LOVELY PROFESSIONAL UNIVERSITY

SOCIAL INSTITUTIONS

Edited By:

Ahrar Ahmad Lone and Dr Sukanya Das

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SYLLABUS

Social Institutions

Objectives

- To introduce the students to the important social institutions.
- To familiarize the students with the general structure and function of major social institutions.

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1	Economic & Society: Man, nature and social production, Economic system of simple and Complex Societies–barter and ceremonial exchange
2	Economic & Society (Part-2): Market economy and control economy, Jajmani system
3	Family and Marriage: Different forms of family and marriage
4	Family and Marriage (Part-2):Changes in family pattern worldwide, Alternatives to family; Divorce and Separation
5	Kinship : Importance of Kinship
6	Politics in Society: Sociological Theories of Power and Bureaucracy
7	Politics in Society (Part-2): Political Parties and Pressure Groups, Nation State and Citizen ship, Democracy
8	Religion: Types of religious practices: Animism, monism, Pluralism, Sects, Cults
9	Religion in Modern Society: Religion and Science and Secularization
10	Religious revivalism and fundamentalism

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Unit-1: Concept of Human

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Objectives

After studying this unit students will be able to:

- Understand the concept of man in social science.
- Describe the concept of man in sociology.
- Interpret the sociology theories of concept of man.
- Describe the concept of man in Indian ideology.

Introduction

Man is unique creature among all living thing on the earth. One way he has tried to know, with his knowledge, the mysteries of universe, on the other hand man himself has been a matter of concern for a man. The Greek thinkers thought a lot on the nature of man and society. They tried to human the basic nature of man – is it good or bad, responsible or selfish from the social point of view. Everything which exist in human, how much is by birth or whatever is the result of environment. What are the

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personal characteristics of human personality and which are those general characteristics, that are found only in man and not in other creatures etc.. It is thought under the concept of man that what is the physical and mental structure of man? What is his nature? What is the relation between man, society and culture. Is a man legacy of society or society a legacy of man? etc. The concept of human has been visualized in the context of different views in scripture, philosophy, natural science and social sciences. We will describe here various attitudes.

Religious and spiritual point of view: It has been thought, on the relations of man and God, from the religious point of view. Religion considers the ultimate aim of human life- to achieve ' Moksha while living religiously. There are various religions in the world. The paths and means to see God have been told differently in all religions, but the aim and objectives of all is same. Religion maturates a person to contact morally. Religion works to control over the man and society by showing fear of divine power. Religion motivates man to achieve these powers by meditation, penance, yoga, work and worship etc. In the religion,man has been told to leave the worldly things, and to be free from the circle of life and death for one's betterment.

Philosophical and Logical point view: Man, from the philosophical point of view**,** has been considered that he is super as compared with other creatures that he has got logic power. On the basic of logic, he can observe the goods, bad qualities of a thing and can reorganize the society. Morality has also got a place in the philosophy. Goodness and evil can be seen on the basic of logic and morality both. Morality is related to time, space and society. Even though there are some universal moral values, that are prevailing in all procreates and that are expected to be followed by man.

Natural science point of view- Man, in the natural sciences, is viewed differently Biology students on human anatomy, blood circulation, heart, brain and structure of other parts and their working system etc. in the medical sciences, human diseases, their games, treatments and recover are discussed.

1.1 Concept of Man in Social Sciences

In the social sciences too, it is discussed about man from their awn point of view. Psychology considers man as a affected creature by biological drives. Psycho condition, basic instincts, feelings, emotions, motives, psycho habits and drives etc., are studied in human sciences. It also studies various aspects of conscious, unconscious and sub conscious parts of human mind and personality making too. the principle of Biological drives considers man as antisocial element. It considers man as a nature can anytime express antisocial behavior.

The economical point of view looks man as an economic creature. It is subject of economics, to view and study the role of a man in production, consuming, exchange and distribution. It considers, money in human life as main object. How do prosperity and poverty affect man, is also studied here. The political science studies man on the basic of ruling, power and state etc., it also discusses relations between man and state. History considers man as the result of part and studies his social emerging, primitive life, society and culture. Human science studies all the aspects of human physical emerging his society, culture, the role of culture in personality developing, his primitive life, economy, political, life, art language, species, religion etc.

1.2 Concept of Man in Sociology

sociologists considers man a social animal instead of a lave of basic instincts or illogical creature. They consider him as such a creation whose basic instincts can be timed and changed by socialization process. Man presents himself in such a way that he fulfils the expectations of the society. Man, by socialization, acts according to them, learning social norms. The human sociological concept considers that in the society, crimes, child crimes, suicides and deviations are not den to basic instincts of man but are the result of social environment and social structure. The sociologists considers that, to change antisocial man, first of all we will have to change his those social conditions which make him

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a criminal and inspire him to do anti social activities. They believe that the selfish and anti-social instincts of man can be controlled and they can be turned in the direction of human welfare. They also believe that social- life provides man more freedom for development and self expression instead of his unsocial nature.

What is a man or thinking about the Concept of man in sociology, keeps on changing with the development of sociology. Initially when sociology was close to philosophy, the concept of man was viewed in the philosophical and moral sense. Sociologist like when velar can't and due him tried to liberate the sociology from the effects of philosophy and tried to bring close to science and kept in the category of science, the scientific temperament was development. In the sociology, the difference in thought in found about relation between man and society, in the historical journey from birth till late.

In the sociology, the concept of man has been seen from two view points- (i) historical and (ii) theoretical. In the historical context it has been tried to see that in the changing social scenario, what sociology has contributed in understanding the human problems. In the theoretical context, in sociology, how are the prevailing theories and approaches are viewed, is studied. Sociology was born in western countries. Therefore, it is affected by western culture, vales, social structure; standards etc. Sociological world view has been naturally western in place of universal. Therefore, the human concept in sociology has been affected by western civilization and culture in place of theoretical understanding. We will discuss here, in the sociology, the theoretical context of human context to change the ant- social man, initially his social.

Notes To change the human nature toward society, first we have to change his social condition. Because criminal elements, are somewhere present in his social condition. By improvising a man' s social condition he can be turned in the direction of human welfare.

1.3 Social Production

Nature, man spirit, concept groups, is the contribution of a L. P. student, to understand the problems of tribal India. This concept is based on popular, important place in the continuous interaction between man and nature.

Culture, in a way, is the other name of human suitability in the different atmosphere. In other words it can be said the culture in the man-made part of atmosphere. In pooch approaches the external conditions are considered quit contextual a better understanding between man and his environment, at personal and group level, helps man to live with fulfilling of his practical needs. Man has a vast capacity to ecological adaptation. The scholar of this field or the cultural ecologists are always in search of different models of adaptation. Models of cultural ecological adaptation are only responsible for various cultural traditions.

Nature-man–soul-fast, is an effort to interpret human adaptation, in the various conditions of environment, by socio-cultural institutions. It has been seen that, in the whole of 'tribal India' interaction of social system incessantly continues between ecological conditions and religious groups. The study of results and models of adaptations is done by the student in the context of a tribal caste miler (Mal phasia) of Bihar. Molar lives in 'Rajmahal' hills of Bihar and a very back ward caste doing shifting cultivation. The milers believe in various spirits. The spirits affects every aspect of their life. The believe in all sorts of spirits goods or bad. Benevolent sprit cures diseases, helps in cultivation,

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brings prosperity in life. Malevolent sprits are held responsible for disease, pain, hunger, natural calamities, abortion etc., thus, the life of 'maser' people passes on in satisfying all ports of spirits. Their main spirit is 'gossip' or 'Guiyang' which is an one bridge to contact with super human and super natural world. They do not work without the permission of 'gossip' thus sprits of 'miler' their social institution and their main economical activity or shifting cultivation, which is called 'khallu' in local dialect, altogether forms an interesting complex.

Therefore, there in a continuous effect of nature and spirits on the whole life of '**maler**' and all the three are continuously busy. This concept can be seen in applied anthropology specially while executing development schist for tribal carets. It has been seen that whenever the tribal groups have been tried to settle down somewhere else under development schemes, they have rejected such eschewer of development because- the balance groups or community of nature, man sprit was distended at the new location. This concept tells an applied anthropologist that for tribal groups, in any rehabilitation scheme, nature-man–sprit complex should be specially taken care and stress should be laid that minimum disturbance should be there in this system. If the disturbance is inevitable, it should not be all of a sudden. Because by doing so, the result of steps taken for their welfare is also reduced to zero. From the study of nature man–sprit complex we also human that small tradition not only have the capacity to maintain themselves but can also avoid big traditions under pressure and can also reject.

1.4 General Meaning of Society

In the local director or in general the word society is used a group of people. Any organized or unorganized groups is called 'society' e. g. Arya samaj, Brahma samaj, Prarthna samaj, Hindu samaj, jain samaj, vidhyarthi samaj, mahila samaj etc. This is a general meaning of the word society or samaj which is used by various people in their own way. Somebody used this as a group of people, somebody used as committee while others used as institute. Due to this, we find a lack of certainty in the word society. Various sociologists have taken out the meaning of the word 'society in their own way. For example the scholars of politics look society as a group of people. Anthropologist considers tribal groups as society, where as an economist calls a groups of people performing economical activities as society.

1.5 Meaning of Society in Sociology

In sociology the word 'society' is used as a very special. Here system formed on the basis of social relation found between person to person is called 'society'. Here a groups of people is not generally called society. Although some of the scolars have also defined the society. George simile has considered society as those groups of people who are related by interaction. Ralf Linton has defined society as such a groups of people in which the intended people have been living and working together for a long period of time to think themselves as organized and as a social unit. According to Fairchild, society is such a groups of people, who co- operate with each otter to fulfill many chief objectives which necessarily include self-defense, food and giving stability to oneself. According to mores Ginsberg a society is such a groups or collection of people who are organized by some relations or some modes of behavior that separate them from others who are not included in relation or which are different from them in their behavior. In all the above definitions, society has been depleted as a group of people, but this is a narrow meaning of the word society. These definitions are unable to express properly to the meaning of main concept 'society' used in the science named sociology. These definitions actually are able to make clear the meaning of 'a society' but not to the meaning of 'society' because sociology is a science of the society and not of one or any special society. Therefore, it is very essential here to understand the concept of 'society' in the sociological meaning.

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People to fulfill their various needs, interact with other people and set up social relations. These people, behave with other peoples on the basis of their relation, and act and react accordingly. All of this happens on the basic of certain rules. Some of these include mutual expectations. The system that include all of these is called 'society' Maciver and page have defined; society' as not or fabric of social relations. You have considered this always changing complex system as 'society'. It is essential here to understand the social relations, in social concept of society, due to the domination of social relations.

Social Relations- there is a major difference found between social and physical relations and that is- mutual awareness. The main base of social of social relations is mutual awareness. Such awareness is not found in physical relations. We can understand this well by an example. Table lamp, books, diary, pen and pencil etc., are kept on a table. There is a definite relation of all these with the table. Likewise, these are a relation between fire and smoke, sun and earth. But this relation is not a social one because this lacks psychical condition. It means that table is unknown about the presence of things kept on it and book, pen and pencil etc. are unaware of the presence of table. Likewise the earth is not aware of the presence of sun and the fire is not aware of the presence of the smoke. All of these lack of mutual awareness. In other words, these relations are not based on mutual awareness. No other relation can be social one without this mutual awareness and there can be society without social relation. We find the society there only, where the social animal [people] behave, being traditionally aware and caring for each other's expectations.

There are various types of social relations, as husband and wife, mother and son, brother and sister, friend, teacher and student, customer and shopkeeper, servant and owner, voter and candidate. With this some social relations are of economical, some are political, some are religious and some are personal nature. Some relations are direct and some are non- personal, some of the relations are friendly while others are full of enmity. Due to mutual awareness these various relations come under the category of social relations. Although the social relations are full of conflict but in most of the social relations the element of communism or interdictions or engagement in general life is found. On the basis of cooperative relations only social system dell and societies formed. Thus we can say that two elements are necessarily found in those relations in sociology to whom we give priority and are considered social: **(1)** mutual awareness **(2)** the feeling to participate in general life. Social relation is found at that time when people or groups have mutual expectations that are related to other's behavior. So that could work directly in a certain way. In other words, the basic of social relations are molds of interaction. For example, generally this is a certain type of behavior towards each other between husband and wife, son and mother, teacher and student, owner and servant, officer and employee, doctor and patient. This is based on standard (models) of reciprocal expectations or human interaction. All these types of relations come under the social relations only. People are tied with thousands or innumerable relation of this type and behave keeping in mind with each other's expectations. Consequently a complex system is formed on the basis of social relations which in named as 'society'. Hundred types of relations are formed with a person's family members, bath and bins, neighbors, friends, groups, committees, organisations, community etc, tied with them he basis of type of relation and altogether keeping in mind some standards and social values. When hundreds, thousand and even laces and crores of people behave according to mutual expectation, keeping relation with innumerable people and various groups around them. A complex system in formed due to this, which in called society. This is a complex and unseen system which kops changing. Social relations cannot be seen or touched. Due to this these relations are unseen and the system formed from this is also unseen.

In sociology, social relations are things of central study. When the net of in numerable social relations by several trends and social values is changed into a system, it called society and sociology in the study of society. In Maciver's words, we can say that society is net of social relations. Now we shall discuss on some definitions of society.

According to parsons, "society can be defined in the shape of complete complexity of those human relations". Which are produced during interaction in the from of means- and- relationship, either they

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are fact or symbolize. A special importance in given to the interaction in this definition and work done in the from of means to achieve the aim in called interaction. The relations produced as a result of such interaction are called social relations and the complete complexity or system formed due to these social and human relations in called society.

According to **Gildings** "society is itself a union, an organisation, a combination of formal relations in which the people cooperating are interrelated with each other". In this definition, the relations useful for the society are considered necessary which join people with each other.

According to **Reuter**, "society in an unseen concept which introduces us of the complexity of mutual relations found between members of a group". According to this definition the complete system dwelling between persons in called society which unseen.

1.6 Concept of Man and Sociological Theories and Approaches

Two perspective can seen in the concept of man and sociological theories and approaches. **First approach**, relation between human and society and position of human in society.

Did You Know? Some of the sociologists from the sociological model of the society on the basis of model of society.

In the second point of view sociologists from the model of man first they try to understand the social reality but in both the approaches the centre point of thought and investigation is society only. Recently, some new revolutionary theories are born in sociology who believe that the concept of man only in the active concept of sociology. This view is contrary to the traditional sociological thoughts in which society was given more importance as compared with man. we shall try to know here the concept of man discussed in the sociological theories and approaches.

1.7 Concept of Man in positivistic Sociological Theory.

Camt and spines, whose name is associated with, beginning of sociology, were the supporter of positivist. Spencer, acquired his model from biology and Compt get it from physics.

Spencer has considered man as a part of society. He said that way a house is made of units like bricks, stems, lime stone, wood etc., in the someway society. In also made from the sum of various units. Units of society have a separate existence. But the existence of society, in the lack of units can only be verbal and not real. He paid that every unit has his own individuality.

Spencer's concept of man is associated with logical utilities' tradition of positivism. He, during the classification of society only, expressed his views about man.

In **August Campt**'s sociology, a different type of context is found about the concept of man. Cant's thought about the mutual relations of man and society, man and state are seen in his two books – 'philosophic positive' and 'polity' in 'polity' comt established equality in the man and social elements. Comt explains, differentiating between them, that it is not possible to can be developed. A very less difference is found in a man's deed in compilation with the society. Control of the society can be done on the basis of scientific rules of development but these rules cannot be implemented on a man.

Cannot as accepted family in the society as a unit and not the man which is based on emotional relations. The structure of state, city and church is dependent on the family. Comt's concept of man is associated with the theory of brain system or intellectual development. He has accepted three parts of brain system- feeling, action and intellect. Feelings are the base of morality. The highest from of human morality is 'prarthvad' which is seen in a family. Comt has also considered three phases of development

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of religion- 'jivit sattavad' 'Bahudevvad' and 'ekdevvad'. With this, human emotions were also kept on changing. **Comt** also presented the scheme of social reconstruction. Comt's concept of man, structure of human nature and his social- cultural expressions can be human from his thoughts.

A positivist sociologist named pareto has come after Spencer and Comt. Pareto's thoughts about man can be seen in thoughts expressed about his concept of social actions and emotional structure pareto's concept of social drives or residues is too important. Man's activities mostly depend on drivers. These drivers express basic instincts and emotions. Pareto considers residues very useful in understanding human behaviour. They control human behaviour, inspire them, fixes them and conduct them. They play an important role in personality development and in making man a social creature.

Durkhim keeps a special place among positivistic sociologist. Durkhim has considered man as a production of social reactions. Durkhim thoughts about man – can be seen in his books-'social distribution of labour' 'suicide' and the initial forms of religious life. Durkhim in his book 'social distribution of labour' associates development of concept of man with development of society. He diverts development of society from mechanical unity to Savyavi unity. Mechanic unity is found in simple tribal and primitive societies. The suppressive rules prevailed in such societies whom the man flamed blindly. Man's personality intermixes with the personality of the groups. The man thought mechanically, worked and obeyed with the groups, for which the group only punished. A change came in the society after specialization of distribution of labour and increase of population and such a society came into existence in which Savyavi unity dwelled. The modern complex and industrial societies are the Savyavi societies unity. The protective rules are made in these societies and personal freedom is appreciated. In this, the feeling of group comediennes weakens. A person gives importance to personal relations and he is not associated with the group directly. The Savyavi Unity of the society is equal to physical unity. The body only work when they are joined together. Therefore, the unity found between various parts of the body in called Savyavi unity. Such a unit is found in the modern societies in which various parts of the body are joined together while working separately. Thus social life only gives birth to the personal life. Durkhim also says that increase in population, distribution of labour, and increase in specialization separate the man from the society. Therefore, durkhim was the only person who introduced the concept of alienation in sociology.

Notes Durkhim presented the concept of man in new shape in his book 'suicide'. Earlier it was thought that a man commits suicide due to psychological, natural and personal reasons.

