



JK Chrome

JK Chrome | Employment Portal



Rated No.1 Job Application of India

Sarkari Naukri
Private Jobs
Employment News
Study Material
Notifications



JOBS



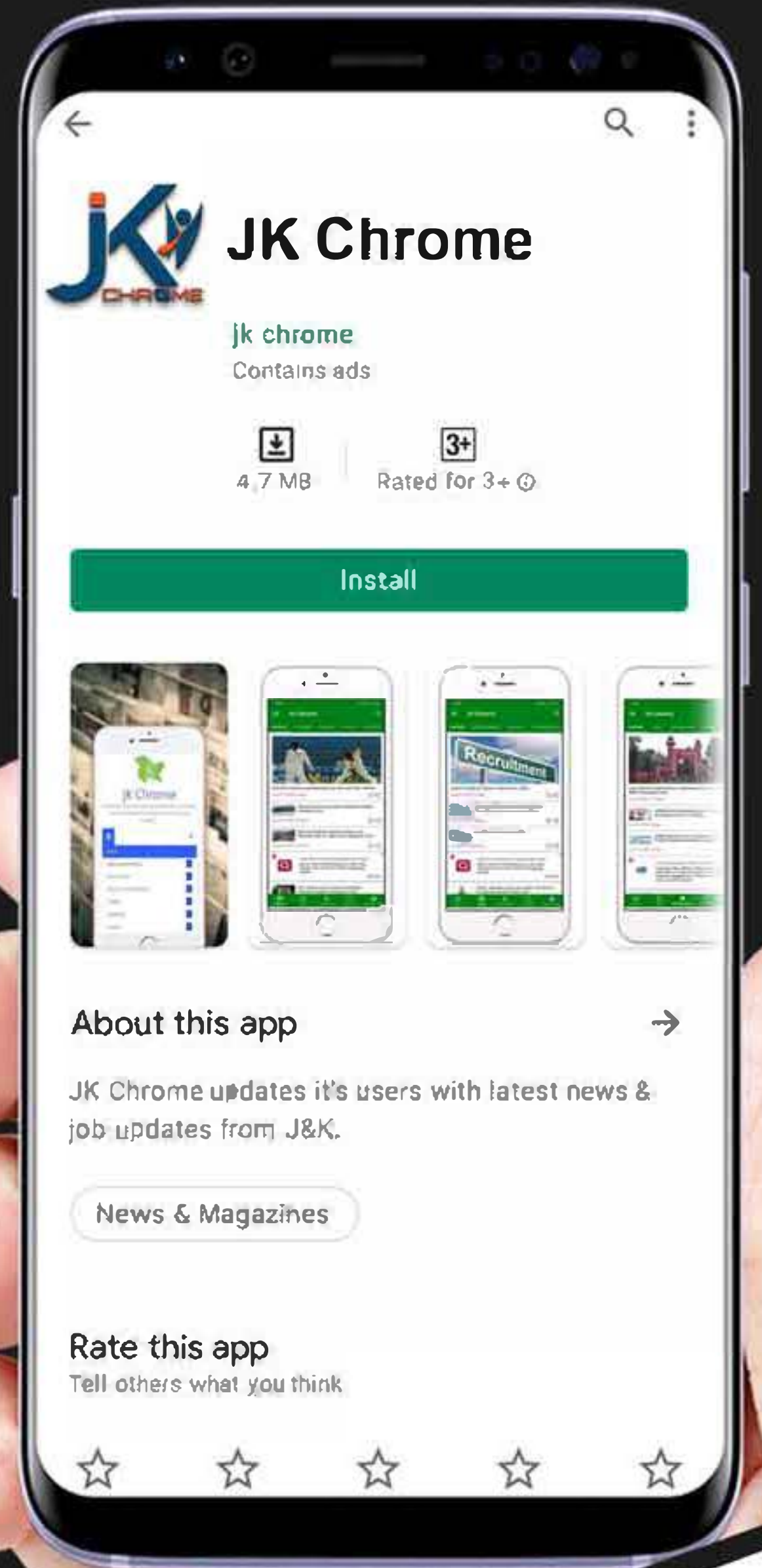
NOTIFICATIONS



G.K



STUDY MATERIAL



JK Chrome

jk chrome
Contains ads



www.jkchrome.com | Email : contact@jkchrome.com

Chapter 1 – Introducing Indian Society

- Prior knowledge or familiarity with society is both an advantage and a disadvantage for sociology, the discipline that studies society. The advantage is that students are generally not afraid of Sociology—they feel that it can't be a very hard subject to learn.
- The disadvantage is that this prior knowledge can be a problem. In order to learn Sociology, we need to “unlearn” what we already know about society.
- Sociology offers to teach us how to see the world from many vantage points – not just our own, but also that of others tinlike ourselves.
- Understanding Indian society and its structure provides a sort of social map on which you could locale yourself, like with a geographical map, locating oneself on a social map.
- Sociology can do more than simply help to locate you or others in this simple sense of describing the places of different social groups.
- Sociology can help to map the links and connections between “personal troubles” and “social issues”. By personal troubles Mills means the kinds of individual worries, problems or concerns that everyone has.
- The “generation gap” or friction between older and younger generations is a social phenomenon, common to many societies and many time periods. Unemployment or the effects of a changing occupational structure is also a societal issue, that concerns millions of different kinds of people.
- A sociological perspective teaches you how to draw social maps.
- The economic, political and administrative unification of India under colonial rule was achieved at great expense. Colonial exploitation and domination scared Indian society in many ways. But paradoxically, colonialism also gave birth to its own enemy— nationalism.
- Historically, an Indian nationalism took shape under British colonialism. The

shared experience of colonial domination helped unify and energise different sections of the community.

- Colonialism created new classes and communities which came to play significant roles in subsequent history.

- Indian society is a pluralistic society. Full of diversities of language, region, religion, caste and customs, Indian society is moving towards the modernization.

- The main values of Indian modernization model are—Socialism, Imperialism, Nationalism, Secularism, Industrialism, Democracy, Individual Freedom and Fundamental Rights.

- The establishment of democracy in India that rests on the principles of equality, freedom and universal franchise, changed the traditional structure of Indian society.

- A new awareness had emerged during the colonial period itself. During this period while all Indians came together for a common cause, various social, economic, political and administrative changes took place as a result of modernization and capitalistic forces.

- Various processes of change got activated during the British period. Some of these processes were completely external while some were internal. The external processes include Westernization, Modernization, Secularization, Industrialization and others; while Sanskritization and Urbanization were internal processes. The inception of modernization and westernization is the consequence of our contact with Britain.

- Mechanical techniques in production, market system in trade, development of means of transport and communication, concept of civil service based on bureaucracy, formal and written law, modern military organization and trained separate legal system and modern formal education system were important steps that prepared the background for modernization.

- British colonialists were taking steps to protect their own interests.
- Tradition and modernity in the Indian society caused various problems for Indian society.
- Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, Keshav Chandra Sen, Dayanand Saraswati, Ranade, Tilak and Gandhi are some of the prominent names associated with the reform movement to eradicate social evils like Sati System, Restrictions of Widow Remarriage, and Untouchability.
- Since sociology in India had not developed systematically at that time, they portrayed the Indian villages from the British point of view of British policies.
- Villages are the pillars of Indian society and Indian culture. For the same reason even the East India Company had considered the study of Indian villages.
- The first study of Indian society was presented by B H Baden Powell in 1892 in his book. The Indian Village Community. After World War I, the poverty in Indian villages and the Indian national movement for freedom also attracted the attention of many scholars towards the villages.
- Sir Charles Metcalfe, Sir George Woodward, Baden Powell and Francis Buchanan prepared a detailed report after conducting a study and survey of various villages and cities of Madras, Mysore, Bihar etc. on behalf of the East India Company. Subsequently, Herbert Risley, D Abbatson, C B Lucas, W George Briggs and William Crook tried to understand the Indian rural problems.
- The middle class emerged after receiving western education and the same middle class challenged the colonial rule.
- Various social and cultural communities were organized at the regional and national levels that tried to save the Indian culture and traditions. Because of colonialism new classes and communities emerged that played an important role in history later on. The urban middle class sounded the bugle of nationalism and initiated the movement of India's freedom.
- Sociology teaches **self reflexivity** viz. an ability to reflect upon yourself to turn-back or do introspection. It should be quick to criticize and slow to praise

oneself.

- A comparable **social map** understood through introspection tells one's location in the society.
- Sociology tells kinds of groups or groping existed in the society in its wider import i.e. nation, relationships to each-other and its meaning in terms of one's own life.
- Sociology helps in mapping the links and connections between personal troubles and social issues. Personal troubles consist of individual worries, problems or concerns while social issues consist generation gap, unemployment. Communalism, casteism, gender inequalities etc.

Words That Matter:

1. Accommodation: Process of social interaction among individuals in a society by which they try to adjust themselves within society or the group of people.

2. Ascriptive identities: Community identity based on birth and belonging rather than on some form of acquired qualifications or accomplishment. It is an identity with one's present and has nothing to bear with the future.

3. Class: One of the groups of people in a society that is thought of as being at the same social or economic level. E.g. the working class, upper class, middle class. It's the way that people are divided into different social and economic groups.

4. Colonialism: It is the practice by which powerful country controls another country or other countries.

5. Community: A group of people who share the same religion—race, job etc. e.g. local community, international community, ethnic community.

6. Culture: The symbolic and learned aspects of society that includes language, customs, traditions which are passed from one generation to another.

7. Globalisation: A process by which a decision and the activities in one part of the world

have significant consequences for individuals and communities in quite distant part of the globe.

8. Integration: The social process by which different units of a society are

united viz- brought together to form a whole.

9. Nation: A community of people sharing a common culture, history, language and lineage living within an identified geographical area. .

10. Nationalism: The desire by a group of people who share the same race, culture, language etc. to form an independent country.

11. Social Map: The standing of an individual by virtue of birth in the society. It consists of age, region, economy (status), religion and caste boundary. It's worth understanding and introspection.

12. Reflexivity: An ability to understand one's social map thoroughly and break all demarcations with an axe of cosmos-consciousness. It requires a critical self-inspection.

13. Society: Society is a group of people who share a common culture, occupy a particular territorial area and feel themselves a unified and distinct entity.

14. Social structure: Refers to the way, the different parts of society are organized and follow stable patterns of collective rules, roles and activities.

15. Self-reflexivity: An ability to reflect upon oneself or do introspection in depth.

16. Unity: To bring different elements within a society (or a nation) to form a single unit or whole. It is the state of being in agreement and working together.

Chapter 2 - The Demographic Structure of the Indian Society

- Demography—the systematic study of the population of a country, area, community, etc. The term is of Greek origin and is composed of the two words, demos (people) and graphein (describe).

- There are two types of demography—

- 1. Formal Demography:** statistical analysis of population i.e., total population, number of males, number of females, number of youth, working population, rural urban (quantitative data)

- 2. Social Demography:** birth rate, death rate and migration that happens in a

particular society.

- Consists of four processes:

(i) Demographic Structure: number of people in an area,

(ii) Demographic Processes: birth rate, death rate, migration,

(iii) Social structure: composition of an area,

(iv) Social processes: Processes by which individuals learn to live together in peace and harmony in society e.g. Cooperation, accommodation, mediation etc.

- Formal demography is to do with statistics, numbers, aggregates. The memorial quantification of data.

- Social demography is concurred with changes or the consequences of the population of a society and how it affects us.

The Malthusian Theories of Population Growth

- Malthusian Theory was propounded by Thomas Robert Malthus.

- According to him there are two important things that matter.

(i) Population – People

(ii) Means of substance – land (agriculture)

- According to him population can grow uncontrollably. It grows in 'geometric progression' (2, 4, 8, 16, 32, 64 ...). It is fast.

- Land gives limited return. It grows in arithmetic progression (2, 4, 6, 8, 10). It is slow.

As a result there is an imbalance in society.

- Population is growing uncontrollably, land is not able to sustain the large population which leads to poverty, hunger, saturation etc.

- Malthus came up with 2 solutions.

— Positive check: Natural disasters cause many people die and the population is naturally controlled. If one doesn't take care of themselves nature will take care of them e.g. earthquakes, tsunami.

