

## INDIAN RURAL SOCIETY

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### 1.0 OBJECTIVES

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- 1. Can study rural society
- 2. Can understand the nature of rural society
- 3. Can study the characteristics of rural society
- 4. Can understand the direction of radical change

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### 1.1 INTRODUCTION

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Mahatma Gandhi said that India is a land of villages. Out of the total countries population 68% lives in villages. There are more than 6 lakh villages in India. Due to the different geographical conditions the social and material diversity is found. In olden days due to lack of transport and communication facilities villages were self-contained and independent. Villages were the nuclei of ancient India. Rural societies necessities were fulfilled by the local rural people only. Self-sufficiency gained firmness because of *Balutedari* system. Agriculture was the main occupation. Before the Britishers came rural self-sufficiency had been there for centuries.



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During the British period self-sufficiency and independency of the rural areas was destroyed. Lots of changes were there in the social organization. There were changes in the rural society. There was disintegration in the society. Rural society faced with the problems like poverty and unemployment. The rural financial condition was affected by Industrialization, Urbanization and Westernization.

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## 1.2 CONCEPT OF RURAL SOCIETY

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Rural society has thousands of years old history. Rural community means people living in a village and rural society means people in the rural areas. In Indian society village is a very ancient residence. Even the Vedas mention of villages. Rig-Veda has mentioned about village. Ramayana and Mahabharata mention about village. *Manusmriti* has discussed about the structure of a village. *Kautilya arthashastra* also has mentioned about the discussion of rural people.

Before the villages emerged India was covered with dense forests. Only wild animals lived in this forests which was not safe for human beings. For safety and security people cleared the forests with each other's help and started living together in a community. This is how villages emerged. Because of agriculture a stability came to their life. As a result permanent type of settlement came into being which depended on agriculture and monetary planning.



[Maharashtrian countryside, India Stock ...alamy.com](https://www.alamy.com/maharashtrian-countryside-India-Stock-image-image123456789.html)

In the medieval period villages were Self-sufficient to a great extent. Factors like Caste system, Joint family system, *Balutedari* system played an important role. In modern times the scene that the rural life has attained Self-sufficiency, living in one place, living in the same community has changed. Industrialization and Westernization has brought a change in the lifestyle of the rural people.

### Check Your Progress

Q- Explain the concept of rural society by giving some definitions.

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#### 1.2.1 Types of Villages

On the basis of stability of the rural community **Dr.Anderson** has given three types of villages. They are as follows:-

**1. Transient Villages :** The village in which the villagers change their residence every now and then or frequently is called a transient village. For example :- Scheduled tribes practicing migratory agriculture, like *Kadar*tribe from south India and *Baiga*tribe from central part of India.

**2. Partial Stable Villages:** The village in which people stay for a specific period in one place then after some period change the place to go to some other area are partial stable villages. For example:- Naga, Gond, *Madi*community.

**3. Stable Villages:** After the development in agriculture the communities which stayed there permanently and this formed a village. Such villages are called stable villages.

According to **Dr. Iravati Karve** there are three types of villages :-

**a. Centralized Village:** Those villages which have stable communities, and the houses are very close to each other, having common village area and the agricultural land is suitable for cultivation. For ex:- Maharashtra plateau region.

**b. Scattered Village:** Houses build on both the sides of the road spread over a long distance.

For ex:- Villages in the konkan region of Maharashtra and Kerala state.

**c. Small Villages:** Limited houses make a hamlet and many such hamlets together can be called as a village. For ex:- hamlets.

### Check Your Progress

Q- What are the different types of villages?

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## 1.3 FACTORS RESPONSIBLE FOR THE ORIGIN OF VILLAGES:

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Rural society has very important place in the Indian society. In the olden days villages were Self-sufficient and independent. Therefore this was considered to be the golden period of the village society. There are many factors responsible for the origin of villages. These factors are as follows:-

**1) Geographical Factors:** Villages were set up only in those areas where the favorable factors like water, air, climate, land were there. There are few villages where the climate and other factors are not favourable. Villages came into being at a faster rate where the factors like fertile land, the favourable climate, availability of water were available.

**2) Economical Factors:** Agriculture gave stability to the migratory nature of human beings. Villages were settled in places where land was fertile as a result their financial was better than the other regions. Every one preferred to stay in the fertile land region because the society there was financially prosperous.

**3) Social Factors:** Society without any clashes is one of the factors responsible for a healthy society. If the social relations in a society are good and healthy, villages are developed in those areas at a faster rate and their progress also can be very fast.

**4) Co-operation:-** Co-operation also is one of the bases of a successful society. These villages can progress to a great extent.

### Check Your Progress

**Question-**What are the factors responsible for the origin of villages?

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## 1.4 NATURE OF RURAL SOCIETY

Indian rural society has an hereditary age old tradition. History of emergence of Indian rural society is the history of India. It is because of agriculture people in the ancient days started to live a settled life. In India most of the population lives in villages. Compared to the urban areas the rural life is a little backward. Rural sociology deals the study of rural life style independently. This is the nature of rural life.

Agriculture depending on the nature and the economic problems created through it, illiteracy, lack of knowledge or ignorance, traditions and customs, superstitions. Solving these problems will help in the rural development. A study of rural society with the following points:- a study of the difference in the rural and urban areas, family system, caste system, class structure, rural education etc means understanding the nature of rural society. While studying this topic following factors have been given priority.

**1) Rural Structure:** Based on the geographical factors the study of different types of villages - scattered villages and clustered villages is studied while studying the rural society.

**2) Rural Social Structure:** Different institutions like family institutions, caste structure, marriage institutions have strengthened the rural society. As a result this institutions and their changing nature has importance in rural development.

**3) Rural Economic Structure:** Agriculture is the main occupation of the rural society. So rural economic conditions or structure is controlled by agriculture.

- 4) **Characteristic Feature of Rural Society:** Rural society is very different from the urban society. Nature has great effect on the rural society. This society is different due to the occupational structure practiced i.e. agriculture.
- 5) **Rural Society and its Internal Activities:** The factors like communication pattern of the rural society, nature of communication between an individual and group, competitions, conflicts in the rural society are studied here.
- 6) **Rural Reconstruction:** Rural society is faced with problems such as migration, lack of employment opportunities, educational and social problems. Some measures are to be adopted to solve these problems and also rural reconstruction is necessary.

From the above discussion description of rural society can be imagined in detailed. During the British period rural society had a drastic change. Poverty and unemployment came into existence as the handicraft industry was demolished. Along with this it was affected with the problems such as population explosion, illiteracy, customs and traditions, superstitions and indebtedness. After independence many programs for the development of the rural society were implemented, but they could not get success in that. Today also there are many villages which lack transport and communication facilities. Traditional methods are still in practice in agriculture. Development programs still do not reach these people. Due to subdivision and fragmentation and lack of industries unemployment problem is a very serious issue. Villages are becoming vacant due to migration. A proper decision has to be taken to solve these problems.

### **Check Your Progress**

**Question -** Explain the nature of rural study?

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## **1.5 - COMPONENTS OF INDIAN RURAL SOCIETY**

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### **1.5.1 Tribal Community:**

There is no universally accepted definition of a tribe. A tribe is a social group having many clans, nomadic bands and other sub groups living on a definite geographical area. They have separate language, separate and singular culture.



According to **Imperial Gazetteer of India** “A tribe is a collection of families bearing a common name, speaking a common dialect, occupying or professing to occupy a common territory and is not usually endogamous though originally it might have been so.”

According to **Oxford Dictionary** "A tribe is a group of people in a primitive or barbarious stage of development acknowledging the authority of a chief and usually regarding themselves as having a common ancestor.”

**D.N Majumdar** defines tribe as “A social group with territorial affiliation, endogamous with no specialization of functions ruled by tribal officers hereditary or otherwise, united in language or dialect recognizing social distance with other tribes or castes.”

According to **Ralph Linton** tribe is a group of bands occupying a contiguous territory or territories and having a feeling of unity deriving from numerous similarities in a culture, frequent contacts and a certain community of interests.

**Lucy Mair** defines tribe as “An independent political division of a population with a common culture.”

**Gillin and Gillin** considers any collection of pre-literate local group that occupies a common general territory speaks a common language and practices a common culture as a tribe.

**L.M Lewis** believes that tribal societies are small in scale are restricted in the spatial and temporal range of their social, legal and political relations and possess a morality, a religion and worldview of corresponding dimensions.

### **Characteristics of the Tribal Community:**

- 1) Definite Common Topography:** Tribal people live within a definite topography which is a common place for all the members of a particular tribe residing in that region.



**Image Courtesy :**

**[upload.wikimedia.org/wikipedia/commons/9/9b/Young\\_Baiga\\_women  
,\\_India.jpg](https://upload.wikimedia.org/wikipedia/commons/9/9b/Young_Baiga_women,_India.jpg)**

- 2) **Sense of Unity:** If a group living in a particular area and using that area as common residence, does not possess the sense of unity they cannot be called a tribe. Sense of unity is an invariable necessity for a true tribal life. The very existence of a tribe depends upon the tribal sense of unity during the times of war and peace.
- 3) **Endogamous Group:** Generally tribal people do not marry outside their tribe. Marriage within the tribe is highly appreciated and very much applauded. But social changes, increasing transport and communication facilities have changed the attitude of tribal people resulting in inter-tribe marriages, now a common feature.
- 4) **Common Dialect:** Common dialect is used by a tribe to exchange their views which strengthens their sense of unity.
- 5) **Ties of Blood-relationship:** The greatest bond and most powerful force inculcating sense of unity amongst the tribals is the blood relation.
- 6) **Protection Awareness:** A single political authority is established having all the powers to protect the tribal people from intrusion and infiltration. The safety of the tribal is left to the skills and mental power of the person enjoying political authority. Tribe is divided into small groups headed by its own leader who works according to the directives received by him from the tribal chief.
- 7) **Distinct Political Organization:** Every tribe has its own distinct political organization to look after the interests of tribal people and the authority lies in the hands of a tribal chief. Whereas in some tribes, tribal committees exist to help the tribal chief in discharging functions in the interests of the tribes.
- 8) **Common Culture:** Common culture yields a life of homogeneity amongst the tribal people. Common culture of a tribe awakens from the sense of unity, common language, common religion and common political organization.
- 9) **Importance of Kinship:** Kinship is the base of tribal social organization as most of the tribes are divided into exogamous clans and lineages. Marriages among the tribal people are based on the rule of tribal endogamy. Tribal people view marriage as a contract and there is no prohibition on divorce and remarriage.
- 10) **Egalitarian Values:** There are no institutionalized inequalities like the caste system or sex based inequalities in the tribal community as the tribal social organization is based on the egalitarian principle. Here men and women enjoy equal status and freedom. Social inequality may be found to some extent in case of tribal chiefs or tribal kings who enjoy a higher social status, exercise political power and possess wealth.



- 11) Rudimentary type of Religion:** Tribes believe in certain myths and a rudimentary type of religion. They also believe in totems signifying objects having mystic relationship with the members of the tribe.

### **Check Your Progress**

**Question-** What are the characteristic features of tribal community?

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### **1.5.2 Rural Community:**

While studying rural society it is necessary to study a few definitions of villages. What is a village or village community can be understood from the following definitions.

- 1) **T.N. Atre-** “ The area which has black and fertile soil and suitable for farming operations and there are skilled and experienced farmers and many labourers is called a village.”
- 2) **Anderson-** “Rural community resides on the scattered land and village is the centre for all its activities.”
- 3) **T.N.ATRE-** “ Cultivation means tilling the land and peasant means cultivator and the settlement of cultivators is a village.”
- 4) **Pick-** “ Rural community is a group of people either related or not related and is like a big family. In this houses are very nearby and there is agriculture is practiced there. There is barren land spread here and there. Animals are taken for grazing, the border of the village is fixed and people love their land and have a feeling of oneness.”

### **Characteristic Features of Rural Community:**

Rural society has some specific features due to which it can be distinguished from other societies. Due to these features only villages still has its existence till today. Some features are as follows.



[village and agricultural land ...alamy.com](https://www.alamy.com)

- 1) **Agriculture is the Main Occupation:** Agriculture is the main occupation of the rural society. As the rural society is directly or indirectly dependent on agriculture, it is the main source of generating income. Social status, lifestyle level and cultural life depend on agriculture. It means agriculture is the way of living of the rural society. The status of a person depends on the basis of ownership of land pattern. Reputation and honour is related to agriculture.
- 2) **Natural Geographical Conditions:** Due to agriculture, rural society comes in direct contact with the natural geographical conditions or resources. Due to fertile soil, rivers, forest resources, rural society gets pure air and water. There is no pollution in these areas. Because of agriculture, rural society tries to coordinate with the natural environment. MacIver says that the farmer looks upon nature as crop producer, pouring rain, bringing disaster, friend or foe.
- 3) **Small Size:** Rural society is small in size if compared to its total land area, population density and agricultural occupation. This society is dispersed in hamlets and small villages. Due to limited job opportunities, rural population is migrating to the urban areas on a large scale. As a result, we see the small size of the rural community.
- 4) **Social Status:** Class and caste structure decides the social status of an individual in the society. Social status in the rural society is based on the caste structure. The effect of class structure is not much in the rural society. Due to caste structure, marriages take place within the caste only as per traditions and culture. Even the houses are distributed as per the caste structure. An individual's life is totally under the control of caste structure. Every caste has its own independent and peculiar features. This bond of caste is very strong.
- 5) **Lack of Mobility:** Bringing about a change in the caste structure, culture and traditions is termed as mobility. But rural society is dominated by the culture and traditions due to which their life is limited only to a small jurisdiction. The same age-old occupation is carried forward generation by generation. Also, the quality remains the same.

Because of occupational immobility the rural society has the habit of sticking to one job only. They are not ready to leave their job or occupation very easily.

- 6) Joint Family System:** Rural society depends on agriculture and for this man power is necessary. Therefore the joint family system in the rural society. In this father is the head of the family. Social, mental and economic security is obtained because of joint family system. The joint family system adopts the policy of labour division. Spirit of co-operation is seen over here.



[Joint family in India scroll.in](http://JointfamilyinIndia.scroll.in)

- 7) Cultural Life:** Rural society has a very rich cultural life. Different games, *Bharud* (a long intricate story), *Kirtan* (the narration of a topic punctuated by music), *pravachan* (an exposition or lecture) are included in this. Village temple is the main centre for all the cultural activities. During the village fair or any festival cultural programs of dance, ballads and folk songs by a poet and a class of mendicants called *vasudev* perform the cultural functions. It is through these cultural programs cultural tradition is preserved.

- 8) Status of Women in the Rural Society:** As tradition plays an important role in the rural society the women are deprived of all the powers. Many restrictions are laid on the women. Her limited area is the kitchen and children. As the society is male dominated she has no powers in the decision making. Even though by law she has been given the status of equal rights as per the males, still she is not treated equally. Due to lack of education, early marriage, ill-treatment she has to face many problems. Though she is the helping hand to earn the money she doesn't have the right to utilize the produced product. In a family also she has no rights to take decision, she is of secondary importance.

- 9) Internal Relationship in the Rural Society:** Rural society is small in size. Therefore a feeling of oneness, affinity, co-operation and brotherhood is developed among the rural society. Social control has great effect on it. People in the village have unity among themselves. It seems as if whole village is one family.

**10) Simple and Honest Life:** Rural people lead a simple and plain life. Their financial status is not so good. Their lifestyle does not show off. Their necessities are limited which results in a simple and leading a quiet life. They have a feeling of brotherhood and sympathy towards each other.

**11) *Balutedari* System:** It was because of *Balutedari* system rural society gained Self- sufficiency. Exchange of goods for goods is the feature of *Balutedari* system.



Image of 12 Balutedars [dreamvacationsindia.wordpress.com](http://dreamvacationsindia.wordpress.com)

In this system a specific caste gives service to the society and the society in turn provides service to this caste in return by providing him the source of livelihood. Getting service from others is called *Balutedari* system. After independence this system has remained only by name.

**12) Division of Labour:** Agriculture is the main occupation of the rural society. All the people engaged in this occupation are expert in the agricultural operations like cultivating the land, sowing the seeds, tilling the crops, cutting the crops. Women also engage themselves in the agricultural work as soon as they finish their household work. From this we can say that agricultural operations do not need any special training as such. They get this education from the family itself. So special training and skill is not the basis of division of labour, but it is the sex and age factor which is concerned.

**13) Poverty and Illiteracy:** Even though primary education is compulsory and free due to poverty and ignorance the percentage of education is very less. Due to lack of education they cannot acquire the skilled training, as a result we find lots of unskilled workers in the rural society. Economic status or the financial condition is not good due to unskilled nature of labour. So the rural society is facing the problems of poverty and indebtedness.

**14) Effect of Culture and Traditions:** Rural society is religious minded. There is more effect of culture and tradition and superstitious beliefs on

the rural society. Instead of taking patient to the doctor they take him to the witch doctor. As agriculture depends on nature, to please nature they perform rites and rituals and it has become tradition. They have the feeling that whatever happens good or bad it is god's wish ,so they spend more on religious functions.

These are the characteristic features of the rural society. From the above feature we get an idea of the rural life.

**15) Lack of Individual Initiative:** Family members have to follow the rigid conditions created by the joint family and caste system. As a result they lack in taking initiative in any of the chores of life.

**16) Narrow Mindedness:** The village community been separated and isolated and being left untouched have become narrow minded. They lack the feeling of national consciousness and the spirit of oneness.

**17) Lack of Modern Facilities for Recreation:** Villages have no modern amenities for recreation. They don't have movie theatres, social clubs and modern games to play for their children.

**18) Inadequate Medical Facilities:** Due to inadequate medical facilities the infant and maternal mortality rate is high. Primary health centres or the medical aid in the rural areas lack modern life saving facilities. trained nurses and doctors are not available in the remotest rural areas.

### Check Your Progress

Q - What are the characteristic features of rural community?

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### 1.5.3 Urban Community:

Urban or Urbane are both derived from the Latin word Urbanus which means "belonging to a city". Urbane conveys the meaning of being "specialized, refined, polite or elegant". Urban refers to a city or town and a resident of a city is known as an Urbanite. Urban community is an area with high density of population, an area having basic requirements, area having good resources, area that has lots of opportunities of employment and an area which can be considered as life-giving for luxurious desires of human or individual. Density should not be considered as a definite term to confer a name of "urban city" to the particular village, area, land, city, town etc. There are two main factors that are to be considered while declaring a community as urban and they are Absolute Population and Absolute Area. Absolute population is an accurate numerical value with which the population of a society is estimated. Absolute area refers to a



specific, fixed point on the earth's surface expressed by a coordinate system.

### **Characteristic Features of Urban Community:**

- 1) **Size:** The size of an urban community is much larger than that of a rural community. In other words we can say urbanity and size of a community are positively correlated.



[Mumbai Tourism | Mumbai Tourist Places ...india.com](http://Mumbai Tourism | Mumbai Tourist Places ...india.com)

- 2) **Density of Population:** Density of population in urban areas is greater than in rural areas. Urbanity and density are positively correlated.
- 3) **Family:** More importance is given to an individual than the family in the urban community. People in urban areas opt for Nuclear Families.
- 4) **Marriage:** Dominance of love marriages and inter-caste marriages is seen in urban community. Sons and daughters have ample freedom in choosing their life partners. Great number of divorces are also seen in the urban areas.
- 5) **Occupation:** Major occupations in the urban areas are industrial, administrative and professional in nature. Divisions of labour and occupational specialization in towns / cities / metropolises are much common.
- 6) **Class Extremes:** According to Bogardus "Class extremes characterize the city." A town and city has the richest as well as the poorest of the people. In cities, the slums wherein the poor people live exist alongside the bungalows of the rich and amidst the apartments of the middle class members. Most civilized mode of behaviour and the worst racketeering is found in the cities.
- 7) **Social Heterogeneity:** Villages are the symbol of cultural homogeneity, while the cities symbolize cultural heterogeneity. The cities are characterized by diverse people, races and cultures and there is a great variety in regards to the food habits, dress habits, living conditions, religious beliefs, cultural outlook, customs and traditions of the urban community.

- 8) Social Distance:** In the urban community social responses are incomplete and half-hearted and there is lack of personal involvement in the affairs of others. In urban areas social distance is the outcome of anonymity and heterogeneity. Social contacts in a town or a city are indifferent and segmentary in character.
- 9) System of Interaction:** According to George Simmel social structure of urban communities is based on interest groups. Circles of social contact are wider in the city and there is a wider area of interaction system per man and per aggregate making the city life more complex and varied. The city life is characterized by the predominance of secondary contacts, impersonal, casual and short-lived relations.
- 10) Mobility:** Social mobility is the most important feature of urban community. In urban areas an individual's social status is determined by his merit, intelligence and perseverance and not by heredity or birth. Urbanity and mobility are positively co-related.
- 11) Materialism:** Social existence of a man revolves around wealth and material possessions in the urban community. Status symbols like salaries, financial assets, salaries and costly home appliances counts a lot for the urbanites. The dignity of an individual in urban area today is judged not by what he is but by what he has.
- 12) Individualism:** The urban community attach more importance to their own welfare and happiness than others. They demur to think or act for the good of others.
- 13) Rationality:** The urban community emphasises more on rationality and people are inclined to reason and argue. Relationships with others is administered by the consideration of gain or loss. Relationships are based on contract basis and once the contract is over, human relationship automatically comes to an end.
- 14) Anonymity:** As observed by Bogardus the urban groups have a reputation for namelessness. In urban community nobody knows anybody and nobody cares for anybody. They don't care for their neighbours and have nothing to do with their miseries or pleasures.
- 15) Norm and Social Role Conflict:** Norm and social role conflict are the characteristics of urban community. The size, density and heterogeneity of the population, extreme occupational specialization and the class structure in the urban context are some factors that lead to such a state of affairs. As there are no uniform or fixed social norms, individuals or groups often seek divergent ends which cause social disorganization.
- 16) Rapid Social and Cultural Change:** Urban life is characterized by rapid social and cultural change. The importance attached to traditional or sacred elements has been accredited to the background. Urban life benefits have effected changes in respect of norms, ideologies and behaviour patterns.

**17) Voluntary Associations:** The urban community is characterized by impersonal, mechanical and formal social contacts. They have a strong desire to develop genuine social relationships to satisfy their hunger for emotional warmth and sense of security and for this they form associations, clubs, societies and other secondary groups.

**18) Form Social Control:** Social control is formal in nature in urban community and individuals behaviour is regulated by agencies such as police, jails, law courts etc.

**19) Secularization of Outlook:** There is a dilution of ritual and kinship obligations in cities. Caste and community considerations yield to economic logic resulting in secularization of outlook.

**20)** Urban areas provide impulses for modernization in society as a whole.

### **Check Your Progress**

Q - What are the characteristic features of urban community?

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## **1.6 CHANGE IN THE RURAL SOCIETY**

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After studying the characteristic features we get an idea of the lifestyle of the rural society. Due to industrialization and urbanization the process of change has started, but at a slower rate. A change began to come in the rural community structure and culture. A description of this changes is given below.

**1) Change in the Family Structure:** Joint family system prevailed in the rural society due to agriculture as the main occupation. Minimum three generations members of the family would work on the farms. Due to modernization nuclear family system came into being in the place of joint family system. The head of the family had to loosen his grip of powers on the family. Lifestyle changed. Self-centred nature and hereditary rights gave rise to clashes in the family for the property distribution. This resulted in the separation of views between the family members.

**2) Change in the Marriage Structure:** The effect of family institution was decreased. As a result an individual's view was given importance while thinking of marriage. Awareness was created among the people regarding the custom of child marriage and widow remarriage. For the

want of status lots of expenses are done on the marriage ceremony. Even the dowry system has increased to a great extent in the society.

- 3) Change in the Caste and Class Structure:** In the modern period many changes have come in the caste and class structure. For ex. choosing the occupation or fixing the marriages. Transport and communication has minimized the dependency on one another.
- 4) Change in Clothing Habits:** A fast Change in the type of clothes worn by the rural folks and also a change in style of dress is seen in the rural areas. Use of readymade garments is now becoming more prevalent.
- 5) Change in Eating Habits:** Nowadays small hotels, restaurants, tea shops have come up in the rural areas. As a result we can see a change in the food habits in the rural areas.
- 6) Decline in the Traditional Art:** Folk art, folk music, folk dance, rural theatres are adapting to the modern culture. Mass media like radio, television, etc. accelerate the pace of change in rural culture.
- 7) Change in the Consumption Pattern:** Development of transport and communication facilities has made the villagers to change their consumption pattern.
- 8) Change in the Vocabulary:** The availability of various facilities and modern amenities have cast influence on the vocabulary and the respective language spoken by the villagers in the rural areas. The villagers are making use of a host of English terms in their conversation.
- 9) Change in the Economic Structure:** In the olden days the economic status of the society was fixed as per the occupation. But due to modernization decision in choosing the occupation, use of modern methods of agriculture a change has come in the financial status of the rural society. Due to population explosion subdivision of land increased at a faster rate. There was an increase in the rural landless labourers. Rich farmers became more rich and poor farmers became more poor.
- 10) Change in the Rural Political Structure:** Rural politics was dominated by caste structure. Politics was in the hands of higher caste people. But the 73<sup>rd</sup> amendment act gave rights to women, scheduled caste and tribes, nomadic tribes were given right to participate actively in the Panchayat Raj system i.e. they were given reservations in the political system.
- 11) Change in the Education and Entertainment Field:** After independence importance of education was spread in the rural areas too. Along with boys girls also started taking education. The percentage

of illiteracy decreased due to spread of programs like *Sarva Shiksha Abhiyan* and Adult Education.



