Government of Karnataka

Sociology

Social Change and Development

10th

Standard
For Differently Abled/Visually Challenged Students

2015

Karnataka Textbook Society®
100 ft.Ring Road, Banashankari, III Stage,
Bengaluru—560 085

Preface

The differently abled and the visually challenged students have to study five subjects. They are exempted from studying mathematics and general science. Instead of these two subjects they are given an opportunity to study sociology.

Indian sociology is one of the five subjects they have to study. In the year 2015 the text book has been prepared and it is being brought into effect. The text book preparation for the 8th and 9th standards is in progress and it has been decided to bring it into effect from the next year.

This textbook is based on Indian sociology under the heading 'social change and development'. The textbook aims at students' acquiring educational skills as per the guidelines given under NCF 2005 the topics discussed the exercises and the activities that are designed after each chapter enable the children to think logically, construct and reconstruct their knowledge enable them for self- learning. The capacity thus acquired allow the students to solve problems in their lives. The students are prompted to make efforts towards acquiring an all round, complete well developed personality which is necessary for a healthy society of free India.

The text book consists of seven chapters. Each topic is dealt stage by stage in a simple and concise way in preparing this text book importance is given to the exercises and suggested activities which help the students to be conversant in the current topics, giving them ample opportunities through debates and discussions.

The Karnataka Text Book Society its heartful thanks to the Chairperson of the committee, members, proof-readers, advisors, and the publishers as well as to the people who have helped us in preparing the text book. The Karnataka Text book Society wished all the students great success and expects that they would make the best use of the knowledge that they acquire.

Nagendra Kumar
Managing Director
Karnataka Textbook Society(R)
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The Chairperson Note

The decision taken to teach Sociology as one of the subjects to the High school having different abilities/Blinds is really commendable.

The study of Sociology helps the student who is in high school stage to develop a sociological personality. The aim of the study of sociology is to make one aware of society's happenings. The awareness of society's happenings strengthens India which is diverse in nature.Under the title, 'Social changes and development' for X std, an attempt has been made to present the numerous obstacles for social change, the nature of social change, the role of 'Struggles' in social change, status of the Indian woman, the unique nature of tribal communities, the role of mass media in social change etc, Instead of dividing society based on caste, religion, class, gender, and colour, we need to nurture unity in diversity and build a strong India, as per the aspirations in our Constitution.

In this direction, we believe that sociology will give the knowledge of the exact picture of the Indian society.

We welcome suggestions, approval of good points and defects of the textbook from the teachers to the Karnataka

textbook chief coordinator. Relevant suggestions from teachers will be incorporated while revising the textbook. We also welcome parents participation in this work.

◊   Every chapter has suggested activities, for the students' understanding. We politely request the teachers to help, guide and provide suitable materials to the students.

◊   Our grateful thanks to all who have helped us in bringing out this textbook.

Dr. C.G. Lakshmipathi,

Chairperson

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Content

Chapter –1

Social Change

We learn about the following in this chapter:

✧ Introduction

✧ Meaning and nature of Social Change

✧ Factors of Social Change

   1. Education

   2. Science and Technology

   3. Industrialization

   4. Modernization

Introduction:

Human society has been changing from day one. Change is a social process. There is no society which does not change. It is an internal feature of society. Society has undergone many changes from uncivilized to present civilized status.

Social change indicates the changes that occur in the system of social relations of man. Social relations are nothing but social process. The changes that happen in these social relationships can be understood as **'Social change'.** In simple, the changes in the structure and functions of society is called social change.

1. Meaning and nature of Social Change:

According to **MacIver and Page,** "Social Change is simply a change in the Human Relationships".

According to **Kingsley Davis,** "The alterations that occur in the structure and functions of the society can be called Social Change".

Social change has got a prominent place in social thought. Questions like, what are the causes of social change? What is the direction of social change? still confuse social thinkers. Because, the phenomenon of social change is a very complex social process. Social changes may be either progressive or regressive. Social change may be pleasing or harmful. Example: Though industrialization brings progress and development in the society, the problems caused are also clearly visible. In order to understand the nature of social change, we have to learn about its features. They are as follows:

❖ **Social change is continuous:**

Society is undergoing many changes continuously. From the beginning of human history, he is witnessing change till date.

❖ **Social change is universal:**

Social change occurs in all societies in the World. No society is an exception from this process.

❖ **Change in human relations:**

Social change means, changes in human relationships. Break-up of old relationships leads to emergence of new relationships. The people effect change and are themselves affected by it.

❖ **The form and momentum of Social change are different:**

Social change may occur in different societies in various forms and for various reasons. The quantity and rate of change vary from time to time and society to society.

❖ **Social change is indefinite:**

There is no rule that social change should happen in a definite form. It is not possible to assume the exact direction of social change.

❖ **Planned and unplanned change:**

The objective and momentum of social change are decided by the man. Man tries to control the direction of social change through planned programmes and projects. This is planned change. Changes resulting from natural calamities like floods and famines, epidemic diseases, earthquakes, volcanic eruptions etc can be referred to as unplanned changes.

❖ **Social change is an objective concept:**

Social change refers to definite and obvious processes that occur in social life and not the moral or ethical values.

❖ **Repeated and Long-term changes:**

In some fields, social changes occur repeatedly like dress, language, food habits etc. But changes in the human values and political theories cause serious effects, and these effects stay for longer periods. Example: Karl Marx's theory influenced the people in Russia for a long time.

2. Factors of Social Change:

Change is an internal characteristic of a society. Society is undergoing the process of change due to some internal and external pressures. The factors responsible for social change are explained below.

2.1 Education:

In the modern Era, the change occurred from education is very effective. Universal education has brought considerable changes in people's life. From education, capabilities like getting information by reading news papers, knowledge about cost of the purchasing items, to do day-to-day activities with simple mathematics, functioning

by self effort etc, can be gained. The primary and secondary level education gives strong foundation for aiming towards social change among children, while college and university level education changes the society in specific direction towards progress. No doubt, education is an effective medium to bring in social change. Therefore, some important impacts of formal education on present social life are discussed below.

❖ **Modern education is an occupational achievement:**

In the present industrial society, education has been providing the skills, technology and training to earn occupation. Professional technical education has got immense prominence. The students who get higher technical education can get into highly lucrative occupations.

❖ **Change in people's perception:**

Education develops new ideas, thinking, desires and goals among people. This has enhanced confidence and determination and has changed the traditions, beliefs, customs, ideas and values. Education plays a vital role in developing scientific thinking.

❖ **Improvement in status of women:**

Modern education teaches to treat men and women equally without discrimination. Women community which was deprived of higher education from centuries, is now able to get education. The number of educated employed women is increasing. Through education, women are becoming more and more independent economically.

❖ **Tool for social and economic rewards:**

The complex social system of today, expects people with modern education and special expertise. In order to fulfil the requirements of the present changed society, change is necessary in education.

❖ **Support social mobility:**

Education is an effective tool to improve social status. Educational qualification is necessary to gain employment. Education leads to occupational mobility and social mobility.

❖ **Awareness among weaker sections:**

Education is universal and a tool to improve the economic and social status of the weaker sections. Modern education has brought awareness to raise voice against exploitation.

❖ **Motivate urbanization:**

Generally, Higher Educational Institutions are concentrated in urban areas and hence, employment opportunities are more there. This is resulting in the increase in population of urbanites.

❖ **Political consciousness:**

Education as a powerful tool for political and social change is undisputed. It can be said that, the success of a democratic country depends on the political consciousness and educational level of the citizens. Together, it can be said that education is a powerful tool for social change.

2.2   Science and Technology:

Science and technology plays a vital role in the social change of human society. Technological developments lead to changes in the society. The social effects of technology are widespread.

❖ **Use of machineries in Industries:**

The industries based on machineries are major production centres today and are able to produce good quality products at lesser cost in huge quantities.

❖ **Development of Communication Tools:**

Technological contributions like post and telegraph, telephone, television, e-mail, cell phone, internet, distance education etc, have been tools to contact the world in seconds. This has reduced the size of the world.

❖ **Development of Transport System:**

The technological inventions in transport system has been advantageous for travelling and transportation of people and goods respectively

❖ **Improvement in Agriculture Methods:**

The progress in agriculture technology has led to changes in agriculture system and methods. Today, most of the agricultural activities are performed by machine tools.

2.3 Industrialization:

Use of machine tools instead of physical labour in the production of goods and services can be called Industrialization. With the use of science and technology, the factories have become major production centres today. This has resulted in increased production, improved quality and less expenditure.

Industrialization, which began in 18th century, is continuing even in the 21st century. The influence of industrialization is found in all walks of life. Bus, trains, two wheelers, etc. are the results of industrialization. Industry plays a vital role in fulfilling the day to day needs of about 600 crores of people in the world. It is impossible even to imagine a day without machineries.

Employment opportunities have been increased. Due to industrialization, there is a significant change not only in economic sector but also in social sector. Growth of cities, new political, economic theories, changes in values are all the consequences of industrialization.

2.4   Modernization:

Modernization means the influence of science and technology on the society. The process of technology and industria- lization are responsible for modernization. Scientific progress and human prosperity are main objectives of modernization. Modernization provides opportunities for civilization,education, earning, well cultured life etc.

Modernization has contributed a lot for the development of man,with the growth of science and technology, we have learnt to think everything scientifically. Any activity that takes place in the world should have a strong reason. Modernization has given us the power to understand this cause-effect relationship. It supports questioning of superstitions and blind belief. With this temperment, it has been possible to question the practices like Sati system, child marriage, Female infanticide, Horoscope, etc.

EXERCISES

I.   Four alternatives are given for the questions below. choose the correct answer.

1.   The reason for changes in social relationships is _____ change.

   a) Political   b) Social

   c) Economic   d) Technical

2.   People of Russia were influenced by the theories of _____

   a) Stalin   b) Karl Marx

   c) Rousseau   d) Abraham Lincoln

3. The success of Democracy depends on _____ of the citizens of that nation.

   a) Education   b) Illiteracy

   c) Economy   d) Unemployment

4. The effective medium that brings social change is _____

   a) Telephone   b) Television

   c) Education   d) Society

II Fill in the blanks :

1. The change in social relationship is _____

2. _____ is an example for planned change.

3. The Changes that happen beyond the human efforts in the nature is _____

4. The main objectives of modernization are _____ and _____

III Answer the following questions in a sentence:

1. What is the important tool for education ?

2. What is industrialization ?

3. What is social change ?

4. Define social change according to Kingsley Davis.

IV Answer the following in two or three sentences:

1. Which are the main factors for social change?

2. Which are the important tools to communicate the world in seconds?

3. Mention the features of social change.

4. Enlist the differences between planned and unplanned changes.

V Answer the following in eight sentences:

1. Mention the role of Education in social change.

2. Explain the nature of social change.

3. Analyze the role of science and technology in causing social change.

Suggestive activities :

✧ Organize a discussion on "Science and Technology plays a vital role in the social change of human society".

