RKDF UNIVERSITY, BHOPAL

Open Distance Learning program

Faculty of Social Science

Course-BA

Subject:-SOCIOLOGY

Semester:-Second

COURSE	CATEGORY	SUBJECT	SUBJECTCODE
B.A.	MINOR	SOCIETY IN INDIA	BA-SO 202
Total Credit: 6	Max.Marks:100 (Internal:40+External:60)		

Units	Topic	Duration (In Hours)	Marks
I	**Traditional backround of Indian society** 1.1 Classical features of Indian Society 1.2 Historical Background: Ancient,Medieval Period, **1.3 Classical Approach** 3.1 Varna,Ashram,Purusharth 3.2 Rina,Yagya,Sanskar **1.4 Field View** 4.1Ethnic,Linguistic,and Religious 4.2Demographical Culture Scenario	18	20
II	**Tribal Society** 1. Tribes-Meaning,Characteristics. 2. Tribal Area. 3. Tribal Classification 4. Family,Marriage,Kinship 5. Tribal Problem 6. Tribal Welfare,Constitutional Provisions and their Evaluation	19	20
III	**Rural Society** 1.Meaning Characteristic,Type. 2.Rural Life:Folk Culture,Little and Great Treditions 3. Caste system.Jamani System 4. Rural Leadership,Rural Factionalism	18	20

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UNIT-1

Traditional background of Indian society

Indology is a perspective of studying Indian society which holds that the nature of Indian thought and psychological make-up (characterized by holism, and collectivism) is essentially different from that of the west (primacy of individual, freedom, liberty), so in order to better understand it, it must be understood in terms of Indian thinking, traditions, and philosophy.

According to M.N. Srinivas, Indology can be called the textual view of Indian society. It has nothing to do with the conditions on the ground; rather it deals with the ideas of Indian society as mentioned in classical religious texts like the Vedas, Upanishads, Dharma Shastra, Manusmriti, Mahabharata, Ramayana etc.

The orientalist/Ideologist view of India offers a picture of the society as static, timeless, and space less. These scholars emphasize the role of traditions and groups as the basis of social relations rather than individuals. They also consider religion, ethics, and philosophy as the basis of the social organization rather than interpersonal or group dynamics.

The British, borrowing from their own traditions to understand Indian tradition through texts (from the known to the unknown), made a fundamental error in over-emphasizing the elements of discreteness of Indian social entities and neglecting the linkages between them which bound these entities into an organic whole. The rigidness that became one of the defining attributes of the caste system in the British era was in part caused by the British system of administration and jurisprudence.

G.S. GHURYE

Focus points: caste, tribes, culture, and national unity. Govind Sadashiv Ghurye stressed that Indian tradition is Hindu tradition and felt that to understand Indian society one must understand Hindu traditions. BK Nagla says he created a kind of Hindu sociology.

On Caste

Ghurye studied caste from a historical, comparative and integrative perspective. He identified six basic features of caste system:

1. Segmental division.

2. Lack of choice of occupations for each segment.

3. Purity and pollution associated with the occupation.

4. Hierarchy of these divisions based on purity and pollution.

5. Commensal and conjugal relations. (Civil/religious disabilities/privileges of sections)

6. Restrictions on marriage. (Caste endogamy and Gotra/Pinda exogamy)
   Ghurye laid emphasis on endogamy as the most important feature of the caste system. The rules of endogamy and commensality marked off castes from each other. These rules acted as integrative instruments which organised segmented castes into a totality or collectivity.

On Tribes

Ghurye believed that the tribes had been Hinduised after a long period of contact and acculturation. He felt that it was futile to look for a different identity for tribes, rather they should be treated as backward caste Hindus. He felt that this backwardness was a result of their imperfect integration into the Hindu society and that could only be improved by their acculturation. Ghurye debated with Verrier Elwin about the issue of tribal. Elwin held that tribals should be left to their own devices while Ghurye was a strong proponent of acculturation. Finally, Nehru's view of assimilation prevailed.

On Culture & Civilization

According to Ghurye culture constitutes the central element for understanding society and its evolution. For him the challenging task of a sociologist in India was to analyse the complex acculturation process in India, he refers to how the caste system was developed by Brahmins and how it spread to other sections of the society. He identified five foundations of culture which cut across problems of civilization growth:

1. Religious consciousness.

2. Conscience.

3. Justice.

4. Pursuit of knowledge and free expression.

5. Toleration.

Ghurye felt that religion is at the center of the total cultural heritage of man, it molds and directs behaviour of man in society. He recognised the importance of the concept of reincarnation and the changing concept of godhead in Indian society.

On National Unity

As a sociologist, he was interested in the concept of integration and the process of national unity in India. Ghurye held that while groups play an integrational role in society that is true only up to a certain extent. He felt that in modern Indian society there were **five sources of danger to national (basically Hindu) unity** due to their excessive attachment to their groups:

1. Scheduled castes.

2. Scheduled tribes.

3. Backward classes.

4. Muslims and minority groups.

5. **Linguistic minorities**. Ghurye majorly viewed the brahminical endeavour as the cause of national unity in India and thus while he calls it the process of acculturation, it is basically a one-way flow in which brahminical ideas and institutions gained prevalence among non-Brahmins.
   Ghurye's concept of cultural unity is not secular in nature. He is concerned with the **India of Hindu culture** and uses Indian and Hindu culture interchangeably. He viewed regional language as having a symbolic integration value for the region i.e. dysfunctional for the whole.

Relevance

- He contributed to building sociology that was completely Indian in orientation and with his deep knowledge of Hinduism he contributed greatly in many spheres.

Critique of Ghurye's Indological Perspective

- The biggest limitation of his understanding of India was that he never acknowledged the contribution of Christianity and Islam to the **cultural pluralism of India**.

- Ghurye failed to recognize that a qualitative change has occurred in the dynamics of Indian unity in modern India. His knowledge of India's past instead of helping him stood in his way of gaining a better understanding of contemporary Indian society.

- SC Dube says that his approach is mostly criticized as culture-bound, myopic, textual, and Brahmanic view of India but since most other approaches developed as reflexive critiques of Ghurye's writings his impact on Indian sociology cannot be discounted.

- His view that the development of a regional language could lead to disunity is also claimed to be an oversimplification. Ex. Eco Survey 2016-17 noted that language was not a barrier to trade within India.

- He also failed to appreciate that the political involvement of caste as an outcome of the collective mobilization process in modern India.

(b) STRUCTURAL FUNCTIONALISM

Structural functionalism originated as a tradition in British Anthropology. It came to the fore with **Radcliffe-Brown**'s critique of **Malinowski**'s functionalism. It assumes that society is made up of interconnected and interdependent parts, which make up a unified whole (structure). These parts serve the needs of the society, and are thereby functional (organismic analogy). (Three postulates: unified whole, universal functionalism, indispensable parts)

M.N. SRINIVAS

Srinivas didn't go for a strictly SF approach, he changed approaches as per the requirements. It is retrospectively that his followers and critics labeled him as a structural-functionalist. He believed that both Indeologists and Marxists before him had been very ambitious in trying to understand Indian society at a macro level despite its huge population and numerous variations. He advocated an approach that was both logical and acceptable to study Indian society. Srinivas is credited with initiating the tradition of **macro generalisations based on micro anthropological insights** (village studies) in Indian sociology.

On Caste

He used the Structural Functionalist approach to study caste. Srinivas held that due to a large number of castes in India (**more than 20,000**) it was impossible to empirically study all of them in their innumerable variations. He advocated that to better understand the caste system, it would be better to look into the **structure of caste** itself.
Srinivas identified two distinct hierarchies of caste: a **ritual** and a **secular hierarchy**. The position of a caste in the ritual hierarchy is defined by commensal relations, ritual status, values, deities one prayed to, and speech. Secular criteria were defined by wealth, power, access to education and jobs, etc. Using these he formulated the theories of Sanskritization, Westernisation (as avenues for social mobility), and Dominant Caste.

Theory of Sanskritization by M N Srinivas:

Sanskritization is a process of **mobility in the ritual hierarchy**, usually **preceded by upward mobility in the secular hierarchy**. The group undergoing Sanskritization changes their ritual patterns (commensal relations, teetotalism, vegetarianism, etc.) to reflect those of the target group (dvija caste) over time in order to improve their ritual status. He also observed that mobility had always been possible especially in the **middle of the caste hierarchy**. He called this process Sanskritization instead of brahmanisation as some places also exhibited the tendency to move **towards other dvija castes** too (thus a broader outlook than simply brahmanisation). Ex movement of Marathas towards claiming a status of Kshatriyas similar to Rajputs. This concept was developed by Srinivas in his **study of Coorgs** (Religion and Society Among the Coorgs). He cited examples of how the Kayasthas of Bengal had taken up administrative functions during the Mughal rule and thus improved their ritual hierarchy greatly through advances in the secular hierarchy.

Theory of Westernization by M N Srinivas:

Westernization, similarly, was the process by which either an upper caste or the lowest castes (places with limited mobility in the traditional structure) adopted western habits, traditions, education, etc. to gain mobility in status. Other castes too used this method but it must be noted that the **uppermost and lowest castes** could only use this as other means of mobility were blocked for them.Westernisation happened at three levels:

1. Primary - interacted with the western culture directly

2. Secondary - interacted with the primary beneficiaries

3. Tertiary - indirect contact with western customs.

Y. Singh says that westernisation led to:

1. Growth of a universal legal system

2. Expansion of education

3. Urbanization and Industrialization

4. Increased network communication

Theory of Dominant caste

Dominant caste is an important concept to understand the rural social life in any part of India according to Srinivas. Typical features of a dominant caste in a village are:

- Numerical strength,

- Economic and political power, and

- Western education and occupations.

Dominant castes **dominate the secular hierarchy** but not necessarily the ritual hierarchy. When a caste enjoys all of the above at the same time, it can be said to enjoy **decisive dominance**. However, decisive dominance is rare, with the different elements being dispersed among various groups. A caste that is dominant in a number of villages in an area may be said to have **regional dominance**. This concept was developed in his **study of Rampura village** titled the **Remembered Village**.

Srinivas considers caste as a **stratification system**, and caste positions and relations as dynamic in nature. So, he concludes that this understanding of caste can be applied to both micro and macro levels.

M N Srinivas on Indian Villages

Srinivas' understanding of Indian villages is neither textual nor cultural. He dismisses Louis Dumont's mono-causal approach to understand Indian society in terms of purity and pollution and instead argues that **every Indian carries multiple identities**. People from a single caste are divided on the basis of family and kinship; people from a single village are divided on the basis of caste, and villagers stand united forgetting all divisions against the outside world. Basically like the Bedouin proverb: me against my brother; I and my brother against my cousin; I, my brother, and my cousin against the world.

Thus, he concludes that while caste provides **horizontal solidarity** to groups, villages provide **vertical solidarity**. He adds that **Jajmani relations** further bolstered the vertical solidarity as do power/rivalry factions. In doing so he opposes the views of Dumont who holds that there is no solidarity outside of the caste group.

He advocated village studies in order to understand:

1. The social structure of village communities,

2. Specific structural characters of a given village.

Srinivas never said that the village is a representation of Indian society in general. Rather he held that by studying villages located in various parts of the country we can gather enough information about the continuity and change in village traditions and norms. By doing so, we would be able to understand the continuity and change experienced by the Indian society as a whole. Thus, his views liberated Indian sociology from the determinism of Indology and Marxist approaches and introduced the traditions of empirical studies and intensive fieldwork in the realm of Indian sociology. He can be credited with leading a shift from the book view to the **field view perspective**.

