

CULTURE, DIVERSITY AND SOCIETY

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Preface

We have enormous fulfilment in presenting the first edition of the Title “*Culture, Diversity and Society*” written for students of Under Graduation courses. The subject matter is written in a simple and easily understandable language with adequate support from realistic information.

This is an endeavor to provide the students with thorough understanding of Culture, Diversity and Society related concept. While writing this book we have benefited greatly from the studies of a number of books and the articles written by scholars widen over diversely. While written this subject, we have considered all the cultural aspects without any modifications.

In writing the book special care has been taken to avoid gaps in the sequential arrangement of topics in the syllabus and logically developed the various topics such as Geographical diversity, religious diversity, cultural diversity and Unity in Diversity. The brief explanations have given related to Family, Caste, Village and Women in India. This book also contains the information about Communalism and Religious Fundamentalism, Regionalism and Ethnocentrism, Globalization and mono-culturalism; McDonaldization, Child labour; Migrant labour; Bonded labour; Contract labour and Mass Media and its impact on society. Topics covered are discussed, as far as possible, in a fairly self-contained manner.

The book would not have seen the light, but for the charm of God and the blessings and support of our family members and friends.

We are highly indebted to *Vision Book House* for taking keen interest at every step in publishing this book.

Finally, we express our sincere thank to *SPS*, Bangalore, their excellent computer typesetting work and the printing.

Any suggestions regarding improvement and errors, if any, will be gratefully acknowledged.

Bengaluru

July 2016

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Unit-1

Understanding the Diversity of Indian Society

Learning Objectives

- Geographical diversity
- Religious diversity
- Cultural diversity
- Unity in diversity

INTRODUCTION

Diversity can be defined as people coming together from different races, nationalities, religions and sexes to form a group organization or community. A diverse organization is one that values the difference in people. It is one that recognizes that people with different backgrounds, skills, attitudes and experiences bring fresh ideas and perceptions. Diverse organizations encourage and harness these differences to make their services relevant and approachable. Diverse organizations draw upon the widest possible range of views and experiences so it can listen to and meet the changing needs of its users. The encouragement of diversity benefits society.

In society today, most people view diversity as a good thing because it gives people the chance to experience different things outside of what they are normally accustomed to. Diversity in America is openly viewed as a beneficial bacterium, so many backgrounds and not knowing which ones are good and which ones are bad.

Diversity as a wide component is a tricky thing to use and understand because it has both negative and positive effects on society such as education, violence and employment. People have to dig deep to figure out what exactly the effect will be in the end and be patient to wait and see.

In the educational system it is very important that there is a wide array of diverse groups in the classroom, "It is important to have a diverse student body, not only to create a realistic setting but also to encourage people to grow outside their boundaries and learn something new about a culture they may not be familiar with." By accomplishing this in the classroom you can avoid child unawareness and actually enlighten them about other things that go on around them with people they may be friends with or know. Another factor in a less diverse student population is bullying. Students who are different are often targets for bullying. Often when people lack knowledge of things that they are not accustomed to they are quick to judge or stereotype and make ignorant decisions. "Diversity is a positive thing, not something to fear".

Diversity can create curiosity. By being exposed to different people and cultures, a student may want to learn more about a particular group which can give them insight into how and why things work as they do and possibly a way to change them for the better.

Diversity is not being encouraged throughout India in fact some cultures would rather have contact only within that family or race or even that religion. Some people are not persuaded that their children need to be in a diverse setting or experience one. In today's global society, without any prior knowledge of other people; when a person actually gets out into the real world their often stuck with a

limited view of the world and what to expect. In reality, the work place has every gender, ethnic group and religion. It is like saying if you say the wrong thing you may think it is funny and others will find it offensive, you have to understand why it affects someone else that is of a different background. "Learning about other countries and other cultures is part of the public school curriculum. Having children from other countries and cultures in the classroom can be a positive experience for teachers and students. It is proven that by valuing diversity organizations bring benefits to the people they work with, their local communities, as well as to themselves.

Diversity is not always just what background you come from but is any unique difference between human beings. Diversity includes physical appearance, religious belief and race but your opinions and thoughts and the impact they make on society are also part of diversity.

We learn from people who have different experiences, beliefs and perspectives on things.

Diversity can affect a person in a negative way. For example, a person may start to feel as if they cannot turn to close friends or family because they do not hold the same traditions as everyone else and since they are different there is not anyone they can express themselves to. So instead of communicating with others they would rather bottle it up and settle with being unhappy and withdraw from the general society. Most authorities tend to disagree with this; they believe that diversity is more beneficial to society than it is harmful. "From multicultural festivals to pronouncements from political leaders, the message is the same: our differences make us stronger". Diversity is the many differences that different backgrounds hold. Within those backgrounds are differences that make and improve people. We should celebrate the differences and learn to work together.

Meaning of Diversity

Diversity is the state or fact of being diverse; difference; unlikeness. This is the inclusion of individuals representing more than one national origin, color, religion, socioeconomic stratum, gender orientation, etc.

DIVERSITY OF INDIAN SOCIETY

Indian is a vast country and has a long history. Its society has evolved through the ages and has also been affected by foreign influences giving it extreme diversity and made unity amidst diversity a characteristic of the Indian society. However, to understand the process, we need to understand the meaning of diversity, unity and pluralism as well as their relevance to the Indian society.

In literary terms, diversity means differences. However in social context the meaning is more specific; it means collective differences among people, that is, those differences which mark off one group of people from another. These differences may be of any sort: biological, religious, linguistic etc. On the basis of biological differences, for example, we have racial diversity. On the basis of religious differences, similarly, we have religious diversity. The point to note is that diversity refers to collective differences.

The term diversity is opposite of uniformity. Uniformity means similarity of some sort that characterizes a people. 'Uni' refers to one; 'form' refers to the common ways. So when there is something common to all the people, we say they show uniformity. When students of a school, members of the police or the army wear the same type of dress, we say they are in 'uniform'. Like diversity, thus, uniformity is also a collective concept. When a group of people share a similar characteristic, be it language or religion or anything else, it shows uniformity in that respect. But when we have groups of people hailing from different races, religions and cultures, they represent diversity. Thus, diversity means variety.

However, diversity needs to be differentiated from fragmentation. Diversity means existence of differences in a whole. It does not mean separate parts. Fragmentation does not mean differences, it means different parts and in that situation each part would be a whole in itself. For all practical purposes it means variety of groups and cultures. We have such a variety in abundance in India. We have here a variety of races, of religions, of languages, of castes and of cultures. For the same reason India is known for its socio-cultural diversity.

Unity means integration. It is a social psychological condition. It connotes a sense of one-ness, a sense of wholeness. It stands for the bonds, which hold the members of a society together. There is a difference between unity and uniformity. Uniformity presupposes similarity, unity does not. Unity is of two types, first which may be born out of uniformity and second which may arise despite differences. French sociologist has termed these two types as mechanical and organic solidarity respectively.

Mechanical solidarity is generally found in less advanced societies and characterized by being based on resemblance, segmentation (clan or territorial type), ruling with repressive sanctions and prevalence of penal law, highly religious and transcendental and attaching supreme value to the society and interests of the society as a whole. On the other organic solidarity is generally found in more advanced societies and is based on division of labour, characterized by the fusion of markets and growth of cities, rules with restitutive sanctions and prevalence of cooperative law, is increasingly secular, human oriented and attaches supreme value to the individual dignity, equality of opportunity and social justice.

Pluralism

In context of a society, pluralism can be seen in various aspects. It could be religious pluralism, cultural pluralism, linguistic pluralism or ethnic pluralism or could be a combination of more than one kind. Pluralism recognizes diverse groups and seeks to provide a mechanism in which no one group dominates the state and in which interests of all groups are reasonably taken care of. Thus pluralism can be said to be a diffusion of power among many special-interest groups, prevents any one group from gaining control of the government and using it to oppress the people. Our pluralist society has many groups such as women, men, racial, ethnic groups as well as broad categories as the rich, middle class and poor. In such a scenario domination of political power by one group could lead to neglect of the others resulting in social tensions which may be harmful to society as well as the state.

Autocratic regimes did not have much scope for political pluralism though good rulers tried to maintain a balance among various social groups. In a democratic form of Government, political power depends on the number of votes. In such a case, biggest group could usurp political power and use it to much disadvantage against minority groups. Such a situation exists in countries where domination is based on religion. In such countries, minorities have been suffering from various disabilities. Pluralism, due to being inclusive, is capable of avoiding such situations. When pluralism prevails in a society, no group dominates. Rather as each group pursues its own interests, other groups that are pursuing theirs, balances it. To attain their goals, groups must negotiate with one another and make compromises. This minimizes conflict. These groups have political muscle to flex at the polls; politicians try to design policies that please as many groups as they can. This makes the political system responsive to the people and no one-group rules.

Thus unity and diversity are the two states of the society and pluralism is the mechanism through which unity amidst diversity is achieved.

In spite of diversities, Indian community shares certain bonds of unity. The first bond of unity of India is found in its geo-political integration. India is known for its geographical unity marked by the Himalayas in the north and the oceans on the other sides. Politically India is now a sovereign state. The same constitution and same parliament govern every part of it. We share the same political culture marked by the norms of democracy and secularism. The geo-political unity of India was always visualized by our seers and rulers. The expressions of this consciousness of the geo-political unity of India are found in Rig-Veda, in Sanskrit literature, in the edicts of Asoka, in Buddhist monuments and in various other sources. The ideal of geo-political unity of India is also reflected in the concepts of Bharatvarsha (the old indigenous classic name for India), Chakravarti (emperor) and Ekchhatradhipatya (under one rule).

Another source of unity of India lies in what is known as temple culture, which is reflected in the network of shrines and sacred places. From Badrinath and Kedarnath in the north to Rameshwaram in the south, Jagannath Puri in the east to Dwaraka in the west the religious shrines and holy rivers are spread throughout the length and breadth of the country. Closely related to them is the age-old culture of pilgrimage, which has always moved people to various parts of the country and fostered in them a sense of geo-cultural unity. As well as being an expression of religious sentiment, pilgrimage is also an expression of love for the motherland, a sort of mode of worship of the country. It has acted as an antithesis to the regional diversity and has played a significant part in promoting interaction and cultural affinity among the people living in different parts of India.

Indian culture, has a remarkable quality of accommodation and tolerance. There is ample evidence of it. The first evidence of it lies in the elastic character of Hinduism, the majority religion of India. It is common knowledge that Hinduism is not a homogeneous religion, that is, a religion having one God, one Book and one Temple. Indeed, it can be best described as a federation of faiths. Polytheistic (having multiple deities) in character, it goes to the extent of accommodating village level deities and tribal faiths. For the same reason, sociologists have distinguished two broad forms of Hinduism: *sanskritic* and *popular*. *Sanskritic* is that which is found in the texts (religious books like Vedas, etc.) and *popular* is that which is found in the actual life situation of the vast masses. Robert Redfield has called these two forms as *great tradition* of Ramayana and Mahabharata and the *little tradition* of worship of the village deity. And everything passes for Hinduism. What it shows is that Hinduism has been an open religion, a receptive and absorbing religion, an encompassing religion. It is known for its quality of openness and accommodation. Another evidence of it lies in its apathy to conversion. Hinduism is not a proselytising religion. That is, it does not seek converts. Nor has it ordinarily resisted other religions to seek converts from within its fold. This quality of accommodation and tolerance has paved the way to the coexistence of several faiths in India.

Indian society was organized in such a way that various social groups were independent of each other. One manifestation of it is found in the form of *Jajmani* system, i.e., a system of functional interdependence of castes. The term “*jajman*” refers generally to the patron or recipient of specialised services. The relations were traditionally between a food producing family and the families that supported them with goods and services. These came to be called the *jajmani* relations. *Jajmani* relations were conspicuous in village life, as they entailed ritual matters, social support as well as economic exchange. The whole of a local social order was involved (the people and their values) in such *jajmani* links. A patron had *jajmani* relations with members of a high caste (like a Brahmin priest whose services he needed for

rituals). He also required the services of specialists from the lower jati to perform those necessary tasks like washing of dirty clothes, cutting of hair, cleaning the rooms and toilets, delivery of the child etc. Those associated in these interdependent relations were expected to be and were broadly supportive of each other with qualities of ready help that generally close kinsmen were expected to show.

Sociologist M.N.Srinivas has called this 'vertical unity of castes'. The jajmani relations usually involved multiple kinds of payment and obligations as well as multiple functions. No caste was self-sufficient. If anything, it depended for many things on other castes. In a sense, each caste was a functional group in that it rendered a specified service to other caste groups. Jajmani system is that mechanism which has formalised and regulated this functional interdependence. Furthermore, castes cut across the boundaries of religious communities. We have earlier mentioned that notions of caste are found in all the religious communities in India. In its actual practice, thus, the institution of jajmani provides for inter linkages between people of different religious groups. Thus a Hindu may be dependent for the washing of his clothes on a Muslim washerman. Similarly, a Muslim may be dependent for the stitching of his clothes on a Hindu tailor and vice-versa.

Efforts have been made from time to time by sensitive and sensible leaders of both the communities to synthesise Hindu and Muslim traditions so as to bring the two major communities closer to each other. Akbar, for example, founded a new religion, Din-e-Ilahi, combining best of both the religions. Some bhakti saints like Kabir, Eknath and Guru Nanak, as well as some sufi saints made important contributions in forging unity among to communities. At the time of independence struggle, Mahatama Gandhi laid extreme emphasis on Hindu Muslim unity which was instrumental in India becoming a secular state and moving on the path of progress.

All these factors have helped in developing a composite culture in the country which provided a model for the preservation and growth of plurality of cultures within the framework of an integrated nation. The above account of the unity of India should not be taken to mean that we have always had a smooth sailing in matters of national unity, with no incidents of caste, communal or linguistic riots. Nor should it be taken to mean that the divisive and secessionist tendencies have been altogether absent. These tendencies were at full force at time of independence when the partition took place. There have been occasional riots, at times serious riots like those after Babri Masjid demolition and in Gujarat in 2002. Incidents of oppression and violence against members of scheduled castes take place from time to time and regionalism has expressed itself in extreme in separatist movements in the North East and in a little less extreme form in the violence against north Indians in

Mumbai. The redeeming feature, however, is that the bonds of unity have always emerged stronger than the forces of disintegration.

India is a large country with different geopolitical conditions in different parts of the country. This has brought differences in social evolution of the groups living in different parts of the country. Apart from the geo-political diversity, interactions with foreigners due to invasions, trade and missionary activities have also led to foreign influences and social groups coming to India. All these have impacted the Indian society in one way or the other. A large number of foreign invader communities like the Greeks, Kushans, Sakas and Hunas settled in India and were in due course assimilated in Hinduism, while retained some of their characteristics and hence formed different social groups. Muslims maintained their separate religious identity but adapted themselves to Indian conditions creating yet another category of social groups. Presently, Indian society is highly diverse. Almost every major religion is represented in India. Institution of caste has added one more dimension to the diversity and every geographical region has developed its own language and culture. Some of the traits of diversity are as under:

CASTE DIVERSITY IN INDIA

Caste is the most important social concept in the Indian society. It has continued since thousands of years and has not confined itself to Hinduism and has percolated itself to other more egalitarian religions like Islam, Christianity and Sikhism. We can find castes among the Muslim, Christian, Sikh as well as other communities. Muslims are divided into classes of Ashraf and Ajlaf. Ashraf are in turn divided into Shaikh, Saiyed, Mughal, Pathan while Ajlaf consist of various other castes like teli (oil pressure), dhobi (washerman), darjee (tailor), etc. among the Muslim. Similarly, caste consciousness among the Christian in India is not unknown. Since a vast majority of Christians in India are converted from Hindu fold, the converts have carried the caste system into Christianity. Among the Sikh again we can hear of a number of castes including Jat Sikh and Majahabi Sikh. Caste system is a closed system. Entry in a caste is only through birth in the system while exit is impossible. The system is discriminatory as it allows certain privileges to the high castes while the lower castes face disabilities. It is maintained by enforcing the notions of pollution and purity which are enforced through elaborate rules governing touch, dining and marriage.

Caste as a regional reality can be seen in the different patterns of caste-ranking, customs and behaviors, marriage rules and caste dominance found in various parts of India. Caste structure and kinship; caste structure and occupation and caste structure and power are three important aspects which are discussed as under:

1. Caste Structure and Kinship

Caste structure is intimately related to the kinship system amongst the Hindus in India. The sole reason for this relationship lies in the endogamous nature of caste system. Caste is basically a closed system of stratification, since members are recruited on the criteria of ascribed status. Kinship is a method or a system by which individuals as members of society relate themselves with other individuals of that society. There are two types of kinship bonds. One is consanguine and the other is affine. Consanguine ties are ties of blood such as, between mother-daughter, mother-son, father-daughter, etc. Affinal ties are ties through marriage, such as, between husband and wife, man and his wife's brother, etc.

Kinship in India is largely an analysis of the internal structure of the caste and its sub caste the gotra. Kinship system found in various parts of India differs from each other in many respects. However, generally speaking, we can distinguish between the kinship system in the Northern region, the Central region and the Southern region. North India is in itself a very large region, having innumerable types of kinship systems. This region includes the region between the Himalayas in the North and the Vindhyas in the South. In this region a person marries outside the village since all the members of one's caste in a village are considered to be brothers and sisters or uncles and aunts. Marriage with a person inside the village is forbidden. In fact, an exogamous circle of a few villages around a man's village is drawn. Hypergamy is practised in this region according to which a man takes a wife from a clan which is lower in status to his own clan. That is, a girl goes in marriage from a lower status group to a higher status group. The effect of this hypergamy and village exogamy is that it spatially widens the range of ties. Several villages become linked to each other through affinal and matrilineal links. The clans, lineages and kutumbs are all part of the internal structure of the caste at the same time being part of the kinship organization. These groups are all the time increasing and branching off with time. The organization of family in the northern region is mainly patriarchal and patrilocal. The lineage is traced through the male, i.e. patrilineal system is followed in this region. It is patriarchal because authority lies with the male head of the family and it is patrilocal because after marriage the bride is brought to reside in the house of the bridegroom's father.

Generally, in most of the castes in the north such as the Jats, an agricultural caste of South Punjab, Delhi and Haryana the "four-clan" rule of marriage is followed. According to this rule, i) a man cannot marry in the clan to which his father (and he himself) belongs; ii) to which his mother belongs; iii) to which his father's mother belongs; and iv) to which his mother's mother belongs. In this region a person avoids marriage with kins which are related to him or her five generations on the mother's side and seven generations on the father's side ideally. However, in

reality these rules can be broken in some cases. In the northern region, therefore, marriage with cousins, removed even by two or three degrees is viewed as an incestuous union. In most parts of this region, as mentioned earlier, village exogamy is practised by most of the castes, especially the Brahman, Kshatriya and Vaishya castes. This rule is known in Delhi, Haryana and Punjab, as the rule of Sassan. In Central India which includes Rajputana, the Vindhya, Gujarat, Maharashtra and Orissa we find the general practice of caste endogamy. Hypergamy is most characteristic of the Rajputs of this region and village exogamy is also found in this region. However, in this region especially in Gujarat and Maharashtra amongst some caste communities we find cross-cousin marriages being practised. Here there is a tendency for a man to marry his mother's brother's daughter. But marriage with the father's sister's daughter is taboo. The preference for a single type of cross-cousin marriage seems to move away from the taboo of marrying cousins of any class in the northern region. Thus, in many ways this preference suggests a closer contact with the practices of the southern region.

The Southern region comprises the states of Karnataka, Andhra Pradesh, Tamil Nadu and Kerala where the Dravidian languages are spoken. This region is distinct from the northern and central regions of India in the sense that here we find basically preferential rules of marriage. Here a man knows whom he has to marry while in most areas in the north a man knows whom he cannot marry. Most of the parts of the Southern region except some, like the Malabar, follow the patrilineal family system. Here also we find exogamous social groups called gotras. The difference between the exogamous clans in the north is that a caste in a village is held to be of one patrician and therefore, no marriage is allowed within a village. Sometimes even a group of villages are supposed to be settled by one patrilineage and marriage between them is prohibited.

In the South, there is no identification of a gotra with one village or territory. More than one inter-marrying clans may live in one village territory and practice inter-marriage for generations. Thus, the social groups, which are formed due to this kind of marriage pattern in the South shows a centripetal tendency (of moving towards a centre) as against the centrifugal (of moving away from the centre) tendency of social groups found in north Indian villages. In the South, a caste is divided into a number of gotras. The first marriage creates obligations about giving and receiving daughters. Hence, within exogamous clans, small endogamous circles are found to meet inter-family obligations and a number of reciprocal alliances are found in South Indian villages. Apart from castes, which are patrilineal in the southern region, we also find some castes, such as the Nayars of Malabar district who follow matrilineal system of kinship. A typical Nayar household is made up of a woman, her sisters and brothers, her daughters and sons and her daughter's

daughters and sons. Amongst the Nayars, property passes from the mother to the daughter. But the authority even in this system lies with the brother, who manages the property and takes care of his sister's children. Husbands only visit their wives in this system. The relationship between the caste structure and the kinship system is so intertwined that we cannot understand one without understanding the details of the other.

2. Caste Structure and Occupation

The hereditary association of caste with an occupation used to be a very striking feature of the caste system. A caste is considered to be high if its characteristic way of life is high and pure and it is considered to be low if its way of life is low and polluting. By the term 'way of life' we mean whether its traditional occupation is ritually pure or polluting. In the association of caste structure with a hereditary occupation the "jajmani system" forms the framework. The jajmani system is a system of economic, social and ritual ties between different caste groups in the villages. Under this system some castes are patrons and others are service castes. The service castes offer their services to the landowning upper and intermediate castes and in turn are paid both in cash and kind. The patron castes differ from one region to another depending on the socio-economic and political status of the castes. For example, the Rajput, Bhumi-har and Jat are the patron castes in the North and Kamma, Reddi and Lingayat in the South. The service castes comprise Brahman (Priest), Barber, Carpenter, Blacksmith, Water-carrier, Leather-worker, etc. Thus, to understand regional variations we have to know something about the ownership of land, the land tenure status and adherence to the jajmani system. These economic organizations depend a lot on the caste structure and regional topography and vice versa.

There is congruence between high caste status and land ownership. At the top of occupational hierarchy stands a group of families, which control and own most land rights in the village/region. They also belong to the caste occupying the highest rank. Next in the hierarchy would be estate managers, landowners of relatively smaller size who are drawn from the castes who occupy a position next to the highest ranking castes. Smaller tenants and subtenants occupy the middle ranking caste groups. Finally, laborers are drawn from the lowest ranking caste. The tendency of land ownership by the high castes serves to maintain and re-impose the existing caste hierarchy. However, with the changing times, impact of colonial rule and the consequent introduction of western education, this general association of higher caste with higher class (in terms of ownership of land, wealth and power) has been disturbed. However, in spite of these changes the ritual criteria of caste ranking remain important. Although even in the ancient times it was not all-important, as secular criteria of wealth and power of which land ownership is an important aspect

did determine the status of a caste. The early nineteenth century account of Abbe Dubois, a famous French philosopher, who travelled extensively in South India, exemplifies this aspect very clearly when Dubois stated, “thus the caste to which the ruler of a country belongs, however low it may be considered elsewhere, ranks amongst the highest in the ruler’s own dominions and every member of it derives some reflection of dignity from its chief”. When we observe the regional patterns, we find that in the plains of Uttar Pradesh, two or more cultivating castes coexist. There is also the presence of a large number of scheduled caste groups, which have a numerical preponderance in the population. They generally constitute the labor force in this region. Caste groups are many and are heterogeneous in nature. There is a lack of uniformity in ranking and therefore, the caste structure is not well defined as is found in the southern regions.

Traditional Bengal had five categories of Brahmans—Saptasati, Madhya deshi, Rarhi, Barendra and Baidik. Of these the last three have had a recognizable and significant identity and an eminent position in the social hierarchy of Bengal. At the other end of the caste ladder I) were the sudras. Sudras were also in turn divided into ‘clean’ and ‘unclean’ castes based on their hereditary occupation. In Orissa, the Warrior castes owned most of the land and combined soldiering with farm management. The outcastes, referred to as ‘praja’, were their servants. The other castes, including the Brahmins were in a position of economic dependence and political subordination to them.

Turning our attention to regions that are clearly dominated by the presence of one agricultural caste we find the case of Haryana and Punjab. In these states we find the dominance of a single agricultural caste referred to as the ‘Jats’. As compared to the north, in the district of Tanjore, we find a clear-cut hierarchy existing in the caste system with Brahmans as land-owners. The Hindu social structure is clearly demarcated between the Brahmans, the non-Brahmans and the Adi-Dravidas. The Brahmans are the landowners; the non-Brahmans are the tenants, sub-tenants service giving castes while the Adi-Dravidas generally constitute the category of landless agricultural laborers.

3. Caste Structure and Power

Central to caste system are caste panchayats and leadership. These power structures are highly formalized in certain caste groups and informal in others. The panchayat literally means a group or council of five. In a village it refers to a group that presides over and resolves conflict, punishes people transgressing customs and launches group enterprises. It must be remembered that the village panchayat is quite different from the legislative use of the term panchayat. The usage, after the Constitution (73rd Amendment) Act 1992, refers to a statutory local body, formed

through elections, vested with legal powers and charged with certain governmental responsibilities. In certain villages traditional caste panchayats and leaders are still a powerful means of control. The democratic panchayat with legislative powers and traditional panchayat may overlap in certain regions.

Regional caste structures, in part, account for variations in their respective power structure. It is important to know what qualifies caste for regional dominance. According to Srinivas (1966), a caste is said to be dominant when it is numerically the strongest in the village or local area and economically and politically exercises a preponderating influence.

A near monopoly of management rights in local resources (usually agricultural land) and control of the same gives the group an ability to control the lives of the others. Numerical strength alone may not place a group in a bargaining position. It needs an economic power base to backup its strength. Once economic rights are in possession, however the size of a group does become important. The control of resources by members of a dominant caste leads in turn, to making decisions for others, which constitutes real dominance. Regional variations that account for dominant caste can be explained by i) the degree to which a single large land holding caste controls a set of dependent castes, ii) rigidity of caste ranking, iii) the existence of two or more dominant caste groups in a region. Studies from various parts of India suggest that dominant castes do not exist everywhere. Areas where a landowning group has been able to establish itself in proportionally large numbers and yet maintain distinctive character (by strictly regulating marriage and descent) that dominance has been possible.

Local power flows mainly from land, which is the main source of wealth. Power is safeguarded if it is confined to a unified and numerically preponderant caste group. Numbers alone do not guarantee power. Caste groups numerically preponderant, but with divided loyalties, creating disunity, may not wield power. It is only when a caste group becomes politically united that it becomes a political force. This is very important because in the new democratic political system where every vote counts the numerical preponderance of a caste group gains an additional meaning. Power may also accrue to a jati, when its members have effective connections with the power of the village panchayats. In regions where religious groups and tribals are intermixed and no single caste possesses enough land, power or numerical strength, in such a condition, there is bound to be dual or multiple domination in a region.

Karve (1953), in her study of the Malabar Coast has pointed out certain distinct features present in a region. The order of dominance among castes parallels the order of caste rank. The exclusive nature of high-ranking castes is further reinforced by

ritual notions of purity and pollution. High ranking Brahman castes of this region possess landed wealth, power and control, besides the traditional right to perform rituals; they also have right to religious learning and worship at temples. Subordinate castes are obliged to worship according to their ritual prescriptions and they do not have the right to religious texts like, the Veda, Upanishad, etc. Their economic and political subordination further enhances the dominant position of high-ranking castes.

Organization of ritual and temple services, concentration of land holdings correlates caste rank with secular power and promotes consistency in the total hierarchy of inter-caste relations. In regions where caste and power hierarchy overlap there is a definite concentration of power, wealth and land invested with high ranking caste groups. Correspondingly ritual sanctions reinforced the super ordinate status of upper caste groups and subordinate status of the lower caste groups. Thus, this correlation leads to the minimizing of disputes. Regions, which do not reveal a major correlation between caste and power structures, are characterized by certain features very different from the earlier example. Caste ranking may not be clear-cut and may promote disputes about caste ranking and status within the hierarchy. Caste groups of equal rank may be constantly disputing over their mutual positions in the hierarchy, resulting in dissent and dispute over ranking. Such conflicts get consolidated over a period of time resulting in formalized factions within the caste groups. Factions may promote disputes between them. Lack of clarity in caste ranking results in a diffused power structure, with no single caste group wielding economic, political and ritual clout

In the districts of Punjab, Haryana and parts of U.P., especially in the upper Ganges districts, middle ranking castes such as the Jat, Ahir, Kurmi, etc. wield substantial amount of power and hold positions of dominance. The agricultural castes wield substantial power and are numerically preponderant in some of these regions. Political and economic interaction among castes in this region, however, forms a somewhat imperfect hierarchy as political and economic power is diffused. Ritual and secular power may not coincide everywhere. The region is marked by a lack of rigid stratification of castes, lack of concentration of political and economic power in a single caste group, resulting in the diffusion of political power.

GEOGRAPHICAL DIVERSITY

Geographical diversity is the combination of physical characteristics and human characteristics which is the state or fact of being diverse; difference; unlikeness of variety of place and geographic identity within a relatively small area.

GEOGRAPHICAL AREA OF INDIA

India lies on the Indian Plate, the northern portion of the Indo-Australian Plate, whose continental crust forms the Indian subcontinent. The country is situated north of the equator between 8°4' and 37°6' north latitude and 68°7' and 97°25' east longitude. It is the seventh-largest country in the world, with a total area of 3,287,263 square kilometres (1,269,219 sq mi). India measures 3,214 km (1,997 mi) from north to south and 2,933 km (1,822 mi) from east to west. It has a land frontier of 15,200 km (9,445 mi) and a coastline of 7,517 km (4,671 mi).

On the south, India projects into and is bounded by the Indian Ocean – in particular, by the Arabian Sea on the southwest, the Laccadive Sea to the south and the Bay of Bengal on the southeast. The Palk Strait and Gulf of Mannar separate India from Sri Lanka to its immediate southeast and the Maldives are some 400 kilometres (250 mi) to the southwest. India's Andaman and Nicobar Islands, some 1,200 kilometres (750 mi) southeast of the mainland, share maritime borders with Myanmar, Thailand and Indonesia. Kanyakumari at 8°4'41"N and 77°32'28"E is the southernmost tip of the Indian mainland, while the southernmost point in India is Indira Point on Great Nicobar Island. Northernmost point which is under Indian administration is Near Indira Col, Siachen Glacier. India's territorial waters extend into the sea to a distance of 12 nautical miles (13.8 mi; 22.2 km) from the coast baseline.

The northern frontiers of India are defined largely by the Himalayan mountain range, where the country borders China, Bhutan and Nepal. Its western border with Pakistan lies in the Punjab Plain and the Thar Desert. In the far northeast, the Chin Hills and Kachin Hills, deeply forested mountainous regions, separate India from Burma. On the east, its border with Bangladesh is largely defined by the Khasi Hills and Mizo Hills and the watershed region of the Indo-Gangetic Plain.

The Ganga is the longest river originating in India. The Ganga–Brahmaputra system occupies most of northern, central and eastern India, while the Deccan Plateau occupies most of southern India. Kangchenjunga, on the border between Nepal and the Indian state of Sikkim, is the highest point in India at 8,598 m (28,209 ft) and the world's 3rd highest peak. Climate across India ranges from equatorial in the far south, to alpine and tundra in the upper reaches of the Himalayas.

GEOGRAPHICAL DIVERSITY IN INDIA

The diversity of India is unique. India has retained its diversity from an ancient time to till date. Being a large country with large population, India presents endless varieties of physical features and cultural patterns. It is a land of diversity in race,

religion, caste, language, landforms, flora, fauna and so on. In short, India is “the epitome of the world”.

Spanning an area of 3,287,263 square kilometers, India is a vast country with great diversity of physical features like dry deserts, evergreen forests, snowy Himalayas, a long coast and fertile plains. Certain parts in India are so fertile that they are counted amongst the most fertile regions of the world, while other are so unproductive and barren that hardly anything can be grown there.

The region of Indo-Gangetic valley belongs to the first category, while certain areas of Rajasthan fall under the latter category. From the point of climate, there is a sharp contrast; India has every variety of climates from the blazing heat of the plains, as hot in places as hottest Africa to freezing points of the Himalayas as in the Arctic.

The Himalayan ranges which are always covered with snow are very cold while the deserts of Rajasthan are well known for their heat. As India is dependent on Monsoons, the rainfall is not uniform across the country. While the places like Mawsynram and Cherapunji in Meghalaya, which are considered to be the places which receives highest amount of rainfall in the world gets rainfall almost all the year, places like Sindh and Rajasthan gets hardly any rainfall in an year.

This variation in the climate has also contributed to a variety of flora and fauna in India. In fact, India possesses the richest variety of plants and animals known in the world. The unique geographic demographics also host a unique eco-system rich with vegetation, wildlife, rare herbs and a large variety of birds.

Indian culture is one of the oldest and unique. In India, there is an amazing cultural diversity throughout the country. The South, North and the Northeast have their own distinct cultures and almost every state has carved its own cultural niche. If compare, there is hardly any culture in the world that is as varied and unique as India's.

India, a place of infinite variety, is fascinating with its ancient and complex culture, dazzling contrasts and breathtaking physical beauty. India is the best place in the world to see the different cultures from modern to ancient and find the similarities in these diversified cultures.

The years of foreign rule, religious movements and spiritual discoveries in the ancient land of India has given way to a rich culture of social habits, festivals and customs. Indian culture has never been rigid and that's why it's surviving with pride in the modern era. It timely imbibes the qualities of various other cultures and comes out as a contemporary and acceptable tradition. The flexibility and movement with time has made Indian Culture fashionable and acceptable too.

In India there is a good deal of linguistic diversity. The census of 1961 listed as many as 1652 languages and dialects. India's schools teach 58 different languages. The number of languages is much higher and Census, 2001 recognized 122 languages belonging to five families of Indo-European, Dravidian, Austro-Asiatic, Tibeto-Burmese and Semito-Hamitic. The nation has newspapers in 87 languages, radio programs in 71 and films in 15. In terms of the number of languages spoken in the country, the situation was complex indeed and yet in terms of the hierarchy between the languages among different groups there was a stable pattern which did not allow India to be reduced into a "veritable Tower of Babel".

Since most of these languages are spoken by very few people, the subsequent census regarded them as spurious but the 8th Schedule of the Constitution of India recognizes 22 languages. These are Assamese, Bengali, Gujarati, Hindi, Kannada, Kashmiri, Konkani, Malayalam, Manipuri, Marathi, Nepali, Oriya, Punjabi, Sanskrit, Tamil, Telugu, Urdu, Sindhi, Santali, Boro, Maithili and Dongri. These languages belong to two linguistic families: Indo-Aryan and Dravidian.

This linguistic diversity notwithstanding, India has always had a sort of link language, though it has varied from age to age. In ancient times it was Sanskrit, in medieval age it was Arabic or Persian and in modern times we have Hindi and English as official languages.

India is undoubtedly, a land of festivals. There are festivals for every season, for every legend and myth, every region and every religious place. Some are exclusive to certain communities and religions while others have a national and secular character about them. The numerous and varied festivals that are held throughout the year offer a unique way of seeing Indian culture at its best.

The cuisine in India is classified into three major categories. Sattva, Rajas and Tamas. Sattva stands for balance, Rajas for Passion and Tamas for indulgence. Food is consumed according to the lifestyle of a person. India is known for its love for food and for its diverse multi cuisine. The cooking style varies from region to region. Major Indian foods include South Indian, Punjabi, Mughali, Bengali, Kashmiri, Rajasthani and Gujarati.

Dance, drama, theatre or music, every art is unique in itself. In India, religions, mythology and classical literature form the basis of most of the performing arts.

India has thousands of year old tradition of fine arts and classical and folk music and dances. Some of the world-famous dance forms that originated and evolved in India are Bharatnatyam, Kathak, Kathakali, Kuchipudi, Manipuri, Mohiniattam and Odissi. Indian dance too has diverse folk dance forms such as Bhangra of Punjab, Yakshagana of Karnataka, Bihu of Assam and Chhau of Jharkhand.

The music of India plays a very important role in the lives of Indians. The music of India includes multiple varieties of religious, folk, pop and classical music.

Indian architecture has evolved through various ages in different regions of the country. Sculpture and architecture in India dates back to the Indus valley civilization, where stone and bronze figurines have been discovered. Indian temple carvings have their unique styles which are world famous.

The earliest Indian paintings were the rock paintings, Cave paintings such as Ajanta, Ellora and temple paintings.

RELIGIOUS DIVERSITY

Religious diversity is the fact that there are significant differences in religious belief and practice. It has always been recognized by people outside the smallest and most isolated communities. But since early modern times, increasing information from travel, publishing and emigration have forced thoughtful people to reflect more deeply on religious diversity. The pluralistic approaches to religious diversity say that, within bounds, one religion is as good as any other. In contrast, exclusivist approaches say that only one religion is uniquely valuable.

RELIGIOUS DIVERSITY IN INDIA

Religion in India is characterized by a diversity of religious beliefs and practices. The Indian subcontinent is the birthplace of some of the world's major religions; namely Hinduism, Buddhism, Jainism and Sikhism. Throughout India's history, religion has been an important part of the country's culture. Religious diversity and religious tolerance are both established in the country by the law and custom; the Constitution of India has declared the right to freedom of religion to be a fundamental right.

Northwest India was home to one of the world's oldest civilizations, the Indus valley civilisation. Today, India comprises around 90% of the global population of Hindus. Most Hindu shrines and temples are located in India, as are the birthplaces of most Hindu saints. Allahabad hosts the world's largest religious pilgrimage, Kumbha Mela, where Hindus from across the world come together to bathe in the confluence of three sacred rivers of India: the Ganga, the Yamuna and the Saraswati. The Indian diaspora in the West has popularised many aspects of Hindu philosophy such as yoga, meditation, Ayurvedic medicine, divination, karma and reincarnation. The influence of Indian religions has been significant all over the world. Several organisations, such as the Hare Krishna movement, the Brahma Kumaris, the Ananda Marga and others have spread Indian spiritual beliefs and practices.

According to the 2011 census, 79.8% of the population of India practices Hinduism and 14.2% adheres to Islam, while the remaining 6% adheres to other religions (Christianity, Sikhism, Buddhism, Jainism and various indigenous ethnically-bound faiths). Christianity is the 3rd largest religion in India and the largest religion in the world. Zoroastrianism and Judaism also have an ancient history in India and each has several thousands of Indian adherents. India has the largest population of people adhering to Zoroastrianism (i.e. Parsis and Iranis) and Bahá'í Faith in the world, even though these religions are not native to India. Many other world religions also have a relationship with Indian spirituality, such as the Baha'i faith which recognises Buddha and Krishna as manifestations of the God Almighty.

The Muslim population of India is the third largest in the world. India also has the third largest Shia population in the world and being the cradle of the Ahmadiyya Islam, it is one of the countries in the world with at least 1 million Ahmadi Muslims. The shrines of some of the most famous saints of Sufism, like Moinuddin Chishti and Nizamuddin Auliya, are found in India and attract visitors from all over the world. India is also home to some of the most famous monuments of Islamic architecture, such as the Taj Mahal and the Qutb Minar. Civil matters related to the community are dealt with by the Muslim Personal Law and constitutional amendments in 1985 established its primacy in family matters.

India has no state religion, it is a secular state. It is the land where almost all the major religions of the world are practiced by their respective followers. Nevertheless the religious diversity has been a major source of disunity and disharmony in the country. This is because in India religious affiliation appears to be overemphasized and many a time people seem to forget the national unity and express their loyalty more towards their own religion.

The glaring example of such feeling is the partition of our country due to the development of the two nation theory. But the matter has not ended there. The communal feeling among different religious groups still persists. Among the major religions in India are: Hinduism, Islam Christianity, Sikhism, Buddhism and Jainism. Zoroastrianism, Judaism and Bahaim are the religions with lesser following.

Hinduism is the religion of the majority in India. It comprises of Indo-Aryan, Dravidian and Pre-Dravidian religious elements. The follower of Hinduism believe in the doctrine of 'Karma', 'Dharma', rebirth, immortality of soul, renunciation and salvation. Hinduism allows a number of possible conceptions of God. It also prescribes various alternative paths of attaining God. The Sakta, the Saiva, the Satnami, the Lingayat, the Kabirpanthi, the Brahmo Samaj, the Arya Samaj etc. are different sects of Hinduism.

According to 1991 census 697.4 million people (82.6%) in India practise Hinduism and provide a solid base for national unity through common beliefs, festivals, customs and traditions. Islam originated in Arabia as a monolithic religion. It came to India towards the last quarter of the 12th century A.D., with the Muslim invasions. The Muslim rulers in India patronized it. They established long dynasties over large chunks of the country and encouraged conversions from Hinduism and Buddhism. As a result the number of Muslims gradually increased in India.

Islam does not believe in idol worship. It professes the fatalistic acceptance of Allah's will and considers prophet Mohammed as the greatest prophet. The 'Quran', sacred book of Islam ordains five primary duties of a true and devout Muslim, such as, belief in God (Allah), prayers five times a day, the giving of alms, a month's fast every year and a pilgrimage to Mecca at least once in the life time of a Muslim.

A large number of Muslims in India are converts. "In the conversion of large masses of the Indians to Islam the use of force was an exception rather than a rule. Brahmnical Hinduism offered a much more solid resistance to the spread of Islam. For the lower castes, acceptance of Islam meant an escape from the degraded status they had in the Hindu society to at least a theoretical equality with the ruling community."

But these large scale conversions to Islam in reality did not actually bring about an acceptance of their higher status either by the caste Hindus, to whom every Muslim was an untouchable or by the Ashraf's, the uppermost section of the Muslims, who maintained a social distance from the lower caste converts in matters of marriage and social intercourse.

Even the pollution-purity norms were practiced. Therefore, they are not entirely different from their Hindu neighbours. The descendants of the Muslim aristocrats hailing from Arabia, Turkey, a Afghanistan etc. constitute a minor chunk of the Muslim population. During the pre-Independence period when the partition of the country has not been made, the Muslims in India accounted for 24% of the total population. After Pakistan is carved out from India, in 1947, the Muslim population showed a sharp decline. Now the Islam is practiced by 95.8 million people which comprises of 11.35 per cent of the country's population. (1991 census).

Christianity came to India through the work of St. Thomas, a follower of Jesus. He converted some Nambuthiri Brahmins to Christianity. It is believed that St. Thomas has landed in the ancient port of Muziris in 52 A.D. However in the 16th century the Portuguese arrived in India for trade and established Christian church.

In 1542, Francis Xavier arrived in Goa and began his work among the fisher-folk in the Coromondal coast. The Dutch followed the Portuguese in the process of

colonization. But they were not interested in spreading the Christian faith. The Britishers followed the Dutch. They had to spread Christianity through missionaries.

All Christians believe in Jesus Christ as their Saviour. Jesus was born to Virgin Mary. They also believe that Jesus is the son of God. The Bible is the sacred book of the Christians. The Christians believe that the universe has been divinely created and that man is sinful. They also believe that Jesus was sent to earth to reconcile men and God. All Christians have faith in the day of judgement which must come after the closure of human history. On the day of Judgement people will either be rewarded or punished according to the type of life they have led.

Christians in India are scattered all over the country, but they are mostly found in Kerala where they constitute nearly one-fourth of the state's population. At present, 20.5 million people or 2.43 per cent of the total population practise Christianity in India.

Sikhism had its origins in the wider religious revolt called Bhakti movement which was directed against the bigotry and caste based narrowism practiced in Hinduism. Guru Nanak founded Sikhism in the 16th century A.D. Guru Nanak held that God is formless, timeless, all powerful master-creator who is not influenced by feeling of jealousy and discrimination.

According to Rose "The Sikh creed involves belief in one God. Condemning the worship of other deity, it prohibits idolatry, pilgrimage to the great shrines of Hinduism, faith in omens, charms or witchcraft and does not recognize ceremonial impurity at birth and death. As a social system, it abolishes caste distinctions and as necessary consequence, the Brahminical supremacy and usages in all ceremonies, at birth, marriage, death and so on."

The 'Grantha Sahib', the sacred scripture of the Sikhs includes religious hymns not merely of the Sikh Gurus, but also of several Hindu as well as Muslim saints who were contemporaries of the Sikh Gurus. However, the Sikhs are ideologically nearer to the Hindus in comparison with the Muslims.

Sikhism is strongly a monistic religion. Therefore the Sikh Gurus, in spite of being held in utmost reverence, are not equated with God. The Gurus play an inevitable and instrumental role of realizing God. The 'Gurudwara' is the place of worship for the Sikhs. It literally means the Guru's abode. No act of Sikh worship is complete without the 'Sadh Sangat' or holy gathering.

The 'Sangat' has got the supreme power to censure, reprimand or punish a person for any offence committed by him. The Sikhs as a collectivity can be identified by their (i) Kesh, (ii) Kanga, (iii) Kacch, (iv) Kara and (v) Kirpan, meaning un-cut long hair and beard, wooden comb, shorts, iron bangle in the hand and short sword respectively.

The Sikh are mainly concentrated in Punjab and Haryana and constitute 1.96 per cent of the country's population. Buddhism originated in India during the 6th century B.C. as a reaction to Hinduism. The main reasons of its origin may be related to the unjustifiable social rigours, like the practice of child marriages, rigidity of caste system, dominance of Brahmanism etc.

RELIGIONS IN INDIA

India is a land of different religions which are characterised by various religious practices and beliefs. The spiritual land of India has given birth to many religions such as Hinduism, Sikhism, Jainism and Buddhism. These religions together form a subgroup and are known as Eastern religions. The people of India have a strong belief in religion as they believe that they add meaning and purpose to their lives. The religions here are not only confined to beliefs but also include ethics, rituals, ceremonies, life philosophies and many more. Today, a wide range of religions are practiced in India:

1. Hinduism

The majority of the population in India practice Hinduism which is the most ancient religion in the country. As per Census 2011, about 80% Indian practice Hinduism. Some practitioners of this religion call it Sanatan Dharam, a term popularised by Mahatma Gandhi. Ramayana and the Bhagavad Geeta are the holy books of the Hindus. The Hindus believe and practice the principles of the Vedas and the Upanishads. Their place of worship is known as Temple (Devasthanam or Mandir in Hindi). They worship the icon or murtis which is considered as a reflection of God. But, the Hindus who belong to the Arya Samaj do not practice idol-worship. There is a system of symbolism in Hinduism; the swastika sign symbolises auspiciousness and the syllable Om represents Param Brahman. With reference to the Hindu mythology, there are many Hindu festivals like Diwali, Holi, Bihu, Ganesh Chaturthi, Durga Puja and many more which are celebrated in the country.

2. Islam

The Muslims forms around 13% of the population of India, as per Census 2001. It is the second largest religion in the country and its followers are known as Muslims. They are divided into sub sections, most famous being Sunnis and Shias. The holy book of the Muslims is the Quran; they believe and follow the teachings of Prophet Muhammad. In Islam, Hajj is an annual pilgrimage in Mecca which has to be carried out at least once by every physically and financially capable Muslim in his lifetime. Some of the major Islamic festivals celebrated in India are Eid-ul-Fitr, Eid-ul-Zuha and Muharram.