✧ Organize an essay competition on "The role of internet in social change".

✧ Collect information about improvement in the status of women from news papers.

✧ Conduct a group discussion on "How the mobile phone, telephone and cinema influences the people of your surroundings".

✧ List out the industries located in your district centre and make a list of goods produced by them.
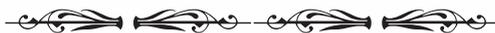
Chapter –2

Obstacles for Social Change

We learn about the following in this chapter:

✧ Introduction

✧ Traditional mindsets

✧ Illiteracy

✧ Social and economic inequality

✧ Regional imbalance

Introduction:

Social change is not desired by the society for three main reasons. And, the same may be called the obstacles for social changes.

They are:

✧ The change is enforced

✧ When you do not understand why the change is

✧ The change is against traditions

Keeping these three factors in view, the obstacles for social change can be explained as follows:

2.1 TRADITIONAL MINDSETS:

The people with traditional mindsets do not agree to follow new things. People generally respect their traditions, wisdom and age-old practices. They would have developed a kind of emotional attachment towards them. Their minds will not be ready to accept the changes and follow new methods. To prepare an open mindset takes a lot of time. Thus, progress and social change gets delayed.

2.2 ILLITERACY:

Illiteracy and ignorance hurdle social change. People who are inefficient to understand new inventions and technology will not agree for change. For example, the farmers were inefficient to understand

the change demonstrated by the agricultural scientists regarding increased production by using chemical fertilizers. They took decades to accept and follow it. Illiteracy is a hurdle to understand the scientific technology and changing values. Therefore, social change proceeds slowly.

2.3 Social and Economic inequality:

The inequality between man and woman, class conflict,caste system, untouchability etc., found in society are big obstacles for social change. Example: Eradication of Child Marriage, Sati system, Devadasi system, Untouchability etc., by legal provision was strongly protested in our country.

Economic inequality also pose threat to social change. Economically poor people usually protest social change because, they fear that their economic problems would increase due to the new change. And hence, they reject. Example: Many Indian farmers did not use the pump sets for irrigation which were helpful to improve the agricultural production as they were costly. Similarly, the rich, in order to protect their wealth do not wish for any change.

At the time of independence, there was imbalance in the economic and social development in various parts of India.Therefore, the main objective of the policy plan in 1950 was to decrease the economic imbalance and achieve balanced development. Central Government followed the policy of direct public investment and controlled private sector investment in development. However, in spite of implementing this the increase in economic imbalance could not be stopped. After 1992 due to globalization, privatization and liberalization policies, economic imbalance has increased. The regions which lack basic facilities are trying to attract private capital investment and maintain equilibrium. Where Economic development is low, there illiteracy will be high. Consequently, people do not accept change.

It can be said that in recent decades, the inequality in social development has also increased. There has been a remarkable progress in the literacy levels and health sector in economically

developed and improved areas. Investment has been increased in social programmes. A considerable improvement is also visible in administration, law and order and maintenance. Thus, it can be said that economic imbalance is a great obstacle for social change.

2.4   Regional imbalance:

Regional imbalance refers to unequal development of the regions of a state or a country. For example, in Karnataka, the southern Karnataka has received major share in transport and communication, irrigation facilities, industrialization and urbanization. But, North Karnataka is deprived of these facilities to some extent. The slower the pace of industrialization and urbanization, slower will be the social change.

Inequality between rural and urban areas is an important factor in economic and social development. Urban areas are achieving improved development, while rural areas are economically backward.

Because of globalization, our farmers are not able to compete at global levels and are bounded by problems. Migration to urban areas in search of employment opportunities is quite common.

According to the population control plan, family planning system cause into force. The main objective of family planning is to have two children in each family. This is because in Indian society, people were used to having many children before the implementation of Family planning. People in urban areas got acquainted with family planning system very soon. However, the rural people apprehended that by getting the family planning operations done, they may become weak and may not be able to work hard. Poverty was the main reason for this.

Science and Technology influence the urban people. Therefore, urban people respond fast to any kind of change. Where as, rural people hesitate to accept any kind of change. They are afraid that the acceptance of change would affect their lives. Regional imbalance leads to increased migration. Since people migrate from one area to another, illiteracy remains a problem. This inturn, slowdown the process of social change. Apart from these factors, gender inequality and social distance also resist social change.

SOCIAL GAP	GENDER INEQUALITY
Indian society has caste system as its nature. In recent times atrocities on scheduled castes and backward communities have increases. Though scheduled Tribes are about 8% of the total population, their ownership of land is very negligible. Mining activities and major irrigation projects have displaced the Tribes from their areas. These areas are dominated by groups other than the tribal communities.	Gender inequality is a dividing factor as economic and social development. Men are given prominence in the patriarchal society in our country. According to Human Development Report in India gender inequality is severe than in the Arab Countries. According to 2001 census, illegal identification of gender of the foetus has increased. This has led to the decrease in the number of female children.

Sociologists opine that social change in Indian society is very much necessary. Development of India is impossible unless the clutches of caste system, traditional mindset, illiteracy, social, economic and regional imbalance are removed.

EXERCISES

I Fill in the blanks:

1. _____ was the main objective of 1950 policy plan.

2. The areas lacking basic facilities try to attract _____ investment and maintain the balance.

3. Central Government followed the policy of _____ and _____ in development.

4. The programme launched by Government of India to control population is _____

II Answer the following in one sentence:

1. Which country launched family planning programme for the first time?

2. What is regional imbalance?

3. What is economic inequality?

4. What is the reason for increase in migration?

III Answer the following in two or three sentences:

1. What are the obstacles for social change?

2. Explain how illiteracy is an obstacle for social change.

3. Mention the factors that influence regional imbalance.

4. Why do people in economic crisis protest social change?

IV Answer the following in eight sentences:

1. Discuss how there is a close relationship between economic development and social change.

2. Analyze the inequalities between rural and urban areas in economic and social development.

Suggestive Activities:

✧ Write an essay on "Gender inequality is a dividing factor for social development in India".

✧ Collect information about rural and urban inequality.

✧ Organize a discussion on, "Does globalization obstruct social change".

Chapter –3

Changes in the Caste System in India

We learn about the following in this chapter:

✧ Introduction

✧ Nature of caste system

✧ Features of caste

✧ Caste as an obstacle for social change

✧ Caste system in modern times

Introduction :

Caste system is an inseparable part of Indian society. Indian sociologists opine that the study of Indian society is incomplete without the study of caste system. Caste system highly influences the education, employment, politics, distribution of resources, behaviour, life style, life opportunities, social status, discrimination and the whole life of the Indians. Therefore, any person who wants to study Indian society has to understand the caste system.

3.1 Nature of caste system:

Origin and meaning of the word Caste:

The word 'Caste' is derived form the word 'Casta' of Portuguese and Spanish origin which means a race, breed or lineage. Thus,the word 'Jati' in Indian languages is similar to the word 'caste' in English. Europeans who came to India used the word caste to refer to the existing Jati system.

According to **MacIver**,"When status is wholly predetermined so that men are born to their lot without any hope of changing it, then class takes the extreme form of caste".

According to **S.V.Ketkar**, A caste is a group having two characteristics. They are,firstly membership is confined to those who are born of members and include all persons so born. Secondly, the membership is forbidden by an inexorable social law to marry outside the group.

Like this many sociologist gave different explanations about caste. However no explanation gives the complete features of caste.

3.2 Features of caste:

G.S.Ghurye in his book "Caste and Race in India" describes eight characteristics of caste. According to it, caste includes social hierarchy. Castes are divided into pure and impure. Based on this, castes are organized one after the other and are classified as high – low, superior-inferior. The Brahmins are considered as purest and supreme while the untouchable castes are considered impure and lowest.

Caste is a part of Hindu society. The caste membership is decided on the basis of birth. Any amount of power, position, assets, status or prestige cannot change one's caste. Each caste has its own customs, traditions, practices, food habits and rituals. One should not violate the caste rules. For example, even today there are instances of honour killing of the sons/daughters who get married outside their castes.

The caste system imposes certain restrictions on food habits. Brahmins can accept the pakka food prepared by upper castes like kshatriyas and vaishyas. But, cannot accept kachcha food from non-brahmins. Pakka food means food cooked in Ghee. Kachcha food is prepared with the use of water. For example, we have many hotels in the name of caste like Brahmin's coffee bar, Udupi Brahmin's Hotel, Adiga's Restaurant, Veerashiva khanavali, Gowda's Mudde mane, Hindu Military Hotel etc.

3.3 Restrictions on social relations:

Relations refer to the marriage and social contacts of a person which are dictated by caste. Upper caste people should not keep

any type of relations with lower castes. It is believed that marriage relations between castes should not happen. Example: In Kerala, the Nayyar caste people could see the Nambudari Brahmins but, not touch them.

Certain castes suffer from religious and social disabilities. Dalits residing in the periphery of the villages and towns can be seen even today. Entry to temples were restricted. There were restrictions on occupational choice. Occupations were caste based and was decided to continue the same occupation even generations after generations. While Brahmins engaged in preaching, teaching etc, the untouchables had to engage in occupations like cleaning, sweeping, scavenging, washing etc.

Restrictions on marriage is the foundation of caste system. Any person has to marry within his or her group only. If married out of the caste, he/she is expelled from the caste. The characteristics of caste given by **G.S.Ghurye** gives a complete picture of the caste system and one can understand the characteristic features of caste clearly.

From the above features, it can be said that caste system is a very rigid system. It is very difficult to bring changes in it. The History of Indian society reveals many movements in the protest against caste system and the birth of new religions [we learn about this in the chapter-Social movements and change]

Gouthama Buddha founded Buddhism as a protest against the dictatorship of Brahmins and caste system. In 12th century, Basavanna and other Vachanakaras started Vachana movement in Karnataka. People from all castes participated in vachana movement. This resulted in a change. But, with vested interests, it later became Lingayath religion.

Mahaveer established Jainism. In Punjab, Gurunanak protested against caste system and established Sikkhism. In spite of emergence of many religions, the caste system did not loose its influence. Those religions got their existence but, could not bring social change in the Indian caste system. British, for the first time conducted caste census in the pre – independent period. They understood the characteristics of caste system and enforced many legislations.