On New Avatar of Caste

In his analysis of Indian unity, he writes that despite the people of India being divided on the basis of religion, language, and caste; common cultural consciousness and emotive consciousness promote unity among them. He coined the term **AJGaR** (Ahir, Jat, Gujjar, and Rajput) to indicate how prosperous agricultural communities were **forgetting caste differences to claim political power in states**. This position took him closer to the Marxist view of how **caste is evolving into class** in India.

Srinivas noted that in contemporary India, the conflict between upper and lower castes was missing. Rather the conflict was **between OBCs (Yadavs) and Dalits (BSP)** who in the case of UP had thrown out Brahmins and Rajputs from the power structure. Thus, **castes with similar class interests were fighting against each other**. Similar is the case of AJGaR, Ahirs and Jats are engaged in rivalry at the village level but come together as backward castes to gain reservation. He also talked about **vote-bank politics** and the transformation of caste system into casteism. Thus, he tried to disprove the Marxist notion of caste evolving into a class due to the numerous internal frictions.

Critique of M N Srinivas's Structural Functionalism

- As the founder of modern sociology in India, he was not committed to any particular approach or theory, rather he adapted his approach as he went along. He began as an Indologist and moved on to structural functionalism and used various other approaches in his vast array of works.

- **Yogendra Singh** considers MNS' sociology as a **form of objective idealism**, i.e. undergoing both continuity and change. Objective because he used empirical methods and idealists 'cause he believed that India can never go for absolute change or modernity.

- **Gayatri Chakravorty Spivak** holds that it is because of Srinivas that Indian society was studied from a caste perspective till the 80s. The subaltern perspective is important.

- Dalit scholars consider that Srinivas was a **Brahmanic sociologist much like Ghurye**. While Ghurye celebrated Hindu culture, Srinivas celebrated Sanskritization.

- His concept of Sanskritization is no longer valid in today's society. Middle and lower castes have begun opting for **westernisation** and **political representation** by mass mobilisation instead to gain social mobility.

- Dominant caste too is no longer a valid concept in rural areas. OBCs and lower castes have successfully displaced the traditional upper castes like Brahmins and Rajputs from the power structure of the states. Also since the **Jajmani relations have broken down**, the traditional patronage system no longer works to maintain the dominance of the land-owning castes.

- Srinivas' approach has been termed as brahminical by his critics. When he speaks of Sanskritization and speaks against reservation it can be said that the Brahmin in Srinivas supersedes the sociologist in Srinivas.

Ancient and Medieval societies were characterized by a number of salient features that distinguished them from other periods in human history. One of the most notable of these was the Unity in Diversity that pervaded these societies. Another key feature was their Dynamic and Syncretic nature, which allowed for the absorption and assimilation of new ideas and cultures into existing frameworks. In this blog post, we will explore these and other salient features of Ancient and Medieval societies!

What are the salient features of society?
There is no one answer to this question, as society is a complex and ever-evolving entity. However, there are some key features that have been present in most societies throughout history, namely unity in diversity and dynamic syncretism.

Unity in Diversity
Unity in Diversity refers to the fact that all societies are composed of different groups and individuals who come together to form a cohesive whole. These groups may have different religions, cultures, languages, or ideologies, but they all share the same society. This diversity is what makes societies strong and resilient, as it allows for different voices and perspectives to be heard.

Dynamic Syncretism
Dynamic Syncretism refers to the fact that all societies are constantly changing and evolving. New ideas and technologies are always emerging, and different groups are constantly interacting with one another. This leads to a constant process of adaptation and evolution, as societies strive to meet the needs of their members.

Rural and Agraria
Rural and Agrarian societies are those that are based on agriculture and/or natural resources. They are typically characterised by a strong sense of community, as people rely on each other to survive. Rural societies are often more traditional and conservative than urban societies, and they place a high value on family and community ties. Agrarian societies are typically more technologically advanced than rural societies, and they are more focused on production than community.

These are just a few of the salient features of society. Every society is unique, and there is no one-size-fits-all answer to the question of what makes a society thrive. However, these three concepts provide a good starting point for understanding the complex world of society. Thank you for reading!

Unity in Diversity, Dynamic Syncretism, Rural and Agrarian societies are salient features of society during the Ancient and Medieval Periods.

However, it is important to understand the commonalities that exist between all societies

Other Salient Features of Society
Some other salient features of society:

- Migration of people: This has always been a salient feature of society, as people have constantly moved from one place to another in search of better opportunities.
- Technology: Technology is another key factor that has helped societies to thrive. New technologies allow for increased productivity and efficiency, and they also provide new ways of communicating and interacting with the world.
- Education: Education is another important aspect of society, as it allows for the transmission of knowledge and culture from one generation to the next.
- Population: The size and composition of a society's population can have a significant impact on its overall development. A large, diverse population can be a boon to society, while a small, homogeneous population may be more susceptible to instability.
- Urbanisation: In recent years, there has been a trend of urbanisation, or the migration of people from urban to rural areas. This is largely due to the high cost of living and lack of opportunities in cities.

Salient features on Ancient India:
Cities: Cities were the centres of trade, learning and culture. They attracted people from all parts of the country.
Trade: The main form of economy was trade. People traded goods such as spices, textiles, precious stones and metals.
Religion: The main religions were Hinduism and Buddhism.
Education: Education was available to people of all castes and classes. Cities had universities where students studied mathematics, astronomy, medicine and philosophy.
Art: The art of the period was characterised by its ornate style. It included stone carvings, paintings and metalwork.

Salient features of Medieval India:
Migration: People migrated to different parts of the country in search of work. This led to the spread of different cultures and religions.
Unification: The country was divided into many small kingdoms. However, over time, these kingdoms merged to form larger empires.
Culture: The culture of the period was characterised by its mix of Hindu and Muslim influences.
Religion: The main religions were Hinduism and Islam.
Education: Education was available to people of all castes and classes. However, it was mainly concentrated in the cities.
Art: The art of the period was characterised by its realism. It included paintings, sculptures and metalwork.
Unity in Diversity: One of the most distinctive features of Indian society is its unity in diversity. This means that despite the many different cultures and religions, all Indians share a common identity.

Conclusion
The ancient and medieval periods were times of great change in many ways. One area where there was a lot of transformation was in the structure of society. In this post, we've looked at some of the salient features of society during these two time periods. We hope that this has been

informative for you and given you a better understanding of what life was like during these times. If you have any questions or would like to learn more, please don't hesitate to reach out to us. We are always happy to help students gain a deeper understanding of history!

INDIA is a Multicultural country.

- The study of different socio-cultural and genetic variability defined the population of India more appropriately.
- India is the world's second most populous nation (after China). Its ethnic composition is complex, but two major strains predominate: the Aryan, in the north, and the Dravidian, in the south. India is a land of great cultural diversity, as is evidenced by the enormous number of different languages spoken throughout the country. Although Hindi (spoken in the north) and English (the language of politics and commerce) are used officially, more than 1,500 languages and dialects are spoken. The Indian constitution recognizes 15 regional languages (Assamese, Bengali, Gujarati, Hindi, Kannada, Kashmiri, Malayalam, Marathi, Oriya, Punjabi, Sanskrit, Sindhi, Tamil, Telugu, and Urdu).
- About 80% of the population is Hindu, and 14% is Muslim. Other significant religions include Christians, Sikhs, and Buddhists. There is no state religion.
- India is a fascinating country where people of many different communities and religions live together in unity. Indian Population is polygenetic and is an amazing amalgamation of various races and cultures.
- People of different groups in India living here for hundreds or even thousands of years and correspondingly try to maintain their individual identity even by living side by side.
- Also, Anthropologist's commitment towards the grasping of different information and the dynamics of communities and populations.
- India with 1000 million people is one of the world's top twelve mega diversity countries.
- Different groups are present in India, like from stone-age food gatherers to agriculturists. They also engaged in mechanized and chemicalised agriculture, mechanized fishing, tapping off shore oil and natural gas, running atomic power plants and producing computer software.
- According to Bhasin and Walter (2001); India is a homeland of over 4000 populations, 3700 endogamous groups are structured in Hindu caste system as _JATIS' and a 1000 of Mendelian Population which are autochthonous and religious communities.
- Thus, India offers a cauldron where the processes of unification as well as fragmentisation are unceasingly taking place.

Racial elements of India

- Although, there are no strict rules to diversify different races; but Anthropologists distinguish groups on the basis of common origin, living in certain defined regions and different characteristic features on the basis of geographical regions.
- Modern man, biologically uniform in basic features (for example; upright posture, well-developed hand and feet, absence of bony eyebrow etc.). Scientists depict all human beings into single species i.e. Homo sapiens.
- However, differentiation in groups can be seen on the basis of different geographical regions.

- Complexity of Indian population by the continuous influence of other new racial elements from outside can be manifested by the classification of different racial elements by different Anthropologists.

Criticisms of classifications

1. RISLEY'S CLASSIFICATION.

- Risley's Classification faced criticism especially in the case of Scytho-Dravidians and the Mongolo-Dravidian.
- Speakers of Aryan Language Found in vast majority in Indian subcontinent; where as in Risley's Classification is distributed only in Punjab, Rajputana and Kashmir Valley.
- According to Risley, Broad-headed elements in Bengal have been influenced by Mongolian People; but in reality it is not found in people living in Bengal.
- Also, Risley conducted that the people of South India speak Dravidian language but actually they do not speak Dravidian language and distinct features from Dravidian.
- Risley didn't mention about Negrito element in India.

ETHNIC ELEMENTS OF INDIA

- Aggregation of biological and socio-cultural characteristics can be defined as an ETHNIC GROUPS.
- It comprises CASTE, SCHEDULED CASTE, SCHEDULED TRIBE and COMMUNITIES.
- According to Bhasin and Walter; ―COMMUNITY‖ can be defined as a group of people having occupational, religious, linguistic or regional characteristics.

CASTE

Caste in India, is an exclusively Indian phenomenon. The word _caste' derives from the Portuguese word _casta', denoting breed, race or kind. Risley (1915) defines it as ―a collection of families or groups of families bearing a common name; claiming a common descent from a mythical ancestor, human or divine; professing to follow the same hereditary calling; and regarded by those who are competent to give an opinion as forming a single homogeneous community' is generally associated with a specific occupation

- A caste is highly endogamous, into smaller circles each of which is endogamous which is referred to as Jati and the endogamous division is _Gotra'.
- diferent terms used in different regions
- Northern India, _Jat' (breed) and _Qaum' (tribe) are the synonyms.
- _Biradari' or _Bhaiband' (brotherhood) who lives in a particular neighborhood.
- Caste referred to as the social classes from which an individual are confined to their original socially allotted position and are also called as CLOSE SYSTEM.
- M.N. Srinivas (1969) stated caste as ―the idea of hierarchy is central to caste. The customs, rites and way of life were different among higher and lower castes.

VARNA OR JAT

The term ‗Varna' appears in the earliest Rig-Veda in its tenth book called —PURUSHASUKTA‖.