— Preventive check: Man made e.g. late marriage, celibacy, contraceptives etc.

Criticism of Malthusian Theory

- According to sociologists, poverty, hunger etc is not due to less agricultural growth but due to unequal economic resources.
- Agricultural production is not limited due to the advancement of science and technology.
- Along with population growth, there is an increase in the standard of living. This is because of science and technology.

Theory of Demographic Transition

- Population is moving from underdeveloped to developed countries.

There are three stages—

1. Primitive Stage-underdeveloped countries (Africa).
2. Second Stage-developing countries (India, Pakistan) stage of transition —> countries are moving from underdeveloped to developed.
3. Third Stage-Developed countries (USA, UK).

Underdeveloped Countries (stage 1)

- Birth rate is high since people are unaware of the advantages of having small families, they are not educated.
- Death rate is also high since health and medical facilities are not available. Therefore population is low.

Developing Countries (stage 2)

- Birth rate is high as we live in a patriarchal society where men decide how many children— must be born and male child is preferred.
- Illiteracy and people are ignorant.
- Death rate is also low since health and medical facilities are available.

Therefore population is high and results in population explosion.

- Demographic Divident when the working population increases more than the non working population.

Developed Countries (stage 3)

- Birth rate is low, people are educated and aware and use contraceptives, birth control is popularised.
- Death rate is also low because of availability of health and medical facilities. Therefore population is low.

Population Explosion: When the birth rate of a country is high and the death rate is low because of availability of health and medical facilities. Therefore population is exploding, increasing.

Common Concepts related to population:

- 1. Birth Rate:** Number of live births per thousand population.
- 2. Death Rate:** Number of deaths per thousand population. Also called mortality rate.
- 3. Rate of natural increase:** Difference between birth rate and death rate in an area.
 - **Replacement Level:** Present generation replaces the previous/older generation.
 - **Zero level:** Replacement is same. Same number of people replace same number of older generation called stabilised level (parents replaced by 2 children).
 - **Negative level:** Number of people replacing older generation are less (parents . replaced by child).
 - **Population explosion:** Number of people replacing the older generation is more. Working population is more than the dependant population.
- 4. Fertility Rate:** Number of live births between the age of 15-49 yrs per thousand women.
- 5. Total Fertility Rate:** Number of women who give birth to children in a particular area at a particular age (15-49 yrs) .
- 6. Infant Mortality Rate:** Number of infants who have died below the age of 1 per thousand live births.
- 7. Maternal Mortality Rate:** Number of women who die during child birth per thousand population.
- 8. Life expectancy Rate:** Number of years that one is expected to live as

determined by statistics may be individually qualified by the person's condition, race, sex, age or other demographic factors.

9. Sex Ratio: Number of females per thousands males.

10. Age structure: The structure of the population in terms of age (in India 0-15 —» youth, 15-65 -> Working population, above 64 years-dependant population)

11. Dependency Ratio: The number of people who are not working and are dependent on the working population.

12. Ratio of the dependent population to the working population is higher.

13. Demographic Dividend: When the working population in a country is more than the dependent/non working population.

14. Positive: Economic growth for the country although it is a temporary phase.

Size and Growth of India's Population

- Today the population of India is very high but it has not always been high. Growth has been up and down.

Causes:

(a) Epidemics

(b) Natural Disasters/Famine

- **Epidemics:** Disease which is widespread and affects lakhs of people in a large area. For example, during the World War there spread the Spanish influenza. It affects the throat and cavity and you choke and die. It is believed to have killed more people than any war.

- It spreads very fast and is contagious because:

(i) Sanitation conditions were very bad.

(ii) Medical facilities were low.

(iii) Soldiers moved from place to place and spread it,

(iv) Chemical explosion/fumes in the air.

- They are less common now because

(a) Better medical facilities.

(b) There are vaccinations.

(c) Sanitary conditions have been improved.

(d) Awareness of people have increased.

- In India we still have some epidemics like swine flu, chickenguniya, plague, malaria etc.

- **Famine:** There is scarcity of food, shortage of food supply and production.

It is of two types

1. Natural: excessive rainfall, no rainfall, drought.

2. Manmade: excessive use of pesticides and fertilizers, lack of transport and communication facilities, distribution of grain by government is not sufficient and proper preventive method should be taken.

- Dr. Amartya Sen, “It is not necessary that famine is due to lack of food grain but it could be due to lack of efficient distribution, failure of entitlements and inability of people to buy or otherwise obtain food.”

It can be controlled by:

Efficient distribution of foodgrains by improving transportation and community, (it) Green Revolution has increased the supply of foodgrains despite varying amounts of rainfall.

(iii) Medical facilities—If an area is experiencing famine, the government takes caution/ measures to see that the people are given help.

- **NREGA-National Rural Employment Guarantee Act:** Takes care to see that everyone is employed so that if there is a famine they can move somewhere else and buy food. Total Fertility Rate

– When the birth rate is high and death rate is low it results in population explosion.

– In a country birth rate is still high because of:

(i) Mindset of people

(ii) Desire for male child

(iii) Patrilineal society

Replacement Level

- Kerala and Tamil Nadu: Zero/stabilised level due to literacy.
- Uttar Pradesh: Very high replacement level (4:1); it can be good increase in youth population.

Low Fertility Rate

- Tamil Nadu, Karnataka, Himachal Pradesh, West Bengal, Kerala, Uttar Pradesh, Bihar, Rajasthan, Madhya Pradesh (Mostly northern states due to desire for male child).

Age Structure of Indian Population

- 0-15 years – Youth Population
- 15-64 years – Working Population
- Above 64 years – Old/Retired Population
- Demographic Dividend: Working population is higher than the non-working population.
- Kerala: Good age structure → increase in working population, the literacy rate is very high, so they are educated about economic growth.
- Uttar Pradesh: Increase in working population because of large working youth population, decreasing aged population.
- Demographic Dividend can be maintained by better education, awareness etc. Advantage-current working population is large and it has a relatively small aged population to support.

The Declining Sex Ratio in India

- Number of females per thousand males of a population.
- Child sex ratio-Number of girls per thousand boys.
- Sex ratio has always been a concern in India.

Reasons for declining sex ratio:

- (i) Mindset of the people
- (ii) Neglect of girl child
- (iii) Female foeticide/infanticide

(iv) Maternal mortality rates-women die during child birth.

- The child sex ratio is still very scary as there is a drastic fall.
- Prosperous states such as Punjab and Haryana have maximum female infanticide and down with burning because
 - Dowry is very high and parents want to save money.
 - People want only 2 or 3 boys, therefore when they get a girl, they kill it and have a boy.
- **Sonography:** to know the sex of the child.
- The Pre Natal Diagnostic Technique Act/Regulation and Prevention of Misuse Act which came up in 1996 and was later enforced in 2003.
- This does not allow the sex of the child to be known.

Literacy

- Literacy is the ability to read or write.
- Education is a combination of formal and informal education.
- Kerala has the maximum literacy rate whereas Rajasthan and Northern states have low literacy rate.
- There are three categories:
 - (i) Gender: more males are literate to females but it is becoming higher.
 - (ii) Social Group: higher income families have more literacy level than those with lower income families. Govt is trying to bridge the gap through reservation for SC's and ST's.
 - (iii) Regions: Kerala has high literacy level as compared to Rajasthan, Bihar which have low literacy level.

Rural-Urban Differences

- There is migration from rural areas to urban areas as there are better job opportunities etc.
- 68.8% of our population still lives in rural areas.
- Though agriculture is the main activity in rural areas, there are many non agricultural activities, such as post office, teaching, small businesses, transport

and communication.

- **Reasons for migration from rural to urban areas:**

- Mass media is responsible for making the rural area aware of the urban area and one of the causes of migration from rural to urban.

- Many resources of the rural areas is being taken away. Such as rivers drying up, land due to construction is making them move to urban areas.

- In urban areas there is anonymity and no one cares about caste etc.

- People who are not educated can pick up any job they like in urban areas.

- **Metropolis:** City with infrastructure and the suburbs are different.

- **Megapolis:** City with infrastructure and the suburbs are included, for example, NCR.

Population Policy of India

- In 1952 the National Family Planning Programme (NFPP) was introduced.

- It tried to influence the rate and pattern of population in socially desirable direction.

- Its objectives were:

- Population should be controlled and awareness should be spread in a way which is socially desirable.

- Control the birth/reduce birth rate through birth control methods.

- During emergency by Indira Gandhi (1975-76)

- All fundamental rights are taken away.

- Press was censored.

- Anybody could be put in jail without a trial.

- Mass sterilization programme was introduced by Sanjay Gandhi, the younger son of the then prime minister of India Mrs. Indira Gandhi to control population.

- In this tubectomy was performed for women and vasectomy for men was conducted in a very haphazard manner.

- All government teachers, doctors were under a lot of stress due to the mass sterilization camp.

- It was renewed as National Family Welfare Programme (NFWP).

— In this people could only be sterilized if the people agree to do it and their signature was needed.

Words That Matter:

- 1. Age Structure:** The proportion of persons of population in different age groups related to the total population. It includes all age groups like children, youth and old people.
- 2. Agricultural density:** Ratio between people and arable land.
- 3. Arithmetic density:** Ratio between people and land.
- 4. Birth Rate:** Number of live births per 1000 population for a given time period and for a particular place.
- 5. Census:** Official examination of population alongwith certain economic and social statistics in given territory and carried out or a specific way. It bears decadal frequency.
- 6. Death Rate:** Number of deaths per 1000 population for a given time period and for a particular place.
- 7. Density of population:** Number of people occupying a certain area and their ratio in any country, region or state viz. Number of people living on one square kilometre of land.
- 8. Dependency Ratio:** Number of dependent population over working population.
- 9. Economic Density:** Ratio between people and the availability of economic resources of any region, state or country.
- 10. Fertility Rate:** Refers to the number of live births per 1000 women in the child bearing age groups usually taken to be 15-49 years.
- 11. Infant Mortality Rate:** Number of deaths of babies before the age of one year per thousand live births.
- 12. Life expectancy:** Refers to the estimated number of years that an average person is expected to survive.
- 13. Literate:** From the point of view of census the person who can read and write any language is a literate.
- 14. Maternal Mortality Rate:** Number of women who die in child birth per

1000 live births.

15. Negative Growth Rate: This happens when fertility levels are below replacement level such as Japan, Russia, Italy.

16. Rate of Natural Increase or Growth Rate of population: This refers to the difference between the birth rate and death rate.

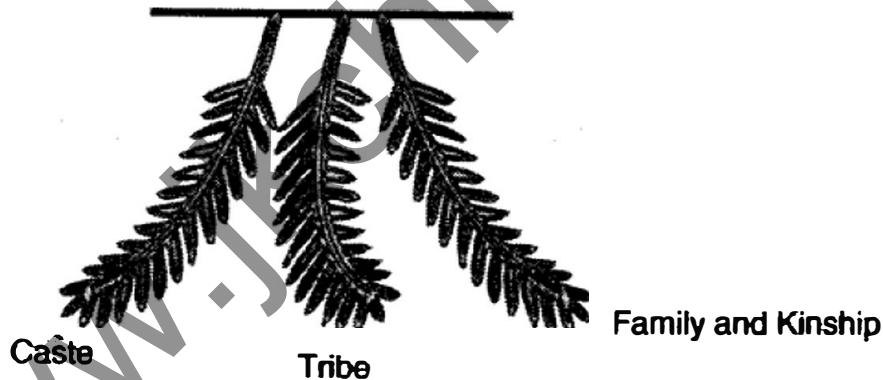
17. Replacement Level: When the difference is zero then we say that the population has stabilised or has reached the 'replacement level', which is the rate of growth required for new generations to replace the older ones that are dying out.