The last expression of Durkhim thoughts regarding concept of man can be seen in the initial shape of his book 'religious life'. Durkhim comments that, being a body, man is unsacred but as much he moves near to religious things or God, he becomes sacred. It is true that man depends on God but even God needs man. If gifts, worship and sacrifices are not offered to God by man, God will die. Durkhim, with the concept of God, extends the concept of man too. He believes that soul and body are repartee. He believes in the relation of soul with God. The human mind in his internal life. The human qualities develop in man only when he puts his mind in society. One way, the man reacts for other people, on the other side he has got his own thinking too. Thus, the self being of a man is a combination of self and the society. Durkham's thoughts regarding concept of man are the foundation of modern sociological views like symbolic interactions, purgation shastra, atheno methodology, Marxism, and new Marxism.

1.8 Concept of Man in Functional Society

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Concept of man can be viewed, at many levels in functional sociology like personality development and the role of primary institutions in the growth of a child, social structure and kinds of man, reparation of man from structural complications and feeling of repugnancy etc. Parsons, marten and homes etc. have concentrated on these points.

Parson's views man, in his book 'social system' in from of a flexible and conscious creature. Man is a flexible creature in such a way that he can adopt himself according to various types of environments, cultures and social conditions. Being a conscious creature, a person has the capacity to learn. He can presents the social values by internalizing them and by institution alizing them in roles and skills. Due to this socialization and institution alization, are reactions? Giving force to each other. The role of man joins both the reactions mutually and both these reactions play an important role in personality development. Parson descrambles alienation and lawlessness too. It is state of alienation for roles to be aimless and the unification of value system of social structure is a state of lawlessness. Parsons has also described personality system. He considers personality also is born from psychological, social and cultural system. Parsons concept of man is associated with his personality system.

The name of American sociologist Marten is specially important to discuss in functional sociology. Marten's relation of concept of man is mingled in the draft of derivative adaptation of man. Marten believes that man's deviation depends on social structure. Man has biological impulses that need satiation. The social system arranges for their fulfillment. Man's biological impulses, inspirer him from time to time to break the social control. There is a incessant struggle between biological impulses and social controls. Marten views man as a creature who breaks the control of behaviour (norms) established by the society. Marten considers society and culture responsible for deviation of man.

1.9 Concept of Man in Dialectical and Interpretative Sociology

The names of Mark and Webar are main in dialectical sociology. The main relation of dialectical and interpretative sociologists in modern society is with man's problems.

The issue of man's alienation in Mark sociology is the central subject where as Webar discusses about the relation of man and society with regard to modern capitalist society and his logical autocracy organisation and different forms of power. Mark comments that labour is a special feature of a man. He has created history with and conquered nature with its help only. Toil only joins a man to another man but works hard only if needed otherwise he hates it likes plague. This hard work is out from the man and not being the part of his internal nature. Mark, in a capitalist social system, discuss about several alienations, like man's alienation is found from toil, from family, from thing produced by him, from society and from man itself.

Webar has associated the development of concept of man with a change of morality in the society. In the traditional society, man had no freedom to choose about his work and situation of life. It was up to this extent that expiation too was in groups and not alone. Moral standards in groups were more stressed on in place of a man. There was no existence of a man as a free worker. Stress was laid on man to be limited up to his profession and work. In the new capitalist views, man has been given freedom by considering him responsible morally.

1.10 Concept of Man in Critical and Phenomenological Sociology

In sociology, after the Second World War, these came a change in the theoretical tradition of Mark and Webar and they intermixed too. Consequently, there was a rise of critical and Marxists theories in sociology. Jorgen Haberas, Theodore Adorn, Eric Fromm and Herbert Marcure etc. made on basis of fundamental features, the new co- coordinative, theoretical and experimentative studies. In critical

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theory, new Platonism, Markism, new-faradism and Husserl, Max shellac and manhem's views are inter- mixed. Its specialty is to show the dialectical features of man.

Did You Know? **Eric Fromm,** developed, in his book '**Man for himself** (1964)' the concept of dialectical concept of man.

Eric Fromm comments that man is different from other animals in the meaning that he is not divested only by the basic instincts like other creature. On the basis of self consciousness, logic and imagination, he thinks above his animal instinct. He, being a part of nature, is above nature. Man does not has any basic- instinct in him, even though he makes progress for his own existence. Fromm has also described the feeling of repugnancy of life and death in man. Man has this feeling of repugnancy that he is alone, unique, he has a short span of love and he cannot tolerate loneliness. Therefore, he wants to stay in the society. He is a social creature. Fromm, in his book 'The Same Society,' has also described humanism and how to keep man healthy liberating him from tensions.

Marques considers, for various issues of man, responsible to modern industrial civilization. He, for liberating from them, considers play-impulse of man helpful therefore, he believes in the theory of fried.

Phenomenologist Alfred Shuiz, Berger, Luckman etc. stress on subjective and conscience dimensions. They accept the importance of a man because conscience lies in a man and a person creates his social-world on this base. Symbolic inter-creationists' have discussed on the relations of 'self and society'. Meed and Cooley, by socialization, describe the process how does the self of man develop and develop and does he become a social creature. Man's self and his conscience is the production of society and gives birth to society. Struggling approaches looks man as a situation born out of mutual struggle of various classes and groups. The struggle, either be between groups or classes, the results have to be born by the man himself. The experiences of alienation, pain, exploitation and harassment are always on the personal structure and from sources of institutes.

Self Assessment

Fill in the blanks:

1. Parsons, in his book_____, looks man as a flexible and conscious creature.
2. Durkhim, in his book _____ presented concept of man in a new form.
3. In the society of a soldier _____ is considered more important than a man.

1.11 Concept of Man in Indian Ideology

Indian scholars too have contemplated deeply about the man and about the relations of man and society. This view can be seen in thoughts expressed about religion manhood (pursuant), varnas, (classes) ashram, 'sanskar' marriage, family and kinship. One way, formation of a strong personality is talked about, where as on the other hand, contribution of a man is described for a well-arranged social-structure. Indian thinkers have told for four aims of life- Dharma, Aretha, Kama and Moksha. In the religion (Dharma), a man has been told to worship God, secondly, the description of religion has been done in the form of duty. Man is expected that he earns money (Aretha), Satisfies the sex (Kama) maintains the continuity of the society by giving birth to the new progeny and in the end should try to at lain supreme state (Moksha). The man has been told to do good deals. Deed (Karma)

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only forms the fate of a man. Achieving of aims in done in different 'Ashrams' (hermitage). There are four 'Ashrams'- 'Brahamchary Ashram' 'Grasthe Ashram' ,'Vanprasth Ashram' and 'Sannyas Ashram'. Being a domestic man (Grashthi), a man is expected to carry out various social responsibilities. A man in cleansed through 'sanskars'. Various sorts of duties have been specified for various 'Varanasi' (classes of society). Marriage in considered very essential to make him a complete man. An unmarried man is an incomplete man. After marriage only he becomes a complete man. Without marring human cannot reach to enlightment. A family means a joint family in which, there us an arrangement made not only for living persons but for dead persons too, by considering them the member of family, shardh (obituary), and 'tarpan' (satiation) are one. Thus in Indian views the concept of man keeps its unique place.

Task How, in your views, is culture helpful in developing our personality?

Conclusion: the question arises that how is a sociologist different fro other social scientists when he thinks about the concept of man or man itself the answer to this question is the result of their structural change. The sociological concept of man is diagnostic which concentric on man's various problems like alienation, lawlessness, deviation and feeling of repugnancy. C. Right Mills comments that a sociologist observes man's every personal and social concern and tries to understand. He gives a constructive contribution in understanding human problems. Comt, Ward and Small too have considered sociology is serial of human welfare and development. Mark and Durkhim too were not free from these thoughts.

Sociologists have tried to see the concept of man on moral level too. they bring sociology from the role of science analyzing the deviating behaviour. They stress on adopting humanistic attitude whose source is the moral structure of the society.

In sociology, concept of a person can be analyzed on the basis of social division, individual talents, food, cloth, residence etc. The main six social divisions are: functions, culture, hobbies, classes, species and gender. A person, in the society, performs various types of works by adopting various posts like politician, religious teacher, judge, laborer etc. he is identified on that base only.

The culture plays an important role in developing personality. Due to cultural diversity only, a difference is found among American, Indian-tribals and modern people. In this way, a difference in hobbies is also found among people. Someone loves music while the other loves sports. Someone is interested in reading while the other too create an identity of a person. The classes on the bases of wealth, power, education etc. and a person is known in the society by them. People have been divided since a long time on the basis of species. There are three main human species-black, fair and yellowish. The fair species has always declared herself superior than another species whether this myth may be unscientific and illogical. A person is identified from the membership of his species. On the basis of gender a person is divided into two classes-man and woman. In all the societies some works and posts are such that they are fixed for man and woman. Leaving the exception in almost all the societies men have been considered high and superior than women and women have been deprived of several works. Thus, being a woman or man is too the identity of a person. Likewise difference of age too makes the identity of a person. In all the societies, child, youth and old people are discriminated in their posts and works which identifies him.

A person is identified in the society from clothes, food and residence. Doctors, judges, police officers, soldiers, saints, farmers, rich- poor, married-unmarried women, students of schools etc., are identified from their dresses. Likewise, we are vegetarian or non-vegetarian –this too makes our identity in the society. In various reasons, a difference in food- items and behaviors is also found. Bengali people

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use fish and rice, south Indians use idli- dosa and Rajasthani people use 'jawar', 'Bazra', and 'Macca', exceedingly. The type of food also makes an identity of a person. Likewise, a person cives in which type of hour- in a hut, in kucha houses or in a splendid 'Kothi', this too makes his identity. It is clear that considering the concept of man various viewpoints are found. Before the identity of a person we will have to decide the base and viewpoint.

1.12 Summary

- Man is a unique creature among all the creatures on earth. It is mainly thought under the concept of man that what is the physical and mental structure of a man? What is his nature? What are the relations between man, society and culture? Is a man product of society or society is the product of man etc. The social sciences have thought about man from their own point of view.
- How do prosperity and poverty affect a man, is also studied here. The political science studies a man on the basis of rule, power, state etc., it also discusses on the relations of man and state. History, considering a person the product of past, studies on his social development, past life, society and culture. In human science (anthropology), all the aspects of man are studied including his physical development, past life, society and culture, role of culture in making a man, his primitive life, economical system, political life, art, culture, language, species, religion, etc.
- What is man or contemplation about concept of man in sociology, keeps on changing with the development of sociology. Sociologists like Durkhim, ciberating sociology from the effects of philosophy tried to bring it near to science and keep it in the category of science. This developed a scientific point of view about man too.
- Concept of man in sociology has been viewed with two point of views: (1) historical, and (2) theoretical in the historical point of view, it has been tried to see that what has been the contribution of sociology in the problems of man. In the theoretical point of view, it is studied that how in man viewed in sociology in prevailing theories and approaches.
- Comt and Spencer were man supporters of directism (pratyaksvad).
- Spencer received his framework from biology and comt received from physics.
- Comt's concept of man in associated with the theory of brain-system or intellectual development. He has considered three main parts of brain system- feeling, action and intelligence. Comt also presented the scheme of social- reconstruction.
- Durkhim keeps a special place among directs sociologist. Durkhim has considered man a product of social reaction. He associates concept of man with the development of society. He diverts the development of society from society of mechanical unity to the society of savyavi unity.
- The concept of man can be seen at various level in functional sociology: like role of primary institutions in personality development and child care, social structure and kinds of man, structural complexity and alienation of man from the feeling of repugnancy etc.
- Parsons looks man us a flexible and conscious creature. He considers personality to be born out of psychological-savyavi system with socio-culture system.
- Dialect able (dualism) and interpretable sociologists are related with human problems in modern society.
- In Marx sociology the problem of man's alienation in the central subject where as webar discusses on the relations of man and society in the contexts of modern capitalist society and their logical altercative organisations and different shapes of rule. Marx comments that toil is a special feature of man. With its help only he created history and conquered nature.

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- Webar has associated the concept of man with the change of morality in the society.
- Sociologists have tried to look at the concept of man at moral level. They carry the sociology out from the role of science analyzing denoted behaviour. They stress on adapting humanistic attitude in sociology whose. Source is the moral structure of society.

1.13 Keywords

1. **Soldier–social- system–**State is considered superior as compared with a person, in this.
2. **Industrial social-system–**In this, democracy occupies the space of space despotic rule.

1.14 Review Questions

1. Throw light on sociological thinking in the context of concept man.
2. Clear the shape of human's concept in the directs sociological theory.

Answers: self assessment

1. Social system
2. Suicide
3. State

1.15 Further Readings

Books

1. Sociology: Gindes, Antony 2008, wile- India
2. Indian society institutions and change-Sharma, Rajendar K.2004
3. Fundamentals of sociology- Gisbert, paschal 2006, Orient Long Man.

Unit-2: Economical System

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Objectives

After studying this unit students will be able to:

- Understand system of primitive societies.
- Understand the economic system of complex societies.
- Understand the barter and ceremonial exchange.

Introduction

A man tries to gather tree basic needs to maintain his physical existence whom Karl marx call necessary physical values of life. These basic needs are-food, cloth and accommodation. With them man's life will be tough and his social life will be endangered. While fulfilling these needs, the efforts put up by him give birth to the economic system. He produces and consumes the produced thing too. But the work of production is not always done by a single man but this needs the co-operation of other people too. Expenditure cost and products are also distributed between peoples involved in production. All things too are not produced by a man or some men. Therefore, he gives the item produced by him to other people and takes other item in return, in this way the exchange begins. Thus production, consuming, exchange and distribution altogether make a man's life active and gives birth to an economic system.

Pindigaton writes, "giving the definition of economic system, for satisfaction of physical needs, establishes- production system, control on distribution and the rights and alarms of ownership in the community."

According to **Bails** and **Huger**, "Economical organisations are the models of behaviour and those resultant organisation of the society which are related to the production, distribution and consuming of goods and services.

According to **Bohnan**, "the system or method to organize sources, techno reach work to satisfy the physical needs of social groups and man is called an economic system."

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According to Lucy Mayar, "the economic system is related to those activities by which people arrange their physical and non-physical means both and select some of the various uses of them so that limited means could be distributed to fulfill the rival objective."

Raymond Firth, famous for the economics system of small societies writes, "This man is such a vast area of activities, who is related to limited use of means and organisation. Thus a man establishes a the word of co-ordination to his needs by his discretion.

In Mazumdar and Madan's life with least amount of labour and to regularize and organize the human relations and efforts is called economical system.

It is clear from analyzing the above definations that a man has to fulfill his various needs to live. He has to but some efforts for this. These efforts only gives birth to the economic system. We shall discuss here special features of both simple and modern complex societies.

2.1 Economy of Simple (Primitive) Societies

In primitive societies, the economic activities were performed mainly to maintain the physical existence. Therefore, we call their economic system as subsistence economy. Their main issue was to get found and to survive. For this, they had to struggle with nature. They don't have, like us, various distinct groups doing production and consuming. There, a family is the only unit that produces and consumes. Only the family was root base of economic system. They don't have planned economy like modern economic system. In brief, the root features of primitive economy are like this:

1. **Their technical knowledge and level in very low.** Being of the suitable climate, vegetation and natural resources, they only take a limited means and lack of knowledge. They produce only with the help of spade, cutting spade, shovel, bow and arrow. Nets for fishing and snares. They can fulfill the minimum requirements of even food, with a great diffidently. To keep collecting food daily or for the full reason, facing difficulty most of the time and the permit of starvation etc., are the symptoms of primitive economy.
2. **These people are free from the habit of saving for future to store.** If they store something, they do not know to keep it safe for a long interval of time. The Ben our specie of north Rhodesia store some fruits and grains but heat, humidity and termites spoil them. The Tikopiyan people did not know how to clean the fish. The animal keepers cannot protect their cattle from diseases. A very less attentions in paid on future needs in production. Therefore, storing differently comes mostly; due to lack of means they can fulfill all of their needs only in a limited quantity. Eskimos people eat the flesh of shield fish. Its fat in used as a fuel and light. They make clothes and tents with the leather. The muscles of shield fish work as fuel and light. The muscle of shield fish work as a thread and bones as tools. The animal's keepers (neur) of southern Sudan fulfill their needs with the help of animals. The economics development is not done properly due to stressing on least economic means.

Did You Know? Eskimo people eat the flash of shield fish and use its fat as fuel and light.

3. **Lack means of transport –** Due to this they feel a great from one place to another. Therefore, their economical activities are limited to a certain geographical area and their economic structure in not
4. These people, like modern societies, do not have currency and bazaar system and nor do they have facilities like banks and their good well. Mostly, their exchange is prevailing in the form of exchange of goods. Thus, they are devoid of businessman, brothers, competition and autonomy etc.

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5. In primitive societies the habit of earning profit in not found because most of the production is done in groups. They are tied with the feeling of mutual responsibilities and groupies'. Thus, they do not think of earning profit from each other.
6. **Less force is laid on exchange as compared with production and distribution.** Because whatever is produced in groups, is distributed equally. They do not produce to sell out. Very less saving in is done. Therefore, exchange happens only rarely. Production too in done to fulfill the needs of daily life.
7. **There is no difference in economic and social relations.** The owner and the servant relation are not found in them. Their economic, social and political activities are mixed with festivals and celebrations.
8. **During production, religious and magical activities are also done.** They believe that magical and religious activities increase the production and get success in economic deed. The residents of Trobriyanda island do several religious and magical actives going for fishing and hunting which help thiamin fishing in the deep sea. The cultivating tribes take the help of such sort of activities while sowing and reaping of crops.
9. In primitive people, very less inventions, innovations and change are seen everyday. Therefore, there is more stability here.
10. In primitive people, they do not have specialists like us and nor the specialization is found. The man knows all sort of work there. From this point of view, the tribal people are known as lack of all tribal. The distribution of labour is not found on the basis of specialization or shelled and unskilled labour.
11. **We can the property in person and in groups in these people.** Bow and arrow, yacht, snarea, agricultural tools are the personal property while agricultural land, meadow and hunting, river, pond etc., are properties owned by a group mostly, the production in done in them in groups and not personally. Family is basic unit of production. The main objective of economical activities is to fulfill communal duties also with earning livelihood.
12. **There is a great importance of gifts in primitive economy.** It is a medium of exchange. When a person has something in excess, he presents gifts to others. Due to the determination of return- gift for a gift, a person gets recurred in future. The guests have a very important place in primitive economical life. Therefore, any outside guest an to than anytime and have food.
13. Who did how much labour is not accounted among these people and no distribution in done on this base among them. In bushman tribe anyone may hunt but the meet is distributed as per certain rules. Different parts are set for the headman, married persons and youths. There is no wages there. Instead of the prize as labour, the produced thing is distributed as per status. Everyone has the right to fulfill basic needs.
14. Like modern economic system, there in no relation of political power with economic control. Collection of fax, bazaar, currency, transportation etc. is not arranged by political system. Therefore, primitive economy is of initial and simple type. But presently due to the touch of modernism, various changes are seen in them. Currency, bank, goodwill, bazaar, broker etc. are prevailing in them.

