after death. His happiness of the next world depends upon a continuous line of male descendants who make periodical offerings for the peace of his soul. Manu further observes, "To be mothers women created and to be fathers men. Therefore the Vedas ordain that dharma must be practiced by man together with his wife." Apart from this without marriage man cannot enter into the Grihasthashrama. Mahabharat has clearly indicated that an unmarried girl cannot enter heaven despite of all religious practices. Similarly a man shall remain in various painful stages unless death ceremonies are not properly observed by his descendants.

Thus in brief, Hindu marriage is a sacrament. It is a socially approved union of man and woman aiming at procreation, pleasure and observance of certain social obligations. According to Hindu scriptures, a man by entering Grihasthashramas, through marriage can attain the fullest development of life viz. Dharma (religious upliftment), Artha (wealth), Karma (sexual pleasure), and moksha (final liberation from earthly bondages). Thus in Hindu marriage, sex is secondary and dharma is primary. In fact, in Hindu philosophy, we find recognition of the spiritual ideal of marriage. Hence, the Hindus regard the marriage relation as an indissoluble.

Q.3. Can we say that Hindu Marriage as a sacrament? Comment?

Ans: The aim of Hindu marriage are said to be dharma, praja (progeny) and rati (pleasure). Sex is given third place in regard to the functions of marriage. Dharma is the first and highest aim of marriage. Dharma is the first and highest aim of marriage. Procreation is given the second place. Marriage also aims at begetting a son to save the father from going to hell. On marriage the sacred fire is enkindled to offer Panchamahayagyas. A man with his wife is supposed to offer puja

through out his life. Thus, marriage is primarily for the fulfillment of duties, his dharma.

Kapadia points out performance of homa, of offering in the sacred fire, panigrahana, or taking the hand of the bride and saptapadi, the bride and the bridegroom going to seven steps together are important rites for completion of a marriage. All these rites are performed with the vedic mantras in the presence of the sacred fire. Thus, Hindu marriage is a sacrament because it is said to be complete only on the performance of the sacred rites and the sacred formulae. Hindu marriage is a sacrament in another sense because marriage is considered essential for woman and she is required to perform rites with her husband throughout her life. Hindu marriage is sacred because it is irrevocable, the husband-wife try to adjust their tastes and temper, ideals and interests by making sacrifice for each other. Hindu marriage is not an ordinary event, it is an institution of life-long compromise and adjustment.

Marriage is a social duty toward the family and the community, and as such there is little individual interest. Husband-wife are not individual persons but they are part of extended family and caste. However, the husband and wife have never been equal in regard to their obligations and privileges. The wife is required to follow the ideal of pativratiya, devoted to her husband alone. The institution of sati has received encouragement, and widow-remarriage gets discouraged. Today the situation has undergone sea-change. The Hindu Marriage Act of 1955, sociocultural awakening, education and urban employment etc. have weakened the sacred ethos of Hindu marriage. Divorce is becoming quite acceptable. The incidence of widow-marriage has also increased. Women are claiming status equal to men. Despite these changes, religiosity remains attached to marriage to a large extent.

Q.3. How the marriage among Muslims is performed?

Ans: It is said that marriage among Muslims is more of a contract rather than a sacrament like Hindus. There are two types of marriage among Muslims :

1. Beena
2. Muta

Under the beena marriage, the beena marriage, the woman comes to live with her husband and the children belong to her husband's clan. Divorce becomes the sole privilege of the husband in Islam, woman can seek separation „Khula“ from her husband

Muta is a union brought about by the mutual consent of the parties concerned. The contract is stipulated for a specific period, and woman has no right to divorce her husband during the period of the contract. The beena marriage is certainly a preferred one there are no elaborate rituals attached to Muslim marriage as we find in the case of Hindu marriage.

Islam disapproves of muta considering it an anachronism as it amounted to greater freedom for a woman in her sex life. Muta also contributed to instability of marriage. Kapadia writes: "It was a contract which took place in the presense of a wali, often with his consent and attested by two witnesses. Muta marriage, being a personal contract, required neither a wali nor a witness. Islam gives the right of divorce only to the male, and this is taken as a part of the Muslim Personal Law. Marriage among Muslims is contracted by paying Mahr, bride price. It is paid to the wife.