- According to Manu, there are four Varnas; Brahmin, Kshtriya, Vaishyas and Sudras. Therefore, all the JATIS were arisen by the interaction between the members of four Varna and also, after that, between the descendants of initial unions. However, the UNTOUCHABLES are not included in this.
- Brahmin, Vaishyas and Kshtriyas are also called DVIJAS (twice born), whereas sudra are not at all included in it.
- Comparatively, Varna and Caste or Jati are two different things. Caste or Jati refers to the occupational groups and also internally segmented.

CHARACTERISTICS OF CASTE The fundamental features of Caste are

1. **Hereditary identity**
2. An individual born to particular caste are not allowed to move up and down along the social ladder.

- This means that an individual can't escape from his/her caste identity for his/her whole life

An individual of particular caste can marry within its own caste.

According to Manu, a higher caste man is not allowed to marry the lower caste woman.

3. Hereditary occupation

- Each Caste is associated with its particular hereditary occupation.

Like Muchis are shoemakers, Chamars are the leather workers, Lohars are the Blacksmiths.

4. Hierarchy

Each Caste cites an evidence of its superiority; with reference to the rituals it performs, the customs it observes, or the myth of the origin.

5. Purity and pollution

It is a concept of pollution to maintain between different castes. Occupational specializations among castes are because of the degree of purity and pollution.

6. Restriction on food, drink and smoking

The membership norm of each caste determines what a person may eat and with whom he/she may sit for a meal.

7. Distinction in customs, dress and speech

The members of higher caste are supposed to wear fine clothes and gold ornaments, while the members of lower caste wear coarse materials and silver ornaments.

Scheduled caste (SCs) and Scheduled Tribes (STs).

The Scheduled Castes and Scheduled Tribes were enumerated from 1951 census onwards. The Scheduled Castes and Scheduled Tribes have been specified by 15 Presidential Orders issued under the provisions of Articles 341 and 342 of the Constitution. They are listed in Scheduled Castes and Scheduled Tribes Orders (Amendment) Act 1976.

In the Census of India 2001, 16.2 % of the population was _Scheduled Castes' or another 8.2 % as belong to _Scheduled Tribes'.
Occupational specialization:
Landless agricultural laborers,
Cultivators with small holdings,
Small commodity producers or artisans,

UNIT-II

Tribal Society

Tribal Society A tribe can be defined as a community living in hilly forest or well demarcated areas having its own culture, religion, language, and strong ethnic identity. Anthropologists have explained tribe as a social group with territorial affiliation, endogamous in nature; with no specialization of functions, ruled by tribal chiefs, hereditary or otherwise, united in language or dialect, recognizing social distance with other tribes or castes, following tribal traditions, beliefs and customs, conscious of their ethnic and territorial homogeneity Characteristics of Tribal Society:

• They have usually a well-demarcated geographical territory
• Generally, they live in forests or hilly areas.
• Their territory is relatively isolated or semi-isolated compared to another social group.
 • They have their own culture, folklore, cosmology and belief system.
• Economically they are self-sufficient, i.e. their economy is based on subsistence level where there is no concept of surplus. They cling to primitive technology. They lack monetary economy. Their economy is dependent on barter exchange.
• They are more interested in earning their todays need and do not bother about their
The tribes are the forest's ancestral residents. They are frequently known as Adivasis or native inhabitants. Tribal communities in India are the object of academic interest, primarily in social sciences and humanities departments.

Many people know that India is the birthplace of many human races; the country also possesses the most diversified tribal populations. Under the Indian Constitution's Schedule 5, the Indian Constitution recognizes tribal communities in India as Scheduled Tribes. Therefore, our Indian President clarifies tribal communities in India as scheduled tribes as per the Indian Constitution's Article 342. Therefore, any tribal communities in India or the largest tribal community in India

shall be added or removed by law from the tribal communities register. As per the article, there are around 600 scheduled tribes.

Who are Tribes?

A tribe is a historic class division in which individuals are related by societal, cultural, religious, or blood connections and share a set of norms and accents. In addition, a tribe has particular features and attributes that distinguish it as a unique national, socioeconomic, and cultural entity.

Tribal Communities in India

Some discernible attributes of tribal communities:

- Social uniformity
- Dwelling in a mountainous or forested environment
- Possessing a distinct geographic and cultural area to which they belong
- An interconnected social structure based mainly on biological connections
- There is no structure between men or groups.
- A separate psychological approach to living life
- The loss of a powerful, comprehensive, hierarchical team or the absence of one
- Kinship is their social bonding tool
- Property ownership allotted on a communal basis
- Little value placed on wealth creation or active trading
- A character with a segmented personality
- An absence of difference between forms and content of spirituality

Tribal Communities in India – Challenges
In the past, the involvement of outsiders caused some of the indigenous people's concerns. The first ones to make adjustments in their secluded living conditions seem to have been Muslim monarchs. They began using the communities for the reasons listed below.

- They aimed to utilize the tribal territories' riches, particularly the vast mineral deposits
- They desired to be kings over the tribal communities in India Tribal regions have valuable natural resources, and therefore cultural interaction with tribes is favorable, resulting in the following: Transportation and communication infrastructures allow strangers to access their community

- Authorities and missionaries are allowed to enter the tribal territory

- Tribal populations are being displaced from their customary habitats due to initiatives such as hydroelectric power plants and others
- Experts such as medicine men, sales assistants, and agents can enter their tribe region

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- They are more interested in earning their todays need and do not bother about their future requirements.

- They have their own language; generally, do not have any script.

- They have the ir own political system, i.e. both stateless and state. Earlier they had stateless system, i.e. without any tribal chief. They manage their law and order system through family and kinship ties. Later on, came the state system, when tribals nominated or elected their own chiefs. Today, of course this autonomy has been lost and they have become part of the local administration.

- Tribal societies are known as simple societies because their social relationships are primarily based on family and kinship ties. Besides they do not have any rigid social stratification.

- They have their own religion, i.e. having their own deities (gods and goddesses) and belief system. Their forms of religion are known as animism (worshipping the soul or ancestors), animalism (worshipping any non-living body like stone or wood), totemism (worshipping a tree or any animal as the founding ancestor), and naturism (worshipping objects of nature like river, stream, sun, moon, forest, etc.).

- They have a sense of belongingness to their own community; they feel that they are the sons of the soil and hence they have a strong ethnic identity.

Classification of Indian Tribes by Their Properties

In India, there is no single and definitive system for classifying tribes. However, various anthropologists and scholars have attempted to distribute Indian tribes from time to time. The classification of Indian tribes by their properties refers to categorizing them based on certain characteristics or traits that are either acquired or permanent over time.

Acquired properties

Acquired properties refer to factors that have changed over time due to historical, social, and economic factors, such as their subsistence patterns and level of integration into mainstream Hindu society.

Permanent properties

The permanent properties of Indian tribes include factors such as their geographic location or territory, language, physical or racial attributes, and size. These are inherent characteristics of a tribe that is not easily changeable and have been part of their identity for generations.

Classification of Indian Tribes by Race

Anthropologists have attempted to classify India's tribal population based on physical characteristics. However, determining the racial origins and relationships of these communities is a difficult task due to a lack of sufficient information and limited evidence.

Sir Herbert Risley was the first to make a scientific attempt to categorize Indian tribes based on their physical attributes, including race. He classified the entire population of India into seven racial types, including

- o Turku-Iranian
- o Indo-Aryan
- o Scytho-Dravidian
- o Aryo-Dravidian
- o Mongol-Dravidian
- o Mongoloid
- o Dravidian.

However, he did not provide a separate classification scheme for the tribal population.

J.H. Hutton, S.C. Guha, and D.N. Majumdar made a more recent attempt at classification. However, S.C. Guha's classification (1935) is the most widely accepted. Who identified six main races and nine sub-types. The racial classification of Indian tribes is as follows:

- o **Mongoloid:** This group is further subdivided into the two sub-groups which are Tibeto-Mongoloids and Paleo-Mongoloids(Long-headed and Broad-headed).
- o Negrito
- o Proto- Australoid

- Mediterranean: This group is further subdivided into the three sub-groups which are Palaeo- Mediterranean, Mediterranean, and Oriental type.
- Western Brachycephals: This group is also further subdivided into the three sub-groups as Alpinoid, Dinaric, and Armenoid.
- Nordic

However, the tribes of India currently have the three following racial compositions:

- Mongoloid
- Negrito
- Proto-Australoid

Mongoloid

Mongoloid group includes the tribes of north-eastern India and the western Himalayan region. This group is characterized by Straight hair, a flat nose, prominent cheekbones, almond-shaped eyes, the epicanthic fold, and yellowish skin.

Negrito

This group is distinguished by dark skin (which appears blue), a round head, a broad nose, and frizzy hair. These characteristics are shared by the Kadar (Kerala), Onge (Little Andaman), Sentinelese, and Jarwa (Andaman Islands), among others. The Siddis, who migrated from African shores, are also members of the Negrito group.

Proto-Australoid

The Mundas, Oraons, Hos, Gonds, Khonds, and other tribes of middle India are descended from the Proto-Australoid stock. Dark skin tone, short to medium stature, low forehead, sunken nose, dark complexion, and curly hair are characteristics of this group.

Classification of Indian Tribes by Zone

Indian tribes can be classified into different zones based on their geographical location and demographic set-up. However, B.S. Guha, an eminent Indian anthropologist, classified the India tribes into three zones:

- North-North-Eastern Zone
- Central Zone
- Southern Zone

North-North-Eastern Zone

This zone includes the north and north-eastern zone in the mountain valleys and eastern frontiers of India.

Central Zone

The Central Zone, as classified by B.S. Guha, includes the central or middle zone occupying the older hills and plateaus along the dividing line between Peninsular India and the Indo-Gangetic Plains.

Southern Zone

According to B.S. Guha, the Southern Zone includes the entire southern zone of Peninsular India. This zone's tribes are primarily Dravidian speakers.

Classification of Indian Tribes by Language

Language or linguistic categories are also used to classify tribes. The linguistic characteristics of Indian tribes are far more complex. According to current estimates, the tribal people speak 105 distinct languages and 225 subsidiary languages. However, Indian tribes can be divided into four major linguistic groups, which are as follows:

- Indo-Aryan
- Austro-Asiatic
- Dravidian
- Sino-Tibetan

Indo Aryan

The Indo-Aryan is the largest language family in India and is spoken by a large number of tribes in Gujarat, Rajasthan, and the Indo-Gangetic Plain. Many tribes in India speak Indo-Aryan languages as their mother tongue. Some of the major tribes are:

- The Bhil tribe are one of the largest tribes in India and are mainly found in Madhya Pradesh, Gujarat, Rajasthan, Maharashtra, Chhattisgarh, Karnataka, and Andhra Pradesh.
  - They speak the Bhili language, which is a dialect of the Gujarati and Rajasthani languages belonging to the Indo-Aryan family.
- Banjari is a dialect of Hindi, an Indo-Aryan language spoken by the Banjara community in India.
- The Broqpas speak Dardic.
- The Gujjars speak Gujjari
- Lamani is spoken by the Lambadis.
- Baghelkhandi is spoken by the Paos.
- Chattisgarhi, Gujarati, Marathi, Assamese, Oriya, and Baigana, spoken by the Baigas.