2.2 Economy of Complex Societies

We can see the following economic institutions in the economics system of modern complex societies-

1. **Property-** The property has been, in all the ages either old or modern, a main economic institution. In feudal system land was the main form of property. The property was a valid

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institute in Rome. Regarding the heritage of property too, systems and rules are found in all societies. The property can be of individual and non-individual, physical and non-physical, movable and immovable. In capitalist system stress in laid on personal rights where as in socialist system stress is laid on group ownership.

2. **Money and Credit-** the prevailing of money and credit has been since Roman period the prevailing of currency system was very limited by the end of middle age and taking of interest was banned. The initially exchange of goods is trend of modern age. Initially exchange of goods was prevailing but today everything is exchanged in currency in almost all countries, the trend of metal or paper currency is found. Most of the job of business is done in metal currency. A problem will arise. Due to the credit only, the vast and wide world trade has been possible.
3. **Factory System-** Before the industrial revaluation production was done on small scalar. The use of petrol, coal, electricity, atomic power and machines gave birth to grand factories and production being done in large quaintly. Today, our industries are known as large producers and they have become the main economic institutes.
4. **Corporation-** more money is needed for production in large quantity which a single man is unable to afford. Therefore to collect the money in large amount various corporations, companies and organisations are established. A company looks after and controls several companies under it. It only fixes the policy of labour, distribution of labour, price of a thing etc., the big company arranges for an engineer for auxiliary companies and help in a cheap production of a thing.
5. **Wage system-** wage system has become a strong system after the industrial revolution. It has produced a barrier too between the laborers and owner. A struggle has arisen between labour and capital. Two type of wage system is found-(1) on the theory of "equal money for equal work "(2) time wage. Any of these systems is adapted in every factory according to easiness.
6. **Labour Unions and Associations of Employers-** When in Modern labor system conflicts starts between owners and workers than to protect their rights, they must build organisation. Labour demand for more of compensation for their labour. To fix their working hours and bonus, allowance, house, water, electricity, and benefit of holidays, through their respective labour union struggling with their owners. So that labour unions became the prior economical institutions.
7. **Contract-** Many works like construction of road, construction of bridge, and construction of a house, are being done on contumacy in modern world. Many system and laws have been made regarding contract. The shelter of a court can be sought on violation of a rule. Tenders are invited for a contract. Several works are being completed on contract.
8. **Competition-** we find a competition among buyers, sellers, manufacturers etc. This is a special feature of capitalist economic system. The competition is found in socialist economic system but not a cut throat competition like capitalist economy. We have a profit and loss from a competition.
9. **Monopoly-** monopoly is also a chief institute in capitalist economy. There was a ban in the middle age on buying and storing commodities in large amount. Indoctrination has developed monopoly. In a monopoly system any person. Company or group establishes a monopoly in the productions and business of anything and sells a thing at a desired rate. This causes profit to the person doing monopoly but the buyer has to suffer a loss. In a socialist economics system the monopoly of government is established by stopping the monopoly of the person.
10. **Co-operation**- in today's world, the co-operation between owner and labour, buyer and seller is very important. To stop the brokers between buyer and a seller, the co-operative

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societies have been set up. The production work in several alas is being done on the base of co-operatives. The co-operative societies make available commodities on controlled rates to the consumer and distribution of profit, they equally among share holders.

11. **Specialization-** specialization is chief institute of today's economy. Specialization in economic works kept on increasing with a progress in technique. In specialization a person is a specialist in a particular job. In this the work is done with a fast speed and and skillfully. But inter dependency increases. We shall see specialization today in every field of economy.

12. **Division of Labour-** To complete the work soon, the work is done in small pieces by different units and persons. This is division of labour. The production work is not possible with out division of labour in factory system.

13. **Distribution system-** How to do the distribution of a product? In this regard, in every port of economy some systems and rules are found. In factory system the production takes place at a place. Therefore, it becomes very essential to arrange for its proper distribution.

14. **Market and exchange-** Bazaar is a place where things are bought and sold. Prices of things are fixed and transaction of money is done. There can be bazaars of several types, permanent, temporary, general and special small and big things can be exchanged in the bazaar in place of things or currency but presently this work is done by credits, banks and currency.

2.3 Barter and Ceremonial Exchange

Give and take of things in tribal castes is done by gifts, exchange and business. The purpose of gifts is to give stability to personal and group relations by distributing of a product we can see the gift system from the Andaman people to developed societies gifts are important from both point of views economical and social. Precious and useful things from economic point of view, useful things from prestige point of view but priceless and unuseful things are presented in gifts from practical and economical point of view. On birth, marriage, death and occasions like ground days etc., we can see a special prevailing custom. Sometimes gifting is also essential while it is optional at other times presenting gifts is a symbol of right and duties. Often it is certain that who, when and at which occasion, someone in rightful to receive gift and who is responsible to present gift. These bring strength in group relations and group relations are endangered to be broken for not giving gifts.

In small societies no bargain is done in gifts. Whatever is presented, it is accepted politely if we get gifts less than expected, there may be some embarrassment . even though it is determined to give return gifts. While doing so, the price of a thing received as a gift and return gift is not evaluated return gifts is not given immediately after a gift but it can be delayed also. Mostly gifts are presented among friends and festivals and not always. The purpose is not to receive monetary things only but to strengthen and maintain the social relations. The gifted things are different from things of daily use. Because the receiver is unable to receive those things or considers it extravagancy to buy them. In small societies precious things are presented in formal gifts. Sometimes utility of these things in only to present them to someone else as return gifts. Follower of our him, marshal has cited an example of Kula and potlatch to tell the importance of gift in simple societies, who are the example of ceremonial exchanges. We shall discuss here of both the ceremonial exchanges.

Self Assessments

Fill in the blanks:

1. The garland of red 'shankh' is called..... .
2. ..... people eat the flesh of sheil fish.
3. There is a great importance of ..... in primitive economic system.

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Potlatch- This system is found among tribal's of north-western coats of America and in four tribal's residing in Alaska and British Colombia. They are-Haida, Tlingit, Tsimshian and Kwakiutal potash is a group-eating in which several people even enemies are invited. He does so to show how much prosperous he is, how much can he destroy and give. All this increase his respect therefore, a person, get a respectable social position or post openly by potlatch. Haida tribal's have several, potlach prevailing in them E.G.- funeral potlach, potlach, house –building potlach, face-saving potlach, vengeance potlach. In the funeral potlach the heir of the headman gives potlach, after his death to get his place. In tsimshian tribal's too, after the death of the head of sir name group, his son or his nephew invites other people and headman for a potlach to get the post or name of headman. He welcomes and presents then valuables things. This ceremony finishes with food, dance and song.

Task What do you understand by ceremonial exchange?

Kula is a famous system to exchange gifts which malenovaski first of all described in detail this system is found in New Guine, Troubrianda Island, Amphlett Island, loughans Island and dobu. These people have different cultures, even though, they co-operate in prevailing Kula. Kula not only does economic function but is important from ceremonial point of view. Economic, social, political, cultural, magical and religions values, journeys, and entertainments too are associated with Kula. Therefore, Kula is a combination of all these.

In Kula system, every fit person, establishes a common account of exchange, with other people, with the help of ornaments of 'shankh'these or moments are of two types- garland of red 'Shankh' called 'soulva' and armband of either 'shankh' called mwali both sider exchanging in 'Kula' do not do exchange of same thing. That means if one party has given garland, the other party will give to the party who gave armband. This give and take does not take place on next meeting. If the pertness are neighbors' the meeting can be very soon. There is also serial of exchange. Soulva is always given clockwise for example soulve is given in A, B, C, and serial and mwali in given in D, C, B and A, serial.

Notes The system of giving gifts in the form of give and take among men is very ancient 'Kula' also was a process of give and take of gifts in the primitive society, which prevailed in New Gueni Islands.

'Kula' exchange can be of four types. Firstly, can be given even in 'Kula' community between various people. Secondly between communities of two neighboring Islands. Thirdly between nearby communities oversea, without organizing any ceremony and fourth, in oversea communities in the form of exchange by organizing ceremony.

No person can keep a Kula thing with him for a larger period of time. After sometimes he can boast of, wear on the occasions and festivals. After that he returns to other partners again once in Kula always in Kula. Therefore it is a permanent relation.

Kula things are not very costly but the respect of a community increases on keeping them. To receive this is a matter of pride and in martial tribes, due to economical give and take, occasion of struggle reduce. A Kula partner gets fame and friendship. In Distant Island Kula partners are friends to those who protect them from enemies on fall of occasion.

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In this way Kula organization is not only an economic activity but it also involves social status and power, religion and magic , history as well as business. The members of the kula group are bound to abide by the rules and regulations of the group. If any member does not follow the rules, he or she could be criticized and driven out of the society.

2.4 Summary

- In ancient times, economic activities played an important role to continue physical existence. However their economy can be termed as subsistence economy. Their technological knowledge and it's level was very low. Due to their limited resources and technical knowledge the use of natural resources was limited even under favorable climatic and environmental conditions. They are free from saving the natural resources for the future generations. Even if they try to collect or save the resources they could not save for long.
- Due to lack of mode of transportation they face a lot of difficulty in gathering food-grains and other materials as well as in moving them from one place to another. They were neither arrangements for coins and markets nor there were facilities like banks or branches. Moreover their exchange was in the form of goods. .
- In ancient societies there was no scope of profit extraction as they used to conduct group production. There was no social or economic stratification in the society. There is no evidence of existence of lord and slave relationships. Labour division was not based of specialized or skilled and unskilled.
- Gifts were given special importance in ancient economy. This was one of the medium of exchange.
- In ancient as well as modern times property is always an important economic organization.
- In Rome property was a legal organization. The usage of coins was very limited until mid-century and interest were prohibited.
- After industrial revolution slavery became a strong organization. In modern times, as a result of conflicts between the slaves and the lords, they formed their separate institutions to protect their interests. Nowadays there is a huge competition among the producers, sellers and buyers. It is one of the important factors of a capitalist economy. Monopoly has developed due to industrialization.
- In social organization monopoly of a person is abolished and monopoly of the government is established.
- Gifts exchange and business are the important modes of exchange for tribal people. The main purpose of distribution of productions as gifts was to stabilize personal and tribal relationship. In small societies there was no bargaining rather they politely accepted whatever they get as gifts.
- Its aim was not only to gain economic gains but also to make deep and continual social relationships. Gifts were different from the goods of daily-use.
- The ritual of "pot-latch" has been found in the tribal groups of North-west America.
- "Pot Latch "is a feast or party in which a large number of people including the enemies were invited.
- "Kula" is a famous custom of exchange of gifts.
- There are four types of "Kula Exchange" Firstly, gifts can be exchanged between two members of the same Kula Group. Secondly, between two different islands. Thirdly, between two

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neighboring groups of tribal people without arranging any function or get-together and lastly, between groups across the river by arranging feasts as a mode of exchange.

2.5 Keywords

1. **Simple or Primitive Society –** It mainly refers to The Ancient Society.
2. **Complex Society–** It mainly refers to the modern society.
3. **Festive Exchange –** It mainly refers to the exchange of goods in the form of gifs.
4. **Potlatch –** It is a type of feast which is practiced among the tribal groups living in the coastal areas of North-Western America.
5. **Kula –** It refers to a famous custom of Exchange of gifts which is practiced in the islands of Nilgiri, Trobrianda, and Amulet etc.

2.6 Review Questions

1. State of important features of Ancient Economy.
2. Throw light on the organizational difference in a Complex Society or a Modern Society.
3. In context of Ancient Society explain Exchange of goods and Festive exchange.
4. Define market in context of economy.

Answers: Self Assessment

1. Solva
2. Eskimo
3. Gift

2.7 Further Readings

Books

1. Dynamics of Social institutions by Azhar Sheikh, Sublime Publications, 2008.
2. Indian Society and Social Institutions [2 volumes set] by N. Jayapalans, Atlantic
3. Marriage, Population and Society: Demographic perspectives of a Social Institutions by M.M.Krishna Reddy , Kanishka 1998.

Unit-3: Modern Economic System

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Objectives

After studying this unit students will be able to:

- Understand Communism and Socialism.
- Understand the main difference between communism and Socialism.
- Understand the influence of the Modern Economic system on the society.
- Understand the process of industrial development and conditions for industrialization.
- Understand Industrial Society, division of labour and industrialization.

Introduction

At present, we can find two major types of economic systems – Communism and Socialism. Here we will discuss about both the systems. Socialism and communism both are based on human equality, especially on economic level. Moreover there is vast difference in its core inclination.

3.1 Development of Economy

1. **State of hunting and gathering:** It was the first stage development of economic system. When in search of food human beings were wandering from one place to another. They used to earn livelihood by hunting animals or gathering fruits and herbs. That time there was no

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financial organization regarding property, trade, exchange and distribution. Men used top compile to fulfill their needs and not for trading or exchange.

2. **Grazing state:** In this stage avoided killing of animals and started domesticating them. Animals and grazing-fields were considered as property. That time animals were counted as personal property and grazing-fields as public property. No other financial sub-organization than property was in existence.
3. **Agricultural state:** In this state human being started cultivation. Now land, animal and agricultural tools were considered as property. Concept of personal and public Property developed. Men started handing over personal properties to their children and family-members. Material exchange started .In this point of time landlord concept developed in in agriculture. Gradually use of coins increased. Integration of labour based on age and gender was implemented. Limited trading started and market places were established.
4. **Industrial state:** New discoveries and use of machines lead to establishment of industries. Large-scale production in fast pace started in industries. New transport vehicles were developed to supply crude materials to factories and send the finished goods to markets. New transportation system made the business easy. National and international trading got a boost. Banking and branches, contract system, distribution of labour and specialization got a growth, many labour problems generated; labour unions were formed to solve these problems. New economic conditions gave birth of many ism-ss like Capitalism, imperialism, socialism etc. This way new industrial system has given birth of many complicated organization.

3.2 Market Economy

Market is an urgent part of economy. Markets were in existence in simple and old societies but those were not like developed and varieties of new complicated societies. Before we mention the market of simple and complicated society, it is necessary to know the definition of market.

In general the word 'market' is used for a place where trading of materials takes place. Economist market is defined as a market where physical presence of buyers and sellers is not that significant but the competition and relationship within. In modern times trading can be done by sample and agents. Negotiation of materials from far locations can also be done by telegram, telephone, letters etc. In this situation this total area is considered as market.

Definitions of Market: According to Chapman, "the significance of the word market, is not referred to a specific place but top material or to buyer and seller of materials who make direct mutual competition". According to **Kurno** , " Economic market implies not to a specific place where materials are sold and purchased but market refers to that whole area where the clients and traders got such liberal and competitive relation that the price of the material intend to uniformity. "According to **Cairncross** , " In economic term market refers to a link between seller and buyers for the exchange of factors or goods between the two ". According to **Marshall**, "Market refers to a place where there is not only buying and selling of commodities but there is also a competition occurring between the two".

According to these definitions we can find the following important features of market:

1. A market has to have commodities, resources or services which can be used for buying and selling as well as exchanging.
2. A market has to have buyers and sellers
3. As well as competitions among the buyers and sellers is an important factor of a market.
4. Single price in a market is also an importantly aspect.
5. Market does not refer to a particular place rather it can be defined as an area where there are a large no of buyers and sellers. In this context even the whole world can ne referred to as a market.

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Task In your opinion what is the influence of a market in the present society.

Types or categories of market:

1. **In case of place or area:** (i) Local market (ii) Provincial market (iii) National market (iv) International market.
2. **In case of time:** (i) High emergency market (ii) Emergency market (iii) Long term market (iv) Hyper Long term market.
3. **In case of work:** (i) Simple and mixed market (ii) Special market (Branded) (iii) Marketing by samples (where exchange is conducted by samples of the commodities) (iv) Marketing by grades
4. **In case of competition** (i) Complete competition market (ii) Incomplete competition market (iii) Monopoly market

Other types: (i) Fair market (ii) Black market (iii) Production market (iv) Stock market (v) Bullion market (vi) Commodity market (vii) Capital market (viii) Organized and un-organized market (ix) Super market

Market in modern complex society

The above mentioned specialties and types of market are in relation to the modern complex and industrial societies whereas in modern times market is an organization extended to a vast area whereas in simple and ancient times it was confined to a particular area or place. Trading in ancient times was not done buy letters, telephones, samples and agents like modern times. There is no evidence of competition and equality of prices in ancient markets. There were no rules made by the govt. or state to keep a control over the markets. In complex societies market are specifically extended to a large area, organized controlled by the governmental rules, equally priced , short termed and long termed, Marketing by samples missed and specials etc., In markets of complex societies there are groups of buyers and buyers competing independently . There are plenty of commodities for sale in the markets. Commodities found are authentic, markets are a place for gambling, markets are based on brokers, there is one cost at a time, prices of one market can influence other markets because of the modes of communications, specifications can be found in markets, In these type of markets demand is always equal to the supply and even data's related to the markets are easily available.

Markets in Ancient and Simple societies

In simple and tribal societies markets are set up at a particular time and area for trade and exchange. Luhaya tribal people of West Kenya use to sell food food-grains, vegetables, chickens and basket. The lake-side inhabitants Luo tribal people used to sell fish, flesh and utensils. Owner of these markets and their ancestors used to collect tax from the visitors to these markets and took responsibility of maintaining peace in the market. In Ghana market is organized every four to six days. People used to count days by the gap between two market-days. Number of markets are very large with Northern Ghana's tribe Konkomba . This tribe got number of small clans that live in different places. In every clan vicinity six markets comes up for six days. Ownership of every market is with the clan who is the owner of the land where markets are organized. They are the lord and priest of the temple. Any

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thief when arrested from the market, have to sacrifice a chicken in the temple. They got a blind faith that even if the thief is not identified , the honeybees in the trees around the market would sting them to death.