[Sarva Shiksha Abhiyan.org.in](http://SarvaShikshaAbhiyan.org.in)

In olden days rural families were the main center of entertainment. The source of entertainment in the rural areas are ***Bhajans, Kirtan, Pravachan, fairs, folk art***. Modernization helped to build a bridge between rural and urban society, as a result there was a change in the entertainment pattern. Television, movies were the main source of entertainment. Formal education has replaced the informal pattern of education. Educational facilities are made available to the rural masses through distance education through television. Through universalization of education, rural masses have access to the different educational institutions irrespective of caste and religion.

**12) Technological Changes:** Power and energy have replaced the old traditional use of animal and manual power. They have started using modern equipment's running on electricity. Mechanization of agriculture has been useful to speed up the farming operations. Modern inputs have enabled the farmers to improve the agricultural operations. Financial institutions and change in agricultural technology enabled the farmers to raise his standard of living and free themselves from the clutches of village moneylenders and other land grabbers. The availability of electricity in the rural areas benefited the saw-mill owners, flour-mill owners, oil-millers, weavers, cottage industries and handicrafts, jiggery makers, etc.





[venngage.net/p/97085/sustainable-development](http://venngage.net/p/97085/sustainable-development)

Natural conditions, westernization, science and technology are the other factors responsible for these changes. This has resulted in the change in lifestyle of rural community.

### Check Your Progress

Q- Give reasons for the change in the rural society?

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### 1.7 SUMMARY:

Rural society in the Indian society has great value. Majority of the population resides in the rural areas. Religious books like Ramayana, Mahabharata, Rigveda have mentioned about rural society. Depending on the population size and occupational pattern different types of villages are set up. The progress of the rural society mainly depends on the geographical factors. Climate, land and water are the main factors. Social institutions, rural structure, and financial structure is very important in the rural society. Rural society has its own specific features so it is different from the other sector of the society. Agriculture is the main occupation and depending on it are family system, customs and traditions, caste structure also are important for the rural society. Modernization and industrialization developed the rural society at a faster rate. Therefore important changes have taken place in the rural society in the fields of culture, occupation and education.

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## 1.8 SELF STUDY:

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- 1) Give the special features of the rural society.
- 2) What is rural society and which factors are responsible for its origin?
- 3) Write short notes:-
  - 1) Nature of rural society.
  - 2) Types of rural societies
  - 3) Changes in the rural society.

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## INDIAN RURAL SOCIETY II

### Unit Structure

- 2.0 Objectives
- 2.1 Introduction
- 2.2 Concept of Rural Urban Continuum
- 2.3 Impact of Rural Community on Urban Community
- 2.4 Problems of Weaker Sections
  - 2.4.1 Scheduled Caste
  - 2.4.2 Scheduled Tribes
  - 2.4.3 Problems of Women
- 2.5 Summary
- 2.6 Self Study

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### 2.0 OBJECTIVES

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1. Can study Rural Society.
2. Can study the Concept of Rural Urban Continuum
3. Can study the Impact of Rural Community on Urban Community
4. Can understand the Problems of Weaker Sections.
5. Can study the Problems of Women in the Society

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### 2.1 INTRODUCTION

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Rural - Urban continuum i.e. merging of town and country, is a term that is used in acceptance of the fact that in general there is rarely, either physically or socially, a sharp division, a clearly marked boundary between the two, with one part of the population which is wholly urban and the other wholly rural. As Professor A. R. Desai has said, 'Social life in the country-side moves and develops in a rural setting just as social life in the urban area moves and develops in an urban setting, their respective settings considerably determine rural and urban social life.' From the systematic point of view, the characteristics of the rural and urban modes of living are represented by two concepts namely 'ruralism' and 'urbanism' respectively. Ruralism signifies the rural mode of living dominated by traditions, customs, folk culture and joint family. Whereas urbanism signifies the urban mode of living which is dominated by impersonal relations, individualism and secondary associations. Rural social world and urban social world are distinct from each other in terms of two different ethos of life, socio-cultural groupings, cultural patterns

and modes of earning and livelihood. Despite the differences there are structural similarities between the two with regards to the patterns of caste, rules of marriages, kinship, compliance of religious practices, educational institutions, migrations, administrations and employment opportunities are other institutional sources of linkages between rural and urban areas. even though they are interlinked they are distinct from each other.

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## 2.2 CONCEPT OF RURAL URBAN CONTINUUM:

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The concept of rural-urban continuum is based on the assumption of rural-urban differences. According to G. V. Fuguitt, 'If rural-urban sociology is to continue a specialized sub-field and has a meaningful conceptual basis, the need for a new orientation is evident.'

Professor Bertrand observed that 'Proponents of the continuum theory feel that rural-urban differences occur in a relative degree in a range extending between two polar extremes of rural and urban.' Rural means far away from large towns or cities. Urban means belonging to a town or city and Urbanization is made more like a town, with more buildings, industry and business. Continuum means each thing is closely related to the thing that is next to it in the order, but the things that are in the beginning and at the end of the order are very much different from each other.



<https://internationaljournalofresearch.com/2020/07/13/rural-vs-urban-india/>

The continuum theory lays emphasis on the rural-urban differences rather than on the rural-urban difference of opinion. The dispersal of the fruits of growth in an economy to all section of the people is known as 'the trickle down' effect. The dispersal in terms of space may be seen as the change from industrial urban centres to the rural countryside and this results in rural-urban continuum. The rural-urban differences that are developed in a unilinear fashion lead to a breakdown of rural-urban differences. Accordingly one can define three inter-related aspects of urbanization. First is the sequential sectoral development of the economy. Secondly the growing concentration of population in areas where secondary and tertiary activities are located. The third is the dispersal of

the development process leading to the disappearance of rural urban differences.

Oxford Learner's Dictionary has defined the rural-urban continuum as "A dynamic equilibrium wherein the development process involves the people in both rural and urban areas and the returns of development are also distributed to the people whose settlement pattern is distributed spatially."

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## 2.3 IMPACT OF RURAL COMMUNITY ON URBAN COMMUNITY

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Migration have both positive and negative effects on the society and economy. Internal migration affects the place where from people migrate and the place to which they migrate.

The push and pull factors at work are responsible for migration.

Push factors compel a person to leave a place of origin (out-migration) and migrate to some other place due to different reasons, while Pull factors are the factors that attract migrants (in-migration) to an area or destination. Push factors make the person decide to move on his experience in one place which gives him good reasons to leave it. Negative things like unemployment, crop failure, floods, droughts, poor educational facilities, lack of amenities, poor services or war are the push factors.

Pull factors such as job opportunities, better standard of living, better educational facilities or good health care are the expectations that attract people to the new places. Many people choose to migrate, and they are called voluntary migrants. Many people are economic migrants. Other voluntary migrants include older dependants who want to live somewhere warm and sunny in their retirement. There are many other people who have no choice and are forced to leave their homes as their lives and homes might be in danger and they are called involuntary migrants or refugees.



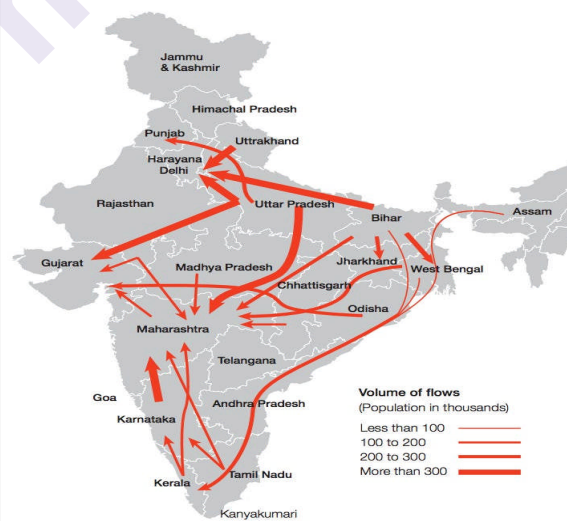
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## Effects on Urban Areas:

- 1. Demographic Effects:** Population of working class in urban areas is increased due to migration. Young men between the age group of 15 – 24 constitute the majority of migrants who are not married and rest others above this age group are those who have come to urban areas leaving their families behind at home. As a result, this tendency keeps fertility at low level than in rural areas and the other factor responsible for low fertility rate is the availability of better medical aid and family planning facilities in the urban areas. Those who settle permanently with their spouses opt for lesser number of children as it is very costly to raise the children in urban areas.
- 2. Economic Effects:** Various effects of migration are seen on income and employment in urban areas depending on the type of migrants who are usually unskilled. They get jobs in informal sector as carpenters, masons, tailors, cooks and other tradesmen, they work as street hawkers, shoeshine boys, etc. but it is seen that the bulk of employment in the informal sector is economically efficient and profit making and earn enough to spend and remit to their homes. Migrants educated up to secondary level find jobs as assistants, shop helpers, machine repairers, repairing consumer durables or marketing goods. They are also engaged in other informal activities in small scale industries, are labour intensive and unregulated. They earn a sufficient amount to bring them in the category of common urban people with an income level higher than the unskilled workers. A small number of migrants coming for higher education in colleges and institutes to towns and cities find job in the formal sector. They get good salaries and can afford a good standard of living. They can send large amount of money to their homes and help in modernizing the rural scenario.

Source: Migration Policy Institute, 2014 with additional routes from Kashyap, 2016



World Economic Forum

**Adverse Effects of Rural – Urban Migration:**

A number of adverse effects are seen when people migrate from rural to urban areas and face innumerable problems in the towns and cities where the migrants settle. Abundant growth of huge slums is seen and as of these slums and huge neighbour-hoods have no access to municipal services such as clean and running water, electricity, public services and sewage system. There is acute shortage of houses in the city, transport system is not able to meet the demand of the growing population, air, water & noise pollution has increased to a great extent, increase in the percentage of crimes and congestion. Despite the best intentions of local bodies, the cost of facilities that are provided are very high to be met.

There is tremendous growth in underemployment and unemployment in towns and cities. Urban migration increases the growth rate of job seekers relative to is population growth, which in turn raises the urban supply of labour and on the demand side, there are not enough jobs available for the uneducated and unskilled rural migrants in the formal urban sector. Consequently, there is rapid increase in labour supply but the lack of demand for such labour leads to chronic and increasing urban unemployment and underemployment.

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**2.4 PROBLEMS OF WEAKER SECTIONS**

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Weaker sections can be defined as “ Those sections who experience a relative weakness in terms of their ability to access their rights and entitlements, and are deprived of their capacity to lead a quality life of their choice.” The weaker sections of the society are SC, ST and Women. Article 46 of the Constitution of India expressly provides that the State shall promote with special care the educational and economic upliftment of the Weaker Sections of the society, in particular of SCs, STs & and shall protect them from injustice and from all forms of exploitation. Scheduled Castes (SCs) and Scheduled Tribes (STs) are among the most disadvantaged socio-economic groups in India. With its focus on faster, sustainable and more inclusive growth, the 12<sup>th</sup> five year plan highlights that concerns of the poor must be addressed for growth to be inclusive.

**2.4.1 Scheduled Caste:**

Scheduled castes are those categories in the country that suffer from extreme social, educational and economic backwardness arising out of age-old practices of untouchability and certain others on account of lack of infrastructure facilities and geographical isolation, and who need special consideration for safeguarding their interests and for their accelerated socio-economic development. These communities were notified as Scheduled Castes as per provisions contained in Clause 1 of Article 341 of the Constitution.

#### 2.4.1.1 The problems faced by the Scheduled Castes are as follows:

**1. Social Problem:** These problems pertained to the concept of purity and pollution. They were given a very low position in the society.



Caste discrimination against Panchayat ...republicworld.com

The higher caste Hindus maintained social distance from them and were denied of many basic amenities of life accorded to high-caste Hindus. They depended on the tradition of Hindu for items of food and drink.

**2. Religious Problems:** They were denied of the right to enter temples which were exclusively served by the high-caste Brahmins. They had no right to worship the gods and goddesses in the temple.

**3. Economic Problems:** They suffered from many economic problems and hardships and were not given proper rewards for their service. Traditionally they were deprived of landed property of their own, not allowed to carry on any business and were not permitted to engage themselves in the different professions that were being carried out by the people of other caste. Even they were not allowed to choose any occupation according to their ability.



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Their work included cleaning the streets, removing dead cattle and undertaking heavy agricultural work. They were landless labourers and had to work in the fields of high-caste Hindus as labourers.

#### 4. Public Disabilities:



Caste – Wikipedia...en.wikipedia.org

They had to face many public indignities because they were denied the right to use the public utilities like wells, public transport, educational institutions.

#### 5. Educational Problems:

Traditionally they were deprived of getting education and were not allowed to use public educational institutions.



Caste discrimination - vikaspedia.in

K. M. Pannikar has remarked that “The position of the harijans was in many ways worse than that of slavery. The slave at least was a chattel of the master and therefore, he stood in an individual relation to his owner. Considerations of economic self-interest and even human feeling modified the barbarism of personal slavery. But these mitigating factors did not apply to the system of untouchability, which was mostly perceived as a system of communal slave holding. Instead of an individual owning slave, each village held the untouchable families attached to it in a kind of slavery. No individual of the higher castes was supposed to have any personal relations with them.

#### **2.4.1.2 Remedial Measures and Constitutional Provisions:**

National Commission for the Scheduled Castes (NCSC) is a Constitutional body that works to safeguard the interests of the Scheduled Caste (SC) in India. **Article 338** of the constitution of India provides for a **National Commission for the Scheduled Castes** with duties to investigate and **monitor all matters relating to safeguards provided for them**, to inquire into specific complaints and to participate and advise on the planning process of their socio-economic development etc.

**Functions of National Commission for Scheduled Castes (NCSC) under Article 338-A:**

- a) Monitoring and investigating all issues concerning the safeguards provided for the SCs under the constitution.**
- b) Enquiring into complaints relating to the deprivation of the rights and safeguards of the SCs.**
- c) Taking part in and advising the central or state governments with respect to the planning of socio-economic development of the SCs.**
- d) Regular reporting to the President of the country on the implementation of these safeguards.**
- e) Recommending steps to be taken to further the socio-economic development and other welfare activities of the SCs.**
- f) Any other function with respect to the welfare, protection, development and advancement of the SC community.**
- g) The Commission is also required to discharge similar functions with regard to the Anglo-Indian Community as it does with respect to the SCs.**
- h) Till 2018, the commission was also required to discharge similar functions with regard to the other backward classes (OBCs). It was relieved from this responsibility by the 102<sup>nd</sup> Amendment Act of 2018.**

**Other Constitutional Provisions for the Upliftment of the Scheduled Caste**



- a) **Article 15(4) refers to the special provisions for their advancement.**
- b) **Article 16(A) speaks of reservation in matters of promotion to any class or classes of posts in the services under the State in favour of SCs, which are not adequately represented in the services under the State.**
- c) **Article 17 abolishes Untouchability.**
- d) **Article 46 requires the State to promote with special care the educational and economic interests of the weaker sections of the people and in particular of the Scheduled Castes and to protect them from social injustice and all forms of exploitation.**
- e) **Article 335 provides that the claims of the members of the Scheduled Castes shall be taken into consideration, consistently with the maintenance of efficiency of administration, in the making of appointments to services and posts in connection with the affairs of the Union or of a State.**
- f) **Article 330 and Article 332 of the Constitution respectively provide for reservation of seats in favour of the Scheduled Castes in the House of the People and in the legislative assemblies of the States.**
- g) **Under Part IX relating to the Panchayats and Part IXA of the Constitution relating to the Municipalities, reservation for SC in local bodies has been envisaged and provided.**

#### **2.4.2 Scheduled Tribes:**

Tribal in India consists of various groups distributed unevenly across the country and some amongst them are referred to as Scheduled Tribes. This is because the name of those tribes are contained in the Schedule 5<sup>th</sup> and 6<sup>th</sup> of the constitution and provisions are applicable to those particular groups only. The constitution of India, under **Article 342**, states that the president of India may “by public notification specify the tribes or tribal communities or parts of or groups within tribes or tribal communities which shall for the purposes of this constitution be deemed to be Scheduled Tribes”.

##### **2.4.2.1 The Problems Faced by the Scheduled Tribes are as follows:**

There are a number of socio-cultural and economic problems of the tribes in India. Some common problems associated with the tribal are poverty and exploitation, economic and technological backwardness, socio-cultural handicaps and problems of their assimilation with the non-tribal population. The problems of the Indian tribes are as follows:

- 1) **Loss of Control Over Natural Resources:** The tribal community enjoyed straight rights of land ownership and management over natural resources like land, forests, wildlife, water, soil, fish, etc. Rapid industrialisation in India and the discovery of mineral and other resources in the tribal areas were thrown open to outsiders and the story of unending miseries for the tribal began. As a result the state took control over the tribal control. Pressure on land and forests increased with the impetus to the development process after independence. This emanated in loss of ownership rights over land, owing to chronic indebtedness, unscrupulous moneylenders, landlords, moneylenders, contractors and officials. The tribal community felt themselves exterminated from their cultural moorings and with no secure means of livelihood with the concepts of protected forests and national forests gaining currency.
- 2) **Lack of Education:** Education can act as an instrument for the betterment of the tribal community to ensure greater participation of the tribal in the development process. There are certain factors like superstitions and prejudices, extreme poverty, nomadic lifestyle of certain tribes, lack of suitable teachers and other facilities in the tribal areas that are inhibiting the tribal community from taking education.
- 3) **Displacement and Rehabilitation:** Industrialisation paved the way for huge steel plants, power projects & large dams and mining activities all accelerated in the tribal inhabited areas. Large scale displacement of the tribal population was done due to the acquisition of tribal land by the government for the projects. The tribal pockets of Chota Nagpur region, Orissa, West Bengal and Madhya Pradesh were affected to a great extent. The tribal community were not provided with settlements within the industrial areas. they were forced to live in the nearby slums or to migrate to the adjoining states to work as unskilled workers and live in poverty. Even the cash compensation that was provided by the government was misspent on wasteful expenditure. Migration to the urban areas created psychological problems amongst the tribal people as they were not comfortable to the urban lifestyle and values.
- 4) **Problems of Health and Nutrition:** Economic backwardness and insecure livelihood have created many health problems in the tribal people like cholera, tuberculosis, malaria, jaundice, diarrhoea, anaemia, high infant mortality rates, low levels of life expectancy, etc.
- 5) **Gender Issues:** Degradation of the natural environment through the destruction of forests, rapidly shrinking resource base made its impact on the status of women. Exposure of the tribal people to the ruthless operations of the market economy due to the opening of mining, industries and commercialization of the tribal belts gave rise to consumerism and to commoditisation of women.
- 6) **Erosion of Identity:** The laws of tribal community and the traditional institutions come in conflict with the modern institutions creating a

mistrust amongst the tribal about preserving their identity. The other cause of concern is the extinction of tribal dialects and languages indicating an erosion of tribal identity in certain areas.

#### **2.4.2.2 Remedial Measures and Constitutional Provisions:**

Major provisions enshrined in the constitution for upliftment of tribal are:

**Reservation:** Through reservation the tribal groups mentioned in the schedule are entitled to educational and employment benefits which help them to bring the tribal equivalent with the other communities.

**Self-governance:** As the tribal culture and beliefs are different from the rest of the country, precautions have to be taken in order to provide them governance. Self-governance measures in the form of Tribal Councils, Autonomous District Councils, PESA etc. will reduce interference in the tribal areas.

**Self-sustenance:** Other benefits added through legislative actions include Forest Rights Act, which provides non-timber economic rights to tribal for items like Tendu leaves, Mahua flowers, Bamboo Shoots etc. and are also provided with land rights and prevention from forceful eviction from their lands.

**Functions of National Commission for Scheduled Tribes (NCSC) under Article 338-A:**

#### **Other Constitutional Provisions for the Upliftment of the Scheduled Tribes**

- 1. To Investigate & Monitor matters relating to Safeguards provided for STs under the constitution or under other laws or under Govt. Order, to evaluate the working of such Safeguards.**
- 2. To inquire into specific complaints relating to Rights & Safeguards of STs.**
- 3. To participate and Advise in the Planning Process relating to Socio-economic development of STs, and to Evaluate the progress of their development under the Union and any State.**
- 4. To submit report to the President annually and at such other times as the Commission may deem fit, upon / working of Safeguards, Measures required for effective implementation of Programmes / Schemes relating to Welfare and Socio-economic development of STs.**
- 5. To discharge such other functions in relation to STs as the President may, subject to the provisions of any law made by the Parliament, by rule specify.**

**6. The Commission would also discharge the following functions in relation to the protection, welfare and development & advancement of the Scheduled Tribes, namely:**

- a) Measures that need to be taken over conferring ownership rights in respect of minor forest produce to the Scheduled Tribes living in forest areas.**
- b) Measures to be taken to safeguard rights to the Tribal Communities over mineral resources, water resources etc. as per law.**
- c) Measures to be taken for the development of Tribal people and to work for more viable livelihood strategies.**
- d) Measures to be taken to improve the efficacy of relief and rehabilitation measures for tribal groups displaced by development projects.**
- e) Measures to be taken to prevent alienation of tribal people from land and to effectively rehabilitate such people in whose case alienation has already taken place.**
- f) Measures to be taken to elicit maximum co-operation and involvement of Tribal Communities for protecting forests and undertaking social afforestation.**
- g) Measures to be taken to ensure full implementation of the Provisions of Panchayats (Extension to the Scheduled Areas) Act, 1996 [40 of 1996].**
- h) Measures to be taken to reduce and ultimately eliminate the practice of shifting cultivation by tribal that lead to their continuous disempowerment and degradation of land and the environment.**

#### **2.4.3 Problems of Women**

In Indian society women is considered as inferior to men and has to face various issues and problems in their life and has to go through many difficulties to prove themselves equivalent to men. They were not allowed to go outside and participate in the social activities like men and have to face many difficulties in their daily life and has to struggle a lot to establish their career. Still higher education is dream for a girl child as they are considered as the only medium to keep family happy and healthy. A woman is seen in the society with more intense ridicule sight and become at higher risk of honour killing if she is involved in the love marriage or inter caste love marriage. In Indian society the patriarchal system, child bearing and family care roles, cultural norms, domestic responsibilities, etc. create lot of challenges for women like they don't

have equal access to autonomy, social freedom, flexibility to move outside the home, etc. than men. Safety of women matters a lot whether at home, outside the home or working place. Female infanticide is a common practice of killing girl child in mother's womb in the Indian society as they are considered as burden for their parents and husbands and are here only to consume money whole life without earning a little bit. Other than these issues illiteracy, lack of proper education, household works, rape, sexual harassment at workplace, etc are some of the big issues for the women in India.

Women were adored and worshipped as goddesses but later in the middle age the status of women degraded to a great extent. A lot of positive changes have occurred in the status of women as the number of educated people is increasing in the country. Now-a-days, women are breaking all the barriers of social issues and problems against them in the society. They are getting ahead and enjoying equality of status in almost all fields because of being financially independent and economically sound.

**Problems:** Women were facing a lot of problems in the male dominated, patriarchal society system, practice of old traditional believes, etc. Women were responsible to bear the traditional roles like child bearing and child rearing. Even though in the modern world status of women has improved a little but still they are facing problems. They have to perform both family and professional responsibilities together without the help of their husbands. The condition of women becomes more embarrassed when they are tortured by their family members instead of getting help. Sexual harassment is another issue more common at homes as well as in the offices by the family members, relatives, neighbours, friends, boss, etc. The women have to suffer a lot in their day to day life to nourish their career as well as saving their family relationships. Earlier women faced problems like child marriage, sati pratha, pardasystem, restriction to widow remarriage, widows exploitation, devadasi system, etc. However, many of the old traditional problems have disappeared gradually from the society but gave rise to other new issues. Women are still facing many problems even after they are given equal rights and opportunities like men by the Constitution of India and having self-confidence, individuality, self-respect, personality, capacity, talent, and efficiency more than men.

Some of the major problems faced by modern women are mentioned below:

**Violence Against Women:** Everyday violence and being victims of violence at huge level day by day because of increasing crimes against women in different ways (according to the report of Crime Record Bureau of the Central Home Ministry) is disrupting the society. The women faces violence within the family (dowry related harassment, death, marital rape, wife-battering, sexual abuse, female genital mutilation, deprivation of healthy food, etc) or outside the family (kidnapping, rape, murder, etc).



**Gender Discrimination:** Women are given less importance as they are considered as the weaker section of the society and girl child is becoming the real victim of gender discrimination. Discrimination of power and work between men and women is also seen due to the patriarchal family system in India. The effects of gender discrimination on women is seen in the areas like health, nutrition, care, education, decline of female population, public life, job, etc.

**Problems of Female Education:** Percentage of educating women in India is low especially in the rural areas as they are not given the opportunity for higher education like professional and technical education.

**Problems Related to Unemployment:** Women face many problems while searching a suitable job for them as they are more prone to harassment and exploitation in the work areas. They are given more work and hard tasks by their boss intentionally. They have to prove their sincerity, devotion, seriousness and loyalty towards work from time to time.

Women educated or uneducated are prone to divorce and desertion by their husbands on any stage of life. Dowry system degrades the status of women to a great extent which is a big problem in the society as they are ill-treated, disrespected, tortured, man-handled and are made to suffer other cruelties like violence, suicide and murder.