3. Sikhism

Guru Nanak founded Sikhism in India during the 15th century in the Punjab region. Guru Granth Sahib is the holy book of the Sikhs which is a collection of the writings of the Guru. The Sikhs constitute about 2% of the people of India as per the census 2001. There are no festivals in Sikhism in particular, but some festivities are generally celebrated on birthdays or martyrdom of Sikh Gurus. Gurupurabs, Baisakhi, Nagar Kirtan, Hola Mohalla are some of the festivals and events celebrated by the Sikhs. The religious beliefs of the Sikhs do not favour fasting or going to the pilgrimages. In India, majority of the Sikhs reside in Punjab and their large community lives in the neighbouring states.

4. Buddhism

Buddhism was founded in India by Siddhartha Gautama also known as 'Buddha'. The Buddhists constitute only about 1% of the total population of the country. They believe in the concepts of Samsara, Karma and Rebirth and practice the teachings of Buddha. Buddhism believes in attaining enlightenment through love, kindness and wisdom. The Buddhists believe in devotion which is also an important part of their practice of this religion. Pilgrimage, bowing, chanting and offerings are some of the devotional practices followed by the Buddhists. Birthday of Buddha (also known as Vesak), Asalha Puja Day, Magha Puja Day and Loy Krathong are some of the festivals celebrated by the Buddhists.

5. Jainism

Jainism is believed to have originated in India in the 7th-5th century BCE and was founded by Mahavira. This religion believes in the theology of self rather than God. It follows the principles of ahimsa (nonviolence), aparigraha (non-possessiveness) and anekantavada (non-absolutism). A minority of Indian population (about 0.5%) practice Jainism, as per census 2001. As per the history of Jains, there were twenty-four propagators of the religion who were known as tirthankaras, Rishabh was the first while Mahavira was the last. The followers of this religion undertake five vows of ahimsa, satya, asteya, bramcharya and aparigraha. Mahavira Jayanti, Paryushana Parva, Diwali and Maun-agiya are some of the festivals celebrated by the Jains.

6. Christianity

As per historical beliefs, Christianity came to India about 2000 years ago. It constitutes about 2.3% of the total population of the country, according to census 2001. Christian population can be found all over the country but majority of the people who belong to this religious section lives in the parts of South India, North-East and the Konkan Coast. The Christians worship and believe in Jesus Christ,

whom they consider as the saviour of humanity and the son of God. Christmas is the major festival of Christians. Good Friday, All Souls Day and Easter are some other festivals celebrated by the people of this religion in the country.

Others

Judaism and Zoroastrianism are also practiced by minority population in the country. According to Judaism, there exists a covenant relationship between God and Jewish people. One of the minority groups in the country, Zoroastrianism considers that humans are the helpers of God. The people who follow Zoroastrianism are known as Parsis and those who follow Judaism are called Jews.

Although, different religions are practiced in India, the secular and sovereign nature of the country remains intact. In fact, all religions collectively play an important role in maintaining the harmony, culture, history and peace in the country.

CASTE AND CLASS DIFFERENTIALLY

As a form of stratification, the caste is peculiar to the Indian society. It may be called as an extreme form of closed class system. The status of individuals in the social hierarchy is determined by birth or descent. The caste system is also found in other parts of the world, but not in a complete form as it is evinced in India. Roman order into patricians, plebeians and slaves was akin to the Indian caste system with the hierarchy of the Brahmins, Kshatriyas, Vaishyas and Sudras.

The Greek society was also divided into the closed class of citizens, helots and slaves. Medieval Europe had also a set of hereditary endogamous classes of nobility, yeomen, burghers and serfs. In Japan nobility was the top hereditary class which was followed by military personnel and commoner. The commoners were divided into three sub-castes of husbandmen, artisans and traders. The prevalence of outcastes or *hinin* was also found in Japan. The existence of the Negroes and their social segregation from the whites possesses apparently all the characteristics of an endogamous caste system.

In India, the caste system is not confined to Hindus alone. We also find castes among other communities like Muslims, Christians or Sikhs. These castes are linked with four varnas such as Brahmins, Kshatriyas, Vaishyas and Sudras, for determining their ritual status. Among the Muslims we find the hierarchy of Shaikh, Saiyed, Mughal and Pathan. Similarly the Christians also have caste consciousness due to conversion from the Hindu fold. The Sikhs have many castes, the most prominent being the Jat, Sikh and the Majahabi Sikhs. It is believed that there are about 3,000 castes in India, out of this one can well imagine the extent of caste diversity in India.

Every society classifies her population into different segments on the basis of occupation, wealth or education, which are considered predominant characteristics. Persons belonging to a particular segment of society are pronounced as a separate class. They formulate their own values and aspirations for the efficient functioning of their community. Stronger the class consciousness, greater are the chances of social conflicts.

In India which is also a closed society, the class consciousness has been intensified by the pace of social and economic change and this has threatened the old social order. In such a state of affairs when the higher groups tend to lose their supremacy due to economic advancement, they become staunch advocates for the retention of the caste system.

Meaning of Culture

Culture is the shared patterns of behaviors and interactions, cognitive constructs and affective understanding that are learned through a process of socialization. These shared patterns identify the members of a culture groups while also distinguishing those of another group.

NATURE OF CULTURE

Culture is based on the uniquely human capacity to classify experiences, encode such classifications symbolically and teach such abstractions to others. It is usually acquired through enculturation, the process through which an older generation induces and compels a younger generation to reproduce the established lifestyle; consequently, culture is embedded in a person's way of life. Culture is difficult to quantify, because it frequently exists at an unconscious level or at least tends to be so pervasive that it escapes everyday thought.

Culture is an integrated pattern of human knowledge belief and behaviour that is both a result of an integral to the human capacity for learning and transmitting knowledge to succeeding generations. Culture thus consists of language, ideas, beliefs, customs, taboos, codes, institutions, tools, techniques and works of art, rituals, ceremonies and symbols. It has played a crucial role in human evolution, allowing human beings to adopt the environment to their own purposes rather than depend solely on natural selection to achieve adaptive success. Every human society has its own particular culture or socio-cultural system. An individual's attitudes, values, beliefs and ideas are greatly influenced by the culture in which he or she lives. Culture change takes place as a result of ecological, socioeconomic, political, religions or other fundamental factors affecting a society. A common way of understanding cultures it as consisting of four elements that are passed on from generation to generation by learning along.

CULTURES WITHIN A SOCIETY

Large societies often have subcultures or groups of people with distinct sets of behaviour and beliefs that differentiate them from a larger culture of which they are a part. The subculture may be distinctive because of the age of its members or by their race, ethnicity, class or gender. The qualities that determine a subculture as distinct may be aesthetic, religious, occupational, political, sexual or a combination of these factors.

The culture in India has been moulded through-out various as of history, all the while absorbing customs, traditions and ideas from both invaders and immigrants. Many cultural practices, languages, customs and monuments are examples of this comingling over centuries. In modern India, there is remarkable cultural and religious diversity throughout the country. This has been influenced by the various regions of India, namely south, north and north-east has their own distinct identities and almost every state has carved out its own cultural niche. In spite of this unique cultural diversity, the whole country is bound as a civilization due to its common history, thereby preserving the national identity.

India was the birth place of religious systems such as Hinduism, Jainism, Buddhism and Sikhism, which have a strong influence not only over India, but also the whole world.

CHARACTERISTICS OF CULTURE

Some of the characteristics of our culture can be understood under the following headings:

1. The invisible hand of culture
2. Culture Satisfies needs
3. Culture is learned
4. Culture is shared
5. Culture is Dynamic

1. The invisible hand of culture

The culture has a great influence on our behaviour. Even without our knowledge the cultural values have been inhabited in us. From our childhood we are used to certain ways of doing things, we have our own way of perceiving things, so this continues even when we grow older. As we have got used to certain things from the beginning, we like to continue it in same way. For ex: In a Muslim religion, they keep fasting for a month. This they do it willingly without any force. Even if a

member is away from the country or family and staying away in other region during this month he follows the prayers and fasting very strictly. This shows how the cultural values and how the cultural system has immersed in the people. The culture also plays its role in selecting and using the products. If the culture doesn't accept a product then those types of products are not used by its members and vice versa.

2. Culture Satisfies needs

Culture exists to satisfy the needs of the people in the society. It offers order, direction and guidance in all phases of human problem solving. It satisfies physiological, personal and social needs. Culture provides guidelines regarding the dress for suitable situation that is what to wear to work, what to wear to marriages etc. It also influences over our food habits like what we eat for breakfast, lunch and dinner and the time we consume the food.

Cultural beliefs, values and customs continue to be followed as long as they yield satisfaction. When a specific standard no longer satisfies the members of a society, they are modified or replaced. Usually when we go to the temples for worship, while coming back we get 'Prasadam'. It might be rice or a laddu which comes in the form of prasadam. But a temple in Rajkot distributes a piece of Pizza and a vadilal ice-cream as a prasadam.

If a product is not doing well in the market because of a value or custom that is related to its use does not adequately satisfy human needs, then the firm producing the product must be ready to revise its product offering. Marketers have to be alert to newly embraced customs and values.

3. Culture is learned

At an early age, from the childhood we begin to learn a set of beliefs, values and customs from our social environment. For children, learning of cultural values and customs happens in the form of listening to the stories by their elders. Anthropologists have identified three distinct forms of cultural learning:

- (i) Formal learning, in which adults teach a child "how to behave".
- (ii) Informal learning, where a child learns by imitating the behaviour of selected members of family, friends etc.
- (iii) Technical learning, here the teachers instruct the child in an educational environment about what should be done, how it should be done and why it should be done.

We keep learning in all the phases of our life but childhood learning is a different experience where you start seeing or knowing things for first time. The child is curious to know about many things and mother is the first person to teach

the things. It may be to teach the child how to get up and keep the footsteps or giving a toy and showing it how to play. Apart from mother all the family members involve themselves in giving formal learning to the child. After the child crosses infant hood and enters child hood (i.e; above 1½ yrs) the child starts learning informally. Child starts noticing the behaviour of family members and also the societal members and tries to imitate them. This shows how the children observe the other people behaviour and learn. Then once they cross 2 yrs they will be getting all the lessons from the teacher of a play house. Here they are introduced to technical or systematic learning.

Culture is also learnt by acculturating. Acculturation is learning a new or foreign culture. When an individual is exposed to new country he has to learn the norms and culture of that particular country. Number of Indian engineers migrates to US; they have to learn the culture of US to deal with the people there. They have to change their accent, communicating ways, food habits, working habits etc.

4. Culture is shared

Sharing quality is the essence of our culture. We teach the sharing habit to our children from the childhood. Social institutions play a major role in transfer of culture in the society. Even the media is helping a lot to promote the culture of our country. Culture is viewed as a group customs that link together the members of a society. Religious institutions play an important role in spreading the awareness about culture. Some television channels telecast the programmes related to culture. The morals given in the programme tells us how rich our culture is. Our culture is towards sharing, donating the materials to the needy people etc. This is continuing from generations to generations. Sharing brings the happiness, satisfaction and peace of mind.

5. Culture is Dynamic

Business houses have to be responsive to the shifting culture and lifestyle forces. The society is undergoing a drastic change due to new technology, population shifts, employment opportunities, changing family roles etc. Marketers have to understand the shifting sense and produce the products.

CULTURE VALUES

Cultural values are the beliefs that a general state of existence is personally and socially worth striving for. Cultural values have a greater impact on the value system of an individual. Some cultural values defined by Rokeach are: A world at peace, equality, freedom, happiness, national security, pleasure, salvation, self respect, social recognition, wisdom, family security, a comfortable life, an exciting life, mature love,

accomplishment, inner harmony etc. Indian culture is very rich in values. Values are the standards of behaviour. Our culture has taught us how to behave with others. Our culture says to treat the guest to our home as a God 'Athithidevobava'. The best example to highlight the richness of Indian culture is it says "even if your enemy comes to your house treat him in a very good manner".

The parents in India tell the moral stories to the children from the childhood. Our culture stresses on the qualities like patience, endurance, kindness, generosity, helpfulness, donation, morale, trustworthy, honest, truthfulness, love towards others etc. These cultural values have to be attained and developed. If the individuals adopt these values in their life then that society will be very rich.

Marketers identify these values in the society and come out with the advertisements which reflect these values. Marketing studies have utilized cultural values as descriptors of consumer behaviour. When they advertise their products they try to bring all the family members together and show the family bond among the members some advertisers for their baby products try to show the love, affection and care of the mother towards her child, they associate their products attributes with all these. If they are marketing an approval, advertisers try to show their products by creating a situation of a festival and enjoyment. By showing the festival fun they are also talking about the values of freedom, happiness, love, excitement in life, family attachment etc.

CHARACTERISTICS OF CULTURAL VALUES

The characteristics of cultural values under the following points:

1. We learn our cultural values since from childhood

Children are instilled with cultural values; at an early age culture can form a long lasting impression if it is thought at an early age for children. In learning culture there are two types in it. The process of learning is the values of one's own culture from childhood which is known as enculturation and learning the values of another culture which is known as acculturation. Enculturation takes place through a process of instilling values from key institutions, particularly the family, schools and religious institutions. The child in our country gets the values taught simultaneously from all the above stated key institutions. We teach our children to pray, immediately after getting from the bed, then we make the kid to open its eyes in front of the god's idol, after giving bath we teach our child to chant mantras. When a beggar comes in front of the house, we motivate our kid to go and offer some food or money; it is teaching our kid about donations and telling them the importance of it. If we have elderly persons at home we teach the kids how to behave with them and how to be helpful for them. Our children learn to know about the culture

through the stories. The moral stories are told to them both in home and as well as the school. This influences over young minds and as they keep on learning culture through stories, the values will be inculcated in them.

Acculturation happens when we learn others or another culture. It occurs when a person from another country adapts to the consumption values and behaviour of his or her adopted country. Such adaptation occurs by observation, by word-of-mouth communication and through communication from the mass media. Many Indians go to abroad for their job. When they go there, they have to learn all other culture and habits. It may be the way to wish, way to communicate or food habits. The process of acculturation is particularly important for business people in foreign markets. There it becomes very necessary for them to learn and understand the local culture in order to develop the product and advertising plans. If an organizations product is against the culture of that region, then it will be out of the market within a very short period of time. Many instances have proved this. So it is very essential for any foreign marketer to understand the cultural factors first. If it is done then he has to bring these aspects into his advertisements in order to pull the customer till the store. For example McDonald advertisement in India involves two elder couple spending their joyful time in the restaurant enjoying the McDonalds recipe. The research has shown that individuals of developed countries get acculturated quickly than from individuals of developing countries.

2. Individuals behaviour is guided by his/her cultural values

Cultural values guide and direct an individual's behaviour through the establishment of cultural norms. Such norms establish standards of behaviour regarding proper social relations, means of ensuring safety, eating habits and so forth. In our Indian culture we have several communities, each caste or community have its own norms and standards. People belonging to that particular community are adhered to those norms very sincerely. For example in a particular caste if norm insists strictly on non sacrifice of animals, the people belonging to that group will never dare to break the rules, instead they spread the awareness not to sacrifice animals in the society. In some cases, the fasting is done on particulars days of the month, the individuals may follow it very sincerely.

The mother might insist to brush her children twice a day; she is inducing behaviour from the childhood. So the marketers have to first understand the values of that particular region before starting a business.

3. Cultural values are long lasting

Cultural values gain permanence, as parents pass them on to children. Even schools and religious groups take a part in inculcating the values in the children. The

emphasis on values such as respect to elders, sharing, togetherness, harmony, helpfulness is among the few values which the Indian culture teaches. Once it is inculcated in the individual's behaviour it goes on continuing till his death and by then he would have passed these values to his children. The culture is thus passing from generations to generations.

4. Cultural values are dynamic

Culture is dynamic. Culture cannot change at once; its changing rate is very slow. The reason is due to its very existence in the individual from the childhood. Cultural shift can happen in a very gradual way. In India we are seeing the influence of western culture mostly in the urban areas. The younger generations are attracted towards it and this is being reflected in their costumes, food habits etc. The youngsters now prefer the western style of outfits and like to consume more pizza and burgers and the tin food. The one more reason for the gradual shift in India is the urban educated people have migrated, accultured and returned to the home country. The culture they had learnt in the other country has influence over them to a certain level and when the people are getting the products here, which were available in the abroad countries, the individuals are showing interest in going for it.

5. Cultural values are widely held

Each culture has certain widely held and commonly accepted values that differentiate it from other cultures. In Indian culture the values of sharing and respect for the elders are widely shared where as in United States individuality and youthfulness are widely shared values.

CULTURAL DIVERSITY

Cultural diversity is the quality of diverse or different cultures, as opposed to monoculture, as in the global monoculture or a homogenization of cultures, akin to cultural decay. The phrase cultural diversity can also refer to having different cultures respect each other's differences. The phrase "cultural diversity" is also sometimes used to mean the variety of human societies or cultures in a specific region or in the world as a whole. Globalization is often said to have a negative effect on the world's cultural diversity.

Cultural diversity is tricky to quantify, but a good indication is thought to be a count of the number of languages spoken in a region or in the world as a whole. By this measure we may be going through a period of precipitous decline in the world's cultural diversity. Research carried out in the 1990s by David Crystal (Honorary Professor of Linguistics at the University of Wales, Bangor) suggested that at that time, on average, one language was falling into disuse every two weeks. He

calculated that if that rate of the language death were to continue, then by the year 2100 more than 90% of the languages currently spoken in the world will have gone extinct.

Overpopulation, immigration and imperialism (of both the militaristic and cultural kind) are reasons that have been suggested to explain any such decline. However, it could also be argued that with the advent of globalism, a decline in cultural diversity is inevitable because information sharing often promotes homogeneity.

Cultural diversity (also known as multiculturalism) is a group of diverse individuals from different cultures or societies. Usually cultural diversity takes into account language, religion, race, sexual orientation, gender, age and ethnicity. Companies started to embrace corporate diversity in the early 2000s. This was due to many trends in demographics and a changing workforce.

CULTURAL DIVERSITY TRENDS

1. The growth of minority workforce

Today's workforce is made up of a very diverse population of individuals from every part of the world, which creates dynamic multiracial and multicultural organizations. Such diversity brings with it many differences in skills, abilities and experiences. Because C-Transport values having a very diverse workforce themselves, they insured that human resources recruited a minority representation within the corporation. This created an atmosphere where different viewpoints and ideas came out of brainstorming sessions and were welcomed.

2. The second trend is a growth of stereotyping and prejudices

This can be hard to avoid when so many different cultures come together in a work environment. For example, many of C-Transport's executives were against hiring females engineers. Many executives were from the old school and thought that the female engineers would not be as dependable due to possible maternity breaks.

3. Another trend companies are embracing is the addition of sensitivity or diversity training

This type of training educates all employees about cultural differences so that they can understand and appreciate each other. The purpose of sensitivity training is to teach employees how to properly act and communicate in a corporate environment. Topics covered in a sensitivity training session will include learning proper etiquette, appropriate terminology, improvement of communication skills, anti-bullying management styles and how to eliminate sexual harassment within a company. C-

Transport ran a sensitivity training class for employees who were not accepting of female engineers.

4. The fourth trend is a large increase of females in the workforce

In fact, over the past few decades, women's participation in the workforce has grown dramatically to account for almost half of the labor force. It is not a surprise that many of C-Transport's recent job applicants were female engineers. C-Transport found that they brought a unique approach to designing aircraft.

5. Another trend is that corporations became more open to hiring individuals with disabilities and accepting different abilities

While still considerably underused organizations are quickly beginning to realize that disabled workers are a vital part of the workforce. The advent of new technologies and accommodations has allowed organizations such as C-Transport to recruit and utilize disabled workers in their labor force. Likewise, there has been an increase and appreciation for individuals with unique talents and abilities. Technology and an appreciation for all types of educational training and skills allowed C-Transport to tap into a section of workers that other companies ignored.

6. The last cultural diversity trend is an increase in the aging employment pool of workers

CULTURAL DIVERSITY IN INDIA

The culture of India is one of the oldest and unique. In India, there is amazing cultural diversity throughout the country. The South, North and Northeast have their own distinct cultures and almost every state has carved out its own cultural niche. There is hardly any culture in the world that is as varied and unique as India. India is a vast country, having variety of geographical features and climatic conditions. India is home to some of the most ancient civilizations, including four major world religions, Hinduism, Buddhism, Jainism and Sikhism.

India's culture is among the world's oldest; civilization in India began about 4,500 years ago. Many sources describe it as "Sa Prathama Sanskrati Vishvavara" — the first and the supreme culture in the world, according to the All World Gayatri Pariwar (AWGP) organization.

Western societies did not always see the culture of India very favorably, according to Christina De Rossi, an anthropologist at Barnet and Southgate College in London. Early anthropologists once considered culture as an evolutionary process and every aspect of human development was seen as driven by evolution," she told Live Science. "In this view, societies outside of Europe or North America or societies that did not follow the European or Western way of life, were considered primitive

and culturally inferior. Essentially this included all the colonized countries and people, such as African countries, India and the Far East."

However, Indians made significant advances in architecture (Taj Mahal), mathematics (the invention of zero) and medicine (Ayurveda). Today, India is a very diverse country, with more than 1.2 billion people, according to the CIA World Factbook, making it the second most populous nation after China. Different regions have their own distinct cultures. Language, religion, food and the arts are just some of the various aspects of Indian culture. Here is a brief overview of the culture of India.

1. Language

India has 28 states and seven territories, according to the World Health Organization. There is no official language in India, according to a Gujarat High Court ruling in 2010. Many people living in India also write in Devanagari script. In fact, it is a misconception that the majority of people in India speak Hindi. Though many people speak Hindi in India, 59 percent of India residents speak something other than Hindi, according to The Times of India. Bengali, Telugu, Marathi, Tamil and Urdu are some other languages spoken in the country.

2. Religion

India is identified as the birthplace of Hinduism and Buddhism, the third and fourth largest religions. About 84 percent of the population identifies as Hindu, according to the "Handbook of Research on Development and Religion" Edited by Matthew Clarke (Edward Elgar Publishing, 2013). There are many variations of Hinduism and four predominant sects — Shaiva, Vaishnava, Shakteya and Smarta.

About 13 percent of Indians are Muslim, making it one of the largest Islamic nations in the world. Christians and Sikhs make up a small percentage of the population and there are even fewer Buddhists and Jains, according to the "Handbook."

3. Food

When the Moghul Empire invaded during the sixteenth century, they left a significant mark on the Indian cuisine, according to Texas A&M University. Indian cuisine is also influenced by many other countries. It is known for its large assortment of dishes and its liberal use of herbs and spices. Cooking styles vary from region to region.

Wheat, Basmati rice and pulses with chana (Bengal gram) are important staples of the Indian diet. The food is rich with curries and spices, including ginger, coriander, cardamom, turmeric, dried hot peppers and cinnamon, among others.

Chutneys - thick condiments and spreads made from assorted fruits and vegetables such as tamarind and tomatoes and mint, cilantro and other herbs - are used generously in Indian cooking.

Many Hindus are vegetarians, but lamb and chicken are common in main dishes for non-vegetarians. The Guardian reports that between 20 percent and 40 percent of India's population is vegetarian.

Much of Indian food is eaten with fingers or bread used as utensils. There is a wide array of breads served with meals, including naan, a leavened, oven-baked flatbread and bhatoora, a fried, fluffy flatbread common in North India and eaten with chickpea curry.

4. Architecture and art

The most well-known example of Indian architecture is the Taj Mahal, built by Mughal emperor Shah Jahan to honor his third wife, Mumtaz Mahal. It combines elements from Islamic, Persian, Ottoman Turkish and Indian architectural styles. India also has many ancient temples.

India is well known for its film industry, which is often referred to as Bollywood. The country's movie history began in 1896 when the Lumière brothers demonstrated the art of cinema in Mumbai, according to the Golden Globes. Today, the films are known for their elaborate singing and dancing.

Indian dance, music and theater traditions span back more than 2,000 years, according to Nilima Bhadbhade, author of "Contract Law in India" (Kluwer Law International, 2010). The major classical dance traditions - Bharata Natyam, Kathak, Odissi, Manipuri, Kuchipudi, Mohiniattam and Kathakali - draw on themes from mythology and literature and have rigid presentation rules.

5. Clothing

Indian clothing is closely identified with the colorful silk saris worn by many of the country's women. The traditional clothing for men is the dhoti, an unstitched piece of cloth that is tied around the waist and legs. Men also wear a kurta, a loose shirt that is worn about knee-length. For special occasions, men wear a sherwani, which is a long coat that is buttoned up to the collar and down to the knees. The Nehru jacket is a shorter version of a sherwani.

6. Customs and celebrations

The country celebrates Republic Day (Jan. 26), Independence Day (Aug. 15) and Mahatma Gandhi's Birthday (Oct. 2). Diwali is the largest and most important holiday to India, according to National Geographic. It is a five-day festival known as the festival of lights because of the lights lit during the celebration to symbolize the

inner light that protects them from spiritual darkness. Holi, the festival of colors, also called the festival of love, is popular in the spring.

7. Values in India

Indian culture teaches many values which are passed from one generation to other through the process of enculturation. Lessons on human values, family values, societal values and values required for sustainable development is taught through customs, traditions, legends, folk tales, epics and is intricately interwoven in the religion. Some of the values which transcends the regional boundaries are respect for individual, women and elders. There is a value system which teaches to live in an environmentally sustainable condition. Probably it is India only where plants, trees and animals are worshipped. Indian people are god loving and god fearing people. They follow religion but at the same time create space for other religions to penetrate, grow and propagate. The values of tolerance, peace and co-existence make the core of Indian value system. India has always been open to new ideas, innovations, scientific viewpoint, logics and rationality. Modern India believes in democratic values and equality of mankind.

8. Family Culture of India

In India joint family system is still prevalent especially in villages. A large family with number of relationships resides and eats at one place. The work responsibility is divided among the elders and the young ones in the family. There is an hierarchy in the family and the words of the elders are treated as commands. In return, the elders shower love and blessing to the young ones. However, due to urbanization taking place at a quick pace, the joint family system is gradually giving way to nuclear family where the husband, wife and their children live. However, the values and relationships remain the same in nuclear family also. The bond is maintained howsoever the distance is between the parents and the children.

Marriage is considered very important in the Indian family system. The whole family and society participate on the auspicious occasion to give blessing to the newlywed couples. India generally has patriarchal set up and so the bride comes to husband's place after marriage. The love, affection and respect that she gets soon make her adapt to and adopt the new family. In India marriage does not take place between two individuals but between two families.

The festivals in India are a complete family affair. The rituals and customs to be followed are made in such a manner that the whole family participates in the celebration. On every festival praying and offering to god is customary. The family elders are respected and their presence is considered very auspicious for the family.

9. Folk Dance and Music in India

India has a tradition of music and dance since historical periods. It is no wonder that Indian tradition of music also called Classical music is shaped by different gharanas and styles based on specific place of their birth or the originator of the style. Two of the most important styles of classical music are Carnatic and Hindustani music which has an historical continuity of thousands of years. The classical music in India is the soul of all the art forms as it not only manifests the cultural heritage but is also spiritually alleviating. The other music forms prevalent in India include various folk songs, pop music, popular songs etc. The modern globalization process has definitely affected the Indian music and today all styles of music, both in vocal and instrumental, could be seen in India.

Similarly, Dance forms in India have also an historical root and so it covers a wide range of classical dances which started as temple dances in India. Later, representations in theatres helped in modifying these dance forms to a great extent. The modern interaction with the world has brought to India various other dances styles from different parts of the world.

Bharatnatyam is the most renowned dance-form of the South India. This dance had been kept alive by the great endeavours and efforts of gurus and the disciples. This traditional dance is respected as a religion and the followers do a lot of 'sadhana' to achieve mastery over it. The particular dance is usually performed with knees bent in a forward direction and uses various facial features to express the nine emotions of human beings or 'Nav' Ras. The face makeup and the attire used in the dance-form is very typical of this dance and supports the desired expressions by the artists.

Kuchupudi is a another form of dance from the South India. Kathakali of Kerela and Oddissi from Orissa are other very important traditional dance forms in India.

Indian music and dances are attached with the religion and the gods and goddesses. For example, Sarswati, the goddess for 'learning and enlightenment' is depicted as holding Veena, an Indian music instrument. Similarly, Lord Krishna is believed to be the best player of 'Baansuri' or flute. In the Hindu mythologies deities like Shiva and Kali are depicted to dance in utter anger which resulted in the demolition of all the demons. These themes became the basis for the Indian classical dances. Later various life events connected with Lord Rama, Lord Krishna and other gods and goddesses are the themes on which most of the Indian classical dances are based. There are other dance forms also practiced and danced at the local or regional levels. These are called folk dances. A few of the popular folk dances are Bhangra of Punjab, Garba of Gujarat, Ghumar of Rajasthan and Lavani of Maharashtra. In the recent times, the Indian film industry, popularly known as Bollywood, has adopted and modified a variety of global dance forms in India.

10. Drama and Theatre

Theatre and Drama has been traditionally an integral part of Indian culture. The plays like *Abhigyan Shakuntlam* and *Meghdootam* were written thousands of years back by the famous writer, poet and playwright Kalidasa's. Kutiyattam of Kerela is credited with oldest remarkable theatre traditions which are still survived in India. Kutiyattam follows the rules of *Natya Shastra* strictly. The tradition was given a new lease of life by Natyacharya Mani Madhava Chakyar who revived this tradition of drama from the point of extinction. Known to have mastery over *Rasa Abhinaya*, he also started Kutiyattam with ancient plays written by Kalidasa, Bhasa and Harsha's like *Vikramorvasiya*, *Abhijnanasakuntala*, *Malavikagnimitra*, *Swapnavasavadatta*, *Pancharatra* and *Nagananda*.

11. Painting

Rock paintings found in the caves of India from the pre-historic times are the earliest specimens of paintings in India. Some of the finest paintings could be found in the caves of Ajanta and Ellora, Bagh and Sittanavasal. Similarly, with the construction of temples to worship their deities, temple paintings also started. The themes of the paintings were mainly the religious beliefs, life events related with their gods, goddesses and deities. The love for nature also was made the basis for the paintings.

Similarly, paintings could be found on the walls of the houses, later, when the Indians started practicing agriculture and started a settled life. This could be found in the villages of India even till present times.

The continuation and reminiscent of the tradition is the custom of making 'rangolis', designs made by applying colored flours. Rangolis are a very common sight during the times of festivals. They are made outside the homes at their doorsteps, especially in South India.

Some of the beautiful genres of paintings in India are Madhubani painting of Bihar, Mysore painting, Rajput painting of Rajasthan, Tanjore painting and Mughal painting. Apart from this worli paintings of Gujarat and Orissa has also made its place in the recent times.

12. Sculpture

Probably sculptures discovered from the ruins of the Indus Valley Civilization are the earliest sculptures found in India. During the period, a number of figures carved out of stone and bronze have been excavated. With the temple buildings, sculptures got a new impetus and some of the most intricate and beautiful sculptures were made during period. Figures of gods, goddesses and Buddha and Mahavira were sculpted and placed in the temples. During the same period temple carvings

were done and huge temples were built with figure and themes carved on them. In some of the shrines like Ellora, the sculpture were not made on blocks and then joint together but were carved out of solid rocks only.

The northwestern part of India had a close contact with the Central Asian cultures. In fact, almost all the foreign incursions were made from that direction only and so a number of foreign settlements remained around the place. The settlers influenced the Indian sculptures to a great extent. There was strong presence of blend of Indian and Hellenistic influence. Greco-Roman influence could be seen on the eyes, forehead and the hairstyles of the sculptures produced during the period around the place. It was exactly the same period that Mathura style of sculptures evolved which used pink sandstone as the base material for making sculptures. Gupta period in the Indian history in 4th c. to 6th c. A.D. was the golden period in Indian sculpture making. Some of the finest pieces of sculptures and temples were made during this period.

UNITY IN DIVERSITY

Unity in diversity is a concept of "unity without uniformity and diversity without fragmentation" that shifts focus from unity based on a mere tolerance of physical, cultural, linguistic, social, religious, political, ideological and/or psychological differences towards a more complex unity based on an understanding that difference enriches human interactions.

"Unity in diversity" is a popular motto within and among nation states and also in political and social movements.

The idea and related phrase is very old and dates back to ancient times in both Western and Eastern Old World cultures. The concept of unity in diversity was used "in non-Western cultures such as indigenous peoples in North America and Taoist societies in 400-500 B.C.E. In pre-modern Western culture it has been implicit in the organic conceptions of the universe that have been manifest since the ancient Greek and Roman civilizations through medieval Europe and into the Romantic era."

India is probable the only country in the world where people belonging to different religions, castes and creeds, speaking different languages, having different cultures, different modes of living, different clothing, different feeding habits, worshipping different gods and deity live together in harmony and believe to be the children of one mother-MOTHER INDIA. They are one nation at large. They are governed by one central authority, have one Prime Minister, one president, one Supreme Court and one army chief. This is why we say we have unity in diversity.

Unity in diversity-Muslim Press

Geographically India is a vast country so much so that even one of its states is bigger than many countries of Europe. But the whole country is well bounded by nature. In the north is the Himalayan Range. On the other side is the Indian Ocean, the Bay of Bengal and the Arabian sea. This provides, natural geographical unity to INDIA>

We have different religions in India. Apart from Hinduism we have the followers of Buddhism, Jainism, Islam, Sikhism, Christianity and Parsees. But Hindus form the greater majority. There are, no doubt, different factions, sections and sub-section but basically we all believe in the theory of Dharma and Karma. The theory of rebirth, purification of soul, salvation, Heaven and Hell holds good for each and every one. We untidily celebrate the festivals like Holi, Diwali, Christmas, Id, Budh Jayanti and Mahavir Jaynti. This provides unity in diversity.

India philosophy has developed on India soil. It has not been borrowed from anywhere. This has blended the various cultures together. There are differences in overall conception of gods and modes of worship. These changes have been gradual due to interaction of different groups. But the ultimate aim of achieving salvation and the fear of Hell keeps them all bound together.

Very important characteristic of Indian society is the coexistence of different ethnic groups. These groups formulated inter-group behavior. Hence there is no mutual interference as also no merging of their identity.

There might be some drawback in our constitution such as separate provision for different castes; particularly the backward and scheduled castes and scheduled tribes but industrialization policy and agrarian reforms have generated a new secular outlook giving rise to a new culture. Members of different castes and communities and followers of different religions have come together in forms, factories and educational institution. As a result different cultures have been blended together thereby bringing unity among them.

We have a cultural unity in India in as much as our philosophy of life, our customs, creeds and traditions are basically, more or less, the same. The institution of marriage, the very foundation of a society, exists all over the country and most of the rituals and sanskars are similar everywhere.

Emotional unity plays its own part. The name of Bharat Mata brings us closer and closer together. In spite of different languages and dialects, Sanskrit, the language of Vedas, brings us all together because Sanskrit is the mother of all languages.

The outstanding features of Indian culture responsible for bringing unity in diversity may be summarized as follows:

- (a) We Indians lay emphasis on spirituality, not on material wealth.
- (b) Religion has the most important place in India. We believe in Karma and Sanskar. Performance of duty is our religion.
- (c) Religion tolerance is the unique feature of religions in India. Hence there is no difficulty in coexistence of follower of different religion.
- (d) Hinduism, which forms majority of the population, has the capacity to absorb all good cultures. It has either absorbed the immigrant cultures or has largely influenced them.
- (e) We have a very broad outlook. We preach and follow religion and spiritualism without ignoring married life and worldly things.
- (f) We firmly believe in freedom of thought and freedom of expression because such freedom enriches the culture which then becomes dynamic.

Although unity to the desired extent has not been attained but all attempts by foreign agencies to disrupt it or disprove it have proved futile. We might be subject to regionalism and casteism in trifling matters but we always rise to the occasion in times of need such as foreign interference or invasion on our territory. This is sufficient to prove our unity in diversity.

REVIEW QUESTIONS

Conceptual Type

1. What is Diversity?
2. What is Geographical Diversity?
3. What is Religious Diversity?
4. What is Culture?
5. What is Cultural Diversity?
6. What is Unity in Diversity?

Analytical Type

1. Discuss about Geographical area of India.
2. Explain about characteristics of Indian Culture.
3. Discuss about Hinduism.
4. Explain about Muslims in India.

Descriptive Type

1. Discuss about various factors influencing geographical diversity in India.
2. Explain about Religious Diversity in India.
3. Discuss about elements of Cultural Diversity in India.
4. Explain about importance of Unity in Diversity and its Impact in India.

MULTIPLE CHOICE QUESTIONS (MCQ)

1. How many number of radio programs exists in India

[a] 71

[b] 15

[c] 87

[d] 20

2. How many languages does eighth schedule of the Indian constitution recognises?

[a] 18

[b] 15

[c] 22

[d] 13

3. The Buddhism is divided into Hinayana and _____

[a] Shaktis

[b] Svetambara

[c] Mahayana

[d] Brahmo samaj

4. The Jainism is divided into Digambaras and _____

[a] Svetambara

[b] Mahayana

[c] Hinayana

[d] Shaktis

5. Vaishnavas belongs to which among the following religion?

[a] Jainism

[b] Brahmanism

[c] Buddhism

[d] Parsis

6. Mahayana belongs to which among the following religion?

[a] Jainism

[b] Brahmanism

[c] Buddhism

[d] Parsis

7. Svetambara's belongs to which among the following religion?

[a] Jainism

[b] Brahmanism

[c] Buddhism

[d] Parsis

8. Sattava stands for _____

[a] Balance

[b] Passion

[c] Indulgence

[d] Salvation

9. Rajas stand for _____

[a] Balance

[b] Passion

[c] Indulgence

[d] Salvation

- 10. Tamas stands for _____**
[a] Balance [b] Passion
[c] Indulgence [d] Salvation
- 11. Bhangra belongs to _____**
[a] Jharkhand [b] Punjab
[c] Karnataka [d] Assam
- 12. Yakshagana belongs to _____**
[a] Jharkhand [b] Punjab
[c] Karnataka [d] Assam
- 13. Bihu dance form belongs to _____**
[a] Jharkhand [b] Punjab
[c] Karnataka [d] Assam
- 14. Chhau dance form is of _____**
[a] Jharkhand [b] Punjab
[c] Karnataka [d] Assam
- 15. Sculpture and _____ in India dates back to the Indus valley civilization.**
[a] Dance [b] Music
[c] Tones [d] Architecture
- 16. _____ is the right and practice of being different in political outlook.**
[a] Political diversity [b] Geographical diversity
[c] Racial diversity [d] Linguistic diversity
- 17. Understanding each individual is unique and recognizing our individual differences in known as _____**
[a] Differentiation [b] Change
[c] Modulation [d] Diversity
- 18. _____ is the combination of physical characteristics and human characteristics.**
[a] Political diversity [b] Geographical diversity
[c] Racial diversity [d] Linguistic diversity

19. As per which year's census India's population is 1,210,193,422?

- | | |
|----------|----------|
| [a] 2014 | [b] 2012 |
| [c] 2015 | [d] 2011 |

20. India stands _____ in population.

- | | |
|------------|------------|
| [a] Second | [b] First |
| [c] Third | [d] Fourth |

21. Which country stands first in population?

- | | |
|--------------|------------|
| [a] India | [b] China |
| [c] Pakistan | [d] Africa |

22. The most ancient sacred text of the Hindu religion was written in

- | | |
|--------------|-------------|
| _____ | |
| [a] Hindi | [b] Kannada |
| [c] Sanskrit | [d] Tamil |

23. Hinduism is referred as _____

- | | |
|---------------------|----------------------|
| [a] Sanatana Dharma | [b] Purathana Dharma |
| [c] Mukthi Dharma | [d] Samajika Dharma |

24. What does Sanatana Dharma mean?

- | | |
|------------------|------------------|
| [a] Resurrection | [b] Eternal life |
| [c] Rebirth | [d] Wisdom |

25. Responsibility towards ethical values, conduct, virtue, way of living, moral rights and duties is known as _____

- | | |
|------------|-----------|
| [a] Dharma | [b] Artha |
| [c] Moksha | [d] Kama |

26. Responsibility of work, duty, care of properties, livelihood is known as _____

- | | |
|------------|-----------|
| [a] Dharma | [b] Artha |
| [c] Moksha | [d] Kama |

27. Liberation, salvation and self-realisation is termed as _____

- | | |
|------------|-----------|
| [a] Dharma | [b] Artha |
| [c] Moksha | [d] Kama |

28. Emotions, spread of lineage, love and affection is termed as _____
[a] Dharma [b] Artha
[c] Moksha [d] Kama
29. Starting any ritual and new task with _____ is a hall mark of Hindus.
[a] Puja [b] Songs
[c] Yoga [d] Meditation
30. What does om kara mean?
[a] One constant [b] Salvation
[c] God is strength [d] Power
31. What is the name of Sikh guru?
[a] Fhakira [b] Nanak
[c] Saibaba [d] Ramkrishna
32. Singing of Gurbani is called as _____
[a] Prarthan [b] Bajan
[c] Naman [d] Shabad Kirtan
33. Shabad Kirtan is established by _____
[a] Guru Nanak [b] Param hams
[c] Sharif [d] Tulsiram
34. Guru Granth Sahib is the sacred book of Sikhs is in the form of _____
[a] music [b] dance
[c] lesson [d] poetry and rhyme
35. Sikh male names end with _____
[a] Singh [b] Kaur
[c] Sardar [d] Guru
36. What does kaur mean _____?
[a] Brave [b] Tigress
[c] Angel [d] Lioness

37. What does Kanghi mean?

- | | |
|--------------------|------------------------|
| [a] Uncut hair | [b] Small woollen comb |
| [c] Metal bracelet | [d] Sword |

38. What is the meaning of Kade?

- | | |
|--------------------|------------------------|
| [a] Uncut hair | [b] Small woollen comb |
| [c] Metal bracelet | [d] Sword |

39. What is the aim of Jain life?

- | | |
|-----------------------------------|---------------------------------|
| [a] To achieve liberation of soul | [b] To achieve eternity of life |
| [c] To love one another | [d] To gain salvation |

40. Who are called as spiritual concurers?

- | | |
|-----------|------------|
| [a] Sikhs | [b] Parsis |
| [c] Jains | [d] Jews |

41. The 24 spiritual leaders of Jains are popularly known as_____

- | | |
|------------------|--------------------|
| [a] Dhigambaras | [b] Jainankaras |
| [c] Svethambaras | [d] Theerthankaras |

42. Who is the last theerthankara?

- | | |
|----------------|-----------------|
| [a] Mahaveera | [b] Balarama |
| [c] Siddhartha | [d] Paramahamsa |

43. Buddhism word comes from_____

- | | |
|-----------|------------|
| [a] Bud | [b] Bodhi |
| [c] Budhi | [d] Bodana |

44. What does Budhi mean?

- | | |
|---------------------------------------|----------------|
| [a] To protect | [b] To inspire |
| [c] To be peace maker and peace lover | [d] To awaken |

45. What was Bhudhas birth name?

- | | |
|-------------------------|-----------------------|
| [a] Siddhartha Gouthama | [b] Vijaya Siddhartha |
| [c] Siddhartha Chandra | [d] Arasu Gouthama |

46. In which of the following festivals are boat races a special feature?

- | | |
|---------------|------------------|
| [a] Navrathri | [b] Rongali Bihu |
| [c] Pongal | [d] Onam |

47. 'Madhubani' a style of folk paintings, is popular in which of the following states in India?