In 1850, The Caste Disabilities Removal Act was passed. It prohibited the withdrawal of social and public rights of any person in the name of caste. Later, in 1872 The Special Marriage Act was passed. It was a revolutionary legislation of that time. This provided opportunities for inter-caste marriage.

In 1856, The Hindu Widow Remarriage Act came into force. This provided opportunity for widows to remarry. With this, there appeared the symptoms of slight changes in the Indian caste system. Satya Shodak Samaj established by Jyothi Rao Phule, Brahma Samaj by Rajaram Mohan Roy, Devendranath Tagore and Keshava Chadrasen, Arya Samaj by Dayanand Saraswathi, Sri Ramakrishna Mission by Swamy Vivekananda and such institutions fought against the blind beliefs and superstitions in the caste system and brought in certain reforms to it. Mahatma Gandhi fought against untouchability and said that practice of untouchability is a sin. Baba Saheb Ambedkar, by organizing movements like touching the water of Mehad tank and entry to temple tried to uphold the rights of untouchables. Because of his efforts, reservation policy was brought into force. This provided opportunities for the untouchables to join the main stream of the society.

Non- Brahmin movement began in Karnataka. The then King "Nalwadi Krishnaraja Wodeyar" provided reservation to non-Brahmins based on Miller's report. Because of this, non-Brahmins also got their share in Government Administration. Due to all these efforts, change occurred to some extent in the caste system. It also created an opinion that, discussion about caste publicly is not right.

3.4 Caste as an obstacle for social change:

Caste system continuously objects social change. Caste plays a vital role in determining the life style, religion, customs, rituals, system of hierarchy, social relationships, marriage relationships etc.,

The social and religious disabilities of certain castes, food habits, differentiation between pakka food and kachcha food,restrictions on marriage etc., Act as the basis of caste system. The member of a caste has to marry within his/her caste and if violated he/she will be expelled from the caste. During elections, the political parties

consider the caste of the candidate. Similarly voters consider the caste of the candidate and vote. Every caste is willing to establish Matts and assets. While giving the house for rent, owners tend to ask whether the tenants are vegetarian or non-vegetarian. All these factors clearly exhibit the deep rooted caste system in the minds of individuals. This is continuously hindering the social change of our society. As long as caste system exists, we cannot achieve democracy, social justice, equality and brotherhood.

3.5 Caste system in the modern times:

The changes in caste system in modern Independent India:

Similar to the changes in various sectors across the country, there are changes in caste system too. Industrialization, urbanization, westernization, sanskritization, reframing of states, education, new constitution and modern judicial system, socio religious movements, migration, developments in market and economy and such factors have brought in a lot of changes in the caste system. These factors have highly influenced the caste system.

The caste panchayats which were controlling the caste have either disappeared or inactive. They are not at all visible in urban areas. However, caste system is still influential in the caste zones and backward rural areas. In the name of family prestige, there are instances of honour killing of those who have married outside the caste. However, modern legislations, police and court system have succeeded in controlling the functioning of caste panchayats to some extent.

The Brahmins' hold on hotel industry has been reduced and other caste people have entered into this industry. Importance is given to cleanliness, hygiene, service and taste rather than questions like "What is the caste of the cook"? or "What is the caste of the server"?. Still, while renting the house, upper caste people, in the name of vegetarian food habits do not rent the house to the lower castes.

Untouchability means, the people of the lowest order castes in the Hindu religion are not being touched by the higher caste people. Restrictions on the use of public water resources like wells, temples, playgrounds and even roads. Restrictions on the use of ornaments by the women. This practice caused trouble to the untouchables. Therefore, the practice of untouchability is abolished according to the Article 17 of the Indian constitution. Example: The Untouchability Act- 1955 has been amended in 1976 and its title is changed as protection of Civil Rights Act and Practice of Untouchability has been abolished and is an Offencable crime. The differentiation between 'Touchable' and 'Untouchable' is not much seen in urban areas. However it is still visible in rural areas. Due to reservation Untouchable castes also are able to gain some opportunities.

The belief that everybody is equal in the eyes of the law is increasing. The youth are selecting occupations and life partners beyond caste. Restrictions on food habits are weakened. The beliefs, rituals, habits, customs, traditions, dressing style, language pattern and the like, which were once associated with caste, have changed by the process of Sanskritization westernization.

Growth of cities and increase in industries have provided new employment opportunities to caste members. In order to gain high level modern occupations, education, ability, training, special experience and such qualifications are necessary rather than the caste of the individual. Globalization, liberalization and Privatization processes are the outcomes of the new economic policy in 1990, which have created a new economic world quite opposite to the customs and taboos of caste system. The Special Marriage Act of 1954 gives provision for inter-caste, inter-religious and registered marriages.

After independence, the Constitution condemned caste system. Further,Fundamental Rights are given to provide equal opportunities to all irrespective of their caste and birth. This brought certain changes in caste system. Along with this, new occupational opportunities, urbanization, industrialization and education etc. have brought in many changes in the caste system. Restrictions on food habits are relaxed because of urbanization. Education and training has enabled any individual to get employment of his choice.

Urbanization has also led to inter-caste marriage. In urban areas the caste appears to have decreased its influence. But still, one cannot say that caste system has completely changed. Because as Sociologist **M.N.Srinivas** opines, it prevails in different forms or descents. Till today owneship of land mostly lies within the hands of upper caste people. Thus, though there are changes in some aspects of caste system, few others remain the same.

Meaning of Word:

Caste: Caste is a closed or restricted group. Closed group means it is not possible for any person from one caste to join another caste for any reason.

EXERCISES

I **Four alternatives are given for the following questions. Choose the correct answer:**

1. Founder of Buddhism _____

    a) Mahaveera   b) Gouthama Buddha
    c) Ashoka   d) Theerthankara.

2. Hindu Widow Remarriage Act was passed in the year _____

    a)1856   b)1865

    c)1956   d)1986

3. The author of the book "Caste and Race in India" is _____

    a) G.S.Ghurye   b) Gandhiji

    c) Nehru   d) Dayanada Saraswathi.

4. The word caste is derived from the Spanish and Portuguese word _____

    a) Region   b)casta

    c) community   d)caste

II   Fill in the blanks:

1.   _____ is an integral part of Indian society.

2.   'Jati' word is called _____ in English.

3.   Founder of Jainism is _____

4.   _____ said that practice of untouchability is a sin.

III   Answer the following questions in two or three sentences:

1.   Write about the origin of caste.

2.   Mention the differences between pakka food and kachcha food.

3.   Mention the features of caste system.

4.   Mention some important factors of Hindu Widow Remarriage Act of 1856.

IV   Answer the following in eight sentences:

1.   Explain how caste is an obstacle for social change.

2.   Write a note on caste system in modern times.

Suggestive Activities:

✧   Visit friends of various castes and have food together.

✧   Do not join any caste Organization.

✧   Constitutionally canvas not to practice Untouchability.

✧   Compose songs, plays about development of Indians together by neglecting the caste factor.
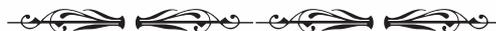
Chapter –4

Role of Movements in Social Change

We learn about the following in this chapter:

- ✧ Introduction
- ✧ Meaning and objectives of social movements
- ✧ Major Social movements in India
- ✧ Protest movements
- ✧ Reform Movements
- ✧ Revolutionary movements

Introduction:

Social movements bring in social changes. Social movements after 18th century have brought innumerable changes in the human social system and life styles. The main objectives of social movement is social or cultural change of a social system. French and American revolution are considered as two important incidents in the human history. Methodism, the religious movement in England, the riot movements of Italy and Spain in the 18th Century are important incidents of social movements.

French revolution was followed by many political movements in other countries of the European continent and supported the development of nationalism in those countries. Labour Movement began in 19th century. Many instances of 20th Century indicate the role and importance of movements in the social system. Thus, various kinds of movements were initiated in United States of America, while, labour movement, crystalized in England. Social movements in Indian society have brought in social changes and are responsible for social mobility.

Social movements are not institutions. Institutions possess permanent and definite factors of a culture. Social movements

are activities of motivation, mobility and indefinite lifespan. But, Institutions are considered as valuable and necessary factors of a culture. However, movement does not possess such institutional existence. Most of the people view a movement with anger or disregard. Many a times, a movement looses its energy due to lack of public support. A movement sometimes as a model incident may set right the diverted or new behavioural patterns about a social fact. Changes in the behavior, logical thinking, beliefs and values of a member in the society may change the society as a whole.

4.1 Meaning of Social Movements

According to **Herbert Bloomer**, "Social movements are nothing but the collective organizations or institutions that create new life systems".

Victor Baldridge defines social movements as,"a situation or environment created by a specific group of people to accept or bring into effect specific ideals and objectives with dedications."

Objectives of Social Movements:

Social movements have the following objectives.

(i) Change in Authority:

Social movements will have the objective of social change by using political power and authority or by changing the nature of authority. Example: French Revolution

(ii) Change in Values:

A movement attempts to change cultural values, social norms and belief in the system by following the methods of publicity, collective opinion and the likes. Example: Religious movement by Sri Narayana Guru in Kerala.

(iii) Training to Express:

Movements train the people to effectively express their feelings. If the participants in the movements are prepared for a change,

it would be easy to bring changes in other parts of the society. Example: Freedom movement led by Mahatma Gandhi.

(iv) Training to Protest against change:

A movement instead of motivating social change may train to protest against it. A movement will support either to maintain the present situation or to re-establish previous situations Example: Arya samaj, Prarthana samaj supported to re-establish the philosophy of veda.

4.2 Major Social Movements in India:

In India many social movements have occurred. They can be classified into many types. They are Protest Movements, Reform Movements, Revolutionary Movements etc. These are explained as follows:

4.2.1 Protest Movements:

Protest movements form over a period of time. Thus, They do not emerge instantly due to situational pressure or massive stimulus. Protest movements emerge out of the confusions, disappointment, refusal, stingent situations and a total of all such feelings in the minds of people or leaders. In order to create such situations, a movement would take years or decades. Later, the movement takes the systematic form and gets institutionalized. A well organized protest group may convert itself into a 'Pressure Group'.

Protest movements have certain ideals. All the members follow these ideals. The ideals support the participants in the movement by motivating them, providing optimistic views and it also helps them to save themselves from external pressures or protest against the situations.

The features of protest movements in India are as follows:

1) The movement will have clear objective regarding the place of formation.

2) It criticizes the society which has to undergo change and popularize the factor to be changed.

3) It effictively supports the objectives and proposes the facts to continue it.

4) It has beliefs and techniques to tentatively march the movement.