#### **2.4.3.1 Remedial Measures**

Safety of women in the past few years has come down due to some continuous and terrible crimes against them. A decline in the status of women from ancient period to medieval period is seen in such an advanced era. Though Indian women have equal rights as men and occupy almost half population of the country and are involved in half proportion in the growth and development of the country and are joining high offices (President, Speaker of Lok Sabha, Union Ministers, Leader of Opposition, Chief Minister, Governor, etc) yet they are being exploited too. According to the Constitution of India, the Indian women have equal rights of dignity, equality, and freedom from gender discrimination still they are continuously facing numerous problems such as sexual harassment, violent victimization through rape, acid attack, dowry deaths, forced prostitution, and many more.

Women in India are still struggling with the Education and Economic Development as the female literacy rate is still less than male literacy rate and this gap is seen more in rural areas than urban areas. The reason behind this is inadequate school facilities, sanitary facilities, increasing crimes against women, shortage of female teachers, gender discrimination in the society, etc. Crimes against women in India are in the form of child marriages, domestic violence, forceful domestic work, child abuse, dowry deaths, female infanticide and sex-selective abortions, child labour, honour killings, acid attack, rape, sexual harassment, trafficking, forced for prostitution, and many more.

## **Safety Laws for Women in India:**

List of safety laws for women in India working in the field to provide safety to the women from all type of crimes against women.

Child Marriage Restraint Act 1929  
Special Marriage Act 1954  
Hindu Marriage Act 1955  
Hindu Widows Remarriage Act 1856  
Indian Penal Code 1860  
Dowry Prohibition Act 1961  
Maternity Benefit Act 1861  
Foreign Marriage Act 1969  
Indian Divorce Act 1969  
Medical Termination of Pregnancy Act 1971  
Christian Marriage Act 1872  
Code of Criminal Procedure 1973  
Equal Remuneration Act 1976  
Married Women's Property Act 1874  
Births, Deaths & Marriages Registration Act 1886  
Indecent Representation of Women (Prevention) Act 1986  
Muslim women (protection of rights on divorce) Act 1986  
Commission of Sati (Prevention) Act 1987  
National Commission for Women Act 1990  
Prohibition of Sex Selection Act 1994  
Protection of Women from Domestic Violence Act 2005  
Prevention of Children from Sexual Offences Act 2012  
Sexual Harassment of Women at Work Place Act 2013  
Another Juvenile Justice (Care and Protection of Children) Bill, 2015 has been passed replacing the existing Indian juvenile delinquency law of 2000 (Juvenile Justice (Care and Protection of Children) Act, 2000). This act is passed to lower down the juvenile age from 18 to 16 years in cases of heinous offense (especially after the release of Nirbhaya's case accused juvenile).

**Constitution of India and Women Empowerment:** The Constitution of India is one of the finest equality documents in the world. It provides provisions to secure equality in general and gender equality in particular. Articles in the Constitution safeguard women's rights by putting them at par with men socially, politically and economically. The Preamble, the Fundamental Rights, Directive principles of state policy (DPSPs) and other constitutional provisions provide several general and special safeguards to secure women's human rights.

**Preamble:** The Preamble to the Constitution of India assures justice, social, economic and political; equality of status and opportunity and dignity to the individual.

**Fundamental Rights:** The policy of women empowerment is well rooted in the Fundamental Rights enshrined in our Constitution.

- Article 14 ensures to women the right to equality.
- Article 15(1) specifically prohibits discrimination on the basis of sex.
- Article 15(3) empowers the State to take affirmative action's in favour of women.
- Article 16 provides for equality of opportunity for all citizens in matters relating to employment or appointment to any office.

Being fundamental rights they are justiciable in court and the Government is obliged to follow the same.

**Directive Principles of State Policy:** Directive principles of State Policy contains important provisions regarding women empowerment and it is the duty of the government to apply these principles while making laws or formulating any policy.

A few are:

- Article 39 (a) provides that the State to direct its policy towards securing for men and women equally the right to an adequate means of livelihood.
- Article 39 (d) mandates equal pay for equal work for both men and women.
- Article 42 provides that the State to make provision for securing just and humane conditions of work and for maternity relief.

**Fundamental Duties:** Fundamental duties are enshrined in Part IV-A of the Constitution and are positive duties to be followed by the Indian people. It also contains a duty related to women's rights: Article 51 (A) (e) expects from the citizen of the country to promote harmony and the spirit of common brotherhood amongst all the people of India and to renounce practices derogatory to the dignity of women.

**Other Constitutional Provisions:** Through 73rd and 74th Constitutional Amendment of 1993, a very important political right has been given to women which is a landmark in the direction of women empowerment in India. With this amendment women were given 33.33 percent reservation in seats at different levels of elections in local governance i.e. at Panchayat, Block and Municipality elections. These Constitutional provisions are very empowering for women and the State is duty bound to apply these principles in taking policy decisions as well as in enacting laws.

**Specific Laws for Women Empowerment in India** were enacted by the Parliament in order to fulfil Constitutional obligation of women empowerment:

- The Equal Remuneration Act, 1976.
- The Dowry Prohibition Act, 1961.
- The Immoral Traffic (Prevention) Act, 1956.
- The Maternity Benefit Act, 1961.
- The Medical termination of Pregnancy Act, 1971.
- The Commission of Sati (Prevention) Act, 1987.
- The Prohibition of Child Marriage Act, 2006.
- The Pre-Conception & Pre-Natal Diagnostic Techniques (Regulation and Prevention of Misuse) Act, 1994.
- The Sexual Harassment of Women at Work Place (Prevention, Protection and) Act, 2013.

**Specific Laws for Working Women** along with several other laws not only provide specific legal rights to women but also gives them a sense of security and empowerment.

- Contract Labour (Regulation and Abolition
- Contract Labour (Regulation and Abolition) Act, 1976
- Employees State Insurance Act, 1948
- Equal Remuneration Act, 1976
- Factories (Amendment) Act, 1948
- Maternity Benefit Act, 1961 (Amended in 1995)
- Plantation Labour Act, 1951

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## 2.5 SUMMARY

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Rural - Urban continuum i.e. merging of town and country, is a term that is used in acceptance of the fact that in general there is rarely, either physically or socially, a sharp division, a clearly marked boundary between the two, with one part of the population which is wholly urban and the other wholly rural. A number of adverse effects are seen when people migrate from rural to urban areas and face innumerable problems in the towns and cities where the migrants settle. Abundant growth of huge slums is seen and as of these slums and huge neighbour-hoods have no access to municipal services such as clean and running water, electricity, public services and sewage system. Weaker sections can be defined as “Those sections who experience a relative weakness in terms of their ability to access their rights and entitlements, and are deprived of their capacity to lead a quality life of their choice.”

The Department of Women and Child Development functions well in this field for the proper development of the women and child in India. Empowering women is the main motto of the development department because an empowered mother with child makes the bright future of any nation. Despite of formation of various effective rules and regulations by the Indian government to handle and control the crimes against women,

the number and frequency of crimes against women are increasing day by day. Women status in the country has been more offensive and dreadful in the last few years.

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## 2.6 SELF STUDY

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Q-1 Explain the Concept of Rural Urban Continuum.

Q-2 What is the Impact of Rural Community on Urban Community?

Q-3 Write short note on - Problems of Weaker Sections.

Q-4 What are the problems faced by the Scheduled Castes

Q-5 Give an account of the Remedial Measures and Constitutional Provisions for Scheduled Castes.

Q-6 What are the **Functions of National Commission for Scheduled Castes (NCSC) under Article 338-A?**

Q-7 What are the problems faced by the Scheduled Tribes?

Q-8 Answer in short – The Remedial Measures and Constitutional Provisions for Scheduled Tribes.

Q-9 What are **Functions of National Commission for Scheduled Tribes (NCSC) under Article 338-A?**

Q-10 What Problems are faced by Women in India?

Q-11 What remedial measures are adopted to solve the problems of women in India?

Q-12 Write short-note on Other Constitutional Provisions made for women in India.

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## RURAL INSTITUTIONAL SYSTEM I

### Unit Structure

- 3.0 Objective
- 3.1 Introduction
- 3.2 Concept of Religion
- 3.3 Features of Religion
- 3.4 Main Factors of Religion
- 3.5 Functions of Religion
- 3.6 Importance of Religion
- 3.7 Concept of Education
- 3.8 Objectives of Education
- 3.9 Functions of Education
- 3.10 Summary
- 3.11 Self Study

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### 3.0 OBJECTIVE

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- 1) To understand the concept & features of religion
- 2) To study the main factors of religion
- 3) To study the functions and importance of religion
- 4) To understand the concept of education
- 5) To study the objectives and functions of education

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### 3.1 INTRODUCTION:

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Religion is one of the earliest institution of human society and an important social institution. Religion has been influencing human life and human society both primitive and modern since ancient days. Each and every aspect of human life and human society is influenced by religion. It is very difficult to trace the exact origin of religion. Different scholars have put forth divergent views about origin. Religion as an institution plays an important role in society and imparts belief and patterns of behaviour.

Religion is related to the mysteries of human existence. Madan and Mazumdar have explained the origin of the term religion. They said that the term religion is derived from two root words – ‘Leg’ means to gather, count or observe and ‘Leg’ means ‘to bind’. Religion is a belief in supernatural power. It refers to the performance of practices that binds together or links human beings with the unseen super power. Religion is

the human response to the apprehension of something of power, which is supernatural and super sensory. Religion is the expression of the manner and type of adjustment effected by the people with their conception of the supernatural. Belief and rituals are the two main components of religion. Beliefs are a charter for rituals and rituals consists of certain actions designed to establish liaison between the performing individual and the supernatural power. Religion involves a set of symbols invoking feelings of reverences or awe are linked to rituals practiced by a community of believers.

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### **3.2 CONCEPT OF RELIGION:**

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Religion is a complex phenomenon which includes a complex of emotional feelings and attitudes towards mysteries and perplexities of life. The meaning of religion in sociological sense is much wider than that of the meaning used in religious books and scriptures. In sociological sense religion is defined as “Those institutionalized systems of beliefs, symbols values and practices that provide groups of men with solutions to their questions of ultimate being”. Thus we can say religion comprises of systems of attitudes believes, symbols which are based on the assumption that certain kinds of social relations are sacred or morally imperative and a structure of activities governed or influenced by these systems.

#### **Definitions :**

- 1) According to Mac Iver, “Religion as we understand the term implies relationship not merely between man and man but also between man and some higher power”.
- 2) According to Emile Durkheim, “Religion is a unified system of beliefs and practices relating to sacred things, that is to say, things set apart and forbidden”.
- 3) According to Ogburn, “Religion is attitudes towards superhuman powers”.
- 4) According to J. M. Frazer, “Religion is a belief in powers superior to man which are believed to direct and control the course of nature of human life”.
- 5) According to A. W. Green, “Religion is a system of beliefs and symbolic practices and objects, governed by faith rather than my knowledge which relates man to and unseen supernatural realm beyond the known and beyond the controllable”.
- 6) According to H.M. Johnson, “Religion is a more or less coherent system of beliefs and practices concerning a super-natural order of beings, forces, places or other entities”.

- 7) According to Malinowski , “religion is a mode of action as well as a system of belief and a sociological phenomenon as well as a personal experience”.



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Though, different scholars define religion according to their own view it is very difficult to agree upon a universally accepted definition that will satisfy everyone. It is difficult to define religion as it is a very complex phenomenon.

Q- Explain the concept of religion.

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### 3.3 FEATURES OF RELIGION:

Religion and its associated aspects such as ritual and magic influence rural India in many ways. Rural community is essentially caste-ridden. In reality in rural areas caste and religion are inseparable. The origin of the caste system emerges from religion. There is a close association between the rural society and religion. The characteristics of religion are as follows:

**1) Gods and Goddesses:** Being a secular country people in India worship gods and goddesses of their own choice. People from different religion worship gods and goddesses of their own religion. Every village have their own rural gods and goddesses. The villagers worship them with profound devotion and unflinching faith.

**2) Worship of Plants, Trees and Animals:** In India Tulsi plant is looked upon as divine and it is essential for all religious ceremonies and it's

has medicinal properties. The banyan, neem, pipal trees are also regarded as divine and are worshipped. They also are used as medicine. Indians worship animals for religious purposes and are treated as divine.

- 3) **Faith in Ghosts and Witches:** People often attribute every unusual happening either to ghost or to witch due to their belief in them. Many a times people fail to grasp the cause and consequences of certain natural happening. The person possessed by a ghost or witch become abnormal and behave in a strange manner and to treat them all sorts of physical torture are inflicted on the person possessed by ghost or witch. In mitigating the sinister effects of the wicked souls the witch doctor plays an important role to a great extent.
- 4) **Belief in Good Souls:** People not only confine their respect to gods and goddesses but also extend their faith and belief to good souls. Each good soul is either a saint or a higher spiritual being. The good souls are philanthropic and helpful nature and help people in different ways. All kinds of sacred gifts and flowers are offered to the good souls during worship to win their favours and blessings.
- 5) **Belief in Dreams:** The belief in the dreams and its importance is universal, but the interpretations and explanations of dreams vary widely in different places. Every dream has its own interpretation, meaning, dimension and impact. Though there is no clear definition of the concept of dream, people tend to add some meaning to dreams in order to correlate it to their day-to-day activities due to lack of education.
- 6) **Superstitions in Natural Phenomena:** People attribute all kinds of superstitions to natural phenomena. Solar or lunar eclipse is considered something unnatural and supernatural, scanty or less rain is considered to be an act of some supernatural power. So they worship gods and goddesses to save them from such calamities.
- 7) **Assumptions Concerning the Supernatural:** People have number of assumptions relating to supernatural things. They have deep faith in concepts such as heaven, hell, sin, virtue, salvation, rebirth, immortality of the soul, transmigration of the soul and many more. It is believed that the one who performs good deeds lead a peaceful, blissful and life full of serenity and the one who is indulged in undesirable activity leads a sorrowful life. It is also believed that good and bad deeds follow an individual even after his death.
- 8) **Notions of the Auspicious and Inauspicious:** Certain ceremonies are to be performed on a particular day and in particular month as they are considered auspicious. In other words it is said that a particular work and ritual necessitate the determination of a particular auspicious

moment. For marriage ceremonies certain months and certain days are considered to be auspicious. Certain days in a week are considered to be inauspicious to undertake a journey in particular direction.

**9) Considerations of Good and Bad Omens:** Religion attaches importance to good and bad omens. Sneezing at the time of starting a journey or any good work is considered to be a bad omen. The sight of a dead body, while going for some work is considered to be a good omen. Certain remedial measures are undertaken by the people to remove the effect of bad omen with the help of priests.

Q- Give the features of religion.

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### 3.4 MAIN FACTORS OF RELIGION

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According to Anderson and Parker religion mainly consists of for primary components.

- a) **Belief in Supernatural Power:** Every religion believes in some supernatural power and they influence the human life and conditions.
- b) **Mans Adjustment to Supernatural Powers:** It is another factor of religion. As man is dependent on these supernatural power's he has to adjust himself to the powers. So every religion provides for some external acts or rituals such as prayers, hymns, prayers etc. Non-performance of these rituals is regarded as sinful.
- c) **Acts Defined as Sinful:** It is another factor of religion. Every religion defines some acts as sacred while some as sinful which destroy the harmonious relationships between man and god.
- d) **Method of Salvation:** Every religion considers salvation as the ultimate aim of life. Man needs some or the other method by which he can attain Salvation or Nirvana or a method in which harmony between man and god will be re-established by the removal of guilt or bondage.
- e) **Belief in Some Sacred Thing:** Every religion believes in some holy or sacred things that are symbolic constitute the center of religion and this belief is based on faith.



- f) Procedure of Worship:** Every religion has its own prescribed procedure of worshipping and the follower of religion worship the supernatural power either in the form of statute or in a formless manner.
- g) Place of Worship:** There is a definite place of worship for people or followers in every religion to offer prayer to the supernatural power.

Q- What are the main factors of religion?

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### 3.5 FUNCTIONS OF RELIGION

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Religion is the basic requirement of group and is a cultural universal as it fulfils many basic functions within human societies. In sociological terms religion includes both manifest (open and stated) and latent functions. The manifest functions of religion include defining the spiritual world and give meaning to the divine. Religion provides explanation for the events that seem difficult to understand. While latent functions of religion are intended, covert or hidden. Functionalist suggest that religion is required for both society and individual as it serves both manifest and latent functions.

These functions are as below:

- 1. Religion as an Integrative Force:** According to Durkheim the primary function of religion was to preserve and solidify society. Religion functions to reinforce the collective unity or social solidarity of a group. Sharing the same religion or religious interpretation unites people in a cohesive and building moral order. This social cohesion east developed through rituals such as reciting prayer in the honour of God, institutions of worship and multitudes of observances and ceremonies practiced by different groups. These unifying rituals of different faiths are also observed on the most significant occasions such as birth , marriage and death. Durkheim was particularly concerned with the perplexing question, “How can human societies be held together when they are generally composed of individuals and social groups with diverse interest and aspirations.” In his view, delicious bonds often transcend these personal and divisive forces. Certain ultimate values are given to the people and it ends to hold in common. The feelings of nationalism or patriotism also serve like the integrative

force of religion. In contemporary industrial societies people are also bound together by laws, ways of life, patterns of consumption and other forces.

- 2. Religion Provides Religious Experience:** The basic function of religion is to provide religious experience through prayer, worship and meditation. Through these means man expresses awe, reverence, gratitude and allegiance to the Almighty or the God, or the Supernatural Force. When an individual comes into contact with the supernatural forces he undergoes some sort of peculiar, inexplicable experience. He converses with the divine through prayers and forgets the worldly life and its problems. This religious experience enables the human desires, ideals and values to facilitate the development of personality, sociability and creativeness.
- 3. Religion Provides Peace of Mind:** The most desired peace of mind for an individual is given by religion. Religion is always there for consolation and peace of mind at every crisis be it personal or collective. It promotes goodness and helps to develop the character. Religion acts as the healer of the ills of life and reduces one's grievances to an extent in the world that is full of uncertainties, indefiniteness, dangers, insecurities and unhappiness. Emotional support is given to the individuals by consoling when disappointed and reconciling when estranged from goals and norms of society in the face of uncertainty. Religion supports established values and goals and reinforces the morale and offers inspiration, hope, faith, optimism and courage to the people.
- 4. Creating a Moral Community:** Religion provides a system of beliefs amongst people in order to have their personal beliefs reinforced by the group and its rituals. The one who shares a common ideology develop a collective identity and a sense of fellowship. Members of moral community share a common life and gives rise to social community through the symbolism of the sacred that supports the more ordinary aspects of social life. Religion legitimizes society and provides sacred sanction for the social order and for its basic values and meanings.
- 5. Religion as Social Control:** Religion is one of the forms of informal means of social control that regulates the activities of people in its own way and prescribes rules of conduct for people to follow. Religion has a great disciplinary value. The conceptions of spirits, ghosts, taboos, souls, commandments, sermons, etc., control human actions and enforce discipline. Ideas of hell and heaven have strong effect on the behaviour of the people. Religion has its own methods to deal with

those individuals who violate its norms and its own ways to reintegrate the disobedient into the social group. Religious sanctions are widely used to support the ethical codes and moral practices amongst individuals.

Frank E. Manuel (1959) had said that ‘religion was a mechanism which inspired terror, but terror for the preservation of society.’ Conservatives have valued religion for its protective function and radicals have often recognized that religion can be a support of the established order, and have, consequently, being critical of religion. Friedrich Engels, close associate of Karl Marx, noted that religion could make the masses ‘submissive too the behests of the masters it had pleased God to place over them.’ Durkheim also emphasized that Besides acting as an integrating force, religion also reinforces social control in oppressive society.

Religious beliefs influence the conduct of those who believe in and keeps people ‘in line’ through folkways and many more. It provides a foundation for mores of society. Religious approvals are taken for certain desirable patterns of behaviour to prevail in the society in the forms of more. Many taboos in various cultures have religious approvals, e.g. the taboo against eating cows meat in Hindus, pork in Jewish and Muslims.

**6. Religion Promotes Social Solidarity, Unity and Identity:** Religion unites people and upholds and validates the traditional ways of the life. Common faith, common value-judgements, common sentiments, common worship are significant factors in unifying people. People try to identify themselves as having something in common by participating in religious rituals and worships. Religion affects an individual’s understanding of who they are (people) and what they are.

As Davis points out, “Religion gives the individual a sense of identity with the distant past and the limitless future.” As Thomas F. O. Dea says, “In periods of rapid social change and large-scale social mobility, the contribution of religion to identify may become greatly enhanced.” As A.W. Green has pointed out religion is “The supremely integrating and unifying force in human society.”

**7. Religion Provides Rites of Passage, Recreation and Emotional Support :**Religion helps us to perform ceremonies and rituals related to rites of passage (marriage, birth, death and other momentous events) giving meaning and social significance to our life. Religion promotes recreation through religious lectures, Kirtans, dramas, dance, music,

bhajans, puranas, harikathas, fairs, festivals, musical concerts, art exhibitions and so on. Various religious festivals and rituals provide relief to the disturbed mind and tries to make men sorrow less and fearless. Religion gives a sense of comfort and solace to the individuals during times of personal or social crisis such as serious injury, death of loved ones, etc. Religion gives the people emotional support and provides consolation, reconciliation and moral strength during trials and defeats, personal losses and unjust treatments. It provides the means where in man can face the crisis and difficult situations of life with strength and fortitude.

Thomas O'Dea (1970) wrote, 'Men need emotional support in the face of uncertainty , consolation when confronted with disappointments and anxiety.' visiting places of worship and holy places serve as the outlets to release tension and stress. Religion also offers consolation to oppressed peoples by giving them hope that they can achieve salvation and eternal happiness in the afterlife. The attitude that 'God will provide' increases because of religion.

#### **8. Religion Serves a Means to Provide Answers to Ultimate Questions:**

All religions have certain notions and beliefs that provide answers to the questions like why are we here on earth? What happens after death? Is there a supreme power? These beliefs are based on the faith that life for the purpose, and there is something or someone which controls



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the universe. Religion defines the spiritual world and gives meaning to the divine. Religion provides an explanation for events that seems difficult to understand.

#### **9. Religion Conserves the Value of Life:** Religion defines and redefines the values and is an effective means of preserving the values of life.

Moral, spiritual and social values are greatly supported by religion and it exercises a tremendous influence over the younger ones and their behaviour.

Through agency like the family, religion inculcates the values of life in the minds of the growing children. Further, as Thomas F.O'Dea says, "Religion sacralises the norms and values of established society". It maintains the dominance of group goals over individual impulses."

**10. Religion as a Source of Identity:** Religion gives individuals a profound and positive self-identity. It enables the individuals to cope effectively with the doubts and indignation of everyday life. Religion helps the people to alleviate the frustrating experiences of life with sometimes may force a person to commit suicide. It suggests people that they are not worthless or meaningless creatures. According to Thomas Luckman (1983), 'The prime function of religion is to give personal meaning to life.' In the rapidly changing world religious faith often provides an important sense of belonging. Religion helps to integrate newcomers by providing a source of identity in industrial societies.

**11. Priestly Function of Religion:** Religion contributes to the stability and order of the society by performing its priestly functions. Religion offers a kind of relationship through different kinds of worship and beliefs and provides the emotional ground for a new security. Religion provides similar points of opinion and avoids conflicts through its authoritative teaching of beliefs and values and contributes to the maintenance of the status quo.

**12. Legitimizing Function of Religion:** According to Max Weber (1930), "Religion may be used to explain, justify or rationalize the exercise of power. It reinforces the interests of those in power in societies not as visibly ruled by religious dogma, religion legitimates the political sector. For example, India's traditional caste system define the social structure of society. Marx has acknowledged that religion plays an important role in legitimating the existing social structure. The values of religion fortify other social institutions and the social order as a whole and as a result it perpetuates social inequality in society.

**13. Religion Promotes Welfare:** Religion renders service to the people, promotes their welfare and appeals to the people to be sympathetic, merciful and co-operative. It rouses in them the spirit of mutual help, co-operation and awakens the philanthropic attitude of the people. It reinforces the sense of belonging to the group, promotes art, culture and provides means for the development of character on the right

lines. Different religious organisations are engaged in various social, educational, aesthetic, cultural, civic, medical, and other activities.

**14. Psychologizing Religion:** The notion of positive thinking provides peace of mind , promises prosperity and success in life as well as effective and happy human relations. It is also a source of security and confidence, happiness and success in this world. Religion can sometimes be debilitating and personally destructive, as it is seen that a person convinced of his own essential wickedness can suffer from extreme personal difficulties. Kingsley Davis (1949) noted that ‘like other medicines, Religion can sometimes make worse the very thing it seeks to remedy. Religion is not always harmful many times, it serves as a liberating and integrating force for individuals.

**15. Religion Acts as Psychotherapy:** In modern world religion supports psychology - a form of psychotherapy. The hopeful perception that God is conceived of as a human and consider it God helps the sufferer to alleviate personal and social crisis.



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A new vocation of religious practitioner in the field of mental health has come up as a helping professional. It already existed in rural India and other places in the form of priests , shaman's (super - humans endowed with supernatural powers in some tribal societies ) and magicians.

**16. Religion Explains Individual Suffering and Helps to Integrate Personality:** Man is a rational as well as an emotional creature and has never lived by knowledge alone. The things for which men strive in this world are in some measure denied to them. No individual can escape frustration with a multiplicity of goals, but the culture provides him with goals that anybody can reach. The greater the disappointment once in life the greater the faith in the next. Religion



tries to give release from the very thing it in stills, guilt and ritual means are freely provided for wiping away guilt, so that one can count on divine grace.