- | | |
|-------------|-------------------|
| [a] Bihar | [b] Maharashtra |
| [c] Haryana | [d] Uttar Pradesh |

48. Historic Chattragiri fort is located in which of the following state?

- | | |
|-----------------|--------------------|
| [a] Maharashtra | [b] Karnataka |
| [c] Tamilnadu | [d] Andhra Pradesh |

49. Shabarimala is located in which of the following states?

- | | |
|---------------|--------------------|
| [a] Kerala | [b] Karnataka |
| [c] Tamilnadu | [d] Andhra Pradesh |

50. The famous "Ganga Sagar Mela" an annual fair is held in which state of India?

- | | |
|-------------------|-----------------|
| [a] Uttar Pradesh | [b] West Bengal |
| [c] Bihar | [d] Jharkhand |

51. The famous Nabakalebara festival belongs to which of the following states?

- | | |
|-----------------|-----------------|
| [a] Rajasthan | [b] Maharashtra |
| [c] West Bengal | [d] Odisha |

52. Which is the earliest known civilization of India?

- | | |
|---------------------|------------------------|
| [a] Indus Valley | [b] Ganga Valley |
| [c] Mahanadi Valley | [d] Brahmaputra Valley |

53. Which is the largest tribe in India?

- | | |
|-------------|-----------|
| [a] Santhal | [b] Bhils |
| [c] Gond | [d] Munda |

54. Gouthama Budha was born in_____

- | | |
|-------------|-------------|
| [a] 563 B.C | [b] 439 B.C |
| [c] 298 B.C | [d] 450 B.C |

55. The religious book of Buddhism was written in _____

- | | |
|-------------|--------------|
| [a] Bengali | [b] Sanskrit |
| [c] Pali | [d] Hindi |

56. Which religion follows Kanyadana, Panigrahana, Saptapadi and Temple visits as important marriage rituals?

- | | |
|--------------|-----------|
| [a] Parsis | [b] Sikh |
| [c] Buddhism | [d] Hindu |

57. Which religion follows Anand Keraji as important marriage rituals?

- | | |
|-------------|-----------|
| [a] Parsis | [b] Sikh |
| [c] Bhudism | [d] Hindu |

58. Who follow Middle East practise of 'Nikha'?

- | | |
|--------------|------------|
| [a] Parsis | [b] Sikh |
| [c] Buddhism | [d] Muslim |

59. What word is used to greet in Tamil?

- | | |
|----------------|---------------|
| [a] Namaskaram | [b] Vanakkam |
| [c] Swagatham | [d] Namaskara |

60. What word is used to greet in Malayalam?

- | | |
|----------------|---------------|
| [a] Namaskaram | [b] Vanakkam |
| [c] Swagatham | [d] Namaskara |

61. Swagatham as a greeting word is used in _____

- | | |
|------------|---------------|
| [a] Tamil | [b] Telgu |
| [c] Marati | [d] Malayalam |

62. How do Punjabis greet each other?

- | | |
|----------------------|-------------------|
| [a] Jai Shri Krishna | [b] Jai Jagannath |
| [c] Jai Sinendra | [d] Sat Sri Akal |

63. How does Gujratis greet each other?

- | | |
|----------------------|-------------------|
| [a] Jai Shri Krishna | [b] Jai Jagannath |
| [c] Jai Sinendra | [d] Sat Sri Akal |

64. How does Orissis greet each other?

- | | |
|----------------------|-------------------|
| [a] Jai Shri Krishna | [b] Jai Jagannath |
| [c] Jai Sinendra | [d] Sat Sri Akal |

65. How does Jains greet each other?

- | | |
|----------------------|-------------------|
| [a] Jai Shri Krishna | [b] Jai Jagannath |
| [c] Jai Sinendra | [d] Sat Sri Akal |

66. On which date the Independence Day is celebrated all over India?

- | | |
|-----------------|------------------|
| [a] 15th August | [b] 26th January |
| [c] 2nd October | [d] 19th May |

67. Republic day is celebrated on_____

- | | |
|-----------------|------------------|
| [a] 15th August | [b] 26th January |
| [c] 2nd October | [d] 19th May |

68. On _____ Gandhi Jayanthi is celebrated.

- | | |
|-----------------|------------------|
| [a] 15th August | [b] 26th January |
| [c] 2nd October | [d] 19th May |

69. Which festival is observed as mourning day in Muslim community?

- | | |
|-------------------|-------------------|
| [a] Bakri Eid | [b] Milad Un Nabi |
| [c] Shab E-Baraat | [d] Muharram |

70. Among Christians which festival is observed as mourning?

- | | |
|-----------------|---------------------------|
| [a] Good Friday | [b] Sacred heart of Jesus |
| [c] Pentacost | [d] Corpus cristi |

71. Which one of the following languages is not widely spoken in Tripura?

- | | |
|-------------|-------------|
| [a] Bengali | [b] Tripuri |
| [c] Hindi | [d] English |

72. Kathak is a classical dance of _____

- | | |
|----------------|-----------------|
| [a] Kerala | [b] North India |
| [c] Tamil Nadu | [d] Manipur |

- 73. Bheemsen Joshi is famous vocalist for which form of Classical music?**
[a] Quwwali [b] Thumri
[c] Carnatic [d] Hindusthani
- 74. Bharatnatyam is a dance form of _____**
[a] Jandk [b] Rajasthan
[c] Tamil Nadu [d] Uttar Pradesh
- 75. Which is the Rajasthani dance that is performed by women by carrying earthen pots on their heads?**
[a] Panihari [b] Raika
[c] Tera Tali [d] Suisini
- 76. Which of the following dance is performed by women in Punjab?**
[a] Garbha [b] Giddha
[c] Ghero [d] Goncha
- 77. Which of these dances are performed on the edge of brass plates?**
[a] Bharatnatyam [b] Kathak
[c] Kuchipudi [d] Odissi
- 78. Karnataka is famous for the dance form _____**
[a] Bharatnatyam [b] Kathak
[c] Kuchipudi [d] Yakshagana
- 79. In which language “vande matram” is written?**
[a] Marati [b] Oria
[c] Hindi [d] Kannada
- 80. Which language has got highest Gnana Peeth Award-Literature?**
[a] Marati [b] Kannada
[c] Bengali [d] Oria
- 81. The language of the discourses of Gauthama Budha was _____**
[a] Sanskrit [b] Bhojpuri
[c] Pali [d] Mahadhi

- 82. Which of the following languages was adopted for preaching in Mahayana Buddhism?**
- [a] Pali [b] Mahadhi
[c] Tamil [d] Sanskrit
- 83. How many languages are so far listed in the eighth schedule of the Indian constitution?**
- [a] 18 [b] 20
[c] 16 [d] 22
- 84. Which among the following is/ are works of Kalidasa?**
- [a] Ritusamhara [b] Meghaduta
[c] Kumarashambhava [d] All the above
- 85. Which the following is the most famous bronze image of Chola period?**
- [a] Nataraja [b] Murugan
[c] Venkateshwara [d] Vishnu
- 86. Which one among the materials prescribed for royalty?**
- [a] Ermine and brocade [b] Flax and linen
[c] Chintzes [d] Muslin
- 87. Victorian image of a frail woman was created by_____**
- [a] Corsets [b] Stays
[c] Short hair [d] Short skirts
- 88. Stays did not _____**
- [a] Restrict body growth [b] Hamper blood circulation
[c] Weaken spine [d] Helps girls body to grow
- 89. The rational dress society was started in _____.**
- [a] France 1881 [b] USA 1881
[c] Britain 1881 [d] India 1881
- 90. Which of the following was not a pressure for change?**
- [a] New materials [b] World wars
[c] New values [d] Decolonisation

- 91. Plain and austere style in clothes reflected_____**
[a] Simplicity [b] Practicability
[c] Mobility [d] Professionalism
- 92. The first community to incorporate western styles in dress form in India were_____**
[a] Muslims [b] Dalits
[c] Parsis [d] Hindus
- 93. Which among the following Indian population were first to adopt western styles?**
[a] Men [b] Women
[c] Children [d] Bengalis
- 94. The Shanars were attacked by Nairs for_____**
[a] Using umbrellas [b] Caste rules
[c] Wearing upper cloth [d] Occupation
- 95. Which of the following two items created misunderstanding among the British and Indians?**
[a] Turban and hat
[b] Turban and shoes
[c] Khadi and mill made cloth
[d] Wearing and taking off of shoes
- 96. Who among the following defied shoe respect rule?**
[a] Lord Dalhousie [b] Governor General Amherst
[c] Manockjee Cowasjee Entee [d] Mahatma Gandhi
- 97. Movement linked to the politics of clothing_____**
[a] Non-cooperation [b] Civil disobedience
[c] Quit India [d] Swadeshi

98. Who among the following used cloth as a symbolic weapon against the British rule?

- | | |
|-------------------|------------------|
| [a] M.K Gandhi | [b] Gopal Gandhi |
| [c] Indira Gandhi | [d] Lord Curzon |

99. Khadi to Mahatma Gandhi was a symbol of _____

- [a] Poverty
- [b] Indian ascetic
- [c] Indian culture and traditions
- [d] Purity, simplicity and of poverty

100. Who among the following did not adopt Khadi?

- | | |
|--------------------|--------------------------|
| [a] Sarojini Naidu | [b] Jawaharlal Nehru |
| [c] Sardar Patel | [d] Atal Bihari Vajpayee |

101. Why did Mahatma Gandhi adopt loin cloth and a chadder as his dress?

- [a] It was easy to wear
- [b] It was not easy to practice
- [c] He believed that poor peasants could not afford more than that
- [d] It was a political statement of self -respect

102. Which among the following Indian refused to take off his shoes before entering the court room?

- | | |
|---------------------|------------------------------|
| [a] Mahatma Gandhi | [b] Manockjee Cowasjee Entee |
| [c] Dadabhai Naroji | [d] Jawaharlal Nehru |

103. Why did Dalit converts in India adopt western style clothing?

- | | |
|--|------------------------|
| [a] It was comfortable | [b] It was cheaper |
| [c] It was sign of equality and self-respect | [d] It was fashionable |

104. Dresses in India were defined by _____

- | | |
|--------------------|-----------------------|
| [a] Sumptuary laws | [b] Caste system |
| [c] Both a and b | [d] None of the above |

105. When was slavery abolished in Travancore? What did it result in?

- | | |
|--|------------------------------------|
| [a] 1855, frustration among upper castes | [b] 1865, shortage of labour force |
| [c] 1867, end of caste system | [d] 1895, death among children |

106. The Pagodas at Mahabalipuram had been constructed by_____

- | | |
|--------------------------|--------------|
| [a] Cholas | [b] Pallavas |
| [c] Chalukyas of Kalyani | [d] Pandyas |

107. The cotton cloth worn by Indians had a brighter white colour than any cotton found elsewhere. This view was recorded by_____

- | | |
|--------------|-----------------|
| [a] Nearchus | [b] Alexander |
| [c] Pliny | [d] Megasthenes |

108. Which is the first narrative feature film in India?

- | | |
|------------------------|------------------|
| [a] Raja Harishchandra | [b] Pundalik |
| [c] Alam Ara | [d] Sant Tukaram |

109. Which is the first indigenous feature film in India?

- | | |
|------------------------|------------------|
| [a] Alam Ara | [b] Pundalik |
| [c] Raja Harishchandra | [d] Sant Tukaram |

110. Which is the first golden jubilee film of India?

- | | |
|------------------------|------------------|
| [a] Raja Harishchandra | [b] Pundalik |
| [c] Alam Ara | [d] Sant Tukaram |

111. Which year Indian cinema started its journey?

- | | |
|----------|----------|
| [a] 1896 | [b] 1996 |
| [c] 1946 | [d] 1856 |

112. Who was the first Indian to screen a movie in 1899?

- | | |
|------------------------------|-----------------|
| [a] Abdulla Chitre | [b] Thanawalla |
| [c] Harischandra Bhatwadekar | [d] Hiralal Sen |

113. Who made India's full-length feature silent film Raja Harischandra in 1913?

- | | |
|-----------------|------------------------------|
| [a] Thanawalla | [b] Harischandra Bhatwadekar |
| [c] Hiralal Sen | [d] Dhanraj Govind Phalke |

114. Which year Bengal screened its first feature film?

- | | |
|----------|----------|
| [a] 1917 | [b] 1899 |
| [c] 1919 | [d] 1913 |

- 115. The first _____ film was Keechaka Vadha.**
[a] Northern [b] Southern
[c] Western [d] Eastern
- 116. Which year the first international film festival was held in india?**
[a] 1917 [b] 1899
[c] 1919 [d] 1952
- 117. Who was influenced by a movie Life of Christ?**
[a] Dhanraj Govind Phalke [b] Hiralal Sen
[c] Ardeshir Irani [d] Thanawalla
- 118. The first colour film was made in _____**
[a] 1907 in England [b] 1910 in England
[c] 1908 in England [d] 1906 in England
- 119. Who made a film on Hitler in 1940 entitled The Great Dictator?**
[a] Greta Garbo [b] Fairbanks
[c] Mary Pickford [d] Chaplin
- 120. The first international film festival was held in**
[a] Delhi in 1952 [b] Hyderabad in 1952
[c] Mumbai in 1952 [d] Kolkata in 1952
- 121. Which was the first Marathi newspaper which started in 1832 in Mumbai?**
[a] Darpan [b] Kanchan
[c] Amar [d] Aankh
- 122. Who started an industrial unit in Aundh?**
[a] Laxmanrao Kirloskar [b] Save Dada
[c] Bimal Roy [d] Thanavala
- 123. Which is the first feature film made in India?**
[a] Manthan [b] Raja Harischandra
[c] Ardhasatya [d] Ankur

- 124. Films Division (FD) celebrated its silver jubilee in _____**
[a] 1989 [b] 1992
[c] 1972 [d] 1996
- 125. The distributors normally get a share of _____per cent from the multiplexes.**
[a] 39 [b] 48
[c] 52.2 [d] 50
- 126. The percentage of the number of tickets sold to the number of seats available across the screens and centres are termed as_____**
[a] Net Collection [b] Ratings
[c] Occupancy [d] Weeks of Release
- 127. As per the film rating above 80% means ____**
[a] Super hit [b] Hit
[c] Average [d] Good
- 128. Followings are the three major areas of insurance cover for films EXCEPT _____**
[a] Production [b] Errors and omissions
[c] Direction [d] Distribution
- 129. Which movie was released in Mumbai alone through 275 shows?**
[a] Khosala Ka Ghosala [b] The Namesake
[c] Ghajni [d] Bheja Fry
- 130. Which year Prabhat Film Company in Maharashtra completed 80 years?**
[a] 2008 [b] 2009
[c] 2006 [d] 2001
- 131. Which year Film-making started in France?**
[a] 1878 [b] 1993
[c] 1896 [d] 1989

132. Bengal produced ____ films in 2008.

- | | |
|--------|--------|
| [a] 53 | [b] 47 |
| [c] 38 | [d] 60 |

133. Which was the first 3D Film of India?

- | | |
|--------------------|--------------------------|
| [a] Kagaz Ke Phool | [b] Deewana |
| [c] Darr | [d] My Dear Kuttichathan |

134. The first Dada Saheb Phalke award is won by?

- | | |
|-----------------------|------------------|
| [a] Devika Rani | [b] Dileep Kumar |
| [c] Dada Saheb Phalke | [d] Jatin Lalit |

135. Who is the director of the movie Sikander?

- | | |
|----------------------|------------------|
| [a] Wadia | [b] V. Shantaram |
| [c] Gajanan Jagirdar | [d] Sohrab Modi |

136. Who is the director of the movie The Court Dancer?

- | | |
|----------------------|------------------|
| [a] Wadia | [b] V. Shantaram |
| [c] Gajanan Jagirdar | [d] Sohrab Modi |

137. What is the theme of the movie Mughal-E-Azam (1960)?

- | | |
|-------------------|-------------------------|
| [a] Action | [b] Negative characters |
| [c] Relationships | [d] Films |

138. How does the fan clubs are called as in Tamil Nadu?

- | | |
|----------------------|-----------------|
| [a] Rasigar mandrams | [b] Kalarasigar |
| [c] Abhimanidevaru | [d] Kaladaivam |

139. Who is the author of the book named “The Kapoors”?

- | | |
|----------------|------------------------|
| [a] Kishwar | [b] Bunny Reuben |
| [c] Madhu Jain | [d] Lord Meghnad Desai |

140. What is Backlot?

- [a] Area for open air sets in the studio
- [b] Voices with no meaningful words
- [c] Sony’s video
- [d] A momentary pause either in delivery or action

141. What is b.g?

- [a] Voices with no meaningful words
- [b] Short form for background in script
- [c] Sony's video
- [d] A momentary pause either in delivery or action

142. Camera operator is also known as_____

- [a] Camera Crew
- [b] Camera loader
- [c] Camera man
- [d] Camera rehearsal

143. Leaflets advertising a film is known as_____

- [a] Foley
- [b] Fliers
- [c] Fusion
- [d] Frame

144. Who is Gaffar?

- [a] Assistant lighting technician
- [b] Cameraman
- [c] Chief lighting technician
- [d] Assistant director

145. The degree of contrast in a print or a negative, is termed as _____

- [a] Gaffar
- [b] Gauge
- [c] Gobo
- [d] Gamma

146. What do you mean by Gobo?

- [a] Light deflecting or sound absorbing panel mounted on a stand
- [b] A camera-mounting device on a tripod or dolly ensuring free movement of the camera
- [c] The variation of tonal values in a photographic image
- [d] A part of the scene is painted optically, and the scene is shot

147. What is Halation?

- [a] The character is removed from our attention
- [b] Halo created by bright light around the subjects
- [c] Shot taken looking down on the subject
- [d] Straight into the camera

148. A shot that relates the subject to the background is called as _____

- | | |
|----------------------|--------------------|
| [a] Low-key lighting | [b] Low key |
| [c] Long shot (LS) | [d] Low angle shot |

149. What is Martini shot?

- [a] The last shot of the working day/night
- [b] A shot encompassing a long scene, which is later split into close-ups, cut-in, etc.
- [c] Art work, usually on glass, is combined with live action
- [d] A shot between a medium shot and a long shot

150. What is Nagra?

- | | |
|----------------------------|----------------------------------|
| [a] Words spoken over film | [b] Same as negative |
| [c] No good shots | [d] A quarter inch tape recorder |

151. What is N.G.Slots?

- | | |
|----------------------------------|----------------------------|
| [a] A quarter inch tape recorder | [b] No good shots |
| [c] Same as negative | [d] Words spoken over film |

152. What is Splice?

- [a] Audio component of a movie
- [b] These create illusion in a movie
- [c] It is responsible for the movie's sound track
- [d] To join two pieces of film

153. A script to be produced for TV is known as _____

- | | |
|----------------------|------------------------|
| [a] Television movie | [b] Teaser |
| [c] Teleplay | [d] Television cut off |

154. A feature film funded by a TV network

- | | |
|----------------------|------------------------|
| [a] Television movie | [b] Teaser |
| [c] Teleplay | [d] Television cut off |

155. Camera movement, either up or down during the taking of a shot, is known as _____

- | | |
|--------------|------------------------|
| [a] Teaser | [b] Television cut off |
| [c] Teleplay | [d] Tilt |

156. What is Track laying?

- [a] The manner of displaying the title of the film or screen
- [b] A shot showing two people in a frame with head and shoulders
- [c] At the time of editing, sound is assembled in such a way that it can be manipulated during mixing
- [d] To remove a short section or track

157. What is Underscore?

- [a] Voice score for emotional enhancement
- [b] Music score for emotional enhancement
- [c] Dual score for emotional enhancement
- [d] A shot showing two people in a frame with head and shoulders

158. What is Voice over (VO)?

- [a] The voice whose speaker is shown
- [b] A device to change the aspect ratio without changing lenses or aperture plates
- [c] Voice score for emotional enhancement
- [d] The voice whose speaker is not shown

159. What is Xylonite?

- [a] A musical instrument
- [b] Celluloid film
- [c] Slang for a story
- [d] The first frame of a roll

160. Which movie was based on a Parsi play by Joseph David?

- [a] Thanawalla
- [b] Harischandra Bhatwadekar
- [c] Hiralal Sen
- [d] Alam Ara of Adeshir Irani

161. When did Indian film industry celebrated its 100 years?

- [a] 2011
- [b] 2013
- [c] 2000
- [d] 2005

162. Who is regarded as the father of Indian film industry?

- [a] K.L Seigal
- [b] M Arora
- [c] Dadasaheb Phalke
- [d] None of them

- 163. Geographical diversity is concerned to _____**
[a] Land and Building [b] Rich and Poor
[c] Politics [d] Race and Culture
- 164. Wheat is not used for making _____**
[a] Roti [b] Kulcha
[c] Naan [d] Dosa
- 165. Islam and Christianity entered India due to _____**
[a] Indian rulers [b] Indian invasion
[c] Foreign invasion and rule [d] None of these
- 166. Gandhi topi was made of _____**
[a] Artificial cloth [b] Woolen
[c] Cotton cloth [d] Rexin
- 167. Taj Mahal may be great architectural wonders in fact it is _____**
[a] Worship place [b] Burial place
[c] Tourist place [d] None of these
- 168. Gul Gumbos is situated in the district of _____**
[a] Gulbarga [b] Bidar
[c] Vijayapura [d] Coorg
- 169. Upanayana or Thread Ceremony is practice in Hinduism for _____**
[a] Girls [b] Boys
[c] Widow [d] Parents
- 170. World famous Dasara festival in Mysore lasts for ____ days**
[a] 10 [b] 9
[c] 7 [d] 8
- 171. Hindus follow _____**
[a] One God [b] One Goddess
[c] Several Gods [d] Several Gods and evil spirit
- 172. Who is the founder of Jainism?**
[a] Dalai Lama [b] Buddha
[c] Mahaveera [d] Ashoka

173. Moharram is observed by muslims all over the world as_____

[a] Mourning day

[b] Peace day

[c] Birthday

[d] Feasting day

174. Dali Lama religious leader coming from_____

[a] Bhutan

[b] Nepal

[c] Tibet

[d] Sikkim

Answer:

- | | | | | | | |
|--------|--------|--------|--------|--------|--------|--------|
| 1. c | 2. b | 3. c | 4. a | 5. b | 6. c | 7. a |
| 8. a | 9. b | 10. c | 11. b | 12. c | 13. d | 14. a |
| 15. d | 16. a | 17. d | 18. b | 19. d | 20. a | 21. b |
| 22. c | 23. a | 24. b | 25. a | 26. b | 27. c | 28. d |
| 29. a | 30. a | 31. b | 32. d | 33. a | 34. d | 35. a |
| 36. d | 37. b | 38. c | 39. a | 40. c | 41. d | 42. a |
| 43. c | 44. d | 45. a | 46. d | 47. a | 48. d | 49. a |
| 50. b | 51. d | 52. a | 53. c | 54. d | 55. c | 56. d |
| 57. b | 58. d | 59. b | 60. a | 61. c | 62. d | 63. a |
| 64. b | 65. c | 66. a | 67. b | 68. c | 69. d | 70. a |
| 71. d | 72. b | 73. d | 74. c | 75. a | 76. b | 77. c |
| 78. d | 79. c | 80. b | 81. c | 82. d | 83. a | 84. d |
| 85. a | 86. a | 87. a | 88. d | 89. c | 90. d | 91. d |
| 92. c | 93. a | 94. c | 95. b | 96. c | 97. d | 98. a |
| 99. d | 100. a | 101. c | 102. c | 103. d | 104. c | 105. a |
| 106. b | 107. d | 108. d | 109. c | 110. d | 111. a | 112. c |
| 113. d | 114. a | 115. b | 116. d | 117. a | 118. c | 119. d |
| 120. c | 121. a | 122. a | 123. b | 124. c | 125. b | 126. c |
| 127. a | 128. c | 129. c | 130. a | 131. c | 132. d | 133. d |
| 134. a | 135. b | 136. a | 137. a | 138. a | 139. c | 140. d |
| 141. b | 142. c | 143. c | 144. c | 145. d | 146. a | 147. b |

148. c	149. a	150. d	151. b	152. d	153. c	154. a
155. d	156. c	157. b	158. d	159. b	160. d	161. b
162. c	163. d	164. d	165. c	166. c	167. b	168. c
169. b	170. b	171. c	172. c	173. a	174. c	

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Unit-2

Family, Caste, Village and Women in India

Learning Objectives

- Family as a basic institution of Indian Society
- Indian family in transition
- Social stratification and disparities
- The Caste System and its evils
- The predicament of the weaker sections
- Scheduled Castes and Tribes
- Backward Classes and Religious Minorities
- Rural society and its problems
- Rural-Urban migration
- Gender Discrimination
- Violence against women
- Measures to improve the status of women

INTRODUCTION

Family is a group of people affiliated either by consanguinity (by recognized birth), affinity (by marriage) or co-residence or shared consumption or some combination of these. Members of the immediate family include spouses, parents, brothers, sisters, sons and/or daughters. Members of the extended family may include grandparents, aunts, uncles, cousins, nephews, nieces and/or siblings-in-law. Sometimes these are also considered members of the immediate family, depending on an individual's specific relationship.

Families have a tremendous influence on consumer purchasing. Families are a major influence on shopping patterns and consumer habits. Families influence purchases in many ways. At first, the influence of parents is significant because of how parents help their children to develop political and religious beliefs, lifestyle choices and consumer preferences. Most people are who they are because of their parents. A spouse and children, however, can exert an even more significant force on a consumer's purchases. Interaction between spouses and the number and ages of children play a particularly powerful role on buying behaviors. These family influences affect how consumers look at purchases more directly than most other social influences on consumer purchasing.

A typical adult starts in the bachelor stage of being young and single and then moves to being part of a married couple without children. Once the children leave, the family enters the Empty Nest Stage, which is typically where older married couples working or retired no longer have dependent children living with them. Finally, the individual reaches the "solitary survivor" stage of being an older single person.

Meaning of Family

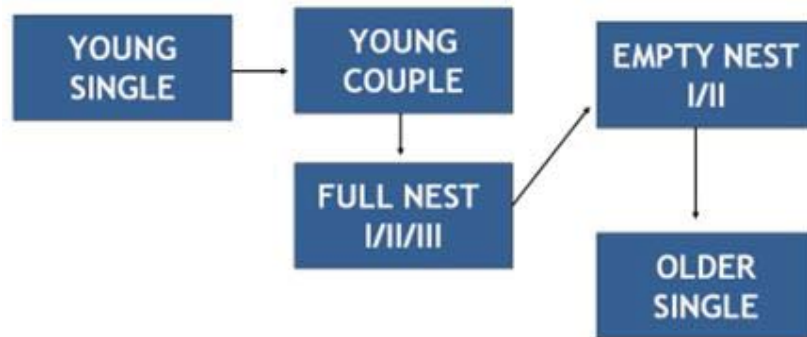
Family is defined as two or more persons related by blood, marriage or adoption who reside together.

TYPES OF FAMILY

1. ***Married couple:*** A husband and a wife.
2. ***Nuclear family:*** A husband and wife and one or more children.
3. ***Extended family:*** A husband, wife, children and at least one grandparent.
4. ***Single-parent family:*** One parent and at least one child.

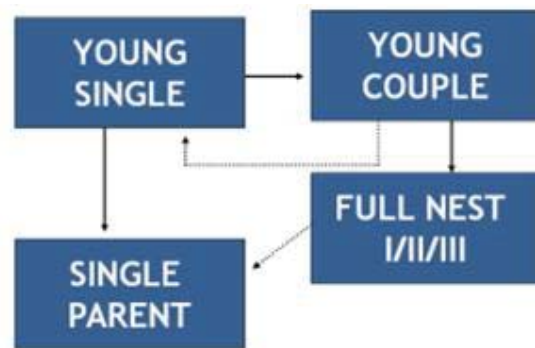
THE FAMILY LIFE CYCLE

Individuals and families tend to go through a "life cycle:" The simple life cycle goes from



For purposes of this discussion, a "couple" may either be married or merely involve living together. The breakup of a non-marital relationship involving cohabitation is similarly considered equivalent to a divorce.

In real life, this situation is, of course, a bit more complicated. For example, many couples undergo divorce. Then we have one of the scenarios:

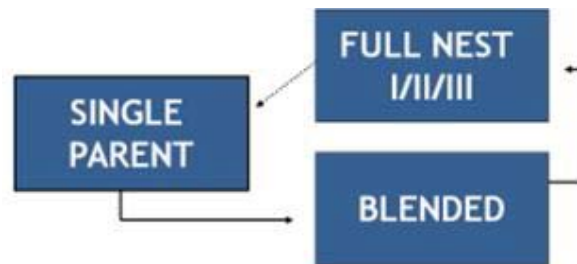


Single parenthood can result either from divorce or from the death of one parent. Divorce usually entails a significant change in the relative wealth of spouses. In some cases, the non-custodial parent (usually the father) will not pay the required child support and even if he or she does, that still may not leave the custodial parent and children as well off as they were during the marriage. On the other hand, in some cases, some non-custodial parents will be called on to pay a large part of their income in child support. This is particularly a problem when the non-custodial parent remarries and has additional children in the second (or subsequent marriages). In any event, divorce often results in a large demand for:

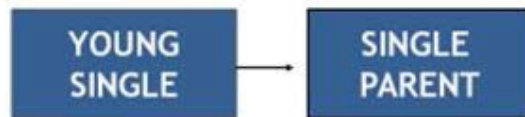
Low cost furniture and household items

Time-saving goods and services

Divorced parents frequently remarry or become involved in other non-marital relationships; thus, we may see

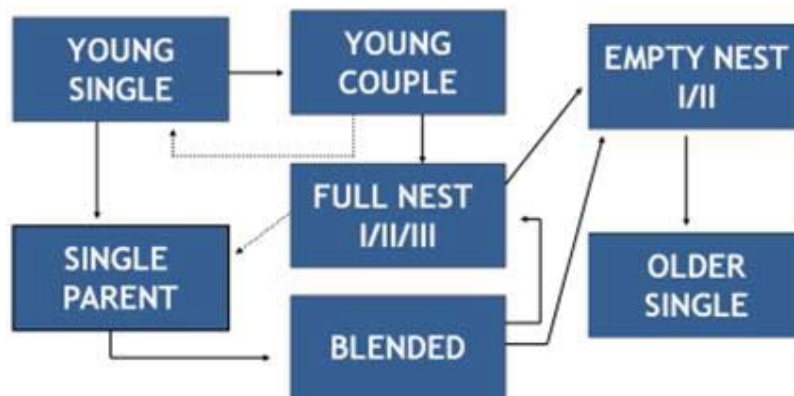


Another variation involves



Here, the single parent who assumes responsibility for one or more children may not form a relationship with the other parent of the child.

Integrating all the possibilities discussed, we get the following depiction of the Family Life Cycle:



Generally, there are two main themes in the Family Life Cycle, subject to significant exceptions:

As a person gets older, he or she tends to advance in his or her career and tends to get greater income (exceptions: maternity leave, divorce, retirement).

Unfortunately, obligations also tend to increase with time (at least until one's mortgage has been paid off). Children and paying for one's house are two of the greatest expenses.

Note that although a single person may have a lower income than a married couple, the single may be able to buy more discretionary items.

DETERMINANTS OF FAMILY ROLE STRUCTURE

The bulk of research on the determinants of family role allocations in purchase decisions has focused upon the socioeconomic characteristics of the household. There are several general hypotheses which have been advanced to explain the extent of joint decision-making in buying decisions:

- (1) The greater the resources, contribution and status of the individual, relative to his or her spouse, the greater the influence e.g., education, occupational prestige, income contribution and employment status;
- (2) More extensive experience as a decision-making unit is associated with a reduction in joint-decisions e.g., age, years married, later stages of family life cycle and income; and
- (3) Greater "connectedness" of the family's social network and social distance from the middle class are inversely related to the degree of joint-decision making.

INDIAN SOCIETY

Indian society, being no exception, has also been subject to this complex process. Subsequent discussion on socio cultural dynamics in Indian society shall focus on two aspects (A) what has been the context of change (B) How these change came about.

(A) Taking Aryan society of the Vedic times as a point of departure, we can have an overview of these changes in demographic, familial, stratification, economic and political spheres. They constitute various sub structure of Indian society. Thus these changes are to be termed as structural changes. They have been both endogenous and exogenous in nature.

1. Demography

Indian society has been continuously subjects to demographic change both due to influx of foreigners as well as due to the internal growth of the population. Aryans themselves being outsiders were followed by other settlers like Greeks, Saka, Kushan, Huns. Arbs, Turksi Mangols and Afthans. Finally came the British initially as merchant and traders but later stayed as colonial rulers. Although numerically they constituted an insignificant minority but their presence had far reaching

consequences. Mere influx of population is not a structural change, but it has structured consequences. Firstly, such influx involved frequent wars which brought about change at social and political levels. Secondly assimilation of these groups in Indian society led to transformation of the simplistic Varna based stratification system.

2. Stratification

The earlier occupation based hierarchy of Varnas gave way to highly complex hierarchy of Jatis. In this hierarchy Brahmins were at the top and untouchables were at the bottom of the ritual hierarchy. Hereditary nature of Jati membership rendered the hierarchy very rigid permitting only limited mobility. This has been an important reason for the conversion of low ranking Jati to more egalitarian religions like Buddhism, Islam and Christianity. Traditionally these Jatis have been performing multiple functions. They acted as occupational interest groups as well as extended kin groups. However in the post British period, there had been considerable changes in their functions due to modernization.

3. Family

Not much is known about the nature of family system in early Vedic period but definitely towards the later Vedic period, joint family system had come to be established. It constituted the basic household unit of the village community. Joint family constituted a world by itself and performed numerous functions viz, economic, religious, educational recreational etc. There exists a consensus among sociologists that the above mentioned attributes of joint family remained more or less unchanged till quite recent times. Only of late the joint family in India has started to disintegrate and the nuclear households are proliferating. Even some tendency towards nuclearity is also to be witnessed.

4. Economy

Indian society during early Vedic time had a semi-nomadic or pastoral type of economy. Towards the later Vedic times, settled agricultural communities come into existence. During the post-Vedic period with the availability of agricultural surplus, trade and commerce developed under the regulation of guilds. The guilds not only helped in promotion of trade and craft but also exercised control through guild's laws and even interfered in the personal lives of guild member. Later overseas trade developed and trade contact was established with the Romans and with Central and North-East Asia. However, with the decline of the Gupta dynasty, trade and commerce also declined only to be revived during Mughal times.

This was the period when numerous crafts developed to meet the luxury and military needs of the ruling class. Finally, under the British rule, a new

transformation came about in the Indian economy. It was reduced primarily to a producer of raw material and was rendered a mere colonial appendage to the British economy. For the first time, India was exposed to the forces of modernization. During this contact, Indian economy did undergo modernising change, though to a limited extent and in an uneven manner. Only after independence, a deliberate and sustained efforts has been made to develop modern national economy.

5. Polity

The early Aryan polity consisted of the king guided by the tribal council. It was during the Mauryan period that strong and paternalistic monopoly developed, which under Ashoka's rule acquired even some totalitarian character. Subsequently, the power of the king declined and centrifugal tendencies developed. This trend continued till the beginning of the Muslims rule. However, at no time was the king an absolutist monarch. He was to be guided by Dharma and interpreted by the Brahmin priest.

With the beginning of the Muslim rule two developments are to be witnessed. Firstly, the priest lost his pre-eminence in the imperial court. Secondly, a renewed efforts was made towards centralization of political authority. The Muslim rulers including the Mughals were partly successful in this. A constant feature of Indian polity during the Mughal times was the absence of legal rational type of administrative organization. It can be best described as the patrimonial type of political structure. It was only after the British conquest that the process of centralization was completed and the foundation for the emergence of a bureaucratically organized modern nation state was laid down.

6. Religion

The religion during early Vedic times was characterized by worship of forces of nature conceived in anthropomorphic forms (human forms). In the later Vedic period, with the classification of Varna hierarchy, Brahmin became dominant and the religion acquired magical and animistic character. Frequently, sacrificial rituals were resorted to manipulate and even coerce the supernatural. This is an example of magical practices. Performance of 'Jajna' which is practised even today is also a relic and a magical practices of Vedic times. Examples of animism can be seen in the attribution of totem like supernatural qualities to various entities like Sun, Moon, Fire etc. However, excessive violence and destruction of animal life due to frequent sacrificial rituals led to disenchantment of the masses from Brahminism. This, in turn, led to the rise of heterodox sects like Buddhism and Jainism.

Rise of Buddhism is particularly of importance. It directly attacked the ritualistic violence and indirectly attacked the ritualistic violence and indirectly attacked the

rigid caste hierarchy by propagating egalitarianism. It reached its height of popularity during Ashoka's reign. Later, other religious change is to be seen in the period of Muslim rule when an altogether new religion was introduced into Indian society. Islamic contact stimulated changes in Hinduism too, as manifested in the rise of devotional cults and later in the emergence of Sikhism. Next came the Christian missionaries and further conversions took place during the British rule.

7. Architecture and Literature

Not much is known about the Vedic architecture. Only during the Mauryan time, Indian architecture began to develop. During Ashoka's time stone and brick replaced wood as building materials and rock cut caves were built which functioned as Chaityas and Viharas. Ajanta and Ellora caves are the finest example of such architecture. Later in Southern India the Dravidian style emerged in the temple architecture characterized by 'tower shikhars' etc.

Further significant changes are to be noticed during Islamic and British period. Islamic period witnessed the emergence of Indo-Islamic architecture characterized by domes, arches and minars. British architecture was synthetic in character assimilating numerous style.

Talking of literature one finds that the early Indian literature was primarily religious and philosophical in nature. Secular themes are to be found in the South Indian literature of the Sangam period. During the Islamic period, the literature was rather varied; religious, secular and Romantic. Urdu Hindustani and even vernacular languages were used to express the aspiration of common people. Further development took place during British period. Literature of this period was characterized by realism, patriotic aspiration and liner perspective.

(B) Having briefly described the socio-cultural dynamics, now we have to address ourselves to the second aspect viz how did there changes take place? There are two way of looking at them.

One way of explaining these changes is in terms of needs i.e. these changes took place because they fulfilled certain essential needs of the Indian social system. Thus various substructures adapted themselves to suit the changing needs of the social structure. For example, the proliferation of jatis with the expansion of Indian social system can be explained as an adaptive change in the Varna system to assimilate the new population including the foreign settlers into the social structure.

Another example can be economic system. During the British rule the autonomous village communities ceased to exist. The village came to be linked with the international economic activity. To suit the changing economic situation, the economic substructure underwent changes and its modernization started. Similarly,

changes in the political and educational substructures can be explained as an adaptive response to the changed needs.

The other way of explaining these changes is through the Marxist view point. According to Marx, the economic sub structure plays a primary role in shaping the super structure which includes all other sub systems' the value consensus, norms, art, literature and even sciences. Thus the Marxists say that the principal forces which caused the socio-cultural dynamics are located in the economic substructure. The contradictions which develop in the sub-structure stimulate change everywhere, while they are being resolved into new synthesis.

They regard the conquest of India by the British as a result of the development of capitalism in Britain. Subsequently a gradual capitalistic development took place in the Indian economy also. This, in turn, triggered a process of change in other sphere also, Idealisation of individual initiative in economic activity appeared in the political system as individuals right of freedom and equality.

The same individuality and the need for skilled manpower in the modernizing economy brought change in the educational system. Education was made open to all and scientific and technical education began. Similarly change in religion, family and the value system etc. can also be explained as adaptations to the changing economic system. There is a truth in both the viewpoints but none of them by themselves fully explain the complex socio-cultural dynamics of Indian society.

One special feature of the socio-cultural dynamics in Indian society needs to be mentioned. The process of modernization that has taken place in the Indian society has not replaced the traditional structure rather the traditional structure has adapted to perform the modern functions. For examples, the castes have adapted themselves into associative type organization to secure benefit of modernization for their members. Similarly, with the introduction of competitive modern electoral politics, religion and caste are being used for political mobilization leading to communal conflicts.

CONTINUITY AND CHANGE

The word 'continuity and change' refers the features of traditional Indian society which are still leading and those features which have completely changed or have been changing in the modern Indian society. To know about it one should be aware of the modern or present social value system, structure, institutions and characteristic features of the society. Some of the chief characteristic features of Indian society are: the caste system, unity in diversity, spirituality, joint family, importance of kinship, the democratic political system, agricultural economy, great relevance of religion etc.

India occupies the position of distinction in the world for her spirituality and Yogic tradition. Whenever a multinational company is laying the foundation stone of industry, Ganga-jal, home and sacred ceremonies are still being performed.

Much of what is valuable in the past is being retained although in a somewhat changed form, that is, institutions, systems, customs, habits and norms are different in appearance. Like any society, Indian society is a continuation of the past. India is a synthesis of Aryan and Dravidian cultures. The synthesis has created change and continuity from the ancient period up till today. Detachment from cultural heritage, institutions and customs has not been favourable to Indians.

A number of factors are responsible for ensuring continuity in the social system. These are as follows:

1. By and large Indians are orthodox and tradition-bound. They are not in favour of violent changes.
2. Each institution has some social roots. It is felt that any change in one will have the adverse impact upon the other for which society is not prepared.
3. Most of the institutions in India are linked with the idea of God. These are given religious orientations and it is felt that any violation of any social institution amounts to displeasing God.
4. In the society, the forces of changes are vitiated by vested interests. They generally swing the balance in their own favour.
5. Undoubtedly each social institution has its own advantages, which in no way can be under-estimated.
6. A vast majority of population in India is illiterate and as such it becomes difficult to convince them of the need of eradication of evil social institutions.
7. A vast majority of the people in India live from hand to mouth and they are averse to understand social problems.
8. India is a vast country and people live in far flung areas where access is difficult. It becomes difficult for our social and religious leaders to reach the people, particularly when means of transportation and communication are difficult.
9. Our foreign rulers did not make any effort to make the people conscious of social problems, leave alone removing the evils.

FAMILY AS A BASIC INSTITUTION OF INDIAN SOCIETY

Indian society is collectivistic and promotes social cohesion and interdependence. The traditional Indian joint family, which follows the same principles of collectivism,

has proved itself to be an excellent resource for the care of the mentally ill. However, the society is changing with one of the most significant alterations being the disintegration of the joint family and the rise of nuclear and extended family system. Although even in today's changed scenario, the family forms a resource for mental health that the country cannot neglect, yet utilization of family in management of mental disorders is minimal. Family focused psychotherapeutic interventions might be the right tool for greater involvement of families in management of their mentally ill and it may pave the path for a deeper community focused treatment in mental disorders.

The Indian joint family includes three to four living generations, including grandparents, parents, uncles, aunts, nieces and nephews, all living together in the same household, utilizing a common kitchen and often spending from a common purse, contributed by all. Change in such family structure is slow and loss of family units after the demise of elderly parents is counterbalanced by new members entering the family as children and new members (wives) entering by matrimonial alliances and their offsprings. The daughters of the family would leave following marriage. Functionally, majority of joint families adhere to a patriarchal ideology, follow the patrilineal rule of descent and are patrilocal; although matrilineal and matriarchal families are quite prevalent in some southern parts of the country. The lines of hierarchy and authority are clearly drawn, with each hierarchical strata functioning within the principal of "collective responsibility". Rules of conduct are aimed at creating and maintaining family harmony and for greater readiness to cooperate with family members on decisions affecting almost all aspects of life, including career choice, mate selection and marriage. While women are expected to accept a position subservient to males and to subordinate their personal preferences to the needs of other, males are expected to accept responsibility for meeting the needs of others. The earning males are expected to support the old; take care of widows, never-married adults and the disabled; assist members during periods of unemployment and illness; and provide security to women and children. Psychologically, family members feel an intense emotional interdependence, empathy, closeness and loyalty to each other.

THE CHANGING INDIAN FAMILY

The socio-cultural milieu of India is undergoing change at a tremendous pace, leaving fundamental alterations in family structure in its wake. The last decade has not only witnessed rapid and chaotic changes in social, economic, political, religious and occupational spheres; but also saw familial changes in power distribution, marital norms and role of women. A review of the national census data and the National Family Health Survey (NFHS) data suggests that, gradually, nuclear families are

becoming the predominant form of Indian family institution, at least in urban areas. The 1991 census, for the first time reported household growth to be higher than the population growth, suggesting household fragmentation; a trend that gathered further momentum in the 2001 and the 2010 census.

However, though traditional joint families have been significantly replaced by urban “new order” nuclear families, it would be wrong to look at present Indian families in such simple bimodal groups. The family systems presently have become highly differentiated and heterogeneous social entities in terms of structure, pattern, role relationships, obligations and values. Joint families that stay under same roof, but with separate kitchen, separate purse and with considerable autonomy and reduced responsibility for extended family members are common and represent “transitional families”. Others may stay in separate households but cluster around in the same community. Such transitional families though structurally nuclear, may still continue to function as joint families. Sethi, back in 1989 pointed out the strong networks of kinship ties in Indian “extended families” and observed that even when relatives cannot actually live in close proximity, they typically maintain strong bonds and attempt to provide each other with economic help and emotional support.

EFFECTS OF SOCIETAL AND FAMILIAL CHANGE ON MENTAL HEALTH

Social and cultural changes have altered entire lifestyles, interpersonal relationship patterns, power structures and familial relationship arrangements in current times. These changes, which include a shift from joint/extended to nuclear family, along with problems of urbanization, changes of role, status and power with increased employment of women, migratory movements among the younger generation and loss of the experience advantage of elderly members in the family, have increased the stress and pressure on such families, leading to an increased vulnerability to emotional problems and disorders. The families are frequently subject to these pressures.

Countries within the developing world are impatient and intend to achieve within a generation, what countries in the developed world took centuries. Hence societal changes here are not step by step or gradual, but rapid, the process inevitably involving “temporal compression”. Additionally, the sequences of these societal changes are haphazard or “Cacophonous”, producing a condition that is highly unsettling and stressful. For example, in a household where a woman is the chief breadwinner but has minimal standing in decision making, the situation leads to role resentment and disorganized power structure in the family. Indeed, studies do show that nuclear family structure is more prone to mental disorders than joint families. Fewer patients with mental illness from rural families have been reported to be hospitalized when compared to urban families because of the existing joint family

structure, which apparently provides additional support. Children from large families have been found to report significantly lower behavioral problems like eating and sleeping disorders, aggressiveness, dissocial behavior and delinquency than those from nuclear families. Even the large scale international collaborative studies conducted by WHO – the International Pilot Study on Schizophrenia, the Determinants of Outcome of Severe Mental Disorders and the International Study of Schizophrenia – reported that persons with schizophrenia did better in India and other developing countries, when compared to their Western counterparts largely due to the increased family support and integration they received in the developing world.

Although a bulk of Indian studies indicates that the traditional family is a better source for psychological support and is more resilient to stress, one should not, however, universalize. The “unchanging, nurturant and benevolent” family core is often a sentimentalization of an altruistic society. In reality, arrangements in large traditional families are frequently unjust in its distribution of income and allocation of resources to different members. Exploitation of family resources by a coterie of members close to the “Karta” (the head of family) and subjugation of women are the common malaise of traditional Indian family. Indian ethos of maintaining “family harmony” and absolute “obedience to elderly” are often used to suppress the younger members. The resentment, however, passive and silent it may be, simmers and in the absence of harmonious resolution often manifests as psychiatric disorders. Somatoform and dissociative disorders, which show a definite increased prevalence in our society compared to the west, may be viewed as manifestations of such unexpressed stress.

Therefore, rather than lamenting on the change in societal structure and loss of the joint family, the therapist should be aware of the unique dynamics of each family he treats and should endeavor to find and utilize the strengths therein, while providing ways to cope with stress within the limits of the available resources.

FAMILY ORIENTED PSYCHOTHERAPY: HISTORY AND SCOPE IN INDIA

Social interventions with families to help them cope with problems have always been a part of all cultures in form of a variety of rituals, for example, the rituals surrounding death of family members. The roots of the formal development of family therapy, however, dates back to the early 1940s, when pioneers like John Bowlby in the United States; John Elderkin Bell, Nathan Ackerman, Theodore Lidz, Lyman Wynne, Murray Bowen and Carl Whitaker in United Kingdom; and D.L.P. Liebermann in Hungary began seeing and observing family members in therapy sessions. The initial strong influence from psychoanalysis soon gave way to concepts from social psychiatry, learning theory and behavior therapy and the early concepts

of theoretical framework for family therapy were formed. In the mid-1950s, Gregory Bateson and colleagues at Palo Alto in the United States, introduced ideas from cybernetics and general systems theory in psychotherapy. The systems approach did not focus on the linear causation model of individual psychology and instead emphasized on feedback and homeostatic mechanisms that operate in family systems. The famous “circular causation and process” model was forwarded and here-and-now interactions between family members started being viewed as a major factor in maintaining or exacerbating problems, whatever be the original cause. Simultaneously, Murray Bowen at the National Institute of Mental Health, worked on his hypothesis on family systems, based on his observations on the father-mother-child triad. Bowen's observations on triadic relationship, fusion and distancing, nuclear family emotional process, multi-generational transmission processes and family constellation forms the basis of the family systems theory, which later came to be known as the Bowen's theory.

By the mid-1960s, a large number of distinct schools of family therapy had emerged, some of which included brief therapy, strategic therapy, structural family therapy and the Milan systems model. Concurrently and somewhat interdependently with the systems theory, intergenerational therapies emerged, which theorized the intergenerational transmission of health and dysfunction and usually dealt with at least three generations of a family. After the late-1970s, the field of family therapy saw many practical modifications of the earlier rigid theoretical frameworks, especially in the light of accumulated clinical experience in treatment of serious mental disorders. In the past few decades, there has been a general move towards integration and eclecticism, with practitioners using techniques from several areas, depending upon their own inclinations and/or the needs of the clients.

In India, work in family therapy started in the late 1950s, coinciding with the period of increased interest in psychotherapy in India. Vidya Sagar, who worked with families at the Amritsar Mental Hospital in the 1950s, is credited as the father of family therapy in India. His own writings on the topic are sparse, but he was able to involve families of patients in understanding and taking care of their patients with psychiatric illness and to support each other through group participation. Vidya Sagar found that involving the family significantly reduced the hospital stay, increased acceptance of the patient by the family and enhanced family coping skills.[38] In a similar attempt about the same time, the Mental Health Center at Vellore started admitting all psychiatric patients along with their families to unit family rooms. Mental Health Center, Vellore tried to focus on family education and family counseling on how to deal with the index patient and showed promising results of the family interventions. 1960s was also the time of beginning of the general hospital psychiatric units (GHPUs) with inpatient facilities, where patients

were admitted mandatorily with a family member with focus on family education and counseling. The similar practice has been followed at all the GHPUs, which have been established in India over the last 5 decades. These units, though may not be conducting family therapy, are working with family involvement in treatment of the persons with mental illness.

Another major boost to family therapy in India occurred in the late 1970s and early 1980s, when the National Institute of Mental Health and Neuro-Sciences (NIMHANS), Bangalore started working actively on family members of patients with psychiatric disorders, which ultimately resulted in the formation of a formal Family Psychiatry Center in 1977. Early work from the center showed that families could be taught to cope with their burden through education, counseling and group support in an effective manner. Subsequent work by researchers showed the usefulness of involving families in the management of a variety of psychiatric disorders including marital discord, hysteria and psychosis. In the late 1980s, the center developed Indian tools for working in the field of family therapy, notable amongst which are the Family Interaction Pattern Scale, the Family Topology Scale and the Marital Quality Scale. In the late 1980s and 1990s the center started training post graduates in psychiatry in concepts and schools of family therapy and started orienting itself to structured rather than generic family therapy. At the turn of this century, it became the only center in India to offer formal training and diploma course in family therapy. Though the center in past had practiced various dynamic and behavioral models, currently it follows primarily a systemic model of family therapy.