In ancient and simple societies the market is not only a business place but a place for gossiping. Women of new Britain do visit markets to sell herbs and also with a desire to meet childhood friends. Lover of **Nigerian Tiv tribe** meets their girlfriends in the market and makes planning. Important political deals are done in African markets . The leaders and lawyer makes court in the market to solve the conflicts between the sellers and buyers. religious deeds are also done with the market.

The name of the markets in Ibo and Tiv people are based on the name of the Gods. It is tough to say how the relative prices of the commodities were assessed so far the circulation of coins was not started. According to **T. S.Apstin** , " In simple societies specially eatable commodities were taken to market. If remained unsold the commodities were consumed by the family". So people were not compelled to sell the commodities. In modern concept, in ancient societies there was neither market nor tendency to earn profit. This way in ancient societies market was the centre for financial, social, cultural, political, as well as religious deeds.

In complex societies market was organized. The facility of currency , credit,loan,broaker,bank etc., was available there and transactions were monitored as well as sales tax was also collected by the government.

3.3 Property

Property got an important position from even the ancient times. Property happened to be public in ancient times but gradually personal property concept came in existence. Generally the meaning of property lies on ownership of physical materials but the significance of property in scientific perspective also implies the ownership of physical and virtual materials which is measured and is recognized by the society and counted as valuable.

According to Hubhouse , " the meaning of property lies on human-control of arterials , by such control which is recognized by society , moreover which is recognized and counted as valuable by the society." According to Davis, " Property is a permanent part of distribution system. In it some other persons got right on some limited material, as well as assembly of right and duties of some person in comparison with the mass." **Mitchell** has written, "Property aims at all those physical as any other materials which a person may get possession". According to Ginsberg, "property can be explained as the totality of rights and duties which explains the mutual relationship between individual and mass regarding control over some physical materials". According to Johnson, "In any society property organization restricts the rights on some rare costly materials".

By the above definitions the following specialities are surfaced

(1) Property happens to be physical and virtual (2) Property right can be transferred **(3) Property is limited**—a material is termed as property which is available in small quantity and generally everyone tries to get possession of. Sunlight, water, air are abandoned is property of none. (4) The relation of property is with the rights and duties: A material is developed as property when someone gets the possession on it. Some rights, demand, responsibilities and duties are attached with property. (5) Property is valuable – Any material would be marked as property when society recognize it to be valuable (6) Property can be exchanged (7) Property is related to social value & ethics : whether a material be counted as property depends on the value and cultural principle of that society.

Types of Property

1. **Private , Public and collective Property**— On the basis of rights **Prof.Davis** has divided properties in three categories—

   Hubhouse has mentioned the two most prominent types of property: Private property and Public property.

Notes

2. **Movable and Immovable Property—**Movable properties mainly refers to those properties which can be moved from one place to another as and when needed either by a single person or by a group of peoples. E.g., Motor, furniture, fans, pen, watch, utensils, jewellery etc. are movable properties Immovable properties cannot be moved from one place to another. E.g., Land, houses or buildings, gardens etc. are immovable properties.
3. **Tangable & Intangible property—**Tangible properties are those physical properties which can be seen , touched and measured. E.g.: Building, land , jewellery, gems etc.are tangible or physical properties. Intangible properties are those things which cannot be seen or measured. e.g. goodwill, copyright, patent rights etc. can be termed as intangible properties.

3.4 Capitalism (Capitalistic Economy)

Modern capitalism was first introduced in Europe in 18th century when machines were used in industries and physical strength was used instead of using human and animal labours. In western countries and in many other countries of the world capitalistic economy was in practice. Agburn and Nimkalf used the technical terminology Capitalism and writes, " Capitalism has the significance to that system where the meaning of capital relates to currency but actually that is the production tools are synchronized within as capital.

Capitalistic Economy has following specialities—

1. **Large scale production:** Large projects are established in capitalistic economy , where large quantity of production is done in high speed. Capitalist earns profit as a result of large scale production.
2. **Maximum profit :** In Capitalistic economy always tried to earn maximum profit and that commodity is produced which gives maximum profit.
3. **Monopoly :** In Capitalistic system a small number of people gets the monopoly of projects and produced commodity. Therefore they sell the products at an exaggerated price. As a result capital is centralized in the hand of a few people.
4. **Competition:** Open financial competition is specialty of capitalism. It leads to mass production but when 'Cut-throat competition' happens then small producers cannot survive with big producers. They are compelled to shut down production. They either turns to be jobless or begin to work as labour.
5. **Exploitation:** In capitalistic economy capitalist tends to give at least amount and tries to earn maximum for self. Therefore they do extortion of the labour.
6. **Personal property :** In capitalistic economy person got complete right on personal property which he applies at will.
7. **Bank:** In capitalistic economy currency system and banks exists for trading.
8. **Material and Branches:** Material and branches are arranged for transaction of material in capitalism . Currency can be made of metal or paper.
9. **Distribution of labour :** For production from factory system the total work is divided in some small parts. By this process distribution of labour and specialization gets the boost.
10. **Class struggle :** In capitalistic system we get two foremost classes – Capitalist and Labour class in sight . Both class form union to protect own right and fight for it . Labour union is used by labours to make agitation, strike, etc to fight out own salary increases , bonus, to discrease work-hours and for other facilities from the capitalists.

Beyond these specialities capitalistic economy consists of contract system, independent understanding, labour union formation holding companies and disbursement of work through assisting unions are found which we have discussed earlier.

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Did You Know? Socialism arise against the evils of capitalism and personal property.

3.5 Socialism

Another important type of modern economic system is socialism. Socialism is evolved as a result of protest against the evil sides of capitalism and personal property. It gives importance to labour unions. Socialists protest against personal property and wants authority of government on the system of production and transport system. Socialism is found in the writings of ancient and middle-age judges like Plato ,St. Simon, Thomas Moore etc. but in modern age Carl Marx is the pioneer of scientific explanation of socialism .

Different learned a man has defined socialism as follows:

According to **Bradley**, "socialism ignores personal property and it believes that organized society of states showed have the ownership of the total property. Moreover it should operate the total labour and distribution of the complete production."

According to **SELLERS**, "Sociology is such a Publicized concept which aims at implementation of such an economic system which, at any point of time, can provide maximum justice and liberty to an individual."

According to **Range Mcdonalds** , "In general good definition of socialism is it is the organization of physical and financial powers of the society and the system of control the human power on it."

According to **Jay Prakash Narayan** , "Socialist society is society of labours . In it there is least difference of income of the individual. In such society humanlife and its progess would be in a planned manner and everyone will live for the benefit of everyone.

From the above definition to the original concept of socialism is found , which is accepted by all socialists. This concept is—(i). Abolition of personal property (ii) Control of society on the system of production and distribution (iii) End of extortion (iv) End of class difference.

3.5.1 Characteristics of Socialism

1. In socialism social and community benefit is given priority over personal and proonal.
2. Socialist want control of society a state on production and transportation system.
3. Socialism emphasize cooperation in place of competition and conflict.
4. In socialism emphasis is given end exploitation.
5. Socialism emphasize community benefit over personal benefit.
6. Socialist want to breez the economic gap between poor and rich to make to make it uniform and to make the gap smaller.
7. Socialism wants legal distribution of resources in the country.

3.5.2 Types of Socialism

Today many faces of socialism is found. Every country amended it according to their own benefit to explain accordingly. Only for that T.M.JOD says , "socialism is like a hat which has lost its shape,

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because everybody wears it." Some men says, "Socialism changes its colour like some express that it is multifaced like the 'sheshnaag'. It is clear that we find many forms of socialism but among those co-operative socialism, state socialism. Marxist socialism, dreamland socialism, united socialism, democratic socialism, communist socialism, syndicalism, fabianism. Guild socialism etc. are important.

1. **Co-operative Socialism—**In this type of socialism labours operate industries by forming co-operative union. They happens to be the owner of the industry and also the labourers also. This type of socialism is formed in Scandinavia.
2. **State Socialism—**In this system state has been considered as a good system of distribution rather than as a bad eliment of the society. In this the modes of production are nationalized, state has been considered as a profitable institution, people are considered as a part of the state. It believes in democracy, they believe in freedom and equality & believes that society is about class-support and not class struggle.
3. **Fabianism—**Fabianism believes in bringing socialism in a democratic way. They don't believe in revolutions or blood shade. The main objective of the fabianism is to provide the profits from land and industries to the whole society. To do this fabianists advises to follow some suggestions , such as – (i) laws regarding working hours, unemployment, diseases, minimum wages, cleanliness and security; (ii) control of the government on a daily commodities; (iii) implementation of tax on hereditary property.
4. **Democratic socialism—**It is also known as developing socialism. India has accepted this type. According to this it is incorrect to use power and violence to bring socialism in place of capitalism. It believes in using constitutional and non-violence ways.
5. **Syndicalism—**While defining syndicalism Huber writes that, "syndicalism refers to those principal and activity of those revolutionaries who uses the economic power of industrial unions to destroy capitalism and establish a socialist society." Syndicalist are against the state because they thought that capitalist are friends of the state and opponent of the labourers. They believed in struggle and revolution and are against democracy. They are not with state socialism.
6. **Guild Socialism—**Guild socialist are against capitalism. They believe in independence of groups and people and want self control over industries. They do not want state's control over arrangement and control over production. They want to establish communes at local level where there is representation of consumers and producer.

Self assessment

Fill in the blanks:

1. In communist system ..... system is found for arrangement of coins and exchange.
2. In communism we find ..... system for exchange of commodities.
3. In socialism ..... is given more importance than private profit.

3.6 Communism

A number of Marxist call communist as socialism as well as communism are based on the thought process of human regarding equality. Speciality and economic equality. This is the reason why people often mistake socialism with communism .Naturally there are vast differences in this objective mediums, fields and may or manner. Marx says, "socialism is the first step to communism. It is one of the half way to its destination moreover destination of communism is far more aggressive and

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feet forward from socialism." Practically in different face of socialism communism is an important form. Although Karl Marx who is the father (creator) of communism, but different variation found in its countries nature. In Russia **Lenin**, **Stallin** and **Khrushchev** in China Mao-tse tung has given explanation of communism in their own concept. Beyond the difference of locality every communist accepts some specification, like every communist give emphasis on social, economic and political equality communism is that system of society, where state and class is absent and society has control over all the production machinery. Communism can also be explained as economic a system where every individual would be provided with their minimum requirements and every one would wages according to their work and capability. According to 'communist charter', 'communism in its verbal sense is a theory of revolutionary system'. It establish those principle which as the base can convert capitalism to socialism has two necessary principle- class struggle and revolution by destitute class, which means achievement by malevolence.

Communism demands the equal lordship on the machinery of production, distribution and enjoyment. Communism wants that the mass make the production by mutual co-operation and enjoy it as a community. Communism wants the instant abolition of capitalism by aids of terrorism. Communism counts the state as a machinery by which the capitalist clan exploits the workers. Moreover it is in favor of abolishing the state. It believes that state will automatically get abolished by as soon as communism is also an anti religion concept. It connects religion as opium for the mass. It is also against republic and support to the terrorism (hooliganism) of labour class. Communism believes that conflict between capitalists and labours which lead to natural result of establishment of communism. Communists society would be a completely independent society which would not need any external binding or control. In such a condition there will be no necessity of the state- the symbol of power and it would naturally come to an end but state would be needed at the time of transition. This is why communism emphasizes the inevitability of labour, ownership of state on the machinery of production, equality on scope of growth, importance recruitment to stay over person beyond their similarity of concept. Socialism and communism have some internal differences. When socialism gives importance to classless society on the contrary communism in one stage supports the malevolence on capitalism for the revolution of destitute.

Notes Socialism and communism is similar from top layer but they fundamentally different. Where socialism give importance to the classless society and communism also support violence against capitalism for proletarian revolution.

3.7 Distinction Between Capitalism and Communism

Capitalism and communism are contrast to each other. These have the following differences:

1. Capitalism believes in personal property whereas communism has believed on social property or property of state.
2. In capitalism right of tools of production and distribution lies on the person whereas in capitalism this right is with the state.
3. In capitalism transfer of property happens from father to son whereas in communism it never happen.
4. In capitalism priority is on property and wealth whereas in communism importance is given to labour.

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5. Capitalism encourages 'open competition' whereas in communism more importance is given to co-operation in the field of competition.
6. Capitalism generates class struggle whereas communism stimulates class co-operation.
7. In capitalism producers is the only one goal to earn maximum profit whereas in communism production aims at the social welfare.
8. Capitalism give stress on large scale production whereas communism give importance to production according to necessity.
9. Capitalism is supporter of economic and political liberty of individual whereas communism wants the state on every liberty of individual.
10. In capitalism distribution does not match the income. As a result financial difference grooms whereas for the distribution equaling income in communism financial difference cannot groom.
11. Economic exploitation happens in capitalism but not in communism.
12. In capitalism price of commodities are fixed according to the demand and fulfillment whereas in communism it I fixed by the state.
13. In every aspect capitalist system is personalized (individualist) whereas communist system is socialized.

3.8 Summary

- Modern capitalism was born in Europe in 18th century when machines were started being used instead of human or animal labor.
- Augburn and Nimcof define capitalism as an organization where capital actually means money and it even includes modes of production in it.
- Socialism is another aspect of modern economic process. Socialism grew against the negativities of private property and capitalism.
- In socialism society and mass interest is given priority over person and personal property.
- Every country has explained socialism emending it in favour of their own benefit. This is why c.m.jod says, "socialism is such a cap which lost its shape as everyone wears it"
- Socialism and communism both are the thought are based on equality of human specially on economic equality and so generally many a person errors these as one. Actually there are many a difference in there aim, tools , work place and methods. Marx himself says, "socialism is the first step to communism. It is in the half way to its destination and communism in its age is far more aggressive and forward than socialism."
- Capitalism and communism are just opposite to each other.
- Modern financial system has impressed every sides of the society.

3.9 Keywords

- **Communism—**Russian judge carl marks giving priority to destitute means the poor labour class explained the right to equality in the special maner against capitalism.
- **Division of labour—** the labour for production to fulfill the needs of human being is called division of labour.
- **Industrial phrase —** society of farmers before industrialization.

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3.10 Review Questions

1. What do you understand by capitalist economy ?
2. Clear the difference of the two systems by explaining socialism and communism.

Answers: self assessment.

1. Bank.
2. Material and branches.
3. Community benefit.

3.11 Further Readings

Books

1. Indian society : institutions and change— Sharma, Rajendra K. 2004.
2. Fundamentals of sociology— Gisbert, pascal 2006 , orient longman.
3. Dynamics of social institutions— Azhar Sheikh, Sublime publications, 2008.

Unit-4: Jajmani System

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Objectives

After studying this unit students will be able to:

- Primitive economy.
- Nature of jajmani system.
- Work and preamble of jajmani system.
- Reflection of jajmani system.
- Exploited face of jajmani system.
- Cause of change and decrease in jajmani system.

Introduction

In history economic development always lead to development of human being even in this age of technical development we spend hours of our work in the cause of financial works. Sociologists thoughts are agreed to the fact that financial and social life is attached to each other. In this way sociology learns the financial institutions as it is a part of the society.

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Our present complicated financial institutions started from the culture of gathered food and hunting. There was very acute difference of distribution of labor between the male and female. Generally men used to be hunters instead of female. Women used to collect fruits and roots. Family was the only unit of general production and enjoyment. Wife used to prepare food at home with the materials collected by the husband. At times women also used to fetch some food materials. Generally all the members of the society were found to hunt in a group often to prey big animals like buffaloes, balras (a mammal animal which got big teeth like an elephant which lives in water and land). In this type of cases the total community happened to be the consumer unit. This hunter group was financially independent. As a result there was no existence of business. There were severe practical problems of transaction alongside. For instance primitive societies existed in a far distance from each other and transport system was not developed. In this situation transaction was not possible between the inhabitants. Second hurdle in the path of business was absence of general media. Often mutual transactions happened between the neighbouring tribal localities. But guest hospitality as gifts was exchanged in some specific locality. Hospitality was extended without any charge moreover it was done with a hope that hospitality was not completely one sided. There was no expectation of mutual and exchange. Hospitality and gifts had done the same job what money does at present. In the version of Augburn and Nimcof, "gift got the same social status as wealth in coinless culture."

In this band of hunters had both concepts of own mastership and public interest. All the personal things like clothes, utensils etc and shelter to live were taken into personal usage, whereas land had been collectively used as a public property. The cause behind it is very clear. As the animals used to go from one place to another, the personal use of land was impossible. One tribe used to make the growth of control in a special portion of the forest. Gradually the livelihood by hunting change to be system living through cultivation and many a change took place alongside. At first land was divided into plots and was allotted to different families for personal use. In other words personal ownership of land started. Secondly fulfillment of food happened to be more assured and abandoned as well as the concept of stability appeared within the community. Thirdly, specialization took place in different industries like knitting of clothes, knitting of wool, utensils as well as expertise developed. Specialization gave birth to business and other type of transaction started in place of payments. Social organization was formed as a result of cultivation which was very important in context of socialism. Self ownership of land happened to be a law with the farmers which meant lordship of their own family. With the passing time land began to be recognized as property.

4.1 Characteristics of Primitive Economy

We can point out some special characteristics of primitive economy in context of step by step development of financial institutions.

(i) Shifting cultivation

Primitive financial institutions were subsistence type. It means it is in the class of production and consumption type economy. An important cause of it was absence of technical assistance in effert of milking the natural resources like it is clear in shifting cultivation. Shifting cultivation means a peace of land would not be used for a long time and farmers would shift from one plot to another. It is irrelevant to do so. Decreased fertility of land. Decreased fertility of land can be restored by using manure. People of primitive society had no idea of using different types of fertilizer to increase the fertility of land. That's why they were left with only one option of shifting cultivation. This is why they did not feel the population of land. This is the reason which enabled them to search and exploit virgin land with ease. Practically this type of cultivation is uselss skillless and comfortable from financial point of view.

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Did You Know? Shifting cultivation was in primitive society in modern era cultivation is done with new techniques of manure is used to enhance the fertility of land.

(ii) Exchange system

Financial transactions were always based on exchange as there was absence of coin as the medium of price accumulation and measuring as well as exchange. In ancient societies many types of exchanges were done. Out of these some are as follows:

Barter system—This is a simple form of exchange. If it is not controlled by rules then there would be bargaining and dealing. Barter is a system which has three types (i) service against service. (ii) Material in exchange of service and (iii) material against material. Money does not required in material exchange system.