**17. Religion as an Agent of Social Change:** Religion supports the status quo in its priestly function and inspires great change in its prophetic function. It enables an individual to transcend forces; to act in ways other than those prescribed by the social order. Religion in its prophetic function provides individuals with an unshakable foundation of social criticism that later on becomes the basis of social change. Religion is regarded as an impediment in the path of social change but many religious groups, by criticising the existing rules of social morality & social injustice, community or government actions help in bringing about social change. Max Weber has done pioneering work on the relationship between economy and the religion. Weber's major theoretical point is that ideas can change history and can contribute to changes in the material context of life.



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The effects of religion on society are unpredictable and varied despite establishing relationship between religious ethic and economy. Sometimes it may have Conservatory effect or it might contribute to social change. In Marx opinion religion impedes social change by encouraging oppressed people to focus on other worldly concerns And not on their immediate poverty or exploitation. He said, 'religion is the sigh of the oppressed creature, the feelings of heartless world ...it is the opiate of the people.' Marx see religion as a consequence of the economy and Webber believed that religion helped to shape a new economic system.

**18. Religion Enhances Self-importance:** Religion expands the self to infinite proportions and religious belief relates the self to the infinite or

Cosmic Design. It is through unity with the infinite the self is ennobled and made majestic. Man considers himself the noblest work of God with whom he shall be united. His self thus becomes grand and elevated.

**19. Religion as an Agent of Depoliticization:** According to Bryan Wilson (1976), religion functions as an agent of de-politicization. Marxists suggest that religion lessens the possibility of collective political action if a false consciousness is induced among the disadvantaged. In simple words we can say religion keeps people away from seeing their lives and societal conditions in political terms.

**20. Religion Controls Sexuality:** According to B. Turner (1992), 'religion has a function of Controlling the sexuality of the body, in order to secure the regular transmission of property via the family.' Religious control of sexuality is an important vehicle for the production of legitimate offspring.

In spite of being regarded as superstition, religion is persisting as a social institution for Long time because of its varied functions and performs for the welfare of both the individual and the society. The educated people also regard religious laws as superior to the man-made laws. In primitive, traditional and some sections of modern societies consider religion is a pervasive matter and religious beliefs and rites play an important part in the activities of various kinds of groups - from family to occupational groups. Though inhabitants and citizens live in a modern society, they remain traditional in the religious and moral outlook But some feel that religious authority and principles override that of secular law.

**Q-** Give the functions of religion.

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### **3.6 IMPORTANCE OF RELIGION**

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Religion has been an important part of the countries culture throughout the Indian history. Religious diversity and religious tolerance are both established in the country by the law and custom. The constitution of India has declared the right to freedom of religion to be a fundamental right. Religion is one of the fundamental organisations of any general public. It can be characterised as, "a social framework in which there is regular confidence, revere, ceremonies, traditions and customs."

The meaning of religion given by Durkheim is an all- round acknowledged definition, “Religion is a brought together arrangement of convictions and practices with respect to holy thing which join into one single good group.” Religion acts as an agency of socialization. It helps in creating an ethical framework and also a regulator for values in day to day life and this particular approach helps in building character of a person. Religion helps in building values like love, empathy, respect and harmony. India is known for its religious diversities. All the significant religions of the world, viz. Hinduism, Christianity, Islam, Sikhism, Buddhism and Jainism are found in India.

Religion today has taken a much-institutionalized form. In sociological terms, ‘religion is a system of sacred beliefs and practices both in the tangible and intangible form.’ Religion can serve The dual role of ideology as well as institution. But today, religion has assumed a more narrow-minded approach. Each religion has festivals , traditions , mythologies forming a part of the tangible and intangible heritage of the country. Religion plays a crucial role for a person in giving a cultural identity. Thus we can say religion contributes to protect this heritage and also adds to the diversity in the country.

People are always on the chase of fulfilling the economic and material pursuits in today's world. Religion plays a crucial role in establishing our connection to the divine supreme power and developing the belief that there is a supreme energy that acts as a regulator in our day to day lives. The components of prayer, chants, hymns, etc. creates the spiritual bond. Each and every religion promotes it's philosophy and the core of it has always been the welfare and Wellness of the people. According to the idea of welfare Vasudaiva Kutumbakam means the whole world is a family and Sarve Sukhina Bhavantu means let everyone be happy nurtures and cultivates love and compassion in the society.

### **Religion Plays an Important Role in Social Matrix:**

1. Agricultural economy depends on religion. Religious influence is discernible important economic activity of village life like sowing, protecting and harvesting of crops. On all such occasions religious ceremonies in the form of Pooja Mela or Kirtan are conducted to propitiate natural forces.
2. Religious outlook dominates many aspects of peoples life. The mindset and activities of the people for the most part are governed by religion and rituals. Religious norms have significant bearing On the social, economic , political , recreational and cultural life of the people. The

significance of religion is highlighted with the provision for the worship of a deity.

3. Priestly leadership dominates the social scene. The customs, traditions and conventions are mostly laid back down by the priestly class especially the brahmins.

Q- What is the importance of religion?

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### 3.7 EDUCATION:

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Education is a lifelong process by which we learn new ways of actions and thoughts. It encourages changes in behaviour which aims at improving the human conditions. Education plays a vital role in introducing the culture of the society among the students. Social psychologist R. S. Barth writes, “A schools culture has far more influence on life and learning in the school house than the state Department of Education, the Superintendent, the school board or even the principal can never have.” Education is not a mechanical activity of information transmission and learning cannot be confined to the four walls of the classroom. As stated by Dr. Sarvepalli Radhakrishnan “The end product of education should be a free creative man who can battle against historical circumstances and adversities of nature.” Education is a process by which the society through schools, colleges, universities and other institutions deliberately transmits its cultural heritage. Culture is the content of education and has a bearing on the school administration.

The Indian culture has traditionally viewed education and related institutions as temples of learning. Post-independence, we modernised our schools and colleges, first through public and government funding and later through private funding. By the end of 20th century, there were a large number of both public and private institutions that were set up to meet the growing demand of education from the ever increasing student population in India. But, in the pursuit of providing education for all, very few institutions have sustained both quality and the values that were hallmarks of the traditional Indian education. Fundamentally strong higher education relates to the prosperity of the nation. Many world leaders have pointed out that Indian students are good in maths and science.



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Character building and strong grounding in India's culture, history, traditions and customs have to be essential components of the education system. The importance of education is not only in knowledge and skill, but it is to help us to live with others. We need to accept all that is good from different quarters, but remain rooted to our past. We should introspect, rejuvenate and move ahead by introducing changes in accordance with the changing time. The goal of education should not only be to get employment but also lead to enlightenment and empowerment of the individual by fostering humane qualities. As Dr. Sarvepalli Radhakrishnan has said 'knowledge gives us power, love gives us fullness.' We should have concerns not only for the homo sapiens but also for all the living beings and nature. This universal message is explicitly contained in India's age old world view of 'Sarva Jana Sukhino Bhavanthu and Vasudaiva Kutumbakam.'

Teacher plays an important role in building alliterate, enlightened and human society. He is the guru, mentor, guide friend and philosopher of the student. The Guru Shishya Parampara of the ancient Gurukul system encapsulated this philosophy. Indian education system improved with the establishment of Universities like Nalanda, Takshashila, Ujjain and Vikramshila. Even though technology has greatly enhanced teaching and learning processes, it can never replace the guru who is an embodiment of knowledge and wisdom. In gurukul, the guru would impart education for the all-round development of children and graduate them only after ensuring that the learners have mastered the skills that were expected of them.

The essence of human resource development is education, which plays a significant and remedial role in balancing the social economic framework of the country. Education is the stepping stone for high flying career. Education system in India is managed and controlled well by the government by providing education to all without any discrimination. Right to education is the fundamental right of the citizen where education is mandatory for the children of age group 6-14 years. Indian constitution has committed to provide free and compulsory education to the children up to the age of fourteen. Education is designed by the state where government is responsible for providing quality education. Past several years India is producing many best talented professionals and working hard for the nation's growth and they are in great demand.

Q- Write short note on education in India.

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### **3.8 CONCEPT OF EDUCATION**

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Education is the basis of human life. Man's development and progress depends on education. It also constructs personality and beautifies it. Education motivates, encourages and guides man from falsehood to truth, from dark to illumination, from ignorance to knowledge and from mortality to immortality. Man has reached this height of civilization with the help of education.

The word 'education' has been derived from the Latin term 'Educatum' which means the act of teaching or training. A group of educationists say that it has come from another Latin word "educare" which means 'to bring up' or 'to raise'. According to a few other, the words 'education' has originated from other Latin term 'Educate' which means 'to lead forth' or 'to come out'. All the above meanings indicate that education seeks to nourish the good qualities in man and draw out the best in every individual. The word 'Education' is derived from two words 'e' and 'duco', 'e' means from inside and 'duco' means to develop. The two words combined together give the meaning to make something grow or develop from within.

The concept of education can be considered from the narrow and broader point of view. In the narrow sense, education is equated with schooling. In this sense, education is said to begin when the child enters to school and ends when the child leaves the educational institutions which he/she joined for the purpose of receiving education. Education in the narrow sense, gives priority to classroom teaching and book learning. In the broader sense, education is synonymous with growth and development and the span of education is as wide as that of life. It means every experiences in the life, every activity from the cradle to the grave is educative.

According to John Storrs Mill, education in the narrow sense is "The culture which generation purposely gives to its successors in order to quality, to keep up and improve the level attained." In his words, education, in border sense "every environment, every surrounding, every activity helps to shape the human being."

The word 'education' is defined in many different ways. The concept of education as a whole cannot be given by any one particular definition.

**The Concepts of Education as given by Prominent Indian Educationist are as follows :**



**Rig-Veda** : ‘Education is something which makes man self-reliant and selfless.

**Upanishad** : ‘Education is that whose end product is salvation.’

**Bhagavad-Gita** : ‘Nothing is more purifying on earth than wisdom.’

**Shankaracharya** : ‘Education is the realization of self.’

**Kautilya** : ‘Education means training of the country and love of the nations.’

**Panini** : ‘Human education means the training which one gets from nature.’

**Gandhiji** : ‘By education, I mean all round drawing out the best in a child and man by body, mind and spirit.’

**Swami Vivekananda** : ‘Education is the manifestation of the device perfection, already existing in man.

**Rabindranath Tagore** : ‘Education is that which makes one’s life in harmony with all existences.’

**Sri Aurobindo** : ‘Education which will offer the tools whereby one can live for the device, for the country, for oneself and for others and this must be the ideal of every school which calls itself national.’

#### **Concepts of ‘Education’ as defined by Western Philosophers :**

**Socrates** : ‘Education means the bringing out of the ideas of universal validity which are latent in the mind of every man.’

**Plato** : ‘Education is the capacity to feel pleasure and pain at the right moment. It develops in the body and in the soul of the pupil all the beauty and all the perfection which he is capable of.

**Aristotle** : ‘Education is the creation of a sound mind in a sound body.’

**Rousseau** : ‘Education of man commences at his birth; before he can speak, before he can understand he is already instructed.’

**Herbert Spencer** : ‘Education is complete living.’

**Pestalozzi** : ‘Education is the natural, harmonious and progressive development of man’s innate powers.’

**Froebel** : ‘Education is leading out of hidden power of man.’

**UNESCO** - ‘Education includes all the process that develops human ability and behaviour,’ The lexicographical definition of ‘education is the act or process of importing or acquiring general knowledge, developing the powers of reasoning and judgement and generally of preparing oneself or other intellectually for future life.’

**The remarks of different thinkers and educators highlights the following features of education:** Its unilateral as well as bi-polar nature, drawing out or bringing up process, knowledge or experience, being conducive for the good of the individual or the welfare of the society and being a liberal discipline or a vocational course.

Q- Give the concept of education.

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### 3.8 OBJECTIVES OF EDUCATION:

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- a) As per the National Policy on Education (1968), the aim of education is “to promote national progress, a sense of common citizenship and culture and to strengthen national integration.” It leads stress on “the need for a radical reconstruction of the educational system to improve its quality at all stages and give much greater attention to science and technology, the cultivation of moral values and a closer relationship between education and the life of the people.”



India's new National Education Policy ...[en.gaonconnection.com](http://en.gaonconnection.com)

- b) The national policy on education (1986) reinforced these aims to state that education should full-fill the goals of socialism, secularism and democracy enshrined in the constitution of India.
- c) Education should strive to promote values like India's common cultural heritage, egalitarianism, democracy and secularism, equality of the sexes protection of the environment, removal of social barriers, observance of small family norms and inculcation of scientific temper.
- d) Education should foster an understanding of the diverse cultural and social characteristics of the people living in different parts of the country amongst students.
- e) Minimum levels of learning for each stage of education should be provided to ensure the quality of education.
- f) Educational opportunity should be provided in terms of access to education as well as the conditions necessary for success to promote equity.

- g) Other aims of education are universalization of primary education, total literacy, adult education and provision of wider opportunities for continuing education.
- h) To provide opportunities to those sections of the society which cannot avail formal education, and access to education through open and distance learning.
- i) To establish network between different institutions in the country to facilitate research and development, education in science and technology and participation in all the activities of national importance.

Q- What are the objectives of education?

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### **3.9 FUNCTIONS OF EDUCATION:**

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Education is an indispensable act to an individual and the society. Without education there would be loss of all the accumulated knowledge of the ages and all the standard of conduct. An individual must learn the culture of the society or the accepted ways of doing them. He must be socialised in the prevailing culture and also should learn the rules of conduct and expectations about future behaviour. Education provides a conscious teaching program to inculcate values, norms and social skills to enable the individual to develop his personality and sustain the social system.

#### **Meaning of education:**

The term education has different meanings as each person interprets the word in terms of its past experience, needs and purposes. The parents, the teachers, religious leaders, politicians, administrator's an artist's interpret the term education in their own ways. The meaning of education differs from place to place and time to time. It has passed through many ages and stages of evolution And at every stage it had a different meaning as per the existing social conditions.

Education is life itself and is essential for every society and individual but it is not a preparation for life. The various qualities of an individual should be developed for the improvement of the country. Education play a complementary role four overall individual, social and national development and enables an individual to realise his highest self and goal. Education is much more than schooling. The child goes on reconstructing his experiences throughout the whole life. Instruction ends in the classroom, but education ends only with life.



[Preparing Today's Youth for Tomorrow's Worldssir.org](http://Worldssir.org)

The key functions and roles of education towards individual, society and country are as follows:

**Functions of education towards individual:**

- 1) **Development of inborn potentialities** -Education helps an individual to develop the inborn potentialities of self by providing scope to develop.
- 2) **Modifying Behaviour** -Past behaviour of an individual can be modified with the help of education through learning and through different agencies of education.
- 3) **All round development** - The aim of education is the all-round development of an individual - physical, mental, social, emotional and spiritual.
- 4) **Preparing for the future** -An individual can earn his livelihood after getting proper and complete education that has productivity. The education imparted should be of interest of the child.
- 5) **Developing personality** -An individual is recognized in the society after the development of the whole personality i.e. physically, intellectually, socially, morally, spiritually and aesthetically.
- 6) **Helping for adjustability** -Man differs from beast as he has reasoning and thinking power and he drives his best to adjust with his own environment to education.

**Functions of education towards society:**

- 1) **Social Change and Control** -The society is progressive and dynamic and it never halts. It is the social environment where the personality of the individual can be developed. The old traditions and customs that are preserved are transmitted with the situations to the individual which are ever changing. An individual should not think or believe in the blind beliefs that hinder our development. Education helps an individual to go along with the development of science and technology.
- 2) **Reconstruction of Experiences** -Education is a lifelong process and life is full of experiences. It is said that life is education and education

is life. An individual cannot live with his past experiences which are unable to be adjusted in the society. Education helps the individual to reconstruct the experience and adjust with the environment.

- 3) **Development of Social and Moral Value** -Society is always in tension with narrow mindedness and there is no social or moral value. Moral education can change though animality in the individual. Education teaches the moral and social values like love, affection, fellow feelings, respect towards elders, sympathy, cooperation, tolerance and helping the poor and needy persons.
- 4) **Providing Opportunity or Equality** -Education teaches us to give equal opportunities in all aspects of life irrespective of cast , creed, colour, sex and religion. The right to equality (Articles 14-18) is one of the fundamental rights recognised by the Indian constitution.

#### **Functions of Education Towards Nation:**

- 1) **Inculcation of Civic and Social Responsibility** -It is through education the rising generation understands its rights and duties as citizens of a democratic country.
- 2) **Training for Leadership** -The leadership quality of an individual is developed when he participates in all spears of life i.e. Social , political, religious and educational activities.
- 3) **National Integration** -India is a country having many diversitiesin respect of colour, caste, language, diet , dress, habits and physical environment. Education trains the people for unity and not for heterogeneity, And also for democracy and not for dictatorship. Education serves the most important end of educating an individual.
- 4) **Total National Development** -By developing all the aspects of an individual i.e. social , economic, educational, cultural, moral, spiritual, etc. by means of education bring about total national development.

Therefore, education is an essential ingredient for all ages and stages of the life of an individual, society as well as the nation. Education can be a real panacea for all social evils.

Q- Answer in brief the functions of education.

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### **3.10 SUMMARY:**

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Religion is one of the earliest institution of human society and an important social institution. Religion has been influencing human life and human society both primitive and modern since ancient days. Each and every aspect of human life and human society is influenced by religion. Religion is a complex phenomenon which includes a complex of

emotional feelings and attitudes towards mysteries and perplexities of life. Religion and its associated aspects such as ritual and magic influence rural India in many ways. Rural community is essentially caste-ridden. In reality in rural areas caste and religion are inseparable. The origin of the caste system emerges from religion. There is a close association between the rural society and religion. Religion is the basic requirement of group and is a cultural universal as it fulfils many basic functions within human societies. Religion has been an important part of the countries culture throughout the Indian history. Religious diversity and religious tolerance are both established in the country by the law and custom. The constitution of India has declared the right to freedom of religion to be a fundamental right. Religion is one of the fundamental organisations of any general public. It can be characterised as, “a social framework in which there is regular confidence, reverence, ceremonies, traditions and customs.”

Education is a lifelong process by which we learn new ways of actions and thoughts. It encourages changes in behaviour which aims at improving the human conditions. Education plays a vital role in introducing the culture of the society among the students. As stated by Dr. Sarvepalli Radhakrishnan “The end product of education should be a free creative man who can battle against historical circumstances and adversities of nature.” Education is a process by which the society through schools, colleges, universities and other institutions deliberately transmits its cultural heritage. Fundamentally strong higher education relates to the prosperity of the nation. Many world leaders have pointed out that Indian students are good in maths and science. Character building and strong grounding in India's culture, history, traditions and customs have to be essential components of the education system. The importance of education is not only in knowledge and skill, but it is to help us to live with others. We need to accept all that is good from different quarters, but remain rooted to our past. We should introspect, rejuvenate and move ahead by introducing changes in accordance with the changing time. Education play a complementary role four overall individual, social and national development and enables an individual to realise his highest self and goal.

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### **3.11 SELF STUDY:**

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- Q-1 What is the concept of religion?
- Q-2 Give the features of religion
- Q-3 What are the main factors of religion?
- Q-4 Answer in brief the - Functions of religion
- Q-5 Give the importance of religion
- Q-6 What is the concept of education
- Q-7 Give the objectives of education
- Q-8 Answer in brief the - Functions of education



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## RURAL INSTITUTIONAL SYSTEM II

### Unit Structure

- 4.0 Scope and Importance of Education in Rural Development
- 4.1 Objectives of Co-operation
- 4.2 Introduction
- 4.3 Concept of Co-operation
- 4.4 Features of Co-operation
- 4.5 Merits and Demerits of Co-operation
- 4.6 Importance of Co-operation in Rural Development
- 4.7 Summary
- 4.8 Self Study

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### 4.0 SCOPE AND IMPORTANCE OF EDUCATION IN RURAL DEVELOPMENT SCOPE:

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The scope of education helps people to deal with various challenges that come across in their life. It can be explained by its various processes.

- **Education by Accretion or Storage:** Education is the process of gradually filling up the empty mind of the child with grains of knowledge. The teacher's mind and the books are the store houses of mental granary of the child which is called the grow-sack theory. This theory is narrow and unsound. It regards knowledge as information of facts and statements to be condensed into compact and logical forms and memorized by the students.
- **Education as Formation of Mind:** Education tries to form the mind by a proper presentation of materials. It is formation of mind by setting up certain association of content by means of a subject-matter.
- **Education as Preparation:** Education as preparation is a process of getting ready for the Responsibilities and privileges of adult life. Preparation for complete living and this theory is the outcome of modern scientific tendency in education.
- **Education as Mental Discipline:** The theory of education as mental discipline is a traditional concept of education. This theory is based on the traditional 'Faculty Theory' of psychology according to which the mind is divided into a number of separate faculties such as memory,

attention, reasoning, imagination, perception, thinking etc. The process of learning is more important than the thing learned as per this theory.



[Literacy in rural India slideshare.net](#)

- **Education as Growth and Development:** It is a modern concept of education as we know change is the law of nature. A individual undergoes changes and transformations from cradle to grave. These changes may be of different types like physical, mental, moral and emotional. Whenever there is change there is growth. A living organism can take entirely a new shape and this again gives him/her power to grow through change. Thus, we can say growing is education and getting education is growing.
- **Education as Direction:** Educating a child means directing the child in the proper direction. The young learners have innate powers, attitudes, interests and instincts. It is the essential through the function of education to direct those inborn instincts and power properly in socially acceptable and desirable channels.
- **Education as Adjustment and Self-Activity:** For self-development adjustment is essential to an individual. Education gives an individual the power of adjustment in an efficient manner. It is through education, the child learns to adjust with the environment. Adjustment requires self-activity there fore education is nothing but adjustment through self-activity.
- **Education as Social Change and Progress:** A society is composed of individuals and is bound to change when the ideas of individuals change. Change is the law of human life and society. The function of education is to maintain this progressive trend.
- **Education as a Process of Socialization:** The child becomes a member of the society after His birth and the process of socialization then begins. Then the formal education of the child begins. Besides formal education the child continues to learn and gather experiences in informal or incidental way. The process of socialization starts in the family environment and then the educational institutions take the responsibility of such process.

Q- Give the scope of education.

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### **The importance of Education in Rural Development:**

The system of education in rural areas has been undergoing many changes and transformations. In the present existence, there have been developments and progressions taking place in the system of education in rural areas. But still much improvements need to be made and it is not at par with the urban system of education. With developments taking place in the system of education in rural areas, the rural communities are able to recognize the significance of education and sustain their livelihoods better. There have been develop of opportunities for adults as well to enhance their educational skills and abilities. The main areas that have been taken into account in this research paper are, objectives of rural education, scenario of rural India's education sector, differentiation between urban and the rural system of education, measures to make improvements in rural education, fundamental principles of the high quality rural education program, and measures formulated by the government.

**Keywords:** Education, Fundamentals, Improvements, Rural Areas, Teaching-learning Processes The role of education in assisting social and economic progress is well accepted. Access to education is critical to access emerging opportunities that supplement economic growth. Taking into consideration this accepted fact, there has been the main thrust on education, since the country achieved its independence. But as far as guaranteeing quality education in rural India is concerned, it has been one of the major challenges for the government. India viewed education as the best way of promoting social change. Soon after gaining independence in 1947, making education available to all has become a priority for the government. The education sector has received considerable attention in the budget for 2011-2012, which has broadcasted a significant increase of 24 percent in the total allocation for the education sector. The operational reforms have been reviewed to implement the right of children to free and compulsory education, which has come into effect from 1 April 2010 (Rural Education, 2011).

There are few factors that are influencing the progress of the educational system in rural areas. These are, increase in the demand for the first rate pre-primary education for the children and families in rural areas. They are aware of the situation in the developing part of the country and this is the main reason that they have recognized the significance of education and express willingness in educating their children. There is a need for the system of education in rural areas to match with the system of education in urban areas. There have been establishment of schools and training centres in rural areas, which have led to improvements in the living standards of the individuals. These standards have enabled the rural communities to be

at par with the urban communities. Allocations to achieve the objectives of the Right to Education, which has been aligned with the Sarva Shiksha Abhiyan, increased from Rs 15,000 crore to Rs 21,000 crore. It targeted at strengthening elementary education. The centre is now focusing on vocationalisation of secondary education, which will enable students to pursue job-oriented courses at the plus two level (Rural Education, 2011). Objectives of Rural Education The objectives of rural education have been stated as follows: (Sreekanthachari, &Nagaraja, 2013).

1. To Provide Free Standard Education to the Children belong to rural communities.
2. The children should be supported for higher education.
3. Guiding and supporting research scholars in educational development.
4. Implementation of new teaching methodologies and the system of assessment.
5. Promoting a stress free and an amiable atmosphere in all schools.

#### Scenario of Rural India's Education Sector

In the present existence, the main aspects that highlight the scenario of India's education sector have been specified in the following points: 96.5% of children within the age group of six to 14 age group in rural India are enrolled in schools; 71.1% of these children are enrolled in government schools, 24.3% are enrolled in private schools; girls within the age group of 11 to 14, who are still out of school have dropped from 6.8% in 2009 to 5.9% in 2010; in the states of Rajasthan, it is 12.1% and Uttar Pradesh, it is 9.7%. The enrolment in private schools in rural India increased from 21.8% in 2009 to 24.3% in 2010.

There was an increase in the percentage of five year olds enrolled in schools from 54.6% in 2009 to 62.8% in 2010. The largest increase was visible in Karnataka, where the proportion of five year olds enrolled in school increased from 17.1% in 2009 to 67.6% in 2010 (Rural Education, 2011).