In the non-government sector, though there are family therapy practitioners, particularly in the cities of Delhi, Mumbai and Bangalore, they are mostly scattered and often suffer from the lack of training and resource facilities. The Schizophrenia Research Foundation at Chennai, which works with long-term care and rehabilitation of the chronically mentally ill patients, conducts a family intervention program, focused on education and coping of family members with the illness of the index patient. The Indian Association for Family Therapy, founded since 1991, has also been working in the field to provide a platform for private therapists.

INDIAN FAMILY IN TRANSITION

In India, the old traditional joint family system no longer continues. It was patriarchal in nature, its size was large, status of women in the family was very low, members of family had no individual identity and the decision-making power lied exclusively with the eldest male member of the family.

The members were the blood relations and had property, residence and hearth and even worship, in common. The members in a joint family could be of three or

more generations and were morally bound to one another by rights and duties.

Indian family system has undergone drastic change in response to development in terms of industrialization, education and urbanization. Industrialization and urbanization, leading to accelerated rate of rural-urban migration, diversification of gainful economic activities and individual-friendly property laws, have had consequential impact in terms of drastic reduction in the size of family in the country.

Most families, particularly in urban areas, have only one or two generation members (i.e., parents and their unmarried children). But, it does not mean that the Indian family is becoming nuclear. Actually, the existence of nuclear family in India is only circumstantial.

The culture and attitude of people is still in favour of the joint family system. Existing nuclear families in the country (whatsoever is the number) are only a temporary phase. In reality, the joint family has been a tradition of India. The nuclear families also existed though it is not an Indian tradition.

The family in the country is no longer patriarchal in true sense of the term; it exists as a patri-local household. There is a lot of individual autonomy and no longer is decision-making the exclusive right of the eldest male member of the family.

The family is now essentially democratic and most of the decisions in the family are taken collectively. However, the extent of autonomy and democracy may vary from region to region, community to community and caste to caste, depending upon the degree of its adaptation of the modern values and the urban way of life.

The family in India is passing through a contradiction. Even educated males, though are in favour of modern education for their girl children, continue to expect them to remain inside homes and have their decisions be taken by the elder male members, particularly their parents. They also wish them to be working women but continue to expect them to work in the house and, in some cases, observe purdah.

As most people have now started taking up jobs in different parts of the country leaving their parental family behind, they are having separate households. Such small households look forward to maintaining relationship with the parental family and extending help and support to it. Yogendra Singh writes on modernization, as taking place in the Indian family system, in this way:

Changes in the structure and function of joint families in India are thus following a reconciliatory pattern, a pattern common in the structural changes in the Indian society. In mate selection, the principle of personal choice, especially in urban families, is today increasingly reconciled with parents' approval; the wife's freedom in middle-class homes to work outside in offices and schools operates within the traditional framework of the husband's approval and sometimes the approval of

husband's or even wife's parents. Such reconciliations are, however, not without tension which is an inalienable aspect of social change. Despite these changes, traditional views on joint family still prevail.

Passing away of the traditional joint family system and not being replaced by nuclear family system has resulted into a new kind of family set-up in the country. Today, most families form as nuclear kind of households and continue to exist as constituents of joint families. Therefore, today, it has become more relevant to study households rather than joint or nuclear families.

SOCIAL STRATIFICATION AND DISPARITIES

Social stratification is an inherent character of all societies. It is historical as we find it in all societies, ancient and modern; and it is universal as it exists in simple or complex societies. The social differentiation on the basis of high and low is the historical heritage of all societies.

These social strata and layers, divisions and subdivisions have over the time been accepted on the basis of sex and age, status and role, qualification and inefficiency, life chances and economic cum political ascription and monopolization, ritual and ceremony and on numerous other basis. It is of varied nature. It is no less based on the considerations of superiority and inferiority, authority and subordination, profession and vocation.

Social stratification has remained despite the revolutionary ideas and radicalism, equality and democracy, socialism and communism. Classless society is just an ideal. The stratification has something to do; it appears with the very mental makeup of man.

The origin of the social stratification cannot be explained in terms of history. The existence or nonexistence of the stratification in early society cannot be pin pointed. The differentiation between classes existed as early as the Indus Valley society. They, it appears, had the priestly and other classes.

By stratification we mean that arrangement of any social group or society by which positions are hierarchically divided. The positions are unequal with regard to power, property, evaluation and psychic gratification. We add social, because positions consist of socially defined statuses.

Stratification is a phenomenon present in all societies that have produced a surplus. Stratification is the process by which members of society rank themselves and one another in hierarchies with respect to the amount of desirable goods they possess.

The existence of stratification has led to the centuries old problem of social inequality. In societies that have closed stratification systems, such inequalities are institutionalised and rigid. An individual born into a particular economic and social stratum or caste, remains in this stratum until he dies. Most modern industrial societies have open or class stratification systems. In open stratification systems, social mobility is possible, although some members of the population do not have the opportunity to fulfill their potential.

The term stratification refers to a process by which individuals and groups are ranked in a more or less enduring hierarchy of status. It refers to the division of a population into strata, one on the top of another, on the basis of certain characteristics like inborn qualities, material possessions and performance.

According to Raymond W. Murray "Social stratification is a horizontal division of society into higher and lower social units. As Malvin M. Tumin says, Social stratification refers to arrangements of any social group or society into a hierarchy of positions that are unequal with regard to power, property, social evaluation and/or social gratification.

Lundberg writes, "A stratified society is one marked by inequality, by differences among people that are evaluated by them as being lower and higher". As Gisbert says, "Social stratification is the division of society into permanent groups of categories linked with each other by the relationship of superiority and subordination.

According to Bernard Barber, "Social stratification in its most general sense, is a sociological concept that refers to the fact that both individuals and groups of individuals are conceived of as constituting higher or lower differentiated strata or classes in terms of some specific or generalised characteristic or set of characteristics." Sociologists have been able to establish several strata or layers which form a hierarchy of prestige or power in a society.

The consequence of layering process in a society is the creation of structural forms – social classes. Where society is composed of social classes, the social structure looks like a pyramid. At the bottom of the structure lies the lowest social class and above it other social classes arranged in a hierarchy.

Thus, stratification involves two phenomena, (1) differentiation of individuals or groups where by some individuals or group come to rank higher than other and (2) the ranking of individuals according to some basis of valuation.

Viewed in this way it can be stated that every society is divided into more or less distinct groups. There is no society known which does not make some distinction between individuals by ranking them on some scale of value. There has been no society in which every individual has the same rank and the same privileges.

As Sorokin pointed out, “Unstratified society with | real equality of its members is a myth which has never been realised in the history of mankind”. In simpler communities we may not find any class strata apart from the distinction between members of the groups and strangers, distinction based on age, sex kinship.

But in the primitive world chieftainship, individual prowess and clan or family property introduce an incipient stratification. However, modern stratification fundamentally differs from stratification in the primitive societies.

Among the primitive people class distinctions are rarely found. In the modern industrial age estates pass into social classes. Hereditary ranks are abolished but distinctions of status remain and there are great differences in economic power and social opportunities.

Every know society, past and present, thus differentiates its members in terms of roles they play in the group. These roles are determined by the formal positions or statuses in which a society places its members.

Society compares and ranks individuals and groups on the basis of some differences in values it attaches to different roles. When individuals and groups are ranked according to some commonly accepted basis of valuation, in a hierarchy of status levels based j upon inequality of social position, we have social stratification.

CHARACTERISTICS OF STRATIFICATION

Melvin M. Tumin has mentioned the following characteristics of social stratification:

1. It is Social

Stratification is social in the sense that it does not represent inequality which is biologically based. It is true that factors such as strength, intelligence, age, sex can often serve as the basis on which status are distinguished. But such differences by themselves are not sufficient to explain why some statuses receive more power, property and prestige than others.

Biological traits do not determine social superiority and inferiority until they are socially recognised. For example, manager of an industry attains a dominant position not by physical strength, nor by his age, but by having socially defined traits. His education, training skills, experience, personality, character etc. are found to be more important than his biological qualities.

2. It is Ancient

The stratification system is very old. Stratification was present even in the small wandering bands. Age and sex wear the main criteria of stratification. Difference

between the rich and poor, powerful and humble, freemen and slaves was there in almost all the ancient civilisation. Ever since the time of Plato and Kautilya social philosopher have been deeply concerned with economic, social, political inequalities.

3. It is Universal

Social stratification is universal. Difference between rich and poor, the 'haves' or 'have notes' is evident everywhere. Even in the non-literate societies stratification is very much present.

4. It is in diverse Forms

Social stratification has never been uniform in all societies. The ancient Roman society was stratified into two strata: the Patricians and the Plebians. The Aryan society was divided into four Varnas: the Brahmins, Kshatriyas, Vaishyas and the Sudras, the ancient Greek society into freemen and slaves, the ancient Chinese society into mandarins, merchants, Farmer and soldiers. Class and estate seem to be the general forms of stratification found in the modern world.

5. It is Consequential

The stratification system has its own consequences. The most important, most desired and often the scarcest things in human life are distributed unequally because of stratification. The system leads to two kinds of consequences: (i) Life chances and (ii) Life style.

Life chances refer to such things as infant mortality, longevity, physical and mental illness, marital conflict, separation and divorce. Life styles include the mode of housing, residential area, education, means of recreation, relation between parent and children, modes of conveyance and so on.

ELEMENTS OF SOCIAL STRATIFICATION

All stratification systems have some common elements. These elements have been identified as differentiation, ranking, evaluation and rewarding. Here Tumin has been referred to discuss the elements of social stratification.

1. Status Differentiation

Status differentiation is the process by which social positions are determined and distinguished from one another by way of associating a distinctive role, a set of rights and responsibilities such as father and mother.

Status differentiation operates more effectively when:

- (i) Tasks are clearly defined.
- (ii) Authority and responsibility are distinguished.

- (iii) Mechanism for recruiting and training exists.
- (iv) Adequate sanctions including rewards and punishment exist to motivate persons.

Responsibilities, resources and rights are assigned to status not to particular individuals. For only by doing so societies can establish general and uniform rules or norms that will apply to many and diverse individuals who are to occupy the same status e.g. all the different women who will play the role of a parent.

Differentiation is not independent process in itself. The most important criteria for understanding the process of differentiation is ranking.

2. Ranking

Ranking is done on the basis of:

- (i) Personal characteristics that people are thought to need if they are to learn and perform the roles effectively such as intelligence, aggressiveness and politeness.
- (ii) The skills and abilities that are believed necessary for adequate role performance such, as surgical, numerical or linguistic skills.
- (iii) General qualities of the task e.g. difficulty, cleanliness, danger and so forth.

Purpose of ranking is to identify the right person for the right position.

Ranking non-valuative i.e. jobs are rated as harder or easier, cleaner or dirtier, safer or more dangerous and people are judged slower, smarter or more skillful than others without implying that some are socially more important and others less because of these characteristic.

Ranking is a selective process in the sense that only some statuses are selected for comparative ranking and of all criteria of ranking only some are actually used in ranking process e.g. the status of Father-Mother is not ranked.

3. Evaluation

Differentiation and ranking are further solidified by the evaluation process. Whereas the ranking procedure pivots about the question of more of or less of, the evaluation process centres in the question better and worse. Evaluation is both a personal and societal attribute.

That is, individuals assign a relative worth, a degree of preference and a priority of desirability to everything. To the extent that evaluation is a learned quality, a consensus tends to develop within a culture individuals tend to share a common set of values. This value consensus is the societal dimension crucial to evaluation stratification.

There are three dimensions of evaluation:

(i) Prestige

Which refers to honour and it involves the respectful behaviour. Radcliffe Brown says that among hunting societies three groups usually are accorded special prestige: the elderly, those with supernatural powers, those who have special personal attributes such as hunting skill. In the more advanced society, prestige is the commodity that is in scarce supply and it is, therefore, more valued.

(ii) Preferability

Those positions i.e. status roles which are preferred by majority of the people are evaluated higher e.g. "I would like to be a doctor."

(iii) Popularity

Those status roles which are popular, about which people know to be very prestigious are evaluated higher e.g. nowadays there is fashion among students to go for Engineering job. It is the most popular occupation.

4. Rewarding

Statuses which are differentiated, ranked and evaluated are allocated differential rewards in terms of good things in life.

Social units such as families, subcultures, social classes and occupations that are socially differentiated are differentially rewarded in various ways. Health care, education, income and positions of prominence are a few of the advantages.

Rewards can be of two types:

(i) Abundant

Which are spiritual or psychic rather than material and are secured in the process of role performing e.g. pleasure, love and respect.

(ii) Scarce

Social stratification becomes relevant in this area of desired and scarce rewards. In society where there is an unequal distribution of rewards, those who have power take hold these rewards.

In conclusion it can be said that differentiation, ranking, evaluation and rewarding are the social process which bring about shape and maintain the system of stratification.

BASIS OR FORMS OF SOCIAL STRATIFICATION

Social stratification may be based on a variety of forms or interpenetrating principles such as free and unfree, class, caste, estate, occupation, administrative hierarchy or income level.

1. Free and unfree

The population of a society may be divided into freemen and slaves. In certain communities the slaves do not enjoy rights and privileges. The slave is practically at the disposal of his master. He is the property of his master. The slave can always be brought and sold, though his treatment and the degree of protection accorded him vary from place to place and from time to time. He comes from various sources: war, slave-capture, purchase, birth or seizure for debt.

In the middle ages in Europe serfs usually possessed some plot of land and they might cultivate the land for themselves. But they were bound to till the fields of their immediate land lord and pay additional dues under certain circumstances. In Europe society was divided into land lords and serfs. A serf is less unfree than a slave.

2. Class

Class is a principal basis of social stratification found specially in the modern civilised countries. In societies where all men are free before the law, stratification may be based upon accepted and self estimation of superiority or inferiority.

Social classes, says Ginsberg, may be described as portions of the community or collection of individuals, standing to each other in the relation of quality and marked off from other persons by accepted standards of superiority and inferiority. A social class as defined by Maclver and Page, "is any portion of a community forked off from the rest by social status".

A structure of social class involves (1) a hierarchy status groups, (2) the recognition of the superior – inferior positions and (3) some degree of permanency of the structure. Where a society is composed of social classes, the social structure looks like a truncated pyramid.

At the base of the structure lies the lowest social class arranged in a hierarchy of rank. Individuals composing a particular class stand to each other in the relation of equality and are marked off from other classes by accepted standards of superiority and inferiority. A class system involves inequality, inequality of status.

3. Caste

Social stratification is also based on caste. In open society individuals can move from one class or status level to another, that is to say equality of opportunity exists.

The class structure is 'closed' when such opportunity is virtually absent. The Indian caste system provides a classic example. A 'caste' system is one in which an individual's rank and its accompanying rights and obligations are ascribed on the basis of birth in to a particular group.

Hindu society in traditional India was divided into five main strata: four Varnas or caste and a fifth group, the out caste, whose members were known as untouchables. Each class is subdivided in to sub castes, which in total number many thousands. The Brahmins or priests, members of the highest caste, personify purity, sanctity and holiness. They are the sources of learning, wisdom and truth.

At the other extreme, untouchables are defined as unclean and impure, a status which affects all other social relationships. They must be segregated from members of other castes and live on the outskirts of the villages. In general the hierarchy of prestige based on notions of ritual purity is mirrored by the hierarchy of power. The Brahmins were custodian of law and the legal system which they administered was based largely on their pronouncements. Inequalities of wealth were usually linked to those of prestige and power.

4. Estate and Status

Estate system is synonymous with feudalism, which remained basis of social stratification in Europe from the fall of Roman Empire to the rise of the commercial classes generally and to the French Revolution (1789) particularly. In Russia, in one form or another it continued to exist down to the October Revolution (1917).

Under the system, the land was taken to be the gift of God to King, who in the absence of any local administrative systems made grants of it, called Estates or fiefs, to nobles, called lords temporal, for military service; they in turn made similar grants to the inferior class on oath of loyalty and military support.

The holder of the land was called vassal; the multitudes who cultivated were the serfs and the people still lower to the serfs were slaves. These grants with the privileges attached to them in the beginning, were personal in character. Latter with the weakening of the central authority, the estate and the privileges attached to it became hereditary. The church followed suit. Over the time there developed the three estates – the lords temporal, lord spiritual and the commons.

The multitudes were serfs. They were somewhat better than slaves who in law, were chattels. They had no civic rights. In Russia, for example, about nine-tenth of arable land consisting of large estates belonged to the Czar, the royal family and to about one lakhs of the noble families. It was cultivated by the millions, called serfs. The serfdom continued till 1861, when it was finally abolished.

The Estate system was the basis of social stratification in all the countries of Europe. It was based on inequality of all sorts; Economic – there were few landlords and the multitudes of serfs and slaves; social – estate determined the social status and role and the landless worked just for their protection.

They were a mere service class; Political – the estate having been given for military service, made the holder the prop and pillar of the state and allowed him full authority over men and goods within his estate.

The nobility and their important vassals enjoyed the privileges and the rest lived in misery. Nobility paid no taxes, neglected the feudal duties but secured all the dues for themselves. They had juristic immunities and political privileges; they made law their handmade and held men under bondage.

5. Occupation and Income

Occupation is an aspect of economic systems which influences social class structure. Rogoff in her study of “Social Stratification in France and United States” stressed that “of all the criteria mentioned in determining class position, occupational position is the most consistently named among the various strata in both societies.

Talcott Parsons also confirmed this for United States by saying that “the main criteria of class status are to be found in the occupational achievements of men, for prestige is attached to occupation. In advanced societies occupations are related to social status. Attempts have been made by P.K Hatt and C.C. North to rank occupations in USA.

In this state of nationwide sample of adult was asked to rate ninety occupations in accordance with prestige associated with each occupation. The ‘physician’ had the highest prestige and shoe shiner, the lowest. In between them were other occupation like clerical and sale occupation etc.

Society is also stratified on the basis of income. Difference in income leads to very unequal standard of life. The distribution of income, both cash and real income among individuals or families, in all capitalist countries takes the form of a gradient, with a relatively small group at the top receiving huge amounts and at the other extreme, a somewhat larger but still a small number of persons in the “negative income” bracket.

6. Race and Ethnicity

Over the time and at some places even now, race and ethnicity was and is taken to be the basis of inequality and stratification. The Western people, wherever they went, claimed racial superiority and attributed their success to it. They took the ‘natives’ to be of inferior racial origin.

The race conflict in Africa, the U.S.A. and in some of the European countries remains a dominant factor in stratification and inequality. In South Africa, the whites constitute a status group; membership of which cannot be acquired by Africans; no matter how wealthy or skilled they may be.

The Greeks and the Romans had also the racial notions; and the Turks in our country had no less. The Turko-Afghans considered Indian Mussalmans to be an inferior class and offices of responsibility and trust-were not generally conferred upon them. Balban (1266- 86), a Turk by origin, was full with the notion of racial superiority and held that a Turk alone had the qualities to rule. The British in their heyday of imperialism had similar notions. They gave to all others in their colonies and to us an unequal treatment.

FUNCTIONS OF SOCIAL STRATIFICATION

For the proper functioning of society, it has to work out some mechanism by which people engaged in different occupations get different recognition. If each activity is associated with same type of economic returns and prestige, there will be no competition for different occupations.

Stratification is that system by which different positions are hierarchically divided. Such a system has given rise to different classes like Upper, Middle, Working and Lower or caste groups like Brahmins, Kshatriyas, Vaishyas and Sudras. The importance of stratification can be seen with regard to the functions it performs for the individual and society.

I. For the Individual

No doubt system of stratification is applicable to the whole society yet it serves some functions for the individual also.

1. Competition

Individuals based on their attributes compete with each other and only those individuals who have better attributes get greater recognition. This may be in the field of sports, education, occupation etc.

2. Recognition of Talent

The persons with more training skills, experience and education are given better positions. The deserving individuals are not treated at par with deserving candidates. Such a system helps people to acquire better talents.

3. Motivation

The system of stratification motivates the individuals to work hard so that they

can improve upon their social status. It is truer in case of those societies in which statuses are achieved.

4. Job Satisfaction

As the jobs are given to the individuals according to their skills and education, the workers get job satisfaction. In case, a person with higher qualification is not allowed to move higher in the social ladder, he feels dissatisfied with his job.

5. Mobility

The system of achieved status also provides an opportunity for upward and downward mobility. Those persons who work hard and are intelligent move up in the social ladder. On the other hand, those who fail to come up to the expectations move downward. Hence, the possibility of change in the position keeps the people always alert and makes them work hard.

II. Functions for the Society

The system of social stratification is also useful for the progress and the well-being of the society. This can be seen if we take into account two forms of stratification.

1. Ascriptive Form of Stratification

Under the caste system, the status of the individual is fixed at birth and different castes are hierarchically arranged. However, even within the caste system those members who perform their caste roles effectively and efficiently occupy higher status. On the other hand, those members who do not perform their role properly occupy lower status even when they belong to the same caste. This functional base has given rise to sub castes. In other words, one caste is further divided into different sub castes and these sub castes are hierarchically divided within a caste group.

Fixation of status of a caste group also facilitates better training of the members. As the members are made aware about the future roles, they start getting training from the childhood. Such a situation was more applicable in the traditional societies where knowledge was folk knowledge and it could be acquired through membership of a caste group.

In this way we find that under ascriptive form of stratification, society was being well-served and there was interdependence of the caste because of the specialization of their roles.

2. Achieved Form

Under the achieved form of social stratification, the social statuses are assigned

according to the worth of the individual. This system serves the following functions for the society:

(a) Occupational Hierarchy

Depending upon the importance of a particular occupation, different occupations are hierarchically divided. The occupations which are very important for the well-being of the society are associated with high prestige and those occupations which do not need specialized training are given low status. Such a system is free from confusion and motivates the people to work hard, so that they could take up occupations of high prestige.

(b) Division according to Intelligence

All persons are not equal with regard to their intelligence. Those persons with higher level of intelligence can perform more complicated functions of the society. Hence they are provided with different opportunities and high prestige.

(c) Training

Society makes elaborate arrangements for the training of younger generation. Those who spend more time on training and acquiring new skills are compensated with high returns. Even though such persons start working later yet the economic returns and social prestige associated with their work is higher than others.

(d) Work Efficiency

Persons with appropriate knowledge and training occupy appropriate positions. Hence, their work efficiency is also higher. Under this system there is no place for parasites and those who shirk work. The fittest to survive is the rule which is followed.

(e) Development

The competition to move higher in the social ladder has resulted into new inventions, new methods of work and greater efficiency. This system has led to progress and development of the country. The Western societies are highly developed; it is attributed to the fact that these societies adopted open system of stratification.

In this way we find that system of stratification helps in the progress of the society. There are some sociologists who are of the opinion that social stratification is also associated with dysfunctions e.g. giving rise to frustration, anxiety and mental tension. In short, we can say that social stratification has both positive and negative functions. But no society can survive unless it has some system of stratification.

THEORIES OF SOCIAL STRATIFICATION

A number of theoretical approaches to social stratification have been put forward. Various theories of social stratification are discussed below.

1. Functionalist Theory

Functionalists assure that there are certain basic needs or functional prerequisites which must be met for the survival of the society. They look to social stratification to see how far it meets these functional prerequisites.

They assure that the parts of society form an integrated whole and thus, examine the ways in which the social stratification system is integrated with other parts of the society. Functionalists maintain that certain degree of order and stability are essential for the operation of social system. They, therefore, want to consider how stratification systems help to maintain order and stability of society.

Functionalists are primarily concerned with the function of social stratification, with its contribution to the maintenance of society. Talcott Parsons, Kingsley Davis, Wilbert Moore are some of the prominent American sociologists who have developed functional theory of social stratification.

It has been contended by them that social stratification inevitably occurs in any complex society, particularly in an industrial society and it serves some 'Vital functions' in such societies. Social stratification is indispensable to any complex society, they say. This view is known as functionalist theory of social stratification.

Parsons argue that stratification system derive from common values. In Parsons' words, 'Stratification, in its valuational aspect, is the ranking of units in a social system, in accordance with common value system'. Thus, those who perform successfully in terms of society's values will be ranked highly and they will be likely to receive a variety of rewards.

They will be accorded high prestige. For example, if a society places a high value on bravery and generosity, as in the case of the Sioux Indians, those who exceed in terms of the qualities will receive a high rank in the stratification system. He also argues that since different societies have different value systems, the way of attaining a high position will vary from society to society.

It follows from Parson's argument that there is a general belief that stratification system are just, right and proper, since they are basically an expression of shared values. Thus, the American business executive is seen to deserve his rewards because members of society place a high value on his skills and achievements.

It is not that there is no conflict between the highly rewarded and those who receive little reward. Parsons believes that this conflict is kept in check by the common value system which justifies the unequal distribution of rewards.

According to functionalists, the relationship between social groups in society is one of cooperation and interdependence. As no one group is self-sufficient it cannot meet the needs of its members. It must therefore, exchange goods and services with other groups. So the relationship between social groups is one of reciprocity. This relationship extends to the strata in a stratification system.

In societies with a highly specialised division of labour, some members will specialise in organisation and planning, others will follow their directives. Talcott Parsons argues that this inevitably leads to inequality in terms of power and prestige. Thus, those with the power to organise and coordinate the activities of others will have higher social status.

As with prestige differentials, Parsons argues that inequalities of power are based on shared values. Power is legitimate authority in a sense that is generally accepted as just and proper by members of society as a whole. The power of American business executive is seen as legitimate authority because it is used to further productivity, a goal shared by all members of society.

Parsons sees social stratification as both inevitable and functional for society. Power and Prestige inequalities are essential for the coordination and integration of a specialised division of labour. Without social inequalities, Parsons find it difficult to see how members of society could effectively cooperate and work together.

The most famous functionalist theory of stratification was first presented by Davis and Moore in 1945. According to them stratification exists in every known human society. They argue that all social system shares certain functional prerequisite which must be met for survival and effective operation of the system.

One such functional prerequisite is effective role allocation and performance. Davis and Moore argue that all societies need some mechanism for ensuring effective role allocation and performance. This mechanism is social stratification. They see stratification as a system which attaches unequal rewards and privileges to different positions in society.

People differ in terms of their innate ability and talent. Positions differ in terms of their importance for the survival and maintenance of the society. Certain positions are more 'functionally important' than others. There are some tasks which require training or skills and there are limited number of individuals with ability to acquire such skill.

Positions usually require long period of training which involves certain sacrifices such as loss of income. Therefore high reward is necessary to provide incentive to encourage people to undergo training for a position to compensate them for the sacrifice involved. It is necessary for those who hold most important positions to play their roles must efficiently.

The high rewards attached to these positions provide required motivation for such performances. These rewards – usually economic, prestige and leisure—are attached to or built in to the social position. Thus, Davis and Moore conclude that social stratification is a device by which societies insure that the most important positions are filled by qualified persons and roles performed adequately.

They say, there is the necessity to distribute prestige according to the importance to society of a social position. Prestige, reward involves the exercise of greater power. The possession of greater wealth, prestige and power marks off a section of society as a class.

In response to the question, which positions are functionally most important, they suggest that the importance of a position can be measured in two ways. Firstly by the degree to which a position is functionally unique, there being no other position that can perform the same function satisfactorily. It could be argued that a doctor is functionally more important than a nurse.

Because his position carries with it many of the skills necessary to perform role of a doctor. But not the vice versa. The second measure of importance is the degree to which other positions are dependent on the one in question. It may be argued that managers are more important than routine office staff since the staffs are dependent on direction and organisation from management.

2. Marxist/Conflict Theory

A different view of society is taken by the conflict theorists, who see stratification as the result of the differential distribution of power in which coercion, domination, exploitation are viewed as key processes. The assumptions of the conflict theorists basically are:

1. Every society is at every point subject to processes of change, social change is ubiquitous.
2. Every society displays at every point dissensions and conflict, social conflict is ubiquitous.
3. Every element in a society renders a contribution to its integration and change.
4. Every society is based on the coercion of some of its members by others.

Conflict theorists view stratification in terms of individuals and subgroups within a society. This theory argues that inequality exists in society because there is always a shortage of available valued goods and services and therefore there is always a struggle over who shall get what. Inequality results because desirable social positions are attained not by talent or ability but by force, by birth, by dominance, by exploitation or by coercion.

Karl Marx never gave theory of stratification; he gave a theory of social class on the basis of which we derive stratification or inequality in society. In the view of Marx, the concept of class is fundamental.

Classes according to Marx, are large groups of people who differ from each other by the place they occupy in a historically determined system of production, by their relation to the means of production and by their role in the social organisation of labour and consequently the methods by which they receive their share of social wealth and the amount of this wealth they possess.

Class, according to Marx, is a historical category. It is connected with a certain stage in the development of production, with certain stage in development of production with certain type of production relation. Classes arise for reasons of historical necessity connected with appearance of exploitative modes of production.

The first exploitative mode of production was slavery, in which the principal classes were slaves and slave-owners. Slavery was followed by feudalism under which the landowners and the serfs constituted two principal classes. Feudalism was replaced by capitalism under which capitalists and the proletariat are two main contending classes.

Besides these classes of an exploitative society, Marx recognised that social differentiation produced many other groups with conflicting interests. He also recognised the existence of the middle classes (petty bourgeoisie).

These classes own the means of production but also contribute their labour power, like the proletariat. Every class-society becomes a theatre of conflict-conflict between classes of opposing interests. Men in different relations to the means of production naturally have opposed interests.

In capitalist society, the owners of capital have a vested interest in maximizing profit and seek to keep the profit for themselves which has been created by the workers. Thus, class conflict, according to Marx, takes place between capitalist and the proletariat under capitalism. The development of society is determined by the outcome of this class conflict. "The history of all hitherto existing society", wrote Marx and Engels in the Communist Manifesto, "is a history of class struggle."

Marx said that class conflict is resolved by revolutionary abolition of the old production relation and old classes and their replacement by new ones. He showed that in capitalist society the class struggle inevitably leads to the abolition of classes and the establishment of classless society, socialism'.

The transition from feudalism to capitalism was produced by struggle between landed aristocracy and a rising capitalist class. The rising capitalist class overthrew the feudal aristocracy and will be similarly displaced by the working class. Marx's

basic thought was that the proletariat which sets all the means of production in motion yet never owns them is the 'last class'.

The proletariat comes in to conflict with the bourgeoisie and in the course of the struggle, becomes of its position as a "class-for-itself" in economic and political competition with the capitalist class. The outcome of their struggle, other things being equal, is the overthrow of the capitalist class and the capitalist relation of production.

The proletariat cannot emancipate itself as a class without abolishing the capitalist system of production, where it is the exploited and oppressed class. To liberate itself, therefore, the proletariat must abolish itself as a class, thus abolishing all classes and class rule as such.

The transition to socialism does not take place automatically. It is the historic role of the working class to bring about this transition which is opposed by the capitalist class. The question of the form in which the revolutionary process was to occur by peaceful or violence means. The transfer of state power from the capitalist class is the basic question of the socialist revolution. It can only be affected through a sharp class struggle, the highest form of which is revolution.

RACIAL DISPARITY

Racial disparity is defined as existing in the criminal justice system when the proportion of a racial/ethnic group within the control of the system is greater than the proportion of such groups in the general population.

Inequality affects two main groups of ethnic minority populations. Long-term settled communities, which often pre-date the boundaries of nation states by many centuries, are more commonly found in Asia and Africa. One example is the Dalits in India – though Roma populations in Eastern Europe and Scottish people in the UK are other examples. More recent minority populations, which have mainly arrived through migration in the past century, are usually found in Europe: Bangladeshi people in Britain, for example.

Both groups suffer discrimination and policymakers around the world are not doing enough to counter it.

Developing Nations: India

India is a country with persistent ethnic inequality. While poverty in general is declining, poverty rates are generally higher for certain groups [pdf], namely Adivasis (or 'tribal' people, 45% of whom live in poverty in rural areas and 27% in urban areas), Dalits (former untouchables, 34% of whom live in rural poverty and 22% in urban poverty) and Muslims (27% rural, 23% urban). The poverty rates among upper caste Hindus for 2011/12 were just 16% in rural areas and 8% in urban areas.

India has made some attempt to address ethnic inequality: Dalits, adivasis and other disadvantaged classes (but not Muslims) benefit from a systematic form of affirmative action – quota systems – in political representation, access to education and public sector jobs.

Countries all over the world, including Malaysia, Rwanda, South Africa and Iraq, have implemented such forms of positive discrimination to improve the representation of minority groups – most notably in terms of political representation and particularly in post-conflict scenarios.

But it is not enough. Even if minority groups get access to political power, this doesn't always undermine economic inequalities. Often the number of posts is too few to benefit the whole group and economic control still resides in the hands of a small elite, who are unlikely to share their riches with people from a different ethnic group.

While developing countries starting from a low economic position may be able to paper over these economic inequalities initially, the poor performance of ethnic minorities will gradually become a drag on the economic performance of the country as a whole. It may also become a challenge for effective democratic governance, where minority groups can legitimately feel that “power to the people” merely empowers the majority to control the most valuable aspects of the economy.

Political representation is indeed a necessary first step, but the participation of ethnic minority groups cannot be equal, even in political terms, unless economic policies – such as India's relatively successful targeted poverty alleviation measures – also address ethnic inequalities.

In the UK there is a 12% employment gap between white British and ethnic minority people. This amounts to around 500,000 “missing” workers in the UK labour market. Figures from the Department for Work and Pensions show a jobless rate of 45% in 2013 for young black, Pakistani and Bangladeshi workers, with a figure of 19% for white people. Other European countries are experiencing similar challenges, whether in terms of low wages and discrimination towards new migrants or the continuing effects of this discrimination on second and now even third-generation European-born ethnic minorities.

Such ethnic inequalities will not simply go away by themselves, though it appears Treasury estimates for future UK economic growth assume they will. If inequalities persist at current levels, an 11% ethnic employment gap will amount to one million “missing” ethnic minority workers when ethnic minorities make up 30% of the UK population in 2051. This would be a significant drag on economic performance, with reduced tax contributions and increased benefit payments to an already ageing population. Policymakers are too complacent if they think inequalities will simply disappear with new generations of ethnic minorities.

As well as ensuring that education, training and policies such as apprenticeships actually reduce ethnic inequalities, European governments should also take the lead in their own employment policies and public pronouncements. They should do more to listen to and encourage employers to hire a diverse range of skills and experiences and consider putting targets for ethnic minority representation on boards, something that has proven successful in the case of gender. It's important to recognise the benefits of positive discrimination in the labour market, rather than view legislation to combat inequality as red tape or political correctness.

Ethnic inequality is a problem that affects developing and developed nations, albeit in different ways and policymakers everywhere must do much more to tackle it. Global economic growth and the stability of our democracies depend on it.

THE CASTE SYSTEM AND ITS EVILS

The caste system in India is a system of social stratification which has pre-modern origins, was transformed by the British Raj and is today the basis of reservation in India. It consists of two different concepts, varna and jati, which may be regarded as different levels of analysis of this system.

Varna may be translated as "class," and refers to the four social classes which existed in the Vedic society, namely Brahmins, Kshatriyas, Vaishyas and Shudras. Certain groups, now known as Dalits, were historically excluded from the varna system altogether and are still ostracised as untouchables.

Jati may be translated as caste and refers to birth. The names of jatis are usually derived from occupations and considered to be hereditary and endogamous, but this may not always have been the case. The jatis developed in post-Vedic times, possibly from crystallisation of guilds during its feudal era. The jatis are often thought of as belonging to one of the four varnas.

The varnas and jatis have pre-modern origins and social stratification may already have existed in pre-Vedic times. Between ca. 2,200 BCE and 100 CE admixture between northern and southern populations in India took place, after which a shift to endogamy took place. This shift may be explained by the "imposition of some social values and norms" which were "enforced through the powerful state machinery of a developing political economy".

The caste system as it exists today is thought to be the result of developments during the collapse of the Mughal era and the British colonial regime in India. The collapse of the Mughal era saw the rise of powerful men who associated themselves with kings, priests and ascetics, affirming the regal and martial form of the caste ideal and it also reshaped many apparently casteless social groups into differentiated caste communities. The British Raj furthered this development, making rigid caste

organisation a central mechanism of administration. Between 1860 and 1920, the British segregated Indians by caste, granting administrative jobs and senior appointments only to the upper castes. Social unrest during the 1920s led to a change in this policy. From then on, the colonial administration began a policy of positive discrimination by reserving a certain percentage of government jobs for the lower castes.

Caste-based differences have also been practised in other regions and religions in the Indian subcontinent like Nepalese Buddhism, Christianity, Islam, Judaism and Sikhism. It has been challenged by many reformist Hindu movements, Islam, Sikhism, Christianity and also by present-day Indian Buddhism.

New developments took place after India achieved independence, when the policy of caste-based reservation of jobs was formalised with lists of Scheduled Castes (Dalit) and Scheduled Tribes (Adivasi). Since 1950, the country has enacted many laws and social initiatives to protect and improve the socioeconomic conditions of its lower caste population. These caste classifications for college admission quotas, job reservations and other affirmative action initiatives, according to the Supreme Court of India, are based on heredity and are not changeable. Discrimination against lower castes is illegal in India under Article 15 of its constitution and India tracks violence against Dalits nationwide.

CASTE SYSTEM IN INDIA: MERITS

From time to time the Indian caste system has been attacked from various quarters and to it have been ascribed all the numerous evils from which society is suffering.

But the very fact that it continues inspite of these attacks as before goes to prove that the system is not so bad as it is thought to be. The very fact that the Brahmins retained their supremacy for two thousand years proves that they were eminently fitted to be in a position of domination.

The merits of the caste system are the following:

(i) Trade union and orphanage

It has provided every individual with a fixed social environment. In the words of Hutton, "He is provided in this way with a permanent body of associations which control almost all his behaviour and contacts. His caste canalizes his choice in marriage, acts as his trade union, his friendly or beneficent society, his state-club and his orphanage; it takes place for him of health insurance and if need be, provides for his funeral."

(ii) Spirit of co-operation

It has fostered the spirit of co-operation and fellow-feeling among members of the same caste. By helping the poor and needy, it has avoided the necessity of the state supporting the poor. It minimises envy or unhappiness.

(iii) Defines economic pursuits

It defines the economic pursuits of the individual. There is an occupation pertaining to every caste so that the child's future is not only carved out already but also a proper place of apprenticeship is provided. Since there is identification of work with caste and little thought of change, there is more pride in workmanship. Ancient India was a land provided with generations of craftsmen and soil cultivators who were extremely skillful in their avocations.

(iv) Racial purity

It has preserved the racial purity of the higher caste by forbidding indiscriminate inter-marriages and has greatly fostered the habits of cleanliness by insisting on ritual purity.

(v) Influences intellectual make-up

It influences the intellectual make-up of an individual. Since the caste dictates to each member customs to be observed in the manner of diet, the Observance of ceremonies and whether he may marry a widow, his views on the social and political matters are bound to be influenced by his caste customs. This fosters the spirit of equality within the groups.

(vi) Integration of the country

It develops class consciousness without breeding class struggle. It has created an efficient organization of Hindu society without giving any chance to class frictions and factions. It was the best device to organize within one society people of different cultural levels. It prevented the country from splitting up into warring racial units. It integrated Indian society into one vast and variegated community and provided the country with a sure basis of security and continuity whereby a stable and orderly organization of society could be possible.

(vii) Provides for various Junctions

It provides for the various functions necessary to social life "functions ranging from education to scavenging, from government to domestic service of the most menial kinds and it makes this provision under the sanction of a religious dogma, the belief in Karma, which renders the superficially inequitable distribution of functions acceptable as being part of the divine order of the universe." It provides a much better method of division of labour than the European class system.

(viii) Cultural diffusion

It helps in cultural diffusion within the group. The caste customs, beliefs, skill, behaviour, the trade secrets are passed on from generation to generation. Culture is thus carried from one age to another.

(ix) Separation of social from political life

It has separated the social from political life and has maintained its independence from political influences. S. C. Hills says, "His intimate life, the life which to the Hindu really matters is altogether independent of the political conditions, which happen to prevail." It serves as a, great church and maintains its own religious system by providing for the worship of caste gods.

VARIOUS EVILS OF CASTE SYSTEM IN INDIA

(i) Denies mobility of labour

It has denied mobility of labour since the individual must follow the caste occupation and cannot change it according to his likes or dislikes. This leads to stagnation.

(ii) Untouchability

It leads to untouchability. According to Mahatma Gandhi it is "the hate-fullest expression of caste." Large section of people is reduced to the state of virtual slavery. In addition, it has also created many other social evils like child marriage, dowry system, purda system and casteism.

(iii) Solidarity retarded

It has retarded the growth of solidarity and brotherhood in the Hindu society by rigidly separating one class from another and denying any type of social intercourse between them. It has led to the disintegration of Hindu society and weakened it.

(iv) Wrong man in occupation

It often results in putting man on wrong occupation. There is no guarantee that a priest's son would also like to be a priest or would possess the qualities for a successful priest. Under the caste system he cannot take up any other profession even though he may possess the skill and liking for that. It does not utilise fully the talents and capabilities of the population and is, therefore, a barrier to optimum productivity.

(v) Obstacle to national unity

It has proved an obstacle to the growth of national unity in the country. The lower classes feel discontented at the behaviour meted out to them in society. As Dr.

G. S. Ghurye states, "It is the spirit of caste-patriotism which engenders opposition to other castes and creates an unhealthy atmosphere for the growth of national consciousness" E. Schmidt also pointed out that one of the most tragic consequences of the caste system is that it prevents the development of general national consciousness.

(vi) Obstacle to social progress

It is a great obstacle to the social and economic progress of the nation. Since the people believe in the theory of 'Karma', they become conservative. And because their economic position is fixed, they are led to inertia killing their initiative and enterprise.

(vii) Undemocratic

The caste system is undemocratic because it denies equal rights to all irrespective of their caste, creed or colour. Social barriers are erected specially in the way of lower class individuals who are not given freedom for the mental and physical development and are not provided with opportunities for that.

(viii) Promotes casteism

The caste system has created the feeling of casteism. The members belonging to a caste, carry caste feelings and manifest blind and over-riding loyalty to their caste ignoring the healthy social standards of justice, fair-play, equity and brotherhood. The terms like 'Brahminvada' and 'Kayasthavada' are expressions of casteism.

Under the influence of casteism members of one caste do not hesitate in harming the interests of members of other castes. Casteism spells autocracy instead of a system based on fraternity. The politicians exploit the feeling of casteism to their advantage at the cost of nation's interests.

THE PREDICAMENT OF THE WEAKER SECTIONS IN INDIA

The problem of minority or minorities came to the forefront after the World War I when a number of new states were carved out of the wreckage of the Central European Empires and quite a few major communities found themselves turned overnight into minorities in these states. The Germans were reduced to a minority in Poland and the Austrians in Czechoslovakia. Lest the peace of the world be disturbed on account of ill treatment of minorities treaties called the Project Guarantee Treaties had been entered into to instill a sense of loyalty among the new states under which they were placed and to enjoin upon the governments to own the citizens of the enemy countries as their new nationals and citizens.

In last 100 years the minority problems have occupied a very important place in the politics of countries the world over. Many issues remained unsolved. Even today minority problems in different forms appear very frequently in the west. The position of the developing societies or the Third World is the same. Ethnic and communal riots are chronic part of their politics. The Indian society is also besieged with the minority issues and communal riots have become recurring phenomenon in the country.

When a group of people is divided on any issue or approach or characteristics of the difference usually produces a bigger sub group and a smaller sub-group the smaller sub group is called minority whereas the bigger sub group is called the majority. It is believed that population size is not the only feature of minority status. If a group is discriminated against on the basis of religion, race or culture it can be considered a minority group. The sub commission on Prevention of Discrimination and Protection of minorities set up under the Human Rights Commission which drafted the Universal Declaration of Human Rights has defined minority as only those non-dominant groups in a population which possess or wish to preserve stable, ethnic, religious or linguistic traditions or characteristics markedly different from those of the most of the population.

Arnold Rose defines minority without any quantitative connotations as a group of people differentiated from others in the same society by race, nationality, religion or language who think of themselves as differentiated group and are thought of by others as differentiated group with negative connotations. Further they are relatively lacking in power and hence are subjected to certain exclusions, discrimination and other differential treatments.

The wish to preserve distinctive features of one's social and cultural life is an essential feature of minority community. As a consequence there are always groups that are different from other group in terms of language, religion etc. The dominant group tries to assimilate the minority groups. The non-conformist is likely to be persecuted. This attitude of the majority group generates a greater consciousness among the members of the minority community for preserving their separate identity. The wish to have separate identity often gives rise to political demands. The demands are either special treatment, recognition of need for preserving minority identity or in extreme cases for autonomy or secession from the area.

A minority group very often organizes into a coherent group drawing on the shared values, culture, language or religion. For example Muslims in India are a minority group on the basis of their religion in comparison to the majority of Hindus. Besides having an identity on the basis of religion, a group may also identify itself on the ethnic basis. Thus a Muslim may identify not only on the religious basis but also on the ethnic basis. Many minority groups are all ethnic groups for the group around shared values and culture.

SCHEDULED CASTES AND TRIBES

Scheduled Castes (SCs) and Scheduled Tribes (STs) are among the most disadvantaged socio-economic groups in India. With its focus on 'faster, sustainable and more inclusive growth' the 12th Five Year Plan highlights that concerns of the poor, the Scheduled Castes, the Scheduled Tribes, Other Backward Classes, minorities, differently abled and other marginalised groups must be addressed for growth to be inclusive.

Securing rights to forest produce enhances and sustain livelihood and economic security.

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The Government of India has enacted progressive legislation, programmes and schemes for the development and empowerment of the SCs and STs. The Scheduled Tribes and other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006 (FRA); The Provision of the Panchayats (Extension to the Scheduled Areas) Act, 1996; Minor Forest Produce Act 2005; and the Tribal Sub-Plan Strategy are focused on the socio-economic empowerment of STs. The Land Acquisition Bill, which has been renamed as The Right to Fair Compensation and Transparency in Land Acquisition, Rehabilitation and Resettlement Bill, 2012 has a separate Chapter to protect the interests of SCs and STs. The Parliament of India passed The Prohibition of Employment as Manual Scavengers and Their Rehabilitation Bill, 2013 in September 2013. This bill aims to eliminate the inhuman practice of manual scavenging and rehabilitation of liberated manual scavengers, all of them who belong to the Scheduled Castes.

The Government of India also has special schemes to enable access to opportunities including scholarships for education, financial support and skill building for setting up enterprises, reservations in jobs and special courts to address instances of atrocities and violence.

Through the Scheduled Caste Sub Plan (SCSP) and the Tribal Sub Plan (TSP), the Government of India is channelling funds from the Planning Commission for the development of SCs and STs respectively. Of the total Plan budget, as of 2001, the Government of India has earmarked 16 per cent for the development of SCs and 8 per for the development of STs, in the Union and State Budgets.

STEPS TAKEN BY THE GOVERNMENT TO IMPROVE THE SITUATION OF SC AND ST

The Constitution provides a three-pronged strategy to improve the situation of SCs and STs:

- i) **Protective arrangements:*** Such measures as are required to enforce equality, to provide punitive measures for transgressions, to eliminate established practices that perpetuate inequities, etc. A number of laws were enacted to implement the provisions in the Constitution. Examples of such laws include The Untouchability Practices Act, 1955, Scheduled Caste and Scheduled Tribe (Prevention of Atrocities) Act, 1989, The Employment of Manual Scavengers and Construction of Dry Latrines (Prohibition) Act, 1993 etc.
- ii) **Affirmative action:*** Provide positive treatment in allotment of jobs and access to higher education as a means to accelerate the integration of the SCs and STs with mainstream society. Affirmative action is popularly known as reservation.
- iii) **Development:*** Provide resources and benefits to bridge the socioeconomic gap between the SCs and STs and other communities. Major part played by the Hidayatullah National Law University.