Multiple Choice Question

Q1. The basic grouping of the mates and their children is called_

- a) Nuclear family
- b) Joint family
- c) Extended family
- d) Stem family

Q2 divorce rates are likely to be high in

- a) An extended family
- b) Consanguineal family
- c) Conjugal family
- d) Joint family

Q3. the final stage of Bhramha marriage is

- a) Vivahham
- b) Stapadi
- c) Panigrahana
- d) None

Q4 cross-cousin marriage is prevelant among

- a) Gond
- b) Goras
- c) Bhil

d) Santhals

Q5. polygyny symbolizes the marriage of

- a) One man with one woman
- b) One man with many woman
- c) One woman with many husbands
- d) Marriage termed as inbreeding

Q6. Hypergamy symbolizes

- a) Marriage amongst the equals
- b) Marriage amongst the superiors
- c) Marriage amongst the inferiors
- d) Marriage in other villages

Q7. vihaha is related to

- a) Spatapadi
- b) Carrying away
- c) Kanyadan
- d) Panigrahan

Q8. A type of marriage in which male can have sexual relationship with any female member without social restriction is called

- a) Indogamy
- b) Promiscuity
- c) Group marriage
- d) anuloma

Q9. the custom of arranged marriage in India contributes to the continuance of

- a) caste endgamy
- b) the exaggerated emphasis on the families rather than the individuals
- c) dowry system
- d) all of the above

Q10. Polygamy ws made punishable under law in the year

- a) 1923
- b) 1924
- c) 1925
- d) 1929

- Q11. The family of orientation denotes a family
- a) In which a person is born and is socialized
 - b) In which a woman is married
 - c) In oriental countries
 - d) Which conducts an orientation course

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Chapter: 5

Social Change

Q1 What do you understand by social change & Explain any three factor responsible for social change?

Ans. Social change may be defined as the process in which is discernible significant alteration in the structure and functioning of a particular social system.

According to Jones:-

Social change is a term used to describe variations in, or modifications of any aspect of social process, social pattern, social interaction or social organization.

Characteristics of Social Change:-

- a) Social Change is a universal phenomenon.
- b) Social change is community change.
- c) Speed of social change is not uniform.
- d) Nature and speed of social change is not constant.
- e) Social change occurs as an essential law.
- f) Definite Prediction of social change is not possible.
- g) Social change results from interaction of a number of factors.

Factors of social change:-

The Physical Factors - The changes in the physical environment brings about important changes in society. The flood in India may hasten the birth of model villages in place of those which have been mashed off or they may lead to the construction of dams in order to prevent future floods. In most cases in which geographical change is alleged to produce social change, it will be found that the alleged geographical setting is in part-manmade and therefore, itself socially determined.

Technological Factors - Technology affects society greatly in that a variation in technology causes a variation in some institution or custom. The introduction of machine technology as a result of the discovery of the new sources of energy has had such far-reaching consequences that it is

often described as a „revolution" . Invention and discovery are significant characteristics of our age. The present age is often called the „age of power" the „scientific age" . Mechanization has changed not only the economic structure of society but had also led to a steady devaluation of old forms of social organization and old ideologies.

The Economic Factors – The economic life in the fundamentals condition since the existence of men depends upon his ability to sustain himself. The change of these norms introduces further changes throughout the fabrics of the society. Using Hegal" s model of thesis, anti-thesis and synthesis, he analyzes the stage of feudalism, capitalism and socialism. He envisages that finally a classless society emerges in which no one owns anything and everyone owns everything. In other words, then is to the abolition of the institution of property.

The Cultural Factors – The thesis is that the various parts of modern culture are not changing at the same rate; some parts are changing much more rapidly than others; and that since there is a correlation of interdependence of parts, a rapid change in one part of our culture requires re-adjustment through other changes in the various correlated parts of culture-where one part of culture changes first through some discovery or invention, and occasions changes in one part of culture depends upon it, there frequently is a delay in the changes occasioned in the dependent part of the culture.