The changes in the reading levels of students were not much recognized. Only 53.4% children in class V can read a class II level text. This suggests that even after five years in school, close to half of the students are not even at the level, expected of them after two years in school. On average, there has been a decrease in their numerical abilities. The proportion of class I students, who could recognize numbers from one to nine, decreased from 69.3% in 2009 to 65.8% in 2010. Similarly, the proportion of students in class III, who could solve two digit subtraction problems decreased from 39% to 36.5% in the same period. Students in class V, who could perform simple division problems also dropped from 38% in 2009 to 35.9% in 2010. Improvements are required to be made in infrastructure and also there is a need to establish more classrooms (Rural Education, 2011).

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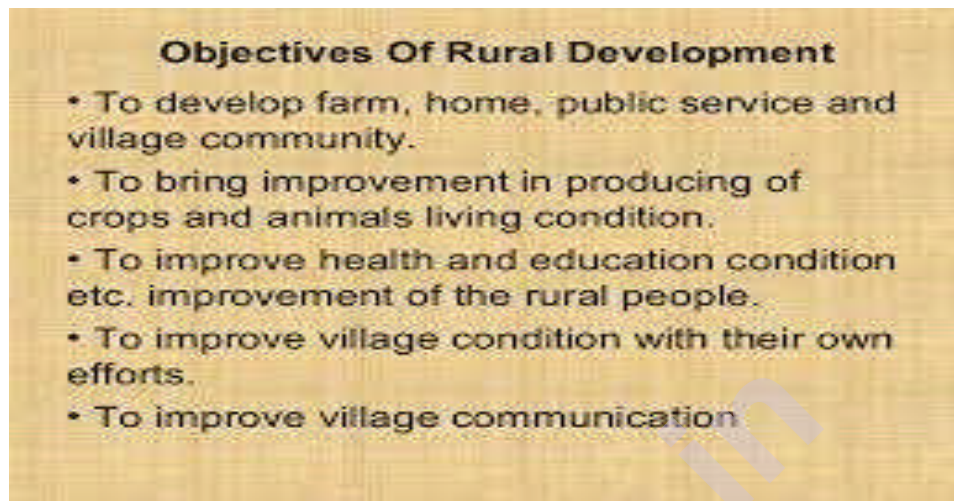
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In rural development, education, economic development, physical and social infrastructure play a major role. Rural development is characterized by its focus on locally produced economic development strategies. Rural areas are highly distinctive from each other as opposed to urban regions, which have many similarities. This is why a wide variety of

approaches to rural development are being used globally. Education is the mirror of society and the seed of socio-economic development. It is through education transformation of people from ignorance to enlightenment, from shades of social backwardness to social improvement light, and a nation from underdevelopment to faster social and economic development is achieved.



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Rural development actions are primarily aimed at social and economic development in rural areas. The term rural development is not limited to developing countries because many developed countries have very active programs for rural development. Rural government policy's main objective is to develop undeveloped villages and locally controlled, practical, applied, problem-solving and it focuses on functional specialization in education that contributes to rural development. Education is essential for growth and development and serves as a critical index for measuring development agenda's progress.

Therefore it is necessary to make deliberate efforts to develop the educational sector, especially in rural areas, by providing infrastructure and facilities for education, sustainable curriculum and policies, hiring more efficient and well qualified teaching staff, and strengthening supervisory functions on educational facilities and student scholarships. Education is the most powerful tool for poverty reduction, ensuring peace and stability, and development of the people. Education has a desirable control over rural individual, family, community, and society development, poverty reduction, income equity, and controlled unemployment.

Education plays an important role in supply, production, marketing, staff maintenance, health care, and governance systems in rural areas. Education functions bring about social change, improve individuals social status and living standards, activate participation in rural and cultural development, increase rural people's critical ability to diagnose their needs, assert their rights and take greater control of decisions that

affect their lives, provide skilled labour in rural areas, link rural and urban areas.



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After gaining independence in 1947, making education available to all has become a priority for the government. The education sector received considerable attention in the budget for 2011-2012, which broadcasted a significant increase of 24 percent in the total allocation for the education sector. The operational reforms were reviewed to implement the right of children to free and compulsory education, which came into effect from 1 April 2010 (*Rural Education, 2011*).

The few factors that are influencing the progress of the educational system in rural areas are, increase in the demand for the first rate pre-primary education for the children and families in rural areas. They have become aware of the situation in the developing part of the country and have recognized the significance of education and have expressed willingness in educating their children. There have been establishment of schools and training centres in rural areas, which have led to improvements in the living standards of the individuals. These standards have enabled the rural communities to be at par with the urban

communities. Allocations to achieve the objectives of the Right to Education, which has been aligned with the Sarva Shiksha Abhiyan, increased from Rs 15,000 crore to Rs 21,000 crore. It targeted at strengthening elementary education. The centre is now focusing on vocational education at secondary educational level, to enable students to pursue job-oriented courses at the plus two level (Rural Education, 2011).

Q- Give the importance of education in rural development.

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#### **4.1 OBJECTIVES:**

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- 1) To study the scope and importance of education in rural development.
- 2) To study the types and concepts of co-operation.
- 3) To study the characteristics and features of co-operation.
- 4) To know the merits & demerits and importance of co-operation.

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#### **4.2 INTRODUCTION:**

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Co-operation is the most pervasive and continuous process of the social processes, an integrating activity and is believed to be the opposite of competition. Co-operation generally means working together in the pursuit of common interest. The word 'Co-operation' is derived from two Latin words, 'Co' meaning together and 'operari' meaning to work. It is thus joint activity in pursuit of common goals or shared rewards. It is goal oriented and conscious form of social interaction. It involves two elements (i) common end, and (ii) organised effort.

Green defines cooperation as "The continuous and common Endeavour of two or more persons to perform a task or to reach a goal that is commonly cherished."

In the words of Merrill and Eldredge, "Cooperation is a form of social interaction wherein two or more persons work together to gain a common end."

Fairchild writes, "Cooperation is the process by which individuals or groups combine their effort, in a more or less organised way for the attainment of common objective."

Cooley says, "Co-operation arises when men see that they have a common interest and have, at the same time, sufficient intelligence and self-control to seek this interest through united action: perceived unity of interest and faculty of organization are the essential facts in intelligent combination."

Co-operation, imposes restraints on the participant. The self cannot work in its way entirely if it is working co-operatively with another self. Co-operation many a times implies inhibition of certain ego-centred drives. There is the rise of moral control that lacks in uninhibited conflict from the restraint that is imposed.

Co-operation is brought about by several circumstances which are (i) desire for individual benefits, (ii) desire to give, (iii) devotion to common purposes, (iv) situational necessity, and (v) desire to achieve larger goals.

### **Types of Co-operation:**

The principal types of co-operation are as follows:

- (i) **Direct Co-operation:** Those activities in which co-operating individuals perform identical functions like moving a pile of stones or pushing a motor car out of the mud are included in direct co-operation. Playing together, worshipping together, tilling the fields together are other examples of direct co-operation. They do the functions together either because the face to face situation is itself a stimulus to the performance of the task or because it brings them social satisfaction.
- (ii) **Indirect Co-operation:** Those activities in which people do unlike tasks toward a similar end are included in Indirect co-operation. In other words, in this type of co-operation individual's work towards a common end but each has his own specialised functions too as the case may be. For example, when carpenters, plumbers and masons co-operate to build a house. This co-operation is based on the famous principle of the division of labour. In the modern society it is the indirect co-operation that is used more than the direct co-operation because the present technological age requires specialisation of skills and functions.
- (iii) **Primary Co-operation:** It is the co-operation which is found in primary groups such as the family. In this form of co-operation, there is an identity of interests between the individual and the group. The achievement of the interest of the group includes the realisation of the individual's interests.
- (iv) **Secondary Co-operation:** This type of cooperation is found in the secondary groups such as government, industry, church and trade union etc.
- (v) **Tertiary Co-operation:** This co-operation is found in the interaction between the various big and small groups to meet a particular situation.



Q- What is co-operation and give its types?

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### 4.3 CONCEPT OF CO-OPERATION

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Cooperative movement explain as a “Voluntary movement of the people, carried out democratically by pooling together their resources or carrying on the given activity, with the purpose of achieving or securing certain benefits or advantage which given to people cannot get individually and with the purpose of promoting certain virtue and values such as self help, mutual help and general goods of all.”

Cooperation involves individuals or groups working together for the achievement of their individual or collective goals. In its simplest form, Cooperation may involve only two people who work together towards a common goal.

Cooperation is an act or instance of working or acting together for a common purpose or benefit, joint action, more or less active assistance from a person, organization, etc.



<https://steemit.com/life/@alkhairate/what-is-the-importance-of-cooperation>

Co-operation is a universal phenomenon. It is very much important in the life of an individual that according to Kropotkin, it is difficult to survive without it. Mutual aid starts with co-operation in rearing of progeny and in the provision of protection and of food. Co-operation is evident for survival among the lowest animals such as the ants and termites and also among higher animals also co-operation is apparent.

Co-operation is both a psychological and social necessity for human beings. An individual learns his first lesson in co-operation in the family. Without co-operation the individual and collective goals cannot be achieved.



Co-operation is needed at every step in our life. If one does not co-operate with others, he is left to lead a solitary life, tired of which he is obliged to learn to co-operate with others. The physical, mental and spiritual needs of the individual remain unsatisfied if he does not agree to co-operate with his fellow-members.

All the progress that mankind has made in the various fields is to be attributed to the co-operating spirit of the people. The astounding achievements of science and technology, initial success of man in his flight to the Moon, attempt to bridge the gulf between the standards of living of the highly developed and the most undeveloped countries are the results of human cooperation.

Q- Write short note on the concept of co-operation.

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## 4.4 CHARACTERISTICS AND FEATURES OF CO-OPERATION

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**4.4.1** Following are the important characteristics of cooperation:

(i) Cooperation is an associative process of social interaction which takes place between two or more individuals or groups.



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(ii) Cooperation is a conscious process in which individuals or groups have to work consciously.

(iii) Cooperation is a personal process in which individuals and groups personally meet and work together for a common objective.

(iv) Cooperation is a continuous process. There is continuity in the collective efforts in cooperation.

(v) Cooperation is a universal process which is found in all groups,

societies and nations.

(vi) Cooperation is based upon two elements such as common end and organised effort.

(vii) Common ends can be better achieved by cooperation and it is necessary for the progress of individual as well as society.



Q- What are the characteristics of co-operation?

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#### 4.4.2 Features of Cooperation:

In the broader sense the core values and essential characteristics of cooperation constitutes the salient features of cooperation. These special features of cooperation distinguish it from other forms of organisation. They are as follows:

1. **Consciousness:** Cooperation is a conscious process in which individuals or groups have to work consciously.
2. **Voluntarism:** The spirit of cooperation lies on the voluntarism. Voluntarism means an individual is entitled to join or leave an organisation without any compulsion. The decision to join or leave an organisation is purely vested with the individual's decision and without the compulsion / coercion from external forces.
3. **Commonality:** The existence of commonality among its members is the special feature of co-operation. The members joining the cooperation have common character or objective viz common need to be fulfilled. The main aim of the members to join in cooperation is primarily to fulfil common economic need allied with social, health, emotional and such other needs. The thriving force that enable them in utilising the services of cooperation is the prevalence of homogeneity of need amongst members.

4. **Universality:** Cooperation is a general form of organisation and it is applicable to any walks of life of human being. Cooperation can be organised for production, processing, industrial, marketing, consumers, service and other purposes.
5. **Neutrality:** Cooperation is always neutral to politics, religion, race, nationality and such Other discriminations found among human beings. There is no discrimination based on social, political, economical, religion, gender and such others among its members in cooperation.
6. **Equality:** Equality means treatment of each member of the cooperation on par with other member. No member is treated superior (or) inferior (higher or lower), they are given equal treatment. Each member is given equal rights to participate in the management, decision making and utilising the services. It completely rules out capital and others as the sources of power.



Just Do It - Equilibrium Foundation equilibrium. foundation

7. **Mutuality:** In cooperatives, each one is joined to fulfil the common need mutually. The essence of cooperation is “each shall work for all and all shall work for each in attainment of their common need”. Each for all and all for each.
8. **Democracy:** Cooperation seeks to realise democracy in managing the affairs by its members. The democratic control by the members is ensured by providing equal opportunity for everyone to participate in the administration and by giving equal voting rights to all.
9. **Autonomy:** Autonomy means freedom to govern the cooperation itself independently by its owners.

Q- What are the features of co-operation?

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## 4.5 MERITS AND DEMERITS OF CO-OPERATION

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## Merits of Co-operation:

A study done in 2010 revealed that, in most occasions the outcome on a given task can be improved when two people have helped each other instead of working on their own. Be it in the workplace, doing scientific research or working in events this concept holds true. By the way of cooperation people can pool together their skills and creativity towards a common name. They have a higher chance of being more successful because of this.

The benefits out of teamwork and collaboration or co-operation can be:

- 1) **Interdependence is healthier:** Cooperation makes interdependence in society healthier and allows the inclusion of everybody in the society.
- 2) **Process of Inclusion:** It is a process of inclusion and of moving ahead, taking along all the sections of the society.
- 3) **It Fosters Peer Learning and Self-Improvement:** When we work within a team it helps us to create an environment that inspires collective knowledge, resources and skills which allows us to pick some ideas and to reflect on our ownway of thinking. Teamwork encourages self-improvement and is a key skill to acquire regardless of the nature of our role within an organisation because it helps us to expand our horizons and make better use of our own intrinsic capabilities. Self-improvement not only helps us to seek better ways to perform our role within a team, but also improves both the efficiency and productivity of the team as a whole.
- 4) **Bonding, Support and Playfulness:** In cooperative play, challenge, discovery and success are shared. Emphasis is on participation, acceptance and joy. It is the relationship that counts. support, playfulness and stronger bonding is created with everyone.



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- 5) **Teamwork Promotes Diversity:** Teamwork requires a group of people from different backgrounds to come together and share their experiences. This kind of environment nurtures diverse opinions, approaches and problem-solving techniques. This level of diversity

generates cultural understanding, increased communication through collective knowledge of approaches and a larger resource of ideas.

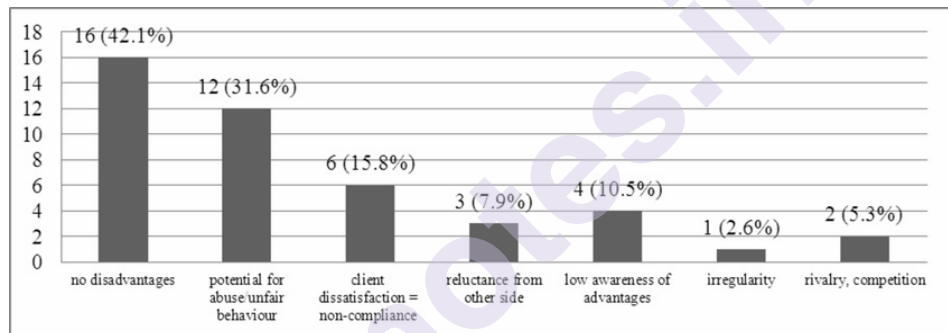
- 6) Teamwork and Shared Decision Making:** In cooperative settings each and every person's role is given importance and valued. Individuality is respected and concern for the needs of others is fostered. As a result the challenge shifts from "striving to be number one" to "working towards a mutual goal. The idea is a powerful tool that we all share in decision-making.
- 7) Delegation of Tasks Becomes Easy:** Being a team leader it is obvious to be in favour of teamwork and that it allows you to convene a team of individuals who each have unique skills to help you with the project. Teamwork allows you to get the most of each person's characteristics. A task can be assigned based on a person's skills and expertise.
- 8) Teamwork Encourages Healthy Competition:** When a group of goal-oriented people is assembled, they see each other as a rival. A healthy balance of friendly rivalry within the team won't do much harm, it can benefit not just the organisation itself, even the team members will be benefited. According to the British economist Stephen Nickell, people can learn powerful lessons in an environment that promotes competition since this encourages engagement, mastery of a task and a desire to achieve your best. He also says that competition is linked with productivity.
- 9) Openness, Trust and Safety:** People really want and need to feel safe, be open and honest, and above all feel trusted in work or play. Cooperation or cooperative situations help to create that atmosphere, as the participants encourage and support one another.
- 10) It Increases Creativity and Innovation:** The seeds of creativity and innovation come from the exchange of ideas from people of different backgrounds. For example researchers who come from different disciplines can potentially lead to ground-breaking researches about climate change.
- 11) Self-Worth and Personal Power:** Cooperation is linked to greater learning, emotional maturity and strong personal identity. Individuals or participants become more flexible in their thinking and show willingness to invent on creative solutions which results in enjoyment, personal confidence and a feeling of self-worth. "I can make a difference" feeling is acquired as the personal power grows.
- 12) Takeaway:** The organization could gain benefits from teamwork but may also come with potential problems. It should not be expected that a multidisciplinary team to get straight away. It has to be considered by the team leader whether to reward or punish individuals or the entire group. But, the benefits of teamwork and collaboration can easily outweigh those drawbacks. In considering the benefits, a good

place to start is with the end in mind – how will the teamwork help the organisation position itself for growth.

- 13) Well-being:** Cooperation or cooperative activities are non-threatening and non-judgemental which creates an atmosphere to relax and well-being foundation for more genuine healthy and playful fun.

#### **Demerits:**

When an organisation has a scarcity of teamwork or collaboration, thinking may stagnate, jeopardising solutions and ideas. It is difficult to maintain positive feelings for someone who try to make you feel low. Hurt feelings and arguments often result from competition. It becomes difficult to share our skills, experiences and resources in a competition as each person is separately involved in his or her exclusive goal. Students and employees in schools and work places are often taught to regard each other as opponents, rivals and obstacles to their success and not as potential collaborators.



**Disadvantages of Co-operation ...[researchgate.net](https://www.researchgate.net)**

Competition in workplace and play results in arguments, hurt feelings and separation. Many projects and games based on secrecy and intimidation result in feeling unsafe. Competitive situations are highly stressful and the possibility of failure or rejection creates agitation if not outright anxiety. The fear or anger generated by losing or being eliminated often causes embarrassment, tension and hostility.

Q- What are the merits and demerits of co-operation?

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## **4.6 IMPORTANCE OF CO-OPERATION IN RURAL**



## DEVELOPMENT:

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Cooperation is very important as it allows people and groups to work together to achieve a common goal or derive mutual benefits. It exists at many levels and takes place between individuals and organizations and also between States and countries. Cooperation not only allows participants to exchange valuable information but helps both sides to improve their knowledge basis and work in a time and resource efficient manner. Participants in a cooperative relationship often share vital resources and knowledge as well as staff and personnel to accomplish a specific task.



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It is through cooperation people can accomplish things no one person could manage alone. From the ancient period of human existence individuals were taught to cooperate with one another to provide food and shelter, while taking care of the new born and teaching them what they must know. Cooperative activity helps the humans to learn from one another, skills to be acquired, knowledge to be accumulated, to develop techniques and tools and that everything has to be transferred to the next generation.

The words of MacIver and Page (1962) “Society is co-operation crossed by conflict” clearly highlights the importance of co-operation in society. The authors have equated society with co-operation but at the same time have not ignored the incidence of conflict which takes place in the society from time to time. All the progress of mankind is attributed to the co-operative efforts in different fields but conflict also is necessary for the upliftment of society or else people will become inert and life may become inactive and eventless.

Co-operation is a universal phenomenon and is found since birth to death. Without the help and co-operation of mother and other members in the family rearing, caring and protection of the child is not possible. Even after death people are required to carry the dead body to the cremation ground. All social groups are based on the co-operation of their members be it from the smaller family or group to the large families or international organizations. Co-operative relationships can result in a one-time

collaboration between parties to achieve a goal or can involve recurring meetings and events to allow the parties to continue working together. A few examples of co-operation are given below:

**Sharing** -Company releases intellectual property like software or a patent to the public domain. The company is benefitted in many ways by this. For example it may encourage an industry to adopt standards that align to the company's products.

**Collaboration** - Collaboration is co-operative work. For example, two students who work on a science fair project together as a team.

**Mutualism** - It is a term from biology denoting symbiotic relationship between species whereby both species benefit. Small birds perching on large mammals and eat the ticks from their coat.

**Strategy** - Co-operation has strategic advantages for all contributors. A wolf pack hunting large animal that an individual wolf can't do.

**Specialization** - Humans co-operate in complex ways by assigning highly specialized roles. For instance medical roles such as anesthesiologist or neurosurgeon or orthopaedic surgeon.

**Friendship** – It involves co-operation wherein friends help each other and are sympathetic to each other's challenges.



<https://steemit.com/life/@alkhairate/what-is-the-importance-of-cooperation>

**Comradery** – It is the sense of belonging and sharing experience that emerges from struggling towards a common purpose as a group.

**Reciprocity** – Reciprocity is a social norm resembling co-operation where people feel they should repay the kindness they have received.

**Altruism** – It is the act of doing something good which doesn't directly benefit someone. It is like volunteering in the kitchen for the needy ones.

**Groupthink** –Groupthink is a process of co-operation to make sure that nobody thinks or says anything that doesn't confirm to an ideology.

**Society** – It is a complex co-operation between people living in a place. It is the means for the humans to co-operate as extremely large groups of individuals with highly specialized roles.

**International Co-operation** –Globalization is a process wherein modern societies are highly interconnected and co-operative.

**Culture** –Culture is the meaning and expectations that emerge out with the shared experience of groups often resembling co-operation.

**Institutions** –Institutions like families and governments are durable and resilient groups that co-operate over extended periods of time to provide society with stability and consistency.

**Creative Tension** – Co-operation involves argument and debate that remains civil and can be described as creative tension whereby people working together towards a common purpose may still have lively disagreements.

**Machine Co-operation** –Humans co-operate with machines and vice versa. Machines too co-operate with each other and this large scale co-operation between machines is called cloud.

Q- Give the importance of co-operation with few examples.

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#### **4.7 SUMMARY:**

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In rural development, education, economic development, physical and social infrastructure play a major role. Rural development is characterized by its focus on locally produced economic development strategies. Rural areas are highly distinctive from each other as opposed to urban regions, which have many similarities. Rural government policy's main objective is to develop undeveloped villages and locally controlled, practical, applied, problem-solving and it focuses on functional specialization in education that contributes to rural development.

Co-operation is the most pervasive and continuous process of the social processes, an integrating activity and is believed to be the opposite of competition. Co-operation generally means working together in the pursuit of common interest. Cooperation involves individuals or groups working together for the achievement of their individual or collective

goals. In its simplest form, Cooperation may involve only two people who work together towards a common goal. Participants in a cooperative relationship often share vital resources and knowledge as well as staff and personnel to accomplish a specific task.

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#### 4.8 SELF STUDY:

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- Q-1 Give the scope of education.
- Q-2 Give the importance of education in rural development.
- Q-3 What is co-operation and give its types?
- Q-4 Write short note on the concept of co-operation.
- Q-5 What are the characteristics of co-operation?
- Q-6 What are the features of co-operation?
- Q-7 What are the merits and demerits of co-operation?
- Q-8 Give the importance of co-operation with few examples.

Cooperative movement explain as a “Voluntary movement of the people, carried out democratically by pooling together their resources or carrying on the given activity, with the purpose of achieving or securing certain benefits or advantage which given to people cannot get individually and with the purpose of promoting certain virtue and values such as self help, mutual help and general goods of all.”

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## SOCIAL CHANGE

### Unit Structure

- 5.0 Objective
- 5.1 Introduction
- 5.2 Concept of social change
- 5.3 Nature of Social Change
- 5.4 Factors of Social Change
- 5.5 Reasons of Social Change
- 5.6 Change in Rural Social Life
- 5.7 Summary
- 5.8 Self-Study

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### 5.0 OBJECTIVES

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- 1) To understand the Concept of Social Change.
- 2) To study the Nature of social Change.
- 3) To study the Reasons of Social Change.
- 4) To study the change in rural social life.
- 5) To study the People's Participation for Social Change.

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### 5.1 INTRODUCTION

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Social Change refers to an alteration in the social order of a society. Social change may include change in nature, social institution, social behaviours or social relations. Social change may refer to the notion of social progress or socio cultural evolution, the philosophical idea that society moves forward by dialectical or evolutionary means. It may refer to a paradigmatic change in the socio-economic structure, for instance a shift away from feudalism towards capitalism. Accordingly it may also refer to social revolution, such as the socialist revolution presented in Marxism, or to other social movements, such as Women's suffrage or the civil rights movement.





MacIver and Page in 1967 have written in this regard:

“Society exists only in time-sequence. It is a being not a process, and changing equilibrium of present relationship.” Social change is distinct from cultural or civilisational change. In social change the emphasis is on social relationships.

A social structure is a network of relationships which is sustained by those members who participate in social relationships. Social change is the change in social structure. Change in social values, institutions, economic pursuits, property relations, personal and role distribution are indicated as examples of social change in modern society. Social change is always relative in terms of time, space and economy. One can compare patterns of change on the basis of these three elements. Resistance to social change also a common feature as change disturbs the ongoing social order and relations. Resistance is registered by those who are negatively affected by processes of social change.

Kingsley Davis in 1967 has listed several questions with regards to the understanding of social change. What is the direction of social change? What is the rate of social change? What is the source of social change? What is the cause of social change? Is the cause of social change overwhelmingly deterministic in nature? Can social change be regulated to the desired direction?