18. Sex Ratio: Number of women per 1000 of men population.

19. Total Fertility Rate: Number of children born upto child bearing years of a women.

Chapter 3 - Social Institutions: Continuity and Change

SOCIAL INSTITUTIONS



I. Caste

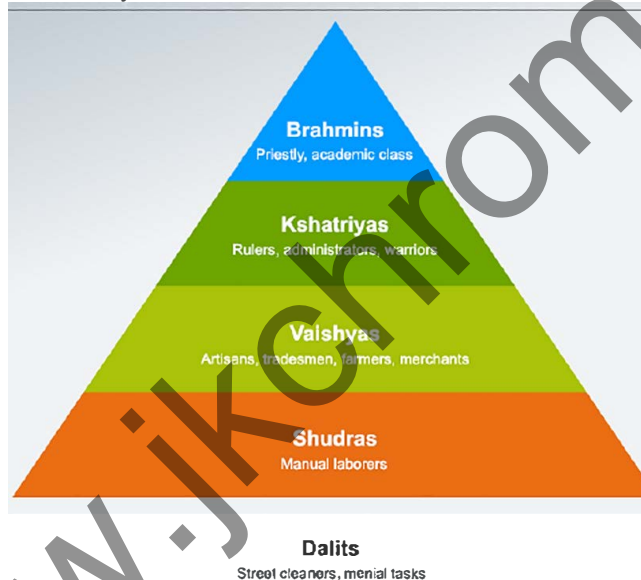
The term is derived from the Portuguese word 'casta' which means pure breed. In other words it also means a group/community of people. Caste is also called 'jati'

CASTE	VARNA
(1) Closed system	(1) Open system
(2) Post vedic period	(2) Vedic Period
(3) 3000 castes and sub castes	(3) Four Varnas
(4) No social mobility	(4) Social mobility present
(5) Very rigid	(5) Not rigid

Features

1. Ascribed status: determined by birth, you are born into your status, no choice, permanent.
2. Hierarchical System

India's Caste System



3. Endogamous Marriage: Marriage within your caste but outside your gotra, there are honour killings associated with intercaste marriage.
4. Concept of communalism: Each caste has its own rules and regulations in terms of food, rituals, belief, norms etc. and the members have to follow them strictly.
5. Concept of pollution purity: Brahmins are considered as superior

and pure and shudras were considered as inferior and impure, hence if a lower caste person touched an upper caste person they considered themselves as impure and go through rituals to clean themselves.

6. Segmental Division: The whole society is divided into castes and sub-castes.

7. Occupation: Brahmins were meant to be priests, teacher, kshatriyas were meant to be warriors, vaishyas were meant to be businessmen or traders, shudras were meant to serve the rest and do all the dirty work.

8. No social mobility: There was no mobility in terms of occupation.

II. Principles of Caste

1. Differentiation and Separation: Separation in each caste is distinct by itself and has its own rules and regulations:

- Ascribed status
- Occupation
- Endogamous marriage
- Concept of communality
- Concept of pollution and purity

2. Wholism and Hierarchy: Each caste is dependent on the other caste system rather than egalitarian system. Each caste has its place in the hierarchal system.

- Each caste also has its own occupation, but there was no social mobility.
- Hierarchal system
- Concept of pollution and purity
- Segmental division

III. Caste and Colonialism

- When the British came to India, they were shocked by two things:
(i) Untouchability

(ii) The number of sub-castes

- They decided to take some initiatives:

(i) Census: To make sure of number and sizes of the castes and sub-castes.

(ii) They wanted to know the values, beliefs, customs, etc of different sections of society,

- Government of India Act of 1935: They used the term 'Scheduled caste' and 'Scheduled Tribes' and they felt that these people should be looked after.

Caste System and Freedom Struggle

- Everyone came together, including the lower caste people (untouchables)

- Names used for the lower caste: Shudras → untouchables → harijans → schedule castes dalits.

- Many people fought for the upliftment of the Harijan and made it part of the national movement.

e.g. Mahatma Gandhi (Brahmin), BR Ambedkar (Dalit), and Jyotiba Phule (Dalit)
Gandhi's views

- Harijans should not be ill-treated which includes removal of untouchability and other social evils.

- Upliftment of Harijans was required.

- Even when Harijans are uplifted, the rights and superiority of the Brahmins will remain.

- They should be included in the national movement.

Caste in Contemporary India

- **Abolition of untouchability:** The implementation of Article 17 was difficult initially because of upper caste people protest.

- **Constitution:** People should be given jobs without considering castes etc, it should be based on achievements. Now there are reservation for SCs and STs therefore successful SCs and STs become a part of the mainstream leading to

the upliftment of the SCs and STs.

- In urban areas, industries were encouraged and job opportunities were given to people irrespective of their caste and based on their skill and qualification.
- However, till today in small areas etc, people still offer jobs based on ones caste e.g. in BSP of Ms Mayawati there are 80% dalits.

- Two aspects where caste is still important
 - **Marriage**— rural areas – honour killings for inter-caste marriage, urban areas – inter caste marriages now accepted.
 - **Politics**— reservation in educational systems, parties etc. It is also called politicisation of caste.

Sanskritisation

When the lower caste tries to copy/imitate, model of the upper caste, without changing their caste.

Advantage

- Better standard of living.
- Improve social status of everyone.
- The gap between upper caste and lower caste is reduced.

Disadvantage

- Their culture gets eroded.
- They automatically become inferior because they copy them.
- Copy practices such as dowry which declines the position of women.
- It is a positional change, not a structural change.
- People look down to people of their own caste of copying others.

How do they copy?

- Tribals give up eating non-veg and give up drinking alcohol. They thought by giving up their practices, people would consider them of a higher caste/status/ position.

Dominant Caste

After independence there was the zamindari system where the zamindar's land was sold off to marginal, small and/or landless farmers due to the Land Ceiling Act.

The zamindars thus sold off their land to work in the industries.

Thus the middle/medium landowners acquired the land.

So they had social, political and economic power.

These people comprised of the dominant caste.

Even some shudras got land.

For example—

Yadavas – Bihar

Jats – Haryana, Punjab

Reddys

Khannas

Dominant Caste

Arunachal Pradesh

Upper Caste

- Caste is invisible.
- Achieved status is given more importance than the ascribed status.
- Life chances are better.
- Education also plays a very important role.
- Had resources available (technological and educational).
- Qualifications will be considered.

Lower Caste

- Caste is visible.
- For education there is reservations and it leads to upliftment of the castes.
- In rural areas especially in occupation more importance is given to ascribed status.
- The lower castes take advantages of reservations using caste to push themselves forward.
- They did not have life clauses before but now they use their caste to power themselves.

Tribal Community

- The total population of tribes in India is 8.2%.
- They are also called Janjatis, Adivasis (first inhabitants of our planet), vanjatis and Harijans.
- Have hierarchy but have an egalitarian society.
- Share same name, language, area, occupation, culture e.g. Gonds, Santhals, Gujjars.
- Isolated community are trying to get them into mainstream.

Classification of Tribal Societies

1. Features:

Permanent Traits

(a) Geographical/Territorial System North and North East Zone

(i) Maximum Tribes

(ii) Highest concentration of tribes

For example, Sikkim, Nagaland, Arunachal Pradesh, Himachal Pradesh, Jammu and Kashmir,

Tribes—Nagas, Khasis, Bodos and Kemis

(b) Central Zone

For example, Madhya Pradesh, Chhattisgarh, Jharkhand, Bihar, Odisha.

Tribes—Santhals, Gonds, Bhils

(c) Southern Zone

For example, Karnataka, Kerala, Tamil Nadu, Andhra Pradesh.

Tribes—Todas, Kotas and Chenclues.

(d) Western Zone

For example Rajasthan, Gujarat, Maharashtra.

Tribes—Santhals, Gonds, Bhils, Gujjars and Riva

(e) West Bengal and Odisha,

Not very populated

2. Size

(a) 1 million

– Bodos, Khasis, Mundas

(b) 4 million

– Gonds, Santhals, Bhils

3. Language

(a) Aryans—North Indians-Punjabi, Hindi, Sanskrit

(b) Dravidians-Telugu, Kannada, Malayalam, Tamil, South Indian, Chenchus and Kotas

(c) Austric-Influenced from Austria, Jammu and Kashmir, Himachal Pradesh, North belt.

(d) Tibeto-Burman, Nagas and Bodos and North East.

-> The language is no longer in the purest form due to intermingling of tribes.

4. Race

Differentiation based on physical characteristics:

(i) Aryans-(North) Fair (ii) Dravidian-(South) Dark

(iii) Negroid-(Tamil Nadu and Sri Lanka) very dark

(iv) Mongolian-(North East) oriental eyes

5. Acquired Traits

(i) Occupation (ii) Coastal

(iii) Fishing, coconut, palm trees, salt

6. Forests

—» Hunting, food gathering, honey collection, depends on geography and livelihood availability of resources.

—> Closer to urban areas-workers in factories, industries.

7. Cultivators

—» Agriculture and shifting cultivation.

—> Settle down in a place and do farming in fertile areas.

-» Plantations

▶ Tea and coffee plantations in Assam Nilgiri and Ooty

8. Integration towards the mainstream

• Tribal point of view

-» They want to be part of non-tribals due to reservations, better opportunities so that their status gets uplifted.

-» They didn't want to be part of non tribals because they didn't want to lose their identity and wanted to be isolated, didn't want to lose their culture.

• Non Tribal point of view

-» Tribal elite-upliftment of status, educated gained a position and are treated very well.

—» Others who are not as high casual labourers are treated badly.

-» Give respect to skilled and don't respect the unskilled.

	Caste		Tribes
(1)	All India character	(1)	Different tribes in different geographical areas
(2)	Do not have a particular name	(2)	Have their own nature
(3)	Don't have their own religion	(3)	Have their own religion totemism, animism
(4)	Hierarchical Society	(4)	Egalitarian society
(5)	Occupation based on ascribed status	(5)	Occupation based on geographical area.

Criticism:

The definition of tribals is criticized, since they should not be isolated.

- They are part of our country and should be mixed with the large population.
- Castes are doing tribal occupation and tribals are doing caste occupation.
- We have Hindus who are fishermen.

Tribals-Not Always in Isolation

They were not always isolated, but when the British came, they exploited tribals.

- The tribals came up with a name 'tribalism'.
- They have been part of many kingdoms like the Gonds and they had a very important role in Madhya Pradesh.
- In Rajasthan, many tribals were a part of the Rajput and they were a part of military set up.
- They were traders in salt.
- During British rule, they lost their status and became casual labourers in

plantations and people exploited them.

- Tribalism is when the tribals live by themselves in isolation to say that they are different from the non-tribal.

Mainstream Attitudes Towards Tribes Socio-Economic and Political

- Forests were cleared to build roads, life of tribals changed drastically (went through the forests).
- Moneylenders gave money to tribals and charged huge rates of interest.
- During this period mining was introduced.
- British started reserving forests for themselves when tribals protested.

Exclusive 'reserved areas or partially reserved areas of tribal land for tribals to use.

• Sociologists had two views:

1. Isolationists: Let the tribals have their privacy, but they should not be exploited by moneylenders.

2. Integrationalists: They are a part of society, integrate them and treat them as lower classes castes and give them the facilities.

Constituent Assembly

- Group of people who came together to formulate the constitution.
- It took 2 years and 11 months.
- People came from all areas and sections of society.
- A lot of case was taken about the lower caste and tribals.
- There were special plans, Tribal Plans' that spoke about giving them reservations.
- They were included in the 5 years plans.
- Integrate them through reservations and uplift their status.

National Development Vs Tribal Development

1. Building up of hydroelectric projects by cutting the forests.
 - It prevents floods, generates electricity and irrigation facilities.
 - Taking away land and occupation from natural habitat.
 - No rehabilitation for occupation.

For example:

(i) Sardar Sarovar Dam on river Narmada (ii) Pollavaram Dam on river Godavari

2. Forests are rich in mineral resources and mining projects take place. This displaces tribals.
3. Non tribals who come in for setting up resorts, hotels for recreation disrupt life of tribals.
4. So many people come in the tribal culture get coded and diluted. e.g. North Eastern states, Jharkhand are most affected.

Tribal Identity Today

The life of the tribals has changed tremendously because of their incorporation into mainstream.

It has had an impact on all four areas social, cultural, political and economic. A lot of tribal

revolts and movements have taken place in rebellion.