Legal Factors – Ancient and in medieval time the state never issued any edicts or statutes. The king had no power to promulgate a law. The duty of the king was to administer justice according to Dharamsastras. The problem arises as to the agency which brought about changes in law according to changes in social norms. The advent of the British, the Hindu law became stagnant because the British courts looked upon the Dharamsastras as a final authority. Still enlightened leaders like Raja Ram Mohan Roy wanted the British Government to intervene and bring about changes in law to send the new social values and social outlook.

Q. 2 Define Modernization. How it is different from tradition?

Ans. According to Y. Singh Modernization in the cultural traditions of India might not be identical to or just a replica of modernization in other parts of world. At the sometime this historicity of development should not imply a regulation of the evolutionary view point, which primarily

lies in the existence of “recurrent casual relationships in independent cultural traditions”.

The specific form that modernization might take in different cultural traditions may have distinctive features which can be seen from the little and great tradition of the Indian culture.

Modernization symbolizes a rational attitude toward issues and their evaluation from a universalistic and not particularistic view point; when it involves in emotional response to problems, orientation is empathic and not constrictive; modernization is rooted in the scientific knowledge, technological skill and technological recourses in a particular society.

Modernization is the commitment to scientific world-view, the internalization of humanistic and philosophical view point of science on contemporary problems and not merely the volume of technological advancement it is possible that a society as also a person might command a maximum of scientific as also a person might command & maximum of emotional requisite. Modernization in its essential attributes or in ideal typical forms is a universal-cultural phenomenon. Like science, modernity is not an exclusive possession of any one ethnic or cultural group, but belongs to the humanity as a whole on the contrary the existential adaptation & to modernization in every society, take a historical and distinctive form.

Tradition, we mean value-themes encompassing the entire social system of India society prior to the beginning of modernization was organized on the principle of hierarchy, holism, continuity and transcendence.

Hierarchy was engrained not only in the system caste and sub-caste stratification but also in the Hindu concept of human nature, occupational life cycles (ashrams, and moral duties (dharma)). Holism implied a relationship between individual and group in which the former was encompassed by the latter in respect of duties and rights. This group of individual by collectively persisted all along the line of traditional social structure e.g. family, village community, caste and political territory or nation. Communalism in traditional social system was reinforced through the value system of continuity which Hinduism was symbolized by principles of karma, trans-migration of

soul and cyclical view of change. The principle of transcendence also posited that legitimation of traditional values could never challenge on grounds of rationality derived from the non-sacred or profane scales of evaluation. It formed a super concept contributing to integration as well as rationalization of the other value-thesis of traditions.

The organization of tradition based on this value-component could be called typical only in the Indian Society. This temporal depth of civilization in traditional Indian society has relevance not only for analyzing the direction the process of modernization might eventually take through major transformation in the social structure and culture, but it is also important for understanding causality and sequence of events through which modernization has made its impacts on the traditional Indian Society. It might reveal also the manner in which initial structural and cultural conditions of modernization of India might contribute to such institutional adaptation which might be universalistic.

LONG QUESTIONS

SECTION - C

1 Write a short note on Regionalism.

Fixed or definite area is known as region. But this concept is contextual and dynamic in nature. Demarcation of the region depends on the criteria fixed by the people or by the government. It is used as an elastic. It can be expanded and also contracted. Regionalism indicates an expression of group identity as well as loyalty to the region. It is a type of attitude in which people of one particular region wants to develop their own region even at the cost of other regions.

They want to enjoy all the benefits of the nation without any consideration of other regions. It also demands maximum autonomy in its administration. These people do not like to entertain people of other regions either for the purpose of service or for the settlement.

Due to regionalism, there may be conflict within the state. Different parts of a state may form their own region for the purpose of development. For instance, formation of Kushal by taking areas of Sambalpur, Bollinger etc. in Orissa. That may be extended to the state level and the conflict and tension may linger between/among the states for some issues.

Sometimes it also happens that some of the states join their hands for the development of a particular region. But at the same time they maintain their own identity. They fight for an issue or issues which are common to all the concerning states. They co-operate with each other but at the same time we may find lingering of tension, conflict etc. It is known as Supra states. For example, co-operation of north eastern states.

There are many causes of regionalism. These are geographical, historical, economic, cultural, social, political and administrative. Geographical location of a place or region may create a feeling of separatism from other regions. For example, the people of Nagaland feel that they are separate from other regions for the location of Nagaland.