1. National commissions

To effectively implement the various safeguards built into the Constitution and other legislation, the Constitution under Articles 338 and 338A provides for two statutory commissions: the National Commission for Scheduled Castes and the National Commission for Scheduled Tribes. The chairpersons of both commissions sit ex officio on the National Human Rights Commission.

2. Constitutional history

In the original Constitution, Article 338 provided for a special officer (the Commissioner for SCs and STs) responsible for monitoring the implementation of constitutional and legislative safeguards for SCs and STs and reporting to the president. Seventeen regional offices of the Commissioner were established throughout the country.

There was an initiative to replace the Commissioner with a committee in the 48th Amendment to the Constitution, changing Article 338. While the amendment was being debated, the Ministry of Welfare established the first committee for SCs and STs (with the functions of the Commissioner) in August 1978. These functions were modified in September 1987 to include advising the government on broad policy issues and the development levels of SCs and STs. Now it is included in Article 342.

In 1990, Article 338 was amended for the National Commission for SCs and STs with the Constitution (Sixty fifth Amendment) Bill, 1990. The first commission under the 65th Amendment was constituted in March 1992, replacing the Commissioner for Scheduled Castes and Scheduled Tribes and the commission established by the Ministry of Welfare's Resolution of 1989. In 2003, the Constitution was again amended to divide the National Commission for Scheduled Castes and Scheduled Tribes into two commissions: the National Commission for Scheduled Castes and the National Commission for Scheduled Tribes. Due to the spread of Christianity and Islam among schedule caste/Tribe community converted are not protected as castes under Indian Reservation policy. Hence, these societies usually forge their community certificate as Hindus and practice Christianity or Islam afraid for their loss of reservation.

BACKWARD CLASSES

Other Backward Class (OBC) is a collective term used by the Government of India to classify castes which are socially and educationally disadvantaged. It is one of several official classifications of the population of India, along with Scheduled Castes and Scheduled Tribes (SCs and STs). The OBCs were found to comprise 52% of the country's population by the Mandal Commission report of 1980, a figure which had shrunk to 41% by 2006 when the National Sample Survey Organisation took place.

In the Indian Constitution, OBCs are described as "socially and educationally backward classes" and the Government of India is enjoined to ensure their social and educational development - for example, the OBCs are entitled to 27% reservations in public sector employment and higher education. The list of OBCs maintained by the Indian Ministry of Social Justice and Empowerment is dynamic, with castes and communities being added or removed depending on social, educational and economic factors. RTI data showed in 2015 that in spite of these 27% reservations in jobs, only less than 12% OBCs are in these jobs (in some departments only 6.67% of OBCs were given employment under these 27% reservations). As of 2015, in educational institutes also funds meant for OBC student reservation policy are not utilized properly or are underutilised in case of upgrading infrastructure as well as violation of faculty recruitment according to OBC 27% reservation policy.

Until 1985, the affairs of the Backward Classes were looked after by the Backward Classes Cell in the Ministry of Home Affairs. A separate Ministry of Welfare was established in 1985 (renamed in 1998 to the Ministry of Social Justice and Empowerment) to attend to matters relating to Scheduled Castes, Scheduled Tribes and OBCs. The Backward Classes Division of the Ministry looks after the policy, planning and implementation of programmes relating to social and economic

empowerment of OBCs and matters relating to two institutions set up for the welfare of OBCs, the National Backward Classes Finance and Development Corporation and the National Commission for Backward Classes.

The backward class in India can be understood only when we understand the basic character of Indian society which consists of a number of closed status groups. The 'backward class' does not constitute one single whole but a multitude of social groups with varying positions and socio-economic standing in the social hierarchy of Indian society.

The backward classes suffer from disadvantages and disabilities which are age-old. Low status, poverty and illiteracy are social problems which they have inherited due to their ascribed status of being born in a low caste or tribe. The Indian Constitution is silent on the definition of the backward classes.

What we find, however, is the. Characteristics of backwardness described and spread over the different articles of the Constitution. Article 15 (4) speaks of social and educational backwardness. In article 16 (4), mention is made of backward classes and their inadequate representation in services. Article 46 refers to weaker section of the people in which the Scheduled Castes and Scheduled Tribes are included.

Along with such references of backwardness, the Constitution also makes a special provision for their upliftment. To overcome the problems of social disabilities the Constitution has laid down certain provisions under Article 46. It states that the state shall promote with special care the educational and economic advancement of the weaker section of the people, in particular the Scheduled Castes and Scheduled Tribes. Finally, there is the Article 340 which makes provision for the State Government to investigate the condition of the backward classes. Keeping these points in view, we will examine each category of backward classes like the Scheduled Castes, Scheduled Tribes and the Other Backward Classes' composition.

Composition

The backward classes constitute a large and mixed category of persons. They comprise roughly one-third of the total population of the country. They are made up of (i) the Scheduled Tribes, (ii) The Scheduled Castes and (iii) the Other Backward Classes. The Scheduled Castes and the Scheduled Tribes are well defined categories in the Indian Constitution. The other backward classes are not listed and defined.

Backward classes and the Indian Constitution

The Indian Constitution is silent on the definition of the backward classes. We find, however, the characteristics of backward classes described and spread over the different Articles of the Constitution. Article 15 (4) speaks of social and educational backwardness. In Article 16 (4), mention is made of backward classes and their inadequate representation in service.

RELIGIOUS MINORITIES

The National Commission of Minorities Act, 1992 notifies five religious communities as minorities: Muslims, Christians, Sikhs, Buddhists and Zoroastrians.

As per Census 2001 figures, 18.4 per cent of our population belongs to minority communities. Muslims constitute 13.4 per cent, Christians 2.3 per cent, Sikhs 1.9 per cent, Buddhists 0.8 per cent and Parsis 0.07 per cent of the country's total population. In absolute numbers, Muslims (nearly 140 million) account for 72.8 per cent of the total minority population of 189.5 million.

Muslims are in majority in the Union Territory of Lakshadweep and in the state of Jammu and Kashmir. The proportion of Muslims to total population is above the national percentage of 13.4 per cent in Assam (30.9 per cent), West Bengal (25.2 per cent), Kerala (24.6 per cent), Uttar Pradesh (18.55 per cent), Bihar (16.5 per cent) and Jharkhand (13.8 per cent). In absolute numbers, Uttar Pradesh (30.7 million), West Bengal (20.2 million), Bihar (13.7 million) and Maharashtra (10.70 million) have the largest Muslim population.

The highest percentages of Christians to total population are in Nagaland (90 per cent), Mizoram (87 per cent) and Meghalaya (70.03 per cent). There are also significantly large numbers of Christians in Kerala, Tamil Nadu, Andhra Pradesh, Jharkhand, Orissa, Maharashtra and Karnataka. Sikhs constitute 60 per cent of the population of Punjab. Buddhists are categorised into traditional Buddhists and neo-Buddhist's.

Traditional Buddhists are, by and large, from tribal communities inhabiting the hilly areas of Ladakh, Himachal Pradesh, West Bengal, Sikkim, Assam and the north-eastern states. The highest percentage of Buddhists is in Sikkim (28.1 per cent) followed by Arunachal Pradesh (13 per cent). In absolute numbers, Maharashtra reported 58.38 lakh Buddhists, the highest in the country. Parsis number just 69,000 and reside mostly in Maharashtra.

The Constitution provides several safeguards for minorities

The literacy rate among Muslims is low, indeed, the lowest among all the religious communities, with the girls faring much worse. There is a high dependency ratio among Muslims. There is high poverty and most Muslims are self-employed. Many Muslim children are first generation learners.

The Work Participation Rate (WPR) for all religious communities was 39.1 per cent in the Census of 2001. Buddhists had 40.6 per cent WPR, Christians 39.7 per cent and Muslims 31.3 per cent (being the lowest).

Muslims and Buddhists both comprise 20 per cent each of the cultivator category; Sikhs were highest at 32.4 per cent followed by the Christians with 29.2 per cent.

Due to limited land ownership, most Muslims are engaged in non-agricultural occupations. Being self-employed and often in the unorganised sector, they lack any kind of social security. Further, Muslims have traditionally been engaged in skilled occupations like weaving, spinning, artisanship and tailoring. Many are also street vendors.

These professions have suffered maximum reversals due to globalisation; as such, more and more Muslim families are being left without a source of livelihood. The self-employed are unable to get credit to expand and run their micro and small enterprises.

While Muslims have the highest sex ratio of any social group in India and infant mortality is relatively lower among them, the nutrition level of children is low.

Violence against minority communities combined with socio-economic backwardness has led to alienation in the Muslim community.

Rural society and its problems

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

CHARACTERISTICS OF RURAL SOCIETY

Following are the characteristics of rural areas:

1. **Rural settlement:** they have open settlements. Pattern of houses are scattered and having open houses covering vast area for courtyard.
2. **Mud constructed houses:** most of the houses in these kinds of societies are mud constructed. Although use of bricks and stone is increasing in the societies.
3. **Agriculture:** most of the people of these societies are associated with agriculture profession. Some of them are also involve in labor related to agriculture.
4. **Informal social norms:** informal social norms are more important and practiced than the formal norms.
5. **Informal social groups:** informality among different groups is found. In the evening, people are used to sit at common place called 'dei-a' sharing daily activities and talking issues of the common interests.

6. **Informal social interaction:** Interaction is more frequent, deep, face-to-face and informal among the members of society.
7. **Informal social control:** Modes of social control in rural life and society is informal and more effective than the formal one. Panchayat system is very much effective and use for the solution of their day to day problem.
8. **Low literacy rate:** Literacy rate in this kind of societies is generally low and females are discouraged to go for formal education.
9. **Less social change:** These types of societies are relatively static. Very slow and selective modes of social change takes place.
10. **Attachment with religion:** people of rural areas are emotionally attached with religious beliefs. Knowledge of the people in this society about religion is generally poor and they are the follower of imam masjid or religious scholars in their social life.
11. **Poor urban facilities:** urban facilities like hospital, schools, colleges, universities, paved roads, electricity, gas, telephone, internet, cable, recreational parks, big shopping malls etc. are lacking behind in this society.

MAJOR PROBLEMS OF RURAL SOCIETY IN INDIA

The Rural Society of India is very much backward. Its backwardness is very much due to the several problems that haunt the Rural Society. The process of change is very slow and so the problems are more or less age old in recent years, the process of change has been accelerated and so new problems are also cropping up.

The major problems consist of the agriculture, the ownership of the land, the lack of cottage industries, lack of education social evils, death of animal, wealth, bad wealth and so on. These problems are the result of traditionalism and conservatism of the Rural Society. The problems of the villages may be studied under the following heads:

- 1) The problems concerning agriculture.
- 2) The problems of cottage industries.
- 3) The problems of population and the family planning animal wealth and animal husbandry.
- 4) The problems of rural health and education.
- 5) The problem of the status of women.
- 6) The problem of child marriage.

- 7) The problem of traditionalism and conservatism.
- 8) The problem of unemployment.
- 9) The problem of land less labour.
- 10) Rural indebtedness.
- 11) Problem of nutrition in villages.
- 12) Problem of housing. Apart from it there are also the problems of untouchability and casteism.

MIGRATION

Migration is defined as a move from one migration defining area to another, usually crossing administrative boundaries made during a given migration interval and involving a change of residence (UN 1993). Apart from its spatial dimension, migration also implies the disruption of work, schooling, social life and other patterns. A migrant is someone who breaks off activities and associations in one place and reorganizes their daily life in another place. The change in residence can take place either permanent or semi permanent or temporary basis (Premi, 1990). Internal migration involves a change of residence within national borders (Dang 2005). Until 1951, district was the migration defining area (MDA), implying that a person was considered a migrant in India only if he or she has changed residence from the district of birth to another district or a state. Since 1961, data on migration have been collected by considering each revenue village or urban settlement as a separate unit. A person is considered as a migrant if birthplace is different from place of enumeration. In 1971 census, an additional question on place of last residence was introduced to collect migration data. Since then, census provides data on migrants based on place of birth (POB) and place of last residence (POLR). If the place of birth or place of last residence is different from the place of enumeration, a person is defined as a migrant. On the other hand, if the place of birth and place of enumeration is the same, the person is a non-migrant (Bhagat, 2005). Since 1961 census, the duration of residence has been ascertained to provide data on timing. Since 1961 census, the duration of residence has been ascertained to provide data on timing of movement. The duration data are published as less than one year, 1-4 years and 5-9 years, 10-19 years and 20 and above years. Migrants of all durations are defined as lifetime migrants because the time of their move is not known. They are those who came to the place of enumeration at any point during their lives and have been living there ever since, whether this happened just a week before the census or a few decades ago (Premi, 1990). In India, information on migration has been collected in a number of large scale and localized sample surveys. Yet the population census has remained the most important source of migration data.

RURAL-URBAN MIGRATION

Rural-urban migration is exceptionally low in India. Changes in the rural and urban population between decennial censuses over the period 1961-2001 indicate that the migration rate for working age adult males (those aged 25-49) ranged from 4 per cent to 5.4 per cent.

An independent measure of migration constructed from the nationally representative India Human Development Survey conducted in 2005 suggests a male rural-urban migration rate of 6.8 per cent; while in the male subsample of the Indian Demographic and Health Survey (DHS), the migration rate is 5.3 per cent. To put these statistics in perspective, the corresponding migration rate from the 1997 Brazil DHS, which also includes a male sample, is over twice as large at 13.9 per cent. India's unusually low rural-urban migration is also reflected in its rates of urbanisation.

The percentage of the adult population for four large developing countries - China, India, Indonesia and Nigeria - who are living in cities, as well as the change in this percentage between 1975 and 2000, are plotted in chart. Urbanisation in all four countries was low in 1975, but India had fallen far behind the others by 2000.

Previous studies have documented that rates of urbanisation in India are lower - by one full percentage point - than countries with similar levels of urbanisation. What's more, the fraction of the population of India that is urban is 15 per cent lower than in countries with comparable GDP per capita.

Perhaps the most relevant comparison is with China, a country that has experienced explosive economic growth over the past three decades accompanied by historically unprecedented rural-urban migration, despite restrictions on residential mobility. The absence of a similar movement in India, where there are no such explicit restrictions, evidently demands an explanation.

Comparative wage gaps

The simplest explanation for India's low mobility might be that rural and urban wages are relatively close, reducing the incentive for workers to migrate. To assess the validity of this explanation, we compare the rural-urban wage gap in India with the wage gap in two other large developing countries - China and Indonesia (see chart).

We focus on workers with less than primary education to avoid the confounding effects of differences in the returns to education in rural and urban labor markets. Workers with little education will perform similar - menial - tasks in both markets and so wage gaps for them can be interpreted as an arbitrage opportunity.

The wage gap for India, at over 45 per cent, is actually much higher than the corresponding gap for the other two countries, which is about 10 per cent. One reason why urban wages are higher than rural wages is because the cost of living is higher in urban areas. When we account for these differences in the cost of living, the Indian wage gap declines to 27 per cent.

Although the Chinese and Indonesian data do not allow us to make the same adjustment, the nominal wage gap in these countries serves as an upper bound for the real wage gap because urban prices will always be higher than rural prices. It follows that the real wage gap in India is at least 16 percentage points larger than it is in China and Indonesia. There is evidently some friction that prevents rural Indian workers from taking advantage of more remunerative job opportunities in the city.

The negative impact of rural insurance on mobility

The explanation that we propose for India's low mobility is based on a combination of well-functioning rural insurance networks and the absence of formal insurance, which includes government safety nets and private credit.

When an insurance network is active, households that receive a positive income shock provide a transfer (in cash or kind) to one or more households in the network that receive a negative shock. This smoothens the consumption of each household over time, making risk-averse households better off.

The challenge when organising such a network is to prevent households that must make transfers from reneging on their obligations. Social sanctions help to solve this commitment problem and, not surprisingly, mutual insurance arrangements throughout the world are organised around well-established social groups.

In rural India, informal insurance networks are organised along caste lines. The basic marriage rule in India (which recent genetic evidence indicates has been binding for nearly two thousand years) is that no individual is permitted to marry outside the sub-caste or jati (for expositional convenience, we use the term caste interchangeably with sub-caste). Frequent social interactions and close ties within the caste, which consists of thousands of households clustered in widely dispersed villages, support very connected and exceptionally extensive insurance networks.

Households with members who have migrated to the city will have reduced access to rural caste networks for two reasons:

First, migrants cannot be as easily punished by the network for reneging on their obligations. What's more, their family back in the village now has superior outside options (in the event that the household is excluded from the network). It

follows that households with migrants cannot credibly commit to honoring their future obligations to the same extent as households without migrants.

Second, an information problem arises if the migrant's income cannot be observed. If the household is treated as a collective unit by the network, it always has an incentive to misreport its urban income so that transfers flow in its direction.

If the resulting loss in network insurance from migration exceeds the income gain, then large wage gaps could persist without generating a flow of workers to higher-wage areas. This distortion is paradoxically amplified when the informal insurance networks work exceptionally well because rural households then have more to lose by sending their members to the city.

Strategies to overcome restrictions on mobility

One strategy to circumvent these restrictions on mobility would be for members of the rural community to move to the city as a group. Members of the group could then monitor each other and enforce collective punishments, solving the problems of information and commitment. They could also help each other to find jobs at the destination. The history of industrialisation and urbanisation in India is indeed characterised by the formation and evolution of caste-based urban networks, sometimes over multiple generations. But a limitation of this strategy is that a sufficiently large (common) shock is needed to jump-start the new network at the destination and such opportunities occur relatively infrequently. Thus, while members of a relatively small number of castes with (fortuitously) well-established destination networks can move with ease, most potential migrants will lack the social support they need to move.

A second strategy to reduce the problems of information and enforcement that restrict mobility is to migrate temporarily — and seasonal migration in India has been increasing over time. The principal limitation of the temporary migration strategy is that it will not fill the large number of jobs in which there is firm-specific or task-specific learning and where firms will want to set permanent wage contracts. Both strategies will be used by rural households and castes to facilitate mobility. But the central hypothesis of our research is that most men will nevertheless be discouraged by the loss in insurance from migrating permanently and the labour market will not clear, giving rise to the large rural-urban wage gaps and the low rates of male migration.

Testing the links between insurance networks, migration

The simplest test of our hypothesis that the potential loss in network services restricts mobility in India would be to compare migration rates in populations with and without caste-based insurance. But such an exercise is not feasible given the

pervasiveness of caste networks. What we do instead is to look within the caste and theoretically identify which households benefit less (more) from caste-based insurance. We then proceed to test whether it is precisely those households that are more (less) likely to have migrant members.

One way to describe the insurance network is that it organises transfers between (temporarily) fortunate and less fortunate members. An alternative and equivalent way to characterise mutual insurance is that the income generated by the network in each period is pooled and then distributed on the basis of a pre-specified income-sharing rule.

We show that under reasonable conditions, the income-sharing rule will nevertheless be set so that there is some amount of redistribution in equilibrium. This implies that relatively wealthy households within their caste benefit less from the network and so will be more likely to have migrant members, everything else equal, providing the first prediction of our theory.

Although permanent male migration is exceptionally low in India, women have always moved to a different village when they marry. This marital migration expands the scope of the caste network and diversifies its income. By an analogous argument, migration by a male household member diversifies the household's income and so is typically assumed to lower the income risk that the household faces.

The implicit assumption in our framework is that in the Indian context, the loss in network insurance when an adult male from the household migrates dominates this gain from income diversification. It follows that households that face higher rural income risk and which, therefore, benefit more from the network, everything else equal, will be less likely to have male migrant members. This second prediction is especially useful in distinguishing our theory from alternative explanations for large rural-urban wage gaps and low migration in India.

One alternative explanation for the lack of mobility is that individuals cannot enter the urban labour market without the support of a (caste) network at the destination. Alternative explanations are also available for redistribution within the caste and the increased exit from the network by relatively wealthy households. But none of these explanations imply that households facing greater rural income risk should be less likely to have migrant members. Indeed, if insurance networks were absent, we would expect the opposite pattern, with these households sending members to the city to diversify their income.

Weighing up migration: loss of network insurance versus income diversification

We begin the assessment of our theory by showing that there is substantial redistribution of income within castes, using data from the Indian ICRISAT panel

surveys and from the most recent (2006) round of the Rural Economic Development Survey (REDS), a nationally representative survey of rural Indian households that has been administered by the National Council of Applied Economic Research at multiple points in time over the past four decades.

Following up on this new result, we show (using data from a census of villages covered in the 2006 REDS) that relatively wealthy households within their caste are significantly more likely to report that one or more adult male members have permanently left the village.

Highlighting the role that rural income-risk plays in the migration decision, we also find that households with a higher coefficient of variation in their (rural) income - those that benefit more from the rural insurance network - are less likely to have migrant members. Additional results directly support the key assumption of our model, which is that migration should be associated with a loss in network services.

Having found evidence consistent with the theory, we proceed to estimate the structural parameters of the model. Migration and the income-sharing rule are determined jointly in the model. Our estimates of the income-sharing rule indicate that there is substantial redistribution within the caste, consistent with the descriptive evidence and the tests of the theory.

Potentially positive impact of formal insurance on migration

Counterfactual simulations that quantify the effect of formal insurance on migration (leaving the rural insurance network in place) indicate that a 50 per cent improvement in risk-sharing for households with migrant members (which is still some way from full risk-sharing) would more than double the migration rate - from 4 per cent to 9 per cent. In contrast, nearly halving the rural-urban wage gap - from 18 per cent to 10 per cent without any change in formal insurance - would reduce migration by just one percentage point.

Additional counterfactual simulations examine the effect of policies that provide private credit to wealthy households or government safety nets to poor households in order to encourage migration. The first of these policies generates particularly striking results. Access to private credit frees up the wealthy households that were previously constrained by the loss in network insurance from moving, increasing their level of migration dramatically. But relatively poor households in their caste, which do not benefit directly from this policy, are left worse off in two ways:

First, the size and scope of the insurance network is reduced by the exit of the wealthy households, making it function less effectively and increasing the consumption variance of the households that remain.

Second, the level of redistribution (determined by the income-sharing rule) will decline as a way of getting some wealthy households to stay in the network, reducing the consumption level of the poor households. A well-intentioned policy that succeeded in its objective of increasing migration could thus have unintended distributional consequences, highlighting the need to take account of underlying network linkages when designing policies in developing countries.

MAJOR CAUSES OF MIGRATION IN INDIA

Migrations are caused by a variety of factors including economic, social and political factors. They are briefly described as under.

1. Marriage

Marriage is a very important social factor of migration. Every girl has to migrate to her in-law's place of residence after marriage. Thus, the entire female population of India has to migrate over short or long distance. Among the people who shifted their residence more than half (56.1%) moved due to marriage in 1991.

2. Employment

People migrate in large number from rural to urban areas in search of employment. The agricultural base of rural areas does not provide employment to all the people living there. Even the small-scale and cottage industries of the villages fail to provide employment to the entire rural folk. Contrary to this, urban areas provide vast scope for employment in industries, trade, transport and services. About 8.8 per cent of migrants migrated for employment in 1991.

3. Education

Rural areas, by and large, lack educational facilities, especially those of higher education and rural people have to migrate to the urban centres for this purpose. Many of them settle down in the cities for earning a livelihood after completing their education.

4. Lack of Security

Political disturbances and interethnic conflicts drive people away from their homes. Large number of people has migrated out of Jammu and Kashmir and Assam during the last few years due to disturbed conditions there.

People also migrate on a short-term basis in search of better opportunities for recreation, health care facilities and legal advices or for availing service which the nearby towns provide.

GENDER DISCRIMINATION

Gender discrimination means discrimination based on a person's gender or sex, which more often affects girls and women. Because of gender discrimination, girls and women do not have the same opportunities as boys and men for education, meaningful careers, political influence and economic advancement.

Gender discrimination refers to the practice of granting or denying rights or privileges to a person based on their gender. In some societies, this practice is longstanding and acceptable to both genders. Certain religious groups embrace gender discrimination as part of their dogma. However, in most industrialized nations, it is either illegal or generally considered inappropriate.

Attitudes toward gender discrimination can normally be traced back to the roots of certain segments of society. Much of the discrimination is attributed to stories such as a woman being made from man's rib and societal practices such as dowries paid to fathers by prospective husbands to purchase their daughters to be wives. Countless literary fiction references are made to females being the fairer, weaker sex and males being the strong, invincible hunters of the world. The combined power of these societal and religious beliefs left little room for equitable thinking for centuries.

Although gender discrimination is traditionally viewed as a problem normally encountered by females, it has significantly affected males as well. Jobs customarily and historically held mainly by women were often denied to men based on social stigmas. Some of the more common jobs that fell into this category were nurses, childcare providers and flight attendants.

In the past few decades, gender discrimination has gained respect as a serious affront. It is frequently given as much credence as racial discrimination. Some countries and societies mete out relatively harsh punishments to those convicted of gender discrimination.

In countries where it's considered an affront, gender discrimination is also often difficult to prove. It is normally not as overtly evident as racial discrimination since the offender can claim other reasons a person was denied equal consideration. For instance, if male claims he was not hired as a nurse based on his gender, the employer can simply maintain his qualifications were substandard or his personality was not a good fit with the rest of the staff. Such ambiguities frequently make it hard to prove gender discrimination.

In cases where the discriminatory act is repeated, legal action is customarily taken. These incidents commonly revolve around persons of a certain gender being summarily passed over for promotions by the same company. Another common scenario involves a gender-defined group being paid less for performing exactly the same job as the other gender.

Educational institutions and lending institutions were some of the first segments accused of this type of discrimination. Grants, loans and scholarships promoted as non-gender specific sometimes heavily favored one gender for reasons that were often more traditional than malicious. Bankers were once commonly instructed by their superiors to deny females loans and mortgages based on their gender and regardless of their assets or credit histories.

GENDER DISCRIMINATION IN INDIA

Attaining gender justice is not an easy task in India. From time immemorial, a girl child has been considered as an unwanted entity and a burden that the parents would not mind doing away with. Discrimination against women begins even before her birth. The gruesome evils of female feticide and infanticide prove how brutal the world could be to women.

Though the Indian constitution provides equal rights and privileges for men and women and makes equal provision to improve the status of women in society, majority of women are still unable to enjoy the rights and opportunities guaranteed to them.

Traditional value system, low level of literacy, more house hold responsibilities lack of awareness, non-availability of proper guidance, low mobility, lack of self confidence family discouragement and advanced science and technology are some of the factors responsible to create gender disparity in our society. The most important causes of gender disparity such as poverty, illiteracy, unemployment, social customs, belief and anti-female attitude are discussed here.

1. Poverty

In India of the total 30 percent people who are below poverty line, 70 percent are women. Women's poverty in India is directly related to the absence of economic opportunities and autonomy, lack of access to economic resources including credit , land ownership and inheritance, lack of access to education and support services and their minimal participation in the decision making process. The situation of women on economic front is no better and men still enjoy a larger share of the cake. Thus poverty stands at the root of gender discrimination in our patriarchal society and this economic dependence on the male counterpart is itself a cause of gender disparity.

2. Illiteracy

Despite the notable efforts by the countries around the globe that have expanded for the basic education, there are approximately 960 million illiterate adults of whom two thirds are women. Educational backwardness of the girls has been the resultant cause of gender discrimination.

The disparities become more visible between male and female literacy rate, during 2001. The literacy rates for males increased from 56% in 1981 to nearly 76% in 2001. The corresponding change in female literacy rate from 30 to 54%. On the whole the decline on gender gap peaked in 1981 at 26.6% and was 21.7% in 2001 is less impressive. The interstate variation in literacy rate for males was much lower in comparison to females. At the state level female literacy rate varies from 35% in Bihar to 88% in Kerala. In states like Arunachal Pradesh, Assam, Bihar, Jammu and Kashmir and Rajasthan, the female literacy rate is below 50%.

The progress towards education by girls is very slow and gender disparities persist at primary, upper primary and secondary stage of education. Girl's account for only 43.7% of enrolment at primary level, 40.9% at upper primary level, 38.6% at secondary level and 36.9% at degree and above level. More over girl's participation in education is still below 50%. Gender differences in enrolment are prevalent in all the state at all levels. They are not able to realize full identity and power in all spheres of life only due to illiteracy.

3. Lack of Employment Facilities

Women are not able to resolve the conflict between new economic and old domestic roles. In both rural and urban India, women spend a large proportion of time on unpaid home sustaining work. Women are not able to respond to new opportunities and shift to new occupations because their mobility tends to be low due to intra-house hold allocation of responsibilities.

Rights and obligations within a house hold are not distributed evenly. Male ownership of assets and conventional division of labour reduce incentives for women to undertake new activities. In addition child bearing has clear implications for labour force participation by women. Time spent in bearing and rearing of children often results in de-Skilling, termination of long term labour contacts. Thus women are not being able to be economically self sufficient due to unemployment and their economic dependence on the male counterpart is itself a cause of gender disparity.

4. Social Customs, Beliefs and Practices

Women are not free from social customs, beliefs and practices. The traditional patrilineal joint family system confines women's roles mostly to the domestic sphere, allocating them to a subordinate status, authority and power compared to men. Men are perceived as the major providers and protectors of a family while women are perceived as playing only a supportive role, attending to the hearth. Boys and girls are accordingly drained for different adult roles, status and authority. In Indian culture since very early periods, men have dominated women as a group and their status has been low in the family and society.

The preference for sons and disfavour towards daughter is complex phenomenon that still persists in many places. Sons especially in the business communities are considered to be economic, political and ritual assets where as daughters are considered to be liabilities. Thus anti female social bias is the main cause of gender disparity in our society.

The boy receives a ceremonial welcome on his birth where as everyone is sad at the birth of a girl child. The preference for male child is due to lower female labour participation, prevalence of social evils like dowry and many others causes. The typical orthodox mentality is present even in this modern era leading to sex determination tests and abortion in an illegal way.

Parents often think that teaching a girl child to manage the kitchen is more important than sending her to school. Many feel that it is an unnecessary financial burden to send a girl child to school as subsequently she will be married off and shifted to some other family. This orthodox belief of parents is responsible for gender disparity.

5. Social Attitude

Though many social activists and reformers carried their crusade against all social odds to restore honour and dignity to women, attitudinal disparities still hunt our rural masses. Despite pronounced social development and technological advancement, women in our society still continue to be victims of exploitation, superstition, illiteracy and social atrocities.

The social stigma that women are housekeepers and should be confined to the four walls of the house is perhaps a viable cause of gender disparity. They should not raise their voice regarding their fortune for the sake of the prestige of the family. In patriarchal society a lot of weightage is given to men.

In the health and nutritional field, male members of family are supposed to take fresh and nutritious food in comparison to women because either they are earning members or head of the family or they are supposed to be more important than female members. This type of social attitude is conducive to create the problem of gender discrimination.

6. Lack of Awareness of Women

Most of the women are unaware of their basic rights and capabilities. They even do not have the understanding as to how the socio-economic and political forces affect them. They accept all types of discriminatory practices that persist in our family and society largely due to their ignorance and unawareness.

Article 15 of the Indian constitution states that the state shall not discriminate any citizen on the grounds of only sex. The irony is that there still is widespread discrimination which is a form of injustice to women. Hence at the onset of the new millennium let this generation be a historic example by putting an end to the gender – based discriminations by unfurling the flag of gender justice in all our action and dealings.

As Desai has stated, if women get equal opportunities like men, they can work in every field like men. Today if she lags behind a little, it is not her fault but the fault of traditions which have suppressed them for centuries, owing to this, her own thoughts like also hang around only familial life and her nearest environment also does not provide favourable conditions for her devotion in the outside work. In order to change the situation along with economic growth social progress is also greatly required. Hence the need of the hour is to effectively combat gender disparity as to promote gender equality by sufficiently empowering the women.

VIOLENCE AGAINST WOMEN (VAW)

Violence against women (VAW) is, collectively, violent acts that are primarily or exclusively committed against women. Sometimes considered a hate crime, this type of violence targets a specific group with the victim's gender as a primary motive. This type of violence is gender-based, meaning that the acts of violence are committed against women expressly because they are women. The UN Declaration on the Elimination of Violence against Women states that: "violence against women is a manifestation of historically unequal power relations between men and women" and that "violence against women is one of the crucial social mechanisms by which women are forced into a subordinate position compared with men." Kofi Annan, Secretary-General of the United Nations, declared in a 2006 report posted on the United Nations Development Fund for Women (UNIFEM) website that:

Violence against women and girls is a problem of pandemic proportions. At least one out of every three women around the world has been beaten, coerced into sex or otherwise abused in her lifetime with the abuser usually someone known to her.

Violence against women can fit into several broad categories. These include violence carried out by "individuals" as well as "states". Some of the forms of violence perpetrated by individuals are rape; domestic violence; sexual harassment; coercive use of contraceptives; female infanticide; prenatal sex selection; obstetric violence and mob violence; as well as harmful customary or traditional practices such as honor killings, dowry violence, female genital mutilation, marriage by abduction and forced marriage. Some forms of violence are perpetrated or condoned by the state such as war rape; sexual violence and sexual slavery during conflict; forced sterilization;

forced abortion; violence by the police and authoritative personnel; stoning and flogging. Many forms of VAW, such as trafficking in women and forced prostitution are often perpetrated by organized criminal networks.

The World Health Organization (WHO), in its research on VAW, categorized it as occurring through five stages of the life cycle: “1) pre-birth, 2) infancy, 3) girlhood, 4) adolescence and adulthood and 5) elderly”.

In recent years, there has been a trend of approaching VAW at an international level, through instruments such as conventions; or, in the European Union, through directives, such as the directive against sexual harassment and the directive against human trafficking.

KEY FACTS OF VIOLENCE AGAINST WOMEN

- a) Violence against women - particularly intimate partner violence and sexual violence - are major public health problems and violations of women's human rights.
- b) Recent global prevalence figures indicate that about 1 in 3 (35%) of women worldwide have experienced either physical and/or sexual intimate partner violence or non-partner sexual violence in their lifetime.
- c) Most of this violence is intimate partner violence. Worldwide, almost one third (30%) of women who have been in a relationship report that they have experienced some form of physical and/or sexual violence by their intimate partner.
- d) Globally, as many as 38% of murders of women are committed by an intimate partner.
- e) Violence can negatively affect women's physical, mental, sexual and reproductive health and may increase vulnerability to HIV.
- f) Factors associated with increased risk of perpetration of violence include low education, child maltreatment or exposure to violence in the family, harmful use of alcohol, attitudes accepting of violence and gender inequality.
- g) Factors associated with increased risk of experiencing intimate partner and sexual violence include low education, exposure to violence between parents, abuse during childhood, attitudes accepting violence and gender inequality.
- h) There is evidence from high-income settings that school-based programmes may be effective in preventing relationship violence (or dating violence) among young people.

- i) In low-income settings, primary prevention strategies, such as microfinance combined with gender equality training and community-based initiatives that address gender inequality and relationship skills, hold promise.
- j) Situations of conflict, post conflict and displacement may exacerbate existing violence, such as by intimate partners and present additional forms of violence against women.

WHO ACTIONS FOR VIOLENCE AGAINST WOMEN

- a) Building the evidence base on the size and nature of violence against women in different settings and supporting countries' efforts to document and measure this violence and its consequences. This is central to understanding the magnitude and nature of the problem at a global level and to initiating action in countries;
- b) Strengthening research and research capacity to assess interventions to address partner violence
- c) Developing technical guidance for evidence-based intimate partner and sexual violence prevention and for strengthening the health sector responses to such violence;
- d) Disseminating information and supporting national efforts to advance women's health and rights and the prevention of and response to violence against women;
- e) Supporting countries' to strengthen the health sector response to violence against women, including the implementation of WHO tools and guidelines; and
- f) Collaborating with international agencies and organizations to reduce/eliminate violence globally.

VIOLENCE AGAINST WOMEN IN INDIA

Violence against women has become a prominent topic of discussion in India in recent years. Politicians and media have placed great focus on the issue due to continuously increasing trends during 2008–2012.

According to the National Crime Records Bureau of India, reported incidents of crime against women increased 6.4% during 2012 and a crime against a woman is committed every three minutes. In 2012, there were 244,270 reported incidents of crime against women, while in 2011, there were 228,650 reported incidents. Of the women living in India, 7.5% live in West Bengal where 12.7% of the total reported crime against women occurs. Andhra Pradesh is home to 7.3% of India's female population and accounts for 11.5% of the total reported crimes against women.

65% of Indian men believe women should tolerate violence in order to keep the family together and women sometimes deserve to be beaten. In January 2011, the International Men and Gender Equality Survey (IMAGES) Questionnaire reported that 24% of Indian men had committed sexual violence at some point during their lives.

A dowry death is a murder or suicide of a married woman caused by a dispute over her dowry. In some cases, husbands and in-laws will attempt to extort a greater dowry through continuous harassment and torture which sometimes results in the wife committing suicide.

The majority of these suicides are done through hanging, poisoning or self-immolation. When a dowry death is done by setting the woman on fire, it is called bride burning. Bride burning murder is often set up to appear to be a suicide or accident. Dowry is illegal in India, but it is still common practice to give expensive gifts to the groom and his relatives at weddings which are hosted by the family of the bride.

Women are not always the only primary victims of dowry deaths. In some cases children are also killed alongside their mothers. In eastern India, on January 30, 2014, for example, a woman and her one-year-old child were burned alive for dowry. 77 minutes. Incidents of dowry deaths have decreased 4.5% from 2011 to 2012.

An honour killing is a murder of a family member who has been considered to have brought dishonour and shame upon the family. Examples of reasons for honour killings include the refusal to enter an arranged marriage, committing adultery, choosing a partner that the family disapproves of and becoming a victim of rape. Honour killings are rooted to tradition and cannot be justified by any major world religion, because none of the major world religions condone honour-related crimes.

The most prominent areas where honour killings occur in India are northern regions. Honour killings are especially seen in Punjab, Haryana, Bihar, Uttar Pradesh, Rajasthan, Jharkhand, Himachal Pradesh and Madhya Pradesh. Honour killings have notably increased in some Indian states which has led to the Supreme Court of India, in June 2010, issuing notices to both the Indian central government and six states to take preventative measures against honour killings.

Honour killings can be very violent. For example, in June 2012, a father chopped off his 20-year-old daughter's head with a sword in pure rage upon hearing that she was dating a man who he did not approve of. Honour killings can also be openly supported by both local villagers and neighbouring villagers. This was the case in September 2013, when a young couple who married after having a love affair were brutally murdered.

Rape is one of the most common crimes against women in India. Criminal Law (Amendment) Act, 2013 defines rape as penile and non-penile penetration in bodily orifices of a woman by a man, without the consent of the woman. In India, a woman is raped every 29 minutes. Incidents of reported rape increased 3% from 2011 to 2012. Incidents of reported incest rape increased 46.8% from 268 cases in 2011 to 392 cases in 2012.

Victims of rape are increasingly reporting their rapes and confronting the perpetrators. Although women are increasing their exposure to sexual harassment by leaving the home more often, they are becoming more independent. Women are becoming more independent and educated, which is increasing their likelihood to report their rape.

Although rapes are becoming more frequently reported, many go unreported or have the complaint files withdrawn due to the perception of family honour being compromised. Women frequently do not receive justice for their rapes, because police often do not give a fair hearing and/or medical evidence is often unrecorded which makes it easy for offenders to get away with their crimes under the current laws.

Increased attention in the media and awareness among both Indians and the outside world is both bringing attention to the issue of rape in India and helping empower women to report the crime. After international news reported the gang rape of a 23-year-old student on a moving bus that occurred in Delhi, in December 2012, Delhi experienced a significant increase in reported rapes. The number of reported rapes nearly doubled from 143 reported in January–March 2012 to 359 during the three months after the rape. After the Delhi rape case, Indian media has committed to report each and every rape case.

MEASURES TO IMPROVE THE STATUS OF WOMEN

1. Economic independence

The bottomline to women's status in India (or elsewhere in the world) is the level of economic independence. One of the key drivers to reform in the West was the 1882 Married Women's Property Act which gave women ownership of property. Not long before that, women and all their property were considered chattel (movable goods) and legally owned by men.

Only through increased economic independence have women in the West found a relatively level playing field. To an extent the introduction of a no-fault divorce in the 1970s in some parts of the West speeded up the process. Women could now threaten to leave and still obtain alimony. Men had no choice but to become nicer to women. Note that I'm not advocating divorce! I'm a great fan of marriage and believe

it is the institution most important to the health of a society. But it would appear that this did create an off-equilibrium threat that increased good behaviour from men.

2. Internalisation of conceptions of freedom and dignity

The whole thing could be resolved if people internalise the concept of freedom. Freedom means each person in every role respects the other's liberty and dignity. This respect is accorded both at work and at home. Unfortunately, conceptions of freedom and dignity are not yet known, leave alone internalised, in India. The idea that women should choose their life, their career, their gods, their husbands, their future: this idea is anathema to many Indians.

True, India does have a faint tradition of freedom. As the religious leader Vivekananda said, "Liberty is the first condition of growth. Just as man must have liberty to think and speak, so he must have liberty in food, dress and marriage and in every other thing, so long as he does not injure others." I don't believe Vivekananda restricted his concept of freedom only to men. But his ideas (110 years ago) were too advanced even for today's India. India doesn't have even the rudimentary understanding of liberty. That is a philosophical issue. I'm trying to address it by writing a couple of books. You, too, could spread the message of freedom.

3. Education

Sadly, economic clout is not a trivial matter to accumulate. Not all women can manage economic independence, particularly with discrimination against women in so many roles. And the spread of the ideas of freedom is so slow in India it may take another 10 generations.

So, active education must come into play. This being a social issue, it will take quite a bit of education to change. And good education, as we well know, is a disaster in India: virtually non-existent for the vast majority of the people. So the solution will be for people like you to write textbooks that treat both men and women equally; create movies that show equality at work and at home. And so on. A very hard task but unavoidable. Social reform is not necessarily the task of government. And it is very tedious. But there are no short cuts here. Like the caste system needs constant reform, if it is to die out, so also the liberation of women (and men) will take a lot of work.

4. Equal opportunity law

This has advocated a law for equal opportunity (for the public sector only). Indeed, I think some such laws exist but their enforcement is bleak or non-existent.

That will require a change in governance systems. That is precisely what I wrote about in BFN.

5. Enforcement of law and order

Again, the law and order machinery (policy, justice) is so flawed it can't possibly provide the desired level of security to women. That needs to be changed.

6. Join politics and lead India

We believe that India's problems have simple solutions but there are no takers. No one wants to get up to lead the change. On FTI not even a handful of women have so far joined.

Unless educated women rise and start leading and influencing the public debate, how will durable change occur? It is not enough for men to advocate on behalf of women. Women must demand the necessary change.

REVIEW QUESTIONS

Conceptual Type

1. Define the term Family?
2. What is Indian Society?
3. State any two features of Indian family.
4. What is Stratification?
5. What is Social stratification?
6. What is Racial disparity?
7. What is Caste System?
8. What is Scheduled Caste?
9. What is Tribe?
10. What is Rural society?
11. Give the meaning of migration.
12. What is Gender Discrimination?

Analytical Type

1. Discuss about family as a basic institution of Indian Society.
2. Explain characteristics of Stratification.
3. Discuss about Indian Caste System and its evils.
4. Explain about predicament of the weaker sections.
5. Discuss about Scheduled Castes and Tribes in India.
6. Explain about Gender Discrimination.

Descriptive Type

1. Explain in details about Indian family in transition.
2. Discuss about Social stratification and disparities.
3. Explain about Backward Classes and Religious Minorities in India.
4. Discuss about Rural-Urban migration.
5. Explain about Violence against women.
6. Discuss about measures to improve the status of women.

MULTIPLE CHOICE QUESTIONS (MCQ)

1. **Join family normally means**_____
[a] Husband- wife [b] Parents and children
[c] 2-4 generations together [d] None of these
2. **Nuclear family normally means**_____
[a] Large family [b] Very large family
[c] Small family [d] None of these
3. **Stratification of society means**_____
[a] Making facilities [b] Making differences
[c] Making structures [d] None of these
4. **Stratification displays**_____
[a] Economic equality [b] Political equality
[c] Cultural equality [d] Social inequality
5. **As per Indian Constitution the reservations for SC and St are percentage of** _____
[a] 10 and 5 [b] 20 and 10
[c] 16 and 8 [d] 15 and 7.5
6. **Mandal commission was entrusted to create reservation policy for** _____
[a] SC [b] ST
[c] BC [d] Upper Casts
7. **Untouchability which was practiced long ago is now**_____
[a] Practiced [b] Abolished
[c] Not practiced [d] None of these
8. **As per Mandal Commissio the reservation percentage for BC is** _____
[a] 25 [b] 27
[c] 28 [d] 30

- 9. The report of Mandal Commission was implemented in 1990 during the Prime Minister ship of _____**
- [a] VP Singh [b] Charan Singh
[c] Deve Gowda [d] Chandrashekar
- 10. As per the Indian Constitution the total reservations quota should be with the percentage limit of _____**
- [a] 30 [b] 40
[c] 60 [d] 50
- 11. In 1993 women representation in local bodies was fixed by constitution at _____**
- [a] 50% [b] 25%
[c] 35% [d] 33%
- 12. As per the census of India 2011 the rural population of India is around _____**
- [a] 90% [b] 70%
[c] 85% [d] 60%
- 13. Which of these is a prominent rural sports _____**
- [a] Cricket [b] Hockey
[c] Kabaddi [d] Foot ball
- 14. Rural to urban migration is mainly for _____**
- [a] Diseases [b] Water
[c] Food [d] Employment
- 15. Women employees are not preferred by corporate mainly due to _____**
- [a] Laziness [b] Hard work
[c] Maternity leaves [d] None of these
- 16. Increase in population does not necessarily increase _____**
- [a] Unemployment [b] Resource generation
[c] Health facilities [d] Per capita income

- 17. July 11th is _____**
[a] World environment day [b] World population day
[c] World AIDS day [d] World education day
- 18. In Indian economy, the principal means of transportation is _____**
[a] Airways [b] Railways
[c] Roadways [d] Waterways
- 19. Which industry employs the largest number of women in India?**
[a] Tea [b] Textile
[c] Jute [d] Coal
- 20. What is the literacy rate among women and men respectively in India?**
[a] 54% and 76% [b] 46% and 51%
[c] 76% and 85% [d] 37% and 54%
- 21. Which one of the following is a form of communalism?**
[a] Communal unity and integrity [b] Communal fraternity
[c] Communal violence, riots and massacre [d] Communal harmony
- 22. The model of social work practice which is receiving emphasis at present in India is _____**
[a] Relief model
[b] Clinical model
[c] Human rights model
[d] Sustainable development model
- 23. What influences the healthy growth of child?**
[a] One way love [b] Parents balanced behaviour
[c] According to environment [d] Good food and shelter
- 24. The maternity leave period with full wage is _____**
[a] 6 months [b] 12 months
[c] 4 months [d] 16 weeks

- 25. Child – Woman ratio is a measure of _____**
[a] Population growth [b] Migration
[c] Mortality [d] Fertility
- 26. Which one of the following state is mostly urbanised?**
[a] Andhra Pradesh [b] Tamil Nadu
[c] Maharashtra [d] Orissa
- 27. Which of the following falls under perinatal mortality?**
[a] Late foetal deaths
[b] Early neonatal deaths
[c] Late foetal and early neonatal deaths
[d] Early foetal and late neonatal deaths
- 28. Removal of poverty was stated as the dominant objective in which of the following five year plan in India?**
[a] 3rd [b] 4th
[c] 5th [d] 6th
- 29. The denominator of general fertility rate is _____**
[a] Midyear population
[b] Midyear population of 15-45 years
[c] Midyear population of all women
[d] Midyear population of 15-45 years age group married women
- 30. Rurbanism is a term that is related to the study of _____**
[a] Village
[b] Towns and cities
[c] Rural areas
[d] Life style of rural urban people
- 31. ASHA denotes _____**
[a] Association of Scientific Health Activists
[b] Association of Social Health Activists

- [c] Accredited Social Health Activists
- [d] Accredited Social Health Association

32. Which Muslim king was the first made bold attempt to prohibit the sati system?

- [a] Akbar
- [b] Humayun
- [c] Sha-jahan
- [d] Shersha

33. Widow Remarriage act was enacted in 1856 with the major effort of

- [a] Gopal Harideshmukh
- [b] Bhandarkar
- [c] Joti Rao Phule
- [d] Vidya Sagar

34. Women help line is _____

- [a] 1091
- [b] 1098
- [c] 1900
- [d] 1092

35. Which of the following is correct for patriarchal society?

- [a] Women dominated society
- [b] Male dominated society
- [c] Educated society
- [d] Cultured society

36. Gender division usually means_____

- [a] Biological differences between men and women
- [b] Unequal roles assigned by the society to men and women
- [c] Unequal child sex-ratio
- [d] Absence of voting rights for women

37. Who among the following women reformers supported women's education by reinterpreting the Kuran in support of her arguments?