Peter L. Burger and Brigitte Burger In 1976 have stated that “ the experience of social change is at the very core of sociology as a discipline. Sociology has been developed as an intellectual response to catalytic social change”.

### **Prominent Theories of Social Change**

Change comes from two sources. One source is random or unique factors such as climate, weather, or the presence of specific groups of people. Another source is systematic factors. For example, a successful development has the same general requirements, such as a stable and flexible government, enough free and available resources, and a diverse social organization of society. So, on the whole, social change is usually a combination of systematic factors along with some random or unique factors. There are many theories of social change. Generally, a theory of change should include elements such as structural aspects of change (like population shifts), process and mechanisms of social change, and directions of change.

**Hegelian:** The classic Hegelian dialectic model of change is based on the interaction of opposing forces. Starting from a point of momentary stasis, Thesis countered by Antithesis first yields conflict and it subsequently results in a new synthesis.

**Marxist:** Marxism presents a dialectical and materialistic concept of history. Humankind’s history is a fundamental struggle between social classes.

**Kuhnian:** The Philosopher of Science Thomas Kuhn argues in ‘The Structure of Scientific Revolutions’ with respect to the Copernican Revolution that people are unlikely to jettison an unworkable paradigm, despite many indications that the paradigm is not functioning properly, until a better paradigm can be presented.

**Heraclitan:** The Greek Philosopher Heraclitus used the metaphor of a river to speak of change thus, “On those stepping into rivers staying the same other and other waters flow”. What Heraclitus seems to be suggesting here, later interpretations notwithstanding, is that, in order for the river to remain the river, change must constantly be taking place. Thus one may think of the Heraclitan model as parallel to that of a living organism, which, in order to remain alive must constantly be changing. A contemporary application of this approach is shown in the social change theory Seed-Scale which builds off of the Complexity Theory Subfield of Emergence.

**Daoist:** The Chinese philosophical work Dao De Jing uses the metaphor of water as the ideal agent of change. Water, although soft and yielding, will eventually wear away stone. Change in this model is to be natural, harmonious and steady, albeit imperceptible.

### Check your progress -

Q- Write short note on Prominent theories of social change

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## 5.3 NATURE OF SOCIAL CHANGE

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Social change refers to an alteration in the social order of a society. social change may include changes in nature, social institutions, social behaviour, or social relations. Social change may refer to the notion of social progress or socio cultural evolution, the philosophical idea that society moves forward by dialectical or evolutionary means. It may refer to a paradigmatic change in the socio-economic structure, for instance a shift away from feudalism and towards capitalism. Accordingly it may also refer to social revolution, such as the socialist revolution presented in Marxism, or to other social movements, such as women’s suffrage or the civil rights movement.

Social change may be driven by cultural, religious, economic, scientific or technological forces. Social change refers to an alteration in the social order of a society. Social change may include change in nature, social institutions, social behaviour, or social relations. All these changes are interdependent. Change in any of the either there would be a change in the other.

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## 5.4 FACTORS OF SOCIAL CHANGE

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- 1) Physical Environment:** Major changes in the physical environment are very compelling when they happen. The desert wastes of North Africa were once green and well populated. Climates change, soil erodes and lakes gradually turn into swamps and finally plains. A culture is greatly affected by such changes although sometimes they come about so slowly that they are largely unnoticed. Human misuse can bring very rapid changes in physical environment which in turn change the social and cultural life of a people. Deforestation brings land erosion and reduces rainfall. Much of the wasteland and desert land of the world is a testament to human ignorance and misuse. Environmental destruction has been at least a contributing factor in the fall of most great civilization. Many human groups throughout history have changed their physical environment through migration. In the primitive societies whose members are very directly dependent upon their physical environment migration to a different environment brings major changes in the culture. Civilization makes it easy to transport a culture and practice it in a new and different environment.
- 2) Population Changes:** A population change in itself is a social change and also becomes casual factor further in social and cultural changes. When a thinly settled frontier fills up with people the hospitality pattern fades away, secondary group relations multiply, institutional structures grow more elaborate and many other changes follow. A stable population may be able to resist change but a rapidly growing population must migrate, improve its productivity or starve. Great historic migrations and conquests of the Huns, Vikings and many others have arisen from the pressure of a growing population upon limited resources. Migration encourages further change for it brings a group into a new environment subjects it to new social contacts and confronts it with new problems. No major population change leaves the culture unchanged.
- 3) Social Structure:** The structure of a society affects its rate of change in subtle and not immediately apparent ways. A highly centralized bureaucracy is very favourable to the promotion and diffusion of change although bureaucracy has sometimes been used in an attempt to suppress change usually with no more than temporary success. When a culture is very highly integrated so that each element is rightly interwoven with all the others in a mutually interdependent system change is difficult and costly. But when the culture is less highly integrated so that work, play, family, religion and other activities are less dependent upon one another change is easier and more frequent. A tightly structured society wherein every person's roles, duties, privileges and obligations are precisely and rigidly defined is less given

to changes than a more loosely structured society wherein roles, lines of authority, privileges and obligations are more open to individual rearrangement.

- 4) Attitudes and Values:** To people in developed nations and societies change is normal. Children there are socialized to anticipate and appreciate change. Societies differ greatly in their general attitude toward change. People who revere the past and preoccupied with traditions and rituals will change slowly and unwillingly. When a culture has been relatively static for a long time the people are likely to assume that it should remain so indefinitely. They are intensely and unconsciously ethnocentric; they assume that their customs and techniques are correct and everlasting. A possible change is unlikely even to be seriously considered. Any change in such a society is likely to be too gradual to be noticed.

A rapidly changing society has a different attitude toward change and this attitude is both cause and effect of the changes already taking place. Rapidly changing societies are aware of the social change. They are somewhat skeptical and critical of some parts of their traditional culture and will consider and experiment with innovations. Such attitudes powerfully stimulate the proposal and acceptance of changes by individuals within the society.

Different groups within a locality or a society may show differing receptivity to change. Each and every changing society has its liberals and its conservatives. Literate and educated people tend to accept changes more readily than the illiterate and uneducated. Attitudes and values affect both the amount and the direction of social change. No society has been equally dynamic in all aspects and its values determine in which area-art, music, warfare, technology, philosophy or religion it will be innovative.

- 5) Cultural Factors:** Cultural Factor influences the direction and character of technological change. Culture not only influences our social relationships, it also influences the direction and character of technological change. It is not only our beliefs and social institutions must correspond to the changes in technology but our beliefs and social institutions determine the use to which the technological inventions will be put. The tools and techniques of technology are indifferent to the use we make of them. For example the atomic energy can be used for the production of deadly war weapons or for the production of economic goods that satisfy the basic needs of man.

The factories can produce the armaments or necessities of life. Steel and iron can be used for building warships or tractors. It is a culture that decides the purpose to which a technical invention must be put. Although technology has advanced geometrically in the recent past,

technology alone does not cause social change. It does not by itself even cause further advances in technology. Social values play a dominant role here. It is the complex combination of technology and social values which produces conditions that encourage further technological change. For example the belief or the idea that human life must not be sacrificed for wants of medical treatment, contributed to the advancement in medical technology. Thus cultural factors play a positive as well as negative role in bringing about technological change.

Cultural factors such as habits, customs, traditions, conservatism, traditional values etc may resist the technological inventions. On the other hand factors such as breakdown in the unity of social values, the diversification of social institutions craving for the new thoughts, values etc may contribute to technological inventions. Technological changes do not take place on their own. They are engineered by men only. Technology is the creation of man. Men are always moved by ideas, thoughts, values, beliefs, morals and philosophies etc. These are the elements of culture. These sometimes decide or influence the direction in which technology undergoes change. Men are becoming more and more materialistic in their attitude. This change in the attitude and outlook is reflected in the technological field. Thus in order to lead a comfortable life and to minimize the manual labour man started inventing new techniques, machines, instruments and devices.

- 6) Technological Factors:** The technological factors represent the conditions created by man which have a profound influence on his life. In the attempt to satisfy his wants, fulfil his needs and to make his life more comfortable man creates civilization. Technology is a by-product of civilization. When the scientific knowledge is applied to the problems in life it becomes technology.

Technology is a systematic knowledge which is put into practice that is to use tools and run machines to serve human purpose. Science and technology go together. In utilizing the products of technology man brings social change. The social effects of technology are far-reaching.

According to Karl Marx even the formation of social relations and mental conceptions and attitudes are dependent upon technology. He has regarded technology as a sole explanation of social change.

- W. F. Ogburn says technology changes society by changing our environment to which we in turn adapt. These changes are usually in the material environment and the adjustment that we make with these changes often modifies customs and social institutions.

A single invention may have innumerable social effects. The loss of human freedom and the large-scale destruction of human beings are due to the increasing use of certain types of technology which has begun to threaten the life support systems of the earth as a whole.

### Check your progress

Q- Explain in detail the factors of social change.

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## 5.5 REASONS OF SOCIAL CHANGES IN INDIA

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It is true that Indian society is changing and certain directions of social change and development are clearly apparent, but still we have not been able to achieve all those goals which we wanted to achieve. There are many reasons behind this obstacles. Some western scholars like Gunnar Myrdal suggest that the main cause of India's economic weakness is not lack of technical skills among the people but rather lack of initiative, of interest in improving their status, and of respect for labour. Such views are illogical, biased, and vigorously challenged by Indian and some western scholars like Morris (1967), Milton Singer (1966, 1969), T.N. Madan (1968), Yogendra Singh (1973), and S.C. Dube (1982).

Number of studies in rural India have shown keen desire on the part of the villagers for improvement. They are willing to work hard, change their harmful customs, eschew temptations, and rise above human unreliability. The obstacles to developmental efforts are not human factors but political environment, social structures, and economic handicaps.

**1. Forces of Tradition:** Change in a society is possible only by promoting attitudes of acceptance towards new ways of doing things. Sticking to the traditions & cultures and refusing to accept new ideas act as a barrier to social change. The degree of cultural accumulation and the amount of contact with other societies determine the nature and extent of social change within a society.

Isolated societies experience little change, whereas societies which meet different people from different cultures experience rapid social change. People refuse to intermingle easily & freely and decline to share other people's traditions, customs, knowledge, technology and ideologies in a society which does not want to change or accept change. This is because they believe that their traditions are sacred and the merit of traditions are derived from transmission from a sacred orientation.



The possibility of invention and the introduction of new traits from other cultures is limited by the degree of cultural accumulation, which depends upon the willingness to discard traditions which are dysfunctional and non-utilitarian. What transpires through contacts with other cultures is diffusion, the source of most social change.

Traditional norms perform a stabilising function in the society. Traditionally transmitted norms are accepted because they fill the need to have rules in a given situation. The role that traditional norms play in an economically and technically changing society depends on the place which tradition-oriented behaviour holds in society. In traditional society, traditional values are given importance because they have been transmitted from the past. But in modern society, the conditions for change are welcomed because they offer solutions to present problems.

- 2. The Values:** The role played by values in social change is a controversial topic. Hegel felt that social change was a result of the unfolding of ideas. Marx felt that values had no effect on long-term social change. He felt that social change was exclusively a result of the interplay of economic forces and was manifested in class struggle. Most of the Indian sociologists agree that values influence both individual and collective behaviour and thereby influencing social processes. They also feel that values are the result of change and should not always be considered as a primary factor in the social change. The values of caste system like hierarchy, pollution, endogamy, etc. were a great barrier in changing the Indian society.

Geographical mobility and consequently social mobility became possible only when technology and industrialisation were accepted by common people. Hard work and social change was also prevented by fatalism. Previously famines, floods, earthquakes, poverty, unemployment were all considered to be the result of God's wrath. But now in industrial societies, people have proved that some control over nature is possible and undesirable situation is a challenge to man's ingenuity.

Belief in the superiority of one's culture (Ethnocentrism) prevents people from accepting things / innovations from other cultures. Ethnocentrism is so deeply embedded in the minds of Indians that they easily fall victim to evaluating others in terms of their own views even when they are sensitive to the philosophy of cultural relativism. Pride and dignity prevent people from accepting things / innovations suggested by others and discard them.

- 3) Caste System:** Caste system has been a great obstacle in achieving both justice and prosperity. Kingsley Davis said that the conception of hereditary occupation is exactly the opposite of the idea of open opportunities, free competition, increasing specialization and individuals mobility associated with dynamic industrial economy. Caste

and sub-caste membership is one of the basis of the formation of factions.

In rural areas factionalism is an important factor in the failure of development projects. In many areas where farmers belong to one caste, other castes do not wish to cooperate as it will not be directly beneficial to them. In areas where farmers are the ruling group, the development programme likewise fails to gain widespread acceptance. Any project that apparently aids one caste is opposed by all other castes who are either jealous of their position in society or eager to defend their own position at everyone else's expense. Like caste factions, the intra-caste factions also act as a barrier to social change.

Earlier, restrictions of caste system on interaction with people of other castes did not permit mobility and industrialisation. Today its use in politics has prevented rulers to function in constructive ways. William Kapp has also pointed out that Hindu culture and Hindu social organisations are determining factors in India's low rate of development. Milton Singer's contention is that there is no considerable evidence to indicate that Hindu culture and caste system have had any dampening effect on India's development. He describes Kapp's conclusions as largely speculative extrapolations derived from misunderstood scriptural concepts.

- 4) **Illiteracy, Ignorance and Fear:** Ignorance caused by illiteracy creates fear which resists social change. Customary ways of doing things are preferred as they have been tried but new is unknown so it has to be avoided. Opinion about trial in villages or in simple societies is not so rationalistic. People become accustomed to change and hostility to change tends to break down, if inventions are determined by the existing material culture and are frequent. But if material culture inventions are not frequent, change may be rare and feared. Educated people generate new ideas, desires, inventions, etc., along with developing means to achieve them. While illiteracy promotes hierarchy, education insists on the idea of equality and rationality.
5. **Population Explosion:** The nation's potential for achieving the set goals is handicapped by explosion in our population. About 46,500 persons are added to our existing population every day, or 17 million persons every year, or 170 million people in a decade. The large and increasing population thus checks our efforts to contain poverty and bring about rapid development.
- 6) **The Power Elite:** In our country government has been a principal agency of social change. Government agencies have stimulated and directed a good part of social change. The development of a society depends upon the type of political elite. So in government the innovative and reformist functions depend upon the power elite. Some

are committed to community welfare, but many function on the grounds of vested interests.

Check your progress

Q - Give Reasons of Social Changes in India.

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## 5.6 CHANGE IN RURAL SOCIAL LIFE

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As majority of India's people live in rural areas(68.8 %), Indian society is primarily a rural society. People in rural areas make their living from agriculture or related occupations. It means agricultural land is the most important productive resource but also an important form of property for a great for many Indians. Land is not just a 'means of production' nor just a 'form of property'. Agriculture is not just a form of livelihood but also a way of life. Our agricultural practices and patterns can be traced to our agrarian backgrounds. For example, most of the new year festivals in different regions of India - such as Makar Sankranti, GudiPadwa, Agera in Maharashtra, Pongal in Tamil Nadu, Baisakhi in Punjab, Bihu in Assam, Ugadi in Karnataka - celebrate the main harvest season and indicate the beginning of a new agricultural season.

**Agriculture and Culture:** India is predominantly a rural country. As per the 2011 Census, 68.8 per cent of country's population and 72.4 per cent of workforce resided in rural areas. Agriculture and culture are closely related. The nature and practice of agriculture varies greatly across the different regions of the country and these variations are reflected in the different regional cultures. It is said that both the culture and social structure in rural India are closely bound up with agriculture and the agrarian way of life. Though agriculture is the single most important source of livelihood for majority of the rural population, it is not just agriculture. There are many activities that support agriculture and village life and these activities are also sources of livelihood for people in rural India.

The barabhalutedar system was a hereditary village servant system of twelve trades based on castes used historically in some regions of what is now the Indian state of Maharashtra. The balutedar used to get paid for the services provided with the village produce under a complex barter system. The balutedar system supported the village agricultural sector. Servants under this system provided services to the farmers and the economic system of the village. For example : *Gurav* the Temple Servant, *Nhavi* the Barber, *Parit* the Washermen, *Kumbhar* the Potter, *Sutar* the Carpenter, *Lohar* the Blacksmith, *Teli* the oil presser, *Sonar* the Goldsmith, etc.



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Rural life is also supported by many other specialists and crafts persons as story-teller's, astrologer's, priest, water distributors. Even though these traditional occupations have been declined there is an increasing interconnection of the rural economies that have led to many diverse occupations. In rural areas many people are employed in, or have livelihoods based in rural non-farm activities. For example, there are rural people employed in government services such as postal services and education departments, factory workers, or in the army earn their living through non - agricultural activities.

A steady transition to urbanization over the years is leading to the decline in the rural share in population, workforce and the GDP of the country. Between 2001 and 2011, India's urban population increased by 31.8 % as compared to 12.18 % increase in the rural population. Over fifty per cent of the increase in urban population during this period was attributed to the rural-urban migration and re-classification of rural settlements into urban (Pradhan 2013). Population projections indicate that India will continue to be predominantly rural till the year 2050 after which urban population is estimated to overtake rural population (United Nations 2012).

Unplanned rural to urban migration, particularly in search of better economic opportunities, is putting severe pressure on urban amenities and forcing a large number of low wage migrants from rural areas to live in unhygienic and deprived conditions. To stop or minimize unplanned migration from rural to urban areas and to improve the socio economic conditions of vast majority of population in the country, there is a need to make rural economy stronger and create employment opportunities in rural economic activities.

The improvement in economic conditions of rural households is also essential to reduce the disparity in per capita rural and urban income that has remained persistently high. This requires significantly higher growth in rural economy as compared to urban India. Traditionally,



agriculture is the prime sector of rural economy and rural employment. The transition in composition of output and occupation from agriculture to more productive nonfarm sectors is considered as an important source of economic growth and transformation in rural and total economy of the country. Several scholars have observed that such transition is taking place in Indian economy but at a very slow pace.(Aggarwal & Kumar 2012; Maurya & Vaishampayan 2012; Papola 2012)

**Green Revolution:** But after Green revolution in the 1960's and 70's there was a drastic change in the productivity and was introduced in those areas where there was a availability of water and fertile land.



The impact of the Green Revolution on structural change | voxdev.org

The advantages of Green Revolution were that for the first time India started exporting surplus grains, employment opportunities increased, the demand for agricultural labour was increased. This was a great achievement not only for the government but also for the Indian scientist who created the seeds. There were many disadvantages of Green Revolution like inequality in the rural areas increased as lower class practiced subsistence farming and could not produce surplus, but the rich landlords could afford to buy the HYV seeds and make profit, there was displacement of service class (mechanization of agriculture), displacement of tenants (land taken away from tenants for making extra profit by the landowners), rich became richer and poor became poorer as payment was shifted from land to cash and the wages were decreased as there was more demand for agricultural labour.



[iasmania.com](http://iasmania.com)

Check your progress

Q-Answer in brief the Change in Rural Social Life.

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### 5.6.1 Changing Village Structure

India is a diverse country with people living with different cultures, speaking different languages and having different backgrounds. The geographical, economical and social origin of the people in the country is the reason behind this interesting dissimilarity. Every village in India is unique having different story of its evolution. The self-sufficiency of the country have been influenced by the modern era and have changed over a period of time.

**Infrastructure and lifestyle :** So many changes have occurred in the Indian villages over the period of time. Houses built from mud and thatch roof are replaced by cement roofs. Wide well-lit roads have been replaced by the narrow lanes. Hand pumps and wells have been replaced by taps and continuous water supply. Bullock carts are replaced by two wheelers and four wheelers. General stores and beauty parlours are there in the villages. The traditional dressing pattern of men and women in rural areas has got a western influence now. Swachh Bharat Mission initiative has been undertaken by the government to tackle the local sanitation issue. Government has further worked to encourage the village communities to use toilets. Awareness programs have been launched to make people aware about the importance of hygiene and health.

**Power:** After the land reforms the higher sections of the society had very little power left and they didn't feel any advantage in living in the villages and wanted to explore the urban lifestyle. Modern means of transport and communication connected the removed cities to the bigger world and change their thinking and mindset. People started becoming aware of the available options in the world and wanted to explore more. The level of contentment started to decrease in the rural areas with the increased exposure to the outer world. The higher class interfered with the existing social and cultural set of the villages and try to transform it. The result of that transformation was the emergence of new face of rural India. The stability in the rural areas was disturbed and that started a chain of reactions in the structure of Indian villages.

**Livelihood:** Apart from agriculture artisan's like Carpenters, Weavers, Potter's, Goldsmith's , Ironsmiths etc. Has formed a major part of the livelihood earner. The increasing impact of urban sector, has compelled the people to try varied sources of income. Many artists from rural areas migrated to cities for a better income. The foreign goods have reduced the demand for handcrafted ones. With the development all over the country the demand of cheap foreign goods has undermined the capabilities of



local village artisans. The artisans faced a huge competition from the foreign market and their survival became tough. The self-sufficient societies started facing disturbance as the use of indigenous products increased. People started looking for opportunities outside the village as the equilibrium that was built over the period of time was disturbed.

**Economy:** Villagers were self-sufficient and produced enough food grains for their survival. With the introduction of modern era people in rural areas started migrating to cities to earn their livelihood resulting in the village economy showing a major shift. Focus on agriculture and local handmade products was undermined. Industrialization started dominating the financial structure of the village communities leading to a major transformation in the villages. As men started to move out for work outside the village it altered the gender diversity in the communities.

**Demographics:** As more and more people started to migrate to the cities in search of better livelihood, the rural urban population of the country has seen a major shift. As a result the density of population in urban and rural India change accordingly. Due to the migration of men of villages to the cities even the gender ratio has changed.

**Geography:** The cities are expanding at an increasing pace in the modern era. In order to develop advanced infrastructure for the cities the farmers are forced to sell their land at low cost. Village boundaries are shrinking and the cities are replacing them which has further increased the migration of people from rural to urban sector of the country as further scope of employment is created.

Check your progress

**Q-** Explain the Changing Village Structure.

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## 6.8 SUMMARY:

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Social change refers to an alteration in the social order of a society. Social change may include changes in nature, social institutions, social behaviours, or social relations. Social change may refer to the notion of social progress or socio cultural evolution. Social change may be driven by cultural, religious, economic, scientific or technological forces. Social change refers to an alteration in the social order of a society. Social change may include changes in nature, social institutions, social behaviours, or social relations. As far as direction of social change in India is concerned, there has been considerable cultural continuity along with change based on imbibing modern values, practices and institutions. Traditional patterns

have not been held static and modern behaviour is commonly fitted into long-standing pattern of action.

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## 6.9 SELF-STUDY:

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- Q1. Give the Concept of social change.
- Q2. Write short note on Nature of Social Change.
- Q3. What are the Factors of Social Change?
- Q4. Give Reasons of Social Change.
- Q5. Answer in brief the Change in Rural Social Life.
- Q6. Explain the Changing Village Structure.

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## CONCEPT RELATED TO SOCIAL CHANGE – I SANSKRITIZATION AND WESTERNIZATION

### Unit Structure

- 6.0 Objectives
- 6.1 Sanskritization
- 6.2 Concept and Nature
- 6.3 Features
- 6.4 Factors Responsible for Sanskritization
- 6.5 Limitation of Sanskritization
- 6.6 Westernization
- 6.7 Concept
- 6.8 Features
- 6.9 Impact of westernization on Indian Society
- 6.10 Summary
- 6.11 Self Study

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### 6.0 OBJECTIVES:

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- 1) To know the concept and features of Sanskritization.
- 2) To study the factors responsible and limitations of Sanskritization.
- 3) To study the concept and features of Westernization.
- 4) To know the impact of Westernization on Indian Society.

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### 6.1 SANSKRITIZATION

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The term 'Sanskritization' was conceived by M.N. Srinivas the famous Indian sociologist. He explained the concept of Sanskritization in his book "Religion and society among the coorgs of South India" to describe the cultural mobility in the traditional caste structure of Indian society. M.N. Srinivas in his study of the coorgs of Mysore came to know that the lower castes were trying to raise their status in their caste hierarchy by adopting some cultural ideals of Brahmins. So they left some of their ideals which were considered to be impure by the Brahmins. Srinivas used the term Brahminization to explain this process of mobility which he later on called it as Sanskritization in a broad sense.

Srinivas defines Sanskritization as, “Sanskritization is a process by which lower caste or tribe or any other group changes its customs, rituals, ideology and way of life in the direction of a higher or more often twice-born caste.”

Check your progress

Q- What is Sanskritization? Answer in short.

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## 6.2 CONCEPT:

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The concept of Sanskritization was developed by M.N. Srinivas in 1952. According to Srinivas Sanskritization is a process by which low castes take over the beliefs, rituals, lifestyle and other cultural traits of those of the upper castes, especially the Brahmins. He has broadened his definition of Sanskritization from time to time. Initially, he described it as “the process of mobility of lower castes by adopting vegetarianism and teetotalism to move in the caste hierarchy in a generation or two. Later on he, redefined it as “a process by which a low caste or a tribe or other groups change their customs, rituals, ideology and way of life in the direction of a high twice-born caste.”

The second connotation of Sanskritization is thus much broader as first he talked of imitation off mere food habits, rituals and religious practices but later on he talked of imitation of ideologies too which included ideas of karma, dharma, pap, punya, moksha, etc. In the process of imitation of customs and habits of high caste by the low caste they discard the practices that are good and functional to adopt those ideas and values of Brahmins which according to the present standards are considered degrading and dysfunctional.