5) Similar to religious movements, they too have mythological background. Religious movements like Buddhism, Jainism and Veerashaivism have transformed into protest movements to support social change.

4.2.2 Reform movements:

Reform movements follow non-voilence, imitation and change in mindsets etc, to bring in reforms. The movement is led by a leader in general. The main reform movements are:

1. Brahma Samaj

2. Arya Samaj

3. Satya Shodak samaj

4. Kabeer Panth

5. Prarthana Samaj

1. Brahma Samaj:

Rajaram Mohan Roy was one of the prominent leaders who attempted to eradicate the religious, social and political ignorance in India at the end of 19th century. He is identified as "Father of Indian Renaissance". French revolution occurred when Rajaram Mohan Roy was 30 years old. The key words of French revolution-Independence, Equality and Brotherhood highly influenced him. Frence revolution led to many freedom movements in Europe. Rajaram Mohan Roy helped Lord Brohan for the removal of "Slavery" in British Imperial system.

Rajaram Mohan Roy clearly said regarding the establishment of Brahma Samaj that, "The existing Hindu Shastras, books etc., are not

written to fulfil the political interest of individuals and community. Hence, Brahma Samaj is established to reform the norms in the Hindu religion to gain political advantages".

2. Arya Samaj:

Arya Samaj highly influenced the religious, social, cultural and political aspects in India at the end of 19th century. Arya Samaj was founded by Sri Dayananda Saraswathi on 10th of April 1875.

The organization began in Mumbai city and plunged in to movement with some basic principles. Swami Dayananda Saraswathi was not influenced by the Western thoughts. He had high respect and belief in the Vedas and hence gave the call "**Back to Vedas**". He also said that Hindus need not follow any new religious principles and rituals. He said, 'to gain religious knowledge, one should depend on Vedas'.

3. Sathya Shodhak Samaj:

The beginning of 18th century was a period of darkness and was filled with empty minds in India. The life of women, untouchables and lower caste people was intolerable. There were no great leaders who would take them ahead. Poor formers were exploited by the rich landlords. The Varna system was strictly followed by the ancient Brahmins and other classes were kept ignorant. Education was prohibited for other groups except Brahmins. Widows were in pathetic situation. Sati system was rampant in North India and women were undergoing hardships. In such pathetic situation, the English education system introduced by the British brought certain important changes. Christian missionaries established many educational institutions to spread education in India during the British rule. Many movements were initiated against ignorance and helplessness. Satya Shodak Samaj played a vital role in such movements. Dictatorship of Brahmins, meaningless superstitious customs and rituals had weakened the life of common people. It can be said that Jyothi Rao Phule, a non-Brahmin was the first who successfully organized social reform movements.

4. Kabir Panth:

Kabir, a poet, saint, critic and a great lover of humanity himself has got a special recognition among social reformers. Though he was amidst sadhus and saints all the time, did not sacrifice family life. Inspite of being an illiterate, because of his wonderful devotional songs he got recognition both by common people and also intellectuals. He was kept aside from both ancient Brahminism and Islam as he fought against both the religions. He strongly condemned the Brahmin caste system and untouchability. Hurt by the meaningless habits, blind beliefs, traditions and ignorance prevailed in both the religions, he struggled hard to unite them. He identified the best factors in both religions and exposed the worst factors too. Therefore, he had to face the fury of both the religions.

5. Prarthana Samaj:

Prarthana Samaj was initally known as "Paramahamsa Sabha" motivated by Brahma Samaj, this institution was founded in 1864. Being a secret organization, it was involved in thinking about the social problems and finding solutions for the same. Under the leadership of "Athmaram Panduranga" it was named as Prarthana Samaj in 1867. This helped in enhancing spiritual movement. In 1968, Keshava Chandra Sen visited Mumbai and strengthened 'Prarthana Samaj'. Famous persons like M.G.Ranade and Aji Bhandarkar were members of Prarthana Samaj. Prarthana Samaj was guided by the principles and methods of famous saints like Namadev, Thukaram, Ramadas, Jnaneshwar and others. Thus, Prarthana Samaj concentrated on eradicating the social evil systems instead of quest for religious knowledge. It believed that 'Service to human society is service to god. The love and affection of God can be attained through social service'. It respected the Bhaktipanth and secured a special place in the Hindu religion.

4.2.3 Revolutionary Movements:

Revolution or revolutionary movements are attempts to bring in basic changes. This results in major changes in the social structure. Example: Transfer of powers among social classes. People who are in the periphery of the revolt over a period of time, accept the principles

and ideals of revolution. In comparison to the process of social evolution, revolution is a faster process. Some amount of violence is a natural feature of revolution. Revolutionary changes are not peacefully acceptable. Though revolution may take many years as in case of French, Russian or Chinese revolution,the final stage of it will be swift. The riot movement in Russia against the Zamindari system during Czar's rule also was of revolutionary type. The revolution in China under the leadership of President "Mao" also was of this kind.

However, 'Champaranya' and 'kheda' Strikes under the leadership of Gandhiji, 'Bardoli strike' under Sardar Patel were of different forms. These struggles did not aim to bring basic structural changes in the class and status of farmers. They followed the path of non-co-operation and not force or violence. They did not insist to change the existing social structure in toto and replace it with new structure. These movements ended with certain structural modifications in the existing system, fulfilment of certain demands and certain rectifications of injustice. Labour movements, public protests, student protests, Women's or other mass movements are of similar kind.

Mutiny or Revolts are different from strike in their nature. They never set back from exerting force. But these struggles are not vast like revolution. They get minimum motivation from rational or theoritical principles and ideals. People protest against the injustice. They may indulge in exhibition of religion, expulsion, loot or voilence against the enemies. Mutiny ends with snatching of power from the enemies forcefully.

Meaning of Words:

Movements: Struggle - rebellion-mutiny

Social Change: Transformation in society

EXERCISES

I. **Four alternatives are given for the questions below. Choose the correct answer:**

1. Social movements cause _____ change

   a) Political   b) Social

   c) Internal   d) Economic

2. _____ gave the call "**Back to Vedas**"

   a) Dayananda Saraswathi   b) Jyothi Rao Phule

   c) Athmaram Panduranga   d) Rajaram Mohan Roy

3. _____ led Champaranya strike.

   a) Sardar Patel   b) Mahatma Gandhi

   c) Jawaharlal Nehru   d) Lal Bahadur Shastri

4. Prarthana Samaj was established in the year _____

   a) 1857   b) 1865

   c) 1867   d) 1928

II **Fill in the blanks :**

1. The Father of 'Indian Renaissance' is _____

2. The Leader of Bardoli strike was _____

3. Farmer's movements are called _____

4. Objective of Revolutionary movements is _____

III. **Answer the following in one sentence:**

1. What is the main objective of social movement?

2. Who is the founder of Arya Samaj?

3. What were the main objectives of the French revolution?

4. Name the two reform movements in India.

IV. Answer the following two or three sentences:

1. What do you mean by movement against change?
2. Which are the important social movements in India?
3. Mention any four features of protest movements.
4. Mention the main factors of Kabir Panth to reform the society.

V. Answer the following in eight sentences.

1. Write the meaning and objectives of social movements.
2. Explain the nature of protest movements in India.
3. Write the history of reform movements in India.
4. Explain how social movements led to social change.

Suggestive Activities:

✧ Discuss with the students about organization of various movements.

✧ Meet the members of Dalit Association Peasant leaders and Kannada Fighters in Karnataka.

Chapter –5

Changing Status of Women

We learn about the following in this chapter:

✧ Introduction

✧ Status of women in 19th and 20th country

✧ Women movements after Independence

✧ Meaning and factors of Women Empowerment (2001)

Introduction :

Status of women is one of the most debated and discussed issue today. Because, violence on women has increased. Sexual violence, rape, dowry deaths, honour killing, kidnap of girl child are reported more frequently. Female foeticide has resulted in the difference in ratio of male and female. Literacy levels too are low among females.

In spite of all this, women are seen in all sectors. Enrolment of girl students in school and colleges has increased. From education sector to software sector, women are working as teachers and computer engineers. Remarkable number of women are working in health sector. According to some sociologists, status of women at present is better in comparison to ancient or pre-independent period. But, in reality there has been an increase in exploitation of women. India being a vast country, various women groups and communities are found whose problems are also different like, fuel and drinking water problem for tribal women, agriculture, labour, toilets and exploitation by landlords for rural women, rape and atrocities on lower caste women by upper caste men, etc. Evil traditions like Devadasi system, child marriage, Sati system have added effect.

Indian society is basically patriarchal in nature and hence, woman is considered less than man and her rights are curtailed. During the

Vedic period the status of women was equal to men and great women like Gargi, Mythreyi, Lopamudra are cited as examples. **Pandarinatha Prabhu**, a sociologist opines women too like men were given education and equal status. They participated in discussions, activities like yoga etc. But, another sociologist **Altekar** opines there was equal opportunities only for upper caste women from rich families. There are no instances of equal status for other women.

During the epic period, there was change in the status of women. In Ramayana, struggle by Rama and Lakshmana to rescue Seetha from Ravana depicts better status while exile of Seetha to forest by doubting her character reflects the other side. In Mahabharatha too, many instances like Droupadi Swayamvara and betting of Droupadi reveals two different attitudes. It seems the freedom and status were given for women according to situation and withdrawn as and when felt i.e, according to whims and fancies of men.

Manusmriti written by Manu is full of confusions and contradictions. At one point, he says God will be there where women are respected and on the other side, he says women are not eligible for freedom. Compliance to Manusmriti by the Hindu society led to the differentiation in the status of women.

Though Buddha refused membership to women in his association, his preachings insisted on equality and hence, led to improvement in the status of women. Buddhist Kings like Ashoka and Harshavardhana gave equal opportunities to women.

Historians opine that, the status of women depleted during the Muslim rule in India in the middle ages. Because, in the religious book of Islam itself, women are considered as second class citizens. This led to the restriction on women in public places, purdah system etc. However, Muslim women had opportunity for second marriage. Though there are instances of women from rich and noble families playing vital role in administration, it can not be said that status of women was better.

5.1 Status of women in 19th and 20th century :

Change in the view about life:

The advent of British in India led to the influence of Western culture. The Western values about life influenced the Indian life style. Liberal principles, freedom to discuss about life and their problems, freedom to comment or critic influenced the educated Indians. Clear refusal of the belief that social status is God's gift and unchangeable; and equal rights and duties to individuals which were the main concepts of western society changed the view about Indian women.

5.2 Social reform movements for equality of women:

❖ Brahmasamaj founded by RajaramMohan Roy fought against Sati system, purdah system and child marriage. As a result, Sati Prohibition Act was passed in 1829.