Historical reasons are also there for regionalism. Due to the historical development one region may feel to be separated from other, as in case of Southern states of India. Regional imbalancement in economic development also creates such feeling. Some of the regions may feel politically neglected. Social and cultural differences are reflected in different institutions and that create the feeling of regionalism.

It is really very difficult to minimize the regional differences as each region differs from other in so many grounds. Still then some of the steps may be taken as remedial measures to solve the problem of regionalism.

Firstly, attempts should be taken to create scope for balanced development in all the regions. Allocation of fund for regional development must be done carefully and rationally.

Secondly, there must be improvement in the field of transportation and communication, so that no region can feel that it is separated from other regions.

Thirdly, all the political parties with regional feelings and identity must be banned. Fourthly, feeling of nationalism should be promoted through different means like art, music, mass media communication etc.

However, in the present situation of India, solution of the problem of regionalism is urgent and essential as more and more states are

demanding autonomous status which will create problem for national unity.

2. What do you mean by Drug Abuse? and what are it's causes and measures to overcome this problem.

Drug abuse, the compulsive and excessive use of drugs, particularly impacts a person's brain. It causes brain changes that make it difficult for a person to practice self-control and interfere with their power to defy the urge to take drugs. The changes in the functioning of the brain are inexorable and this is the reason why it often relapses. Even those who recover stand a high risk of returning to drugs even after years of recovery. However, this does not mean that the treatment is not effective enough. One must ensure that the treatment is not stopped. It is an ongoing process though the doctors alter the medication from time to time on the basis of the response received from the patients.

Causes of Drug Addiction

Different people fall prey to this self-damaging habit due to different reasons. Some of the key reasons for drug addiction are shared below:

1. Feeling of Emptiness

Feeling of emptiness can be the worst feeling and is often difficult to handle. To get rid of these feelings, many people take the road to drugs. They feel that drugs will help them fill the void.

2. Work Pressure

Many students begin taking drugs to overcome the study related stress. Similarly, there is so much pressure in the corporate offices these days that people are unable to cope up with it. They often turn towards drugs to deal with the stress and anxiety caused at work.

3. Family/ Relationship problems

Many people also tend to begin taking drugs to overcome stress caused due to family issues or relationship problems and eventually become addicted to the same.

4. Experimentation

Teenagers often try drugs just for experimenting and get addicted to them before they even realise. Teenagers are more prone to get

addicted to them.

5. Genetic

Drug addiction can even be genetic. It is often seen that this problem runs in the families. So, there is a high risk of children getting addicted if their parents abuse drugs.

6. Drugs Available on Prescription

Most drugs prescribed by the doctors are as addictive as the street drugs. Many people mistake them as safe and repeated use of these leads to addiction.

Measures to Overcome Drug Addiction

Overcoming drug addiction can be difficult. However, it is not impossible. With the help of medication, expert guidance and support from family and friends, one can overcome this problem. Discussed below are some measures to help you overcome drug abuse.

1. Consult Doctor

It takes much more than a strong will power when it comes to getting rid of drug addiction. If you have taken the plunge to get out of the dark world of drugs then it is suggested to consult a doctor as soon as possible.

2. Exercise

Reducing drug dosage may result in increased level of stress. You can overcome this to a large extent by indulging in physical activities such as jogging, cycling, swimming, dancing and yoga among others.

3. Eat Healthy

Your physical health especially brain deteriorates because of regular intake of drugs. It is thus advised to have food that contains all the essential nutrients.

4. Talk to Close Ones

Instead of keeping your feelings to yourself, it is suggested to vent them out. Talk to your family and friends about your issues. This is a good way to de-stress rather than relying on drugs.

Conclusion

Drug abuse is a growing problem, especially among the youths. There are many reasons that lead to this problem and the impact it has is extremely damaging. It is essential to spread awareness about the negative repercussions of drugs to discourage their use. Those gripped by this problem must consult a doctor and seek help from those close to them to come out of hellish world of drug abuse.

3 Explain the problem of Ageing.

A man's life is normally divided into five stages namely: infancy, childhood, adolescence, adulthood and old age. In each of these stages an individual's finds himself in different situations and faces different problems. Old age is viewed as an unavoidable, undesirable and problem ridden phase of life. Problems of aging usually appear after the age of 65 years.