Silent business/exchange—This is a different type of transaction which is called silent business or silent exchange system. In this type of society where materials are kept for business and related person keeps absent. The materials with unequal price are not purchased . Those persons who keep these materials can understand the problems and keep any other thing for bargaining. This type of practice is called silent business or silent exchange. According to **Hascorbits** , " Practice of silent business is in practice or mostly practiced between the inhabitants of Chukchi and Alaska in Syberia."

4.2 The Jajmani System

Jajmani System is a different type of exchange system. The unique feature of Jajmani system is hidden in this fact that hospitality is delayed in exchange of material. ' Jajmani' is a vedic word which is used for that patron who engage any Brahmin to perform the religious sacrifice for the sake of the community. In its own main sense it was exchange of presents against hospitality or supposed to be in future. It's meaning is not yet changed even today. Moreover with the passing time its perimeter has been changed. The patrons have now proximate every relation to themselves. Protection of not only family priest but also every specialist of the village was understood to be special authority and responsibility of the family. In this system the employment of everyone like shoe-maker , washerman, barbar, potter, blacksmith etc., were ensured. The patron ensured their livelihood by arranging food for them who served them. The specialists who used to serve them were compensated by giving the grains of the area of land in accordance to their service in times they were conferred with some materials of financial value . According to Lennay, " basically this system of religious nature was turned to be dramatic when presentations were handed over in family conventions, festivals and above all the marriage parties."

The relation of Jajmani happened to be not with the race [caste] but with family. In this way a farmer gets the cultivating metallic tools from a specific blacksmith and in exchange of that he use to obtain a portion of grain in the time of harvesting.

Jajmani relation is considered to be lasting , special and multi-profitable and always it is. This relation is lasting as it is inherited by both the families. This way a blacksmith serves only that farmer family whom I his father and grand- father had served. In the same way the farmer would take his metallic tools for cultivation from that blacksmith from whom his father and grand-father has taken. If anybody of the family buys without any children any family member of him can take his place. In the same way if any blacksmith got a number of sons more than his jajman can support , his sons can find job

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in other location where there is scarcity of blacksmith. They can also be engaged in any other job, like often in cultivation as traditionally any person of any caste can work in cultivating land.

Jajmani relation is special because farmer family who get their work done by a particular blacksmith family. On the other hand blacksmiths should manufacture tools and weapons for own family.These people are free to manufacture some weapons to sell in the market . But they are not permitted to lure jajmani of other blacksmiths.

Jajmani relation is multi-profitable in the sense that it's impact is great in context of finance. Actually financial transaction was only one side of the Jajmani system. This is why any farmer family, in special festivals , used to seek help from almost all associated. During any family crisis barring mutual differences , mutual personal cooperation expected. Often pressure was created on the specialist families to insist them to help the caste of his patron if all other castes are fighting with each other.

Dr. D.N. Majumder's version , " This type of mutual hospitality is usually done with formality. It is seen in reference to the festival in connection with life-cycle. He referred to a upcoming wedding in district of Lucknow where a dominating landlord of Thakurs had invited representatives 10 out of 14 castes – Mandel-baun has given an interesting example in this context – associated families of barbar caste took a special initiative for festivals . The wife of barbar clean and decorated the house. She massaged oil in the head of the bride and then helps her in bathing and cleaning . She sings the wedding songs and welcomes the ' baratis' in that attractive style. The barbar himself accompanies her and do whatever job is required to be done for the wedding. He accompanies for all the rituals, helps the priest and makes the knot with the corner of the bridegrooms kurta and corner of bride's sari. If barbar and his wife does any special work they gets paid for it. This example clearly expresses that jajmani relation encircles something more than financial transaction .

Jajmani custom is a system for traditional professional beauties. In ancient India castes were financially dependent on each other. The rural persons special traditional business got a trademark of his caste. For the specialization of profession exchange of services was enforced in rural societies. The relationship between servicing and the served classes was not personal , impersonal , temporary or limited based on protocol but happened to be class oriented , long-term and extended form of supporting . The mutual relationship between the landlords and the landless families who are mutually bonded in servicing in fulfilling materials needs , are long-term which is said to be Jajmani System.

Herald Gould 1987 : 138-39 : He described the Jajmani System as the interfamilial inter-caste relationship which is normally found between super-ordinates and sub-ordinate . The patron happens to be clean high caste whereas the serving class was of dirty-lower caste . This can be said that jajmani system is an organization of distribution in which the lower section of society like : potters, barbars, blacksmiths , washerman etc. provide services to the landlords [upper caste] .The servant –class was called ' kamin' and the caste served were known as 'jajmans'. The servants were paid in cash or kind for their services. They were given products like grains, plants, cloths, milk etc.

Yogendra Singh [1973:186] has considered Jajmani system as a system which was controlled by the relations based on the inter-caste exchange activities. Ishwaran [1966 : 41] says that it is the system under which every caste has to play a role for their tribal life. These rolls were based on economic, social and political activities. This is known as a 'aya' in Mysore .

Initially the term 'jajman' referred to that client for whom the Brhmans used to perform rituals. Latter this word was used for those who enjoyed a number of previleges. Beibelman [1957:7] has directed that those who helped t enjoy different services and products were known As ['kamin', pujaris, pardhan etc. in different areas.

4.3 Forced and Concensus in Jajmani Relations

Some writers (for eg- Beidelman) has criticise the Jajmani system and said that "It is a medium through which the rich people exploits the poor people" and they are forced to accept them as superior.

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on the other side some researchers of Indian village gives argument that apart from the oppression and violence factor in the system. "jajsmani system increased mutual unity and cooperation.

Certainly they also argued that classes like blacksmith are very powerless before the landlord. In the jajmani system every caste tries to extent profit as much as possible.

4.4 Jajmani Relations

Sometimes relation between two or more castes to fulfill their necessities or demands can be contractual. This relation cannot be termed as jajmani relation. For instance, a tailor who is paid for production as well as sale of the clothes made by them are paid in cash and they didn't have any right on the production of different crops. He is not cumin and the buyers are not a jajmani. More over in jajmani relation there are some products or services which are paid in cash. In villages jajmani system all types of ropes used by the farmers are made available by the rope producer but they are supposed to pay for the ropes used to drawing water from wells.

The jajmani relation other than supporting rituals and social elements ensures the matter related to economic exchange. The servant castes performed the cultures and different ritual at the time of birth, marriage and death in jajmani place , D.N. Majumdar (1958) has given example of a Rajput Thakur family in Lucknow, Uttar Pradesh and said that there were more than ten caster service them during the occurance of birth, marriage and death. For example at the time of birth of a child the Brahmans used to perform the ritual during naming ceremony and feasts were thrown, goldsmith provided gold ornaments, washerman used to wash their clothes , barbers use to distribute invitations, carpenter use to provide wooden seat for the new born child to sit during the naming ceremony, blacksmith gave iron bangles, pottery used to give the clay utensils which were used to keep water and cooking food , there were people who provides utensils used for eating and for clearing the place after the feast. All these people were given gifts, food, clothes and money which depended on the jajman's control and the kindness of the intermediaries who provided service to the other castes. The lower castes who provided services to the upper castes also wanted services and commodities. According to Herold Gould,(1987: 169-170) the lower castes used to set up the jajmani system by paying labour service in cash or kind. The middle class, like the lower class, enjoyed the services by paying labour service or in cash or kind on their own.

The lower castes not only provided services to the jajman but did other petty jobs like washing their dirty clothes, cutting their hair, helping during delivery of child, cleaning the toilets etc. Thus washerman, barber, blacksmith etc belonged to lower castes but neither did they serve them like the other lower caste nor the Brahmins accepted them as their jajmans. Once the lower caste became prosperous they did not perform the petty jobs and tried to gain cultured specialists for their own services.

Jajmani relations were formed mostly between families rather than castes. In this process the rajputs used to take the important tools from a single family of blacksmiths. The blacksmith family who provided tools and implements to a single Rajput family would get a portion of agricultural produce from them. This is a long term relation because a blacksmith would serve only that Rajput family who had been served by his father. And same was the case with the Rajputs, ie; a Rajput took help and services of that blacksmith family who were hired by his father. If the relation with a family ends another family takes the void place. For instance, if a blacksmith has two sons, the rajput family who took their service would move away and hire another blacksmith who is unemployed.

Orenstein, (1962: 310-14) has accepted that the village authority and the servant families used to maintain the jajmani relation all over the village rather than choosing a single family to serve. In this way the servant got a small portion of commodities or produce from a large number of landed peasants. The servants could use the village lands without paying taxes. Some servant families used

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to keep jajmani relation with the families who lived in a part of village. This servant family could serve all the families living in that particular portion of the village.

In this context Kolenda (1963: 11-31) has said that the Hindu jajmani system is an institution or social system based on the roles and reflections of the society or an organization with which the Indian society is attached which is supported and governed by general cultural values. The following questions can be answered by jajmani system: what is the function of this system? What are the powers and authorities distributed? How is this system related to other systems? What is the inspiration to conserve the jajmani system? What are the changes introduced in this system?

Self assessment

Fill in the gaps with appropriate answer:

1. ..... was the way of cultivation in ancient society.

   (a) Technological cultivation (b) Modern cultivation (c) Jhoom cultivation

2. ..... played the main role in the jajmani system.

   (a) Servant and master (b) Jajman and lower caste servants

   (c) Higher caste and lower caste

3. The portion of land which was left fallow was called .....

   (a) Fallow land (b) Fertile land (c) Barren land

4.5 Functions and Roles

While defining the jajmani system, Leach (1960) has said that this system helps to maintain the economic dependence and division of labour among the castes. According to Wiser (1967: 35), the jajmani system helps the Indian villages to remain independent tribal group. Gaduld (1987) has said that the jajmani system is based on distribution of production which was a payment for services and artisanal services. Beidelman (1959) says that it maintains the foundation of the higher castes.

Jajman and lower caste plays an important role in the jajmani system. The lower castes provide different economic and social services for which they got paid either in special occasions or after a fixed time by the jajman, however all the caste do not participate in this system of exchange. For eg; the seller of oil does not get into these type of exchange relations. The jajman served by the lower caste can be one or more than one village. A lower caste person can distribute the payment received from the jajman for his service among others. Important among them are- free nourishment, clothes, house, tax free land, emergency helps, help in court cases, protection when needed.

The jajmani system is not reciprocal in all the villages. Kolenda (1963:11-32) believes that in many villages the powerful castes maintain their power and pressure in these relations. Yogendra Singh (1967: 187) also believes that villages in India are changing in context of economic institutions, power establishment and inter caste relations. Land reform is a major source of economic changes which can be brought in tenancy reforms, land redistribution, cultivating the land together and land grants. These ways brought a change in the activities between the castes, jajmani system and village system.

4.6 Norms and Values

In all parts of the country the servants are paid at the time of harvest. The land lords' family gives them a portion of the harvest kept for them. The servants are dependent on the landlords for making houses, pasture lands, wood and other inflammable substances, weapons and tools, loans etc. Other

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than that the jajman even gives them clothes and gifts at the time of rituals and at the time of need they also help them by providing loans.

Wiser (1956) has given us 17 points which the servants get from their jajman. While studying the jajmani system of Faizabad in UP in 1954-55 Herold Gould (1985: 140-141) has considered these 17 points as important. Some of these points are free shelter, free food for family; free substances for fire; rent free houses; loan facilities; employment of opportunities; free uses of implements and animals; free ponds; help in court cases; woods for burning dead bodies and free use of raw material etc. Herold Gould has also studied the rates of payment even to the servants by the jajman. For eg; in 1954-55 a Brahmin used to get 15 kg of rice at the time of harvest, a weaver used to get 15 kg of rice and ₹ 20 per month from each jajman, barber, potter and blacksmith used to get 8 kg of rice per family and washerman used to get 4 kg of rice per family from every harvest while giving the estimates of the amount of rice given to different servants.

Herold Gould says that the barber received 312 kg in one year. This he got from 15 groups of 25 families. Gould saw that in Sherupur the jajman gave away 2,039 kilograms of rice to the different servants from a single village or different villages. The village consisted of 43 families and 228 members in total. Out of 43 families only 19 families were jajmans (they paid servants for the services provided by them). This gives evidences of development of economic activities.

When harvest was not much the jajman gave little amount of rice to the servants and when there was large amount the jajman used to give as much as possible to the servants. But when the servants do not do their work properly, for example, he does not repair the weapons properly or the washerman gives torn clothes then the jajman does not give much. Similarly the servants provided services in accordance to the payment given for their services. According to M.N. Srinivas (1955: 11-13) the jajman giving rice were considered as good as compared to those paying in cash.

According to Beidelman cultural purity or impurity was not important in this system. The jajmans of lower cast are always considered low from the servants of higher cast. The power of the upper cast was based on landlordism and property and the lower cast did not have such power. Herold Gould (1987:173) has agreed that the major difference has been found between the landlord peasant cast (who were the makers of the social system) and the landless artisians and servant cast (who were under thw social system). Pocock (1963:79) , has said similarly that "if there is no system in the jajmani relation then they would definitely have organization. The organization of the relation were arranged around the dominant class."

There are some reflection related to the duties, rights, payment and facilities related to the jajmans and servants. The jajman has to maintain a protective attitude towards them and has to fulfil their demands. The servants had to treat the jajmans as there father.

Task In your opinion will the jajmani system end in near future ? if yes, then explain its reasons.

The jajmani system is about giving and kindness as well as religious duty and inequality are considered to be given by the divinities. The pure, semi pure and religiously unbiased Hindu literature and verbal traditions have considered this relation between jajman and kamin as higher and justified. The jati panchayat had the authority of punishing the jajmans those jajmans as well as servants who made any mistake. Along with this, they also had the permission if the servants do not provide services who take away the land given to the servants.

For example: if a potter family tries to serve the jajmans of any other quarter family then the second quarter family could go to the jati panchayat so that the outside potter family could be punished. If

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the potter of the village believed that the jajman are not interested in them then the potter could try to break the relation with the jajman until and unless they rectify there behavior.

Notes The face of jajmani system is changing in India. Due to urbanization a huge population of village is settling in urban areas. This is one of the important factor for the changes in the jajmani system. Even the new technological development have helped alot to decrease the dependence on human labour.

4.7 Jajmani System: An Exploitative System

Is the jajmani system an exploitative system? Is that the jajman exploits the servant by giving them food or cash or any other material? Beidelman (1959) has said that the jajmans were exploiters and the servants were been exploited by them and the system had some traits of feudalism as well. He says that the jajmani system was a system which has become a way for the higher Hindu cast to rule, to control and to legislate. Similarly Lewis and Barmouw (1956) have said that the power, wealth and upper authority of the jajmans was the main difference with the landless peasants which was also the reason because of which the servants had to live under the authority of the powerful jajmans. Some scholars are argued that their as no compulsion or forced authority in this system. Firstly the servants do not depend on the jajmans for their nutritional requirements. They were free to sell there things or get payments by providing services. Secondly when the servants feel to have faced in justice they could complain their jati panchayat who then would compel the jajmans who fulfil their demands. Similarly, if the jajman feels that the servants are misbehaving or disrespecting their dignty or rebelling against them, they could stop giving food and other necessary items to the servants or do any other thing to make them realize their fault. But the investigation against a single servant by the jajman family did not affect the profits of other servants. Unity in casts is much higher then the group of jajmans. Thirdly the jajmans acted as the father of his servants even helped them when necessary. Fourthly the jajmani rules were so flexible that they could be refined differently and could make changes in the way of making services. A minimum measurement is always maintained in the system. Lastly the upper cast always tries to avoid some particular polluted works. So they had to be dependent on those people who provided such services. As both (the jajman and the servant) of them were aware of the advantages of the jajmani exchange. Sometimes the jajman accepted some of their necessary demands similarly the servants beared a necessary authoritative attitude of the jajmans. Therefore the jajmani system can be said as exploitative to some extent. Rao (1961), Kolenda (1963:21-29), Orenstein (1962) and Harold Gould (1985) says that considering the jajmani system as exploitative is a decision taken in a random way. Harold Gould (1987: 176-177) has said that the definition of the jajmani system which makes it a part of the feudal system is not trustworthy. This system has less importance if compared to any other economic activities. It is not that this system is existing due to any type of economic motivations rather it has existed due to social position and social activities which notices the importance of this system and which is also important to practice Hinduism in villages. From economic and political point of view the jajman were not a homogeneous rather it is a eco-religious group which exist in the Indian civilization. The relation between the jajman is to make profit from this relationship and not to get equality of wealth and power.

Therefore, it can be accepted that the position of the jajman could neither be compared to that of the zamindar class not to the landlord caste and it does not depend on being a member of any special social class. Rather it was based on being a master of land or on the production they received from lands. Mayor (1960), Mathur (1958) and Pocock (1963) have argued that availability of agricultural

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land was always cast free which means that hierarchy was a general medium which was used to maintain the equality of the position of the jajman. It could be undertaken by any other cast as well. We can take out the extract following Harold gould (1987:177) says that jajmans (in context of the class and society) cannot be considered as exploiters it can also be said that as the payment of the servants was less, the servants also tried to find out other sources of income. On the other hand, the position of the jajman (in ancient society) was not limited to the area or land owned by them. The people of other cast were also allowed to be a jajman. But becoming a jajman and becoming a part of present influencial politics was not always along be the final step. The membership of political hierarchy to achieve that power and physicality which he would achieve being a jajman was just a means. It was not an exclusive means the meaning of to be a jajman was to be a harsh Hindu who was essential to make relation with some specialist of some serving communities.

The meaning of to be a landlord was to be of the administrators (Harold Gould, 1987: 185). Jajman was not an exploiter of the workers whereas the landlords could be an exploiter. Willingness to be a 'jajman' was not 'big landlordship' or 'inclination towards exploitation' but to follow some traditions and escape from untidy lifestyle.