Austric Linguistic Group

The Austric language family is spoken by the Khasis and Jaintias of Meghalaya. Other Indian tribes who speak languages from the Austric or Mundarian (as it is sometimes called) language family are as follows:

- Mundas (Bihar).
- Bondos (Odisha)
- Santhals (West Bengal, Bihar, Odisha, and Tripura).
- Saoras (West Bengal, Bihar, Maharashtra, Andhra Pradesh, Madhya Pradesh, and Odisha).
- Hos (Bihar, Odisha, West Bengal, and Madhya Pradesh).
- Korkus (Madhya Pradesh and Maharashtra).

The Austro-Asiatic family is further subdivided into the three sub-groups listed below:

- Mon-Khmer Branch: Languages from this family are spoken by the Khasis and Jaintias of Meghalaya, as well as the Nicobarese of the Nicobar Islands.
- Munda Branch: Santhali is spoken by Santhalis, Gutob speaks Gadabas, and Korwa is spoken by Kodaku.
- Kherwarian group: Ho tribe belongs to this group.

Dravidian Linguistic Group

The Dravidian language family includes all of the tribes in southern India, as well as the Gonds and Oraons in central India. However, this language family includes the Gondi language spoken by the Gonds, who spread from Uttar Pradesh to Andhra Pradesh and from Maharashtra to Orissa. Other languages in this family include:

- The Kandh of Orissa speaks Kui.
- The Malerus of Karnataka speak Tulu.
- The Oraons of central India speak Kurukh.
- The Dravidian language family also includes the languages spoken by the Chenchus of Andhra Pradesh, the Kadars of Kerala, and the Irulas, Palliyans, and Todas of Tamil Nadu.

Sino-Tibetan

The Sino-Tibetan language family is one of the largest language families in the world, and it includes a number of sub-groups and branches. In India, this family is subdivided into the two sub-groups listed below:

- Tibeto Burman
- Siamese-Burmese

Tibeto Burman

Apart from the Khasis and the Jaintias of Meghalaya, who speak languages belonging to the Austroasiatic language family, all the other tribes of northeast India and the Himalayan region speak languages belonging to the Tibeto-Burman language family. This language family is known for its diversity and complexity, and it includes many distinct languages and dialects spoken by different ethnic groups across the region.

- o Tibeto-Himalayan Branch: Ladakhi, Khampa, Memba, and Bhotia, spoken by the Kagati, Mons, and Sherpa peoples.
- o Prenominalised Western Himalayan (Himachal Pradesh) sub-group: Lahauli is spoken by the Lahaula, and Swangli and Kinnauri are spoken by the Kinnaura.
- o Non- Prenominalised Himalayan group: Rongke is spoken by the Lepchas (Sikkim, Arunachal Pradesh, Meghalaya, and Darjeeling), and, Toto is spoken by the Totos people (West Bengal)
- o Arunachal Branch: Hrusso is spoken by the Akas, Miri is spoken by the Miris, and the Mishmis speak Mishmi.
- o Assam-Burmese Branch can be classified into;
    - o Bodo group: Mikir, Dimasa, Garo, and Kachari are spoken by the Karbis people, and Koch & Dowyan are spoken by the Tiwas and Rabha tribes.
    - o Naga Group: Chakhesang, Lotha, Konyak, Angami, Ao, Maram, Phom, Sema, and Rengma peoples.
    - o Kuki-Chin Group: Monsang, Moyon, Koireng, Lamgang, Paite, Vaiphei, Zou, and Himar peoples.
    - o Kachin Group: Singpho.

Siamese-Burmese

This family of languages is spoken by the Tai people, which includes the Khamptis and the Phakials.

Conclusion

India is a diverse country with a rich cultural heritage, and its population includes a wide range of communities, each with its own distinct culture and traditions. Scheduled Tribes in India account for approximately 8.6% of the Country's total population of over 10.4 crore people, according to the 2011 census. Similarly, Over 730 tribes in India have been notified as Scheduled Tribes under Article 342 of the Indian Constitution, recognizing the diversity of the tribal population and providing special provisions for their welfare and development. The Indian government established the Ministry of Tribal Affairs in 1999 to promote the integrated socio-economic development of tribal communities in India. Since its establishment, the ministry has introduced several policies and programs to address the various challenges faced by Scheduled Tribes in the Country.

We hope all your doubts regarding the Classification of Tribes in India are addressed after going through this article. Test boo always assured the quality of its product, like content pages, live tests, GK and current affairs, mocks, and so on. Ace your preparation with the Testbook App! Register for UPSC Online Classes at an affordable price through the UPSC CSE Coaching platform to boost your IAS preparation.

The term "tribal" or "Adivasi" creates an image of half-naked men and women in our mind, wielding arrows and spears, wearing feathers on their heads, and speaking an unintelligible language.

Even as the majority of the world's communities continued to change their lifestyles to keep up with the world's "progress," there were communities that remained true to their traditional values, customs, and beliefs, allowing them to live in harmony with nature and their unpolluted environment.

The so-called civilised world labelled these communities as natives, uncivilised people, Aboriginals, Adivasis, Tribals, Indigenous, uncontacted people, and many other such terms. In India, they are commonly referred to as Adivasis/Girijans.

Be it social or technological, the problems faced by tribals in India are many. They are educationally backward and face numerous social and religious troubles; they are in poverty and go through exploitation and forced displacement with several health issues. Every day, new tribal problems emerge throughout India.Tribals people are estimated 104 million and they cover 8.61 percent of the country's total population, and the 2011 census has given this report. The seven states of northeast India and the "central tribal belt" stretching from Rajasthan to West Bengal have the highest concentrations of indigenous people.More than half of the Scheduled Tribes population lives in Madhya Pradesh, Chhattisgarh, Odisha, Maharashtra, Jharkhand, and Gujarat.Article 342 of the Indian Constitution has identified almost 700 Scheduled Tribes, spread across various states and union territories. Many tribes are found in multiple states.Orissa and Madhya Pradesh have the most scheduled tribes (i.e., 62). Santhals, Gonds, Angamis, Bhils, Khasis, Bhutias, and Great Andamanese are some of India's major tribal groups.Each of these tribes has its own unique culture, language, tradition, and way of living life. Many more such tribes in the country live away from the mainland.Many such ethnic groups are there in India who are not yet qualified for their scheduled tribe status, and that is the reason they have not been officially recognized yet,

Tribal Problems

Certain types of tribal problems emerged with their contact with outsiders. Before the Muslim rule, the tribals lived fairly in isolation. During Muslim rule the process· of revenue collection started. However, the Muslim rulers did not interfere with, the tribal customs and traditions. Exploitative contact started during the British; rule. This was found mainly because of three reasons:

(a) The Britishers wanted to rule over the tribals.

(b) They wanted to syphon off resources from tribal areas, which were rich in mineral resources.

(c) They wanted to preach Christianity under the pretext of rationality.

Cultural contact came into being because of the following reasons:

(a) Existence of mineral resources in the tribal areas

 (b) Entry of administrators and missionaries into tribal areas.

(c) Entry of specialists like medicine man, agents and vendors into the tribal areas.

(d) Development of transport and communication in the tribal areas, which facilitated the entry of outsiders.

(e) Displacement of tribal population from their traditional habitat due to construction of industries and hydro-electricity and irrigation projects. In this manner most of the tribal problems have emerged due to cultural contact There are several tribal problems, which are as follows:

Land alienation caused due to the introduction of monetary economy. For every consumption need, the tribals needed money, but did not have any source of earning. They mortgaged land or sold it off land. Besides, outsiders exploited them and grabbed away their land. Further industrialization also resulted into acquisition of land by the state. Various State governments have passed several acts to abolish transfer or sale of tribal land to non-tribals.

Indebtedness cropped in due to lack of adequate source of income. Private money lenders (Like mahajan and sahukar) are readily available in tribal areas. They provided personal loan on heavy rate of interest. The consumption patterns of the tribals include regular consumption of liquor, bride price during marriage and fine for any deviant behaviour. All these require money. Hence, they go to the moneylender. In this manner they are heavily in debt. Effective measures have been taken by various State governments to curb the entry of Sahukars into the tribal areas and arrangements have been made to secure loans on nominal rate of interest from the banks.

Bonded labour is a serious problem, which came in due to rampant poverty and lack of stable income. In fact, land alienation, indebtedness; bonded labour and poverty are inter-related problems.

Major Issues of Tribes of India

Scheduled tribes have primitive characteristics, distinct culture, geographical isolation, shyness of contact with the larger community, and backwardness. As a result, they face numerous challenges throughout their lives. Tribal problems in India are many, with various social, religious, educational, and health-related issues.

Educational Issues

1. The Literacy Rate (LR) for Scheduled Tribes (STs) has increased from 8.53 percent in 1961 to 58.96 percent in 2011, whereas the LR of the total population has increased from 28.30 percent from 1961 to 72.99 percent in 2011.
2. From 2001 to 2011, the LR increased by 11.86 percentage points for STs and 8.15 percentage points for the entire population.
3. The Sarva Shiksha Abhiyan (SSA) is currently implemented as India's most important program for universalizing elementary education.
4. Dropout rates among the tribal students are incredibly high, especially at the secondary and senior secondary levels.
5. Higher education suffers as well; they have a dropout rate of 73% in Class X, 84% in Class XI, and 86% in Class XII.
6. According to a recent Human Rights Watch report, the Principal of one of the schools in Uttar Pradesh's Sonbhadra District stated that tribal children were a "big problem" in the school.
7. Such prejudice prevents tribal children from learning in the classroom and encourages discrimination and exclusion, adding more to Tribal problems in India.

1. Tribal people believe in superhumans and supernatural powers, and they worship them as well. This raised many questions in the minds of young educated people. The tribal culture is undergoing a revolutionary change as they contact other cultures.
2. The tribal people match Western culture in many aspects of their social lives, while they are abandoning their own culture.
3. It has resulted in the decline of tribal life and tribal arts such as dance, music, and various types of craft.

Social Issues

1. Child marriage among tribes is still practiced in states such as Bihar and Andhra Pradesh, which is constitutionally wrong and has many negative consequences. Some Himalayan tribes practice polyandry and polygamy.
2. Such practices are not accepted by mainstream society. Infanticide, homicide, animal sacrifice, black magic, wife swapping, and other harmful practices are still practiced by tribes, which are considered a significant Tribal problem in India.
3. Language is also one of the barriers to tribal education promotion.

Health issues

1. There are questionable issues among the tribal populations in terms of healthcare. One of the weakest links is public health services to Scheduled Tribes.
2. The lack of health care personnel who are willing, trained, and equipped to work in Scheduled Areas is a significant barrier to providing public health care to tribal populations.
3. In the public health care system in Scheduled Areas, there is a shortage, vacancy, absenteeism, or apathy among doctors, nurses, technicians, and managers.
4. The near-complete absence of participation of Scheduled Tribes people or their representatives in shaping policies, making plans, or implementing services in the health sector is one of the reasons for inappropriately designed and poorly organised and managed health care in Scheduled Areas.

5. Medical insurance coverage's such as Swasthya Bima Yojana (RSBY) are very low in Scheduled Areas. Therefore, the scheduled tribes people live without protection towards catastrophic and acute illnesses.
6. The infant mortality rate (IMR) among tribal people is estimated to be between 44 and 74 per 1,000 live births.