These problems may be divided under 5 heads:

- (i) Physiological
- (ii) Psychological
- (iii) Social
- (iv) Emotional
- (v) Financial

1. Physiological Problems:

Old age is a period of physical decline. Even if one does not become sans eyes, sans teeth, sans everything, right away, one does begin to slow down physically. The physical condition depends partly upon hereditary constitution, the manner of living and environmental factors. Vicissitudes of living, faulty diet, malnutrition, infectious, intoxications, gluttony, inadequate rest, emotional stress, overwork, endocrine disorders and environmental conditions like heat and cold are some of the common secondary causes of physical decline.

Due to the loss of teeth, the jaw becomes smaller and the skin sags. The cheeks become pendulous with wrinkles and the eye lids become baggy with upper lids over hanging the lower. The eyes seem dull and lustreless and they often have a watery look due to the poor functioning of the tear glands. Loss of dentures affect speech and some even appear to lisp.

The skin becomes rough and loses its elasticity. Wrinkles are formed and the veins show out prominently on the skin. Perspiration is less profuse and other skin pigmentation appears as the age advances. The hair becomes thin and grey, nails become thick and tough. Tremors of the hands, forearms, head and lower jaw are common. Bones harden in old age, become brittle and are subject to fractures and breaks.

Changes in the nervous system have a marked influence on the brain. Atrophy is particularly marked in the spleen, liver and soft organs. The ratio of heart weight to body weight decreases gradually. The softness and pliability of the valves change gradually because of an increase in the fibrous tissue from the deposits of cholesterol and calcium. The aged are also prone to heart disease, other minor ailments and chronic diseases.

Due to the weakening regulatory mechanism, the body temperature is affected. Therefore the old persons feel the change in climate more profoundly than others. They suffer from digestive troubles, insomnia. Due to dental problems they are not able to chew or swallow well.

The old are more accident prone because of their slow reaction to dangers resulting in malfunctioning of the sense organs and declining mental abilities, the capacity to work decreases. Eyes and ears are greatly affected. Changes in the nerve centre in the brain and retina affect vision and sensitivity to certain colours gradually decreases. Most old people suffer from far, sightless because of diminishing eye sight.

With advancing age, the sexual potency decreases along with a waning of secondary sex characters. Women go through menopause generally at the age of 45 – 50 years accompanied by nervousness, headaches, giddiness, emotional instability, irritability and insomnia. The movements of the aged are fewer co-ordinates. They get fatigued easily. Due to lack of motivation, they do not take interest to learn new skill and become lethargic. Above all visits to the doctor becomes a routine work for them.

2. Psychological Problems:

Mental disorders are very much associated with old age. Older people are susceptible to psychotic depressions. The two major psychotic disorders of older people are senile dementia (associated with cerebral atrophy and degeneration) and psychosis with cerebral arteria sclerosis (associated with either blocking or ruptures in the cerebral arteries). It

has been observed that these two disorders account for approximately 80% of the psychotic disorders among older people in the civilized societies.

(1) Senile Dementia:

Older people suffer from senile dementia. They develop symptoms like poor memory, intolerance of change, disorientation, restlessness, insomnia, failure of judgement, a gradual formation of delusion and hallucinations, extreme-mental depression and agitation, severe mental clouding in which the individual becomes restless, combative, resistive and incoherent. In extreme cases the patient becomes bed ridden and resistance to disease is lowered resulting in his days being numbered.

(2) Psychosis with cerebral Arteriosclerosis:

This is accompanied by physiological symptoms such as acute indigestion, unsteadiness in gait, small strokes resulting in cumulative brain damage and gradual personality change. Convulsive seizures are relatively common. This is also associated with symptoms such as weakness, fatigue, dizziness, headache, depression, memory defect, periods of confusion, lowered efficiency in work, heightened irritability and tendency to be suspicious about trivial matters. Forgetfulness is one of the main psychological problems of old age. General intelligence and independent creative thinking are usually affected in old age.