Srinivas in his study in Mysore has given examples how Low caste are liberal in the spheres of marriage, sex and attitudes towards women. They permit divorce, widow remarriage and insist on post-puberty marriage. But brahmins practice pre-puberty marriage, regard marriage indissoluble, prevent widow from remarrying and expect her to shave her head and shed all jewellery and ostentation in clothes.

They prefer virginity in brides, chastity in wives and continence and self-restraint in windows. But as a low caste rises in hierarchy and

its ways become more sanskritized it adopts the sex and marriage code of Brahmins. Sanskritization involved taking up all such beliefs and practices by the lower caste. Sanskritization is nothing but a blind and irrational imitation of the customs, practices, habits and values of higher castes especially the Brahmins.

Check your progress

Q- Give the Concept of Sanskritization.

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### **Models of Sanskritization:**

- A) Cultural Model:** According to the cultural characteristics of Hindus the castes have been assigned the high or low status. Wearing of sacred thread, giving respect to the religious and mythological stories, observing endogamy, denying the use of meat and liquor, observing the restriction in caste system, prohibition of widow remarriage, worship according to the modes and methods described in the religious text books, etc. have been given sanctity in traditional culture. The above mentioned, points are considered to be the measuring standards of sacredness and purity. As described in religious texts and by accepting the above behaviour and code of highness and purity is a form of Sanskritization.
- B) Varna Model:** Emulating the life style or ideals of a varna on the basis of honour and superiority enjoyed by that class is called Varna model or Sanskritization. In Varna system the highest status is given to that of Brahmin followed by Kshatriya, Vaishya and Shudra. Antyaj or the lowest is the fifth Varna that is the lowest and untouchable on in the Varna system. the lower caste cope with the ideals and life style of the superior castes.
- C) Local Model:** Some castes are considered to be more respectful than others on account of their economic power. These caste may be called the “master caste” or the “dominant caste”.

So in-order to improve their status the lower caste copies the life style of the local dominant caste.

### Check your progress

Q- What are the different models of Sanskritization?

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### 6.3 FEATURES OF SANSKRITIZATION:

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When the concept of Sanskritization emerged in sociological literature in 1952 it was agreed that it is useful to analyse social change among villagers, especially in terms of culture change. Both Indian and foreign social anthropologists reacted to the usefulness of concept on the basis of whatever is available in sociological research material.

**1. It is a Cultural Paradigm:** Ideas, beliefs, traditions, rituals and as such things constitute the culture of a caste and the change in these aspects of social life is a change in cultural life. So we can say Sanskritization is a cultural change among the lower caste and non-caste groups.

**2. Sanskritization is a Change Directed to Twice-born Castes:** Initially Sanskritization meant Brahmanization, later on Srinivas included other models of higher caste for imitation. Miltonsinger (1964) drew attention of Srinivas by saying that there existed not one or two models of sensitization but three if not four. He said that the local version of Sanskritic Hinduism may use the for labels Brahmin Kshatriya , Vaishya and Shudra, but the defining content of these labels vary with locality and needs to be empirically determined for any particular locality. For example, a particular village may imitate Brahmins as their model of change but looking to the historicity and contextuality other village may decide Kshatriya or Vaishya as their model. Neither brahmins nor the Kshatriyas in all cases are homogeneous. It is a local history and the contexts that determine the Sanskritic model for the lower caste.

**3. Sanskritization also Applies to Tribal or Non-Caste Groups:** Srinivas in his redefined definition of Sanskritization Said that it is not only confined to Hindu castes but also it occurs among tribal and semi - tribal groups for example bhills of western India, the Gonds and Oraons of central India and the Pahadis of the Himalayas. These tribal groups claim to attain the status of the caste, i.e., to become a Hindu.



#### 4. Sanskritic Values, Ideology, Beliefs belong to Indian Tradition:

Srinivas has in his view the caste-Hindu traditions whenever he talks of Sanskritization of the lower castes. The values and beliefs held in the scriptures like Ramayana, Mahabharata, Upanishads and Brahmanas form the content material for the imitation of the lower castes. As the Brahmins interpret the traditions, they become the model of imitation for the lower castes. Procurement of wealth and power make a group or person belonging to a caste important.

But, only wealth and power do not enhance the status of a caste. The lower caste can improve their hierarchy in the caste system by improving only the ritual status. The imitation of the customs and habits of the higher caste goes a long way in imparting Sanskritic status to the lower caste if they have wealth and power.

**5. Sanskritization in other words is Teetotalism:** Srinivas has refined and redefined his understanding of Sanskritization. Later he also found that the lower castes in Sanskritization have a tendency to move higher in the caste hierarchy and they could improve their status in caste hierarchy by adopting and teetotalism in a generation or two. There are no reports as such by any researcher that a lower caste has improved its rank in the hierarchy despite having three generations, but they have taken to the prohibition of alcoholism and many of the evils which traditionally characterised their caste.

Check your progress

Q- What are the features of Sanskritization?

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### 6.4 FACTORS RESPONSIBLE FOR SANSKRITIZATION

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Factors responsible for Sanskritization are spread of literacy, western technology, industrialization, occupational mobility and developed communication system. Developed communication system carried Sanskritization to the inaccessible areas and the spread of literacy carried it to groups that were very low in the caste hierarchy.

M.N. Srinivas specifically referred to one factor that helped the spread of Sanskritization amongst the low castes and that is “The separation of rituals acts from the accompanying the mantras i.e. citations

facilitating the spread of Brahminical rituals among all Hindu castes including the untouchables.

Sanskritization was made feasible as the restrictions that were imposed by the brahmins on the non-twice born castes banned only the chanting of mantras from the Vedas. As a result the low caste could adopt social practices of the Brahmins.

Prohibition of a Sanskritic value has been mentioned in the constitution of India and some states have introduced it wholly or partially. According to M.N. Srinivas the political institution of parliamentary democracy, have also contributed to the increased Sanskritization.

### **Check your progress**

Q- What factors were responsible for Sanskritization?

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### **Effects of Sanskritization:**

- 1. Sanskritization in Social Field:** The social aspect of Sanskritization is very important from the view point of change. To elevate their social status and get higher status in caste hierarchy the low caste individuals are inclined towards Sanskritization.
- 2. Sanskritization in Living Patterns:** Living patterns of the lower castes have also been Sanskritized as like higher castes they also build pucca houses for them, keep them clean and also dress like the higher caste. Without any fear or hesitation they sit along with the higher castes.
- 3. Sanskritization in Economic Field:** As clean trades are a symbol of social light, the lower caste people have given up un-cleaned occupation to raise their economic status.
- 4. Sanskritization in Religious Field:** Lower castes people put on sacred thread like brahmins and go to their temple regularly and perform Arti and Bhajan. They also have left prohibited food and un-cleaned occupations and even are specialized in performing ceremonies like Brahmins.

### Check your progress

Q- What are the effects of Sanskritization?

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## 6.5 LIMITATION OF SANSKRITIZATION:

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- 1. Religion is Sui Generis for Srinivas:** Srinivas is concerned only with the cultural and normative criteria which bring change in the rural society. The weakness of the concept of Sanskritization is that it is concerned only with the culture and economic and political parameters are overlooked by him. The concept of Sanskritization is the concept of religion.
- 2. Hierarchy is Supreme:** The concept of Sanskritization is based on hierarchy. In contemporary India, democratisation has become a new value, hierarchical transformation is increasingly becoming weak.
- 3. Social Tensions and Contradictions By-passed:** For Srinivas, the idea of India society is that of caste society. He altogether forgets that Indian society is a plural society, it does not discriminate individuals on the basis of caste. Caste and class, theoretically speaking, are principles of social status determination, hence not concerned with 'rural' or 'urban' people as such. 'Rural' and 'urban' are patterns of living and not principles of ranking.
- 4. Sanskritization May Lead to Inter-Class Hostility:** Sanskritization manifests suppressed inter-class hostility not in the form of rejecting the caste system but in the form its victims trying to seize control of it and, thereby, expiate their frustrations on the same battlefield where they acquired them. Only then can there be a sense of satisfaction in something achieved, i.e., tangible, concrete, and relevant to past experience.
- 5. Sanskritization is a Limited Concept:** One of the weaknesses of Sanskritization is its limited usefulness. It refers only to social change in the caste hierarchy. Caste hierarchy is basically ritual-cultural hierarchy. In secular hierarchy Sanskritization ceases to exist.
- 6. It is a Process Confined too Little Tradition Only:** Sanskritization is a process of social change. Theoretically, "Sanskritization may

represent changes in cultural structure, of the little as well as the great tradition. But most empirical observations of this process are confined to the little tradition”.

**7. Sanskritisation Sometimes is a Protest Against the Normative Structure:** Empirical observations in some parts of rural India show that the lower castes have rebelled against the Sanskritic values of the higher castes and such protests have resulted out of the democratic values given by education, party ideology and idiom of equality.

**8. Weakening Dominant Caste also Lowers Sanskritization:** The concept of dominant caste is a supplement to the concept of Sanskritization but in modern India, the construct of dominant caste is fast becoming irrelevant. Brahmins are no more a dominant caste in many of the villages. Dominance carries power, professional status and party association. The developed villages now hardly consider dominant caste as their reference models for Sanskritization.

**9. Power Acquisition and Political Participation are More Important than Cultural Status:** Sanskritization is no longer as functional as is political participation for achieving a change in style of life and a rise in the Indian social system, now composed of both caste and class elements.

For Lynch, Rowe, Singer and others Sanskritization is basically a concept of social mobility. Y.B. Damle has applied Merton's reference group theory to analyse social change in rural India. It is argued that Sanskritization is very limited in its scope, whereas reference group theory is quite comprehensive.

### **Check your progress**

Q- What are the limitations of Sanskritization?

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## **6.6 WESTERNIZATION**

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Westernization is an important process of social change. It has taken place in India as a result of the British rule which had produced radical and lasting changes in Indian social setup. The Britishers brought with them new technology, values, institutions, knowledge and beliefs. It

is defined as “The process or changing lifestyle of the Indians towards the West .” Westernization is a process whereby societies come under or adopt western culture in areas like industry, technology, lifestyle, diet, law, politics, economics, language, clothing, religion, values, alphabets and philosophy.

Westernization has influenced the world with an accelerating pace in the last few centuries. The overall process of westernization is often two-sided process. In the hope of attaining a western life or some aspects of it, western influences and interests themselves have joined with parts of the affected society at a minimum to change towards a more westernized society. While western societies are themselves affected by this process and interaction with non-western groups.

### **Types of westernization:**

Westernization took place in two phases on the basis of influence on the both little and great tradition. The two phases are primary westernization and secondary westernization. The little tradition is termed as primary westernization and the great tradition is termed as secondary westernization.

### **Primary Westernization:**

According to Prof. Y. Singh Westernization means, “Changes induced by the western impact on Indian little traditions.” These changes are of two types:

- 1) The emergence of westernized sub-cultural pattern limited to a specific group of Indians within an area who first came in contact with the western culture.
- 2) Primary westernization refers to the process of general diffusion of western cultural traits resulting from the cultural contact with the Britishers. For e.g. the use of new technology, changes in habits, way of living, language, dress and food.

### **Secondary Westernization:**

Secondary westernization started towards the end of the 19th century at the beginning of the 20th century and refers to the changes which have contributed to the growth of various forms of cultural structures extending over the whole country. The examples of cultural structure are education, technology, science, law, transport and communication facilities.

### Check your progress

Q- What is westernization and give its types?

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## 6.7 CONCEPT AND NATURE

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The concept of westernization is easy to understand but difficult to explain. Westernization is the adoption of the practices and culture of western European Western Europe by societies and countries in other parts of the world, whether through compulsion or influence. Westernization reached many parts of the world as part of the process of colonialism and it continues to be a significant cultural phenomenon as a result of globalization.

Westernization is a term used to denote the process of adoption of the western culture, style, language and philosophies. Westernization has greatly affected and influenced our society in both positive and negative way. Being westernized makes oneself feel confident amongst the crowd. Stepping in the western culture was a boon to the society, as it helped the individual to face the society with a single mode of communication and a similar way of dressing.

The concept was also constructed by M.N. Srinivas to describe the process of social and cultural mobility in the traditional social structure of India. he defined westernization as “ The change brought about in Indian society and culture as a result of over 150 years of British rule, the term subsuming changes occurring at different levels in technology, ideology, values and institutions.”

The colonial rule brought with it exploitation and suppression of the masses of people both in the rural and urban areas. But at the same time, it also brought certain radical changes in Indian society culture. The British rule developed communications, railways, post and telegraph, schools and colleges also was started. The land was surveyed, revenue was settled, a new bureaucracy emerged and army, police and law courts also were established.

The Christian missionaries working in different parts of the country including the backward and inhabited regions by tribal and untouchables the weaker sections of the society were brought closer to



westernization. In contemporary India tremendous change occurred in rural India while talking about westernization. The five year plans brought the village people in the wider network of communication and modernisation. Panchayati Raj a democratic institution and massive spread of education brought the villagers to come closer to westernization.

### **Check your progress**

Q- What is the concept and nature of westernization?

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## **6.8 FEATURES OF WESTERNIZATION:**

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- 1) It includes all the changes that any non-western or any other colonial country undergoes resulting of prolonged contact with a western culture. It subsumes changes occurring at different levels of technology, institutions, ideology and values.
- 2) The most important area of change was the value preferences of the non-western societies. A most important value broadly characterized as humanitarianism meaning active concern for the welfare of all human beings irrespective of social inequalities based on caste, religion, age, sex or position. Equalitarianism and Secularization form part of the value humanitarianism.
- 3) The introduction of reforms and new laws by the British led to several changes in the Indian customs which were earlier enforced as part of one's religious duty. The values of rationality and humanitarianism were firmly entrenched in the caste-ridden society. The formal system of education that was introduced by the British played an effective role in perpetuating these values.
- 4) Westernization is an all-inclusive term covering a wide range of change from western technology to the experimental method of modern science and modern historiography. Mass communication, transportation, industrialization, improved health care facilities and comfortable gadgets were made available for better living conditions. These changes have proved consequential as they were linked with the life of common man.

- 5) The process of Westernization in India was uneven as only a tiny fraction of Indian population came into direct or face to face contact with the British, but did not always become a force of change.
- 6) The process of westernization has neatly intensified in many ways since 1947. Extension of the administrative and trading borderlines broke the centuries old isolation of the different groups inhabiting the remote areas of the country. Means of transport and communication opened up avenues for new contacts that helped to remove the internal custom barriers and integrated the economics of various regions in the country. In other words we can say political and administrative integration, development of communication, beginning of industrialization and agricultural development increased geographical and social mobility of both the elite and the rural poor laid the foundation of subsequent nationwide westernization.
- 7) The form and pace of Westernization of India varied from region to region and one section of population to another. A group of people accepted the western attire, diet, manners, speech, sports while, other group absorbed western science, knowledge and literature, remained free from external attributes of westernization. For instance the Brahmins accepted the western style of dressing and appearance, sent their kids to westernized schools and used gadgets like radio, car etc. But the British diet, dancing, hunting and the casual attitude was not accepted.
- 8) It creates many inter contradictory forces contradict each other rather than consolidating. Westernization has given birth not only to nationalism but also revivalism, communalism, casteism, linguism, regionalism etc. in the political and cultural fields.

### **Check your progress**

Q- Give the features of westernization.

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## **6.9 IMPACT OF WESTERNIZATION ON INDIAN SOCIETY**

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There was immense sociological significance with the confrontation of the Indian tradition and western culture. The western tradition had a

meaningful impact upon the cultural, political and social systems of India. It is said that such a contact initiated a new era of change in the Indian Cultural Tradition. The mode of western cultural impact on the Indian tradition had distinctive features. Western impact was visibly noticed in the following areas.

- 1) Growth of a Universalistic Legal System:** Formerly the legal system in India was founded on the principles of hierarchy and holism. But westernization process brought in its wake new legal norms contributing to the universalistic positive form of law in India. The principle of hierarchy was strictly followed in while disbursing justice. Different forms of legal innovation based on the principles of universalism, rationalism and individualism were introduced by making the new judicial system individual oriented and universalistic after the British came into power. The legal innovations enacted legislations introducing social reforms in sensitive areas like marriage customs – the age of marriage, the age of consent for marriage, also established the principle of equality and a consciousness of positive rights among the down-trodden castes.
- 2. Impact of Westernization on Education:** Traditionally the content of education was metaphysical but contemporary education is western originated. Traditional education structure was hereditary and a closed one and was confined to the upper classes or the twice born castes. The roles of both the teachers and the teachings were qualitative-ascriptive. Modern education has fundamentally different orientation and organization with liberal content and scientific world-view. Professional structure of modern education is not ascriptive and can be achieved by merit by anyone in the society. The major themes of modern education are humanism, equality and denial of faith in discrimination.
- 3) Impact on the Communication Network:** The media of communication, telegraph, modern postal, railways, other modes of transport like roadways and waterways and communication were introduced in India through the western contact. The concept of purity and pollution was given discount as people from all castes travelled in the same railway coach or bus.
- 4) Growth of Nationalism:** Nationalism and democracy in the contemporary form are legacy of westernization. Nationalism implies consciousness of one's nationhood and democracy is a special form of political organization and system of values on which nation-state can be found. Feeling of nationality and respect for democratic norms is a

consequence of westernization. Many the nationalist leaders of the freedom struggle in India got inspiration from the western thoughts and the literature.

- 5) There was an impact on food habits and mode of eating. Westernization made an impact on the food habits and the way of eating. Sitting on the ground to eat meals was replaced by the dinning table. Eating on leaves and metals like brass, bronze and silver plates was replaced with stainless steel utensils, spoons, etc. New mode of eating contributed to an increase in secularization and the ritual acts traditionally performed before and after meals were almost dropped. Changing food habits brought people nearer to modern food technologies. Ghee was replaced by vegetable oil both in rural and urban areas. eating meat and eggs by higher caste increased.
- 6) Westernization made an impact on the dressing pattern of the people both in rural and urban areas. People started using factory made clothes like nylon, terylene, terry-cot etc. instead of home-spun clothes. Readymade garments were also popular amongst the people. Old style shirts were replaced by the modern style shirts. Gradual weakening of ideas of ritual purity was seen.
- 7) Entry of English language was seen in the dialects of the rural people. Words like court, collector, judge, barrister, etc. were popularised with the expansion of civil administration. Terms like rail, station, signals were taken from transport facilities. Politicization introduced the terms like party, socialism, communism, ministry, etc. and medical terms like injections, mixture, penicillin, etc and household terms were introduced.
- 8) Modernization of the tradition took place in India due to the impact of westernization. modern education, increased utilitarian and rational values of the Indian elite led them to make sharp criticism of their own culture. Traditional culture started to weaken due to the loathing and longing for a new culture, the raising aspirations of population for better future made them sort out what was desirable and vice versa. Today Indian people are more individualistic, free thinking and lead relatively a more free life.
- 9) Noticeable changes were seen in the matrimonial relationship due to westernization. Relationship between two families transformed to the relationship of two individuals i.e. husband and wife and they treat each other as friends and companions. Religion was side lined by the concept of love marriage.

- 10) In western culture Joint family system was replaced by the individualistic ideology of family which gave importance to the individual over the group. This cut the very root of joint family system. Members in a family today prefer freedom to enjoy marital life wherein the brides do not like to remain under the control of the in-laws. New democratic conventions found their place in household affairs too.
- 11) Westernization paved the way for the status of women today. We find women getting their due in all the fields. Education generated and encouraged liberal ideas among men and also prepared women to strive for natural status of equality.
- 12) Impact of western education along with science brought significant changes in the perception of religion. Logical interpretation and acceptance replaced the uncritical acceptance of religious ideas. Social value of religion changed from a collective activity to an individualistic activity. In the past social, economic, political scenes were dominated by religion but now its evolving more or less as an independent institution.
- 13) The impact of the west is seen easily as far as customs are concerned. Initially the Indians were not kin to accept the ways of the west but now following their path from clothes to houses which has become a status symbol. Decorative pieces, cosmetics, crockery, the greeting style all have become westernized.
- 14) Indian art and culture too were influenced by the English literary tradition. Romanticism, Psychiatrism, Experimentalism, Hedonism have found place in literary expression and Indian poetry. Freedom, equality, environment, social movement and other related topics found place in Indian art and literature. As modern art is radically a different concept and a by-product of westernization was not easily accepted.
- 15) Social evils in a way were responsible for making the Indian society vulnerable to foreign annexation. It could be given a determined fight after the process of westernization took its roots. A few social workers had raised their fingers against the social evils but the process of westernization prepared a broad base through which efforts against these evils could bear fruit. Science and technology from the west have done some mystifying effect on the social evils like widow burning, ban on widow marriage, infanticides, stealing of children for slavery, widow burning, untouchability.

### Check your progress

Q- What is the impact of westernization on Indian society?

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### 6.10 SUMMARY:

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The term 'Sanskritization' was conceived by M.N. Srinivas the famous Indian sociologist. **The concept of Sanskritization was developed by M.N. Srinivas in 1952. According to Srinivas Sanskritization is a process by which low castes take over the beliefs, rituals, lifestyle and other cultural traits of those of the upper castes, especially the Brahmins.** When the concept of Sanskritization emerged in sociological literature in 1952 it was agreed that it is useful to analyse social change among villagers, especially in terms of culture change. Both Indian and foreign social anthropologists reacted to the usefulness of concept on the basis of whatever is available in sociological research material. Factors responsible for Sanskritization are spread of literacy, western technology, industrialization, occupational mobility and developed communication system. Developed communication system carried Sanskritization to the inaccessible areas and the spread of literacy carried it to groups that were very low in the caste hierarchy.

Westernization is an important process of social change. Westernization took place in two phases on the basis of influence on the both little and great tradition. The two phases are primary westernization and secondary westernization. The little tradition is termed as primary westernization and the great tradition is termed as secondary westernization. The concept of westernization is easy to understand but difficult to explain. Westernization is the adoption of the practices and culture of western European Western Europe by societies and countries in other parts of the world, whether through compulsion or influence. There was immense sociological significance with the confrontation of the Indian tradition and western culture. The western tradition had a meaningful impact upon the cultural, political and social systems of India.

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### 6.11 SELF STUDY

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Q- What is Sanskritization? Answer in short

Q- Give the Concept of Sanskritization.

Q- What are the different models of Sanskritization?

Q- What are the features of Sanskritization?

Q- What factors were responsible for Sanskritization?



- Q- What are the effects of Sanskritization?  
Q- What are the limitations of Sanskritization?  
Q- What is westernization and give its types?  
Q- What is the concept and nature of westernization?  
Q- Give the features of westernization.  
Q- What is the impact of westernization on Indian society?

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## CONCEPT RELATED TO SOCIAL CHANGE - II MODERNIZATION

### Unit Structure

- 7.1 Objectives
- 7.2 Introduction
- 7.3 Concept of Modernization
- 7.4 Nature of Modernization
- 7.5 Causes or Factors of Modernization
- 7.6 Process of Modernization in Rural Areas
- 7.7 Summary
- 7.8 Self Study

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### 7.1 OBJECTIVES:

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- 1) To study the concept of modernization.
- 2) To understand the nature and causes or factors of modernization.
- 3) To study the process modernization in rural areas.

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### 7.2 INTRODUCTION:

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The term 'Modernization' is a broader and complex term. According to S. H. Alatas, "modernization is a process by which modern scientific knowledge is introduced in the society with the ultimate purpose of achieving a better and more satisfactory life in the broadest sense of the term accepted by the society concerned." Prof. Yogendra Singh says, "Modernisation symbolises rational attitude towards issues and their evaluation but not from particularistic point of view. Modernization is rooted in the scientific worldview and it has deeper and positive association with levels of diffusion of scientific knowledge, technological skills and resources."



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The Indian society, since independence is engaged in the tremendous task of transformation from a traditional hierarchical, poverty stricken society to a moral equalitarian and affluent society. Modernisation has been envisaged for all levels of cultural and structural systems through politicization of every sector of social organization by the introduction of adult suffrage and a federal form of political structure, legal reforms affecting the foundations of traditional Hindu marriage and family structure, community development projects coupled with land reforms, and local level management and administration of justice. The process of modernization of Indian tradition was initiated by the British resulting in a multiplicity of changes in Indian culture and social structure. Though the focus was directed towards modernization it never strengthened different traditional institutions present in India.

The Indian society to the Britishers appeared a composition of “discrete plural traditions of castes, sub-castes and tribes devoid of systematic binding force of a universal nature. As a result the contribution of the colonial administrator in the process of modernization created such networks of social structure and culture which were “Modern and pan-Indian.” At the initial stage modernization of sub-culture began with the socialization of a small nucleus of trader-cum-middlemen in the western manner and later to the institution of great tradition. Spread of new means of communication and transport, urbanization and industrialization, social reforms, expansion of western education, and a universal legal system were construed as the normative components of modernization in India resulting in the structural modernization, rational bureaucratic systems of administration and judiciary, industrial bureaucracy and army emerged. Apart from this a class of political elite, a class of industrial workers and a national leadership also came into existence. Though the process of modernization was of the uniform character articulation of nationalist aspiration throughout the country, the growth was selective and segmental. It failed to pierce the micro Indian social structures of family, caste or village community due to the policy of least interference.

Prof. S.C. Dube says, “Modernisation refers to a common behavioural pattern characterised by a rational and scientific world view, growth and ever increasing application of science and technology and adaptation of new institutions emerged in the society to cope with the new situation dominated by science and technology.”

C.E. Black in his writing, “Dynamics of Modernisation” defined modernisation as, “Modernisation is a process by which historically evolved institutions are adopted to the rapidly changing functions that reflect the unprecedented increase in man’s knowledge permitting control over his environment, that accompanies the scientific revolution”. W.E. Moore (1961) suggested that a modern society has specific economic, political and cultural characteristics.