❖ Eshwar Chandra Vidya Sagar fought against restriction on widow remarriage and for education to women. Due to this, Widow Remarriage Act was passed in 1856.

❖ Aryasamaj founded by Dayananda Saraswathi worked for equality of both men and women as in the vedic period.

❖ Maharshi Karve also fought for the cause of Widow Remarriage and Women's education. He established 'SNDT', a Women's University in Pune.

❖ Sri Ramakrishna Mission founded by Vivekananda believed that without equality among men and women and proper education to women, it is not possible to achieve development of the nation.

❖ Mahatma Jyothi Rao Phule, Dadabai Naoroji, Gopalakrishna Gokhale, Mahatma Gandhi and others worked for increase in women's education and participation of women in public life.

❖ Women like the first teacher Savithri BaPhule Nivedita Annie Besant, Sarojini Naidu, Pandith Ramabai Ranade, Thoru Dutt and others tried to involve women in the educational, cultural and political activities.

5.3 Steps taken for Women's Education:

There was improvement in women's education during British rule. British Viceroy, Lord Dalhousie supported women's education. 'Hunter Commission' in 1882 gave priority to women's education and recommended to establish new schools for girls, to attract girls above twelve years of age appoint women teachers and provide special scholarship for widows who take up teaching profession. Though initially the Universities of Kolkata, Madras and Mumbai did not admit girl students, after 1882 higher education was made available to women also.

In 1882, there were only Sixs girls students at the university level in India, Later the number of educated women is being increases till today. In 1854, there were 25,000 girls enrolled to schools which raised to 2,56,000 in 1902. In 1901 the number of literate women was about 0.6%, 7.3% in 1941 and 54% in 2001.	Many women leaders have struggled for women's education and development. Among such women the following are memorable for ever. Pandit Dadabai of Karnataka, Ramabai Ranade, of Maharastra (Wife of M.G. Ranade). First women teacher of India Savithri Phule Bengali writer Thoru-Dutt, women political leader Kamal Bai Chattopadhyaya, Swarnakmari Devi writer from Tagore family, Gandhi's Follower Princess Amrut Kaur, Annie Besant of Home rule movement.

Many women Organizations during the British period played a vital role in bringing the awereness and progress of women. They are,

- ❖ Arya Mahila Samaj and Sharada Sadan-1887

- ❖ Bharatha Mahila Parishath- 1904

- ❖ Bharatha Sthri Mahamandal- 1910

- ❖ Sthriyara Bharathiya Sangha – 1917

- ❖ Akhila Bharathiya Mahila Parishath- 1927

- ❖ Kasthuriba Gandhi Rashtriya Smarak Prathisthan

These Organizations gave importance to women's education, employment and public participation.

5.4 Women in Employment Sector:

By the end of 19th century, educated women stepped into employment sector outside the family for the first time. Due to the recommendation of Education Commission in1882, women training centres were established to create women teachers and many women including child widows, joined as teachers. Over a period of time, educated women began working as nurses in the hospitals [rarely as doctors], accountants in industrial offices, attenders, typists, teachers in schools and colleges, employees in industries and other occupations. Thus, the era of economic independence of women began slowly.

Participation of Women in Freedom Struggle:

Armed struggle of Jhansi Rani Lakshmi Bai and Rani Chennamma of Kittur in Karnataka are famous in the history of freedom struggle. However, the credit goes to Mahatma Gandhi in motivating effective participation of common women in freedom struggle. Women used to participate at a larger scale in the protest processions, protest meetings, strikes and dharnas under the leadership of Gandhiji.

When one of the founders of 'Sthriyara Bharatiya Sangha' Smt. Annie Besant, was arrested due to the `Home Rule' Movement, Indian women went to temples in groups and prayed to God for her release. This was the first instance of women collectively coming out for a public cause. Annie Besant, in the presidential address of Congress session in 1917, proudly said, "Home Rule Movement has become ten times stronger with the participation of women".

Many women leaders like Smt. Sarojini Naidu, Kamala Devi Chattopadhyaya, Vijayalakshmi Pandit, Leela Devi Munshi, Violet Alva, Mani Ben Patel, Susheela Nair, Smt.Avantika Bai Gokhale, Durga Bai, Smt. Vedantham, Kamalamma and Sathyavathi participated and motivated women in the freedom movement against British. Colonel Lakshmi organized a women unit under Bharath Rashtriya Sena (Indian National Army-INA), founded by Subhash Chandra Bose.

Influence of Social Legislations on Women's Equality:

British, during their rule, followed the policy of not interfering into the social and religions aspects and make legislations sufficient to safeguard their political Supremacy. But still, passed few social legislations due to the pressure and insist of local people on certain social issues like Sati system. age at marriage, remarriage, freedom to select partner in marriage, inter-caste Marriage, form of Marriage, Divorce and so on.

Legislations Regarding Marriage:

● Sati Abolition Act- 1829

● Widow Remarriage Act -1856

● Civil Marriage Act-1872

● Child Marriage Restraint Act-1929 etc

Legislations with regard to Assets and Occupations:

● Married Women's Property Act-1874

● The Hindu Women's Right to Property Act-1939

Changes in the status of women in India during 19th and 20th century can be summarized as follows:

Advent of British in India led to implementation of few legislations which influenced the life of women and improved their status. Many Indians like Mahatma Gandhi, Rajaram Mohan Roy, Keshav Chandra Vidya Sagar, Dr.B.R.Ambedkar Pandit Rama Bai, M.G.Ranade and others who got English education thought about the status of women and brought pressure on British Government to pass legislations regarding women.

The contributions of Mahatma Jyothi Rao Phule and Savithri Bai Phule to the education of women is unforgettable. British gave equal educational rights to both men and women. Schools and colleges for women were established in many parts of the country. This led to women's education and their participation in public life. All these, initiated mobility in the status of women which was almost stagnant so far. The freedom fight began in the same period because of which of

women jumped into freedom struggle coming out of their traditional frame work. The role of women increased in political, social and cultural sectors in the public sphere.

5.5 Women's Movements after Independence:

In the independent India, there is considerable improvement in the status of women. Women are heading towards equality. With impact of political and cultural changes, equal opportunities are available to women in the fields of politics, education and occupation. Due to the awareness among women, their exploitation has reduced to some extent. To support this, many women organizations began to function. Government initiated establishment of Women's Commission, Centre for Women studies, to frame National Policy on women's role and situations, conducting research and so on. The year 1975 was declared 'International Women's Year' by 'UNESCO' and many activities conducted to discuss about the status of women, role of women and their problems created special awareness. The changes in the status of women after independence has to be understood from this background.

The changing status of women can be understood from the perspective of Constitution, Legislation, Education, Economy, Unemployment, Political, status and the like.

1. Status of Women and Constitution:

Equality in Constitution:

The Constitution of India has provided individual freedom, fundamental rights, freedom of thought, expression, religion, marriage, cultural, political and educational aspects without any gender discrimination to both men and women equally. Right to vote has also been given to both men and women equally and women are not considered as second class citizens from any perspective.

Social Legislations:

The Government of India has passed many legislation and also made some amendments to the legislations in force during British rule to safe guard the interests of women.

1. **Hindu Marriage Act:**

   This Act prohibits polygamy, polyandry and child marriage, and it provides right to divorce and remarriage for women too. This Act supports equality.

2. **Hindu Adoption and Maintenance Act:**

   This Act provides right to adopt children and right to get maintenance to the wife destituted by the husband.

3. **Hindu Succession Act:**

   This Act provides right to women to have share in the ancestral assets property.

4. **Special Marriage Act:**

   This Act provides oppurtunity to inter-caste marriages, love marriages, registration of marriages etc., and also provides equal rights regarding marriage.

5. **Dowry Prohibition Act:**

   This Act prohibits dowry giving or taking which is a cause for the exploitation of women.

6. **Suppression of Immoral Trafficking among Women and Girls**:

   This Act prohibits trafficking of women and girls for prostitution.

7. **Medical Termination of Pregnancy Act:**

   This Act prohibits foeticide.

8. **The Criminal Law Amendment Act:**

   This Act provides for amendments concerning violence on women and other issues.

9. **Family Court Act:**

   This has been initiated to provide justice to women in family issues.

After independence the Constitution framed by Dr.B.R. Ambedkar has provided equality to women in all aspects. Many laws and legislations have been enacted to safeguard women interests. Women are seen in the state and central legislative bodies.Women are placed in higher positions in the administration. Example: Smt. Indira Gandhi- Prime Minister and Prathibha Patil President of India, Mayavathi, Jayalalitha, Umabharathi, Margret Alwa so on and so forth have played a vital role in the Indian politics.

Thus, over a period of a time it can be observed that the status of women in India has been changing in different dimensions. However, the dream of men and women treated as equal is yet to come true. Increasing incidents of violence on women day-by-day has led to rethink about the status of women in Indian society.

5.6 Meaning and factors of Women Empowerment (2001)

From time immemorial, women were considered as weak, dependent and were treated as second class citizens. Over a period of time, the changes in the perspective towards women led to provision of rights and power at bar with men. This can be called 'Empowerment'. The concept of empowerment refers to the improvement in the status of weaker sections.Here empowerment refers to provision of power to strengthen women. Empowerment in the real sense is nothing but to have control on one's own life and related situations.

Many factors have been responsible for women empowerment. Educational opportunities, employment opportunities, participation in the decision making process, participation in public, political, social, economic, religious and cultural spheres, access to resources and such other intiatives support women empowerment. (The concept of Women Empowerment is envisaged) to bring women into the main stream of the society for which efforts are made to protect them from exploitation and subjugation by men, eradicate gender discrimination, to make them self-reliant and independent.

EXERCISES

I. Fill in the blanks:

1. Indian society is _____ society.

2. Manusmrithi was written by _____

3. _____,British Viceroy supported female child education.

4. In _____year Dowry Prohibition Act was passed .

5. _____, the Rani of Kittur fought against the British.

II. Answer the following questions in one sentence:

1. What is Women Empowerment?

2. Who began Home Rule Movement?

3. What is Sati system?

4. Who was the chief of women unit of the Indian National Army?

5. Who was first woman Prime Minister of India?

III. Answer the following questions in two/three sentences:
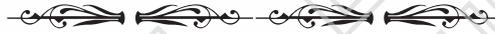
1. Mention the women organizations which fought for awareness and progress of women during British period.