3. Emotional Problem:

Decline in mental ability makes them dependent. They no longer have trust in their own ability or judgements but still they want to tighten their grip over the younger ones. They want to get involved in all family matters and business issues. Due to generation gap the youngsters do not pay attention to their suggestion and advice. Instead of developing a sympathetic attitude towards the old, they start asserting their rights and power. This may create a feeling of deprivation of their dignity and importance.

Loss of spouse during old age is another hazard. Death of a spouse creates a feeling of loneliness and isolation. The negligence and indifferent attitude of the family members towards the older people creates more emotional problems.

4. Social Problems:

Older people suffer social losses greatly with age. Their social life is narrowed down by loss of work associated, death of relatives, friends and spouse and weak health which restricts their participation in social activities. The home becomes the centre of their social life which gets confined to the interpersonal relationship with the family members. Due to loss of most of the social roles they once performed, they are likely to be lonely and isolated severe chronic health problem enable them to become socially isolated which results in loneliness and depression.

5. Financial Problem:

Retirement from service usually results in loss of income and the pensions that the elderly receive are usually inadequate to meet the cost of living which is always on the rise. With the reduced income they are reversed from the state of "Chief bread winner to a mere dependent" though they spend their provident fund on marriages of children, acquiring new property, education of children and family maintenance. The diagnosis and treatment of their disease created more financial problem for old age.

Old age is a period of physical deterioration and social alienation in some cases, loss of spouse, friends, Job, property and physical appearance. In old age physical strength deteriorates, mental stability diminishes, financial power becomes bleak and eye sight suffers a setback. It is a period of disappointment, dejection, disease, repentance and loneliness.

Nevertheless grandparents provide an additional source of affection and enrichment of experience in respect of child care and family business. Despite various problems of old age, one must keep himself actively engaged for the personal wellbeing and social good as well.

Chapter 6

Case Study

1. Give the detailed context of Indian society.
2. Do you find social stratification in your society. Give a detailed analysis of the type of stratification found in your society.
3. Bring a case study on the type of marriage performed in your community.
4. Bring a case study analysis of the changes you would like to bring in your society.

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Chapter 7

Key words

1. **Traditional society:** lays emphasis on religion in behavior norms and values, implying continuity with a real or imagined past. It widely accepts rituals, sacrifices and holy feasts.
2. **Modern society:** focuses on science and reason. According to Stuart Hall the characteristics of modern society are:
 - a. The decline of religion and rise of a secular materialistic culture.
 - b. The replacing of feudal economy by an economy of money.
 - c. The dominance of secular political authority over state and marginalization of religion influence from state.
 - d. The decline of social order based on simple division of labour and the development of new division of labour based on specialization.]
3. **Kratu:** The view was that the man is altogether composed of desire. As are his desires, so is his discretion/insight (Kratu); as is his discretion, so are his deeds, as are his deeds, so is his destiny.
4. **Brahma:** If a man has left any desires in him while he lives, he takes birth again, but if no desires are left in him, he becomes one with Brahma.
5. **Kama:** Means the desire for pleasurable experience through the five senses of sight, hearing, touch, taste and smell.
6. **Moksha:** The satisfaction of needs of oneness with the universe is moksha.
7. **Artha:** The satisfaction of need and power is artha
8. **Dharma:** The satisfaction of need of social order is dharma.
9. **Brahmacharya Ashram:** It is a specific period of education for all young persons before they can grow independent to work for life. At home, a child gets education in how to eat, walk, talk, dress, meet other people, and behave in their presence.
10. **Garhasthya Ashram:** This period of life covers an active period of effective membership of society and covers 25 years of life after the first 25 years of education. This is householders life, a married life.