1. This has resulted in a few changes

- Jharkhand from Bihar
- Utrakhand from UP
- Chhattisgarh from MP

founded in 2000 and managed by the tribals. (occupied all important government post)

2. In some states in North East in Manipur and Nagaland are declared as disturbed areas.

- The main power is present with the non-tribals, thus they have violent revolts.
- The civil rights have been curtailed and tribals do not enjoy same freedom as rest of the country do not have same rights.

- The political situation of the newly formed states is still not in the control of the tribals.
- This is because the non tribals are more politically powerful, knowledgeable and still in control.

- The tribals do not have any political experience.
- Actual decisions are taken by the non-tribals, central government.

3. A new educated middle class of tribals has emerged today.

- Because of reservation, they have been educated.
- The job opportunities have increased, improved standard of living, status improved.
- This tribal elite influenced the lower class tribals to educate themselves.
- They are creating awareness among the tribal community, occupying jobs.
- Assertion of tribal identity is on the rise. Because the tribals are being educated they want to be part of the development taking place in their areas.
- They want control over all aspects of life (social, economic, political and cultural). At the same time, they want to maintain their tribal identity, their culture.
- They want to develop a 'tribal consciousness'.

Family and Kinship

Family

- A group of people who are related to each other either legally (by marriage) or biologically (by blood).
- A unit of people living together as sanctioned by society.
 - Bond of togetherness, security and a sense of sacrifice, belongingness.
 - It is a universal and permanent relationship.

Kinship

- A person related to the other biologically or legally.
- Biologically (blood)-consanguineous e.g. parents.
- Legally (marriage)-allinal e.g. spouse in laws

Classification of Family

• Size

1. Nuclear – small family (Parents and children)
2. Joint – 2 or 3 generations live together
3. Extended – 2 or more siblings live together with their families.

• Residence

1. Patrilocal – after marriage girl goes to boys house.
2. Matrilocal – after marriage boy goes to girls house.
3. Neolocal – couple sets up their own house.

• Descent

1. Patrilineal

- Males surname is adopted.
- Lineage is traced through the father.
- Property is inherited by the males.

2. Matrilineal

- Mother's surname is used.
- Lineage is traced through the mother.
- Property is inherited by the females.

3. Bilinear

- Property is shared.
- Movable property goes to girl (the jewellery and money).
- Immovable property goes to the boy (land, house).

The Diverse Forms of the Family

1. Patriarchal

Power and authority is with the male who makes all the important decisions.

2. Matriarchal

Power and authority is given to the female of the house.

Matrilineal and Matriarchal Society is found in Meghalaya- Khasi, Jaintia, Garo tribes Kerala – Nayar family

- Property goes from mother to daughter inheritance (mother to daughter) control (uncle to nephew)

Role conflict

- Women (wife/sister) whether my brother is paying more attention to my family or his family.
- Man (husband/brother)-should/pay more attention to my family or my sister family.
- Role conflict is more for the women (women possess only 'token' authority, men are the 'defacto' power holders.
- Despite matriling, men are the power holders.

Words That Matter:

- 1. Community:** A distinctive group whose members are connected to each other by consciously recognised commonalities and bond of kinship, language and culture.
- 2. Colonialism:** An ideology by which a country seeks to conquer and colonise or forcibly rule over another.
- 3. Caste:** Refers to the segmental division of stratification in society acquired by birth.
- 4. Dominate caste:** A middle or upper middle caste with a large population and newly acquired land ownership rights. These are not from the Brahmins, Kshatriya or Vaishya Varna but from intermediate castes.
- 5. Endogamy:** To marry within a culturally defined group of which concerned individual is already a member.
- 6. Family:** Is a social institution which involves a group of persons directly linked by his connection, the adult members of which assume responsibility of caring for children.
- 7. Jati:** The word for caste, a region specific hierarchical ordering of castes that marry within their boundries, pursue hereditary occupations and are fixed by birth.
- 8. Monogamy:** Marriage allowed at any given time with one wife and in case of woman with only one husband.
- 9. Marriage:** A socially acknowledged and approved sexual union between two adult individuals to become kin to one another.

10. Sanskritisation: Concept given by a process of purification or absorption of a lower caste individual upto upper caste. It is upward social mobility by imitating the ritual and social behaviour of upper caste.

11. Stratification: The hierarchical arrangement of different segments of society into strata or subgroups whose members share the same general position in the hierarchy.

12. Tribe: A social group consisting of collection of families and lineages (or clans) based on shared ties of kinship, ethnicity common history or territorial political organisation.

13. Untouchable: Members of the lowest castes, considered to be ritually impure to such an extent that they cause pollution by mere touch.

14. Varna: Literally, 'colour', a nationwide version of the caste system dividing society into four hierarchically ordered varnas or caste group named Brahmin, Kshatriya, Vaishya and Shudra.

Chapter 4 - The Market as a Social Institution

- Market is a place of interaction between the buyers and sellers, producers and consumers in respect to goods and services.

Social Aspect of Market

- Interchange and interaction among people.
- It is a place where there is exchange of information and building of relationship.

Economic Perspective

- Distribution, production, consumption of goods and services, as well as investments.

Adam Smith

1. Self-interest

- Every individual is interested/works for his own self-interest.
- When every individual thinks in this way, it contributes to the profit and growth of the country.

2. Invisible Hand

- The government hand is less, we have more hand (role over the economy)
- The individuals decide the supply and demand economy.
- Laissez Faire leave us alone let it be' the government should not interfere in the private sector.

Sociological Perspective

- Social and cultural aspect of the market (a lot of social activity takes place in the market).
- It is controlled by social groups, caste and class.

Market

(1) Weekly Market (2) Traditional Communities

e.g. Dhorai village in Bastar district, Chhattisgarh, the tribal and non-tribals come from nearby villages and towns to buy and sell items (food, honey, salt, baskets, tools, beads, jewellery)

- Besides buyers and sellers, there are entertainers (performers, magicians, games, rides etc.).
- Moneylenders also come.
- This kind of market is typical of villages, cities and towns.
- In tribal and hilly areas, weekly market is a huge occasion for them to interact with their friends and kins (Social meeting place).
- There is economic as well as social interaction.

Changes in the tribal market

- In the colonial period many developments took place.
- Forests were cleared for laying down of roads, railways and industries.
- They were displaced and were not given alternative homes, their occupation had to change.
- Non-tribals (dzlws)-moneylenders and traders exploited them.
- The local economy integrated regional market integrated national market.
- The British took tribal products and sold them in cities.

- Tribals were isolated and hence exploited.

Seating arrangement in the weekly arrangement

- Given by anthropologist Alfred Gell the centre portion is occupied by the non-tribals.
- Rich dikus selling semi precious stones to tribals but non-middle class, Second level- middles class, Periphery tribals and lower castes.

Even the interaction between tribals and non-tribals traders are different:

- Tribals and non tribals purely business their position in society is different so they have nothing in common except the market.

Exchange of items

- Tribals are not only sellers but buyers as well.
- Common items are not available on every day basis.
- They wait for the weekly market to buy goods.

Caste Based markets

Precolonial Period

1. Market system was quite well developed.
2. Non-market exchange money is not directly involved and barter system (exchange of goods) was in practice.

Jajmani system

- A very solid system based on heredity.

Jajmans-landlords.

Prajans-service class (goldsmith, barber, tailors).

- Jajmans paid them in kind or cash.
- The son of Prajans would serve the son of the Jajman.
- Bartar system was well developed and efficient and slow.
- Pre colonial spices, cotton (handloom), jute (exported to other countries)

- India had its own manufacturing units, very good trading networks and an extensive banking system (very different from own banking system today)

Colonial period

- Nakarattars (now called chettiers) from Tamil Nadu provide an interesting illustration of how these indigenous trading networks were organised and worked in colonial period.
- Hundi-Credit note which is given to a person from a reliable source (of three communities)
 1. Trust within the kins
 2. Strengthen their community, the person is given money, starts their business and repays the money
 3. Caste to become well known
- Nakarattars also went to Sri Lanka and the North-East countries.

Nakarattars	Western Banking
1. Personal	1. Impersonal
2. Based on trust	2. Based on need for collateral
3. Restricted to their own community	3. Credit is available to everyone, not much consideration to caste

Social Organisation of market Traditional Business communities

- Vaishyas were the merchants, traders and the businessmen.
- When the British came, industries were set up and it led to 'industrialisation'
- The British didn't allow Indians to be the heads of the industries, but they let the merchants help them.
- After independence, the merchants took over since they were trained by the British (For example, Parsis, Bohras, Jains, Sindhis)
- The Marwaris in North areas, could be very rich or middle class or local traders.
- Everything is a business, they live very meagrely and put the rest into the business.

- Birlas, Bajaj, Dalmia
- Different communities monopolize business like salt, since they wanted only their community to prosper and to be known for a particular ownership e.g. there was more trust involved and it was hereditary e.g. screwala (business of screws)

Colonialism and the Emergence of New Markets

1. Jute, Cotton, silk and spices were available before the colonial period.
 - British took cotton from India, sent it to Manchester where the finished product was sent back to India.
 - People began buying this cloth since it was cheaper and so the handloom industry in India collapsed.
 - The machines were more productive than the manual labour.
2. India was only a manufacturer earlier, but later it became a supplier of raw material.
 - Also they became consumers since goods came from Britain too.
 - During colonisation, the Marwaris utilized the opportunities to train themselves and after independence they took our livelihood since they knew the tricks and trade.
 - During colonial rule, they acted as bankers for the Britishers with finances.
 - Even today they own various business since it is hereditary (father to son).

Understanding Capitalism as a social system

- Given by Karl Marx 'the haves' i.e. the industrialists, businessmen and the 'havenots' i.e. the labourers, workers formed the social system in market.
- He was against a capitalistic society, the "haves" have everything in society.
- It is the "havenots" who work for the "haves" and are paid wages.
- He felt that the labourers were commodities (could pay for them).
- Market is not only the exchange of services which is important, but because of the inter-relationship among the people which is more important.
- According to Karl Marx, the labourers are not paid as much as they should be

paid.

- There is a simple value (Profit) which is the extra value in terms of the wages paid to the labourers in proportion to the work.

Commodification

- Any item which did not have monetary value before and is being sold e.g. organs, water, finishing school, wedding planner, agents.

Globalisation

- Interlinking local economy with global economy.
 - Local —» regional —» National -» global.
 - Been existing since pre-colonial times but it was very limited (trade with very few countries).
 - Now the amount of trade has increased to other countries and making it a global village.
 - Started in 1980's but in 1991, India began interlinking economically with the global market through the policy of liberalisation (eco aspect of globalisation).
 - Globalisation comes from all aspects (economic, social, Political, cultural, ecological, technological).
 - Liberalisation is when trade barriers, tariff (tax on imports) were reduced.
 - Movement of capital, people, services.
 - Privatisation of PSU's
1. Call centres-Providing services to different companies all over the world due to cheap labour and infrastructure is available (India).
 2. BPO-Business Process Outsourcing.
 3. Outsourcing.
- When you outsource your work to another company where infrastructure, labourer is available for being a support system.
 - Other aspects of a company that are important (security, aesthetic, housekeeping) to reduce the problem of formation of trade unions and avoid headaches.

- Production, distribution, sales, marketing of various products.
- Beneficial for both, company gets work done and the people become well known and then attain jobs from other greater companies.
- Nasdaq is the stock exchange in Wall Street, New York
- Virtual market
- You can buy/sell stocks using the internet.
- No use of paper currency.
- Also called electronic economy.
- Satyam was the first Indian company to register with Nasdaq.
- New, York, London, Tokyo are the financial capitals.
- Pushkar Fair is the biggest casual market in India.
- Buffalo, cow, cattle are sold and bought near Ajmer, Rajasthan.
- Pushkar lake-auspicious and considered sacred, during the Karthik Purnima month of the Hindu calendar; a dip in the lake for washing away of heads and fulfilment of wishes.
- Many international tourists visit the place.
- Has a symbolic value (exchange and intermingling of culture around the world).