2. Write about the importance given to women's education in the Hunter's Commission on Education.

3. Name the social reformers who fought for equality of women.

4. Mention the legislations with regard to assets and occupatio of women.

5. Name the women who participated in the freedom struggle against the British.

IV. Answer the following questions in eight sentences :

1. Explain the role of women in Indian freedom struggle.

2. Write a note on status of women in 19th and 20th century.

3. Discuss the importance of women empowerment.

4. List the factors of women empowerment.

Suggestive Activities :

❖ Write an essay on "International women's day"

❖ Discuss on the "Discrimination against women"

❖ Collect information about the state government programmes for education of girl child.

Chapter –6

Tribal communities and change

Introduction:

The native inhabitants of an area are called 'Adivasis' in general. The term 'tribal' is used to indicate the person who is backward and is away from civilization. The people who are away from civilized society, living amidst dense forest are generally called Tribals. They are also called nomads, uncivilized, forest dwellers, Girijans, etc. A group of families or people who are not influenced by civilization and live together under the leadership of a person in general is called a tribe.

6.1   Historical view of tribal communities in India:

Many Anthropologists, Sociologists, and folk scientists have given the meaning and explained about tribes. Prof. G.S.Ghuruye, called the Adivasis as backward Hindus, while Gandhiji refered to them as "Girijans". The word Adivasi is used to refer to the most backward and uncivilized group and the most ancient people and inhabitants of this country.

Definitions:

According to **River's**, a tribe is "A Social group of simple kind the membership of which speak a common dialect, have a single government and act together for such common purposes as welfare".

According to **Dr. D.N. Majumdar**, A Tribe is "a collection of families bearing, a common name, members of which occupy the same territory, speak the same language and observe certain taboos regarding marriage, profession or occupation and have developed a well assessed system of reciprocity and mutuality of obligation".

S.F. Nadel has called tribe, "as a society which has definite language, culture and political boundary". According to the Imperial Gazetteer of India, " A Tribe is a collection of families bearing a common name, speaking a common dialect occupying or professing to occupy a common territory and is not usually endogamous, though originally it might have been so".

> ### Features of Tribal Communities.
>
> #### 'Specific Name'
>
> Every tribal group in India has his specific name example: Naga, Gonda, Chenchu, Bil, Basi, Thoda, Badaga, Beda, Kadugolla, Kadu Kuraubha, Garo, Koraga, Malekudia, Kudubi etc.,
>
> #### 'Common Language'
>
> Tribal people speak their own language which is different from local languages. There is no script for tribal language and hence, they are educationally backward. Few tribes do not have any specific language. Example: Kadugollas and Bedas of Karnataka and Andhrapradesh speak Kannada and Telugu respectively.

According to **Bogardus**, "A tribe is a group based on kinship, single religion and protective mechanism or need of protection".

In a broad sense, "Group of people residing in a common geographical area who speak common dialect having common culture and rituals can be called 'Adivasi' or tribal community". The native inhabitants and the ancestors of Dravidian race are identified as tribal communities in India. The Indian constitution has given official recognition to 472 Scheduled Tribes under Article - 342. But, still there are more number of primitive tribes left out from the official tribal list.

Sociologists, Anthropologists and folk scientists like, Edward Thirston and Rangachari.K (1909), A.A.D. Louis,(1963), Nadel(1947), Majumdar (1950), Nanjundaiah and Ananthakrishna Iyer (1926), Nirmal Kumar Bose (1947), Elwin Veerier and G.S.Ghuruye (1959), and many others have conducted studies on the Indian tribes and published many books on tribal society. Recently, young scientists are involved in tribal studies and conducting detailed research on the society and cultural dimensions of tribal community and are publishing it.

6.2 Recent changes in tribal communities and its causes:

The Social and economic aspects of the tribal communities are influenced by the caste system, deforestation, programmes in the name of development, process of modernization etc. The family system, marriage, food habits, dress, occupation, religious aspects and many such social and cultural issues of tribal communities are loosing their exclusiveness, in the spate of modern changes. The tribal people have began to follow the social and cultural factors of caste system. This process appears to be negative and there is a need to protect the religious, social and cultural traditions of the tribal community.

Indian society has a very complex social system with many religions, languages, communities, races and tribes. There are many diverse factors in these social systems. Many social groups exhibit similar and diverse factors, but represent

> ### 'Common Religion'
>
> Tribal religion is ancient Tribal people worship nature and natural entities like animals, birds, plants, trees, mountain, river etc. They worship the tribal gods and goddess for the safety and wellbeing of the community. They believe in black magic. Example, Thodas of Nilgiri hills worship buffaloes as a symbol of religion. Garos of Assam worship "sun and moon", religion is part of their life and every tribal group has cultural hero's whom they worship.

different sub-culture in a single society. Being a part of the major society, the groups have maintained their identity, uniqueness and

subculture. Through Indian society is viewed as a single unit, the exclusiveness of sub - culture should not be neglected. Apart from urban society and rural society we also differentiate the society as tribal society. Tribal society is different in all aspects from the common society.

Constitutional Provisions and Changes in Tribal Community :

After independence, the government made efforts to identify socially, economically and educationally backward castes and communities, conduct studies and to provide constitutional rights and social justice by removing inequalities and backwardness.

According to Article 342(1) of the Indian constitution, the President and Parliament can consider all eligible backward communities as Scheduled Tribes and order to provide reservations for them in various sectors. Initially, the Government of India framed three approaches for tribal development. They are:

1. Policy of Isolation

2. Policy of Assimilation

3. Policy of Integration

Based on this, plans and programmes were initiated to protect the interests of the tribal communities by providing constitutional and legal rights, extend reservations to tribal communities in various sectors and initiate many development programmes and activities for tribal welfare. The President of India has powers to identify and specify the tribal

'**Similar political system**'

Every tribal community has its own traditional political administrative system. Every tribal community has a leader who is responsible towards all the activities of the community. Their political organization is totally different from the caste based political organization. Leadership status is ancestral in nature. It is an ascribed status transfered from generation to generation without considering the individual achievements. The leader has power to take decision and Punish the members. This powers are not written or documented and are informally followed as per the tribal traditions.

communities as Scheduled Tribes and such tribes can get special provision. The states also can identify and include the local tribal communities into list and provide constitutionally supported reservations and facilities to the tribal communities enlisted. Various Articles in the Constitution have given provision to the Central as well as state governments to create special programmes and reservations to the tribal communities. Accordingly, the government has the responsibility of implementing such programmes.

✦ Article 46 of the constitution says that the weaker sections of the state, that too, the tribal communities should be protected from all kinds of exploitation and social injustice by protecting their educational and economic interests.

✦ According to Article 244, the President can declare the area of tribal people as Schedule Area. The respective Governors of the states also have the power to declare any part of the state inhabited by tribes as Scheduled Area.

✦ Article 339 directs the state governments to implement specific programmes for the enlisted tribal community welfare as instructed by the Central Government.

✦ Article 275 provides for the grant of special funds to state government for promoting the welfare of Scheduled Tribes.

✦ Articles 330 and 332 provides for reservation of seats in the house of Parliament and state Legislatures for the Scheduled Tribes.

✦ Article 335 provides for reservation in employment in civil services.

✦ Article 15, 16 and 19 assures the fundamental rights, equality of opportunities and protection of the life and interests of the tribals.

✦ The fifth schedule, part "B", para 4 of the Constitution provides opportunity to create Tribal Welfare Committee to administer the Scheduled Areas and Tribes. The committees role is to give suggestions for the improvement of the Scheduled tribes in the state. This committee plays a vital role in co- ordinating between the policy planners, administrators and tribal people and also non- tribals.

✦ Article 338 empowers the President of India to appoint Special Officer for the administration of Scheduled Tribes and has a vital role in implementing the Tribal Welfare Programmes. He also supervises and examines the implemented programmes and protects the Constitutional interest towards the tribals.

6.3 Committees, Commissions and Tribal changes:

Apart from Constitutional provisions, the Government has taken up many other programmes to improve the conditions of the Tribals in India. The Government has constituted many committees and commissions to look into the issues of tribals. The first Tribal Commission was appointed in 1960 under the chairmanship of U.N Dhebar by the Government of India. Based on the recommendations of the Commission, various tribal welfare programmes were planned to address the basic necessities like food, water, education, health, employment etc. The Tribal Area Development Task Force created in 1972 suggested to include the environmental, occupational and social indicators while planning the development policies for tribals. It opinioned that this would help to provide the facilities to the tribals at the earliest. Later, in 1980, Tribal Sub-plans were made for tribal development. This plan mainly included two points.

1. Promotion of development activities to raise the level of living of the tribals.

2. Protection of their interests through legal and administrative support.

In order to protect the tribal people from social and economic exploitations and for the development of these groups, the Central and the State Governments provided financial support to the tribal sub-plans. Under the plan, importance was given to education, health and housing facilities including, agriculture, support for dairy farming, tribal handicrafts and other skills. Since the tribal sub-plan concentrated on the development of basic necessities, there was not much development to be seen in their personal development other than education. Most of the tribal areas got schools.

In 1996 the Government of India set up second Commission for Scheduled Area and Tribes under the Chairmanship of Dilip Singh Booria. This Commission has proposed a 40 years plan for tribal development and welfare. This plan aims towards protection of tribals' rights towards land, water and forest and to improve education, health, employment and other economic facilities. When the Chairman of the Commission Booria and some members visited Karnataka in July 2003, he said that there are no new areas identified as Scheduled Areas at present, however, few requests have been made to declare certain areas as Scheduled Areas and the issue will be looked into.

> **'Tribal communities in Karnataka'**
>
> The major tribe found in the state are "Nayakada or Nayaka"(69%), Kadukurabas population is about 11%, and Marati nayakas about 4%. Gondas are about 3%, Jenukuraba and koya are about 2% each. There are about 1% of Yarava, Meda, Soliga, Malekudiya and Hasalaru are found. Population of Koraga is less than 1%.

6.4 Five Year Plans and Tribal changes :

First Five Year Plan:

During the First Five Year Plan period, though importance was given for tribal development, clear and special attention could not be given. A very few plans were implemented. 1% of the total plan amount in the budget was allotted for tribal development in the First Five Year Plan.

Second Five Year Plan:

During the second Five Year Plan. Special Multi-objective Tribal Plans were implemented in some selected Tribal Areas. Of the total budget, 0.9% of the amount was earmarked for this plan.

Third Five Year Plan:

In the Third Five Year Plan, Block system was introduced which aimed at development of the Tribal Areas along with the participation of Tribal groups in the process of development. The expenditure incurred during the plan period was 0.6% of the total plan budget.

Fourth Five Year Plan:

The Fourth Plan gave new dimension to Tribal Development Plan by introducing legal and functional aspects to protect the tribal people from exploitations by other groups. About 0.5% of the money was spent for this plan. It also stressed upon bringing tribal economy into the main stream economy.