- [a] Shabna Azmi
- [b] Banu Begum
- [c] Mumtaz Ali
- [d] Regina Begum

38. Name the coolie ship which carried many Indian labourers to Mauritius where they did a variety of forms of hard labours?

- [a] John Allen
- [b] Potter Ship
- [c] John Potter
- [d] None of the above

39. Which one of the following social reformers fought against caste inequalities?

- | | |
|------------------------------|-------------------------------|
| [a] Periyar Ramaswami Naiker | [b] Swami Dayanand Saraswathi |
| [c] Raja Ram Mohan Roy | [d] Ishwar Chandra Vidyasagar |

40. Which one of the following was the view of Mahatma Gandhi about religion?

- [a] He was in favour of Hinduism
- [b] He was an ardent supporter of Muslim Religion
- [c] By religion, Gandhi meant for moral values that inform all religion
- [d] He said that India should adopt Christianity

41. Which of the following statement about India as a secular state is incorrect?

- [a] Allows freedom to practice any religion
- [b] There is no official religion
- [c] Prohibits discrimination on religious grounds
- [d] It reserves seats for religious minorities

42. Which of the following divisions is unique in India?

- | | |
|-----------------------|------------------------|
| [a] Gender division | [b] Caste division |
| [c] Economic division | [d] Religious division |

43. A person who does not discriminate others on the basis of religious beliefs is called?

- | | |
|---------------|--------------|
| [a] Communist | [b] Secular |
| [c] Casteist | [d] Feminist |

44. A system that values man more and give them power over women is called _____

- | | |
|----------------|---------------|
| [a] Communist | [b] Socialist |
| [c] Patriarchy | [d] Feminist |

45. According to census of India 2001 what is the population % of SC?

- | | |
|----------|----------|
| [a] 16.2 | [b] 26.3 |
| [c] 36.2 | [d] 46.2 |

46. In India seats are reserved for women in which of the following bodies?

[a] Lok Sabha

[b] Panchayati Raj Bodies

[c] State Legislative Assemblies

[d] Cabinet

Answer:

- | | | | | | | |
|-------|-------|-------|-------|-------|-------|-------|
| 1. c | 2. c | 3. b | 4. d | 5. d | 6. b | 7. b |
| 8. c | 9. a | 10. d | 11. d | 12. b | 13. d | 14. d |
| 15. c | 16. a | 17. b | 18. b | 19. a | 20. b | 21. b |
| 22. d | 23. b | 24. a | 25. d | 26. c | 27. c | 28. c |
| 29. b | 30. d | 31. c | 32. a | 33. d | 34. a | 35. b |
| 36. b | 37. b | 38. a | 39. a | 40. b | 41. c | 42. a |
| 43. b | 44. c | 45. a | 46. c | | | |

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Unit-3

Contemporary Challenges before Indian Society

Learning Objectives

- Communalism and Religious Fundamentalism
- Regionalism and Ethnocentrism
- Globalization and mono-culturalism
- McDonaldization
- Child labour; Migrant labour
- Bonded labour; Contract labour
- Mass Media and its impact on society

INTRODUCTION

Communalism refers to a system that integrates communal ownership and federations of highly localized independent communities. A prominent libertarian socialist, Murray Bookchin, defines communalism as "a theory of government or a system of government in which independent communes participate in a federation", as well as "the principles and practice of communal ownership".

This usage of communalism appears to have emerged during the late 20th century to distinguish commune-based systems from other political movements and/or governments espousing (if not actually practicing) similar ideas. In particular, earlier communities and movements advocating such practices were often described as "anarchist", "socialist" and/or "communist".

Many historical communities practicing utopian socialism or anarchist communism did implement internal rules of communalist property ownership in the context of federated communalism. It is at least theoretically possible for a federation of communes to include communes which do not practice communalist rules of property, which is to say, that the overall national government may be a federation of communes, but that private property rather than communalist property is the order within each such commune. Karl Marx, often viewed as the founder of modern communism, criticized older forms, including primitive communism and/or utopian socialism, as poorly conceived and/or prone to disintegration in practise.

Communalism in the form described above is distinct from the predominant usage in South Asian forms of English: allegiance to a particular ethnic and/or religious group rather than to a broader society. As such, this usage is synonymous with sectarianism and associated with communal violence.

REASONS FOR GROWTH OF COMMUNALISM IN INDIA

Reasons-for Growth of Communalism in India are:

Communalism was rooted in modern economic, political and social institutions where new identities were emerging in a haphazard manner even as the old, pre-modern identities had not diminished. A clash of this fundamental dichotomy gave rise to a communal ideology.

Socio-economic reasons

The professional classes and the bourgeoisie emerged later among the Muslims than among the Hindus. There was rivalry for jobs, trade and industry between the two communities. The Muslim bourgeoisie used the lower middle classes of the Muslims against the Hindu bourgeoisie to further their class interests.

Because of the economic backwardness of India and rampant unemployment, there was ample scope for the colonial government to use concessions, favours and reservations to fuel communal and separatist tendencies. Also, modern political consciousness was late in developing among the Muslims and the dominance of traditional reactionary elements over the Muslim masses helped a communal outlook to take root.

British policy of divide and rule

Muslims were generally looked upon with suspicion initially, especially after the Wahabi and 1857 revolts and were subjected to repression and discrimination by the Government. Also, the introduction of English education had undermined Arabic and Persian learning which added further to the economic backwardness and exclusion of the Muslims from service.

After the 1870s, with signs of the emergence of Indian nationalism and growing politicisation of the educated middle classes/ the Government reversed its policy of repression of Muslims and, instead, decided to rally them behind it through concessions, favours and reservations and used them against nationalist forces.

The Government used persons like Sir Syed Ahmed Khan to counter the growing influence of the Congress. Sir Syed Khan had a broadminded and reformist outlook initially but later he started supporting the colonial government, exhorting the Muslim masses to stay away from the Congress and not to get politicised. He also started talking of separate interests of Hindus and Muslims.

Communalism in history writing

Initially suggested by imperialist historians and later adopted by some chauvinist Indian historians, the communal interpretation of Indian history portrayed the ancient phase as the Hindu phase and the medieval phase as the Muslim phase. The conflicts of ruling classes during the medieval phase were distorted and exaggerated as Hindu-Muslim conflicts.

Side-effects of socio-religious reform movements

Reform movements such as Wahabi Movement among Muslims and Shuddhi among Hindus with their militant overtones made the role of religion more vulnerable to communalism. Reforms, at times, were seen as a process of insulating one community from the influence of another religious community.

Side-effects of militant nationalism

The early nationalists made conscious efforts to remove minority fears. Dadabhai Naoroji, presiding over the second Congress session (1886), declared the intentions of

the Congress not to raise socio-religious questions in its forums. In 1889 the Congress decided not to take up any issue opposed by the Muslims.

But later, with the coming of militant nationalism, a distinct Hindu nationalist tinge was palpable in the nationalist politics. For instance, Tilak's Ganapati and Shivaji festivals and anti-cow slaughter campaigns created much suspicion.

Aurobindo's vision of an Aryanised world, Swadeshi Movement with elements like dips in the Ganga and revolutionary terrorism with oath-taking before goddesses were hardly likely to enthuse Muslims into these campaigns in a big way. The communal element in the Lucknow Pact (1916) and the Khilafat agitation (1920-22) was too visible to be of insignificant consequences.

Communal reaction by majority community

Naturally, the minority communalism met with a reaction from the majority community which set up militant organisations like the Hindu Mahasabha (established in 1915) and Rashtriya Swayamsevak Sangh (RSS - established in 1925).

The resultant one-upmanship of different versions of communal tendencies was one factor which deterred any effective counter-offensive against communalism.

Evolution of the Two-Nation Theory

The development of the two-nation theory over the years is as follows:

1887

There was a frontal attack on the Congress by Dufferin, the viceroy and Colvin, the Lt. Governor of the United Provinces. Syed Ahmed Khan and Raja Shiv Prasad of Bhinga were propped up as an anti-Congress front by the Government. Syed Ahmed Khan appealed to the educated Muslims to stay away from the Congress, although some Muslims did join the Congress. These included Badruddin Tyabji, Mir Musharraf Hussain, A. Bhimji and Hamid Ali Khan.

1906

Agha Khan led a Muslim delegation (called the Shimla delegation) to the viceroy, Lord Minto, to demand separate electorates for Muslims at all levels and that the Muslim representation should be commensurate not only with their numerical strength but also with their "political importance and their contribution to the British Empire". Minto assured them of special communal representation in excess of their population for their "extraordinary service" to the empire.

1907

The All India Muslim League was founded by Agha Khan, Nawab Salimullah of

Dacca, Nawab Mohsin-ul-Mulk and Nawab Waqar-ul-Mulk to preach loyalty to the British Government and to keep the Muslim intelligentsia away from the Congress.

1909

Separate electorates were awarded under Morley- Minto Reforms.

1909

Punjab Hindu Sabha was founded by U.N. Mukherji and Lai Chand.

1915

First session of All India Hindu Mahasabha was held under the aegis of the Maharaja of Qasim Bazar.

1912-24

During this period, the Muslim League was dominated by younger Muslim nationalists such as Mohammad Ali, Maulana Azad and Jinnah. But their nationalism was inspired by a communal view of political questions.

1916

The Congress accepted the Muslim League demand of separate electorates and the Congress and the League presented joint demands to the Government. But the Congress and the League came together as separate political entities and the Congress gave political legitimacy to the existence of the Muslim League.

1920-22

Muslims participated in the Rowlatt and Khilafat Non-Cooperation agitations but there was a communal element in the political outlook of Muslims.

1920s

The shadow of communal riots loomed large over the country. The Arya Samajists started Shuddhi (purification) and Sangathan (organisation) movements. The Shuddhi movement was aimed at reconverting to Hinduism the converts to Islam. The Muslims started the Tabligh and Tanzeem movements in retaliation.

Some nationalists also turned communal. The Swarajists were divided along communal lines and the Responsivists among them joined the Hindu Mahasabha. The Ali brothers, after having put up a spectacular united front with the Congress, accused the Congress of protecting only Hindu interests.

The Congress failed to evolve a suitable strategy to counter the rise of communalism.

1928

The Nehru Report on constitutional reforms as suggested by the Congress was opposed by Muslim hardliners and the Sikh League. Jinnah proposed fourteen points demanding separate electorates and reservation for Muslims in government service and self-governing bodies.

By negotiating with the Muslim League, the Congress made a number of mistakes:

1. It gave legitimacy to the politics of the League, thus giving recognition to the division of society into separate communities with separate interests.
2. It undermined the role of secular, nationalist Muslims.
3. Concessions to one community prompted another community to demand similar concessions.
4. This diverted attention from launching an all-out attack on communalism.

1930-34

Some Muslim groups, such as Jamaat-i-ulema- i-Hind, State of Kashmir and Khudai Khidmatgars participated in the Civil Disobedience Movement but overall the participation of Muslims was nowhere near the level of Khilafat agitation.

While the Congress stayed away from two of the three round table conferences held in London to discuss further constitutional reforms, the communalists attended all three of them.

1932

Communal Award accepted all Muslim communal demands contained in the 14 points.

After 1937

After the Muslim League performed badly in the 1937 provincial elections, it decided to resort to extreme communalism. There began a tendency to project the Muslims, not as a minority but as a separate nation (in the early 1930s this idea of a separate Muslim nation was proposed by a young Muslim intellectual Rahmat Ali and later developed further by poet Iqbal).

From now onwards, communalism was organised as a mass movement with its base among middle and upper classes. Vicious propaganda was launched against the Congress by Z.A. Suleri, F.M. Durrani, Fazl-ul-Haq, etc. Extreme communalism was based on fear, hatred and violence of word and deed.

Till 1937 there had been liberal communalism, centred around safeguards and reservations. It was communal while upholding certain liberal, democratic, humanistic and nationalistic values and the notion that these diverse communities could be welded together into one nation in one national interest.

The extreme communalism of Muslims found its echo in militant communal nationalism of Hindus represented by organisations such as the Hindu Mahasabha and RSS and thoughts of leaders like Golwalkar. There were several reasons for the advent of extreme communalism.

1. With increasing radicalisation, the reactionary elements searched for a social base through channels of communalism.
2. The colonial administration had exhausted all other means to divide nationalists.
3. Earlier failures to challenge communal tendencies had emboldened the communal forces.

1937-39

Jinnah blocked all avenues for conciliation by forwarding the impossible demand that the Congress should declare itself a Hindu organisation and recognise the Muslim League as the sole representative of the Indian Muslims.

March 24, 1940

The 'Pakistan Resolution' was passed at the Lahore session of the Muslim League calling for "grouping of all geographically contiguous Muslim majority areas (mainly north-western and eastern India) into independent states in which the constituent units shall be autonomous and sovereign and adequate safeguards to Muslims in other areas where they are in a minority".

During Second World War

The British Indian Government gave a virtual veto to the League on political settlement. The League made full use of this privilege and stuck to its demand of a separate Pakistan throughout the negotiations under the August Offer, Cripps' proposals, Shimla Conference and Cabinet Mission Plan. Finally, it got what it had aspired for an independent Pakistan comprising Muslim majority areas of Punjab, Sindh, Baluchistan, North-West Frontier Province and Bengal in 1947.

MAJOR CAUSES OF COMMUNALISM IN INDIA

Some of the major causes of communalism in India are as follows:

1. A Legacy of Past
2. Presence of Communal Parties
3. Isolation of Muslims
4. Poverty
5. Hindu Chauvinism
6. The Social Cause
7. Communalization of Politics
8. Cross-Border Factors
9. Failure of Government

Communalism in India has not emerged due to a single factor. Several causes can be identified for the growth of it.

1. A Legacy of Past

On the basis of the “Two Nation” theory of Jinnah, India was partitioned. Communal politics had played its nasty game during the immediate past of independent India. The “Divide and Rule” policy of the British Government served their colonial interest. The partition of India was the ultimate outcome of their politics. Despite the emergence of Pakistan, a large number of Muslims are staying in India. India has adopted the principles of secularism and equality of the people. But communalism as a legacy of past, is continuing and expressing itself in various form.

2. Presence of Communal Parties

Religion in India has become an important agency of political socialization and it is also reflected in the ideology of a number of political parties. A number of communal and sectarian political parties and organisations are present in India. Muslim League, Jamaat Islami, Hindu Mahasabha, Akali Dal, Vishwa Hindu Parishad are directly or indirectly responsible for the emergence of communalism.

The so called secular political parties also enter into alliance with communal forces for electoral benefit. Candidates are selected by different political parties taking into account the communal composition of the constituency.

Some political leaders preach communalism to attain their immediate political goal. They have become leaders and continue to remain as such only due to the adoption of communal and sectarian interest. When political leaders and their

organisations are not away from communalism, obviously this spirit will be promoted in the society.

3. Isolation of Muslims

Indian Muslims have developed a tendency of isolationism even long after the creation of Pakistan. They remain aloof from the mainstream of national politics. Most of them are not interested to take part in the secular-nationalistic politics of the country. They insist on to be treated as a separate entity.

With their separate culture and different customs, they have a distinct identity. Some orthodox and biotic organisations not only uphold Islamic fundamentalism, they also demand reservation facilities for Muslims. Their isolation creates a psychological separation and misunderstanding which promote communal tensions in the society.

4. Poverty

Mass poverty and unemployment create a sense of frustration among the people. It generates backwardness, illiteracy, ignorance, etc. The unemployed youth of both the communities can be easily trapped by religious fundamentalists and fanatics. They are used by them to cause communal riots. Moreover, in comparison with the Muslims, Hindus are better placed in service, industry and trade which cause a sense of contempt among them. The weak economic status often breeds communalism.

5. Hindu Chauvinism

The growths of Hindu chauvinistic attitudes have further strengthened the communal tensions in India. The Hindu religious groups like Shiv Sena, Hindu Mahasabha, Viswa Hindu Parisad often pressurize the government to take steps suitable to the interest of Hindus. They consider each Muslim as pro-Pakistani and anti-national. To face the possible challenge of other communal forces, they encourage the growth of Hindu communalism.

They oppose the minority protection policies of the government and treat it as appeasement policy. The controversy over the Ayodhya issue and the demolition of "Babri Masjid" was nothing but a manifestation of Hindu Chauvinism.

6. The Social Cause

The two major communities of India have been suspicious towards each other. The Muslims complain of the threat of Hindu cultural invasion upon their lives and have become more assertive of their rights. Either due to ignorance or insecurity, they do not fully accept the need of family planning and help in increasing population.

The recent controversy over the Census Report shows how the Hindu Chauvinists react towards the growing population of Muslims. Moreover, another social cause of communalism is conversion. Every Indian has the right to follow whatever religion he/she likes. But when conversion from one religion to another is made by offering some facilities like money, education, service etc. it creates negative reactions.

7. Communalization of Politics

Electoral politics in India has become more expensive and competitive. Different political parties are not hesitating to use any means, fair or foul, for electoral victory. They even create communal tensions and try to take political advantage out of it. Concessions are granted to various minority groups for appeasing them.

Each and every party is playing communal card and if situation so demands, is not hesitating to join hands with the communal parties for coming to power. Communalization of politics as a process is supporting the growth of communalism in India.

8. Cross-Border Factors

Communal tensions in India sometimes are highly intensified due to the rule of two neighbouring theocratic countries. These countries try to create communal problems in the border states. The communal problems of Punjab and Jammu Kashmir are caused due to provocation of Pakistan. So long as this cross-border factor is not removed, communal problems are likely to stay in India.

9. Failure of Government

Both the Union and the State Governments often fail to prevent communalism in the country. Due to lack of prior information, they fail to take any preventive measures. So the communal violence can easily take innocent lives and destroys property. The post-Godhra riot in Gujarat shows the inefficiency of the government to control the communal riot. Failure of immediate and effective steps has been a cause of the continuance of communalism.

RELIGIOUS FUNDAMENTALISM

Religion in India is characterized by a diversity of religious beliefs and practices. The Indian subcontinent is the birthplace of some of the world's major religions; namely Hinduism, Buddhism, Jainism and Sikhism. Throughout India's history, religion has been an important part of the country's culture. Religious diversity and religious tolerance are both established in the country by the law and custom; the Constitution of India has declared the right to freedom of religion to be a fundamental right.

Northwest India was home to one of the world's oldest civilizations, the Indus valley civilisation. Today, India comprises around 90% of the global population of Hindus. Most Hindu shrines and temples are located in India, as are the birthplaces of most Hindu saints. Allahabad hosts the world's largest religious pilgrimage, Kumbha Mela, where Hindus from across the world come together to bathe in the confluence of three sacred rivers of India: the Ganga, the Yamuna and the Saraswati. The Indian diaspora in the West has popularised many aspects of Hindu philosophy such as yoga, meditation, Ayurvedic medicine, divination, karma and reincarnation. The influence of Indian religions has been significant all over the world. Several organisations, such as the Hare Krishna movement, the Brahma Kumaris, the Ananda Marga and others have spread Indian spiritual beliefs and practices.

According to the 2011 census, 79.8% of the population of India practices Hinduism and 14.2% adheres to Islam, while the remaining 6% adheres to other religions (Christianity, Sikhism, Buddhism, Jainism and various indigenous ethnically-bound faiths). Christianity is the 3rd largest religion in India and the largest religion in the world. Zoroastrianism and Judaism also have an ancient history in India and each has several thousands of Indian adherents. India has the largest population of people adhering to Zoroastrianism (i.e. Parsis and Iranis) and Bahai Faith in the world, even though these religions are not native to India. Many other world religions also have a relationship with Indian spirituality, such as the Baha'i faith which recognises Buddha and Krishna as manifestations of the God Almihty.

The Muslim population of India is the third largest in the world. India also has the third largest Shia population in the world and being the cradle of the Ahmadiyya Islam, it is one of the countries in the world with at least 1 million Ahmadi Muslims. The shrines of some of the most famous saints of Sufism, like Moinuddin Chishti and Nizamuddin Auliya, are found in India and attract visitors from all over the world. India is also home to some of the most famous monuments of Islamic architecture, such as the Taj Mahal and the Qutb Minar. Civil matters related to the community are dealt with by the Muslim Personal Law and constitutional amendments in 1985 established its primacy in family matters.

The Indian subcontinent had had a chequered history of communal conflicts and inter-religious dissensions have characterised its socio-political landscape.

In pre-partition era, the British policy of 'divide and rule' was in large measure considered to be responsible for interfaith divide.

After the partition India emerged as a heterogeneous society with strong divisive influences.

The Indian government dealt with divisive internal pulls and urges in different ways.

In response to the demands of linguistic minorities, the whole political map was redrawn and reorganisation of states on linguistic basis was undertaken following an inquiry by States Reorganisation Commission.

Indubitably despite its sinister dimensions, no serious effort has been made to quell religious fundamentalism and the orthodox Hindu politicians have often advanced their Hindutva agenda in order to gain electoral victory.

The founding fathers were cognisant of the maze of socio-religious framework of India and so they envisioned India as a secular polity.

Jawaharlal Nehru, referring to secularism, stated, "What exactly does it mean? It means free play of religions, subject only to their not interfering with each other or with the basic conception of our state.

"Dr. B. R. Ambedker was of the view that a secular state meant "that this Parliament shall not be competent to impose any particular religion on the rest of the people.

"But the Hindu chauvinistic factions and parties-BJP (Bhartiya Janta Party), Shev Sina , RSS (Rashtriya Swayamsevak Singh), VHP (Vishwa Hindu Parishad) - have missed no opportunity to communalise national politics aimed at capitalising on Hindu votes.

The RSS was established in early 20th Century by Dr Keshave Baliram which coincided with Hindu-Muslim riots at Malabar in 1921.

After Vajpayee was elected the President of BJP, he unhesitatingly declared, "We are very proud of our association with RSS.

"The Congress party remained committed to secular values till Nehru's premiership lasted and his successors did not shy away from pandering to communal differences.

The Ramjanambhoomi controversy and the subsequent demolition of Babri Mosque fuelled the militant sentiments in the community.

This controversy dates back to late 18th Century but the English rulers did not let the dispute escalate into street brawls and resorted to freezing the status quo in so far as the possession of the mosque was concerned.

Two years after independence a fanatic additional district magistrate unlocked the gates and allowed the installation of makeshift idols in the disputed part of structure.

Later Rajiv Gandhi's government went a step further and performed a foundation-laying ceremony of Ram Temple at the disputed site.

The demolition of Babri Mosque on December 6, 1992 could not have been the outcome of a spontaneous outburst of Hindu anger against assumed desecration of sacred site.

Rather it was a methodical build-up to the climax involving Rath-yatras, provocative rhetoric, circulation of fundamentalist literature and the intrigues of obscurantist politicians.

Both the Congress government in Delhi and the BJP government in UP did not take note of the fast pace of developments in the run-up to the incident entailing communal violence and overlooked the meticulous preparations by the Hindu fundamentalist group in Ayodhya.

The Coimbatore riots of 1997 were the first major clash between Hindus and Muslims in Southern India which had remained generally free from such conflicts in the past.

In 2002 the western Indian State of Gujarat witnessed a deadly carnage.

A train was attacked in Godhra allegedly by Muslims in which a large number of Hindus lost their lives.

The Chief Minister, Narendra Modi, an RSS ideologue termed the incident as pre-planned, violent act of terrorism and justified the retaliatory violence in Ahmadabad by quoting Newton's 'third law of motion'.

The policy personnel clumsily handled the orgy of killings, lootings, rape and other atrocious acts against Muslims by Hindu mobs, reportedly led by the ruling party leaders and legislators.

The bloody battle in Gujarat presented how large parts of rural areas got seriously affected by the communal poison, hitherto an essentially urban occurrence.

Likewise the states of Orissa, Assam, Kerala and Andhra Pradesh have remained vulnerable to eruption of Hindu-Christian conflicts.

According to one estimate, the number of cases involving violence against Christians between 1964 and 1996, a period of 32 years, was only 38 but this number touched a high of 136 in just one year in 1998.

The violent incidents included disruption of prayer meetings and gospel readings, damage to Bibles, holy crosses and church buildings.

Nowadays the Christians in India have once again become victims of provocative Hindus' aggressive feelings against other communities inhabiting the country.

The recent clashes have been triggered by the issue of religious conversions in Orissa's poor tribal region that is home to a number of Christian missionary groups.

Hundreds of Christians in the Indian State of Orissa have been forced to renounce their religion and become Hindus.

The lynch mobs offer the innocent hapless Christians a stark ultimatum: convert or die.

During the conversion ceremony they are given cow dung to eat exhibiting their loyalty towards Hinduism.

The state of Karnataka too has come under siege and its secular and progressive fabric is tearing apart under demonic activities of Hindu fundamentalists.

The latter sanction the violence by extending arguments of 'cultural protection' against conversions to Christianity.

But such arguments are naive as no case of forced conversion by Christians has come into limelight.

The noteworthy fact is that the Hindu right wing groups have long been stirring up religious resentment as a way to shore up its voter base.

All these incidents depict a gloomy picture of future of 'secular India' unless immediate efforts are undertaken to staunch the rising tide of Hindu fundamentalism and purge Indian politics of its vicious influence.

There is a dire need to revitalise Nehru's secular ideals and Gandhi's satyagraha.

The powers that be in Delhi must remove all blinkers and confront the danger to India's democratic pluralism.

HISTORY OF RELIGIOUS FUNDAMENTALISM

Pre-historic religion

Evidence attesting to prehistoric religion in the Indian "subcontinent" derives from scattered Mesolithic rock paintings depicting dances and rituals. Neolithic pastoralists inhabiting the Indus Valley buried their dead in a manner suggestive of spiritual practices that incorporated notions of an afterlife. Other South Asian Stone Age sites, such as the Bhimbetka rock shelters in central Madhya Pradesh and the Kupgal petroglyphs of eastern Karnataka, contain rock art portraying religious rites and evidence of possible ritualised music.

Indus Valley Civilisation

The Harappan people of the Indus Valley Civilisation, which lasted from 3300 to 1400 BCE and was centered on the Indus and Ghaggar-Hakra river valleys, may have worshiped an important mother goddess symbolising fertility. Excavations of Indus Valley Civilisation sites show seals with animals and "fire-altars", indicating rituals associated with fire. A linga-yoni of a type similar to that which is now worshiped by Hindus has also been found.

Hinduism is often regarded as the oldest religion in the world, with roots tracing back to prehistoric times, over 5,000 years ago. Hinduism spread through parts of Southeastern Asia, China, Korea and Japan. Hindus worship a single god with different forms.

Hinduism's origins include the cultural elements of the Indus Valley Civilisation along with other Indian civilisations. The oldest surviving text of Hinduism is the Rigveda, produced during the Vedic period and dating to 1700–1100 BCE.² During the Epic and Puranic periods, the earliest versions of the epic poems, in their current form including Ramayana and Mahabharata were written roughly from 500–100 BCE, although these were orally transmitted through families for centuries prior to this period. After 200 BCE, several schools of thought were formally codified in the Indian philosophy, including Samkhya, Yoga, Nyaya, Vaisheshika, Purva-Mimamsa and Vedanta.[20] Hinduism, otherwise a highly theistic religion, hosted atheistic schools and atheistic philosophies. Other Indian philosophies generally regarded as orthodox include Samkhya and Mimamsa.

Buddhist Mahabodhi Temple

Mahavira the 24th Jain Tirthankara (599–527 BCE), stressed five vows, including ahimsa (non-violence) and asteya (non-stealing). Gautama Buddha, who founded Buddhism, was born to the Shakya clan just before Magadha (which lasted from 546–324 BCE) rose to power. His family was native to the plains of Lumbini, in what is now southern Nepal. Indian Buddhism peaked during the reign of Ashoka the Great of the Mauryan Empire, who patronised Buddhism following his conversion and unified the Indian subcontinent in the 3rd century BCE. He sent missionaries abroad, allowing Buddhism to spread across Asia. Indian Buddhism declined following the loss of royal patronage offered by the Kushan Empire and such kingdoms as Magadha and Kosala.

The decline of Buddhism in India has been attributed to a variety of factors, which include the resurgence of an aggressive Hinduism in the 10th and 11th centuries under Sankaracharya, the later Turkish invasion, the Buddhist focus on renunciation as opposed to familial values and private property, Hinduism's own use and appropriation of Buddhist and Jain ideals of renunciation and ahimsa, etc.

Although Buddhism virtually disappeared from mainstream India by the 11th century CE, its presence remained and manifested itself through other movements such as the Bhakti tradition, Vaishnavism and the Bauls of Bengal, who are influenced by the Sahajjyana form of Buddhism that was popular in Bengal during the Pala period.

Bhakti Movement

During the 14–17th centuries, when North India was under Muslim rule, the Bhakti movement swept through Central and Northern India. The Bhakti movement was initiated by a loosely associated group of teachers or saints. Chaitanya Mahaprabhu, Vallabhacharya, Surdas, Meera Bai, Kabir, Tulsidas, Ravidas, Namdeo, Tukaram and other mystics were some of the saints in the North. They taught that people could cast aside the heavy burdens of ritual and caste and the subtle complexities of philosophy and simply express their overwhelming love for God. This period was also characterised by an abundance of devotional literature in vernacular prose and poetry in the ethnic languages of the various Indian states or provinces. The Bhakti movement gave rise to several different movements throughout India.

During the Bhakti movement, many Hindu groups regarded as outside the traditional Hindu caste system followed Bhakti traditions by worshipping/following saints belonging to their respective communities. For example, Guru Ravidas was a Chamar of Uttar Pradesh; Guru Parsuram Ramnami was a Chura of Chhattisgarh; and Maharishi Ram Naval was a Bhangi of Rajasthan. In their lifetimes, several of these saints even went to the extent of fighting conversion from foreign missionaries, encouraging only Hinduism within their communities. In Assam for example, tribals were led by Gurudev Kalicharan Bramha of the Brahmo Samaj; in Nagaland by Kacha Naga and in Central India by Birsa Munda, Hanuman Oaron, Jatra Bhagat and Budhu Bhagat.

Sikhism

Guru Nanak (1469–1539) was the founder of Sikhism. The Guru Granth Sahib was first compiled by the fifth Sikh guru, Guru Arjan Dev, from the writings of the first five Sikh gurus and others saints who preached the concept of universal brotherhood, including those of the Hindu and Muslim faith. Before the death of Guru Gobind Singh, the Guru Granth Sahib was declared the eternal guru. Sikhism recognises all humans as equal before Waheguru, regardless of colour, caste or lineage. Sikhism strongly rejects the beliefs of fasting (vrata), superstitions, idol worship and circumcision.

REGIONALISM

Regionalism in India is a multidimensional phenomenon as it is a complex amalgam of geographical, historical, cultural, economic, politico-administrative and psyche factors. It is not possible to indicate exactly any particular factor, which has been solely responsible for the phenomenon of regionalism. Therefore, all these factors need to be explained briefly.

Some of the most important the causes of regionalism in India are as follows: (i) Geographical Factor (ii) Historical and Cultural Factors (iii) Caste and Region (iv) Economic Factors (v) Political-Administrative Factors.

(i) Geographical Factor

The territorial orientation based on geographical boundaries relate to the inhabitants of a particular region which are symbolic, at least in the Indian context. This is more so because of the linguistic distribution along geographical boundaries. The topographic and climatic variations along with differences in the settlement pattern induce in people the concept of regionalism.

(ii) Historical and Cultural Factors

In the Indian scenario the historical or cultural factors may be considered the prime components of the phenomenon of regionalism. The historical and cultural components interpret regionalism by way of cultural heritage, folklore, myths, symbolism and historical traditions. People of a particular cultural group also derive inspirations from the noble deeds and glorious achievements of the local heroes. Nevertheless there are sudden political and economic realities which can be covered under the gamut of historical and cultural factors.

(iii) Caste and Region

Caste system and religion in Indian society play only a marginal roll in causing regionalism. Only when caste is combined with linguistic preponderance or religion it may cause regional feeling. In the like manner religion is not so significant except when it is combined with linguistic homogeneity or based on dogmatism and orthodoxy or linked with economic deprivation. However, regionalism is usually a secular phenomenon in a relative sense and it can cross-cut the caste affiliation or religious loyalties.

(iv) Economic Factors

In the present times, uneven developments in different parts of the country may be construed as the prime reason for regionalism and separatism. There are certain regions in the country where industries and factories have been concentrated, educational and health facilities are sufficiently provided, communication net work

has been developed, rapid agricultural development has been made possible. But there are also certain areas where the worth of independence is yet to be realized in terms of socio-economic development.

Of course, the British administration may be held responsible for causing such wide regional variations due to their suitability for the purpose of administration, trade and commerce. But in the post-Independence era, efforts should have been made for regional balance in matters of industrial, agricultural and above all, economic development. This disparity has caused the feeling of relative deprivation among the inhabitants of economically neglected regions. It has manifested itself in the demand for separate states such as Bodoland or Jharkhand land, Uttarakhand, etc.

(v) Political-Administrative Factors

Political parties, especially the regional political parties as well as local leaders exploit the regional sentiments, regional deprivation and convert them to solidify their factional support bases. They give place to the regional problems in their election manifesto and promise for political and regional development.

In the present day Indian political scenario some regional parties have strongly emerged and captured power in some states like Tamil Nadu, Andhra Pradesh, Assam (Regional parties like ADMK, AIDMK, in Tamil Nadu, Telegu-Desam in Andhra Pradesh. Assam Gana Parishad in Assam). That apart some other regional parties like Akali Dal in Punjab, Jharkhand party in Bihar, etc. have posed constant threat to the nation.

ETHNOCENTRISM

Ethnocentrism is the tendency to look at the world primarily from the perspective of one's own ethnic culture. The concept of ethnocentrism has proven significant in the social sciences, both with respect to the issue of whether the ethnocentric bias of researchers colors the data they obtain and the findings from research in anthropology and sociology. Such research has revealed ethnocentrism in every culture around the world, based on a number of reasons, including religion, language, customs, culture and shared history.

It seems natural that people feel pride in the culture in which they have grown up and from which they have adopted their values and standards of behavior. The problem is that one may view other cultures not only as different, but also as inferior, with a great danger of behaving in ways that are damaging to those from other cultures. However, as increasing globalization brings different cultures together, people are learning to overcome their self-centered thinking and see human society from a broader, more inclusive perspective.

The term ethnocentrism was coined by William Graham Sumner, a social evolutionist and professor of Political and Social Science at Yale University. He defined it as the viewpoint that "one's own group is the center of everything," against which all other groups are judged. People often feel ethnocentric while experiencing what some call "culture shock" during a stay in a different country. Ethnocentrism, however, is distinguished from xenophobia, the fear of other strangers.

Ethnocentrism often entails the belief that one's own race or ethnic group is the most important and/or that some or all aspects of its culture are superior to those of other groups. Within this ideology, individuals judge other groups in relation to their own particular ethnic group or culture, especially with concern to language, behavior, customs and religion. These ethnic distinctions and sub-divisions serve to define each ethnicity's unique cultural identity.

Anthropologists, such as Franz Boas and Bronislaw Malinowski, argued that any human science had to transcend the ethnocentrism of the scientist. Both urged anthropologists to conduct ethnographic fieldwork in order to overcome their ethnocentrism. Boas developed the principle of "cultural relativism," and Malinowski developed his functionalist approach methods of developing non-ethnocentric studies of different societies. The books *The Sexual Life of Savages*, by Malinowski, *Patterns of Culture*, by Ruth Benedict and *Coming of Age in Samoa*, by Margaret Mead (two of Boas' students) are classic examples of anti-ethnocentric anthropology.

In political science and public relations, not only have academics used the concept to explain nationalism, but activists and politicians have used labels like "ethnocentric" and "ethnocentrism" to criticize national and ethnic groups as being unbearably selfish or at best, culturally biased.

Nearly every religion, race or nation feels it has aspects which are uniquely valuable. (This tendency is humorously illustrated in the romantic comedy *My Big Fat Greek Wedding*, in which the heroine's father perpetually exalts Greek culture: "Give me any word and I'll show you how it derives from Greek roots." "Oh, yeah, how about kimono?")

Other examples abound: Arnold J. Toynbee noted that Ancient Persia regarded itself as the center of the world and viewed other nations as increasingly barbaric according to their degree of distance. Traditional Chinese world maps show China in the center. England defined the world's meridians with itself on the center line and longitude continues to be measured in degrees east or west of Greenwich, thus establishing as fact the Anglo-centric worldview. Native American tribal names often translate as some variant on "the people," whereas other tribes were often labeled with pejorative names.

The Japanese word for foreigner (*gaijin*) can also mean "outsiders," though Japanese do not normally use the term to describe themselves when visiting other countries. It also excludes those native to the country where the speaker is located. For a Japanese tourist in New York, *gaijin* are not Japanese tourists or New Yorkers, but those of other nationalities visiting New York.

The United States has traditionally conceived of itself as having a unique role in world history, famously characterized by President Abraham Lincoln as "the last, best hope of Earth," an outlook that came to be known as American Exceptionalism. In the United States, foreigners and even immigrants have been referred to as "aliens," and, when they did not hold legal status within the country, as "illegal aliens," terms indicating the significant difference between American-born and other people.

PSYCHOLOGICAL UNDERPINNINGS OF ETHNOCENTRISM

Underlying ethnocentrism is the psychological mechanism whereby people assign higher or lower status to different cultures, with corresponding values. The ethnocentric person, when assigning status or value to various cultures, will automatically assign to their own culture the highest status or value and therefore believe that it is intrinsically better than others.

Ethnocentrism is a natural result of the observation that most people are more comfortable with and prefer the company of, people who are like themselves, sharing similar values and behaving in similar ways. Tribal and familial groups are often seen to dominate in economic settings. Examples include the crime syndicates of Russia, Sicily and the United States, prison gangs and the diamond trade.

It is not unusual for a person to consider that whatever they believe is the most appropriate system of belief or that however they behave is the most appropriate and natural behavior. A person who is born into a particular culture and grows up absorbing the values and behavior of the culture, will develop patterns of thought reflecting their culture as normal. If the person then experiences other cultures that have different values and norms, that person finds that the thought patterns appropriate to their birth culture and the meanings their birth culture attaches to behaviors, are not appropriate for the new cultures. However, it can be difficult to view the behaviors of people from a different culture from the viewpoint of that different culture rather than from one's own cultural viewpoint.

The ethnocentric person will see cultures other than their birth culture as being not only different but also to some degree wrong and therefore inferior. The ethnocentric person will resist or refuse the new meanings and new thought patterns, since they are seen as being less desirable than those of the birth culture. It is also

possible for an ethnocentric person to adopt a new culture, repudiating their birth culture, considering that the adopted culture is somehow superior to the birth culture.

TYPES OF ETHNOCENTRISM

1. American Exceptionalism

American exceptionalism, a term coined by Alexis de Tocqueville in 1831, has historically been referred to as the perception that the United States differs qualitatively from other developed nations, because of its unique origins, national credo, historical evolution and distinctive political and religious institutions. It refers to the belief that holding a special place in the world, the United States is therefore the hope for humanity. The term does not always imply a qualitative superiority, rather it emphasizes the uniqueness both in terms of its history and its role in the world.

Believers in American Exceptionalism support its validity by stating that there are many ways that the United States clearly differs from the European world from which it emerged, as well as other countries around the globe. They argue that the United States is unique in that it was founded on a set of republican ideals, rather than on a common heritage, ethnicity or ruling elite. In the formulation of President Abraham Lincoln in his Gettysburg Address, America is a nation "conceived in liberty and dedicated to the proposition that all men are created equal." In this view, being American is inextricably connected with loving and defending freedom and equal opportunity.

Critics argue that the United States is by no means the only country founded as a republic with such ideals, suggesting that American foreign policy has been motivated more by economic or military self-interest than an actual desire to spread these ideals.

Proponents of American exceptionalism also assert that the "American spirit" or the "American identity" was created at the frontier (following Frederick Jackson Turner's "Frontier Thesis"), where rugged and untamed conditions gave birth to American national vitality. Other nations that had long frontiers, such as Russia, Canada and Australia, did not allow individualistic pioneers to settle there and so did not experience the same psychological and cultural impact.

Among some United States citizens "American exceptionalism" has come to suggest a moral superiority of the United States to other nations. "American exceptionalism," in this sense, is merely an excuse by Americans to view the world in an ethnocentric manner.

Puritan ideology had the largest influence on English colonists in the new world. The Puritan belief system was often a cross between strict predestination and a looser Protestant theology of Divine Providence. They believed that God had chosen them to lead the other nations of the earth. Puritan leader John Winthrop believed that the Puritan community of New England should serve as a model for the rest of the world. These deep Puritan values have remained a part of national identity.

Following the Puritan ideology, the intellectuals of the American Revolution expressed beliefs similar to American Exceptionalism. They were the first to state that America is more than just an extension of Europe, instead it was a new land with unlimited potential and that it had outgrown its British mother country.

The idea of Manifest Destiny also did much to establish American Exceptionalism. First used by Jackson Democrats in the 1840s, it put forth the idea of expanding the country from coast to coast. It was also revived in the 1890s, at the beginning of United States imperialism, to justify international expansion. The term refers to expanding the United States because of the superior moral values and ethics associated with American ideals. The idea of manifest destiny purports that it is the duty of the United States to expand the American way of life to other areas of the world that would greatly benefit from it.

The United States was often seen as exceptional because of unlimited immigration policies and the vast resources of land and land incentive programs during much of the nineteenth century. Many hold the view that the country's uniqueness stems, at least in part, from those policies.

2. Eurocentrism

Eurocentrism is a type of ethnocentrism which places emphasis on European culture and the western world at the expense of other cultures. Eurocentrism has often involved asserting that cultures not white or European as being inferior or even denying their existence as truly human.

Assumptions of European superiority started during the period of European imperialism, which began in the sixteenth century and reached its peak in the nineteenth century. During this period, Europeans explored new lands, such as Africa and the Americas and they observed that the societies already existing in these lands were largely based on farming, hunting and herding. The Europeans considered these societies to be primitive in comparison to their progressive, rapidly growing society. They concluded that Europe was the only place in the world that had reached the final stage of societal development. Thus, they thought of themselves as uniquely responsible for the scientific, technological and cultural achievements that constituted the "modern world." Europe saw itself as a model for the modernization and technological advancement of the world as a whole.

By the nineteenth century it was a widespread theory that European advancement had occurred because of racial superiority, which in turn provided justification for slavery and other political and economic exploitation. Throughout the era of European imperialism, Europeans colonized Australia, New Zealand and the Americas. Eurocentric education was then provided in these areas and the inhabitants were raised primarily with European customs.

The "European miracle" theory of Europe's rise to its current economic and political position has often been criticized as Eurocentric.

Cartesian maps have been designed throughout known history to center the northwestern part of Europe (most notably Great Britain) in the map.

The regional names around the world are named in honor of European travelers and are oriented from a Eurocentric worldview. "Middle East" describes an area slightly east of Europe. The "Orient" or "Far East" is east of Europe, whereas the "West" is Western Europe.

"World History" taught in European schools frequently teaches only the history of Europe and the United States in detail, with only brief mention of events in Asia, Africa and Latin America.

Western accounts of the history of mathematics are often considered Eurocentric in that they do not acknowledge major contributions of mathematics from other regions of the world, such as Indian mathematics, Chinese mathematics and Islamic mathematics. The invention of calculus is one such example.

During the same period that European writers were claiming paradigmatic status for their own history, European scholars were also beginning to develop a knowledge of the histories and cultures of other peoples. In some cases the locally established histories were accepted, in other cases new models were developed, such as the "Aryan invasion theory" of the origin of Vedic culture in India, which has been criticized for having at one time been modeled in such a way as to support claims for European superiority. At the same time, the intellectual traditions of Eastern cultures were becoming more widely known in the West, mediated by figures such as Rabindranath Tagore. By the early twentieth century, some historians such as Arnold J. Toynbee were attempting to construct multi-focal models of world civilizations.

At the same time, non-European historians were involved in complex engagements with European models of history as contrasted with their own traditions. Historical models centering on China, Japan, India and other nations existed within those cultures, which to varying degrees maintained their own cultural traditions, though countries that were directly controlled by European powers were

more affected by eurocentric models than were others. Thus Japan absorbed Western ideas while maintaining its own cultural identity, while India under British rule was subjected to a highly Anglocentric model of history and culture.

Even in the nineteenth century anti-colonial movements had developed claims about national traditions and values that were set against those of Europe. In some cases, as with China, local cultural values and traditions were so powerful that Westernization did not overwhelm long-established Chinese attitudes to its own cultural centrality. In contrast, countries such as Australia defined their nationhood entirely in terms of an overseas extension of European history. Thus, Australia was, until recently, treated as having had no history or serious culture before colonization. The history of the native inhabitants was subsumed by the Western disciplines of ethnology and archaeology. Nationalist movements appropriated the history of native civilizations in South and Central America such as the Mayans and Incas to construct models of cultural identity that claimed a fusion between immigrant and native identity.

3. Indian nationalism

Indian nationalism refers to the political and cultural expression of patriotism by peoples of India, of pride in the history and heritage of India and visions for its future. It also refers to the consciousness and expression of religious and ethnic influences that help mold the national consciousness.

Nationalism describes the many underlying forces that molded the Indian independence movement and strongly continue to influence the politics of India, as well as being the heart of many contrasting ideologies that have caused ethnic and religious conflict in Indian society. It must be noted that in Indian English, there is no difference between patriotism and nationalism, both words being used interchangeably; nationalism, thus, does not have a negative connotation in India, as it does in much of Europe and North America.

The core of Indian nationalism lies in the belief that the Indian civilization is one of the most ancient and influential in history. Several examples highlight the ancient nature of the Indian civilization:

Indus Valley civilization, the third oldest civilization in recorded history and the most advanced civilization of its time is central to Indian nationalism.

Ancient Indian town of Taxila was home to the Takshashila University, the world's oldest university.

Ayurveda, the world's oldest science of medicine originated in India.