Liberalisation (Marketisation in free market)

- Reduction of trade barriers, tariffs.
- Movement of people, capital, services from one place to another (technology, goods).
- Economic aspect of globalisation.
- Privatisation of the PSU's (Laissez Faire).
- Marketisation shows low produces and consumers (derived and supply) control the market forces.
- Markets are controlling the social, economic and political problems of the country.
- Making it more globalised.
- The member of disadvantages are more than the advantages but globalisation is here to stay for the development of the country.

- More efficiency, more competition helps to reach maximum potential and improve quality.
- Some industries get benefit from this (fruits, automobiles).
- Support price and subsidies should not be given.

Disadvantages of Liberalisation

1. There are some sectors which have (IT, seafood, fruits) increased in exports. Electronic goods and automobiles have come down since foreign goods are of better quality.
2. In rural areas one family faces a lot of competition from the foreign families.
-» Variety of fruits, support price, subsidies

Advantages of liberalisation

1. Commodities which were not available to us earlier are available now.
2. Privatisation-better efficiency and quality, due to competition.
3. Foreign investment and foreign exchange coming into the country, therefore, there is prosperity, growth-and development.
4. Increased employment for skilled labourers.
 - Support Price: The government gives to the families at a certain price which is much less than the normal price.
 - Subsidies: When the government reduces the price and gives it to people at a low price e.g. Kerosene oil, rice, water, electricity.
-> The deficit or difference in the price is paid by the government.

In rural society, support price means the government fixes a particular rate by which they buy the products from the farmers e.g. if 1 kg wheat is for Rs. 40 and it goes up to Rs.70, the government will still buy it for Rs. 40.
—> Liberalisation says subsidies and support price should not be given by the government. Especially hybrid seeds, fertilizers and insecticides.

Why?
—> Unemployment has gone up for the unskilled labourers, increases in the unorganized sector in India 70% are in the unorganized sector.

Words That Matter:

1. Capital: An accumulated fund of invertible resources capital such as to grow, to add to itself this in the process of accumulation.

2. Capitalism: A system of commodity production, or production for the market, through the use of wage labour.

3. Class: An economic grouping based on common or similar position in the social relation of production, levels of income and wealth, lifestyle and political preferences.

4. Commodification: The transformation of a non-commodity (i.e., something that is not bought and sold for money in a market) into a commodity.

5. Commodity: A good or service that may be bought or sold in the market.

6. Commodity fetishism: A condition under which social relation become expressed as relations being things.

7. Consumption: Final use of goods and services by people who have purchased them (consumers).

8. Economic anthropology: A subfield of socio-cultural anthropology that studies the entire range of economics and cultures found in the prehistoric, historic and ethnographic records, especially non-market economic systems.

9. Globalisation: A complex process of economic, social, technological, cultural and political changes that have increased the interdependence, integration and interaction among people and economic actors (companies) in desperate locations.

10. Jajmani System: Non-market exchange of produce, goods and services within the (North) Indian village without the use of money, based on the caste system and customary practices.

11. Labour power: Capacity for labour; the mental and physical capabilities of human beings that are used in the process of production. (As different from labour, which is work performed).

12. Laissez Faire: An economic philosophy that advocates free market system and minimal government intervention in economic matters.

13. Liberalisation: The process whereby state controls over economic activity are relaxed

and left to the market forces to decide the general process of making laws more liberal or permissive.

14. Marketisation: The use of market based solution to solve social, political or economic problems.

15. Market: A situation where through the medium of money transactions of buying and selling of things are decided between the buyers and sellers.

16. Stock Market: A market for stocks or shares in companies. It is the place or mechanism for buying and selling of such shares.

17. Surplus values: Increase in the value of investment or return of capital.

18. Virtual market: A market that exists electronically and conducts transactions via computers Telecommunication media. It is also known as paperless market.

Chapter 5 - Patterns of Social Inequality and Exclusion

- Inequality: economic, social.
- Life chances and opportunities are not equally available to everyone. They are less for the suppressed castes.

(a) Social inequality.

- Differences shown to people in the society.
- Position in the society/status.
- Status in society became much more important.
- In terms of three opportunities/resources: eco capital, Social capital, cultural capital (all social institutions)

Economic: Property, finances income.

Social: Status, social standing, connections.

Cultural: Social institutions, beliefs, qualification, politics, education, e.g. getting a job through (a) qualification (b) connections (c) money.

- Social inequality is more to do with the group one belongs to, the society one lives in rather than the natural differences that exists.

(b) Social Stratification

- Where different groups in the society are separated from each other by inferiority or superiority.
- Groups divided into segments/portions differentiate them on the basis of their social/economic status.

Main Features

- (a) Importance is given to group differences and not individual difference.
 - (b) Person is identified by his/her group and not by his/her achievement.
 - (c) The opportunities of these people depend on their group and the life chances available for that group. The people who don't have life opportunity will fight for their rights through protests, rebels, etc. and may challenge the system.
 - (d) It transmits from generation to generation/ascribed status, the resources available to one generation are available for the next generation.
 - (e) Pollution-purity, superiority of high castes, endogamous marriage, marriage within caste, outside gotra.
 - (f) Each group has own beliefs and ideologies, values, traditions, norms, etc.
 - Scheduled caste: Fighting for rights. They are given reservation, benefits, incentives.
 - Schedule Tribe: Fighting for place in society. Need to integrate them and give them reservations.
 - Women: Equal rights as men and the same opportunities.
 - Minority: Those other than the Hindus are fighting for rights. They have been given reservation.
 - OBC: Economic problem, same opportunities.
 - Differently Abled: Discriminate against mentally different children.
- Integration and reservation taking place.

(c) Prejudice

- Pre conceived notion/pre judgement
- Mostly negative
- Someone say something and believe it, e.g. Kanjoos Marwaris; Rajputs are



JK Chrome

JK Chrome | Employment Portal



Rated No.1 Job Application of India

Sarkari Naukri
Private Jobs
Employment News
Study Material
Notifications



JOBS



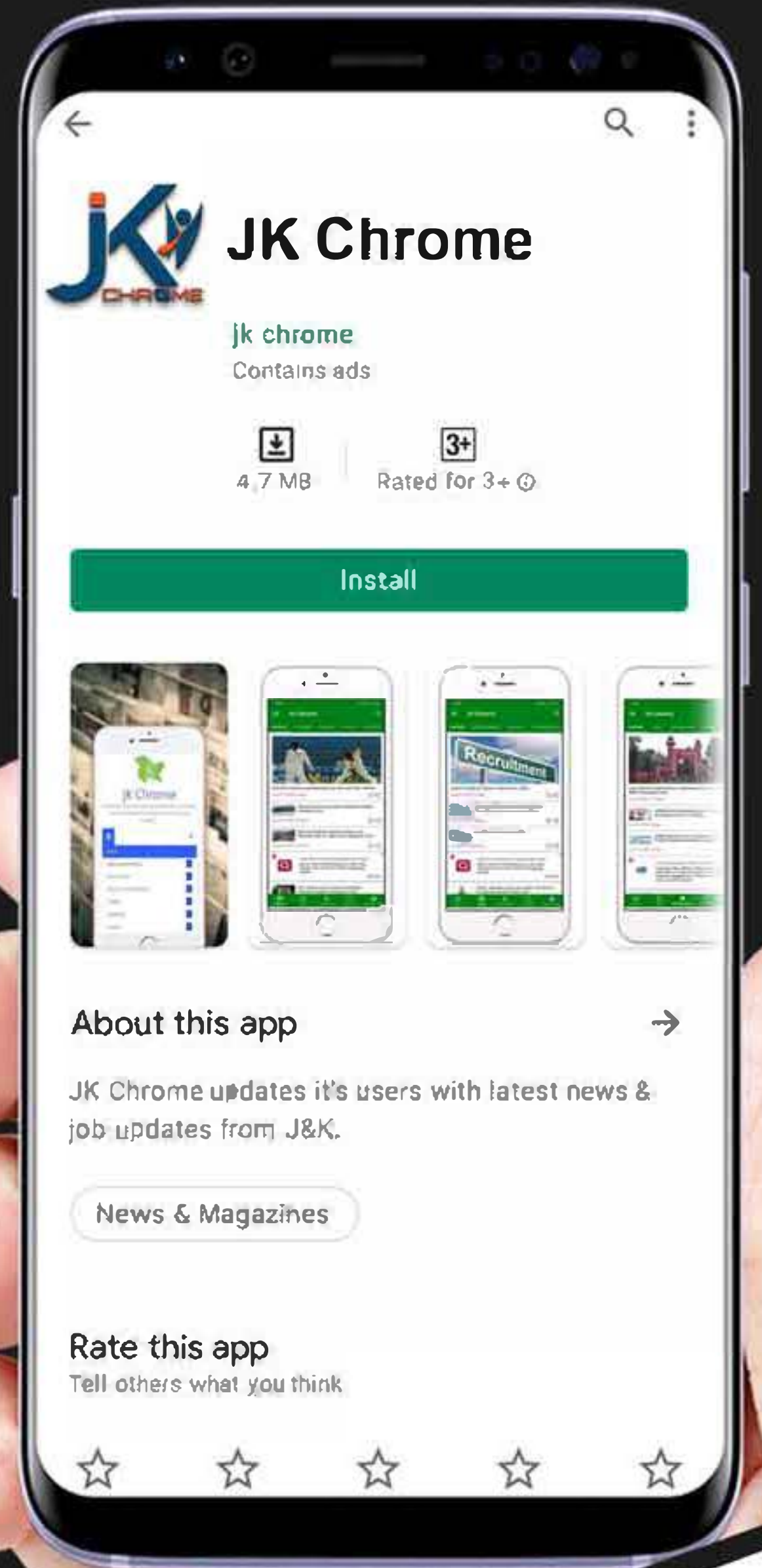
NOTIFICATIONS



G.K



STUDY MATERIAL



JK Chrome

jk chrome
Contains ads



www.jkchrome.com | Email : contact@jkchrome.com

courageous.

- When prejudiced against other, and the group doesn't think so, they don't think they are inferior and try to prove themselves is called positive prejudice.

(d) Stereotype

- Categorize a whole group having one certain characteristic.
- A whole group is considered homogenous e.g. Rajputs are supposed to be courageous, girls are emotional, boys don't cry.
- Basis is prejudice.
- Individual difference isn't taken into consideration.

(e) Discrimination

- In reality the way you treat people differently.
- The way you believe towards a particular group.
- You act on your prejudice and stereotype.
- In India you discriminate against gender, race, religions, caste, class e.g. in a job interview there are 3 boys and 1 girl and the girl doesn't get the job, they give excuse for selecting them.
- Mostly it is very subtly but sometimes it is openly done.

e.g. in factories owned by Hindus, they won't take Muslims as workers and they would give some reasons for not taking them.

- Reason is not openly said but people know it is due to discrimination.

The reasons is not the actual ones.

(f) Social Exclusion

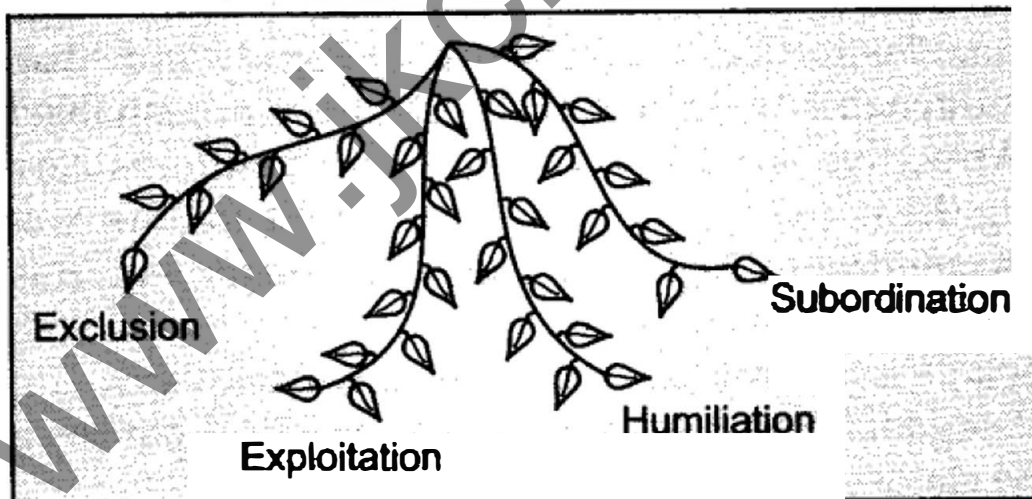
- You are isolating them and exclude them from your group.
- When the people who are excluded are not given the opportunities which are given to others; (except their basic food, clothes and skelton) like medical, educational and naturalistic comforts.
- It is not accidental, it is systematic.
- It is openly done.
- It is involuntary, the ones who are excluded don't want to be excluded but we exclude them.
- After centuries, some people who are excluded lean either to ignore or they protest.