4.8 Changes in Jajmani System

Caste system, religious system, landlord system, relationship system of jajmani system and the common changes in all these system influence the modus operandi of jajmani system. Since last five or six decades the major changes which influenced the jajmani system are as follows: deficiency of power in a panchayat of elders, deficiency in quality of service of workers as an effect of factory and industrialization relaxation of power in caste system, expansion of education, propagation of middle and lower class people towards towm's in search of physical facilities and service, Jagirdari system was abolished, introduction of land reforms, availability of employment opportunities in cities, easy exchange activities in market due to easily available transportation etc. due to these factors the jajmani system either became weak or was destroyed. Artisans were happier with getting cash in exchange of their goods. Farmers having cash in hand found it important to get good quality products. The powerful castes opted for political help rather than taking help from the lower castes. It is not so surprising that the jajmani system has become very weak. Iravat Carve and Y.B. Damle (1963: 151-152) after conducting a study on villages of Maharashtra in 1962 have estimated that two-third of the responder (222 out of 326) and Bose and Jodha (1965: 118-123) has found 80% responder (111 out of 129), (in an estimate in 1963 in Badmar district of west Rajasthan) has found in favor of jajmani system. The main reasons for this were: economic gain, availability of ritual services in class struggle some families or castes taking confidential assistance of the land lords, to ensure the protection of own protector in the in period of crisis etc. It is true that Jajmani system has weakened in the following years. This has happened because the economic system does not depend on the jajmani system anymore. Beidelman doubts whether jajmani system would exist in the future.

4.9 Decline of the Jajmani System

Now the village economic activities are not carried out by the jajmani system. The jajmani relations have changed a lot. It is totally finished in some of the villages. We can mention Gould's research in this context (H. N. Gould, Jajmani system of North India: its structure, magnitude and meaning. Ethnology 1964). He has studied about the population of Sherupur and Naktipur located in the southern part of present day Faizabad in Uttar Pradesh. According to his study, there were six families of the specialist caste made jajmani relation with the members of the other villages and most of the jajmans were washermans. 77% of them worked for a fixed amount of rice. Other than this the blacksmiths and carpenters had the most number of customers that is 69% to 67%. Barbers had 62% customers who made them work according to the jajmani system even when they were easily available for

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commercial purposes. Thakur's and Brahman's have 70% of the jajmani relations. Gould substancialy states that the main reason behind the existence of the jajmani system is the traditional importance of the specialist caste mainly the barbers and washermans. He argues that carpenters and blacksmiths could maintain the number of customers they had because maintaining a relation with the carpenters and blacksmiths was socially very important.

Mandel Baum says that the above mentioned exchange activities do not observe that these type of exchanges were very important village economy. But the real situation is just opposite which is clear from the following statement –"the most productive and expensive crop was sugarcane and this cash crop doesn't come under the jajmans .in 1960, 221 tonnes of rice was produced by those 70 houses who are still continuing the jajmani system. Out of this 70 tonnes of produce only three tonnes were given away as payments."

It seems like the jajmani system is still important for rituals and social rules. In sheripur,naktipur and many other areas where jajmani system still existed "cash payment was an aspect of sedentism. More than this, those who can enjoy more and more ritualistic pleasures would define the local social norms." Gould says that the jajmani system was born from a traditional .This is the mentality about purity and impurity . It is also seen that the jajmani system is getting finished in villages due to use of money in village economy. Another reason for this is that the new developed modes of transportation have made it easier to go to markets for exchange of goods.

4.10 Summary

- Economic activities have always been the main activities of human society. The tension of the socialists regarding the economic institutions happens because of the fact that the other aspects of economic and social lives are deeply interconnected.
- The origin of present day complex economy can be traced back to the earlier culture of hunting and gathering. These hunter tribes were self reliant. So there was no existence of trade. Other than that there were a number of serious problems in exchange activities. In ancient times the settlements were far away from each other and the transportation was not so developed.
- In some special settlements exchange was carried out either by serving the guests or by giving gifts.
- There was no scope for personal use of the lands. A single species used to increase their authority in a part of the forest. After some time their livelihood started depending on agriculture rather than hunting and gathering. Ancient people did not know the technique of increasing the fertility of different types of land. So they had only one option that is jhoom cultivation.
- Exchange depended on barter due to unavailability of coins.
- Jajmani system is another type of exchange process.
- In its real meaning, the jajmani economic relation is or could be taking services in exchange of goods or gifts. This meaning has not changed till today. A jajmani had relation with a family rather than a caste. In this way a farmer took its agricultural tools and implements from a single blacksmith family who took a portion of agricultural produce from the farmers.
- Jajmani relations are a good source of income because it has vast economic limits. Jajmani relations also made the rules for economic exchange other than the rituals and social support. The servants used to perform different rituals and cultural activities in jajmans house at the times of births, deaths and marriages.
- In jajmani system the most important role was played by the jajmans and servants. The servants served the jajmans in the form of professional, economic and social services for which they were paid in special occasions or after a fixed period of time.
- A servant can sell his authorities over the person he served to the other servant.

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- There are some reflections regarding the responsibilities, rights, payment and facilities for the jajmans and servants. A jajman had to be protective towards his servants and had to fulfil their demands. In jajmani system giving and kindness, religious responsibilities and inequality has been considered as cultural values provided by God.
- Becoming a jajman meant being an orthodox Hindu whose main aim was to make relation with the servant class. To be a zamindar meant being a part of the ruling class (Harold Gould, 1987: 185). Jajman was not an exploiter of the servants but a zamindar could be an exploiter. To become a jajman does not mean being a part of the 'feudal situation' or 'exploit the weaker class' but following some important rules and living pure life by avoiding impure works.
- Jajmani relations have become weaker in the following years. Now the village economy does not depend on the jajmani exchanges. It is totally abolished in some villages.

4.11 Keywords

1. **Jajmani Arrangement –** The relation between servant and master was known as jajmani arrangement.
2. **Jhoom Cultivation –** In ancient times, the land was left fallow for a long time to increase its fertility.
3. **Servant –** The people of lower castes who served the jajmans were called servants.

4.12 Review Questions

1. Throw light on the important specialities of the ancient society by explaining the nature.
2. Throw light on the nature of jajmani system.
3. Explain the functions and roles of the jajmani system.
4. Explain the reasons behind the changes in the jajmani system and its decline.

Answers: Self Assessment

1. (c) jhoom cultivation
2. (b) jajmans and servants
3. (a) Fallow land

4.13 Further Readings

Books

1. Indian society and social institutions-(2 vol. set) N. Jayapalan, Atlantic.
2. Marriage, Population and society: demographic perspectives of a social institutions-S. M. Krishna Reddy, Kanishka, 1998.
3. Social institutions of Shia Muslims-N. anthropological analysis: Syed Kamil Hussain, classical, 1999.

Rosy Hastir, Lovely Professional University
Amandeep Singh, Lovely Professional University

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Unit-5: Family and Marriage

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Objectives

After studying this unit students will be able to learn:

- The nature of joint family and nuclear family.
- The breaking of joint family and the origin of nuclear families in India.
- Structure of modern Indian families.
- Marriages in India: Hindu marriage, Muslim marriage, Christian marriage, tribal marriage.

Introduction

Family is the fundamental and original unit of the human society. Human is a social family, but before that it is a familiar animal because they are born in a family and subsequently developed socialism. Fulfilling the necessities of life and making a person a social animal is the task of the family. That is why family is not a thing which can forcefully be burden over someone but it is a medium by which a person fulfils his necessities of life. In fact families were important medium of socialising society and people.

5.1 Joint Family

Meaning and Definition of Family

The word 'family' has been derived from the Latin word 'famulus' and its meaning is not always the same. The original Latin word 'Familias' included father-mother, children, servants and slaves. The Greeks used the word 'Oikonomia' for family which is defined as a group larger than the above

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mentioned 'Familias'. Generally a family includes mother, father and their children. In Germany and France, other than these, servants and dependants were also included in family. In this way different societies have used the word family in different ways and with different meanings. Following definitions given by different scholars would help us to find out the actual meaning of family:

- **Mr. Ogborn and Nimcof-** "family is either a group which includes husband, wife and their children or a group which includes a man or a woman and his/her children."
- **Mr. Mekaivar and Page-** "family is a group which is based on sexual relations or is small and sedentary that children could easily be born and brought up."
- **Mr. Burges and Locke-** family is a group where people construct different but a single household including marital, adopted or blood relatives. In this household they influence each other in the form of husband-wife, son-daughter and brother-sister and make relations with each other. They make a particular culture in the family and continue it.
- **Mr. Wills and Hoiser-** "a family can be defined as a small social group which is based on blood relations."

Joint Family in India

Joint family is one of the major pillars of the Indian society. Max Muller has accepted the joint family as the ancient tradition of India. Generally in a joint family husband, wife, son, daughter and relatives all live together and each one of them contribute by doing their part of economic activity. The head of the family directs and governs the works of different members of the family and this position is mostly given to the eldest member of the family.

Meaning and Definition of Joint family

Joint family is a family which includes mother, father, grandma, grandpa, uncle, aunty, brother, sister-in-law, cousins and unmarried brothers and sisters. In this way family is a group which accommodates members of different generations; they eat the same food and have minimum possession. K. M. Kapadiya has accepted that the depth of a generation is a symptom of a joint family. The authority of a joint family is in the hands of the chief of the family who is called the maker. Maker takes decisions regarding the family. In this context, an Indian joint family can also be said as an uncontrolled social structure.

The scholars have defined joint family differently

- **Carvey-**"a joint family is a group of those people who live together in a house, eat the same food, have minimum possession, takes part in general worship and are related to one another in different relations."
- **Desai-** "We call that family a joint family where member of more than one generation (three or more) assembles and are related to one another by property, income and mutual right and duties."
- **Srinivas –** "those household groups which are bigger than the initial family and generally include two or more nuclear families are called joint family or widespread family."
- **Watmore –** "in the past this was like a united group in which there was minimum possession of property and worship of the protector god as well as use of power by the head of the family happens.

Based on the above definitions it would be more relevant to say that every learned person has his own point of view. Instead on the basis of these definitions we get to know the fundamental specialities of a joint family as a household group. In joint family members were either in blood relation or marital

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relation, and there was minimal property and shared rights and responsibilities. All the members live together, took part in the religious activities and eat the same food. But it was not necessary for everyone to live together under the same roof. If any member live outside the family for job but accepts his father's house as his own, stay present in the religious and other activities, understands his rights and responsibilities toward elders then he is also considered as the member of the joint family.

Characteristics of Joint Family

Following are the major characteristics of joint family-

1. **Large size-** more members of different generations live together in a joint family as compared to a nuclear family. Along with this it accommodates a number of small families that is married brother lives with his children and father and mother. This is why the size of a joint family is big and it naturally has 30 to 40 members.
2. **General living place-** some scholars like Majumdar V. Madan, Kingsley Davis, Iravati Carvey etc have argued that a place for joint living is the main symptom of a joint family. But I. P. Desai is not in favour of a joint living place. He says that it is not necessary for all the members to live together.
3. **General possession-** there is no importance of private property in a joint family. Everyone has equal rights over property irrespective of earning by each member that is property belonged to every member rather than any single or any special member.
4. **Supportive sentiments-** this sentiment can be called as the 'sentiment of us'. Whether all the members live together or not but they are always ready to surrender for the good of his family. A member thinks and does more for others than for his own in a joint family. He finds the necessities of others as more important than his own.
5. **Chiefdom of the head-** head of a joint family had all the right to take decisions regarding the family. The family is leaded by the head that was very strong and experienced as he was very aged and his decisions and advices are accepted by each and every member of the family. It proves that everything in a joint family happens under the direction of the head.
6. **General worship-** members of a joint family are generally worshipper of a single god or goddess. Worship of the forefathers is a characteristic of a male dominated family and all the members of the joint family take part in this worship. Daily worships, worship at the time of festivals and other religious activities, celebrations and festivals binds a joint family.
7. **General kitchen-** members of joint family eat the same food cooked in a kitchen. But this is possible only if all the members live together.
8. **Shared rights and responsibilities-** sentiments of shared rights and responsibilities for one another are found in a joint family. The elder members love the younger ones and try to fulfil their necessities as far as possible on the other hand the younger members respect the elder ones and obey their orders. Without this cooperation a joint family cannot exist.
9. **Cultural continuity-** rituals and traditions are followed more strictly in a joint family than in a nuclear family. Every member had to accept the authority of the head which slowly becomes a part of life and when a new generation comes the former member made them follow the same traditions followed by them. In this way, a generation handed over their cultural elements to the next generation.

Types of joint family

A joint family has been categorised on the basis of two major foundations.

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(a) On the basis of familial authority, clan and place

1. **Patrilineal joint family-** In this type of family a father is the head of family. Son is considered to be next to father and property is given to son from his father. After marriage bride comes to her husband's (who lives in a joint family) house. The eldest male member of the family is given the position of the head and all the work in the family are done under his supervision. Most of the joint families of India are male dominated.
2. **Matrilineal joint family-** there is a very small number of this type of families. In Kerala these types of families are known as dharvad or tarvad. Khasi and Garo people live in matrilineal families. In this type of family mothers name is carried forward. Matrilineal joint family is constructed by wife, her brothers and sisters and their children. Husband has to live with his wife. Property was given to daughters and the sons of her brother. In this family the eldest woman is the head of the family. Head of tarvad is called 'karnavati'.

Notes Woman is the head of a matrilineal family and the family is constructed by her brothers and sisters and their children.

Following are the main difference between patrilineal and matrilineal families-

1. In a matrilineal family mother is the head of the family whereas in a patrilineal family father is the head.
2. In a matrilineal family daughter lives in her mother's place with her husband after marriage whereas in a patrilineal family daughter has to go to her husband's place after marriage.
3. In a matrilineal family property is given either to daughter or to her sisters' son's by the head of the family whereas in a patrilineal family property is given to the son.
4. Care taking of a matrilineal family is done by the brother of the head of the family on the other hand this is not found in a patrilineal family.
5. In a matrilineal family sons are close to their mothers brother rather than his own father whereas in a patrilineal family son is close to his father.

(b) On the basis of property

1. **Mitakshara joint family-** rule of mitakshara was made by Vigyaneshwara Maharaja which was based on 'Yajnavalkya Smriti'. According to this father is not the only owner of the property rather he is a care taker of the property. According to this theory once a son is in the process of birth, he becomes the owner of the property. A son can demand to take his property away from his father. In the following decades policy makers have made some changes which do not allow the son to demand the property as long as the father is alive but if the father lives far away from home or tries to misuse the property then he can take his property. According to Vigyaneshwar the sequence of heredity is (1) son, (2) grandson, (3) great grandson, (4) spiritual widow, (5) unmarried daughter and later (6) married daughter. Under this rule the maker cannot sell or donate the property. In those families where these rules are followed after the death of the owner of a division of the property, the property gets divided among his blood relatives. In this procedure a joint family is said to be insurance. This procedure is followed all over India except in Assam and Bengal.

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2. **Dayabhag joint family-** dayabhag rule was established by Jimutvahan. This is very much practised in Bengal. According to this rule the whole group has rights over the property rather than a single person. No one has right over the property as long as the father is alive. This meant that the property could not be divided among the sons as long as the father is alive. As long as the father is alive sons could only look after it. After the death of the father, if 6 generations (past three generations and coming three generations) of paternal side are not alive and even the wives are dead then the property goes to anyone from maternal side.

   In modern times after the making of the rules of heredity of property (specially Hindu heredity regulations, 1956) the difference between these two types of joint family has ended and now a same type of system is followed all over India.

Functions or Advantages of Joint Family

The main reason behind the continuity of the maintenance of joint family is its past works and advantages. The functions and advantages of joint family can be divided into the two following categories-

(a) Social functions or advantages

Following are the main social functions or advantages of a joint family-

1. **Social security-** a joint family provides social and mental security to its members. In a joint family old, child, widow and disabled members are looked after according to their position in the society. These situations are extreme conditions, but it is because of the joint family that they don't have to take help from the society.
2. **Socialisation and education-** a joint family consist of people of different ages and experiences and while taking care of them the new generation slowly gets the knowledge of the social rules, rituals, traditions, religion etc that is our society and culture. It is generally seen that socialisation takes place in a good way in joint family because living with different people the children learn the art of kindness, love and sacrifice. Here selfishness is never given any place in a joint family. In this way by socialisation and education a joint family can make up a good society.
3. **Continuity of culture-** even after experiencing so many ups and downs the India culture is successfully standing in its own place. Its credit goes to the joints family only. The old generations live in a joint family and the other members are influenced by them. In this way those rules, rituals, religious culture that they followed, were made to follow by the new generations as well. If any member refuse to follow then he is ignored by the other members, in this way traditions of one generation is given to the next generation.
4. **Modes of entertainment-** if a person lives alone or with small number of people then he would feel fade up at some point of time but when he is in a joint family this will never happen. One or the other person is always coming and going. Moreover in a family people are always talking, laughing and attending different social and religious festivals which help them to overcome their loneliness and tiredness. Other than that the members are entertained by the different games played by the children, their laughs and talks. In this way a joint family becomes an entertainment for itself.
5. **Discipline and social control-** a joint family controls a person's opinions through religious and political ways. This control is over the external as well as internal opinions of a person. As the head of the family is the eldest member his orders are been followed by everyone else in the family because of his age and experience. Women are controlled and made to be

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in discipline by the older women of the house. Because of strict maintenance of discipline no one could bad or unsocial activities.

6. **Chance to serve the country or society-** to serve the country it was important for a person not to worry about his family mainly mother, father, wife and children. In a joint family each and every member is equally taken care so a person could easily go and serve the country or society without worrying about his family. He would have a mentality that in his absence his family is socially and financially secure.

(b) Economic functions or advantages

Other than the social functions and advantages, a joint family also provides some economic functions, following are some of them-

1. **Right use of wealth-** in a joint family member's make a joint treasury and facilities were provided equally to everyone as everyone has to contribute to the treasury the amount paid per head is less. The maker takes care of unnecessary expenditure which controlled the excessive expenses. Food for everyone was made in the same kitchen and consumable items were purchased from the wholesale market. This helps in saving money and misuse of food items. This is why a joint family is called as a small identity of organisation of socialism.
2. **Security from division of property-** if the property continues to get divided then a time will come when there would be no property left. Under the rules of mitakshara the maker is not allowed to sell or mortgage the property. As the expenses of the family are met with the help of the treasury there is no need to divide the property.
3. **Arrangement of labour division-** it was important to allot work according to capabilities to maintain continuity in work. In a joint family work is divided according to capabilities. When work is done in continuity it helps to keep the family united and development in the field of earning.

   According to all these functions and advantages it can be concluded that in a joint family is like and insurance in which everyone earns on the basis of their capabilities and spends on the basis of their necessities. A joint family is profitable and relax able in every aspect. Members have a mutual feeling of sacrifice instead of selfishness and love instead of jealousy because of which this procedure has always fetch good outcomes.