In economic sphere a modern society is characterised by - Development in technology, Specialization in economic role, Scope for saving and investment, Expansion of market (from local to international). In political sphere modernisation of a society expects - Declining of traditional rulers, Formulation of ideology for the rulers to handle the power, Decentralization of power among the members of the society. Scope must be provided to all to participate in the decision making process.

In the cultural sphere a modernizing society is characterised by - Growing differentiation among the major elements of culture like religion, philosophy and science, Spread of literacy and secular education, Introduction of complex institutional system for the advancement of specialized roles, Expansion of media communication, Development of new cultural elements based on: (i) Progress and improvement (ii) Expression on ability (iii) Emphasis on dignity of the individual and his efficiency.

Modernisation is a process of adaptation of new values, cultural elements and technology in the various fields of life. It is indeed the ability of a society to confront, overcome and prepare itself to meet the new challenges.

Check your progress

**Q-** What is modernization?

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### **7.3 CONCEPT OF MODERNIZATION:**

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The word modern or modernization is derived from the Latin term ‘MODO’, which means ‘just now’ or ‘the latest’. Oxford English Dictionary defines the term modern as something of the recent times or

something new or latest, not concerned with classic. Thus the literal meaning of modern or modernization refers to anything which is new or latest in art, dress, lifestyle or thinking. Modernization involves Industrialisation, Urbanization, Rationalization, Bureaucratization, Democratization, Secularization, Sanskritization, Tribalization, Rationality, Reasoning with Scientific Temper and Outlook.

The term 'Modernization' is broad and complex. It is a process through which modern scientific knowledge is introduced in the society. Its ultimate purpose is achieving a better and more satisfactory life in the broadest sense of the term that is accepted by the concerned society. Modernisation refers to an attempt to adapt themselves to the present time, conditions, styles, needs and ways in general on the part of the people particularly for those who are custom-bound. It indicates a change in people's ideas, food habits, taste, choices, dress habits, speaking styles, preferences, values, recreational activities etc. Modernization refers to a model of an evolutionary transition from a 'pre-modern' or 'traditional' to a 'modern' society.

Sociologists use the concept of modernization in the analysis of social change which means the development of modern approach and outlook and adoption of modernity in everyday life. Modernization refers to a change in man's way of thinking and feeling and change in his whole attitude to life's problems, the society and the universe. Modernisation is a process of socio-cultural transformation involving process of change in values, norms, institutions and structures. It implies an inherent change in the mode of life of an individual in a particular direction for attaining modernity where in the attitude, idea, outlook and approach are oriented towards change in that direction.

Due to modernization there is also change in the belief system, values and way of life on the whole open individual. Modernisation theory encompasses is the world of globalization, where in cultural norms and ideas are easily spread throughout the world, leading to an assortment of universal culture that serves as a baseline for all cultures as societies in the world. It is a process of transformation of a society from its backward framework to a forward looking, prospering and progressing structural build up. Modernisation is an adaptation of new institutions that have emerged in the society to cope up with the new situation dominated by science and technology.

The foundations of modernisation theory go back to the age of enlightenment, when a number of philosophers began to look at how society changed and progressed. The basic premise of this phase of modernisation theory was that humans were able to change their society within a generation which was facilitated by advancements in technology, production and consumption.

The process of modernization is not responded in a uniform manner in all social systems. Herbert Blumer has mentioned five different ways

through which a traditional society can respond to the process of modernization in his writing, "Industrialization and the Traditional Order." These five responses are controlled by values, interest or preferences and occur at different stages of the traditional order and in different combinations.

- 1) **Rejective response:** Rejecting modernization and maintaining traditional order due to powerful groups, landed aristocracy, oligarchy, religious fanaticism, vested interests, social prejudices, special interest and firm attachment to given forms of traditional life is rejective response.
- 2) **Conjunctive response:** There occurs the co-existence of traditionalism and modernity without threatening the old order in this response pattern.
- 3) **Assimilative response:** It comprises of the traditional order absorbing the process of modernization simultaneously retaining the traditional organizational pattern and life pattern.
- 4) **Supportive response:** In this response new and modern things are accepted on the ground that they strengthen the traditional order. The scope provided by modernization is utilized by the traditional groups and institutions to pursue the traditional interests in a more effective manner.
- 5) **Disruptive response:** In this response modernization undermines the traditional order at many points while making adaptation to the changing situation.

### Check your progress

Q- Give the concept of modernization.

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Q- What are the five responses of modernization?

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## 7.4 CHARACTERISTICS OF MODERNIZATION :

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- 1) **A Revolutionary Process:** A radical change takes place in human life in the process of modernization. It is the transition from tradition to modernity with that if change from pre-human to human existence and from primitive to civilizes societies.

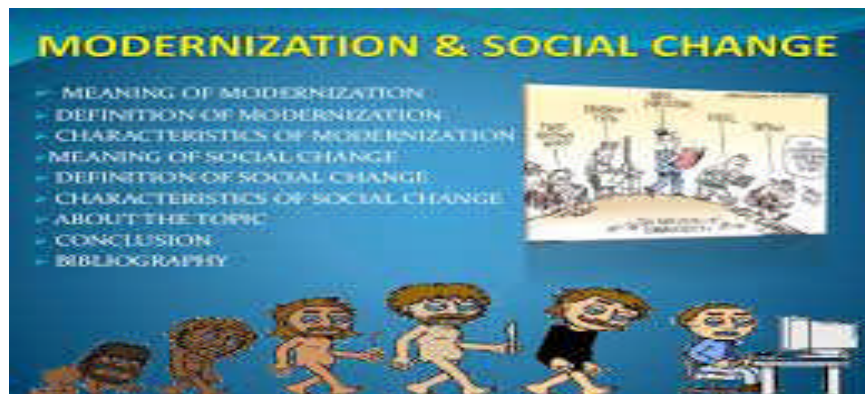


- 2) **A Complex Process:** Modernization is complex process that cannot be reduced to a single factor or single dimension. It involves changes in all spheres of human thought and behaviour. Some of the factors of modernization are: secularization, industrialization, urbanization, increasing literacy, social mobilization, differentiation, media expansion, and education and expansion of political participation.



[Modernisation background concept ...depositphotos.com](https://depositphotos.com)

- 3) **A Systematic Process:** Modernization is a systematic process. In its magnitude it changes the total social system wherein change in one factor gravitate to produce a complimentary change in another factor. Various elements of modernization have been highly associated with each other for the reason that they had gone together.
- 4) **A Global Process:** Modernization is a universal process originated in the 15<sup>th</sup> and 16<sup>th</sup> century Europe, but now it has become a worldwide phenomenon. It has been brought about principally through the dissemination of modern ideas and techniques from the European venture to almost all parts of the world. The remote development of non-western societies has also contributed to this. In any event, all societies which were at one time traditional became modern.



[1 modernization and social change bedslideshare.net](https://bedslideshare.net)

- 5) **A Lengthy Process:** Modernization does not occur overnight rather it is evolutionary in nature and takes much time to occur. Lot of time is

required to bring about total changes in society. Forexample, Changes brought about in Indian society and culture as a result of over 150 years of British rule, the term subsumes changes occurring at different levels ... technology, institutions, ideology and values. It may take generations for societies to move from tradition to modernity.

- 6) **A Phased Process:** The process of modernization progress in phases and sub-phases. All the societies have to move through some stages begining with a traditional stage, passing through a transitional stage and reach the stage of modernity. The patterns of modernization may differ from society to society but all societies move essentially through the same phases.
- 7) **A Homogenizing Process:** Modernization produces tendencies towards concurrence among societies. It involves movement towards integration of societies in the long run so that the formation of aworld state can be contemplated.
- 8) **A Progressive Process:** Modernization is imminent and desirable. In the initial stage modernization causes pain but in the long run it contributes to human well-being, culturally and materially.
- 9) **An Adaptive Process:** Modernization bring before individuals and groups the need to adapt themselves to the new changes that take place in society. In the process of rapid socio-economic changes, individuals are likely to aspire for various positions and are supposed to perform different roles.



Cartoon Stock

Those who miss to keep pace with these changes, perish in the process of modernization. New institutions emerge in order to meet the demands of the rapid changes and meet new aspirations of the people.

- 10) **A Dynamic Process:** Modernization implies an ongoing process of change and with the advancement of scientific knowledge and technical skills, the conditions of life undergo a profound change. A society based on subsistence agriculture, clan or village government is traditional as compared to modern society which is regulated by inanimate sources of power and governed by complex organizations and formal institutions. In the same way the latter is likely to give way to a post-modern society articulated by nuclear fission and sustained by test-tube babies.

### Check your progress

Q- Give the characteristics of modernization.

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## 7.5 CAUSES OR FACTORS OF MODERNIZATION:

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A number of factors are responsible for continuity and change in Indian society and these changes may occur through adaptation or integration. Adaptation occurs when the existing institutions readjust to meet new needs and integration occurs when a society adopts a new element and makes it a part of itself. The factors that have enabled our society to adapt/integrate or failed to adapt/integrate, are political independence and introduction of democratic values, industrialisation, urbanisation, increase in education, legislative measures, social change in caste system, and social movements and social awareness (like feminism, globalisation and anti-casteism).

### **Political Independence and Introduction of Democratic Values:**

Today, individuals are more concerned with 'individuality'. Political independence provides opportunities to all individuals to develop self-conscious and unconscious orientation towards vital interests and values that involve identity, status, commitment and desires. The groups that were wholly or largely excluded from free social interaction for generations together now insist on getting discriminatory privileges to rise in social scale.

The regions that remained economically backward because of the British policies demanded a share in developmental schemes. Ethnic groups wanted political independence to preserve their cultural identity, religious groups wanted freedom to teach certain values and subcultural norms to their members. These desires and demands affected the nature of social change and the process of modernization in India in the last five decades.

The political independence led to major changes in social structure of our society and its system of authority by the abolition of the feudal systems of zamindari, jagirdari, and the princely states. It revolutionized the social and economic base of Indian rural society, of which the results can now be seen everywhere in Indian villages. The liberated tenantry emerged as the powerful rural middle class, commanding a major voice in the political domain. The green revolution in the country has largely been a contribution of this class.

The social and cultural resilience, tolerant indifference towards Brahmanical tradition, continual involvement in cultural and agrarian movements, and a pugnacious utilitarianism provide a major role to this

class within the country's social and economic development which leads the powerful backward class movement.

Political independence made it possible for the nation to achieve credible development and establish a sound foundation of industrial, technological, scientific and managerial growth. A very substantial technological manpower has been created.

This class having a broader social base, as they come from the middle and lower caste and social strata of society. The new entrepreneurs and professional classes in urban areas and the rich peasantry in villages constituting the middle class in India estimated to be around one-fourth of its total population. These achievements resulted from the planned development of society in basic sectors of its life.

**Urbanisation:** Urbanisation is another factor that has affected the society. Urban population grew at a faster rate in India in the last few decades. In the mid-eighteenth century, approximately 10 per cent of the population in India was town-dwellers. During the nineteenth century, the number of inhabitants of India's towns grew ten-fold over a hundred years. In the twentieth century, while the country's entire population grew from 238 million in 1901 to 846.30 million in 1991, the number of town-dwellers grew by 520 per cent.

The family, kinship, caste and marriage etc., systems in the urban areas are different from those in the rural areas not only in composition but also in ideology and functioning. The nuclear families in urban areas are somewhat smaller compared to the non-urban nuclear family, and that the urban-dweller is more likely to choose the nuclear family than the rural-dweller.

Gore (1968) said that the urban families showed a shift away from joint family norms in their attitudes, role perceptions, and in their behaviour.

Desai (1964), in his analysis of the effect of urbanisation on jointness, observed significant relationship between the duration of the stay of the family in the urban area and traditional jointness. His presumption was that longer the duration of the stay of family in an urban area, lower will be the degree of jointness.

Changes in cities reflect in many other social systems. The kinship relations in the urban areas are not so close as in the rural areas, only primary and secondary kin have intimate contacts, but in villages, the relations are extensively extended to tertiary and distant kin too. The caste system in the urban areas is not as rigid as in the rural areas.

The urban living weakened the joint family system and strengthened nuclear families. Cities provided increasing opportunities for new occupations and higher education. Those who deviated from the

traditional family occupation and took to new professions showed a greater shift in their attitudes than those who followed traditional occupations. Cities provided gainful employment opportunities to the females. After she started earning she sought freedom in many spheres. Urban residence, seemed to introduce a certain measure of variation in family pattern in Indian society.

**Industrialisation:** Industrialisation brought about economic and socio-cultural changes in our society. Before industrialisation, India had (i) agrarian non-monetised economy, (ii) a level of technology where the domestic unit was also the unit of economic exchange, (iii) a non-differentiation of occupations between father and son and between brothers and brothers, and (iv) a value system where authority of the elders and the sanctity of tradition both were supported as against the criterion of 'rationality'.

In the economic field, it resulted in specialisation in work, occupational mobility, monetisation of economy, and a breakdown of link between kinship and occupational structures. In the social field, it resulted in the migration of people from rural to urban areas, spread of education, and a strong centralised political structure; in the cultural field, it has brought secularisation of beliefs.

There have been three important effects of industrialisation on family organisation: First, family which was a principal unit of production was transformed into a consumption unit. This affected not only the traditional structure of the joint family but also the relations among its members. Secondly, factory employment has freed young adults from direct dependence upon their families. In the city, in many cases, along with men, their wives also have started working and earning. This has affected intra-family relations to some extent.

Finally, children ceased to be economic assets and become liabilities, educational requirements increased, lengthening dependence upon parental support. Work and home were separated due to industrialisation.

Some sociologists, however, recently challenged the theory of emergence of nuclear families due to industrialisation. This challenge is based on the results of empirical studies and the documentation of the variety of family systems in different parts of the world. Studies by scholars like M.S. A Rao, M.S. Gore, and Milton Singer showed that jointness is more preferred and prevalent in business communities, and many nuclear families maintain widespread kin ties.

All these changes have modified our family system. The population movement from the rural to the urban areas led to decline in authoritarian power, growth of secularism developed a value system which emphasized individual initiative and responsibility.



The effect of industrialisation on the pattern of family relationship is also evident from the decline in self-sufficiency of the family, and attitudinal changes toward family. Industrialisation contributed markedly to the creation of a new social and psychological setting in which the survival of the joint family with its authoritarian organisation became very difficult.

Interaction and commonality among cultural regions too is reflected in shared cultural traits, also true for large number of communities across regions and territories. Such cultural traits belong not only to rituals and institutional practices but also to technologies of occupation, skills and division of labour. Most communities moved away from their traditional occupations and showed keen awareness of developmental programmes sponsored by the government. This awareness, together with high aspirations, introduced a measure of tension and conflict now manifest in various dimensions of our social life in the social system.

**Increase in Education:** In the modern age, Indian society tried to expand its educational system because it required more literate and numerate population. Education not only brought about changes in the attitudes, beliefs, values and ideologies of the people but also created and aroused individualistic feelings. The increasing education not only bring changes in the philosophy of life of men and women but also provide new avenues of employment to the latter. After becoming economically independent, women demand more voice in family affairs and also refuse to accept anybody's dominance over them. This shows how education brings changes in relations in the family, ultimately leading to the structural changes too.

These people lose contact with the parental family and imbibe new ways of living and thinking which are inimical to the joint family sentiment and conducive to the nuclear family.

The effect of education on the people can be through the influence of the new elite, the home and the school environment.

It is true that the type of contacts of an individual outside the family do affect his attitudes and beliefs but the educational level of his own and his family members also is an important factor that changes his beliefs and ideologies. This shows the impact of education on family pattern. As the level of education rises, the percentage of the nuclear family increases and the percentage of people who conform to the pattern of joint family living decreases.

**Legislative Measures:** Legislative measures made their impact on society. Prohibition of early marriage and fixing the minimum age of marriage under the Child Marriage Restraint Act, 1929, and the Hindu Marriage Act, 1955, have lengthened the period of education and functionally contributed to the adjustment of couples in new environment



after marriage. The freedom of mate selection and marriage in any caste and religion without parents' consent after certain age permitted through the Special Marriage Act, 1954, sanctioning of widow remarriage by the Hindu Widow Remarriage Act, 1856, the freedom of breaking marriage by the Hindu Marriage Act, 1955, and giving share to daughters in paternal property by the Hindu Succession Act, 1956, have not only modified the interpersonal relations and the composition of family but also the stability of joint family.

The Succession Act, 1956, Hindu Widow Remarriage Act, 1856, the Commission of Sati (Prevention) Act, 1987, Dowry Prohibition Act, 1961, Immoral Traffic (Prevention) Act, 1956 (SIT Act renamed) and Indecent Representation of Women (Prohibition) Act, 1986, have all contributed to preventing exploitation of and violence against women and raising their status in society.

The Protection of Civil Rights Act, 1955, the Untouchability Act, 1955 and the Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act, 1989 have checked the exploitation of weaker sections of society. Besides these Acts, the Bonded Labour System (Abolition) Act, 1976, Child Labour (Prohibition and Regulation) Act, 1986, Protection of Human Rights Act, 1993, Equal Remuneration Act, 1976, Muslim Women (Protection of Right of Divorce) Act, 1986 have provided relief to many suffering sectors of the society.

### **Social Movements and Social Awareness:**

Under this section three movements: feminism, globalisation and anti-casteism will be discussed.

**Feminism:** Till the 1950s, women in our society were subjugated to men in all respects and had secondary and subordinate position in the society. Today, women have become aware of their rights - they want opportunities of equality as well as an identity of their own. Though there is a greater increase in the proportion of women in higher status positions, yet the rate of violence against women is increasing. The feminist movements wanted women to be empowered and given opportunities to perform roles of their choice. Social scientists, intellectuals and journalists started talking in gender-neutral language. The issue of patriarchy and priorities of women became part of all socio-political discussions. The feminist movement developed the sentiment that mainstream political and public life became remote from the experience and values of the majority. The feminist slogan "the personal is political" is an ideological expression but a programme for social change.

**Globalisation:** According to (Malcolm Waters, 1995:3) Globalisation is a social process in which the constraints of geography on social and cultural arrangements recede and in which people became increasingly aware that they are receding. Thus, in the process of globalisation, physical distance

and obstacle became less important in communication and exchange in social (which includes political and economic) and cultural matters.

Years ago, mobility was more from villages to cities, then it increased from cities to cities, from region to region, and now it has extended from country to country. Everybody knows that people and objects are conveyed round the world more swiftly than in the past and that the words and messages can cross the world in minutes and seconds.

Years ago, a message pertaining to trade and commerce or a social, cultural and even a political message took several weeks and considerable physical effort to deliver, but now it takes only minutes. Global dimension to contemporary life in economics, politics and culture is apparent and with the increase in the various levels of interaction, reactions and responses it occurs quickly at all levels. The interplay at local, state, national and international levels effected action and identity.

The consequences of globalisation among people in India are recognized in economic, political and cultural fields. The economic effects are anticipated in the development of trade routes, in the growth of trade, in economic independency, in the massive flow of capital around the world, and so on. The political consequence is that block-wise inter-governmental institutions have developed a global power and presence. 'Nation-state' came to be viewed as 'too small for the big problems of life'.

The cultural consequence is that "a common culture has developed across the globe. Culture here is used in more general terms and refers to a 'way of life'. This includes not only political, economic and social norms but also leisure and consumption. Featherstone gives an example of cultural globalisation, the development of global financial markets in which the main actors share many business and lifestyle norms and values. Some other areas of consumption like fast food, 'world' cars, etc., have also become globalised. However, cultural globalisation does not mean that cultural differentiation does not exist".

**Anti-Casteism:** There had been movements to oppose caste exploitation and casteism and in favour of caste equality and giving special privileges to depressed caste people. These movements had both cultural and structural dimension. Culturally, they opposed caste-prejudices by attacking caste restrictions and asserting the reality of social achievements and social mobility. The structural dimension of anti-casteism focused on lack of power within institutions: business, services, education, legislations, etc.

The forces of change which India encounters today have not only the functional aspect but also have the dysfunctional aspect. Cultural, social and political tensions based on caste, ethnicity and politics of interest groups rampant today have been a part of this process ever since

independence. As development programmes gain momentum, the social inequalities are bound to sharpen further.

Check your progress

**Q-** Answer in brief 'The causes of factors of modernization'

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## **7.6 PROCESS OF MODERNIZATION IN RURAL AREAS:**

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Indian society was a traditional society till the 1<sup>st</sup> quarter of the twentieth century. Being an agrarian society majority of India's population lived in isolated villages and tribal communities. It is necessary to understand traditional social values in Indian context to understand the process of modernization in India. Social structure, social institutions, social interaction and behaviour are all based on social values and any change in this social structure or social institutions will take place when there is a change in social values. According to K. M. Pannikar, the social structure of Hinduism rests on two fundamental institutions - the cast and a joint family. Prof. Y. Singh holds a view that the normative principles of Hinduism are based on beliefs, ideas, liberalism, being and becoming, creation and destruction, utilization and spiritual supremacy.

All aspects of social life in India are permeated by hierarchy, Indian society has always been stratified by higher and lower groups and the caste system is one expression of the social hierarchy. Every individual is looked upon as a member of a group and every group has its own position in the social hierarchy. There is the authoritative behaviour from time immemorial within the family and in the neighbourhood. The social structure is not hierarchical, but is also based on birth. Status is based on recognition rather than achievement while social mobility is prohibited.

A unique feature of Indian society is the stronghold of kinship and kin obligation and this kinship ties extend not only to all members of the joint family but also to other relatives and members of the same caste. A strong sense of belonging to the kin group is seen at the time of celebration may it be marriage festivals and feasts. Concepts of purity and pollution influence the Hindu social life and are considered important on occasions like offering of prayer, birth, marriage, death etc. In matters of communal relation or maintaining physical distance these concepts are considered important and violation of these rules necessitates purificatory rites.

Earlier people in India were conservative and their behaviour was governed by non-utilitarian customs and traditions and illiteracy and

ignorance was the dominant feature. The economy was simple and economic productivity above the subsistence was very low.

The Britishers initiated the process of modernization in India. Since the beginning of 17th century India it has been under continuous western influence. After the establishment of British rule in India modern cultural institutions and other forms of social structure were introduced. It was the attitude of the British rulers in India that formed a social background of transformed stratification, social reformation, emergence of Protestantism, cumulative chain of innovations in science and technology and a rational 'individualism' in the economy and society.

The attitude of the British rulers and administrators determined the course and nature of modernisation in India to a large extent and this western rule 'set the stage' and established some of the preconditions of modernising Indian society. The British rulers brought about protracted changes in the culture and social structure of Indian society. So Prof. Y. Singh says "The contributions of the colonial administration in the process of modernization lay in the creation of such networks of social structure and culture which were modern and pan – Indian."

Initially, i.e. during the 17th century modernization of the sub-culture began with the socialization of small nucleus of traders-cum-middle men in the western manner. Later on it led to the institution of a modernization of great tradition that is spread of means of communication and transport, industrialization, social reforms - expansion of western education and a universalistic legal system where interpreted as normative components of modernisation in India.

The emergence of national bureaucratic system of administration and judiciary, industrial bureaucracy and army is noted as the structural modernization. Long standing patterns of social organization were weakened as large trading firms offered new manufactured goods and networks of social structure and culture were created which were modern as well as pan - Indian. New social classes came up due to the impact of British rule like an urbanized labour force, a growing number of local entrepreneurs and a new group of intellectuals whose understanding and aspirations extended far beyond their traditional social groups.

Exposure to the western education created new political culture and tradition of nationalism; the administrative and defence needs became complex leading to the growth of bureaucracy and the modern army; growing technology; and education created a new structure of technological, professional and intellectual middle class having a uniform character throughout the country. India passed through complex economic and political development English language provided a gateway to the newly emerging middle class to the ideology of liberalism that enshrined the values of liberty equality respect for individual, secularism etc. But the application of these values was limited in colonial India as it was not integrated with the micro-structures of the Indian society viz. family, caste

and village community. The process of modernization was segmental and selective because of the autonomy of these micro-structures and a policy of least interference followed by the British administrators.

### **Check your progress**

**Q-** What is the process of modernization in rural areas?

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## **7.7 SUMMARY:**

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The term 'Modernization' is a broader and complex term. The Indian society, since independence is engaged in the tremendous task of transformation from a traditional hierarchical, poverty stricken society to a moral equalitarian and affluent society. Modernisation has been envisaged for all levels of cultural and structural systems through politicization of every sector of social organization by the introduction of adult suffrage and a federal form of political structure, legal reforms affecting the foundations of traditional Hindu marriage and family structure, community development projects coupled with land reforms, and local level management and administration of justice.

A number of factors are responsible for continuity and change in Indian society and these changes may occur through adaptation or integration. Adaptation occurs when the existing institutions readjust to meet new needs and integration occurs when a society adopts a new element and makes it a part of itself. Social structure, social institutions, social interaction and behaviour are all based on social values and any change in this social structure or social institutions will take place when there is a change in social values. The process of modernization was segmental and selective because of the autonomy of these micro-structures and a policy of least interference followed by the British administrators.

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## **7.8 SELF STUDY**

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Q-1 What is modernization?

Q-2 Give the concept of modernization.

Q-3 What are the five responses of modernization?

Q-4 Give the characteristics of modernization.

Q-5 Answer in brief 'The causes of factors of modernization'

Q-6 What is the process of modernization in rural areas?

Q-7 Write short note on – 'Social Movements and Social Awareness'.

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