- Dalits came up with 2 things.
- They started making their own associations.
- They converted their religion (Muslims and Christians i.e., Islamisation)
- People excluded once the years are still excluded but the issues are changing.
- To bring about change, the mindset of the people has to change.

Caste System as a Discriminatory System:

Correlation between Social Status and Economic Status

- There is a very close relation between class and caste.
- The members of the upper caste have better life chances and opportunities to use the resources.
- Now it is changing, people from Shudra community are occupying higher positions and vice versa e.g. K.R. Narayanan—Ex-President who was from a Dalit community. Mira Kumar—Ex-Speaker of the Parliament.
- But it is at a micro level in urban areas where Brahmins are peons, clerks while Dalits are doctors and are educated.
- The mindset of the people has not changed, so it is not prevalent at the micro level.



(a) Exclusion: The untouchables went through the worst type of exclusion. They were not given opportunities like others and were excluded from the smallest things and they were excluded from everything.

e.g. They weren't allowed to take water from the wells, pumps or lakes that the Brahmins used. They weren't allowed to take part in festivals rituals and ceremonies that other would participate in. They had to have a bath with the buffaloes and cows.

(b) Exploitation: They were given very low salaries and low grade jobs (washing the bathroom, wetting the roads, cremations).

They were given jobs which no one wanted to do and were not paid.

They were treated in an inhuman manners and were taken advantage of.

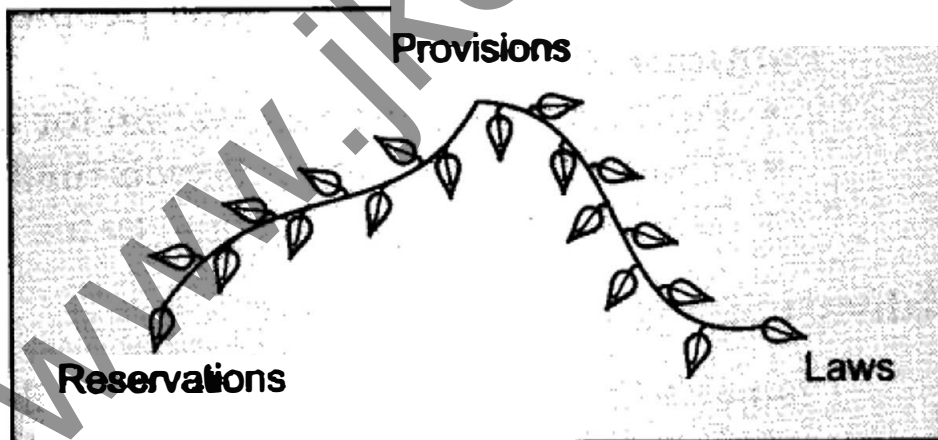
(c) Humiliation: They were not allowed to wear bright clothes full of colour, could not use the same roads, which Brahmins use, had to walk with their heads bowed down while a Brahmin walked by, couldn't walk with their chappals in front of Brahmins so they would hold it in their hands.

They would clean up dead bodies and the cremation and were only included to play the drums from a far off distance.

(d) Subordination: They were below the upper castes and the Brahmins and were suppressed.

Provisions by the Government for SC and ST

Reservation



- Laws, Policies, Amendments,

Welfare Programmes

- They are meant for those who are socially and economically backward as they don't have life chances and opportunities which they should have.

- The government reserves seats for the SC's and ST's and no one else can take those seats from the upper caste.
- They are reserved in educational institutions, jobs, parliament. They have a lot of provisions like age relaxation and low marks for selection.

Laws

- You have to follow the laws.
 - It is a legal framework, not like norms.
 - Brahmins were the only educated people and the British needed the Brahmins support.
 - Laws were made about caste but implementation was poor.
1. Caste disability Removal Act-1850: Introduced because they wanted the lower caste to get into educational institution so that they could study and educate themselves.
 2. Abolition of Untouchability-Article 17: If practiced, punishable by law.
 3. Prevention of Atrocities Act-1889: The acts, the Brahmins carried out on the lower castes e.g. beating them, not letting them wear bright colours, washing streets, etc.
 4. Constitutional Amendment Act-2005: The 93rd amendment. It is to do with education and no one can be devoid of education.
- They are still socially, economically and culturally backward.
- There are social organisation, associations and political parties and social movements fighting for these classes.
1. Satyashodhak Samaj (Truth Seekers Society) mainly for Dalits and women by Jyotiba Phule.
 2. Brahmo Samaj- Raja Rammohun Roy
 3. Arya Samaj-Dayanand Saraswati
 4. Dalit Sangharsh Samiti
 5. Bahujan Samaj Party
 6. BSP-Kanchuians
 7. Dalit Panther Movement in 1970's

Other Backward Classes (OBCs)

- Those groups of the forward caste who are economically backward.
- These people are very poor and are treated like the Dalits but there is no untouchability.
- Reservations are provided to them since they are illiterate, uneducated and are given the same jobs as the Dalits.

Kaka Kelekar Commission

- Set up to go to different villages to decide which caste/subcaste should be given the status of OBC.

Mandal Commission

- Large issue in late 80's and 90's.
- V.P. Singh gave reservation in some states but not in other states.
- This led to protests by other people.

Politics of OBC

- Politicians promise reservation for the OBC's only to expand their votebank.
- Those OBC's that are better off than the other OBC's are upper OBC's.
- The lowest category is equal to the Dalits.

Adivasi Struggle

Janjati's (first inhabitants), Vanjati's (forest dwellers), Adivasi's, Girijans.

- They like to be alone/isolated and their occupations well connected to the forest.
- They were hunter gatherers, honey collectors, shifting cultivators)

During colonial rule

- Maximum exploitation of forest dwellers.
- Forests were cleared for collecting timber, setting up of roads, railway tracks.
- The tribals who were dependent on the forest lost their livelihood.
- Some of them became thieves and stole timber and poached animals.
- Others went to nearby cities and towns and became labourers working for wages.
- Thus the tribals revolted and protested which led the British to reserve areas known as exclusive areas/partially exclusive areas.

- The non-tribals were not allowed to enter the area, but this was not implemented properly since the weaker sections were sidelined.

After independence

- Development continued to take place so the tribals suffered (roads, railways, tracks had to be made and timber had to be used)
- Hydroelectric projects (dams), using, recreational purposes and the culture of the tribals gets clouded.
- This displaced the tribals and their livelihood was taken away.
- The tribals began revolts, rebellions, protests due to exploitation and discrimination.
- The Adivasi/tribal movement came across and three states were formed Jharkand, Uttarakhand, Chhattisgarh.

Women structure for equality and rights

- Women are considered to be physically and biologically weaker but they are not socially or economically weak.
- This is due to the patriarchal society and mindset of the people.

Social reformers

- The male reformers wanted to make changes in the society for women and Dalits.

— Raja Rammohun Roy

In 1829 he caused the abolition of Sati Pratha under the Governor General 1 William Bentick. Later he started Brahma Samaj for the upliftment of the status

of women by giving the girl child education.

He wanted child marriage to end and wanted to encourage widow remarriage.

— Dayanand Saraswati

-» He started the Arya Samaj to educate the girl child. Upliftment of women both

socially and economically. Abolishment of child marriage encouraged widow I remarriage. (

He was against the study of western education and he wanted women to study the Vedas and learn about housekeeping as they would ultimately become homeworkers. This social work was done by the Arya Samaj.

— M.G. Ranade

He was a Hindu Brahmin and was shocked by the way women were treated. He wrote two books and appealed to the people by saying that even in the Vedas it was not mentioned to treat them badly or they shouldn't get married again.

— Jyotiba Phule

He was a Dalit and started the association called Satyashodhak Samaj (truth seeking society) Focused on status of Dalits and women and was the first Indian to start a college for women in Puri.

— Syed Ahmed Khan

He was a well educated muslim and he wanted the muslim women to be educated as they were suppressed, due to the Purdah System but they should learn about housekeeping as they will become house workers.

— Ishwar Chandra Vidya Sagar

He concentrated on widow remarriage. He opposed the way widows were treated.

He encouraged men to marry the widows and arranged community marriages. He did this to give respect to the women.

Women Reformers

1. Tarabai Shinde

— Wrote a book called "Stree Purush Tulana" in 1882 which spoke about how men treated women.

— She was suppressed, women race were given a very low status.

— Women were ill-treated like slaves.

— There was prevalence of polygamy, so men would marry women.

— She felt that women were degraded and so she wrote the book to spread awareness about the importance of women.

2. Begum Rokeya Sakhawat Hossain

— Wrote an interesting short story, 'Sultana's Dream' in 1915, where there was

role reversal (men and women), magical world (satire).

– The man usually worked, stayed there and cooked and did all the household work and women would work, jobs, go in rockets.

– In reality it was very rural for a man to do household work.

– Men should help women and lead them go out sometimes.

Provisions for women/position/status of women

- During the 19th century, there were very few associations which fought for women.

- After independence many women associations came up for the upliftment of women. Karachi Session of 1931

Few provisions were suggested and later included in the constitution.

1. Everyone is equal in the eyes of law, irrespective of their religion, caste, language and sex they belong to.

2. Women should be allowed to hold positions in society in government jobs, not taking in account their caste, language.

3. Universal Adult Franchise should be allowed to vote irrespective of their caste, religion, etc.

4. All women have a right to vote, right to stand for any office or to take up any job.

Differently-Abled

- The Disableds, who are physically and mentally challenged.

Terms used Then	Terms used now
(1) Handicapped	(1) Mentally/Physically challenged/disabled
(2) Crippled	(2) Physically challenged
(3) Blind	(3) Visually impaired
(4) Deaf	(4) Hearing impaired
(5) Dumb	(5) Speech impaired

- These terms have changed as these terms are very derogatory and should not be used.
- They are not only physically and mentally challenged but they are socially discriminated and not integrated into society like the mainstream.
- These terms are used loosely and are considered as insults.

Features

1. It is biologically given/genetic.
2. Can be due to accidents (physically impaired).
3. The blame goes to Karma/fate.
4. They are considered to be victims of fate and are fiercely independent.
5. Everything that they do is attributed to their disability. People show sympathy and pity, but they don't want it.
6. Disability is linked with their self-perception (fiercely independent) whether they have a poor perception of themselves.
7. We feel that the disabled people are in need of help.
 - In the past, in the mythological movies, the negative character is a differently abled person.
 - The differently abled are discriminated but society does not accept them.

Differently-Abled and Poverty

- They do not have the life chances, opportunities that the others have.
 - They are not educated, cannot get jobs and this leads to poverty.
 - If they are not accepted by their family, it leads to begging.
 - Due to poor conditions, unsanitary conditions, improper health and education, mother has too many children, no polio drops lead to disabilities (inadequate immunization, one crowded housing)
 - According to the 2001 census, 2.19 crore people in India are physically challenged.
 - The differently-abled began protesting and forming associations and laws by the government.
1. Nowadays in the malls and airports, there are bathroom for them.
 2. There are separate educational facilities (Tamanna) but they want to be

integrated with the mainstream.

3. Provisions are being made in schools, courts, malls, airport, like parking, ramps, lifts, buses—but it is not enough.

4. ' Most of the hospital^ don't have ramps.

- The awareness is increasing but the number of disabled are also increasing.

Words That Matter

1. Caste: The group made on the basis of birth is called caste, which makes it imperatives for the members to follow the same norms regarding food, marriage, social contact, etc.

2. Discrimination: Practices, act or activities resulting in the unjustified exclusion of the members of a particular group from access to goods, services, jobs, resources, etc. that are normally accessible to others. Discrimination is behavioural component of prejudice.