Consumption of Tobacco and Alcohol

1. Data from the Xaxa Committee Report 2014 show that men aged 15 to 54 years consume a lot of tobacco, either smoking or chewing. Tobacco use was prevalent in approximately 72 per cent of Scheduled Tribes and 56 per cent of Non-Scheduled Tribes, respectively.
2. Alcohol consumption is a part of many tribal communities' social rituals. On a national level, it is noted that approximately half of Scheduled Tribe men (51 percent) consume alcohol in some form.
3. Tobacco was consumed by approximately 73 percent of rural Scheduled Tribe men compared to 60 percent of urban counterparts. Tobacco use was widespread among Scheduled Tribe men in states such as West Bengal, Bihar, Mizoram, and Odisha (more than 80 percent). This also contributes to serious health issues.

Poverty and Indebtedness

1. The majority of tribes are impoverished. The tribes engage in a variety of simple occupations based on rudimentary technology.
2. The majority of the occupations are primary occupations such as hunting, gathering, and agriculture. The technology they utilise for such purposes is of the most basic type. In such an economy, there is no profit or surplus.
3. As a result, their per capita income is meagre, much lower than the Indian average. The majority live in extreme poverty and are in debt to local moneylenders and Zamindars.
4. They frequently mortgage or sell their land to the moneylenders to repay the debt. The debt burden is an almost unavoidable tribal problem in India, considering the high-interest rates charged by these moneylenders.

Tribal Welfare,Constitutional Provisions and their Evaluation

Constitutional Provisions Related to Tribals in India
The Indian Constitution guarantees that no citizen shall be discriminated against. There are specific provisions in the Constitution that address the rights and welfare of Scheduled Tribes (STs):

Issues Faced by Tribal in India
The tribal in India are facing significant challenges that are making their lives difficult.
- One major problem is the **exploitation of their natural resources**. The government's policies of liberalization and globalization prioritize using resources for economic growth, which clashes with the traditional tribal view of resource utilization. This has led to the extraction of resources from tribal territories, causing ecological damage.
- Another issue is **forced displacement** due to large development projects. Many tribal areas have been taken over for these projects, and the displaced communities often struggle to find proper rehabilitation.
- **Different tribal communities face varied problems.** For instance, some suffer from poor health conditions, with shorter life expectancy and higher rates of diseases like

Sickle Cell Anemia. There are also conflicts among tribes over access to natural resources and territorial control.

- The **interests of market forces often take precedence over the well-being and security of the tribal people.** Many tribes are left unemployed or forced to work in exploitative and low-paying jobs.
- **Globalization** has worsened the situation, exacerbating social exclusion and vulnerability for the downtrodden tribes. This has even led to sub-national movements seeking greater autonomy or recognition for tribal areas.
- **Tribal women** are particularly affected as they are often directly impacted by corporate exploitation of their lands. Poverty drives many young women from tribal areas to migrate to urban centers in search of work, where they face exploitation and poor living conditions.
- The **influx of immigrant laborers** and development projects have also threatened tribal cultures and habitats. Some isolated tribes, like the Sentinelese, are hostile to outsiders and need protection from interference.

Way Forward

To protect tribals in India and safeguard their rights and well-being, several measures and policies need to be implemented. Here are some key steps that can be taken:

- **Social and Cultural Preservation:** Take measures to preserve the unique cultural heritage of tribal communities. Encourage traditional practices and crafts, and protect their sacred sites and cultural spaces.
- **Community Empowerment:** Empower tribal communities by involving them in decision-making processes that concern their lives and resources. Recognize and support their traditional governance systems and cultural institutions.
- **Land Rights:** Ensure tribal communities have clear and undisputed ownership of their lands. Address issues of land alienation and take strict action against illegal land acquisitions.
- **Awareness and Sensitization:** Create awareness among government officials, law enforcement agencies, and the general public about the rights and issues of tribal communities. Sensitize them to the unique challenges faced by these communities.
- **Protection of Isolated Tribes:** Take necessary precautions to protect isolated tribes and their habitats. Strictly enforce the "eyes on, hands off" policy to prevent any harmful interference in their lives.
- **Legal Protection:** The implementation of the Forest Rights Act, which recognizes and secures the rights of tribal communities over their traditional lands, should be prioritized.
- **Inclusive Development:** Ensure that development projects in tribal areas are undertaken with the full consent and participation of the local communities. Projects should aim to uplift tribal livelihoods and preserve their culture, rather than causing displacement and exploitation.
- **Rehabilitation and Compensation:** Properly rehabilitate and compensate tribal communities affected by development projects. The government must ensure that displaced tribes receive fair compensation, adequate housing, and opportunities for a sustainable livelihood.
- **Education and Healthcare:** Improve access to quality education and healthcare services in tribal areas. Building schools, and healthcare centers, and improving infrastructure will help in enhancing the well-being and future prospects of tribal communities.

- **Employment Opportunities:** Promote skill development and employment opportunities in tribal regions. This will reduce the dependence on exploitative labor markets and provide sustainable livelihood options.

Conclusion

Tribals in India are an important part of the nation. They consist of around 8.6% of the total population. They do face a number of challenges in India. By implementing the above-mentioned measures and promoting a comprehensive approach to tribal welfare, India can work towards protecting the rights and preserving the rich cultural heritage of its tribal communities. It is essential to foster an environment where tribal communities can thrive and enjoy the same opportunities and rights as other citizens of the country.

UNIT-III

Rural Society

Rural Society Rural society means society that lives in village, and is dependent on natural environment rural economy rests predominantly on agriculture and allied activities. These societies have a low density of population, intimate group relationships and have oral traditions. Rural societies are rich in culture and tradition. However, from the contemporary point of view, they are considered to be socio-economically less developed. Therefore, several development activities have been undertaken in our country to improve their socio-economic conditions

Characteristics of Rural Societies:

• Agriculture.is the predominant occupation among them. It is not the only source of income but also the way of life for the villagers.

• The village community is small in size. It means they live in small geographical areas with lower density of population as compared to the towns

• They have primary group behaviour, i.e. face-to-face relationship is found among the members of the village

• Their social structure is based on kinship and family relationships. Here the role of lineage (V ansh) is very important.

• Mostly they live in joint family. A joint family is a group of people who live under one roof, eat food cooked at one hearth, have joint property, participate in common worship and are linked to each other through kinship ties. The joint family has a greater generation bondage than the nuclear family.

• They are more conservative and tradition oriented towards the performance of rituals as well as belief in deities.

• Group feeling and mutual cooperation is more evident among them. They have a brotherhood feeling. They co-operate with each other in times of exigencies.

• Their culture is also known as folk culture, i.e. consisting of customs, rituals and norms, etc. which are unwritten, but orally transmitted and learned. Since they have a common socio-economic background, they do not have differences in ideology towards life. Hence, they are homogenous in nature.

• (Traditionally, their economy is based on agriculture having primitive technology and mono-cropping pattern. It was less productive. Lack of proper marketing facilities and introduction of monetary economy has resulted in poverty. Further, decline in cottage industries has pushed them to migrate to neighboring towns.

• Village India is largely based on caste system, which has a hierarchical (castes are ranked according to their purity and pollution. Their religious customs and practices and the nature of their occupation) base. For example, Brahmins are ranked as highest one because they do the purest occupation of performing rituals and teaching, whereas, shudras is ranked lowest because of his impure occupation of working as scavengers. They follow the above hierarchical system intensely.

jajmani system

The jajmani system or yajman system was an economic system most notably found in villages of the Indian subcontinent in which lower castes performed various functions for upper castes and received grain or other goods in return.

Rural Factionalism in India, its meaning, characteristics and causes!

Rural India is conventionally synonymous with social solidarity. The Indian villages are known as well-knit social units. People living in villages irrespective of their caste and vocation contribute to the unity of the village through peaceful co-existence and mutual support. They take pride in the image of their village. Of late unity of the village has been threatened by factionalism.

Peace of the village has been affected by various small groups called factions. Ruralites no longer look forward to the leadership of a single individual called the headman of village. The headman is no longer the centre of power and authority in the village. Factional leaders are enjoying dominating positions and the headman is relegated to the background.

Eventually the pattern of leadership has changed in the villages. There is growing dissention among factions. Competition for power among factions has led to intolerance, intrigues and violence. Peace of the village is fast deteriorating.

This changing scenario has been a matter of deep concern for the social thinkers and much deliberation is being made in this direction by the sociologists.

Meaning and Structure of Faction:

A faction is a small group formed on the basis of political ideology, caste power, clash of personality in order to serve political, social and economic interests of a small minority.

Sociologists are of the view that factionalism raises its ugly head in the rural communities on account of natural rivalry and conflict or clash of personality.

In his book Leadership and Groups in a South Indian Village, H.S. Dhillon has rightly observed that rivalry and opposition to some groups is a general feature of a faction and a faction usually comes into existence on account of mutual rivalry and conflict or clash of personalities. In some villages the faction is known as "Dhar" which means a human body.

The family is a miniature form of a faction. Structurally, the faction is an organisation that centres around a single individual or a group of families' with a common interest. For example, peasant families owning vast landed property in a village may combine themselves into a faction. Similarly families with small holdings may organise themselves into a faction.

The third faction in a village may consist of the families who have no land and earn their livelihood as labourers. It may so happen that people belonging to one caste or supporting one political party or following one religious ideology organise themselves into a faction to fulfill the mutual interests of its members. In villages families and persons also form factions on the basis of dependence on each other in addition to some common interest.

However, there are some families in the village who are self-dependent. They neither seek others' help nor do they care for anyone in the village. These families remain neutral or indifferent.

They are keen on maintaining their independent identity. Thus a village is divided into factions depending on the relationship among the families, which may be either of (i) animosity and hostility, or (ii) friendly cooperation, or (iii) indifference.A faction is further subdivided into smaller factions when a few members of a faction group together and try to have their independent status. They defy the authority of the leader of their faction and form a faction of

their own.Each difference in the faction leads to further subdivision of the faction. If all the factions in a village cooperate with each other, the village can achieve prosperity.

UNIT-IV

Urban Society

Urban society includes the towns, cities and metros with a specific way of life. An urban society can be defined as an area having higher density of population, people engagingmostlyinoccupationsotherthanagricultureanddomesticationofanimals, having a distinct ecology and culture different from that of the large society's culture.

Characteristics of Urban Society

• The cities and towns have a higher density of population than the rural areas.

• Cultural heterogeneity is found in the urban areas because people from various areas having different cultures migrate to the towns in search of employment, education and medical and health care.

• Cities have a distinct environment that is not natural but a man-made environment.

• The occupation of the urban areas is mainly non-agricultural, i.e. based on-- manufacturing, trade & commerce, professional and governance, etc.

• In urban areas more social mobility is found in the sense people gradually adapt to class structure (lower, middle or upper class based on eco'1omic criteria).

• In urban areas interaction among people is based on secondary contact and not primacy contact. It means face-to-face and individual to individual interaction is not possible in the urban areas.

• People in the cities have an urban way of life. Which means they have formal interaction, impersonal behaviour, non-kinship relationships, cultural exhibitionism, passing leisure time in clubs, parks, restaurants, cinema balls or markets.

 • Civic facilities like roads, electricity, water, communication, park, hotels and cinemas, etc. are found in urban areas.

• Anonymity is a feature of urban societies. It means people do not know each other in the city as in the villages. India's Urban Communities In India the urban area has the following Characteristics:

• An area having some urban administrative unit like a Municipality, Metropolitan Council, Notified Area Council or Cantonment Board, etc.