Fifth Five Year Plan:

During the Fifth Plan, the problem of Tribal Development was critically reviewed and tribal development was classified into two types based on the residential pattern. (1) Tribal areas densely populated by the Communities. (2) Areas where tribal population is scattered. Based on this, Sub - plans were prepared for more than 50% of the Tribal Areas with more than 65% tribal people. In general, the Sub-plan was more broader than the regular central and state plans. This sub plan gave prominence to the development of Tribal Areas and also to protect the tribal people from exploitation in land issues and financial matters. This plan also aimed to hasten the process of social and economic development by improving the individual capacities and organizational capacities of the tribal people. For the effective implementation of the sub-plan, 184 Integrated Tribal Development Plans [ITDPs], 277. Tribal Packets under Modified Area Development Approach [MADA], 73 Micro plans for primitive Tribal groups and 32 groups were setup. An amount of 3.1% of the total budget was given for the special plan which was much higher in comparison to the previous Four Five Year Plans.

Sixth Five Year Plan:

In the sixth Five Year Plan, budget allocation to tribal development was about 5.67%. The programmes initiated in the previous plans were continued with special focus on sub-plan module.

Seventh Five Year Plan:

In the seventh Five Year Plan, by using the group development approach or community development approach 73 primitive Tribal Groups were identified for development programmes and 6.67% of the total budget was given for this programme.

Eighth Five Year Plan:

In the Eighth Five Year Plan, Special Action Plan was prepared for the development of tribal groups, and the financial support was extended to all States and Union Territories by the Central Government. Also, 8% of the total National Income was spent for tribal development.

Ninth Five Year Plan:

Under the Ninth Five Year Plan, development activities were initiated in collaboration with Non-Governmental Organizations. The main objective of this plan was empowerment of tribal groups along with the other weaker sections of the society. About 9.97% of the total budget was spent under this plan period.

Tenth Five Year Plan:

According to Tenth Five Year Plan, tribal development approach aimed at protection and encouragement of tribal economy from external market forces. It also intended to provide facilities to the tribal people to use the medicinal plants and other small forest produce as a right to utilize the intellectual assets found in them.

6.5   Role of Government and Non-Governmental Organizations in the development of Tribal Communities:

Tribal Development Approaches:

After the independence, the Government of India initiated many development plans. Under that, tribal development was an important action plan. Great people like Mahatma Gandhiji, Jawahar Lal Nehru, Thakkar Bapa and others

proposed many development plans for the tribal development. The Sociologists and Anthropologists were worried about the questions like, How the development of tribal people should be? What kind of policies or plans would support the tribal development? What should be the features of plan? Whether the tribes should maintain their isolation or merge with the national community? These questions led to fruitful discussions between two famous social thinkers Verrier Elwin and G.S. Ghurye on the issues of tribal problems and development. By that time, Verrier Elwin had published two books called The Baiga [1939] and The Aboriginals [1944] based on tribal studies. In these books he has opined that in order to protect the tribal communities from outsiders isolation approach should be followed. Further, he suggested that it is necessary to save the tribal culture and also to develop them in isolation. But, famous Sociologist professor G.S.Ghurye opined that tribes are Hindus who are left behind and hence, it is good to merge them into the main stream. Further, he believed that the separation of Indian Tribes from the larger population of the society is mainly responsible for their backwardness. Hence, he proposed that they should be merged into the main stream to eradicate poverty and improve their standard of living.

Whatever may be the perspective of the discussions, propositions, opinions and theories of the intellectuals, the impact of industri -alization, urbanization, m o d e r n i z a t i o n , westernization and such processes on the social, economic, cultural and environmental status is clearly visible. If we say

'Tribal marriage'

If a women marry more than one man at a time, that marriage is called polyandry. Polyandry is in practice in few tribal communities in India. Like the Thodas of Nilgiris and Khasis of Meghalaya. It is believed that since Thodas have the practice of female infanticide resulting in less number of woman. The system of polyandry might have become inevitable. They also believe in free sex and hence, a woman married to a man will become wife for his brothers too. Thodas believe that children having more than one father are lucky. They also marry pregnant women.

that we protect and develop and tribal communities in isolation it would be nothing but a lie. Because, the above said processes are creating turmoils in the life and culture of the tribal communities. Our efforts to avoid the influence of urbanization and modernization are in vain as they are the inseparable parts of the social change at present. According to a debate, the tribal culture is being destroyed and hence, there is a need to protect and save the exclusiveness of the tribal culture. But, tribals are not only unique in their culture, they are also socially and economically unique. For example, there is a need to protect the indigenous technology and native medicine system among the tribes and to provide global market facilities. It is necessary to protect the tribal culture and their traditional technology as there will be social mobility and a change due to the influence of many changes in the society over a period of time.

So far, the tribes have been an undivided part of the forest life living intact with the animals and the environment since generations. Here the question, ahead is whether the tribals should be left for themselves in their original culture or involve them in the process of development or should be made the part of larger society ? However, it is suitable to bring them into the path of real development by preserving the culture, nativity, traditional skills and technologies of the tribal communities as the social change has influenced the tribal people too.

In order to improve the standard of living of the tribal communities, basic facilities like water, electricity, roads, schools, etc., has to be provided. In this backdrop, The Chairman of the National Tribal Commission said, "Many Tribal rehabilitation programmes have failed," because lack of water, electricity, roads and schools is striking at the tribal rehabilitation centres. Thus, in order to attain the tribal development, the tribal areas have to be declared as Scheduled Areas and necessary facilities have to be provided. Most of the tribal areas are not enlisted in the revenue records in many states including

Karnataka. Such tribal areas need to be identified and declared as revenue villages. Then only it is possible for the Government plans and programmes to reach the tribal people directly. It is important to establish schools and provide primary education to the tribal people. Motivation for higher education is also one of the basic needs at present.

Due to the prevalence of bonded labour system, the number of children going to school is very less in the tribal communities. Even today, we come across well planned system in place by the land lords, who engage the children as bonded labour and prevent them from going to schools. They believe that, if sent to schools, children get education and awareness about their rights and therefore, they do not agree to work as bonded labourers. Hence, the land lords intentionally avoid schooling of the tribal children. However, there has been a substantial increase in the enrolment of the children in schools as an impact of some reform measures taken up and also the importance and encouragement given for primary education by the Government. There is an ardent need for the expansion of such educational programmes to the children of tribal community in particular, which would go a long way in solving the problems related to education of the first generation tribal children. It will help the tribal people to become educated like others and actively participate in the developmental programmes. Thus, education will be a medium for the tribal communities for social mobility. This process will also enable the development of tribal people, keeping intact their uniqueness. For example, the Nagas of North-Eastern region are fighting for their rights, protecting their cultural identity. As a result of this, the Government has declared the area of Naga Tribes as Scheduled Area. In Karnataka, it is true that those tribes found in the plain lands are loosing their cultural identity due to the influence of caste system. To protect their cultural diversity and its documentation before it fades away is the need of the hour.

The study of cultural structure and forms of the tribals has to be done systematically. Otherwise there will be a fair chance of failure of the development programmes. Gandhiji's main intention was to see that the customs and traditions of the tribals are not destroyed. His ambition was to develop them without ruining their culture in any sense. Nehru also opined that through his 'Pancha-Sheela' principles, the tribal people should be improved in their standard of living without damaging their culture. Further, establishment of schools, hospitals, roads and transport facilities and construction of houses is necessary for them. He also said that, the rights of tribal communities with respect to land and forests need to be protected.

> ### 'Marriage System'
>
> Tribal people follow endogamy marriage system from the point of view of sanctity and unity of their community. Selection of life partner inside the group is a social norm. They give more prominence to kinship relations. But, they do not marry within the same clan(kula) or Bedagu(totemic group) because, they believe that marriage within the clan hinders the growth of lineage (parentage).
>
> ### Common Culture
>
> The tribal groups are similar in their art, literature, food habits, dress and other cultural aspects. Their culture is different to that of Culture based on caste system and hence cultural uniqueness is found among tribes.

6.6 Non-Governmental Organizations and Tribal Development:

Non-Governmental organizations joining hands with the Government in the development of tribal communities is the recent trend. They play a vital role in creating awareness and reaching the tribals in implementation of the development programmes initiated by the Government. Effective participation of many NGOs in the process of tribal development is commendable . However, few NGOs in the name of development are becoming business centres with money mindedness. Tribal development is not mere economic development but, it includes other social and cultural dimensions too. It can be observed that including Nehru, many individuals and organizations were involved in the thought process of tribal development. It is

important to note that along with Government and NGOs, Universities also are involved in the process of tribal development. In order to achieve tribal development, it is important to identify the problems of tribal communities and for this, systematic and scientific study is a must. In this direction, many institutions are responsible for the development of tribal communities by studying the life and problems of tribal people systematically. Universities and such institutions are funded by the Government and University Grants Commission (UGC) to take up tribal studies. It is said that, Madras University has done prominent work of this kind. Similarly, the Departments of Sociology, Anthropology, Kannada and Tribal Development in the Universities are conducting field studies by looking into many tribal development plans including their life, problems, folklore, development and the like. Study centres are set up in many Universities. In Karnataka, the government has shown special interest for tribal studies and is encouraging the Departments like Kannada and Culture, Kannada Sahitya Parishat, Karnataka Janapada and Yakshagana Academy, Kannada Pustaka Pradhikara for conducting tribal studies and publishing the same. Thus, many studies have been conducted and books are published by the above cited departments.

Family Occupation/Profession

Diversity can be seen with respect to family occupation of the tribes in Karnataka. Tribes like chenchu, Hakki-Pikki, Kadugolla, Rajagonda and others nomadic tribes who move from one place to another in search of livelihood. However, Kadugollas with the impact of modern society have settled down permanently in recent years. Tribes of Jenu Kuruba, Soliga, Beda, and others are dependent on food gathering and hunting. Kadugolla's family occupation has been domestication of cows and buffaloes. Sheep rearing and cow rearing have been the family occupation of Hasala, Irula, Kota Palliyan, Paniyan, Yarava and other tribes. Koragas of South Canara along with food gathering practice mat weaving, basket weaving etc., Though there are changes in their occupational structure because of implementation of government programmes, occupational mobility is yet to be seen.