Ancient India was the site of Mehrgarh, the oldest human village settlement in recorded history and the base of later Indian towns and cities.

India is the birthplace of ancient languages like Harrappan. Predating the hieroglyphs in Egypt, these undeciphered inscriptions were written as far back as fourth millennium B.C.E.

India is home to many Indo-European languages, the most prominent in India being Sanskrit. Sanskrit dates back to 3500 B.C.E. making it one of the oldest Indo-European languages.

India is one of the cradles of mathematics, the Indian civilization is credited with mathematical inventions including zero, the decimal number system, algebra, trigonometry and calculus. Indians, such as Bhaskaracharya, calculated the time taken by the earth to orbit the sun hundreds of years before the astronomer Smart. According to his calculation, the time taken by the Earth to orbit the Sun was 365.258756484 days. The value of "pi" was first calculated by the Indian mathematician Baudhayana and he explained the concept of what is known as the Pythagorean theorem. He discovered this in the eighth-seventh centuries B.C.E., long before the European mathematicians.

India is credited with the first known work on economics, Arthashastra (literally "the science of material gain" in Sanskrit), written by the prime minister Chanakya of the Mauryan Empire

The Rigveda of Hinduism was composed between roughly 1500–1300 B.C.E., making it one of the world's oldest religious texts.

The very ancient practice of Yoga, which includes practices for spiritual enlightenment, martial traditions, exercise and conditioning, curing diseases and ailments, learning and concentration originated in India. This practice is dated back to thousands of years according to the inscriptions found in the Indus Valley civilization.

India is the birthplace of one the two major schools of religions in the world, the Dharmic religions, the other school being that of the Abrahamic religions. The Dharmic religions include Hinduism, Buddhism, Jainism and Sikhism. India is also the present home of the fourteenth and current Dalai Lama, his holiness Lama Tenzin Gyatso, the Buddhist equivalent of the Pope.

India was the birthplace of the Buddhist monk Bodhidharma, credited for establishing martial traditions into the Shaolin temple of China and giving birth to the tradition of Chinese martial arts. The arts later spread to Japan, giving rise to many martial practices including Jujutsu and Judo.

4. Japanocentrism

Japanocentrism is the ethnocentric belief that Japan is or should be, at the center of the world. This may manifest itself domestically as the persecution and marginalization of non-Japanese or globally as the pursuit of Japanese economic, cultural or political hegemony.

The first historical expressions of Japanocentrism may be found in the treatment of Ainu people, now to be found on Hokkaido island, whom the Japanese perceived as uncivilized and unable to use land productively. These attitudes, still somewhat common today, facilitated the gradual appropriation of Ainu farmlands and the relegation of Ainu to northerly areas. In many circles, Ainu are still viewed as "noble savages," best suited to a wild, foraging existence, in spite of the fact that Ainu have traditionally been a settled, agrarian people.

Like most languages, Japanese has many terms to refer to outsiders and foreigners. Japanese, however, is remarkable for a rich lexicon of terms to "specifically" distinguish between Japanese and non-Japanese people and things. For example, the well-known term *gaijin*, often translated as "foreigner," would be more accurately translated as "someone who is not Japanese, Chinese or Korean," since, unlike the English term, it is applied absolutely, not relatively. Japanese tourists in New York, for instance, might refer to New Yorkers, but never themselves, as *gaijin*. If a Japanese referred to himself as a *gaijin*, it would most likely be in an ironic sense. This is true of all words beginning with the kanji *gai*, which literally means "outside." A more polite term, more common in modern discourse, is *gaikokujin*, which literally means "outside country person."

Within Japan (and consequently, throughout the world), the study of the origin of the Japanese people and their language is often deeply entangled with Japanocentric and counter-Japanocentric ideas and assumptions, many of which are politically motivated. This has led to a climate in which new theories are often quickly labeled either "pro-Japanese" or "anti-Japanese." Many Japanese are reluctant to accept that their language could be related to another extant language, particularly that of a long-time rival. Hence, conjectures linking the Japanese and Korean languages, such as the Altaic theory, generally receive little exposure in Japan and are often dismissed out of hand as anti-Japanese propaganda. Many are reluctant to accept that a close genetic relationship exists between Japanese and neighboring Asian peoples. Indeed, for some very conservative Japanese, the mere suggestion that the Japanese people originated on the Asian mainland is viewed as insulting.

The animistic religion of Japan, Shintoism, involves the worshipping of the spirits found in every object and organism. Animals, houses, lakes, land and even

small toys and trinkets have a spirit, called Kami. It was at one point the primary religion of Japan, but since the Second World War, some of its practices have fallen out of use or have changed their meaning or significance. The Japanese Emperor, the Tenno, was declared to be a divine descendant of Amaterasu, the sun-goddess who was the most widely worshipped in Japan. Because the Emperor was said to be the descendant of Amaterasu, the Emperor was said to be a Kami on Earth with divine providence. Thus, the Japanese valued their Imperial family, because they felt a connection to their Kami through the Tenno. After World War II, pressure from Western civilizations forced the Japanese emperor to renounce his divine status, proving a severe blow to Japanocentric ideals. The imperial family still remains deeply involved in Shinto ceremonies that unify Japan. Shinto itself does not require declaration or enforcement to be part of the religion, so there are still many who believe the renouncement of divine status by the Tenno was a mere political move, keeping Shinto ideals intact in the Imperial family.

Its prosperous but turbulent economy, along with the pressures of globalization and a low birth rate, have made Japan increasingly dependent on foreign workers and international cooperation. Its corporate culture, which has long favored protectionism, job security and close cooperation with government, has strained to adjust to unfamiliar conditions. A central focus of Japan's corporate culture has traditionally been the preservation of Japanese culture, by such means as strict immigration controls. An influx of Korean and Taiwanese nationals into the workforce, though necessary to remedy the labor shortage, has met with major resistance at all levels of society. The presence of these so-called sangokujin (???; "third country nationals") has been characterized as a disproportionate source of criminal activity. Foreign laborers, particularly the Korean Zainichi, are regularly accused of disloyalty and even sedition.

The belief that Japan has a central role to play in world politics, whether as a bulwark against Western hegemony or as a force in its own right, remains a central issue in Japanese politics, particularly for right-wing nationalists. The rise of the People's Republic of China as a global power has only intensified many of these feelings, as many Japanese now view their country as a check on Chinese power in the region.

5. Sinocentrism

The "Sinocentric World": The area of usage of Chinese characters at its maximum extent (to a considerable extent following the borders of the Qing dynasty). Areas using only Chinese characters in green; in conjunction with other scripts, dark green; maximum extent of historic usage, light green.

Sinocentrism is any ethnocentric perspective that regards China to be central or unique relative to other countries. In pre-modern times, this took the form of viewing China as the only civilization in the world and foreign nations or ethnic groups as "barbarians." In modern times, this can take the form of according China significance or supremacy at the cost of other nations in the world.

The Sinocentric System

The Sinocentric system was a hierarchical system of international relations that prevailed in East Asia before the adoption of the Westphalian system in modern times.

At the center of the system stood China, ruled by the dynasty that had gained the "Mandate of Heaven." This "Celestial Empire" (?? shénzhou), distinguished by its Confucian codes of morality and propriety, regarded itself as the only civilization in the world; the Emperor of China (huangdi) was regarded as the only legitimate Emperor of the entire world (lands "all under heaven" or ?? tianxia). Identification of the heartland and the legitimacy of dynastic succession were both [essential aspects of the system. Originally the center was synonymous with the Central Plain, an area that was expanded through invasion and conquest over many centuries.

Outside the center were several concentric circles. Local ethnic minorities were not regarded as "foreign countries" but were governed by their own leaders (?? tusi), subject to recognition by the Emperor and were exempt from the Chinese bureaucratic system.

Outside this circle were the tributary states which offered tribute (??) to the Chinese Emperor and over which China exercised suzerainty. The system was complicated by the fact that some tributary states had their own tributaries.

Beyond the circle of tributary states were countries in a trading relationship with China. The Portuguese, for instance, were allowed to trade with China from leased territory in Macau but never entered the tributary system.

The political aspect of this system is that countries wishing to trade with China were required to submit to a suzerain-vassal relationship with the Chinese sovereign. After investiture of the ruler, the emperor permitted missions to China to pay tribute.

The Sinocentric model was not seriously challenged until contact with the European powers in the eighteenth and nineteenth centuries, in particular the Opium War. This was mainly due to the fact that China did not come into direct contact with any of the major empires of the pre-modern period. *For example*, trade and diplomatic contact with the Roman Empire and later, the Eastern Roman Empire, was usually via proxies in the form of Persians.

The Sinocentric model of political relations came to an end in the nineteenth century, when China was overwhelmed militarily by European nations. The ideology suffered a further blow when Japan, having undergone the Meiji Restoration, defeated China in the First Sino-Japanese War. As a result, China adopted the Westphalian system of equal independent states.

While China has renounced claims to superiority over other nations, some argue that China never really completely abandoned Sinocentrism and that a Sinocentric view of history lies behind many modern Chinese constructs of history and self-identity.

Critics of this theory allege that "Sinocentrism" is a poorly construed portrayal of China designed to incite anti-Chinese sentiment. According to this view, China has been generally peaceful throughout its history: with rare exceptions, China is said never to have made any forceful attempts to invade or colonize other nations. China's territorial expansion is attributed to ethnic groups such as the Mongols and Manchus, not the Han Chinese. Additionally, China is said not to have forced other civilizations to conform to its standards. Many of its neighbors Korea and Japan included willingly emulated China during these ancient times because they recognized elements of Chinese civilization as being of value.

Doubts have also been expressed about the use of "Sinocentrism" as a catch-all term for explaining China's interactions with the rest of the world. Subjective mentalities explain less than the realities of the Chinese strategic situation, in particular its need to control and defend its frontiers and deal with surrounding territories. What some have regarded as a sense of cultural and moral superiority was often merely an attempt to limit and control contact between foreigners and Chinese. For instance, the Qing Emperors tended to mistrust the loyalty of their Chinese subjects and their exclusionary policy against the Europeans was probably motivated by fear that the latter might cause problems among their subjects.

GLOBALIZATION

Globalization is the process of extending social relations across world-space. Globalization describes the interplay across cultures of macro-social forces. These forces include religion, politics and economics. Globalization can erode and universalize the characteristics of a local group. Advances in transportation and telecommunications infrastructure, including the rise of the Internet, are major factors in globalization, generating further interdependence of economic and cultural activities.

Globalization in India has allowed companies to increase their base of operations, expand their workforce with minimal investments and provide new services to a broad range of consumers.

The process of globalization has been an integral part of the recent economic progress made by India. Globalization has played a major role in export-led growth, leading to the enlargement of the job market in India.

One of the major forces of globalization in India has been in the growth of outsourced IT and business process outsourcing (BPO) services. The last few years have seen an increase in the number of skilled professionals in India employed by both local and foreign companies to service customers in the US and Europe in particular. Taking advantage of India's lower cost but educated and English-speaking work force and utilizing global communications technologies such as voice-over IP (VOIP), email and the internet, international enterprises have been able to lower their cost base by establishing outsourced knowledge-worker operations in India. Globalization is characterized as a totally interconnected marketplace, unhampered by time zones or national boundaries.

Meaning of Globalization

Globalization is the system of interaction among the countries of the world in order to develop the global economy. Globalization refers to the integration of economics and societies all over the world. It involves technological, economic, political and cultural exchanges made possible largely by advances in communication, transportation and infrastructure.

NATURE OF GLOBALIZATION

The term Globalization as such denotes adjustment of national economy with that of the world economy. It is conversion of a national market into international mobility of factors of production. In others words, it may be described as the integration of national economy with that of global economy.

An important attribute of Globalization is the increasing degree of openness, which has three dimensions, i.e.; international trade, international investment and international finance. According to World Development Report, Globalization reflects the progressive integration of world's economies.

The manifestation of production includes spatial reorganization of production the interpenetration of industries across borders, the spread of financial markets and the diffusion of identical consumer goods to distant countries and massive transfer of population across national frontiers.

Globalization is a process of reaffirmation of faith in the markets, retaining the character of independence of a country. Here, the country follows a pragmatic policy with a shift in decision making from government to business. The market forces and the laws of economics will have greater importance than the political ideology. To

make a country a successful partner in Globalization, the government must play a complimentary role.

FACTORS CONTRIBUTING TO GLOBALIZATION

The important factors that contribute to Globalization are:

- (a) **Technological Advances in communication:** Technological advances in communication have made it possible to know in an instant what is happening in different parts of the world. The flow of information and ideas, boosted greatly by the Internet, can enable developing countries to learn more rapidly from each other and from industrial countries.
- (b) **Improvements in Transportation and Technology:** Improvements in transportation networks and technology are reducing the costs of shipping goods by water, ground and air. This can facilitate the movements of goods. Technological improvements can enable developing countries to leap stages in the development process that rely on inefficient uses of national resources.
- (c) **Other Factors:** Rising educational levels, technological innovations that allow ideas to circulate and the economic failures of most centrally planned economies have also contributed to Globalization.

TRENDS IN GLOBALIZATION

The important trends in Globalization are the following:

- (a) **International Trade:** Trade in goods and services have grown twice as fast as global GDP in the 1990's and the share attributable to developing countries has risen from 23 to 29 percent. There is a compositional shift in trade, which has created a new pattern in the international exchange of goods, services and ideas. Trade in components is one part of that new pattern. Advances in information technology helps to link firms from developing countries into global production networks. The tremendous growth of trade in services and, more recently, of electronic commerce is also a part of the new trade pattern.
- (b) **International Financial Flows:** There has been increase in international capital flows of developing countries. However, the financial crisis of 1977-99 have put the growing interdependencies among countries in the spotlight and led to intense scrutiny. Such flows are started to rise again. The financial performance of emerging markets in the 1990s made capital account liberalization an attractive option for developing countries. Many developing countries have begun to loosen controls on inflows and outflows of capital.

The East Asian meltdown has enhanced the attractiveness of long-term capital investment. Countries have started to recognize that foreign direct investment brings with it not only capital but also technology market access and organizational skills. An analysis of the period 1996-97 shows that foreign direct investment was less volatile than the commercial bank loans and foreign portfolio flows.

- (c) **International Migration:** Along with goods, services and investment, people are crossing borders in large numbers. According to World Development Report 1999-2000, each year between 2 million and 3 million people emigrate, with majority of them going to just 4 countries: the United States, Germany, Canada and Australia. The market for highly skilled workers will become even more globally integrated in the coming decades.

At the end of the 20th century Globalization has already demonstrated that economic decisions, wherever they are made in the world, must take international factors into account. There is acceleration of goods, services, ideas and capital across nation borders.

ADVANTAGES OF GLOBALIZATION

The advantages of globalization can be summarized as follows:

- (a) **Promise of Increase Productivity and Higher Living Standards:** Globalization brings in new opportunities such as access to markets and technology transfer. These opportunities hold out the promise of increased productivity and higher living standards.
- (b) **Increase in Trade in Goods and Services:** There is tremendous growth in trade in goods and services. "Trade in goods and services has grown twice as fast as global GDP in the 1990s and the share attributable to developing countries has climbed from 23 to 29 percent". Increased international competition in services will lead to reduction in prices and improvements in quality. This will increase the competitiveness of downstream industries. Both industrial and development economics will gain by opening their markets.
- (c) **Provide New Opportunities for Growth:** For developing countries, trade is the primary vehicle for realizing the benefits of Globalization. Imports bring additional competition and variety to domestic markets, which benefit consumers. Exports, on the other hand, enlarge foreign markets and benefit business. Further trade exposes domestic firms to the best practices of foreign firms and encourages greater efficiency. Trade gives firms access to improved capital inputs such as machine tools, which boosts productivity. Trade encourages the redistribution of labour and capital too relatively to more productive sectors. It has contributed to the ongoing

shift of some manufacturing and services activities from industrial to developing countries, providing new opportunities for growth.

- (d) **Globalization of Financial Markets:** Globalization of finance markets affects development because finance plays an important role in economic growth and industrialization. Financial Globalization affects growth in two ways. First, it increases the global supply of capital. Second, it promotes domestic financial development and hence, improves allocative efficiency, creates new financial instruments and raises the quality of banking services.
- (e) **Increased Flow of foreign Market Capital:** Globalization leads to increased flows of capital across countries. Flows of foreign capital offer substantial economic gains to all parties. Foreign investors diversify their risks outside their home market and gain access to profitable opportunities throughout the world. Economies receiving inflows raise the level of investment. When there is foreign investment it is generally accompanied by management expertise, training programs and important linkages to suppliers and international markets.
- (f) **Impact on Poverty:** The fast growth and overall development resulting from liberalization, increased flow of trade and capital could have a major impact on poverty. It is likely to reduce the number of people living in absolute poverty.
- (g) **Increase the Level of Interdependence and Competitiveness:** Globalization is supposed to accelerate and increase the level of interdependence and competitiveness among nation. It is a change from plan to market. As a consequence, markets for merchandise trade are expanding, more and more service are being traded internationally and capital is flowing in quicker and increasingly diverse ways across countries and regions. There is increasing integration of countries into World markets for goods, services and capital. In short, Globalization widens and intensifies international linkages in trade and finance.
- (h) **Induce Domestic Firms to Improve Technology:** The better technology brought in by the MNCs may induce or provoke the domestic firms to absorb similar technology. This may improve their competitiveness and expansion.

DISADVANTAGES OF GLOBALIZATION

The universal acceptance of the market economy and the Globalization led by private enterprises tend to have some harmful effects on the economy of developing countries. They are discussed below:

- (a) **Takeover of National Firms:** There are a large numbers of cases of takeover of national firms by foreign firms. In some cases, the domestic firms had to handover

the majority of equity to foreign partners of joint ventures due to their inability to bring in additional capital.

- (b) ***Ruin of Traditional Crafts and Industries:*** Globalization has led to replacement of traditional and indigenous products by modern products. This has resulted in the ruin of traditional crafts and industries and the livelihood of the people depended on these sectors.
- (c) ***Brings Instability:*** Globalization sometimes brings instability and unwelcome change in the economy. It exposes workers to competition from imports, which can threaten their jobs. The inflow of foreign capital into the country through Globalization may undermine banks.
- (d) ***Widens the Disparity:*** Globalization will widen the disparity between one who are associated with market and one who are not. With the expansion of trade and foreign investment, the gaps among the developing countries will widen. It has brought in increased income inequality in many industrial countries. It is argued that the developing countries and the poor people are not in a position of achieving benefits from Globalization. The only beneficiaries of it are the developed countries and the MNCs.

MONO-CULTURALISM

Monoculturalism is the practice of actively preserving a national culture via the exclusion of external influences. Japan, China, South Korea and North Korea are examples of monoculturalism.

Recently, right-wing governments in several European states, notably the Netherlands and Denmark, have reversed the national policy and returned to an official monoculturalism. A similar reversal is the subject of debate in the United Kingdom and others, due to evidence of incipient segregation and anxieties over homegrown terrorism.

Several heads-of-state have expressed doubts about the success of multicultural policies: British Prime Minister David Cameron, German Chancellor Angela Merkel, former Australian Prime Minister John Howard, former Spanish Prime Minister José María Aznar and former French President Nicolas Sarkozy have voiced concerns about the effectiveness of their multicultural policies for integrating immigrants.

Nazi Germany practiced monoculturalism as part of its campaign for Pan-Germanism and German nationalism, but monoculturalism was typical of the era and many European countries were monocultural at that time. Some European countries are still effectively monocultural because of the people's shared culture and ethnicity, like Finland.

MCDONALDIZATION

McDonaldization is a term used by sociologist George Ritzer in his book *The McDonaldization of Society* (1993). He explains that it becomes manifested when a society adopts the characteristics of a fast-food restaurant. McDonaldization is a reconceptualization of rationalization and scientific management. Where Max Weber used the model of the bureaucracy to represent the direction of this changing society, Ritzer sees the fast-food restaurant as having become a more representative contemporary paradigm (Ritzer, 2004:553). The process of McDonaldization can be summarized as the way in which "the principles of the fast-food restaurant are coming to dominate more and more sectors of American society as well as of the rest of the world."

McDonaldization thesis in cultural version is a comparatively recent idea of the worldwide homogenization of cultures. In contemporary society, the concept of McDonaldization is gaining attention in different aspects such as culture, as most countries have adapted to this concept because of globalization.

McDonaldization is the term invented by George Ritzer to describe a sociological phenomenon that is happening in our society. You may think it started with Ray Kroc in the 1950's when he bought his first hamburger restaurant, but its origins were actually much earlier than that. In fact, Henry Ford was the first McDonaldization pioneer with his vision of an assembly line for improving the production of automobiles. His revolutionary idea dramatically changed how many automobiles could be produced and was very efficient.

In essence, McDonaldization is the process of rationalization, albeit taken to extreme levels. Rationalization is a sociological term that simply means the substitution of logically consistent rules for traditional (or illogical) rules. One of the fundamental aspects of McDonaldization is that almost any task can (and should) be rationalized.

The process of McDonaldization takes a task and breaks it down into smaller tasks. This is repeated until all tasks have been broken down to the smallest possible level. The resulting tasks are then rationalized to find the single most efficient method for completing each task. All other methods are then deemed inefficient and discarded.

The result is an efficient, logical sequence of methods that can be completed the same way every time to produce the desired outcome. The outcome is predictable. All aspects of the process are easily controlled. Additionally, quantity (or calculability) becomes the measurement of good performance.

By now, you might be thinking that this all sounds pretty good. After all, being more efficient is a good thing. Controlled, consistent and measurable outcomes also sound good. So, what's the problem?

It turns out that over-rationalizing a process in this manner has an unexpected side effect. It's called irrationality. In a sociological context that simply means that a rationalized system may result in events or outcomes that were neither anticipated or desired and in fact, may not be so good.

Take the example of the McDonald's chain of restaurants. Where is the irrationality? The premise of fast food often turns out to be just the opposite - long waits in lines. Fast food is not necessarily good food - in fact, McDonald's food is extremely unhealthy and the taste is average and bland. The system of efficiently producing and distributing their food has some other consequences, namely millions of tons of trash each year (disposability) and a food cultivation system of questionable ethics.

DIMENSIONS OF MCDONALDIZATION

According to Ritzer, the four main dimensions of McDonaldization are:

1. **Efficiency:** The optimum method of completing a task. The rational determination of the best mode of production. Individuality is not allowed.
2. **Calculability:** Assessment of outcomes based on quantifiable rather than subjective criteria. In other words, quantity over quality. They sell the Big Mac, not the Good Mac.
3. **Predictability:** The production process is organized to guarantee uniformity of product and standardized outcomes. All shopping malls begin to look the same and all highway exits have the same assortment of businesses.
4. **Control:** The substitution of more predictable non-human labor for human labor, either through automation or the deskilling of the work force.
5. **Irrationality:** A side effect of over-rationalized systems. Ritzer himself hints that this is the fifth dimension of McDonaldization. An example of this could be workers on an assembly line that are hired and trained to perform a single highly rationalized task. Although this may be a very efficient method of operating a business, an irrationality that is spawned can be worker burnout.
6. **Deskilling:** A work force with the minimum abilities possible to complete simple focused tasks. This means that they can be quickly and cheaply trained and are easily replaceable.

7. **Consumer Workers:** One of the sneakiest things about McDonaldization is how consumers get tricked into becoming unpaid employees. They do the work that was traditionally performed by the company. The prime example of this is diners who bus their own tables at the fast food restaurant. They dutifully carry their trash to friendly receptacles marked "thank you."

RATIONALIZATION OF SOCIETY

The building block of McDonaldization is Max Weber's concept of rationalization, which is the process of replacing traditional and emotional thought with reason and efficiency. Weber believed that most societies throughout history were governed by tradition and that the most significant trend in modern sociology is an increasing rationalization of every part of our daily lives. He also believed that rationalization would continue until our society would become an iron cage, dehumanizing everyone and creating an extreme level of uniformity.

Likewise, Ritzer uses McDonald's as a metaphor for the over-rationalization of society. The popularity of the restaurant itself is a perfect example of rationalization because traditional, home-cooked family meals have been replaced with meals of practicality and convenience. Continued rationalization has led to sectors beyond the fast food industry becoming increasingly uniform and automated.

PRINCIPLES OF MCDONALDIZATION

Ritzer identifies four main principles of McDonaldization: predictability, calculability, efficiency and control. These are all characteristics of McDonald's and other fast-food restaurants. However, they continue to be characteristics of other changing industries, such as shopping districts, education, healthcare and more. Let's look at an example of each principle.

1. Predictability

First is predictability. Customers of McDonald's can predict the food menu: you'll find the same Big Mac in California as you would in New York. The building, the decorations and the uniforms are also usually the same. Likewise, other industries are becoming increasingly predictable.

Most of the shopping malls across the country have the same stores. Popular fiction is 'rebooted' over and over again in all kinds of media. Many popular websites even have the same basic layout. Consumers seem to love predictability. They like knowing what to expect and what to do in any situation.

2. Calculability

The second principle of McDonaldization is calculability, which can be seen at

McDonald's in several ways. First, there's an emphasis of quantity over quality. The size and weight of a burger that you buy is the exact same as the size and weight of a burger someone else buys - and the bigger, the better. Second, the cost of that burger is a big selling point. The appeal of low prices is obvious in their Dollar Menu.

Third, speed is also considered extremely important and sometimes comes at the cost of quality. Likewise, quantity is increasingly important everywhere you go. Consumers often use price and number of items sold to gauge the appeal of a business. Many stores are now open 24 hours a day in order to stay competitive. They also continue to offer holiday merchandise earlier and earlier, giving consumers additional quantity of both time and purchasing options.

3. Efficiency

McDonald's takes pride in the efficiency of its operations, which is the third principle of McDonaldization. When your order is taken, it is usually already waiting for you while keeping warm. Each employee also has a specific role to play and this division of labor adds to operational efficiency. Likewise, we see the same focus on efficiency in other markets.

CHILD LABOUR

Child labour refers to the employment of children in any work that deprives children of their childhood, interferes with their ability to attend regular school and that is mentally, physically, socially or morally dangerous and harmful. This practice is considered exploitative by many international organisations. Legislation across the world prohibits child labour. These laws do not consider all work by children as child labour; exceptions include work by child artists, family duties, supervised training, certain categories of work such as those by Amish children, some forms of child work common among indigenous American children and others.

Child labour has existed to varying extents, through most of history. Before 1940, numerous children aged 5–14 worked in Europe, the United States and various colonies of European powers. These children mainly worked in agriculture, home-based assembly operations, factories, mining and in services such as newsies. Some worked night shifts lasting 12 hours. With the rise of household income, availability of schools and passage of child labour laws, the incidence rates of child labour fell.

India is sadly the home to the largest number of child labourers in the world. The census found an increase in the number of child labourers from 11.28 million in 1991 to 12.59 million in 2001. M.V. Foundation in Andhra Pradesh found nearly 400,000 children, mostly girls between seven and 14 years of age, toiling for 14-16 hours a day in cottonseed production across the country of which 90% are employed in Andhra Pradesh. Child Labour in India 40% of the labour in a precious stone

cutting sector is children. NGOs have discovered the use of child labourers in mining industry in Bellary District in Karnataka in spite of a harsh ban on the same. In urban areas there is a high employment of children in the zari and embroidery industry.

Poverty and lack of social security are the main causes of child labour. The increasing gap between the rich and the poor, privatization of basic services and the neo-liberal economic policies are causes major sections of the population out of employment and without basic needs. This adversely affects children more than any other group. Entry of multi-national corporations into industry without proper mechanisms to hold them accountable has lead to the use of child labour. Lack of quality universal education has also contributed to children dropping out of school and entering the labour force. A major concern is that the actual number of child labourers goes un-detected. Laws that are meant to protect children from hazardous labour are ineffective and not implemented correctly.

A growing phenomenon is using children as domestic workers in urban areas. The conditions in which children work is completely unregulated and they are often made to work without food and very low wages, resembling situations of slavery. There are cases of physical, sexual and emotional abuse of child domestic workers. The argument for domestic work is often that families have placed their children in these homes for care and employment. There has been a recent notification by the Ministry of Labour making child domestic work as well as employment of children in dhabas, tea stalls and restaurants "hazardous" occupations.

According to HAQ: Centre for child rights, child labour is highest among scheduled tribes, Muslims, schedule castes and OBC children. The persistence of child labour is due to the inefficiency of the law, administrative system and because it benefits employers who can reduce general wage levels. HAQ argues that distinguishing between hazardous and non hazardous employment is counter-productive to the elimination of child labour. Various growing concerns have pushed children out of school and into employment such as forced displacement due to development projects, Special Economic Zones; loss of jobs of parents in a slowdown, farmers' suicide; armed conflict and high costs of health care. Girl children are often used in domestic labour within their own homes. There is a lack of political will to actually see to the complete ban of child labour.

Bonded child labour is a hidden phenomenon as a majority of them are found in the informal sector. Bonded labour means the employment of a person against a loan or debt or social obligation by the family of the child or the family as a whole. It is a form of slavery. Children who are bonded with their family or inherit a debt from their parents are often found in agricultural sector or assisting their families in brick

kilns and stone quarries. Individual pledging of children is a growing occurrence that usually leads to trafficking of children to urban areas for employment and have children working in small production houses versus factories. Bonded labourers in India are mostly migrant workers, which opens them up to more exploitation. Also they mostly come from low caste groups such as dalits or marginalised tribal groups. Bonded child labourers are at very high risk for physical and sexual abuse and neglect sometimes leading to death. They often are psychologically and mentally disturbed and have not learnt many social skills or survival skills.

In 2000 the ILO estimated 5.5 million children had been forced in labour in Asia, while the Bonded Labour Liberation Front placed 10 million bonded children in India alone. In 1998 the government of India labelled bonded child labour as a marginal problem with only 3000 or so cases. A survey in Tamil Nadu in 1995 found 125,000 bonded child labourers in the state alone. Child bonded labour in India is mostly in the agricultural sector but has in recent times been moving into other sectors as well such as beedi-rolling, brick kilns, carpet weaving, commercial sexual exploitation, construction, fireworks and matches factories, hotels, hybrid cottonseed production, leather, mines, quarries, silk, synthetic gems, etc.

CAUSES OF RISING INSTANCES OF CHILD LABOUR

1. Over population, illiteracy, poverty, debt trap are some of the common causes which are instrumental in this issue.
2. Overburdened, debt-trapped parents fail to understand the importance of a normal childhood under the pressures of their own troubles and thus it leads to the poor emotional and mental balance of a child's brain which is not prepared to undertake rigorous field or domestic tasks.
3. National and Multinational companies also recruit children in garment industries for more work and less pay which is absolutely unethical.

CHILD LABOUR LAWS IN INDIA

The problem of child labour in India had become an issue of concern for one and all post Independence. The drafting committee of the India constitution wanted to formulate laws on their own without seeking recommendations from other countries with this regard. Since, India had been under the exploitative regime of the British, it only made sense that the provisions were devised keeping in mind the forms of exploitative labour that India had witnessed under the atrocious regime.

The primitive laws that were formed to prohibit child labour in India were when the Employment of Children Act, 1938 was passed. But this act failed miserably

because it failed to address the cause of poverty as it is poverty that drives children into forced labour.

The Indian Parliament time and again has passed Laws and Acts to ensure the protection of children from child labour. The Fundamental Rights enshrined in our Constitution prohibit child labour below the age of 14 years in any factor or mine or engaged in any hazardous employment under Article 24. Apart from this, it is also provided under Article 21-A that State shall provide infrastructure and resources for free and compulsory education for children of the age six upto 14 years.

There exists a set of laws which under the Constitution govern the protection of children from child labour. The Factories Act of 1948 prevents the employment of children below 14 years in any factory. The Mines Act of 1952 prohibits the employment of children below the age of 18 years. The Child Labor (Prohibition and Regulation) Act of 1986 prevents the employment of children below the age of 14 years in life-threatening occupations identified in a list by the law. Further, the Juvenile Justice (Care and Protection) of children Act of 2000 made the employment of children a punishable offence.

Ironically, despite this huge array of laws, there seems to be no improvement in the working conditions of the child labourers and employers also freely flout the provisions of the Act covering the prohibition of child labour.

It needs to be highlighted that the violation of these provisions means a deprivation of the basic human rights and demeaning the childhood of the children. The law also isn't very clear as to how where can the children work. The Acts covers only 10 percent of the total working children and thus not applicable to the unorganized sector. The Act also exempts the family of the child labourer from its purview if they all are working with the same employee as that of the child. Although the Act prohibits the employment of children in certain hazardous industries and processes, it does not define what constitutes hazardous work. It only provides a list of hazardous occupations.

MIGRANT LABOUR

Migrant labour, casual and unskilled workers who move about systematically from one region to another offering their services on a temporary, usually seasonal, basis. Migrant labour in various forms is found in South Africa, the Middle East, western Europe, North America and India.

Internal migration spurred primarily by employment and marriage helps shape the economic, social and political life of India's sending and receiving regions. About two out of ten Indians are internal migrants who have moved across district or state

lines a rate notable for the sheer numbers who move within a country with a population that tops 1.2 billion.

While marriage is a common driver of internal migration in India, especially among women, a significant share of internal movements are driven by long-distance and male-dominated labor migration. These flows can be permanent, semi-permanent or seasonal. Seasonal or circular migrants in particular have markedly different labor market experiences and integration challenges than more permanent migrants, but precise data on seasonal migration flows and a systematic accounting of the experiences of these migrants are major gaps in existing knowledge.

Regardless of the duration of their stay, labor migrants face myriad challenges at their destinations in a country that is dizzying in its diversity of languages and cultures. Among the challenges: restricted access to basic needs such as identity documentation, social entitlements, housing and financial services. Many migrants especially those who relocate to a place where the local language and culture is different from that of their region of origin also face harassment and political exclusion.

Government responses to India's significant internal migration are limited. The little legislation that does have provisions for workers' rights is seldom enforced. The response of India's diverse civil-society organizations has been more active, with the nongovernmental sector often stepping in to fill the gaps in welfare services, education and labor rights that are left by the government.

INDIA'S INTERNAL MIGRANTS AND MIGRATION FLOWS

More than two-thirds (69 percent) of India's 1.21 billion people live in rural areas, according to the 2011 Census of India, but the country is rapidly urbanizing. The cities of Mumbai, Delhi and Kolkata are all among the world's top ten most populous urban areas and India has 25 of the 100 fastest-growing cities worldwide. A significant source of this growth is rural-to-urban migration, as an increasing number of people do not find sufficient economic opportunities in rural areas and move instead to towns and cities. Provisional 2011 census data show that for the first time, India's urban population has grown faster than its rural population since the last census. Thirty-one percent of India's population is now classified as urban, up from almost 28 percent in 2001. In 2007-08, the National Sample Survey measured the migration rate (the proportion of migrants in the population) in urban areas at 35 percent. In addition to migration, natural population increase and the inclusion in census data of newly-defined urban areas also account for some of this urban growth.

Despite India's impressive rates of economic growth over the past three decades, vast numbers of Indians are unable to secure a meaningful livelihood. In 2010, 29.8 percent of all Indians lived below the national poverty line, while 33.8 percent of rural Indians lived below the national rural poverty line, according to World Bank data. While wage and education gaps between rural and urban Indians are declining, rural India is still characterized by agrarian distress, a chronic lack of employment and farmer suicides. Thus, the rural-urban divide has been one of the primary reasons for India's labor mobility.

While migration data from the country is not as comprehensive or as recent as needed to see the whole picture, the 2001 Census counted about 191 million people or 19 percent of the total Indian population at the time as internal migrants who had moved long distances to other districts or other Indian states. About 70 percent of all internal migrants are women and marriage is the primary reason for female migration, accounting for 91 percent of rural female migrations and 61 percent of urban female migrations. By contrast, men migrate mostly for employment-related reasons. Fifty-six percent of urban male migrants move in search of employment. Other top reasons for migration among Indian men (often with other members of the household) include family, business and education.

Internal migrants have widely varying degrees of education, income levels and skills and varying profiles in terms of caste, religion, family composition, age and other characteristics. National-level data that identify trends in these features are not available. However, micro-surveys suggest that most migrants are between ages 16 and 40, particularly among semi-permanent and temporary migrants, whose duration of stay may vary between 60 days and one year. Scheduled tribes and castes the tribal and caste groups that are explicitly protected in India's constitution because of their historic social and economic inequality are over-represented in short-term migration flows. And most labor migrants are employed in a few key subsectors, including construction, domestic work, textile and brick manufacturing, transportation, mining and quarrying and agriculture.

Labor migration flows include permanent, semi-permanent and seasonal or circular migrants. Much of the available data polls migrants in the permanent and semi-permanent categories and considerably less large-scale statistical data are available on the numbers and characteristics of circular migrants.

Semi-permanent migrants are those who are likely to have precarious jobs in their destination areas or lack the resources to make a permanent move. While they may reside in their destination cities for years or decades, they likely have homes and families in their sending district.

Seasonal or circular migrants, by contrast, are likely to move from place to place in search of employment or to continue returning to the same place year after year. Such circular flows encompass migrants who may stay at their destination for six months or more at a time and hence need social services at their destination. Scholars have long characterized this migration as a type in which the permanent residence of a person remains the same, but the location of his or her economic activity changes.

Many of the women who migrate for marriage are also participants in the labor market, even if their primary reason for migration is marriage. The domestic maid industry in urban areas, for example, is a rapidly growing sector that employs women, most of whom are rural-to-urban migrants.

MAJOR MIGRATION FLOWS

The North Indian states of Uttar Pradesh and Bihar have the highest percentages of rural populations, with 18.6 percent and 11.1 percent of people living in villages, respectively, as of the 2011 Census. These states are also the largest migrant-sending states. Substantial flows of labor migrants relocate from Uttar Pradesh to Maharashtra, Delhi, West Bengal, Haryana, Gujarat and other states across northern and central India. Migrants from Bihar relocate to the same destinations, with the highest numbers to Delhi and West Bengal. Other major migrant-sending states are Rajasthan, Madhya Pradesh, Andhra Pradesh, Chhattisgarh, Jharkhand and Orissa. Predictably, all of the major sending states are characterized by very low social and economic development indices and the major urban destinations (enumerated below) are the growing economic magnets in an increasingly liberalized Indian economy.

The cities of Mumbai, Delhi and Kolkata are the largest destinations for internal migrants in India. Many of the migrants to these cities are intrastate migrants, relocating from rural areas of Maharashtra and West Bengal. All three cities also absorb large numbers of people from other states across India.

While India's internal migration flows are substantial, they are difficult to enumerate. Migration data from the 2011 Census have been collected, but not yet released. The 2001 Census and the 2007-08 National Sample Survey (NSS) both provide broad information on internal migration, but miss important aspects of India's internal migration patterns.

The 2001 Census lists 307 million internal migrants, but defines as a migrant anyone who lives in a place that is different than their place of birth or place of last residence. This definition casts too wide a net because it includes many people who move over very short distances, within the same district. On the other hand, it likely misses a significant number of seasonal migrants, who have as much of a chance of

being counted in their place of birth or last residence as they do at their new destination.

The Census does differentiate internal migration within districts, between districts in the same state and across states. In 2001, interdistrict migrants accounted for 76.8 million migrants and there were 42.3 million interstate migrants. Therefore, about 191 million people or 19 percent of the total Indian population were migrants from other districts or other states. These numbers reflect the numbers of permanent and semi-permanent migrants, but the Census does not provide information on circular, seasonal or temporary flows.

The National Sample Survey, conducted by the Ministry of Statistics and Program Information, asks people their “usual place of residence,” counting migrants as those who have stayed for six months or longer in a place that is different from their prior “usual place of residence.” As with the Census, temporary, seasonal and circular migrants are difficult to estimate through the NSS data and the survey’s estimates of seasonal migration are far below those of other analysts. The NSS counted 15 million short-term migrants, but other estimates have placed the number at about 100 million.

PLIGHT OF MIGRANTS AT DESTINATION

Proving their identity is one of the core issues impoverished migrants face when they arrive in a new place, a problem that can persist for years or even decades after they migrate. Identity documentation that is authenticated by the state is indispensable for ensuring that a person has a secure citizenship status and can benefit from the rights and protections that the state provides.

A birth certificate is the primary proof of citizenship in India and is the primary document that can be used to acquire other documentation, such as ration cards and election cards. However, there are several variations across the country on how such documentation is issued and used.

In India, many citizens are born at home or in rural or remote areas, not in places such as hospitals or clinics where birth certificates are issued. The overall birth registration rate in the country is 34.7 percent, but there are significant regional differences. Uttar Pradesh and Bihar, the home states of many labor migrants, have birth registration rates of 6.5 percent and 1.6 percent, respectively. This means that many labor migrants are undocumented when they arrive in the receiving community.

The Aadhar project seeks to remedy this problem by issuing a 16-digit identity number to everyone on the National Population Register. Eventually, the government intends to issue an identification card to all citizens over 18. Until then,

a ration card often stands in for a birth certificate as a person's primary identity document. Issued by state governments, it is used to buy food, cooking oil and kerosene at ration shops. The document lists the head of household, names and ages of dependent family members and the family's address. Each household has one ration card (although some states do issue the card to individuals).

Across India, the ration card is the de facto necessary proof of identity that is essential for access to public services such as hospital care and education. It is often requested as a proof of identity and address for initiating telephone service or opening a bank account and often used for casting a vote. Legally, however, it is only one of several documents that a person can choose to offer to verify their identity.

Though national policy entitles migrants to a new ration card as long as they remove their names from their ration cards at home, in practice they find it difficult to do this. Many do not know the correct procedure for obtaining a new ration card and others face obstacles if they have never previously held a card because they were absent from their home states when identification documents (such as voter ID cards) were issued. Additionally, officials are often unwilling to accept the documentation provided by some migrants (for varied reasons, including seeking bribes or discrimination). For this reason, many migrants do not want to risk removing their names from a ration card in their home state because they are uncertain of obtaining a new ration card at their destination. Overall, their migrant status makes it difficult for them to obtain identity documents in both the sending and receiving places.

The basic problem of establishing identity results in a loss of access to entitlements and social services. Lack of identification means migrants are not able to access provisions such as subsidized food, fuel, health services or education that are meant for the economically vulnerable sections of the population. The issue of lack of access to education for children of migrants further aggravates the intergenerational transmission of poverty. Overall, discrimination in the provision of rights and entitlements combined with internal migrants' identity as outsiders in the receiving society often perpetuate the economic and political exclusion of many groups and suggest that there are deeply exclusionary trends in India's democracy.

Migration and slums are inextricably linked, as labor demand in cities and the resulting rural-to-urban migration creates greater pressures to accommodate more people. In 2011, 68 million Indians lived in slums, comprising one-quarter of the population of India's 19 cities with more than 1 million residents. Across the country, the experiences of slum dwellers are characterized by sudden evictions without adequate rehabilitation and local governments that do not provide low-cost housing for the urban poor.

Slum dwellers who are migrants sometimes face the added challenge of establishing tenure the right to remain on a particular piece of urban land and the right to compensation if the dwelling on that land is seized by the government for redevelopment. However, many seasonal migrants are not even able to “make it” to the slums. Unaffordable rents in slums force them to live at their workplaces (such as construction sites and hotel dining rooms), shop pavements or in open areas in the city. This further perpetuates their vulnerability to harassment by the police and other local authorities.

Despite the economic imperatives that drive migration, migrant workers essentially remain an unbanked population. Since migrants do not possess permissible proofs of identity and residence, they fail to satisfy the Know Your Customer (KYC) norms as stipulated by the Indian banking regulations. They are thus unable to open bank accounts in cities. This has implications on the savings and remittance behaviors of migrant workers.

In the absence of banking facilities, migrants lack suitable options for safe-keeping of their money. In order to avoid the risk of theft, they are forced to wait for long periods to settle their wages. This makes them vulnerable to cheating and nonpayment of wages at the hands of contractors and middlemen. Sometimes, they are forced to avail safe-keeping services from local shopkeepers, who charge a fee for this service.

Many migrant workers end up resorting to informal channels to send money home. In the case of short-distance migration, workers end up carrying money themselves which poses a potential threat of mugging or personal injury. Long-distance migrants use courier systems or bus drivers who charge high service rates. Formal remittance services by private providers are mired by questions of legality, which means that a company like a domestic Western Union is unable to operate in India. The government does run a money transfer service, but it is sparsely used due to long delays and corruption.

In a state of continuous drift, migrant workers are deprived of many opportunities to exercise their political rights. Because migrants are not entitled to vote outside of their place of origin, some are simply unable to cast their votes. A 2011 study on the political inclusion of seasonal migrant workers by Amrita Sharma and her coauthors found that 22 percent of seasonal migrant workers in India did not possess voter IDs or have their names in the voter list. The study noted that any migrants leave their home at an age as early as 13-14. The voter ID is issued at an age of 18 or more. When they become eligible to get a voter ID, their work life is at its peak and their trips to home short in duration. Many migrants reported to not have the time to get their voter IDs made ... and a staggering 83 percent of long

distance migrants reported missing voting in elections at least once because they were away from home seeking livelihood options.” Because of this, migrant workers are often left unable to make political demands for entitlements or seek reforms.

Local politics also have major implications for internal migrants. The intersection of local identity politics and migration creates political volatility in many cities and regions across India, including in Assam in the Northeast, Andhra Pradesh in the South, as well as cities across Northern India.

The politics of Mumbai, the capital of Maharashtra, are an important example of the clash between migration and local identity politics. About 42 percent of Mumbai is Maharashtrian and in 2001, migrants from other states accounted for 26 percent of the population in the Mumbai Urban Agglomeration (as compared to 4 percent in India as a whole). Mumbai is known both for its diversity of linguistic and cultural communities, as well as its decades-long history of anti-migrant politics. Since the 1960s, nativist political parties have claimed that migrants threaten Marathi culture and usurp job opportunities, residential space and amenities that rightfully belong to the local Maharashtrian population.

Historically, the Shiv Sena political party has been the anti-migrant voice in Mumbai’s politics. In the late 1960s, the Sena demanded that jobs be reserved for locals and was especially hostile to the Tamil migrant population that occupied middle-class jobs in Mumbai in the 1970s. Pressure from the Shiv Sena led to concessions from the Congress party, such as measures that gave preference to Maharashtrians for state government jobs.

Today’s virulent anti-migrant party in Mumbai’s politics is an offshoot of the Shiv Sena—the Maharashtra Navnirman Sena (MNS; translated as the Maharashtra Renaissance Army). The MNS accuses North Indian migrants of taking jobs that they claim rightfully belong to local Maharashtrians. In 2008, after a fiercely anti-migrant speech by MNS leader Raj Thackeray in which he accused migrants of swamping Maharashtra, MNS supporters attacked North Indian migrants in Mumbai and other cities. Hundreds of thousands of migrants fled the state as a result. Orchestrated riots and violent political campaigns routinely target these migrants and protest their presence in the city.

Mumbai is a particularly stark example of local identity politics that marginalize internal migrant populations, but it also reflects a basic reality of the Indian states system, which is organized by language and cultural groups: since most Indian states are, by design, the local homelands of India’s different ethnic and linguistic groups, migration between states often creates competitive politics between migrants and locals.

It is also important to note, however, that some migrant destinations do not have a local backlash. Bihari migrants in Kolkata, for example, form a majority of that city's labor migrants, but there is no substantial nativist strain in Kolkata's politics. As with other aspects of internal migration in India, outcomes can vary greatly by local context.

Migration flows are mediated by an elaborate chain of contractors and middlemen who perform the critical function of sourcing and recruiting workers. The lowest links in this chain are most often older migrants who are part of the same regional or caste-based social network in the rural areas. The chain, then progresses toward destination-based contractors who aggregate workers from different geographies and link them finally with the principal employers.