3. Egalitarian: Believing in the principle that all human beings are equal and should enjoy the same rights.

4. Ethnic cleansing: The creation of ethnically homogenous territories through the mass expulsion of other ethnic population.

5. Ethnicity: An ethnic group is one whose members share a distinct awareness of a common cultural identity separating them from other groups around them.

6. Gender: In social theory, the term reserved for the socially and culturally produced differences between men and women. (As different from 'sex' which refers to the physical-biological differences between men and women). Nature creates sexes, society creates genders.

7. Life chances: The potential opportunities or possible achievements available to a person during their life.

8. Minority groups: A group of people in a minority in a given society who, because of their distinct physical and cultural characteristics, find themselves in situation of inequality within that society. Each group includes ethnic minorities.

9. Prejudice: Bias, the holding of preconceived ideas about an individual or group ideas that are resistant to changes even in the face of new information. Prejudice may be either positive or negative, but the common usage is for negative or derogatory preconceptions.

10. Scavenging: The practice of manual cleaning of human excreta and other garbage and waste products. Still practised where sewerage system are not in place. This can also be a service that the untouchable castes are forced to perform.

11. Social exclusion: The combined outcome of deprivation and discrimination, which prevent individual or groups from participating fully in the economic, social and political life of the society in which they live. Social exclusion is structural i.e., the results of social processes are institution rather than individual action.

12. Stereotypes: A fixed and inflexible characterisation of a group of people. A fixed, often simplistic generalisation, about a particular group or class of people.

13. Stratification: The hierarchical arrangement of different segments of society into 'strata' or sub-groups whose members share the same general position in the hierarchy. Stratification implies inequality, egalitarian societies are in theory lacking in strata though they may have other forms of sub-grouping which are not arranged in hierarchical terms. .

14. Untouchability: A social practice within the caste system whereby members of the lowest castes are considered to be ritually impure to such an extent that they cause pollution by mere touch. Untouchable castes are of the bottom of the social scale and are excluded from most social institutions.

15. Economic capital: Refers to the material assets and income.

16. Social capital: Refers to the form of networks of contacts and social associations.

17. Cultural capital: Refers to the educational qualifications and status.

Chapter 6 - The Challenges of Cultural Diversity

- It does not mean inequality but it is the difference in terms of culture, languages, regions, religions, beliefs, customs, races, etc.
- Unity in diversity even though we have different religions, etc. and we are different, we stand together as one, as Indians.
- Diversity in Unity-in spite of belonging to one country each state has its own language, custom, culture, etc.

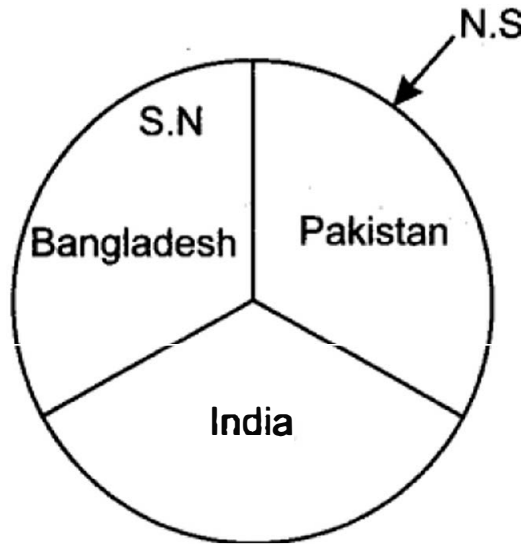
Community Identity

- A group of people who are together due to infrastructure, resources, facilities.
- Most of the time community identity is ascribed status and you learn to love them.
- There is no choice in selecting all of these and you start loving them and no one can say anything against it.
- It can also be achieved but it is very individualistic.
- Community identity is universal as it is present everywhere (every religion, country) in terms of mother tongue or culture, values, beliefs, etc.
- Virtue is the good qualities of person, nations love for one's country, honesty, etc.
- Vice is excess of bad qualities excess of alcohol, drugs, boy/girl friend
- We always downplay one's vices and emphasize on the virtues.
- When two countries or groups are in conflict with each other, very rarely does one country or group accept they are wrong. Even though either both are wrong or one is wrong.
- We always emphasize on the other persons vices and downplay one's own vices.

Communities, Nation, Nation State

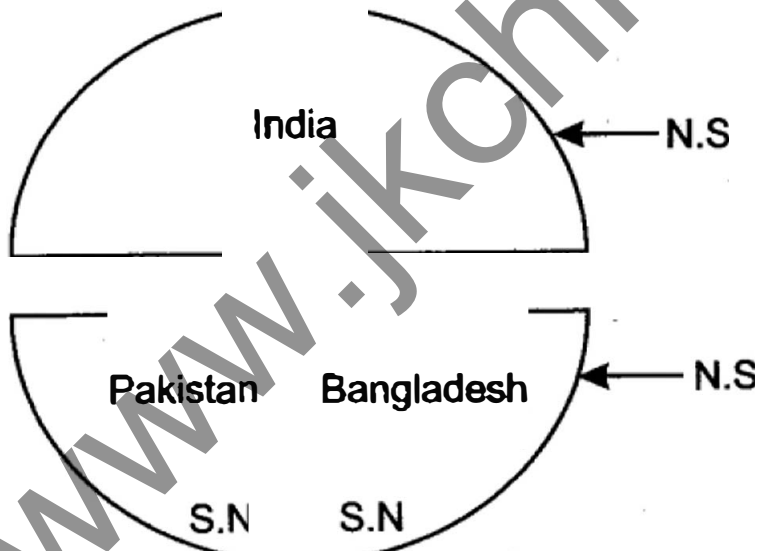
- A nation is a large community with territorial area, population, administration (L, J, E) and sovereignty (autocracies power)

Colonial Rule, State-Nation



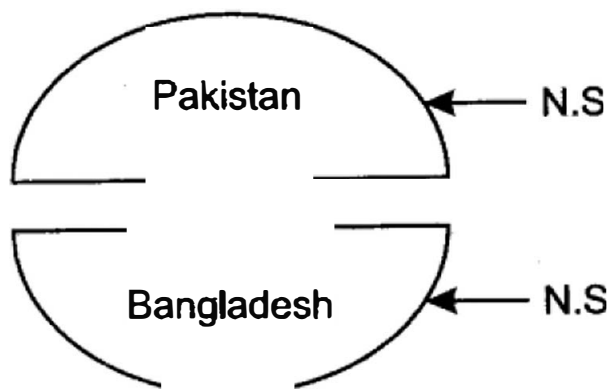
India was a nation state, but India, Pakistan, and Bangladesh (E and W Pakistan) were state nations.

Comprising of the nation state 1947 Partition



In 1947 India became a separate nation state after its division.

Pakistan and Bangladesh were state nations who formed a nation state of Pakistan.



- Pakistan and Bangladesh separated because

1. Administration was difficult.

2. Language was another problem as Pakistan wanted Urdu to be the national language, whereas it was not easy in Bangladesh as its language is Bangla.

- A state is a body that successfully claims a legitimate force in a particular territory (given by Max Weber).

It is difficult to define a nation, each nation may emphasize a few characteristics.

- It is very difficult to draw a distinction between a community and a nation because any community can become a nation but not always.

1. Nation, Multiple States

In today's world we believe in one nation one state.

1. USSR-Union of Soviet Socialist Republic

— It was a nation state but had many countries which had their own culture and state nation since the government in counted, the people were not able to voice their opinions.

— Broke up in 1991

2. Jamaica-Part of West Indies (Caribbean)

— There are more non-Jamaicans than Jamaicans.

— Administration is all done by non-Jamaicans and if they leave they will have to start from scratch.

3. Dual Citizenship of Israeli's in USA

— US has given citizenship to these Jews only in the US (only if born and

brought up).

No person except them can get dual citizenship.

Policies (India follows both)

1. Policy of Assimilation

— Where everybody decides to follow one norm, one belief and one culture and common value.

— The whole country follows the majority as they are more powerful.

This is for convenience sake and unity of the country.

1 e.g., in India Hindus are majority and there are so many festivals as compared to the festivals of the Christians. Parsis, etc.

2. Policy of Integration

— All people follow national culture or pattern in public life and keep all non-material cultures in private life.

e.g., Jana gana mana is national but Vande Mataram would be non-national.

— Because community identities can act as a basis for nation formation, the already existing states view them as dangerous rivals e.g., Khalistan Sikh community wanted a separate nation.

— Therefore, states tend to favour a single homogenous national identity in order to have unity and togetherness.

— But this does not mean we should suppress the identity of the minority as it can lead to revolts and there will be no unity.

— By suppressing the non-national culture of minorities or smaller sections, it can lead to problems and instead of unity the country will divide.

— Thus the government allows people to maintain cultural differences in order to have peace and harmony in the country.

Overview-Differences existing in Our country

- Our country is the thkd largest in terms of Muslim population (after Indonesia and Pakistan)
- Secularism is practised in India, we allow others to practice, profess and

preach their religion. Minorities are given reservations.

- Language. There are 1632 languages in India.

- 18 official languages (Hindi, Gujarati, Marathi, English, Punjabi, Urdu)

- The constitution is in English and all the official documents have to be in one of them (Hindi/English)

- There are a lot of laws and policies but the problem is implementation and practising them.

- There is a law against dowry but people still give and take it without any fear.

- A nation, a state is very important, but a state cannot exist without a nation, they are interdependent.

- India is a good nation state though it has a lot of diversity and problems, but we live together in peace and harmony due to our tolerance and unity.

Regionalism

- Regionalism is connected with the diverse culture, languages, regions, castes, tribes present in our country.

Linguism helped in strengthening of India's Unity.

- After independence we decided to follow the same pattern of the British, leading presidencies.

- Bombay, Madras and Calcutta, Princely states people in Madras spoke Malayalam, Tamil, Telugu, Kannada (different languages under one state).

- The country was divided on the basis of language under Nehru (he was apprehensive earlier, but after thought the decision was good) because of Vallabhai Patel (Home Minister)

- Language is a binding force, would bring about efficient communication, unity, state boards (educational purposes), linguism could spread love for language

Madras Presidency got divided into three states.

- Madras State-Telugu and Tamil (1952-53)

- Kerala State-Malayalam — Mysore State-Kannada

Capital was Mysore and shifted to Karnataka and capital was Bangalore.

- When the Madras state was formed, Telugu people were unhappy as Tamilians were given more important posts and were dominant.
- Thus they rebelled for separate state.
- Potti Sriramulu wanted a separate state (went on hunger strike) for Telugu speaking people.
- After his death, protest continued and the government gave them Andhra Pradesh in 1956.
- The Telegu people had an option whether to stay in the Madras state or shift to Andhra Pradesh.
- 16 proved to be very successful as language is a great binding force but regional differences do arise.

e.g. 1971 Pakistan and Bangladesh

- Due to administration (West Pakistan and East Pakistan) (India was in the middle).
- Urdu was given more importance as compared to Bangla in Bangladesh. Thus they revolted and it led to the formation of Bangladesh in a separate democratic nation.

Sri Lanka

- The Tamilians and Sinhala (dominant language, official parliament administration)
- Tamilians wanted to be given equal importance.
- The LTTE was formed which wanted to help the people.
- This led to Rajiv Gandhi's assassination.

ISSUES

Majority and Minority

- Majority and minority in sociology is connected with religion.
- Minority in any religion are those who are numerically weaker as compared to majorities.
- In India, Hindus are majority class (81%)

1. Inclusive Nationalism

– When all religions work together for one cause benefit of the country, to

create unity in diversity.

- It recognises finality and diversity but in spite of this we come together.
- We try to do away with discrimination and create a democratic set up.

2. Exclusive Nationalism

- When each religion does what in their point of view will benefit the country.
- The best way for the country to be progressive is by including inclusive reasoning in the constitution where all sections of society (including minority) are taken care of.
- The Constituent Assembly tried to include social, political and economic justice when the constitution was drafted.