• An area having more than 10000 population.

• 75% of population engaging in non-agricultural occupation.

• Should have a density of 1000 persons per sq. mile.

• Having some urban amenities like an industrial area, a large housing settlement, having center of entertainment and tourist importance or having some civic amenities.

Indian Cities and Their Development

 ☐ **Infrastructure**: Many cities are focusing on improving public transport, road networks, and sustainable development. Examples include the Mumbai Metro, Delhi Metro, and Smart City projects in cities like Ahmedabad and Pune.

☐ **Economic Growth**: Cities like Bengaluru and Hyderabad have become major IT hubs, attracting global companies and fostering startup ecosystems. Mumbai remains the financial capital, while Pune and Chennai are notable for their manufacturing and automotive industries.

☐ **Urbanization**: Rapid urbanization is a common trend, with cities expanding their boundaries and developing new residential and commercial areas. This has led to the growth of satellite towns and urban agglomerations.

☐ **Cultural and Historical Preservation**: Despite modernization, cities like Kolkata, Jaipur, and Lucknow are investing in preserving their rich cultural and historical heritage while promoting tourism.

☐ **Environmental Sustainability**: Efforts are being made towards green city initiatives, waste management, and reducing pollution. Cities are increasingly focusing on sustainable urban planning and development.

Conclusion

The development of Indian cities is a dynamic and ongoing process, with each city contributing uniquely to the country's overall growth. Infrastructure improvements, economic diversification, and sustainable development are key factors driving this progress.

Change In Urban Society

The urban society in India has been undergoing significant changes due to various factors such as economic growth, technological advancements, globalization, and social transformations.

Detailed Changes

1. **Economic Shifts**: The shift from agriculture to industry and services has transformed the economic landscape of urban areas. The rise of the IT sector in cities like Bengaluru and Hyderabad has created numerous job opportunities and attracted a skilled workforce.
2. **Demographic Changes**: Rapid urbanization has led to a diverse mix of people in cities, contributing to a melting pot of cultures. This has also put pressure on urban infrastructure and services.
3. **Technological Advancements**: The adoption of technology in urban planning and daily life has improved the efficiency of city services and the quality of life. Smart city initiatives aim to use technology to enhance urban living.
4. **Infrastructure Development**: Improved infrastructure, such as metro rail systems and expressways, has enhanced connectivity and made commuting easier. Development of urban amenities has improved the living standards in cities.
5. **Lifestyle Changes**: Urbanization has brought about changes in lifestyles, with a blend of traditional and modern values. There is a growing preference for nuclear families, and consumption patterns are influenced by global trends.

6. **Education and Skill Development**: The proliferation of educational institutions in urban areas has provided better educational opportunities. Skill development programs are helping the youth to acquire new skills and improve employability.
7. **Cultural Transformation**: Urban areas are witnessing a blend of traditional and modern values, with increased cultural exchanges and a vibrant entertainment industry. Festivals and cultural events are celebrated with great enthusiasm.
8. **Environmental Concerns**: Urbanization has led to environmental challenges, but there are concerted efforts to address these issues through pollution control measures, green initiatives, and waste management.
9. **Healthcare Improvements**: Better access to healthcare facilities and the rise of private hospitals have improved the healthcare landscape in urban areas. Telemedicine services are making healthcare more accessible.
10. **Social Changes**: There is greater gender equality and rising awareness about social issues. Efforts are being made to empower marginalized communities and address social inequalities.

Conclusion

The changes in urban society in India are multifaceted, driven by economic, technological, and social factors. While these changes present challenges, they also offer opportunities for growth and development. The dynamic nature of urban society requires continuous adaptation and innovative solutions to improve the quality of life for urban residents.

Rural Urban Society

The dynamics between rural and urban societies in India have been significantly impacted by economic development, technological advancement, and social change. The interaction between these two societies has led to a complex and evolving relationship that shapes the country's overall development.

Detailed Changes

1. **Economic Interactions**: The migration of people from rural to urban areas in search of better employment opportunities has created a flow of remittances back to rural areas, supporting local economies. Urban markets depend on rural areas for agricultural produce, creating economic interdependence.
2. **Infrastructure Development**: Improvements in transportation and communication infrastructure have bridged the gap between rural and urban areas. Roads, electrification, and internet connectivity have reached remote villages, facilitating better integration with urban centers.
3. **Agricultural Modernization**: The adoption of modern farming techniques and government support has transformed agricultural practices. Mechanization, better

irrigation, and crop insurance programs have improved productivity and reduced risks for farmers.

4. **Education and Skill Development**: The establishment of educational institutions and vocational training programs in rural areas has improved access to education and skill development. This has enabled rural youth to seek better employment opportunities and contribute to the economy.
5. **Healthcare Improvements**: Government schemes and telemedicine have improved healthcare access in rural areas. Primary Health Centers and mobile health units provide essential medical services, and telemedicine bridges the gap in specialist care.
6. **Cultural Exchange**: The interaction between rural and urban societies has led to a cultural exchange where traditional practices influence urban culture, and modern trends reach rural areas. This fusion enriches the cultural landscape and promotes mutual understanding.
7. **Social Changes**: Social structures in rural areas are changing with increased mobility and awareness. Gender equality is improving, and there is greater participation in social and economic activities. Media and self-help groups play a significant role in this transformation.
8. **Environmental Concerns**: Urbanization impacts rural environments through deforestation and pollution. Efforts are being made to promote sustainable agricultural practices and eco-friendly initiatives to mitigate these effects.
9. **Political and Administrative Reforms**: Decentralization of governance through Panchayati Raj institutions has empowered rural communities. Development programs like MGNREGA and Pradhan Mantri Gram Sadak Yojana focus on improving rural infrastructure and livelihoods.
10. **Economic Opportunities**: The growth of non-agricultural employment and rural entrepreneurship is creating new economic opportunities. Rural industries, handicrafts, and tourism are being promoted to diversify the rural economy and reduce dependency on agriculture.

Conclusion

The changes in rural-urban society in India reflect a dynamic interplay between tradition and modernity, economic growth, and social transformation. As rural areas become more integrated with urban centers, there are significant opportunities for mutual development. Sustainable practices, effective governance, and continued investment in infrastructure and human capital are essential to ensure balanced and inclusive growth for both rural and urban societies.

Urban Social Problem

Urban social problems are issues that arise in cities due to rapid urbanization, economic disparities, population density, and inadequate infrastructure. These problems can significantly impact the quality of life and overall well-being of urban residents

1. **Housing Shortage**: Rapid urbanization has led to a significant shortage of affordable housing. This has resulted in the proliferation of slums and informal settlements where living conditions are often poor, with limited access to basic amenities such as clean water, sanitation, and electricity. Efforts like the Pradhan Mantri Awas Yojana aim to address these issues by promoting affordable housing.
2. **Traffic Congestion**: Cities often face severe traffic congestion due to inadequate public transportation systems, increasing vehicle ownership, and poor urban planning. This not only causes long commute times and stress but also contributes to air pollution. Enhancing public transportation infrastructure and promoting alternative modes of transport like cycling can help alleviate congestion.
3. **Pollution**: Urban areas suffer from various forms of pollution. Air pollution from vehicles and industries, water pollution from untreated sewage and industrial waste, and noise pollution from traffic and construction activities all contribute to health problems and environmental degradation. Policies aimed at reducing emissions, improving waste treatment, and enhancing green spaces are crucial.
4. **Waste Management**: Many cities struggle with ineffective waste management systems. This includes issues with waste collection, disposal, and recycling. Overflowing landfills and inadequate waste segregation practices pose significant environmental and health risks. Initiatives like the Swachh Bharat Abhiyan aim to improve cleanliness and waste management practices.
5. **Health Issues**: Urbanization often leads to overcrowded living conditions, which can facilitate the spread of communicable diseases. Inadequate healthcare infrastructure further exacerbates health problems, making it difficult for residents to access necessary medical services. Strengthening healthcare facilities and promoting preventive health measures are essential steps.
6. **Crime and Safety**: High population density and economic disparities can lead to increased crime rates in urban areas. Issues such as theft, assault, and violence, including violence against women, are common concerns. Effective policing, community engagement, and social welfare programs can help improve safety and security.
7. **Unemployment**: Despite economic growth, many urban areas face high unemployment rates, particularly among the youth. This can lead to economic instability and social unrest. Promoting skill development, entrepreneurship, and job creation in diverse sectors can help address unemployment.
8. **Social Inequality**: There are stark disparities in income, access to services, and quality of life between different social groups in urban areas. Marginalized communities often face limited access to education, healthcare, and employment opportunities. Policies focused on inclusive growth and social equity are necessary to bridge these gaps.
9. **Infrastructure Strain**: Rapid urban growth puts a strain on existing infrastructure, including water supply, electricity, and sanitation services. Cities often face shortages and frequent outages, impacting daily life and productivity. Investing in robust infrastructure and efficient resource management is critical.
10. **Education Deficits**: Access to quality education is a significant challenge in urban areas, particularly for economically disadvantaged groups. Overcrowded schools, lack of resources, and disparities in educational quality contribute to skill gaps and limited opportunities. Enhancing educational infrastructure and promoting equal access to education are vital.

Conclusion

Urban social problems in India are multifaceted and interconnected. Addressing these issues requires a comprehensive approach involving government policies, community engagement, and sustainable development practices. By focusing on improving infrastructure, promoting social equity, and ensuring sustainable urban planning, cities can enhance the quality of life for their residents and create more resilient and inclusive urban environments.

Urban Planning and Management

1. **Comprehensive Land Use Planning**:
   - **Zoning Regulations**: Define specific areas for residential, commercial, industrial, and recreational use to ensure balanced development.
   - **Mixed-Use Developments**: Promote developments that combine residential, commercial, and recreational spaces to reduce travel time and enhance livability.
   - **Green Spaces**: Allocate land for parks and green belts to improve air quality and provide recreational areas.
2. **Efficient Transportation Systems**:
   - **Public Transit**: Develop and expand metro rail systems, bus rapid transit (BRT) corridors, and suburban rail networks to reduce traffic congestion and pollution.
   - **Non-Motorized Transport**: Create pedestrian pathways and cycling lanes to encourage walking and cycling, promoting a healthy lifestyle and reducing carbon emissions.
   - **Integrated Transportation**: Ensure seamless integration between different modes of transport for efficient mobility.
3. **Affordable Housing and Real Estate Regulation**:
   - **Housing Schemes**: Implement affordable housing schemes like Pradhan Mantri Awas Yojana to provide homes for low-income families.
   - **Real Estate Regulations**: Enforce regulations to control housing prices, prevent speculative practices, and ensure transparency in real estate transactions.
   - **Public Housing**: Develop public housing projects to cater to the housing needs of the urban poor.
4. **Environmental Sustainability**:
   - **Renewable Energy**: Promote the use of renewable energy sources like solar and wind power to reduce dependence on fossil fuels.
   - **Waste Management**: Implement efficient waste segregation, recycling, and disposal systems to manage urban waste sustainably.
   - **Pollution Control**: Enforce strict pollution control measures to improve air and water quality.
5. **Robust Infrastructure Development**:
   - **Utilities Expansion**: Ensure the availability and reliability of essential services like water supply, sewage systems, and electricity.
   - **Urban Renewal**: Revitalize older parts of the city through urban renewal projects that upgrade infrastructure and improve living conditions.
   - **Smart Infrastructure**: Incorporate smart technologies in infrastructure development to enhance efficiency and sustainability.