While these networks do serve the purpose of providing migrants with information and subsequent access to work opportunities, they largely operate in the informal economy. There are no written contracts, no enforceable agreements regarding wages or other benefits and no commitments regarding regular provision of work.

Migrants, completely dependent on the middlemen for information, end up working in low-end, low-value, hard and risky manual labor and are constantly subject to exploitation with little or no opportunity for legal recourse. Their work lives are characterized by exploitative practices such as manipulation in wage rates and work records, nonpayment or withholding of wages, long work hours, abysmal work conditions and verbal and physical abuse. Female workers, especially in the domestic and construction sectors, are often sexually exploited in return for the offer of regular work. Accidents and deaths at workplaces are also extremely common in the construction sector, which is aggravated by the absence of any kind of social protection.

The presence of such elaborate contractor networks also means that it is almost impossible to fix accountability for most practices described. The worker never comes in touch with the principal employer who is thus easily able to absolve himself of any responsibility with regard to the welfare of workers.

The fact that migrants are dispersed throughout a vast urban or rural canvas also seriously inhibits their potential to organize themselves in formal or informal ways. This further weakens their bargaining power in terms of wages, benefits and working conditions.

The inflows of migrants from rural areas and small towns into big cities has contributed to urban congestion and housing shortages in cities across India. Mumbai, Delhi and Kolkata in particular are all known for the proliferation of slums and pavement dwellings and generally intense housing pressures. In addition, city

residents often perceive that migrants increase the competition for jobs and compete for basic amenities and city services such as water and sanitation.

One of the policy conclusions that national policymakers have drawn from these outcomes is that the state should undertake efforts to prevent internal migration, through schemes such as rural employment programs. Such policy positions have persisted despite building evidence that migration can have positive outcomes for the poor. For example, remittances from migration are applied to health care or to repay debt. Despite increasing research along these lines, urban development projects often seek to keep migrants out, local authorities continue to treat migration as a problem and migrants are often harassed by the police because they are considered to be closer to illegal residents rather than legal migrants. Migrants are particularly susceptible to police harassment including violence and exhortation for bribes because of their precarious position in the receiving society. Their basic needs, such as their access to housing, can depend on the cooperation of local police.

The Government of India's Inter-State Migrant Workmen (Regulation of Employment and Conditions of Service) Act of 1979 was passed in order to address the unjust working conditions of migrant workers, including the necessity of gaining employment through middlemen contractors or agents who promise a monthly settlement of wages but do not pay when the times comes. The act lists the responsibilities of employers and contractors and the rights of workers to wages that are equal to those of the local employees, the right to return home periodically without losing wages and the right to medical care and housing at the employment site. In practice, however, this act is overwhelmingly ignored by state governments. As such, it articulates ideal working conditions for interstate migrants, but lacking provisions for enforcement, it has not been used to create a better policy environment in practice.

CIVIL-SOCIETY INTERVENTIONS

In a scenario where the responses from the state and market have not contributed much to the welfare of migrant workers, civil-society organizations have been able to come up with solutions that have helped enhance returns from migration. While historically NGOs have sided with the anti-migration sentiment, recent thinking and innovations in migration practice have helped transform work opportunities for migrants into more stable livelihood options.

Welfare Services and Social protection for Migrants. Aajeevika Bureau, a nongovernmental, nonprofit initiative was set up in 2005 in Udaipur, Rajasthan with the mandate of providing services, support and security to rural, seasonal migrant workers. Aajeevika posits that rural-to-urban migration is an inevitable socioeconomic

reality in transition economies such as India, hence the need is to provide services and solutions that can transform migration into a more rewarding opportunity. Aajeevika works through a network of walk-in resource centers that are functional at both the ends of the migration corridor. This linkage from source to destination is an important part of the organization's operational strategy. Service provided to migrants include registration and photo ID cards; skills training and placement services for jobs at urban destinations; legal aid and literacy programs; organization of worker collectives at destination; assistance accessing banking and social security; and strengthening support systems for women and families affected by male migration.

Education for Children of Migrants. NGOs in high out-migration areas have designed and implemented initiatives such as seasonal hostels and residential-care centers to enable inclusion of children from migrant families in schools at both source and destination. Some noteworthy examples are Lokadrushti in western Odisha for children of brick-making workers, SETU in Gujarat for children of migrants working in salt pans and Janarth in Maharashtra for children of sugar cane cutters.

Organizing Workers for Demanding Entitlements. NGOs such as PRAYAS Center for Labor Research and Action have adopted the rights-based strategy of unionizing migrant workers. They work with vulnerable occupation streams such as construction, brick-making and cotton ginning. Through this model of unionization, PRAYAS was able to successfully reduce the number of child workers who were being trafficked to cotton seed farms from Rajasthan to Gujarat. The unions also enjoyed considerable success in negotiating wage increases for workers with employers and middlemen. PRAYAS's work on child trafficking has also led to the creation of a joint task force by both source and destination governments to prevent child trafficking in the cotton pollination season.

Institutional Linkages with the Urban Labor Market. Organizations such as Labournet in Bangalore have initiated programs aimed at member registration, certified training and placement; the system acts as an interface between employers and certified workers. Apart from providing work linkages, they also facilitate the workers' access to social security and financial inclusion.

Access to Food Entitlements at Destination. Rationing Kruti Samiti, a network of civil-society organizations in Mumbai, is a successful initiative that has influenced government policy to enable migrant workers to accessing subsidized rations in urban destinations. The network was instrumental in the passing of a government resolution that acknowledges the issues faced by migrants in acquiring proofs of identity and residence and proposes certain relaxations for both interstate and intrastate migrant workers. Disha, a leading organization in Nashik, used this

government resolution to help seasonal migrants get temporary ration cards for a period of four months (extendable to 12 months) with relaxed documentary requirements.

BONDED LABOUR

Bonded labor is a person's pledge of their labor or services as security for the repayment for a debt or other obligation. A man keeping another man in perpetual bondage for his selfish and personal designs is a kind of man's cruelty to man which is not confined to a particular country or a particular region but is found as a global phenomenon for thousands of years, right from the Biblical days to the present era. The nomenclature changed from period to period and place to place: slave, serf and bonded labour.

In India, this type of exploitation of man remained prevalent in the name of beggar and riot for years. The term 'bonded labour' or *bandhua mazdoor* is of recent origin. Despite the abolition of the zamindari system, land reforms, Bhoodan movement, enactment of legislation (Bonded Labour Abolition Act, 1976), establishment of Panchayati Raj, interest shown by Social Action Groups and spirited individuals from society, lakhs of bonded labourers continue to be exploited and carry the yoke of neglect, suffering and frustration in abject silence.

In fact, the system of bonded labour, as prevalent in Indian society, is a relic of feudal hierarchical society. A considerable interest has come to be shown in bonded labour during the past two decades by social workers, social scientists and the government because it is considered incompatible with our social ideal of egalitarianism with our commitment to human rights. The magnitude of bonded labour is just baffling as lakhs of adult males and females as well as children are condemned to suffering under its yoke.

We have to understand the terms 'bonded labour system' and 'bonded labour'. The 'bonded labour system' refers to "the relationship between a creditor and a debtor who obtains loan owing to economic compulsions confronting his day-to-day life and agrees to abide by the terms dictated by the creditor".

The important term of agreement is that the debtor agrees to mortgage his services or services of any or all the members of his family for a specified or unspecified period. The relationship built on the agreement is on such unequal terms that while for every labour or service, there must be some fair remuneration equivalent to the price of labour in the market, under the bonded labour system the service is rendered for the debt or in lieu of the interest accruing to the debt. The debtor either works without receiving any remuneration or if at all there is any

remuneration, it is much less than the minimum wage (notified under the Minimum Wages Act) or the prevailing rate of market wage.

The 1976 Bonded Labour (Abolition) Act defines 'bonded labour system' as "the system of forced labour under which a debtor enters into an agreement with the creditor that he would render service to him either by himself or through any member of his family or any person dependent on him, for a specified or unspecified period, either without wages or for nominal wages, in consideration of loan or any other economic consideration obtained by him or any of his ascendants or in pursuance of any social obligation or in pursuance of any obligation devolving on him by succession".

The agreement has other consequences too, such as, forfeiting the debtor the freedom of employment, denial of freedom of movement in any part of the country and denial of the right to sell at market value any of his property or product of his labour.

The term 'bonded labour' has been defined by the National Commission on Labour as "labour which remains in bondage for a specific period for the debt incurred". The Commissioner for Scheduled Castes and Scheduled Tribes explained the term bonded labour in its 24th report as "persons who are forced to work for the creditors for the loan incurred either without wage or on nominal wage".

The 'bonded labour' is different from 'contract labour' employed in industries, mines, plantations and docks, etc. Contract labour includes workers who are not directly recruited by the establishment, whose names do not appear on the pay-roll and who are not paid wages directly by the employer. In theory, contract labourers in India are covered by the Factory Act, 1948, the Mines Act, 1952, the Plantations Labour Act, 1951 and the Dock Workers Act, 1948 so as to give them benefits as are admissible to labour directly employed.

However, the advantages of employing both bonded labour and contract labour are the same:

- (i) Labour is engaged at a lower cost,
- (ii) The employers have not to extend fringe benefits to the workers and
- (iii) The employers are not under any obligation of providing welfare and security measures to the workers as stipulated in various Acts. The system of contract labour in our country was abolished in September 1970 by an Act called 'Contract Labour (Regulation and Abolition) Act'.

The two basic features of bonded labour are indebtedness and forced labour. Forced labour can hereditarily descend from father to son or be passed on for

generations together. During the period of bondage, the debtor cannot seek employment with any other person.

In economic terms, this means that he cannot 'sell his labour in the market at market value'. The bonded labour system is mostly found among agricultural labourers in villages, though today it has extended to workers working in stone quarries, brick kilns, bidi factories, glass factories and in detergent carpet, gem stones and many other factories.

Bonded labourers are known by different names in different parts of India. For example, in Andhra Pradesh and Karnataka they are known as 'Jeethams', in Gujarat and Madhya Pradesh as 'Halts', in Bastar district in Madhya Pradesh as 'Kabadis', in Hyderabad as 'Bhagela', in Rajasthan as 'Saggris', in Bihar as 'Kamias' or 'Kamiantis', in Orissa as 'Gothees', in Tamil Nadu as 'Pandiyls', in Kerala as 'Adiyas', 'Paniyas' and 'Kattunaikens' and in Uttar Pradesh as 'Koltas'.

CAUSES OF BONDED LABOUR

Though the main causes of origin, growth and perpetuation of bonded labour system are economic, the social and religious factors to support the custom. The economic causes include: extreme poverty of people, inability to find work for livelihood, inadequate size of the landholdings to support family, lack of alternative small-scale loans for the rural and urban poor, natural calamities like drought, floods etc., destruction of men 'animals, absence of rains, drying away of wells, meager income from forest produce and inflation and constant rising prices.

The social factors include:

High expenses on occasions like marriage, death, feast, birth of a child, etc., leading to heavy debts, caste-based discrimination, lack of concrete social welfare schemes to safeguard against hunger and illness, non-compulsory and unequal educational system and indifference and corruption among government officials.

Sometimes, exploitation by some persons in a village also compels people to migrate to some other place and seek not only employment on the employer's conditions but also get protection from influential persons. Religious arguments are used to convince the people of low castes that religion enjoins upon them to serve people of high castes. Illiteracy, ignorance, immaturity and lack of skill and professional training sustain such beliefs. Broadly speaking, it may be maintained that bondage originates mainly from economic and social pressures.

The Legislation:

The pernicious and inhuman, callous, reprehensible practice of bonded labour existed in many states in India. After independence, it could not be allowed to

continue to blight national life any longer. As such, when the Constitution of India was framed, Article 23 was enshrined in it which prohibited 'traffic in human beings', 'beggar' and other similar forms of forced labour.

However, no serious effort was made to give effect to this Article and stamp out the shocking practice of bonded labour. The Forced Labour (Abolition) Convention adopted by the International Labour Organisation (ILO) in 1919 was ratified by India only in November 1954.

Some states in India had also enacted laws for abolishing bonded labour. For example, the Bihar Kamianti Act was passed in 1920, the Madras Agency Debt Bondage Regulation in 1940, Kabadi System Regulation in Bastar in Madhya Pradesh in 1943, Hyderabad Bhagela Agreement Regulation in 1943, Orissa Debt Bonded Abolition Regulation in 1948, Rajasthan Sagri System Abolition Act in 1961 (which was amended in 1975) and Bonded Labour System (Abolition) Act, Kerala in 1975.

It was specifically laid down in most of these regulations (like those of Madras, Orissa, Bihar and Hyderabad) that the agreement between the creditor and the debtor entered into after the commencement of the regulation was to be wholly void if:

- (a) The full terms of the agreement were not expressed in writing and a copy thereof was not filed with the designated authority,
- (b) The expressed and implied period of labour exceeded one year,
- (c) The interest provided for was not simple interest over one year and
- (d) The interest exceeded 6.25 per cent per annum. But it was after the announcement of the 20-point programme on July 1, 1975 that the legislative exercise at the national level began with some amount of seriousness and urgency.

The ordinance was enacted in October 1975 which was later replaced by the Act passed in February 1976, called the Bonded Labour System (Abolition) Act. All the state laws became inoperative after the enactment of the Act by the union government in 1976.

The Act implies:

- (i) Identification of bonded labourers;
- (ii) Release of bonded labourers;
- (iii) Action against offenders, i.e., creditors who had forced agreement upon the debtors;

- (iv) Holding of regular meetings of vigilance committees at the district and tehsil level;
- (v) Maintenance of the prescribed registers; and
- (vi) Conferring of judicial powers to executive magistrates.

The Act also provides for the rehabilitation of bonded labourers who are freed from their creditors. The 1976 Act was amended in 1985 in which it was clarified that the contract workers and inter-state migrant workers, if they fulfill the conditions laid down in the Bonded Labour System (Abolition) Act, will be considered as bonded labour.

The main problem that is faced in the implementation of the 1976 Act is the identification of bonded labourers. Neither the administrators at the district and tehsil levels admit the existence of bonded labourers in their areas nor do the creditors accept that any bonded workers are serving them, nor are the workers themselves willing to give statements that they are being forced to work as bonded labourers since long. It is the social workers attached to non-political social action groups and voluntary organisations who identify the bonded labourers.

The other handicap which aggravates the problem is the economic rehabilitation of the released labourers. The economic rehabilitation includes: finding jobs for them, getting them minimum wages, giving them training in arts and crafts, allotment of agricultural land, helping them in developing the allotted land, helping them in the processing of forest produce, educating them and their children, arranging for their medical care, etc.

All these are Herculean tasks. Besides ensuring economic rehabilitation, the state governments are also expected to arrange for their psychological rehabilitation and integration of various schemes of central and state governments. In chalking out plans and strategies of rehabilitation, the freed labourers are to be given the choice between various alternatives (Sharma, 1990:54).

Misery and Suffering in Bondage:

One former Chief Justice of the Supreme Court (Justice P.N. Bhagwati) described bonded labourers as 'non-beings, exiles of civilisation living a life -worse than that of animals', for the animals are at least free to roam about as they like and they can plunder or grab food whenever they are hungry, but these outcasts of society are held in bondage and robbed of their freedom even.

They are consigned to an existence where they have to live either in hovels or under the open sky and be satisfied with whatever unwholesome food they can manage to get, inadequate though it may be to fill their hungry stomachs. Not having any choice, they are driven by poverty and hunger into a life of bondage, a

dark bottomless pit from which, in a cruel exploitative society, they cannot hope to be res-cued.

It is estimated that there are about 32 lakh bonded labourers in India. Of these, 98 per cent are said to be bonded due to indebtedness and 2 per cent due to customary social obligations. The highest number is believed to exist in three states of Andhra Pradesh, Karnataka and Tamil Nadu, followed by Orissa, Uttar Pradesh, Bihar and Madhya Pradesh.

According to the figures released in May 1997 on the basis of a state government-sponsored survey (conducted as per the Supreme Court di-rection), Tamil Nadu has the maximum number of 24,000 bonded labourers, in the country, engaged in 30 different occupations (The Hin-dustan Times, May 13, 1997).

It has been pointed out that the majority of bonded labourers works as agricultural labour in villages and belong to the Dutcaste or tribal communities. Of the total labour force in the rural areas, about 33 per cent are engaged in non-agricultural activities, 42 per cent work as cultivators and 25 per cent as agricultural labourers. Of those who work as agricultural labourers, 48 per cent belong to Scheduled Castes and 33 per cent to Scheduled Tribes.

Being unskilled and un-organised, agricultural labourers have little for their livelihood other than personal labour. Bonded agricultural labourers occupy the lowest rung of the rural ladder. Social and economic stratification in a village is linked with land and caste which in turn govern economic and social status of the people. Bonded labourers thus live in pitiable and miserable conditions.

They are socially exploited because though in theory they are assured food, clothes, free tobacco, etc., in practice they get the food that is left over and clothes that are discarded by family members. They are made to work for 12 to 14 hours a day and are forced to live with cows and buffaloes in shed. If they fall ill, they may be procured some medicines from the local Hakim depending upon the sweet will of the employer.

The total number of bonded labourers identified and freed in India by March 1989 was 2.42 lakhs, of whom 2.18 lakhs (i.e., 90%) were said to be rehabilitated also. Thus, hardly 8 per cent of total bonded workers in India have been identified so far, indicating lack of interest of state governments in solving the problem of bonded labour. At least four reports submitted to the Government of India between 1979 and 1983 pointed out how the disgusting and squeamish practice of bonded labour existed in India and continued to disfigure the social and economic life of the country.

These reports were:

- (a) Report of the Centre for Rural Development to the Ministry of Labour, Government of India, on 'Rehabilitation of Bonded Labour in Monghyr District, Bihar',
- (b) Report of the Public Policy and Planning Division of the Indian Institute of Public Administration to the Ministry of Labour, Government of India, on 'Evaluation Study of Bonded Labour Rehabilitation Scheme in Tehri Garhwal, Uttar Pradesh',
- (c) Report of Laxmi Dhar Misra, Director General (Labour Welfare) of Government of India based on the 'Spot Studies Regarding Identification, Release and Rehabilitation of Freed Bonded Labourers in Uttar Pradesh, Madhya Pradesh, Andhra Pradesh, Karnataka, Orissa, Bihar, Rajasthan, Tamil Nadu and Kerala' and
- (d) Re-report of the National Seminar on 'Identification and Rehabilitation of Bonded Labour' held from February 7-9, 1983.

Of the 2.42 lakh bonded labourers identified and released up to March 1989, 26 per cent were got released in Karnataka, 20 per cent in Orissa, 16 per cent in Tamil Nadu, 14 per cent in Andhra Pradesh, 11 per cent in Uttar Pradesh, 5 per cent in Bihar, 4 per cent in Madhya Pradesh, 3 per cent in Rajasthan, 0.5 per cent in Maharashtra, 0.3 per cent in Kerala and 0.2 per cent in Haryana.

CONTRACT LABOUR

Contract labour refers to workers who are hired for a specific task and a finite period. In Third World countries the term sometimes refers to a system whereby workers are hired by an intermediary the labour contractor who supplies them to the employer for a fee.

Salient Features of the "Contract Labour (Regulation & Abolition) Act, 1970"

1. The Contract Labour (Regulation and Abolition) Act, 1970" provides for regulation of the employment of contract labour and its abolition under certain circumstances.
2. It covers every establishment in which 20 or more workmen are employed on any day of the preceding 12 months as 'contract labour' and every contractor who employs or who employed on any day of the preceding 12 months, 20 or more contract employee.
3. It does not apply to establishments where the work is of intermittent and casual nature unless work performed is more than 120 days and 60 days in a year respectively (Section 1).

4. The Act provides for setting up of Central and State Advisory Contract Labour Boards by the Central and State Governments to advise the respective Governments on matters arising out of the administration of the Act (Section 3 & 4).
5. The establishments covered under the Act are required to be registered as principal employers with the appropriate authorities. Every contractor is required to obtain a licence and not to undertake or execute any work through contract labour, except under and in accordance with the licence issued in that behalf by the licensing officer. The licence granted is subject to conditions relating to hours of work, fixation of wages and other essential amenities in respect of contract as prescribed in the rules (Section 7 & 12).
6. The Act has laid down certain amenities to be provided by the contractor to the contract labour for establishment of Canteens and rest rooms; arrangements for sufficient supply of wholesome drinking water, latrines and urinals, washing facilities and first aid facilities have been made obligatory. In case of failure on the part of the contractor to provide these facilities, the Principal Employer is liable to provide the same (Section 16, 17, 18, 19 and 20).
7. The contractor is required to pay wages and a duty is cast on him to ensure disbursement of wages in the presence of the authorized representative of the Principal Employer. In case of failure on the part of the contractor to pay wages either in part or in full, the Principal Employer is liable to pay the same. The contract labour who performs same or similar kind of work as regular workmen, will be entitled to the same wages and service conditions as regular workmen as per the Contract Labour (Regulation and Abolition) Central Rules, 1971 (Section 21).
8. For contravention of the provisions of the Act or any rules made there under, the punishment is imprisonment for a maximum term up to 3 months and a fine up to a maximum of Rs.1000/- (Section 23 & 24).
9. Apart from the regulatory measures provided under the Act for the benefit of contract labour, the 'appropriate government' under section 10(1) of the Act is authorized, after consultation with the Central Board or State Board, as the case may be, to prohibit, by notification in the official gazette, employment of contract labour in any establishment in any process, operation or other work.

MASS MEDIA

Mass media means technology that is intended to reach a mass audience. It is the primary means of communication used to reach the vast majority of the general public. The most common platforms for mass media are newspapers, magazines,

radio, television and the Internet. The general public typically relies on the mass media to provide information regarding political issues, social issues, entertainment and news in pop culture.

TYPES OF MASS MEDIA

Various types of Mass Media are:

1. Print Media

Print media encompasses mass communication through printed material. It includes newspapers, magazines, booklets and brochures, house magazines, periodicals or newsletters, direct mailers, handbills or flyers, billboards, press releases and books.

2. Newspapers

Newspapers enjoyed the position of the most preferred medium to reach a wider audience until electronic communication emerged on the media scene. In the early days, newspapers were the only medium that masses at large depended on, for daily news. A newspaper carries all kinds of communication related to a variety of topics like politics, socialism, current affairs, entertainment, finance, stocks, etc.

Apart from this, it also includes topics, which are in lighter vein like cartoons, crosswords, Sudoku, movie reviews, book reviews, puzzles, crosswords, etc. This captivates the imagination and interests of readers from all age groups. Newspapers are an important platform of mass communication, as they reach every nook and corner of the world where electronic media fails to reach. It plays a pivotal role in providing authentic firsthand information, building opinions, updating the knowledge of the reader and serves as a good platform for advertisers to promote their products. However, with the emergence of Internet, which updates information every second and is just a click away, the popularity of newspapers has reduced.

3. Magazines

Magazines are another type of popular culture print media. They usually cater to a specific type of audience who are looking for information based on a particular subject. Magazines cover a plethora of topics, like current affairs, business, finance, consumers, gadgets, self-help, luxury, lifestyle, beauty, fashion, entertainment, travel, etc. Magazines like TIME and Reader's Digest include information, which is all-pervasive.

The frequency of magazines can be weekly, fortnightly, bi-monthly, quarterly, half-yearly or yearly. These magazines are the best forum for advertisers, as they have a niche readership. The readers look for a specific type of information; say for

example, a camera ad in a Gadget magazine will definitely have a direct brand impact on the reader who wants to buy a camera. Also, the shelf life and brand recall of magazines is far better than newspapers, which have a short life span.

4. Booklets and Brochures

Booklets and brochures are a part of the promotional literature of a product or an organization. There are two types of booklets and brochures.

5. Pre-buying promotion

Usually in malls and stores, promotional literature is distributed free to all (with discount offers or other schemes which seem profitable). For example, a free booklet about cosmetics will include information about the products, latest trends, contents, the benefits of using them, the available range or colors, discount coupons, etc. This, will most likely, have a positive impact on your decision-making.

6. Post-buying promotion

These booklets and brochures are usually given with a product for better customer experience and easy usage, post purchasing. You must have observed when you buy any new item, it is usually accompanied with a small booklet giving details about the benefits of using the product, usage directions, cleaning and storage instructions. The guidelines are usually followed by a series of 'how to' images which facilitate easy information about the product.

These booklets may also include the 'Other offerings' section. Organizations also have their own profiles in the form of brochures, which they give to their stakeholders to create a favorable image. It highlights the information about the company, its capacity and capability, services and solutions offered, milestone achievements, sustainability, innovation, awards, etc. In this case, people "do judge the book by its cover" and hence, these booklets and brochures are designed in an attractive format.

7. House Magazines, Periodicals or Newsletters

Many organizations today invent various platforms, like house magazines, periodicals or newsletters to keep the stakeholders posted about the news related to the company. Usually, the house magazines include data about a company's achievements, employee engagement activities and information about the offerings. A periodical or newsletter, is more or less, designed on similar lines but its size is restricted to a few pages only. Mostly, it includes similar information, but in a very short format.

Their frequency ranges from weekly to yearly. It has an encouraging impact on the stakeholders because of the 'feel-good factor'. They believe that the company

cares to communicate with them and this also increases their confidence about the prospects of the company.

8. Direct Mailers

Direct mailers are small pamphlets, which are devices for direct advertising and marketing. Usually, they arrive at our doorstep through the postal mails. Direct mails are a relatively cheaper option of marketing as bulk advertising is cost-effective through post. Most of them include colorful advertisements, discount and gift coupons, pre-approved credit card offers, automobile, realtor and political promotion.

Direct mailing system is best suited for B2B business. People have a tendency to remember what they see in the advertisement and recall it while making a purchase or a voting decision. Also, the attractive offers on a commercial direct mailer prompt many to make a positive buying decision.

9. Handbills or Flyers

Handbills or flyers are a form of communication, which is printed on a small paper. It is easy to carry, colorful, attractive and legible to read. They are handed out to all the passers-by. These are useful mainly for restaurants, hotels, nightclubs, political campaigns, delis, concerts, rallies, political campaigns, etc. People are more prompted to throw it away without reading. Hence, many a time this fails to be an effective medium of mass communication.

10. Billboards

Billboards or hoardings are huge advertisements that are put up at a height in strategic locations to fetch more attention. They usually attract the targeted audience by their bold colors, attention-grabbing headlines, creativity, designs, special effects, etc. Initially, billboards started by hand painting huge boards and eventually graduated to putting up printed sheets. Later came a trend for incorporating neon signs, videos and graphic cut-outs, etc.

Such billboards are called bulletins. They command the best customer exposure. Communication in these types of billboards should be in minimum words. The images should speak louder than the words. They are a successful medium of communication as they are good at captivating and retaining customer attention.

11. Electronic Media

Electronic media is the kind of media which requires the user to utilize an electric connection to access it. It is also known as 'Broadcast Media'. It includes television, radio and new-age media, like Internet, computers, telephones, etc.

12. Television

Television appeals both the auditory and visual senses and hence is an important communication device as it beholds the attention of the audience. For many people, it is impossible to imagine a life without their television sets, be it the daily news or even the soap operas. Television has become an advertising hub where advertisers are ready to spend huge amounts for an ad of few seconds, especially for programs with high viewership.

An apt example would be, Super Bowl Season. It offers various programs to appeal the masses of different age groups. It is a popular means of communication which provides both information and entertainment. This category also includes electronic media like movies, CDs and DVDs as well as the electronic gadgets.

13. Radio

It has a significant reach. A considerable number of Americans tune into radio every week while on their way to work. Advertising on the radio with catchy jingles and phrases is a tried and tested means of communication. The radio lost its popularity with the boom of television. But till day, it remains one of the favorite means of electronic communication. Moreover, it is an interactive means of communication with all dial-in programs which give the listeners an opportunity to feature on radio.

14. New Age Media

With the advent of Internet, we are now enjoying the benefits of high technology mass media, which is not only faster than the old school mass media, but also has a widespread range. Mobile phones, computers and Internet are often referred to as the new-age media. Internet has opened up several new opportunities for mass communication which include email, websites, podcasts, e-forums, e-books, blogging, Internet TV and many others, which are booming today. Internet has also started social networking sites, which have redefined mass communication all together. Sites, like Facebook, Twitter and YouTube have made communication to the masses all the more entertaining, interesting and easier!

MASS MEDIA AND ITS IMPACT ON SOCIETY

The impact of mass media on the society can be cited in the following ways:

1. Media has helped in the diffusion of education to the masses by spreading ideas, establishing common interests that help to spread enlightened culture.
2. Media plays a significant role in molding public opinion. It increases social awareness, encourages active participation of the individual to realize his duties and obligations, raises his standard of thinking and behaviour.

3. Mass media is a powerful means of public education. It has helped in eradicating illiteracy, increasing mass awareness on various social issues, equalizing educational opportunities, promoting a secular and egalitarian society.
4. Mass media has improved not only the quality of education but also caters to a larger section of the population. Thus, its contribution is both qualitative as well as quantitative.
5. Mass media contributes to the constructive use of our leisure time, which would otherwise have been wasted. It helps develop new found interest and appreciation on a wide variety of subjects and also fosters creative ability.
6. Mass media broadens the outlook of people with regard to religion and culture, as it enlightens listeners on information, helping to remove superstitions, taboos and prejudices.

REVIEW QUESTIONS

Conceptual Type

1. What is Communalism?
2. What is Religious Fundamentalism?
3. What is Regionalism?
4. What is Ethnocentrism?
5. Define the term Globalization.
6. What is mono-culturalism?
7. What is McDonaldization?
8. What is Child labour?
9. What is Migrant labour?
10. Who is bonded labour?
11. Who is Contract labour?
12. What is Mass Media?

Analytical Type

1. Discuss various reasons for Growth of Communalism in India.
2. Explain about Major Causes of Communalism in India.
3. Write note on: Regionalism and Ethnocentrism.
4. Discuss features of Globalization.
5. Discuss about mono-culturalism.
6. Explain about Child labour and Migrant labour.

Descriptive Type

1. Explain about Communalism and Religious Fundamentalism.
2. Discuss advantages and disadvantages of Globalization.
3. Explain various dimensions of McDonaldization.
4. Discuss about Mass Media and its impact on society.

MULTIPLE CHOICE QUESTIONS (MCQ)

1. **Communalism means** _____
[a] Fights between two communities
[b] Violence
[c] Protect interests of own community
[d] Attacking foreign communities
2. **Separate movements were based on** _____
[a] Hatred towards rulers
[b] Religion or language
[c] Opportunism
[d] To divide nation
3. **Britishers used 'Divide and Rule' strategy using** _____
[a] Power
[b] Laws
[c] Personalities
[d] Religion
4. **Communal riots happened more between** _____
[a] Christians and Muslims
[b] Muslims and Dalit's
[c] Hindus and Christians
[d] Hindus and Muslims
5. **Communal disturbances usually take place during** _____
[a] Sports
[b] Drama
[c] Festivals
[d] Mela
6. **Religious fundamentalism was first started in** _____
[a] UK
[b] USA
[c] India
[d] China
7. **Universally which religion has highest number of followers** _____?
[a] Muslims
[b] Hindus
[c] Buddhists
[d] Christians
8. **The full form of RSS is** _____
[a] Rajya Sabha System
[b] Rational Socialist System
[c] Rashtriya Swayam Sevak
[d] Rashtra Shakti Sangh

9. Which religions people are in majority in state of Jammu and Kashmir?

- | | |
|---------------|------------|
| [a] Muslims | [b] Hindus |
| [c] Buddhists | [d] Sikh |

10. What does secularism means?

- | | |
|----------------------------------|------------------------------|
| [a] Hinduism | [b] Nationalism |
| [c] Not attached to any religion | [d] Attached to one religion |

11. There is growth of regionalism and regional parties due to _____

- | | |
|--|-------------------------|
| [a] Perceived feeling of neglect by centre | [b] Separatist attitude |
| [c] Forcing decisions | [d] Family control |

12. Which is among the following is not a regional party?

- | | |
|------------|---------------|
| [a] AIADMK | [b] BJP |
| [c] TMC | [d] Akali Dal |

13. Which of the following states are ruled by regional party?

- | | |
|--------------------------------|-----------------------------|
| [a] MP and Jharkhand | [b] Maharashtra and Gujarat |
| [c] Tamil Nadu and West Bengal | [d] Karnataka and Harayana |

14. Movement of Khlistan was related to _____

- | | |
|-----------|--------------|
| [a] J & K | [b] Punjab |
| [c] MP | [d] Harayana |

15. Telangana state is formed carved out of _____

- | | |
|-------------------|----------------|
| [a] Maharashtra | [b] Tamil Nadu |
| [c] Andra Pradesh | [d] Kerala |

16. MP was divided to form another state named _____

- | | |
|----------------|----------------|
| [a] Uttarkhand | [b] Chattisgad |
| [c] Jharkhand | [d] Purvanchal |

17. Bihar was divided to form another state called _____

- | | |
|---------------|-----------------------|
| [a] Sikkim | [b] Chattisgad |
| [c] Jharkhand | [d] Arunachal Pradesh |

18. Euroculturism is related to _____
- | | |
|--------------------|----------------------|
| [a] Unique culture | [b] USA culture |
| [c] United culture | [d] European culture |
19. Nationalism normally refers to _____
- | | |
|----------------|--------------------|
| [a] Activism | [b] Agitationalism |
| [c] Antagonism | [d] Patroism |
20. Sino-Indian agreement refers to _____
- | | |
|----------------------------|--------------------------|
| [a] War time agreement | [b] Peace time agreement |
| [c] China- India agreement | [d] None of these |
21. Monoculture means _____
- | | |
|------------------------|-------------------|
| [a] Monotonous culture | [b] One culture |
| [c] National culture | [d] None of these |
22. Globalisation refers to _____
- | | |
|---------------------------------|-------------------------|
| [a] Export to foreign countries | [b] Import-Export trade |
| [c] Group formation | [d] None of these |
23. Geocentric approach means _____
- | | |
|---------------------------|-------------------------|
| [a] Entire country as one | [b] Entire world as one |
| [c] Group formation | [d] None of the above |
24. Who was Finance Minister keenly worked for globalisation of Indian government in July 1991?
- | | |
|--------------------|-----------------------|
| [a] P Chidambaram | [b] Dr.Manmohan Singh |
| [c] Yeshwant Sinha | [d] VP Singh |
25. Expand MNC _____
- | | |
|----------------------------|------------------------------|
| [a] Most Non Corrupt | [b] Multi National Community |
| [c] Multi National Company | [d] None of these |
25. Due to globalisation international technology transfer has _____
- | | |
|---------------|---------------|
| [a] Increased | [b] Decreased |
| [c] No change | [d] Doubled |

27. FDI refers to _____

- | | |
|------------------------------------|-------------------------------|
| [a] Foreign Direct Involvement | [b] Foreign Direct Investment |
| [c] Foreign Detailed Investigation | [d] None of these |

28. McDonald is doing business in _____

- | | |
|-----------------|-------------|
| [a] Electronics | [b] Food |
| [c] Vegetables | [d] Leather |

29. McDonald is originated from _____

- | | |
|------------------|---------|
| [a] UK | [b] USE |
| [c] South Africa | [d] USA |

30. KFC is another fast food compay which is spreading in India it is _____

- | | |
|---------------------------------|----------------------------|
| [a] King Fisher Company | [b] Kentucky Fried Chicken |
| [c] Karnataka Fisheries Company | [d] Kinley Fried Chicken |

31. Main cause for child labour is _____

- | | |
|-------------|-------------------|
| [a] Earning | [b] Help |
| [c] Poverty | [d] None of these |

32. Child labour is found mainly in _____

- | | |
|---------------------------------|--------------------|
| [a] SAARC countries | [b] Rich countries |
| [c] Poor and developing nations | [d] None of these |

33. Factories Act 1948 prohibits employing children below the age of _____

- | | |
|--------|--------|
| [a] 14 | [b] 18 |
| [c] 17 | [d] 15 |

34. The right to children free and compulsory education act of 2009 is for children aged between _____

- | | |
|--------------|-------------|
| [a] 5 to 15 | [b] 6 to 14 |
| [c] 6 to 118 | [d] 6 to 15 |

35. Majority of up to 70% child labour are employed in _____

- | | |
|-----------------|-------------------------|
| [a] Agriculture | [b] Industries |
| [c] Brick kilns | [d] Fireworks factories |

- 36. ILO stands for _____**
[a] Indian Labour Outfit
[b] International Labour Organisation
[c] Indian Labour Option
[d] Indian Labour Output
- 37. Bachpan Bachao Andolan an NGO against child labour was started in 1980 by _____**
[a] Anna Hazare
[b] Mayavathi
[c] Kailash Satyarthi
[d] Jayalalitha
- 38. Kailash Satyarthi was awarded Nobel Prize in 2014 got his service to eradicate _____**
[a] Violence against women
[b] Terrorism
[c] Child labour
[d] Hard labour
- 39. Women labour migration is more due to _____**
[a] Ill treatment
[b] More wages in other places
[c] Marriage
[d] Sickness
- 40. Labour migration is more towards _____**
[a] Good climate
[b] Developing areas
[c] Drought areas
[d] None of these
- 41. The Hindu Mahasabha was set up in _____**
[a] 1915
[b] 1920
[c] 1927
[d] 1932
- 42. Who proclaimed Rationalism is our only preceptor?**
[a] Akshay Kumar Dutt
[b] Jyothibha Phule
[c] Anna Hazare
[d] Jayalalitha
- 43. Globalisation has led to higher standard of living of _____**
[a] Well-off consumers
[b] Poor consumers
[c] Big producers
[d] Small producers

44. Where do MNCs choose to set up production?

- | | |
|-----------------------------|----------------------------|
| [a] Cheap goods | [b] Cheap labour resources |
| [c] Economic sustainability | [d] None of these |

45. What is happening with the import of Chinese toys in India?

- [a] Indian toys are sold more
- [b] Indian consumers are buying less
- [c] Indian consumers are getting more choice at cheaper rates
- [d] Chinese consumers are falling short of choice

46. Globalisation by connecting countries leads to _____

- [a] Lesser competition among producers
- [b] Greater completion among producers
- [c] No competition between producers
- [d] None of these

47. Which out of the following is an example for a trade barrier?

- | | |
|------------------------|------------------------------|
| [a] Foreign investment | [b] Delay or damage of goods |
| [c] Tax on imports | [d] None of these |

48. Which out of the following industry has a large number of well-off buyers in urban areas?

- | | |
|---------------|------------------------------|
| [a] Footwear | [b] Automobiles |
| [c] Jewellery | [d] Clothing and accessories |

49. Globalisation has created new opportunities of _____

- | | |
|------------------------|-----------------------------|
| [a] Employment | [b] Emerging multinationals |
| [c] Providing services | [d] All the above |

50. Globalisation opportunities for paid work for women has denied them _____

- | | |
|-------------------|--------------------|
| [a] Good health | [b] Good education |
| [c] Permanent job | [d] None of these |

51. The first phase of globalisation started around 1870 and ended with

-
- | | |
|-------------------------------|-------------------------------|
| [a] The world war I | [b] The world war II |
| [c] The establishment of GATT | [d] In 1913 when GDP was high |

52. Which is the right sequence of stages of Internationalisation?

- [a] Domestic, Transnational, Global, International, Multinational
- [b] Domestic, International, Multinational, Global, Transnational
- [c] Domestic, Multinational, International, Transnational, Global
- [d] Domestic, International, Transnational, Multinational, Global

53. Which one out of the following is not an Indian MNC?

- | | |
|------------------|--------------|
| [a] Asian Paints | [b] Uniliver |
| [c] Piramal | [d] Wipro |

54. Which among the following is an example for Indian MNC?

- | | |
|-------------------------|--------------|
| [a] Hindusthan Uniliver | [b] Videocon |
| [c] Cargill | [d] Tesco |

55. Which company produces, markets, invests and operates across the world?

- | | |
|-------------------|-------------------|
| [a] Global | [b] International |
| [c] Transnational | [d] None of these |

56. Which sector has not benefited by the policy of globalisation?

- | | |
|-------------------------|--------------------------|
| [a] Agricultural sector | [b] Manufacturing sector |
| [c] Service sector | [d] None of these |

57. Which of the following factors has not facilitated globalisation?

- [a] Technology
- [b] Liberalisation for trade
- [c] WTO
- [d] Nationalisation of banks

58. MNCs have succeeded in entering global markets through_____
- [a] WTO [b] UNO
[c] UNESCO [d] ILO
59. When economic activities in a country are influenced by economic activities in other countries it is called as_____
- [a] Foreign trade [b] Competition
[c] Globalisation [d] All the above
60. Which of the following contributes to globalisation?
- [a] Internal trade [b] External trade
[c] Large scale trade [d] Small scale trade
61. Globalisation leads to _____
- [a] More competition [b] Less competition
[c] Monopoly [d] None of the above
62. As per the act, Day means period of 24 hours beginning at _____
- [a] 8 AM [b] Noon
[c] 4PM [d] Midnight
63. Which is the year for the declaration of the Rights of Child?
- [a] 1967 [b] 1962
[c] 1960 [d] 1959
64. Which section of the Child Labour (Prohibition and Regulation) Act, 1986 defines the term Child?
- [a] Section 1 [b] Section 2(i)
[c] Section 2 (ii) [d] Section 2 (iii)
65. When cultural norms and values are transmitted from generation to generation the process is called as_____
- [a] Cultural reproduction [b] Acculturation
[c] Cultural diffusion [d] Cultural stimulation

- 66. When a person believes that his culture is superior to other cultures it is called as _____**
- [a] Ethnicity [b] Ethnocentrism
[c] Cultural snobbery [d] Cultural relativism
- 67. Which one of the following concepts implies that each social status involves not a single associated role but an array of roles?**
- [a] Multiple roles [b] Status sequence
[c] Role set [d] Status set
- 68. Which one of the following statements is correct?**
- [a] Social structure and social organisation are two concepts denoting the same phenomenon
[b] Both social structure and social organisation have no empirical referents
[c] An organisation functions to accomplish a goal while a structure does not
[d] Social structure has no relation with function
- 69. Generally contract workers are paid _____ permanent employees.**
- [a] Less than [b] More than
[c] At par with [d] None of the above
- 70. Problems faced by the children's in the industries do not include _____**
- [a] More working time [b] Lack of leave facility
[c] Less wages [d] Hazardous work
- 71. The abolition of child labour was introduced first time through _____**
- [a] Factories Act 1947 [b] Factories Act 1883
[c] Factories Act 1881 [d] Factories Act 1956
- 72. Which was the first vernacular paper in India?**
- [a] Bengal Gazette [b] Samachar Darpan
[c] Mumbai Samachar [d] The Times of India
- 73. Which was the oldest daily in India?**
- [a] Bengal Gazette [b] Samachar Darpan
[c] Mumbai Samachar [d] The Times of India

74. Which is the largest selling English daily in India according to IRS 2012?

- | | |
|---------------------|------------------------|
| [a] The Hindu | [b] The Times of India |
| [c] Hindustan Times | [d] The Economic Times |

75. Which is the oldest English daily in India?

- | | |
|-------------------------|------------------------|
| [a] The Hindustan Times | [b] The Statesman |
| [c] The Times of India | [d] The Indian Express |

76. Which was the oldest daily in India?

- | | |
|------------------------|---------------------|
| [a] Mumbai Samachar | [b] Bengal Gazette |
| [c] The Times of India | [d] Samachar Darpan |

77. Mohammedan Social Reformer was the English Name of _____

- | | |
|-----------------------|---------------|
| [a] Muhazzab | [b] Makhzari |
| [c] Tahzeeb ul Akhlaq | [d] Ahmed Ali |

78. Daily Dawn Started in _____

- | | |
|----------|----------|
| [a] 1940 | [b] 1942 |
| [c] 1944 | [d] 1992 |

79. Television made its advent in Pakistan in _____

- | | |
|----------|----------|
| [a] 1964 | [b] 1958 |
| [c] 1970 | [d] 1998 |

80. Leader is the name of _____

- | | |
|-------------------------------------|------------------|
| [a] Leading story on the front page | [b] Main Feature |
| [c] Opening Editorial | [d] Closure |

81. A story appearing with the name of the writer is called _____

- | | |
|----------------|-----------------|
| [a] Print line | [b] Front line |
| [c] By line | [d] Credit line |

82. What is meant by editorial note?

- | | |
|--------------------------|---------------------|
| [a] Additional editorial | [b] Small editorial |
| [c] None of these | [d] Editor's notes |

83. A cardinal sin for a journalist is to_____

- [a] Misspell a name
- [b] Disagree with an editor or news director
- [c] Publish a story that angers local officials
- [d] Reveal how decisions are made about what is newsworthy

84. The value of the Associated Press Stylebook is that it

- [a] Guides reporters in assuring that all stories will have a uniform political slant
- [b] Gives reporters a template for all news stories they may write
- [c] Tells reporters what constitutes fine writing and what does not
- [d] Promotes consistency in news writing and reduces errors

85. The dateline on a news story indicates the_____

- [a] Time when the story occurred
- [b] Place where the events described in the story took place
- [c] Date when the story was written
- [d] Date when the story should be published

86. Citizen Journalism is the practice of_____

- [a] Preparing stories that will help citizens vote in elections
- [b] Publishing only those stories that are of interest to politically active citizens
- [c] Collaborating with non-profit organizations to prepare news stories
- [d] Inviting readers and viewers to participate in the creation of news content

87. In journalism, a “mojo” is a_____

- [a] Journalist who has an unusual degree of sex appeal
- [b] A source who provides a journalist with a good-luck charm
- [c] A source who has the ability to bounce back from adversity
- [d] Journalist who carries her tools—computers, cameras, recorders—with her at all times

88. Traditional news media-newspapers, magazines and broadcast news operations-provide what percentage of the factual information on the Internet?

- [a] 70 percent [b] 55 percent
[c] 85 percent [d] 90 percent

89. Modification in clothing reflect_____

- [a] Grace and beauty [b] Idea of modesty
[c] Ideas of shame [d] Change in societies

90. Before 18th century dresses were not regulated by_____

- [a] Social hierarchy [b] Regional codes
[c] Democratic values [d] Gender

Answer:

- | | | | | | | |
|-------|-------|-------|-------|-------|-------|-------|
| 1. c | 2. b | 3. d | 4. d | 5. c | 6. c | 7. d |
| 8. c | 9. a | 10. c | 11. a | 12. b | 13. c | 14. d |
| 15. c | 16. a | 17. d | 18. d | 19. d | 20. c | 21. b |
| 22. c | 23. b | 24. b | 25. c | 26. a | 27. b | 28. b |
| 29. d | 30. b | 31. c | 32. c | 33. a | 34. b | 35. a |
| 36. b | 37. c | 38. c | 39. c | 40. b | 41. a | 42. a |
| 43. a | 44. b | 45. c | 46. b | 47. c | 48. b | 49. d |
| 50. c | 51. a | 52. b | 53. b | 54. b | 55. c | 56. a |
| 57. d | 58. a | 59. c | 60. b | 61. a | 62. c | 63. d |
| 64. c | 65. a | 66. b | 67. c | 68. a | 69. a | 70. b |
| 71. b | 72. b | 73. c | 74. b | 75. c | 76. a | 77. c |
| 78. b | 79. a | 80. c | 81. c | 82. d | 83. a | 84. d |
| 85. b | 86. d | 87. b | 88. c | 89. b | 90. c | |

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