The Universities are organizing lectures, seminars and symposiums on tribal development studies along with research activities. The publication in regional language that is, in Kannada has made the understanding of the life of tribal communities, their problems and the process of development easy. This will also help the policy makers. Another important milestone in this direction is the establishment of Tribal Development Department in Hampi Kannada University, in our state. The department has taken up many tribal research studies and plans. They are involved in research activities including Doctoral Studies (Ph.Ds) study of the problems of tribal communities, study of their social movements, study of their development process, so on and so forth. They also organize seminars and conferences at state and national levels regarding the tribal studies and their problems. Above all this, publication of research studies has been a great step for knowledge expansion about tribal communities. They are also publishing a Magazine called "Budakattu Adhyayana". Apart from this university, Mangaluru University also has published many studies on tribal communities.

The 94th amendment to the Indian Constitution in August, 2003, to enable the set up of National Tribal Commission is a milestone in tribal development, because, so far, there was a common commission for both Scheduled Castes and Scheduled Tribes. With this, a separate Ministry for Tribal Development has been created at the central Government. The State and Central Governments are making efforts to improve the social, economic and educational status of the tribal communities by planning special programmes for tribal development.

Meaning of the words:

Tribal: Adivasi

Non-governmental Organization: Voluntary Organization,

Change: Transformation,

EXERCISES

I. Fill in the blanks:

1. The native inhabitants of an area are called _____

2. A group of people under the leadership of a person is called _____

3. Gandhiji referred to Adivasis as _____

4. In the Article _____ of the Indian Constitution, Adivasis are referred to as scheduled Tribes.

5. _____ has the right to declare the area of tribal communities as Scheduled Area.

II Answer the following in One sentence:

1. What is a tribe ?

2. Under whose Chairmanship the Central Government setup the first Tribal Commission ?

3. What is Block System ?

4. Who has the expertise in preparing indigenous medicine ?

III Answer the following in two or three sentences:

1. Write the historical background of tribes in India.

2. Explain the Social changes among the Indian Tribes.

3. Explain the main factors responsible for the changes in Indian Tribes.

4. What are the steps taken by Govt. of India for the improvement of Tribal Communities ?

5. What are the measures implemented by Govt. of Karnataka for the upliftment of Tribal groups ?

Suggestive Activities :

✦ To organize a trip for the students to tribal area.

✦ To inform about the life of tribal communities by reading related literature.
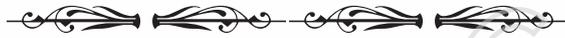
Chapter –7

Media Towards Social Change

We learn about the following in this chapter:

- ✧ Introduction
- ✧ Meaning of Mass Media
- ✧ Types of Mass Media - Print, Electronic and Internet
- ✧ Importance and role of Media in the present Society

Introduction :

In this chapter, we study about the growth of mass media in India, Its meaning and types. Later, the role of media in the present society is discussed.

News paper, Radio, Television, Internet, Twitter and Blogs are examples for mass media. There has been a revolution in mass media in the 21st century in India. Mass media is playing a vital role in tuning the public opinion, to draw the attention of public, awareness about government policy and plans, rules and regulations, entertainment to mention a few.

Mass media plays a decisive role in the developed countries. But, media is yet to reach all sections of the society in developing and under developed countries. However, the influence of mass media cannot be denied. Information and knowledge could be transferred from one person to another. Media also transfers information from one place to another. Example: News paper, Radio, Television, Internet, E-mail etc.

7.1   Types of mass media :

Mass media are of two types.

1) Print media - Example: News paper, Magazines, Books

2) Electronic media - Example: Radio, T.V, Internet,

Let us study about the growth and importance of News papers, Radio, Television and internet in India.

1. News papers:

News papers has a great history in India. In 19th century British Government published gazetteer which provided information about government activities to the public. Later freedom fighter and social reformers began to publish News papers. Balagangadhar Tilak's 'Kesari', Mahatma Gandhi's 'Harijan', Dr. B.R. Ambedkar's 'Mukanayak' and others got high popularity among the people. Today, in India we have thousands of daily News papers along with weekly, monthly and annual papers.

2. Radio:

In 1920's Ham radios came to India, Radio clubs were established in Kolkata and Chennai. During world war-II in 1940's radio system got its complete form. The allied nations group effectively used radio as medium to fight against the dictatorship of Hitler. It was used in India too.

At the time of Independence, there were only six radio stations in India. Priority was given to news, current affairs, discussions about development and the like in the independent India. Vividha Bharathi was introduced in 1952 and this gave wide popularity to radio as it was transmitting film songs, drama, etc.

Earlier, the Radio sets were very costly and the common man could not possess. Radio was big in size and had to be kept in one place. Later, transistors, small size radios became part of the life.

Radio was a prime media in providing the war news, about war between India and China in 1962. During war against Bangladesh in 1971, news was read once in every hour. After the establishment of Akashavani, radio centres are placed in all parts of the country and thus, hundreds of FM channels are available. Availability of radio channels in mobile phones is in trend today.

3. Television:

Television also has its own history as that of radio in India. Television was initially used to telecast rural development programmes in 1959. In 1975-76 Television centres were established in major cities of Delhi, Srinagar, Amrithsar and Jalandhar. Initially, these stations concentrated on the issues and problems related to agriculture, rural development, women and social development. Entertainment was not given much importance. After 1975, permission was given to show advertisements in television which were sponsored by the Industrialists. With this, the entertainment programmes increased. From 1984 to 88 many serials were telecasted. Serials like Ramayana and Mahabaratha and telecast of cricket matches made more and more people to watch television.

Till 1991, television channel was under the control of Central Government and there was no provision for private channels. After privatization and liberalization, private channels came into existence. The scope of television is broadened with the existence of channels for activities like entertainment, sports, travel, women, cooking, cinema etc. Once, television was found only in urban areas but, now it is rare to see any place or house without television.

4. Internet:

The advancement in computer technology has brought revolution in the communication. The software companies in India including Karnataka are famous all over the World. Bangalore, the capital city of Karnataka is renowned as 'Silicon Valley'. Computer usage has become common in all sectors. Administration, schools and colleges, industries so on and so forth make use of computers. Those who do not know the computers are identified as computer illiterates. Both central and state governments have the objective of running the administration under e-governance or paperless administration.

There are about 70 crores of mobile phone users in India. Advanced mobile phones are useful for internet, e-mail, face book, whatsapp, and other internet applications. Computers and mobile phones with internet have become part and parcel of our day-to-day life. Through internet, one can connect herself/himself to any nook and corner

of the world and the whole world has become global village in the modern communication era. Thus, mass media being inseparable part of our daily life is influencing the life style, attitudes, customs and traditions, behavioral patterns, rituals, values and opinions to mention a few. This in turn is leading to social change in the society.

7.2 Role of mass media in the present society:

Mass media helps us to know about day-to-day activities at social, local, regional, national and international levels. The news covering politics, sports, crime, cultural activities, natural calamities, cinema, drama etc, are speed though mass media. Mass media plays a vital role in socialization of children and adults. It attempts to frame the public opinion during universal elections by organizing political discussions. They also act as opposition party when the government goes out of track.

Media has been playing a prominent role in protecting the fundamental rights and freedom of expression in democratic India. However, with the intervention of sponsors, advertisers and industrialists, the media is not functioning independently and transparently in recent times. They are showing biased behavior due to the influence of a particular party or vested interests. But still, we find certain media functioning objectively and independently.

India is a land of both tradition and modernity. We find a wide gap between the rich and the poor. We have big cities and small tiny villages. Some regions have top end transport facilities while others travel on pathways. Superstitions, caste system, practice of untouchability, illiteracy, unequal development are also seen.

Given such a situation, the role of media is very important in Indian society. When looked into the history of Indian media, radio, television, cinema, news papers etc, have had a great impact on the Indian culture. After the independence, the movies and television programmes have given importance to the growth of agriculture and industries along with rural development. The division of India and Pakistan led to communal unrest and hence, communal harmony was given importance in radio, television programmes and also in cinema.

Mass media played active role in implementing the Adult Education programme to reduce illiteracy level. Mass media telecasted documentaries on saving electricity, use of solar energy which initiated scientific and rational thinking among the public. Indian cinema has got the first place among the mass media. Indian society is highly influenced by the movies. The fan associations organize socio-cultural activities and they have also included the ideals and values exhibited in the movies. Examples: By watching the movies of Dr. Rajkumar in Kannada many people living in urban areas Went to rural areas and have taken up development activities. There are free public libraries functioning in the name of Dr.Rajkumar. People who once hesitated to donate their organs after death are coming forward after Rajkumar's eyes were donated. Thus, mass media can influence changes in the social values.

Mass media has influenced the institution of marriage in the Indian society. Young men and women used to get married within their caste, communities and most of the times marriage happened to be arranged one. But, with the influence of Indian cinema, love marriages and inter-caste marriages have increased. The present generation has gone a step ahead and are finding their partners through internet, face book and whatsapp. This has brought certain changes in the traditional marriage system.

The youth follow the dress, fashion, tastes and lifestyles of cinema actors. The discussions in mass media on the old superstitions, beliefs and traditions bring in changes. People by watching various channels of different languages learn other languages which promote linguistic unity.

On the other hand, there are some negative impacts created due to the influence of mass media. Indian society did not have the culture of consumerism. There was priority for simple living. But in the present situation, luxurious life styles depicted in the advertisement and programmes in the media has led to consumeristic behavior and purchase mania. Certain channels promote superstitious thinking by telecasting programmes against to scientific thinking. Example:

Jyothishya, Bhavishya. There are serials which depict women as narrow minded individuals which will have negative impact on the status of women.

Altogether, it can be said that mass media has been influencing the Indian society both positively and negatively.

Meaning of the words:

Mass media: Mass media means transfer of information and knowledge from a person or group to another group.

EXERCISES

I. Fill in the blanks:

1. _____ is an inseparable part of Indian life.

2. Two types of mass media are _____ and _____.

3. 'Kesari', News paper was published by _____.

4. In _____ permission was given to telecast advertisements in Television.

5. _____ is famous as 'Silicon city' in Karnataka.

II. Answer the following in one sentence:

1. What is mass media ?

2. Give two examples for print media.

3. Mention a programme telecasted in television on Agriculture.

4. What is Adult Education ?

5. Name an educational programme in Radio.

III. Answer in two or three sentences:

1. Write about two types of mass media with examples.

2. How Radio plays a vital role as mass media ?
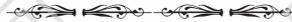
3. Mention the uses of computer in modern life.

4. Mention the impact of mass media on the life style of the people .

IV. Answer the following questions in eight sentences:

1. Explain the role of mass media in the present society

2. Mass media plays a vital role in a democratic country -Discuss

3. How cinema reflects the social values?

Suggestive Activities :

✦ Organize debate competition on 'Merits and demerits of television'.

✦ Collect information about importance of newspapers before Independence.

✦ Discuss how mass media can be used effectively in learning.