Dysfunctions or disadvantages of joint family

Other than the advantages of a joint family there are some dysfunctions and disadvantages as well because of which this system is becoming weak day by day-

(a) Social dysfunctions and disadvantages

Following are the social dysfunctions and disadvantages of a joint family-

1. **An obstruction in the development of personality-** in a joint family the wishes of the maker is given more importance because of which the family members cannot act or do anything independently according to their wills and wishes. Whatever the maker ordered others have to follow it without seeing whether it is right or wrong. The orthodox mentality of joint family does not allow the members to develop their capabilities. In a joint family the decision of the maker is accepted as final decisions in the matters of education, marriage, business etc. due to these reasons a joint family is said to be an obstruction in the development of personality.

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2. **Jealousy and a situation of arguments-** every member tries to express his dissatisfaction by arguing with others and is always in a grudge as he could not get opportunity to do what he wants, the female members notice and talk about those small matters which are somewhat ignored by the male members and excite their husband or son to solve the problem. It results to jealousy or argument among them. The person living in a stressed situation cannot do his works properly. Along with this the situation of jealousy and argument results into a fall in their personality.
3. **Listening to whatever the maker wants other members to do-** the joint family reveals the importance of the maker of the family. He thinks that he can never do any wrong because he is the eldest and the most experienced. As the maker is aged he supports the orthodox mentality. If any of the family members put a new idea in front of the family he becomes indiscipline and a rebel.
4. **Bad conditions of women-** in joint patrilineal family women are given a very low position as they are not involved in activities related to economic production. Only in some lower castes women are involved in economic activities. Due to the importance given to the orthodox mentality women are said and believed to be the honour of the family and that is why they are denied of their rights and advantages.
5. **Birth of social problems-** following the orthodox mentality by the maker of the joint family gave birth to different social problems like child marriage, restriction on remarriage of a widow, bride price, sati tradition, in education of women, curtain and the bad condition of women. Child marriage took place with the permission of the maker. If a widow wanted to remarry she was considered as bad and this situation could compel her to do anything bad to herself or her family. Joint family has also supported the sati tradition and in education of women.
6. **Restrictor in a healthy marital relationship-** it is important to have an understanding between the bride and the groom to lead a healthy married life. It is possible only if they are well aware of each other's ideas. But due to presence of a large number of people and lack of privacy it is not possible. Earlier if husband and wife talk in front of others it was considered as indiscipline. This is why a joint family has always been a restrictor in a healthy marital relationship.
7. **Transparent family environment-** the children have to respect their elders even if they don't want due unrestricted rule of their elders and shared rights and responsibilities. As the member cannot act according to their will they had maintain a transparent behaviour, on the face of it every share a strong bond but it was not the reality. Along with it due to big size and transparent behaviour there are formalities in relationships.
8. **Increase in production of children-** as they joint family supports child marriage and not a single person is devoted in bringing up children as there was the existence of common treasure, large number of children is not a burden on the family. Newlyweds are also given every type of security in a joint family. These are the main reasons behind the increase in the production of children.

(b) Economic dysfunctions and disadvantages

Following are the main economic dysfunctions and disadvantages of a joint family-

1. **Obstructer in the pace and skill of labour-** no one in a joint family loves to go out and work even if given a chance or employment opportunity. The main reason behind this is the attachment with their family, the habit of following traditions and a mentality of not leaving the facilities they get in a joint family. He thinks that if he go out and work he won't

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be able to enjoy the facilities offered in the family. In a joint family people working hard have to do it throughout. This happens because there are some members who do not want to help economically but want to enjoy the facilities. Because of this the skills of the person working get affected.

2. **General poorness-** there is some members in the joint family who do not do any work but use the common treasure of the family. This is why the other earning members get demoralised about earning more as they knew that it would not be able for them to spend the extra money personally. In joint family the number of people earning is less than the number of people spending because of which there is a general level of poorness.
3. **Against new economic ideas-** due to industrial development small scale industries have come to an end and agriculture has become less important as a centre of economic productions. But due to attachment to the family and traditional business the members do not go to factories to work. In this way the old way of thinking influences the economic status of a joint family.
4. **Feeling of economic dependence-** in a joint family the feeling of economic dependence is developed due to the general property, common treasury and everyone's contribution for livelihood. Because of this the personality of the members remains undeveloped and they could not become self dependent**.**

   In this way the joint family have advantages as well as disadvantages. The advantages which were noticed in a joint family in ancient times do not exist in modern times.

Recent changes in joint family

In the modern conditions in india the institution of joint family is suffering through a lot of problems. A number of changes have occurred. Some scholars argue that the institution of joint family is declining and some other scholars say that the institution is changing. Nowadays changes are occurring in the constitution as well as functions of a joint family thus question arises that would joint family be able to survive? Before answering this question it is important to know about the changes and the reason behind them. Following are the important changes-

1. **A change in the ownership of property-** there has been important changes in the ownership of property and its credit goes to the new laws made. Earlier members of joint family did not have personal possession of property but after the implementation of new law 'Hindu hereditary law 1956' those members of joint family who wants to live outside the family are also given property rights. In 'rights of Hindu women over property, 1939' the women of joint family are given possession of property. It also affects the size and stability of joint family.
2. **Decline in the importance of traditional business-** earlier family business was the most important way for income but industrialisation, urbanisation, westernisation and education everyone is getting equal opportunities to choose their own business. When the members found that the new business has much more social and economic importance as compared to the traditional business they started discarding those businesses. People went to cities and joint families kept on breaking.
3. **Changes in relationship-** situations and time have made people very self centred. Earlier people were ready to do anything for their relatives or the feeling of everyone's for one and one's for everyone was found which slowly finished. As women were given equal rights and there is no more existence of rule of men over women there was equality of sexes.
4. **Decline in the religious characteristics-** earlier joint families took it as their responsibility and honour to fulfil the religious activities but with the development of science and reasoning being given importance they are not much interested in religious activities. Now there are differences in the opinion of different family members.

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5. **Limitations on the maker's wishes**- earlier the maker had religious, economic and social powers through which he controlled the family members. But due to new education, importance of science and support of law the importance of the maker has declined. Due to democratic ideas now the maker cannot force to follow his wishes to the members.
6. **Increase in the power of the young members**- education and democratic ideas have given power to the young members. This is why they are not ready to follow the traditional and orthodox ideas. Time has changed the values and the young members are trying to include these new values in their family. Now the young members did not accepted the orthodox ideas which created conditions of struggle between the new and the old generation.
7. **Decline in the size**- the size of the joint family has become smaller. This has happened because the present conditions do not allow them to live together even if they want to. Whatever the members are earning they want to spend that on their own which is not possible. This is why the size of the joint families has become smaller.
8. **Decline in the importance of family**- the traditional and economic activities which were earlier done by joint family have been taken over by the industrial organisations, for example- earlier the production activity was done by joint family but now these works are done by the industrial organisations. Now there are education, school and couching centre. Earlier positions were given on the basis of joint family but now they were given on the basis of skill and wealth. Increase in social progress and traditional activities have led to the decline in its importance.
9. **Changes in the condition of women**- earlier the condition of women and children was not so good in joint family but due to education and other reasons they are given freedom and are considered equal. They have started going out of the family and work outside and even their condition has improved a lot.

Changes in the structure and functions of joint family

In modern times there has been a number of changes in the function and structure of joint family due to which a number of scholars have said that joint family is ending. These changes can be understood by the following categories-

(a) Change in the structure of family

Following are the major changes that have occurred in the structure of family-

1. **Change in the size of family**- western civilisation, problem of availability of places to live, increase in population, self centred mentality are some of the reasons behind the decrease in the size of the family. Decrease in size refers to the number of people living together. The modern families consist of husband, wife and their unmarried children.
2. **Change in the family politics**- maker had the highest powers. Whatever he said have been obeyed by others. But now importance of age has declined and personal skills are given more importance. Due to this situation the position and power of maker or husband have changed. Now the advices given by the other family members are also given consideration.
3. **Change in relationship**- the informal relation within the family members have been changing into formal relation. Nowadays every member gives importance to their selfish claims and they have become self centred. This is why the sense of responsibility among the members is declining.
4. **Change in the features of marriage**- now the traditional meanings of marriage are somewhat getting finished. Its traditional aspect has weakened. Nowadays late marriage, love marriage

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and inter caste marriage has become very natural. This has changed the features of marriage. If feature of marriage changes there would be changes in the structure of family.

5. **Increase in the power of women-** the women is given equal power as men. Wife has become husband's friend and companion rather than a servant. They were given importance in economic, educational and political areas and the power of men decreased. In this way many changes came in the activities of family.

(b) Change in the functions of family

Following are the changes occurred in the functions of a family-

1. **Changes in the social and economic activities-** this is a generation of changes. Every aspect of society is changing. Due to these fast changes, new values and principles also families are influenced. The social and traditional activities of joint family are taken over by the other organisations.
2. **Changes in the economic activities-** earlier family was a unit of economic production. Earlier family business (for example: agriculture) was the medium for livelihood. This system was followed by each and every new generation. But nowadays as people has become self centred and selfish they have to choose their own economic areas. More economic profit has become his main objective. In this context Southerland and Woodward have opined that, "the economic activities of the family have been taken over but it is still important in the form of a unit of consumption."
3. **Changes in religious activities-** earlier family used to teach religion to its members. Every member was influenced by religion and it had become a way to control the society. But this has become very less nowadays due to scientific development, industrialisation, unbiased religion and physicals.
4. **Changes in the entertaining activities-** traditionally family are also the ground for entertainment. Today even this activity of family has changed. This activity of family also has changed. This is a generation of business entertainment. Now entertainment depends on cinema, radio, television, mobile and picnic etc. people do not want to live with their family because they spend most of their leisure time with friends. Actually due to self centred mentality the earlier living together mentality is coming to an end.

Causes responsible for changes or disorganisation in joint family

Many scholars have seen these changes as the beginning of decline of joint family. This is why; the word decline has been used for the changes. Following are the main reasons-

1. **Industrialisation-** this has influenced the joint family the most. Its influence can be understood by the following-
   (i) **New opportunities for income-** a number of new factories were set up due to industrialisation which has increased the demand for labour. The members of joint family were attracted towards these income opportunities due to three main reasons- (1) Importance of labour (2) Wage labour (3) Attractive social position and independent life. The members of joint family now start thinking that whatever or how much they earn they would never be able to spend it on their own. On the other hand if he works in a factory or office he would be able to justify his capabilities and even could earn more. He would get a special position and could lead her life in his way. This mentality attracted them towards the industrial centres and he gets settled in those centres with

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their wife and kids and due to lack of places to live, they could not keep the other family members with them, even if they wished to.

(ii) **Encouragement of personalised ideas-** in an industrial society position was held by people who have wealth and resources and physical pleasure is given more importance. A person can earn money only if he discards the feeling of giving to the other family members. In this way he gets engaged in collecting materials of physical pleasure and saving wealth and they do not remain much interested for their joint families.

(iii) **Problem of houses-** joint family is very big in size. But in industrial areas where two rooms are given after paying a high rent it becomes difficult for everyone to live together as in a joint family members of than two generation live together. This is why people choose to get separated with their small families from their joint family.

(iv) **Decline of small scale industry-** due to industrialisation the machines have become more important which led to the decline of small scale industry. As a result many small scale industries have ended and importance of human labour declined they got attracted to the industrial centres for the livelihood of his family and himself. In this way, a large group of people got settled in towns which led to an increase in the number of small families.

2. **Townisation-** Industrialisation has led to the townisation which has affected the system of joint family. People get attracted towards these towns which provide better opportunities to choose and adopt new business. As there is a problem of shelter in towns people want to live with their own small families and the feeling of mutual co-operation and understanding is somewhat destroyed.

3. **Development of modes of transport and connection-** as a result of development of modes of transport and connection people could now get connected to and know more about the outer world and could easily leave the joint family and live wherever he wants. Due to these developments people could now opt to work in places away from their family. So people started living with their small families.

4. **Foreign education, culture and principles-** influenced by the culture, education and principles of England and America personal property, personal rights and personal leadership is given more importance. These principles are against the organisation of joint family. The members of joint family are been affected by western education and principle due to which they started giving importance to their personal profits as a result there is a decline in joint families. The well educated people of joint family do not want to live under the unlimited rule of the maker.

5. **Women education, movements and awareness-** the movements regarding economic as well as educational dependence which occurred from time to time led to the mentality of equality among women. The quest for equal rights has made them united and powerful. In India the movements and women education has resulted in upliftment in their traditional condition. As a result of this, they have independent ideas and they denied living as a servant in joint family. There is a decline in joint family due to the demand for political and working rights by women and their acceptance.

6. **New economic unions-** before the coming of Britishers the agriculture was the main way of subsistence in India and people preferred to live in joint families. As life depended on groups family were very important. The britishers have made important changes in the economic system. Due to abolition of zamindari system, growing importance of coins, development in modes of transport has made it easier for people to find work outside their villages. Due to these there the society became progressive and changes occurred in joint families.

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7. **The feeling of personalism**- this is also responsible for making changes in the joint family. Selfish claims among people developed due to townisation, industrialisation, western education and other modern reasons. As a result they lost the feeling of sharing everything with everyone and they do not want live together and this has affected the institution of joint families.
8. **Decrease in work of family**- this is another reason for a decline in joint family. Earlier the joint family did works like construction of hospitals, schools; arranged insurance and modes of entertainment but these works of joint family has successfully taken over by many new companies in the market. This also was a reason for decline in the joint families.
9. **Increase in population as well as unemployment**- increase in population affected in two ways- firstly there is an increase in population because of joint family and secondly the land for cultivation did not increase but the people depending on the land increased. This has led to increase in number of poor and unemployed persons due to which the people became fed up and left their joint families.
10. **Fights in families**- due to large number of members there was differences in thought process. Sometimes little things get converted into fights. Sometimes due to these arguments there are conditions of division. People to live at peace move away from their joint families.
11. **Effect of laws**- the new laws are responsible for the decline of joint families. The most influencial laws are- Hindu widow remarriage regulation, 1856; right to property for Hindu women act, 1937; Sharda act, 1929; special marriage regulation, 1954; Hindu marriage and divorce regulation, 1955; Hindu hier regulation, 1956 (which has finished the difference between mitakshara and dayabhag joint family); abolition of bride price regulation, 1961 and its amendment, 1886 etc. in this way a joint family kept on declining due to the above mentioned rules and new ideas.

5.2 Nuclear family

In India where joint families were found earlier, whereas in other industrialised countries we find the existence of small families. According to T. B. Wetmore personal nuclear family is a social element which is present everywhere. Even according to Lobby, husband, wife and young children always make a small group or unit which is smaller than the joint family.

Meaning and definitions of nuclear family

Nuclear family can be defined as a family in which husband and wife live with or without children. If husband or wife dies and the other person lives with their children it is also known as nuclear family. In this family no other relative of husband or wife live with them as it is the case in a joint family.

Every institution has variety of works. Most probably family is the only institution doing the most varieties of works. So it is proven that a family has more importance than any other institution. Ogborn and Nimcock have said that to know the importance of family in any type of culture it is important to know about its work and to what extent they are fulfilled. Watmore says that the universal nature of the nuclear family is due to those inevitable works done by it as well as due to the problems faced while doing these works.

Following are the major definitions of nuclear family:

- **Lobby**- "a small unit which consists of husband, wife and young children and is smaller than the former."
- **Shrinivas**- "a family consisting of a person, his wife and their unmarried children is called a nuclear family."

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It is clear from the above definitions that a nuclear family consists of both husband and wife without children or husband and wife with unmarried children or mother and father with unmarried children and this type of family is found in most of the countries.

Task Joint family is changing into nuclear families in India. Is it a bail or boon in the development of your personality- give reasons for your answer?

5.3 Distinction between Joint Family and Nuclear Family

Point of difference	Joint Family	Nuclear Family
1. Size	The size of joint family is large because a number of nuclear families live in it.	Size of nuclear family is comparatively small.
2. Generation	Number of generations live together in a joint family.	Maximum two generations live together.
3. Supervision	Maker has a special position and he supervises the work of the family.	Husband and wife have equal position and contribution in the family.
4. Progression	Traditional business is carried out and due to unlimited practice of power by maker members could not act progressively.	It take care the wishes of children so it is comparatively more progressive.
5. Condition of women	Jealousy and fights results in decline of the condition of women.	Comparatively good and respectful.
6. Control	As there are large numbers of people everyone keeps a check on the other and there is comparatively more social control.	Parents keep the necessary control over the children.
7. Social problems	There are a number of problems like child marriage, restriction for widow remarriage, low condition of women etc.	Comparatively free from these problems.
8. Development of personality	Maker is the head and everyone has to follow him so there is no way of doing anything according to their own will. Less scope of personality development.	Special care is taken for the personality development of children.
9. Married life	It is difficult to develop understanding between husband and wife as there is a large number of members and lack of privacy.	Very helpful in leading a healthy married life.
10. Production of children	Large number of children due to child marriage and general treasure.	Limited number of children.

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5.4 Changing of joint families into nuclear families

Is joint families in India are changing into nuclear families? This is a subject of debate. Some scholars say that this has happened due to industrialisation, urbanisation, westernisation and new economic situations. This argument has been supported by foreign socialists such as T.B. Watmore, Barges and Kolenda. They have argued that in new Indian situations, joint family is no more a principle family. That is why there is decline is joint family and nuclear families are taking its place. But Indian socialists do not agree to this argument. Scholars like I. P. Desai, K. M. Kapadia, Iravati Carve, M. N. Shrinivas who have studied about family and relations have argued that joint family is a principle family and is positively changing according to the new social situations, but it is not that joint family is declining and nuclear family is replacing it. The joint family is helpful in handling even the present Indian situations. India is a country of villages where most people are engaged in agricultural activities. Agriculture is the only business which is most reliable for the joint families. So as long as agriculture is practiced as a business in India nuclear families can never rule out joint families.

In modern times the families have become smaller which has been defined as 'nuclear family'. Not only this, many times it has been noticed that either father or mother remains present in the house. Husbands are always busy working outside so the women other than widows or divorcees have to take care of the house and carry out household works. The joint families are breaking because the members have either started living outside the country or have resettled.