11. **Vanaprashtha Ashram:** After the responsibility to children are over, the parents are expected to take to social welfare work, so that they do not remain entrapped in moha (attachment). The idea is not to retire to forests and live in a place away from human habitation but to live in villages, away from thickly populated cities.
12. **Sanyasa Ashram:** is the final stage in life's growth. The interest is the universe with its universal consciousness. He is motivated to work for the cause, if interest of a particular group.
13. **Varna:** It is the division of people into groups on the basis of aptitudes and abilities and vocations. The aptitudes and abilities are classified as those
 - a. For scholarship
 - b. For administration
 - c. For production and distribution
 - d. For unskilled labour.
14. **Caste:** Refers to division of people into groups on the basis of birth and giving particular privileges to some groups and denying similar privileges to others. These groups have their own ethos i.e. their own way of life, their ideas of right and wrong and their customs and manners.
15. **Class:** A social class a category of people who have a similar socio-economic status in relation to other segments of their community or society.
16. **Absolute Poverty:** is insufficiency in basic necessities of existence.
17. **Jajmani system:** is a system of traditional occupational obligations. Castes in early India were economically interdependent on one another. The traditional specialized occupation of a villager followed the specialization assigned to his caste. The specialization for occupation led to exchange of service in village.
18. **Social System:** is a set of integrated functioning units, each unit functioning in terms of role assigned it.
19. **Political system:** is collectively of political institutions, associations and organizations performing roles based on set norms and goals.
20. **Samjnana:** The Rig Veda is so committed to democratic principles and ideals that has made democracy a deity and aptly called it samjnana.

21. **Democratic System:** Rule by the consent of the government through elected representatives of the citizen.
22. **Totalitarian system:** A system which the state controls and regulates all the phases of life considered essential aspect all phases of life considered essential for perpetuating its power and for carrying out programmes arbitrarily.
23. **Centralized Authority:** is stressed over the autonomy of individuals or subgroups within the society. In practice, the state is represented by politically powerful ruling class or elite that dominates all other interest groups.
24. **Oligarchic system:** A system in which a small group rules and holds supreme power over a larger society.
25. **Economic democracy:** lays emphasis on a welfare state and revolts against concentration of wealth and economic disparities.
26. **Moral democracy:** is directed toward orientation of the popular attitude and thinking with the concepts of right and wrong conduct.
27. **Congress Party:** known as Indian National Congress, was formed in 1885. For about 35 years, it functioned as a pressure groups, for 27 years as national movement and for about 40 years as a ruling party.
28. **Bhartiya Janata Party:** was originally the Hindu Maha Sabha which advocated Hindu notion. Vir Savarkar became its president in 1937.
29. **Pluralist power structure:** is characterized by
 - a. Decentralized structure
 - b. Mutually interdependent
 - c. Symmetrical relations
 - d. Many components
 - e. Centralized structure
 - f. Comparatively independent actors
30. **Elitist power structure:** has centralized structure. Comparatively independent actors. Asymmetrical relations. Its many components have casual impact on the system.
31. **Gurukula System:** The Hindu revivalistic set up a number of schools and institutions of higher learning modeled on the Gurukula system of ancient India.

32. **Student indiscipline:** is described as disobedience to authority, disrespect to teachers and elders, deviations from norms, refusing to accept control, and rejecting socially sanctioned goals and means.
33. **Communalism:** Communalism is ideology which states the society is divided into religious communities whose interest differ and are at times even opposed to each other.
34. **Assimilationist communalism:** is one in which small religious groups are assimilated into a big religious group.
35. **Retreatist Communalism:** is one in which a small religious community keeps it self away from politics.
36. **Retaliatory Communalism:** attempts to harm, injure, the members of other religious communities.
37. **Secessionist Communalism:** is one in which a religious community wants a separate political identity and demands an independent state.
38. **Tribe:** community occupying a common geographic area and having a similar language and culture or beliefs and practices.
39. **Landlords:** who derive income primarily from land ownership by collecting rent from tenants, sub-tenants and share croppers.
40. **Bonded Labours:** refers to the relationships between a creditor and debtor who obtains loan owing to economic compulsion confronting his da-to-day life.
41. **20-point programme:** Indira Gandhi announced this programme in July, 1975 for reducing poverty and economic exploitation and for the uplift of the weaker sections of society.
42. **IRDP:** The Integrated Rural Development Programme is a major instrument of government to alleviate poverty. Its objective is to enable selected families to cross the poverty line by taking up self-employment ventures in a variety of activities like agriculture, horticulture and animal husbandry in primary sectors, weaving and handicrafts in the secondary sectors.
43. **TRYSEM:** The scheme called Training Rural Youth for Self-Employment was started on August 15, 1979 to provide technical skills to the rural youth to enable them to seek employment in the fields of agriculture, industry, services and business activities.