6. **Economic Development Initiatives**:
   - **Special Economic Zones (SEZs)**: Establish SEZs to attract investments, promote industrial growth, and create job opportunities.
   - **Support for Local Businesses**: Provide support for small and medium enterprises (SMEs) through grants, loans, and training programs.
   - **Startup Ecosystem**: Foster a conducive environment for startups through incubators, accelerators, and innovation hubs.
7. **Social Services Provision**:
   - **Healthcare**: Establish and upgrade healthcare facilities to ensure access to quality medical services for all residents.
   - **Education**: Build and maintain schools and colleges to provide quality education and skill development opportunities.
   - **Community Services**: Develop community centers and recreational facilities to promote social cohesion and well-being.
8. **Effective Urban Governance**:
   - **Local Government Empowerment**: Strengthen municipal corporations and local bodies to enable effective governance and service delivery.
   - **Citizen Participation**: Encourage citizen participation in urban planning and decision-making processes to ensure transparency and accountability.
   - **Policy Implementation**: Enforce policies and regulations that promote sustainable urban development and protect public interests.
9. **Disaster Management and Preparedness**:
   - **Risk Assessment**: Conduct regular risk assessments to identify and mitigate potential hazards.
   - **Resilient Infrastructure**: Design and construct buildings and infrastructure that can withstand natural disasters.
   - **Emergency Response**: Develop and implement comprehensive emergency response plans to manage disasters effectively.
10. **Smart City Initiatives**:

- **Technology Integration**: Use Internet of Things (IoT) and other technologies to enhance urban services like traffic management, waste collection, and energy distribution.
- **E-Governance**: Implement e-governance platforms to streamline administrative processes and improve public service delivery.
- **Data-Driven Planning**: Utilize data analytics to inform urban planning and make evidence-based decisions.

Conclusion

Urban planning and management require a multifaceted approach that addresses the diverse needs of city residents while promoting sustainable development. By implementing comprehensive land use plans, efficient transportation systems, affordable housing policies, environmental sustainability measures, robust infrastructure development, economic growth initiatives, social services provision, effective governance, disaster preparedness, and smart city technologies, cities can create a livable, inclusive, and resilient urban environment for all.

UNIT-V

Social Prolem

Social problems are issues that adversely affect the well-being of a significant number of people in a society. In urban settings, these problems can be exacerbated by factors such as high population density, economic disparities, and inadequate infrastructure. Here's an overview of some major social problems in urban areas, along with their causes, impacts, and potential solutions:

1. **Poverty**:
   o **Causes**: High unemployment, underemployment, economic inequality, lack of access to education and healthcare.
   o **Impacts**: Poor living conditions, malnutrition, limited access to basic services, increased crime rates.
   o **Solutions**: Implementing job creation programs, social welfare schemes, skill development initiatives, and ensuring equitable access to education and healthcare.
2. **Homelessness**:
   o **Causes**: High cost of housing, unemployment, mental health issues, substance abuse.
   o **Impacts**: Exposure to weather extremes, health problems, increased vulnerability to crime, social exclusion.
   o **Solutions**: Providing affordable housing options, emergency shelters, mental health support, and adopting housing-first policies that prioritize permanent housing.
3. **Crime**:
   o **Causes**: Economic disparities, lack of education and employment opportunities, substance abuse.
   o **Impacts**: Increased fear among residents, property loss, physical and psychological harm.
   o **Solutions**: Enhancing community policing, providing youth engagement programs, and implementing crime prevention strategies.
4. **Substance Abuse**:
   o **Causes**: Stress, mental health issues, peer pressure, lack of recreational activities.
   o **Impacts**: Health problems, increased crime, family breakdowns, loss of productivity.
   o **Solutions**: Offering rehabilitation programs, mental health support, public awareness campaigns about the dangers of substance abuse.
5. **Unemployment**:
   o **Causes**: Economic downturns, lack of skills matching job market needs, automation.
   o **Impacts**: Poverty, mental health issues, increased crime, social unrest.
   o **Solutions**: Providing job training programs, promoting economic diversification, supporting small businesses, and encouraging entrepreneurship.
6. **Discrimination**:

- **Causes**: Prejudices based on race, gender, religion, or socioeconomic status; systemic inequalities.
- **Impacts**: Social tension, reduced opportunities for affected groups, mental health issues.
- **Solutions**: Enforcing anti-discrimination laws, conducting awareness campaigns, and promoting inclusive policies and practices.

7. **Health Disparities**:
   - **Causes**: Economic inequality, lack of healthcare facilities in certain areas, disparities in healthcare access.
   - **Impacts**: Higher mortality rates, prevalence of chronic diseases, lower quality of life for disadvantaged groups.
   - **Solutions**: Ensuring universal healthcare access, deploying mobile health units, and implementing public health initiatives.

8. **Education Inequality**:
   - **Causes**: Economic disparities, inadequate funding for public schools, lack of educational resources.
   - **Impacts**: Lower literacy rates, limited career opportunities, perpetuation of the poverty cycle.
   - **Solutions**: Increasing funding for education, providing scholarships, offering after-school programs, and ensuring equal access to quality education.

9. **Overcrowding**:
   - **Causes**: Rapid urbanization, migration to cities for better opportunities, limited urban planning.
   - **Impacts**: Strain on infrastructure, increased pollution, spread of communicable diseases, poor living conditions.
   - **Solutions**: Implementing planned urban development, improving infrastructure, and encouraging balanced regional development to reduce migration pressure on cities.

10. **Environmental Degradation**:

- **Causes**: Industrial activities, vehicle emissions, poor waste management practices, overuse of natural resources.
- **Impacts**: Health problems, loss of biodiversity, reduced quality of life, climate change.

Domestic Violence,Divorce, Gender Inequality

Domestic violence, divorce, and gender inequality are interconnected social issues that impact individuals and society in significant ways. Each issue has distinct characteristics, but they often overlap and exacerbate each other. Here's an overview of each, their interconnections, and potential solutions:

Domestic Violence

Domestic violence refers to a pattern of behavior in a relationship that is used to gain or maintain power and control over an intimate partner. It can be physical, emotional, psychological, sexual, or financial.

Key Points:

- **Prevalence:** It affects millions of individuals worldwide, with women and children being disproportionately impacted.
- **Consequences:** Victims may experience severe physical injuries, psychological trauma, and long-term health issues.
- **Barriers to Leaving:** Fear, financial dependence, social stigma, and lack of support often prevent victims from leaving abusive relationships.

Divorce

Divorce is the legal dissolution of a marriage by a court or other competent body.

Key Points:

- **Causes:** Common causes include infidelity, lack of communication, financial problems, and domestic violence.
- **Impact on Individuals:** Divorce can lead to emotional distress, financial hardship, and changes in social status and support networks.
- **Impact on Children:** Children of divorced parents may experience emotional and behavioral issues, though many adjust well over time.

Gender Inequality

Gender inequality refers to the unequal treatment or perceptions of individuals based on their gender. It manifests in various social, economic, and political contexts.

Key Points:

- **Economic Inequality:** Women often face wage gaps, limited job opportunities, and higher rates of poverty.
- **Social Inequality:** Gender norms and stereotypes can limit individuals' roles and opportunities in society.
- **Political Inequality:** Women are underrepresented in political leadership and decision-making positions.

Interconnections

1. **Domestic Violence and Gender Inequality:** Gender inequality is a significant factor in domestic violence. Societal norms that devalue women and normalize male dominance contribute to abusive behaviors. Women with fewer economic resources or social support are more vulnerable to staying in abusive relationships.
2. **Domestic Violence and Divorce:** Domestic violence is a major cause of divorce. However, the process of leaving an abusive relationship can be complex and dangerous, often involving legal, financial, and emotional challenges.

3. **Gender Inequality and Divorce:** Gender inequality can influence divorce outcomes, with women often facing greater financial hardships post-divorce. Custody battles and legal proceedings may also reflect gender biases.

Solutions and Approaches

1. **Legal Reforms:** Strengthening laws and legal protections against domestic violence, ensuring fair divorce settlements, and promoting gender equality in all legal contexts.
2. **Support Services:** Providing comprehensive support services for victims of domestic violence, including shelters, counseling, legal aid, and financial assistance.
3. **Economic Empowerment:** Promoting economic opportunities for women, ensuring equal pay, and supporting women in the workforce can reduce financial dependency and empower women to leave abusive relationships.
4. **Education and Awareness:** Raising awareness about domestic violence and gender equality through education campaigns, school programs, and community initiatives.
5. **Policy and Advocacy:** Advocating for policies that promote gender equality, protect victims of domestic violence, and support equitable divorce processes.
6. **Cultural Change:** Challenging and changing societal norms that perpetuate gender inequality and tolerate domestic violence through media, community leaders, and grassroots movements.

Youth Unrest,Problem Of Elderly:

Youth unrest and the problems faced by the elderly are significant social issues that reflect broader societal challenges. Although they primarily affect different age groups, addressing these problems requires comprehensive strategies that can benefit society as a whole. Here's an overview of each issue, their causes, impacts, and potential solutions:

Youth Unrest

Youth unrest refers to the dissatisfaction and agitation among young people, often manifesting in protests, riots, or other forms of social and political activism.

Key Causes:

1. **Unemployment:** High levels of youth unemployment can lead to frustration and a sense of hopelessness.
2. **Education System:** An education system that does not align with job market needs or fails to engage students can contribute to youth discontent.
3. **Political Disenfranchisement:** Young people often feel excluded from political processes and decision-making.
4. **Social Inequality:** Disparities in wealth, opportunities, and social mobility can fuel youth unrest.
5. **Cultural and Social Changes:** Rapid societal changes can lead to a generational disconnect, where the values and expectations of the youth clash with those of older generations.

- **Violence and Crime:** Increased involvement in violent activities, protests, and crime.
- **Mental Health Issues:** Higher rates of depression, anxiety, and other mental health problems among the youth.
- **Social Instability:** Persistent unrest can lead to broader social and political instability.

Solutions:

1. **Employment Opportunities:** Creating job opportunities through economic policies that encourage entrepreneurship, vocational training, and internships.
2. **Educational Reforms:** Aligning the education system with market demands and providing life skills and civic education.
3. **Political Inclusion:** Engaging young people in the political process through youth councils, representation, and participatory governance.
4. **Addressing Inequality:** Implementing policies that reduce social and economic disparities.
5. **Mental Health Support:** Providing accessible mental health services and creating awareness about mental health issues.

Problem of the Elderly

The problems faced by the elderly, or the older population, include issues related to health, social inclusion, and financial stability.

Key Issues:

1. **Health Care:** Increased need for healthcare services due to age-related illnesses and chronic conditions.
2. **Financial Security:** Many elderly people face financial insecurity due to insufficient retirement savings, pensions, or social security benefits.
3. **Social Isolation:** Loneliness and social isolation can significantly impact the mental and emotional well-being of older adults.
4. **Elder Abuse:** Elderly individuals are sometimes subject to abuse, neglect, or exploitation.
5. **Accessibility:** Challenges related to mobility and access to essential services and facilities.