Features of Minority

1. They are numerically weaker and their needs are not taken care of.
 2. They do not have a say in many matters.
 3. They have low/less opportunities in comparison to the majority.
 4. Minorities are often discriminated against.
 5. There is a fear of insecurity and they feel that they are at a disadvantage as they are a smaller group.
 6. All minorities have a sense of collective belonging, togetherness and they are always together and protect their rights.
 7. They have a sense of loyalty towards their nation.
- Jains, Parsis are communities who are economically strong (businessmen) but they are culturally and socially weak. e.g. Bohras, Vohras,
 - Hindu's are given many holidays but for the festivals of Parsis and Jains there are no holidays.

Minorities and Policies

- In elections it is very easy for the political parties to convert the numerical majority into political power.
- Minorities are at risk and are variable.

- Thus a 'minority block' takes place.
- At times, they have to give up their identity to save their position.
- All religions have the freedom to practice, preach and profess their religion.
- Article 29 and 30 are for the protection of the minorities.

Provisions of Article 30

(a) Any religious community can start an educational institution.

(b) All facilities that are given to other majorities should also be given to the minorities.

– No religion should be imposed on a person because it will affect national unity.

– We believe in unity in diversity.

– Every country has minorities, in Europe Christians are majority class whereas Hindus, Sikhs and Jews are minorities.

Communalism

- Extreme love for your religion, you consider every religion as inferior and subordinate.
- The western meaning of communalism is to do with community which is a group of people doing something in common.
- Communalism is more to do with politics than religion in India because politicians use vote banks in the name of religion. They give seats for religion.
- India is diverse because, whenever there are more people and diversity there is more an issue of communalism.
- Communalism i.e. aggressive political ideology linked with religion. Love for your religion but in a negative way.
- A communalist develops aggressive political identity which condenses every other religion and leads to communal riots.
- Reason for Communal riots are
 - (1) Political instigation
 - (2) One community wants revenge on a community or average another

community in the past.

(3) To regain lost pride or protect their community.

(4) During riots violence, loss of lives, destruction of property and assault, looting, rape take place all around.

Whenever there is a communal riot the government in power must take responsibility and should protect the victims.

Secularism

- **Indian Meaning:** All religions should have and be given equal importance and every individual is allowed to freely practice, preach, profess any religion of their choice.

- **Western Meaning:** Earlier the state was controlled by the church. The word 'secular' is used when the state is separate from the church. The church is not allowed to interfere in matters of the state.

- Though secularisation evolved religion is restricted to private domain and not public.

- Secularisation came into being through modernity.

When you consider various view points, related to rationality where you don't attribute everything to religion allow science to play a role, broadening of mindsets.

- The Indian meaning is a combination of both and opposite of communal because we allow all religions to exist equally.

- One kind of difficulty that exists in our country is the western meaning and Indian meaning of secularism.

- Majority questions the government that giving reservations is unfair.

- Minority demands reservation because they will get out shadowed by majority.

- Other difficulty is that government tries to protect the minority but it is the majority values, festivals, etc. are being followed.

- These controversies are further being aggravated by the interference of political parties.

- In spite of all these problems we are still a secular nation.

- We take care of the minority without upsetting the majority at the same time maintaining peace, tolerance and harmony among communities.
- When we got Independence Nehru said that we are a democratic, secular and sovereign country.

State and Civil Societies

Democracy: Form of government where people have a say and have the right to vote for their leader (Political party) and can use their fundamental rights.

Authoritative: Form of government where people cannot question the government or hold them accountable, all civil rights are curtailed.

The institutions are unable to respond to the needs of the people under authoritative 'government (banks).

Civil Society: Non State, voluntary, private domain, not commercialised, profit is not important. It is an organization which is not commercialised or profit oriented and outside private domain.

Civil societies are those societies/organizations that fight for the rights of people, specially the suppressed classes.

Civil societies keep a watch on the government actions and fight for injustice e.g. Political parties, mass media, NGO's newspaper, women associations.

Emergency 1975-77

- Mass sterilization campaigns were held where indiscriminately people were sterilised.
- Tubectomy (women), vasectomy (men) were done forcibly
- Civil rights were curtailed
- People were put in Jail without a trial
- Civil rights were suspended
- Lower cadre of people who carried out the actions and people were put in jail who spoke against like emergency.
- Many political leaders like Jayaprakash Narayan were put in Jail.
- Indira Gandhi lost election after this.
- After emergency there was uproar in the nation and importance of civil societies went up.

Tribals

- Healthcare and displacement

Civil Societies work to

1. Keep a watch on government and to see if they are using funds fairly.
2. To see that laws are being implemented.
3. If government is functioning properly, e.g. Right to Information Act

Right to Information Act 2005

When government funds were allotted to villages for construction of roads, building of schools, etc.

- They took it up with the government and looked into it.
- According to this act any person can demand to the government allocation of funds, tax and copy the funds document.
- It is the right of people to demand from the government. The funds have been allocated for different projects.
- This was to do with the government only not with the private sector, people have rights to question the government.

Words That Matter

- 1. Assimilation:** A process of cultural unification and homogenization by which newly entering or subordinate groups lose their distinctive culture and adopt the culture of the dominant majority. Assimilation may be forced or voluntary.
- 2. Authoritarianism:** A system of government that does not derive its legitimacy from the people. Neither democratic nor republican form of government.
- 3. Civil Society:** The sphere of society that lies beyond the family but is not part of either state or market. The arena of voluntary association and organization formed for cultural, social, religious or other non-commercial and non-state collective pursuits.
- 4. Colonialism:** The ideology by which a country seeks to conquer and colonise (forcibly settle, rule over) another. The colony becomes a subordinate part of the coloniser's country, and is exploited in various ways for the colonizing country's gain.

5. Communalism: Chauvinism based on religious identity. The belief that religion supersedes all other aspects of a person's or group's identity. Usually accompanied by an aggressive and hostile attitude towards persons and groups of other religious (or non-religious) identities.

6. Community: A general term for any distinctive group whose members are connected to each other by consciously recognized commonalities and bonds of kinship, language, culture and so on. Belief in these commonalities is more important than actual proof of their existence.

7. Democracy: A form of government which derives its legitimacy from the people, and relies on explicit popular endorsement through elections or other method of ascertaining the people's opinion.

8. Diversity (Cultural Diversity): The presence within the larger national, regional or other context of many different kinds of cultural communities such as those defined by language, religion, region, ethnicity and so on. A multiplicity or plurality of identities.

9. Integration: A process of cultural unification whereby cultural distinctions are relegated to the private domain and a common public culture is adopted for all groups. This usually involves the adoption of the dominant culture as the official culture.

10. Nation: A community that believes itself to be a community, based on several shared characteristics such as common language, geographical location, history, religion, race, ethnicity, political aspiration, etc. However, nations may exist without one or more of such characteristics. A nation is comprised of its people, who are the ultimate guarantors of its existence, meaning and powers.

11. Nation-State: A particular type of state, characteristic of the modern world, in which a government has sovereign power within a defined territorial area, and the mass of the population are citizens who know themselves to be part of a single nation.

12. Nationalism: Commitment, usually passionate commitment, to one's nation and everything related to it. Putting the nation first, being biased in its favour, etc., makes the community distinctive and unique.

13. Pluralism: The existence, within a society of a variety of ethnic, cultural and

religious groups.

14. Regionalism: The ideology of commitment to a particular regional identity which could be based on language, ethnicity and other characteristics in addition to geography.

15. Secularism: There are different versions: (a) The doctrine by which the state is kept strictly separate from religion, i.e., separation of church and state' as in western societies,
(b) The doctrine by which the state does not discriminate between different religions and shows equal respect to all. (c) The popular sense of the antithesis of communalism, i.e., an attitude that is not in favour of or against any religion.

16. Social constructionism: The perspective that emphasizes society over nature in explaining reality. It views social relations, values and interactions- rather than biology or nature-as being decisive in determining the meaning and content of reality.

17. State: An abstract entity consisting of a set of political-legal institutions claiming control over a particular geographical territory and the people living in it. A set of interlinked institutions for maintaining a monopoly over the use of legitimate violence in a specified territorial area. Includes institutions like the legislature, judiciary, executive, the army, police and administration.

www.jkchrome.com



JK Chrome

JK Chrome | Employment Portal



Rated No.1 Job Application of India

Sarkari Naukri
Private Jobs
Employment News
Study Material
Notifications



JOBS



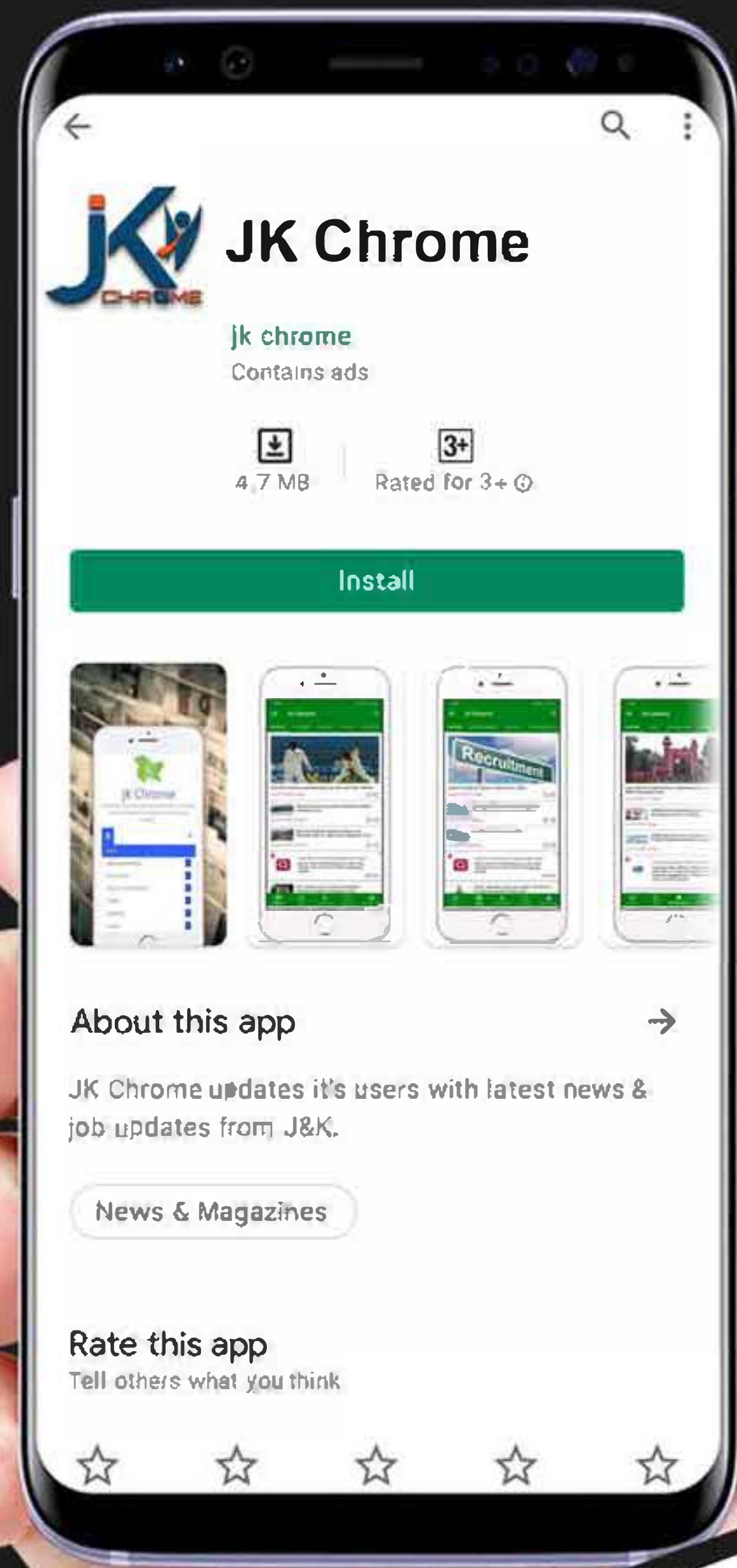
NOTIFICATIONS



G.K



STUDY MATERIAL



JK Chrome

jk chrome
Contains ads



www.jkchrome.com | Email : contact@jkchrome.com