Impacts:

- **Health Deterioration:** Poor health outcomes due to inadequate access to healthcare and support.
- **Mental Health Issues:** Increased rates of depression, anxiety, and cognitive decline linked to social isolation and loneliness.
- **Economic Burden:** Financial instability can lead to poverty and reduced quality of life.
- **Reduced Independence:** Lack of support and accessible services can lead to dependency on family or institutional care.

1. **Healthcare Services:** Improving healthcare services tailored to the needs of the elderly, including preventive care, chronic disease management, and geriatric care.
2. **Financial Support:** Strengthening pension systems, social security, and creating opportunities for older adults to remain economically active.
3. **Social Inclusion:** Promoting community programs and activities that encourage social interaction and support networks for the elderly.
4. **Protection and Advocacy:** Implementing policies and laws to protect against elder abuse and ensure their rights and dignity.
5. **Accessibility and Mobility:** Ensuring that public spaces, transportation, and services are accessible to older adults.

Interconnections and Comprehensive Approaches

While youth unrest and the problems of the elderly primarily affect different age groups, they both highlight the need for social systems that provide stability, support, and opportunities for all citizens. Addressing these issues comprehensively involves:

1. **Intergenerational Programs:** Initiatives that promote interaction and mutual support between the young and the elderly, fostering understanding and solidarity.
2. **Inclusive Policies:** Developing policies that cater to the needs of all age groups, ensuring that both the young and the elderly have access to resources, opportunities, and support.
3. **Community Engagement:** Encouraging community-based solutions that leverage local knowledge and resources to address both youth unrest and elderly problems.
4. **Economic Stability:** Creating a stable economic environment that offers opportunities for youth employment and financial security for the elderly.
5. **Health and Well-being:** Promoting a holistic approach to health that includes physical, mental, and social well-being for all age groups.

By addressing these issues through inclusive, equitable, and supportive measures, societies can create environments where both the youth and the elderly can thrive.

National Integration issues and Challenge

National integration refers to the process of uniting different groups within a nation to create a sense of unity and common identity. Achieving national integration is crucial for maintaining social harmony, political stability, and economic development. However, many countries face significant challenges in this area due to various social, economic, cultural, and political factors. Here are some key issues and challenges related to national integration:

Key Issues and Challenges

1. **Ethnic and Cultural Diversity**
   - **Issue:** Many countries are home to diverse ethnic, linguistic, and cultural groups, which can lead to tensions and conflicts if not managed properly.

- o **Challenge:** Balancing the preservation of cultural identities with the promotion of a unified national identity can be difficult.
2. **Religious Differences**
    - o **Issue:** Religious diversity can sometimes lead to inter-religious conflicts and discrimination.
    - o **Challenge:** Promoting religious tolerance and ensuring that all religious groups feel respected and included in the national narrative.
3. **Economic Disparities**
    - o **Issue:** Economic inequality between different regions and groups can create feelings of resentment and exclusion.
    - o **Challenge:** Implementing policies that promote economic equity and inclusive growth to bridge the gap between rich and poor regions or communities.
4. **Political Fragmentation**
    - o **Issue:** Political divisions and regionalism can undermine national unity, particularly in countries with decentralized or federal systems of government.
    - o **Challenge:** Creating political systems that encourage cooperation and representation of diverse groups while maintaining a strong central authority.
5. **Social Inequality and Discrimination**
    - o **Issue:** Discrimination based on race, ethnicity, gender, or caste can hinder national integration efforts.
    - o **Challenge:** Enforcing anti-discrimination laws and promoting social justice to ensure equal opportunities for all citizens.
6. **Language Barriers**
    - o **Issue:** Linguistic diversity can be both a source of cultural richness and a barrier to communication and unity.
    - o **Challenge:** Promoting multilingualism and ensuring that language policies do not marginalize any group.
7. **Historical Grievances**
    - o **Issue:** Historical injustices and conflicts can leave deep-seated animosities that hinder integration.
    - o **Challenge:** Addressing historical grievances through truth and reconciliation processes, reparations, and inclusive historical narratives.
8. **Migration and Refugees**
    - o **Issue:** Large influxes of migrants and refugees can strain social cohesion and resources.
    - o **Challenge:** Integrating newcomers in a way that respects their rights while promoting social harmony and integration with existing populations.

Strategies for Promoting National Integration

1. **Education and Awareness**
    - o **Strategy:** Implement educational programs that promote national values, tolerance, and understanding of diversity. Encourage the teaching of multiple languages and the history and culture of various groups within the nation.
2. **Inclusive Policies**

- **Strategy:** Develop and enforce policies that ensure equal rights and opportunities for all citizens, regardless of their background. This includes economic policies aimed at reducing regional and group disparities.
3. **Promoting Dialogue and Participation**
    - **Strategy:** Foster dialogue between different groups through forums, cultural exchanges, and participatory governance. Ensure that all groups have a voice in decision-making processes.
4. **Cultural Promotion**
    - **Strategy:** Celebrate cultural diversity through national festivals, cultural programs, and media representation. Promote a sense of pride in the nation's cultural mosaic.
5. **Strong Legal Framework**
    - **Strategy:** Strengthen laws against discrimination and hate crimes. Ensure that justice is accessible and fair for all citizens.
6. **Decentralization and Local Governance**
    - **Strategy:** Empower local governments to address specific needs of their communities while maintaining a strong national framework that ensures unity and coherence.
7. **Economic Development Programs**
    - **Strategy:** Implement targeted economic development programs in underdeveloped regions to reduce disparities and promote equitable growth.
8. **Media and Communication**
    - **Strategy:** Use media to promote national integration by highlighting stories of unity and cooperation. Combat negative stereotypes and misinformation.
9. **Reconciliation Processes**
    - **Strategy:** Address historical grievances through formal reconciliation processes, including apologies, reparations, and inclusive historical education.
10. **Community Building**
    - **Strategy:** Encourage community-building activities that bring people from different backgrounds together, such as sports, volunteer programs, and community service projects.

Conclusion

National integration is a complex and ongoing process that requires concerted efforts from government, civil society, and the citizenry. By addressing the root causes of division and promoting policies and practices that foster unity, countries can build more cohesive and resilient societies.

Change and Transformation in India Society:

India has undergone significant change and transformation in its society over the past few decades. These changes are driven by a variety of factors, including economic development, globalization, technological advancements, and social reforms. Here's an overview of the key areas where change and transformation have been most notable:

Economic Changes

1. **Economic Liberalization:**
   - **Impact:** The economic reforms of 1991 marked a shift from a primarily closed and state-controlled economy to a more open and market-driven one. This led to rapid economic growth, increased foreign investment, and the rise of a robust middle class.
   - **Challenges:** Despite growth, economic disparities remain a concern, with significant portions of the population still living in poverty.
2. **Urbanization:**
   - **Impact:** Rapid urbanization has transformed India's demographic landscape. Cities have become economic hubs, attracting millions of people from rural areas in search of better opportunities.
   - **Challenges:** Urbanization has led to challenges such as housing shortages, traffic congestion, pollution, and the need for improved urban infrastructure.

Technological Advancements

1. **Information Technology (IT) and Digital Revolution:**
   - **Impact:** India has become a global leader in IT and software services, with cities like Bangalore emerging as tech hubs. The digital revolution has also led to increased internet penetration and the growth of the digital economy.
   - **Challenges:** Digital divides persist, with rural and marginalized communities having limited access to digital resources.
2. **Telecommunication:**
   - **Impact:** The proliferation of mobile phones and affordable internet has revolutionized communication, access to information, and service delivery in sectors like banking, education, and healthcare.
   - **Challenges:** Ensuring equitable access and addressing cybersecurity concerns are ongoing issues.

Social Changes

1. **Education:**
   - **Impact:** There has been a significant improvement in literacy rates and educational attainment, particularly among women. The Right to Education Act (2009) ensures free and compulsory education for children aged 6-14.
   - **Challenges:** Quality of education and access to higher education remain uneven, particularly in rural areas.
2. **Healthcare:**
   - **Impact:** Improvements in healthcare infrastructure and initiatives like the National Health Mission have enhanced healthcare access and outcomes. Programs targeting maternal and child health have shown positive results.
   - **Challenges:** Healthcare access and quality still vary widely across regions, with rural areas facing significant shortages of medical personnel and facilities.

Cultural and Social Norms

1. **Gender Equality:**
   o **Impact:** There have been strides toward gender equality, with more women participating in the workforce, politics, and education. Legal reforms have addressed issues like domestic violence and sexual harassment.
   o **Challenges:** Deep-seated gender biases and patriarchal norms continue to affect women's rights and opportunities.
2. **Caste System:**
   o **Impact:** Legal measures and affirmative action policies have aimed to reduce caste-based discrimination and improve the socio-economic status of historically marginalized communities.
   o **Challenges:** Caste-based discrimination and violence persist in various forms, particularly in rural areas.

Political and Legal Reforms

1. **Democratization:**
   o **Impact:** India's democracy has become more vibrant with increased political participation and the rise of regional and local parties, reflecting the country's diverse population.
   o **Challenges:** Issues like corruption, political polarization, and electoral violence pose challenges to the democratic process.
2. **Judicial Reforms:**
   o **Impact:** Efforts to make the judicial system more efficient and accessible have been ongoing, including initiatives to reduce case backlogs and enhance legal aid services.
   o **Challenges:** The judicial system faces issues like delays in case resolution, inadequate infrastructure, and limited access to justice for marginalized communities.

Environmental Awareness

1. **Sustainability:**
   o **Impact:** There is growing awareness and activism around environmental issues, with efforts to promote sustainable development, conservation, and climate change mitigation.
   o **Challenges:** Balancing economic growth with environmental sustainability remains a complex challenge, particularly in light of industrialization and urbanization pressures.

Conclusion

The transformation of Indian society is multifaceted and ongoing. While significant progress has been made in various areas, challenges persist, requiring continuous efforts and innovative solutions. The interplay of economic, technological, social, and cultural factors will continue to

shape the future of India's society, as the country navigates its path towards inclusive and sustainable development.

Recommended Books:- Part- C Learning Resource Text Books, Reference Books, Other Resources Suggested Readings: 1- Maclver, Robert M & Charles Hunt Page (1949) Society: An Introductory Analysis, New York. 2- Beteille Andre (1965) Caste Class & Power, California University. Berkeley. 3- Ghurye GS (1961) Caste. Class & occupation. Popular Book Depot., Bombay. 4- Ogburn & Nimkoff (1947) Hand Book of Sociology, K.PAUL, Trench, Prebner and Comp. Ltd. London. 5- Giddens, A. (2006) Sociology (5thed.) Oxford University Press. London 6- Horton and Hunt, (1964) Sociology – A Systematic Introduction. Allied Publishers Pvt. Ltd, New Delhi. 7- Johnson, Harry M., (1988) Sociology – A systematic Introduction. Allied Publishers Pvt. Ltd, New Delhi. 8- Inkeles Alex, (1977) What is Sociology – Prentice – Hall of India, Pvt. Ltd., New Delhi. 9- Shankar Rao C.N. (2019) Sociology-S Chand and Company Ltd.

New Delhi 10- Shankar Rao C.N. (2018) Sociology of Indian Society – S Chand and Company Ltd. New Delhi 11- Pandey Vinita (2016) Indian Society and Culture, Rawat Publication. Jaipur, 12- Bhushan Vidya and Sachdeva D.R. (2000) Kitab Mahal, Allahabad.