Self Assessment

State whether these statements are true or false:

1. India is a country of nuclear families since ancient times. ☐
2. Joint family is a major part of the Indian society. ☐
3. Nuclear families are mainly found in villages. ☐
4. As long as agriculture is practiced as a business in India nuclear families can never rule out joint families. ☐

Meaning and definition of marriage

Marriage is a social institution which makes the sexual relations legal. Every society has their own sets of rules regarding sexual relations. These valid set of rules are called marriage. The man and the woman who gets married becomes a part of the family as husband and wife.

Some scholars have defined marriage as follows:

- **Westermark-** "marriage is the sexual relation between one man with one woman and men with women which is valid by some rules or rituals and in which the families of both the sides are ready to incorporate them in their families."
- **Lobby-** "marriage defines the accepted union which provides a base for the family other than sexual pleasures."
- **Bogardes-** "marriage is an institution which helps a man and a woman to enter in family life."
- **Guilin and Guilin-** "marriage is a socially valid way of reproducing children by a family."

It is clear from the above definitions that marriage is an institution accepted by the society. It provides rights to make sexual relations between opposite sexes. Marriage relations are very much widespread.

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It includes emotional attachment, commitment, helpful attitude, and continuously understanding each other. Children born after marriage are accepted as legal children.

Types of marriages

The institution of marriage was born to make the sexual relations regular and stable, to develop economic help and to make plans regarding bringing up children. A number of proofs can be presented from ancient as well as modern societies in favour of this evidence. To fulfil these types of necessities marriage was always there and will continue to be in one or the other way.

Nature and types of marriage-There are two main types of marriage-

1. Single marriage
2. More than one marriage

More than one marriage has 3 types-

1. Polyandry
2. Polygamy
3. Group marriage

Following is the description of the above mentioned types-

1. **Single marriage-** it is a type of marriage in which a man gets married to a single woman and do not marry any other woman as long as his first wife is alive. In this context Mr. Bukenevik argued that in reality a marriage in which a person gets married to a single women and no one gets married even if the better half dies. But generally a marriage in which no one of the couple gets married to anyone else until both of them are alive. Generally this type of marriage is found in societies where the sex ratio of men and women is equal.

   In India this type of marriage is practiced. It is proven by the use of the word 'couple'. Couple refers to two people. Under this word a man is allowed to marry a single woman and vice versa. Most of the societies practice this type of marriage. In reality this type of marriage is becoming acceptable in almost all the societies.

2. **More than one marriage-** following are the description of the three types of more than one marriage:

(1) Polyandry- in this type of marriage one woman gets married to more than one man. In other words a woman having more than one husband is known as polyandry. This type of marriage is a rare scenario in India. Only a few groups of people practice this type of marriage. This type of marriage is practiced among 'Tiyan', 'Kusumb', 'Kot', 'Larakhi bot' of Kerala, 'Tonda' of Nilgiri hills and 'Khas' of Jaunsar- Bavar in Dehradun.

Specialities of polyandry-

(i) In this type of marriage a woman make marital relations with more than one man.

(ii) These husbands can be brothers or sometimes not, it means brothers along with some other men together make a group and get married to a single woman.

(iii) Every brother has rights over the woman but the elder brother has more rights.

(iv) In matrilineal families women can choose her husband's and she lives with every husband. But when she is with one husband the other husbands do not have any rights over her.

(v) When in a family there is more than one woman, each brother has rights to make sexual relations even with the wives of his brother.

(vi) The elder or the former husband has more right over the children and property from the other husbands.

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Reasons for the practice of polyandry-

(i) One of the reasons to conduct this type of marriage is said to be because of less number of women in the society. Where there is lack of women it is very difficult for men to get their own wives. This is why a number of men get married to a single woman.

(ii) Many socialist says that this is happening due to poorness of the society. It is difficult and full of struggle for a man to think of having a separate family life. So a number of men together form a family.

There are two types of polyandry in India-

(i) **Brotherly polyandry**- when brothers of a family get married to a single woman it is called brotherly polyandry. This type of marriage is found among 'tonda' in Nilgiri and 'khas' of Jaunsar Bavar. Children from this type of marriage are said to be the children of the elder brother.

(ii) **Unbrotherly polyandry**- in this type a woman makes sexual relations with more than one man. It is not necessary for the husbands to be brothers. When a child is born from this marriage some rituals finalises the father of the child and he is called the social father of the child. When the wife is with a husband the other husbands do not have rights over her. This type of marriage is found in Malabar to some extent.

Advantages of polyandry

This marriage can solve the problem of sex ratio in the society.

- It is important in the field of poorness. As a single woman is married to a number of men it becomes easy for the woman to live her life with financial security.
- The condition of women is getting better.

Disadvantages of polyandry

Decrease in the number of children.

- Increase in the number of women who are unable to give birth to a child.
- Woman gets affected by a number of diseases.
- Cases of divorce are increased due to this type of marriage.

Polygamy- in this type of marriage a man gets married to two or more women. Due to economic problems in India this type of marriage is very less. This type of marriage was practiced in India a long time back. The rich people mostly the kings practiced this type of marriage. Muslims practice this type of marriage even today but in a good way. Other than this group like Naga, Gond, Baiga etc practice this marriage in India.

(2) **Polygamy—**Main reasons behind the practice of **polygamy**-

(i) The state of celibacy which does not allow a man to live with his wife during her pregnancy gives way to polygamy.

(ii) In uncivilised tribes polygamy is practiced because it is said that women become old in a faster pace.

(iii) In ancient and simple societies polygamy was practiced to produce more number of children.

(iv) In some societies having more than one wife is a matter of honour.

(v) Another reason is that polygamy provides cheap and trustworthy labourers. In Himalayas polygamy is practiced to get labourers for agricultural works and for taking care of the property.

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(vi) Polygamy reduces the chance of betrayal but it produces situation of jealousy among the wives.

Advantages of polygamy

- Children are taken care in a good manner.
- Decrease in cases of sexual assault.
- Birth of healthy children.

Disadvantages of polygamy

- More economic burden on the family.
- Indicator of bad situation of women.
- As there are more than one woman the environment of the family is polluted because of continuous situations of jealousy and fights.

(3) Group marriage- In some of the evidences of ancient time it has been found there was no institution for marriage and people were always in a situation to have sexual pleasures. Then a type of group marriage came into existence in which all the men of one group got married to all the women of other group and every men had the right to have sexual relations with every women. Some scholars have said that this institution should not be considered as marriage rather it can be called as 'sexual socialism'. To explain the difference, Mr. Margon has said that sexual socialism was practiced earlier and group marriage was practiced later. Mr. Westmark has accepted the existence of both sexual socialism and group marriage.

Did You Know? This marriage is a speciality of the early man of Australia. Women of a group are treated as the future wives of the men of other tribe and children call them father who can be their would-be-father.

5.5 Modern Marriage Trends in Contemporary India

The traditional way of marriage in India is surrounded by a number of rules and restrictions. But due to industrialisation, urbanisation, western ideas, education mainly women education, political and social movements for reforms etc has resulted in some decisive changes in the constitution and institution of society, ideas, livelihood etc. this has influenced the Hindu-marriage institution. And some new trends have developed regarding marriage. Following are brief description of some of these trends-

1. **Late marriage-** people are becoming aware of the bad outcomes of child marriage. So people are getting less attracted towards child marriage. As now boys want educated wives and they protest marriage as long as they do not start leading a settled life, similarly girls want to develop their personality by educating themselves and are becoming aware of their rights so child marriage has been protested by many as a result there is an increase in the number of late marriages. Now most of the boys are getting married at the age between 20 and 25 and it is becoming a principle age for marriage. It has been noticed that late marriage is helpful in personality development of the man and the woman, security of the couples' health, birth of healthy children and the freedom to choose the right person.
2. **Widow remarriage-** this is a modern trend of marriage. Now it has been socially and ethically realised that the widows should again get married most importantly young widows. People

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are of the view that widow remarriage is good for personality development of the widows, to avoid occurrence of any type of unsocial behaviour with them, to save their children to grow up without their fathers and to become important citizens of the country.

3. **Changes in the aims of marriage-** after studying the aims of marriage in 250 societies Murdock has argued that there are three main aims of marriage. Firstly, to fulfil the sexual needs of the body, secondly, economic help and thirdly, if we take Hindu marriage in consideration then it is mainly for production of male child and to follow religious rituals. It is proven that there is a lot of change in the aims of marriage in modern times. Now for the fulfilment of sexual needs there are 'call girls', 'society girls' etc, the bringing up of children is no more an aim of marriage. Now 'nannies' can be hired for bringing up children. It is a time of modern scientific and personalised society which has lowered the importance of religion and marriage very rarely can be defined by its old definition. And on the other hand importance of male child has declined and it is now said that both male and female child can support the family when needed.
4. **Changes in the forms of marriage-** in modern time, due to co-education, boys and girls working together in offices and freely meeting each other has developed some situations in which the boys and girls choose their own life partners and even get married without informing their parents. In this type of marriage sex can happen even before marriage. And as love does not know boundaries we can see an increase in the number of inter caste marriages. This is implemented not only in Hindu society but other societies as well. Now the marriage related rituals have changed a lot.
5. **Opposition of dowry-** now dowry is been opposed by many. Educated people are of the view that these types of rituals should be abolished. It has not become very less in practice but the trend is not in its favour.
6. **Favourable attitude towards divorce**- earlier Hindu married couples mainly women did not opt for divorce easily and this relation was accepted as a lifetime relation. But now it is said that if necessary then opting for a divorce is not bad. Now it has been accepted that in some situations opting for a divorce is necessary.
7. **Inter caste marriage-** it is said that to choose the right person there should not be any boundaries so there is an increase in the cases of inter caste marriage.

5.6 Summary

- Human is a social animal but before that he is a family being because a family helps him to socialise.
- Joint family is an important pillar of Indian society.
- In a joint family husband and wife live with their children and relatives who contribute in the family as much as they can. They family works are supervised by the maker who is mostly the eldest member of the family.
- There is no importance of private property in a joint family and members care more about others than themselves.
- A patrilineal family is dominated by male members and the property goes from father to son.
- A matrilineal family consist of woman, her brothers and sisters. Property goes to her brothers son and the eldest woman is the head of the family.
- Joint family is like an insurance in which everyone contributes according to their income and spends accordingly. Joint family has many advantages but along with it there are a number of disadvantages as well which has led to the decline of joint family.

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- As the maker is the head of the family the members of a joint family cannot do anything according to their wishes as they had to follow whatever right or wrong the maker orders.
- In present social situations there is a number of changes in the constitution and functions of joint family.
- In India there is majority of joint families, on the other hand in western industrialised societies nuclear families are found in large number. Nuclear family refers to a family which includes husband and wife with their children or unmarried children.
- The forms of families have changed from time to time. But modern changes are decisive because this is a generation of industrialisation.

5.7 Keywords

1. **Accepting –** in this procedure of marriage, bride and groom takes 6 oaths like they would live together forever, to be alive for 100 years and produce children etc holding each other's hand.
2. **Patrilineal family-** family based on father.
3. **Matrilineal family-** a family where women are head and family is run according to them.

5.8 Review Questions

1. Throw light on the forms of joint family.
2. What do you understand by nuclear family?
3. Discuss the major specialities of joint family.
4. What do you understand by marriage? Define.

Answers: Self Assessment

1. false
2. true
3. false
4. true

5.9 Further Readings

Books

1. Dynamics of social institutions- Azhar Sheikh, Sublime Publications, 2008.
2. Indian society and social institutions- (2 volumes set) N. Jaypal, Antlantic.
3. Marriage, population and society: demographic perspectives of a social institutions- M. M. Krishnareddy, Kanishka, 1998.

Unit-6 : Changes in Forms of Family at World Level

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Objectives

After studying this unit students will be able to:

- Understand the varieties of family.
- Know about agro-based families and modern families.
- Know about the reasons which affect the family.
- Understand the types and traditional Indian family.

Introduction

Human are related to family by birth. Family has always existed in one or the other way all over the world. Human are family being before a social animal and he gets values according to his family. Family has been changing from ancient time to modern times. Family is different in different times and areas.

6.1 Diversities in Familiar Pattern

However the reasons responsible for the development of family as institution are universal, different societies have faced these situations differently. In different situations families show different features. We can discuss some features of these diversities in this way.

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(i) Diversities based on family circle

Family can develop surrounding husband, wife and children. This way family is called conjugal or nuclear family.

Difference between conjugal and nuclear family

Although these two words are used for one another but there is a minute difference between them. When nuclear Family is discussed any of these two terms can be used for each other. But when complete family pattern is mentioned then the term 'conjugate' is given more importance. 'Familial system' means that the members of the conjugal family maintain a relation with their far flung relatives. Studies based on different industrialised western countries along with Britain and America among others has proven that when we use the term ' nuclear' we are referring to the constitutions of nuclear families. On the other hand when we use the term 'conjugate' we are referring to the social side of a relation.

Common Blood or Joint Family

It is a different type of family "where blood relatives such as brother and sister or relation between father, mother and children are given central importance. These blood relatives have a relation stronger than the relation between married couples. Thus this type of family is portrayed as "the hub of relative's surrounding the married couple". This type of family is called 'same-blooded family' because the family is constituted around the blood relatives and not only around the marital relations whom we found in nuclear or conjugal families. Same-blooded family is also known as 'Joint Family'.

Difference between Joint family and wide-spread family

Some scholars have differentiated Joint family with widespread family. According to the book named "Notes and queries on sociology", Joint family has come into existence from the time when two or more relatives along with their wives and children started living together in the same house and accepted the leadership of a single person . For example when a group of people including a person his wife , his married sons, daughter-in-laws and their kids live together it cannot be called as a nuclear family.

Joint families came into existence and have continued to exist because they can take-up more widespread responsibilities than a nuclear family on the other hand widespread family is an edited version of Joint Family. They are very near to each other and are related to the same activities.

To make an experienced category of widespread family, the word 'family' has been ruled out because this type of family has a very small lineage [to know the significance of the word 'lineage' consult the chapter based on 'Relation and Blood - Relation]. So it is obvious that the principles of 'linage' are a matter of debate. It can also be defined as a group of people of same gotra. As the members of linage and gotra are born with some qualities they take special care at the time of birth, training and commitments. This was done so that during the time of training they get attached and close to their families.

Mixed family

When with the help of addition and collection of nuclear families a new family is constructed it is known as 'mixed family'. On the basis of polygamy, a person who lives with his wives and children it can be termed as a mixed family. Other than this a family which includes any remarried widow or a divorcee and the children from their past marriage live together it is also known as mixed family. Mixed family does not always refer to any co-residential group.

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Pillar family

In 19th century, Leplay presented a category of constitution of European family in which with the evidences of development of the amazing and widespread system of patrilineal family in the east is included along with those pillar families of semi industrialised areas which has been considered as unstable and unorganised. He says that a pillar family ensures security of its members by changing itself to meet the demands of industrialisation. The pillar families stood at its own place even after the young members of the family went to work in different places and industrial sectors. It lived either in its own land or in its own house.

(ii) Diversities on the basis of after marriage places

After marriage when the new married couple make their own family units these are called neolocal house. This tradition is followed in western countries.

When marriage is conducted within same blooded family then the second half becomes a member of the family of the first half. When husband starts living in his wife's family it is called 'matrilineal house'. The Khasis of Meghalaya practice this system. When wife accepts the membership of his husband's house then it is called 'patrilineal house'. This is practiced all over India accept some areas.

A house is called virilocal when a married couple starts living in a house where the husband must be living before marriage and only the husband can put claims for property or any other thing.

House is called uxorilocal when the couple starts living in a house where the wife must have lived before marriage and only the wife can put claims for property or any other thing.

The group of family with which the new couple lives can be defined more clearly by adding some pretexts thus viripatrilocal household group is a group where the husbands father is the head. In this way woman matrilocal house is that household group where the wife's mother is the in-charge.

Avankyulocal is used to describe a house where the mother's brother is the head.

(iii) Diversities based on principles of clan

When family property and surname is given as hereditary thing then on the basis of it choosing the next head introduces us to a new division based on four categories. These four categories are: (a) Patrilineal in which power is transferred from father to son that is it belongs to the male leader of the family. (b) Matrilineal in which power is transferred from mother to daughter that is it belongs to the female leader of the family. (c) Patrinaimic in which children accepts the title of their father. (d) Matrinaimic in which children accepts the title of their mother.

(iv) Diversities based on rule

On the basis of rule a family can be divided into the following categories- (a) Patriarchal- in which father has the power in his hands. (b) Matriarchal— in which mother has the power in her hands. (c) Avankyupotastal— in which power is in the hands of brother of husband's mother.

(v) A differentiation can also be done between the original family and reproductive family. Original family is a family where a person is born on the other hand reproductive family is a family made by a person after marriage.

6.2 Family based on Agriculture

The relation between constitution of family and the reactions of industrialisation play a major role in the study of family-based on society. Families in the western society had to face a number of adversities

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due to industrialisation. Due to rapid industrial development and spread of in India are leading to tremendous changes. These families can be understood more easily in comparison to the characteristics of the families based on agriculture. Discussion on this matter can be started by investigating the families of pre-industrial societies to put a base for comparison.

The families based on agriculture consist of land as property, sedentary lifestyle, goods, coops for hen, and this type of family has the following types of symptoms.

The first speciality of family life is the economic activities and functions which are of central importance for active movement of the family. Women and elder members are always busy doing works like cultivation, stitching, making furniture, constructing or repairing the house, etc., in this type of families men are always busy working outside the house and women were expected to do the household works. Role of women is limited to household works.

The second speciality of this type of family is that the role of his wife in his economic life schedules the person's choice of his life partner. Thus when a person opts for marriage he takes special care to know about her habits and talents and how she can help him economically. On the other hand woman finds someone who can fulfil her necessities. The role of love and respect is very low while choosing life partner.

Third speciality is that the families based on agriculture are large in size and a large amount of labour service is available which is required in agriculture. To make the best utilisation of the agricultural field a huge labour service is required. Producing large number of children is the best alternative for this pre-requisite because every single child adds to the labour of the family.

The fourth speciality of the society based on agriculture is the popularity of joint family because of the above reason. The labour service of the family can also be increased by bringing daughter-in-laws and leaving the sons at home. So family can be very big if three or more generations including grandma-grandpa, mother-father, children and grand children live together in a single house. Sometimes family is as widespread as the sky. In China relatives are called upon to live as a single family.

The fifth speciality of this type of family is that as it is related to immovable property like land it decides the place for a person to live to some extent. Personally whatever the talent a person has is not so important because his social position depends on the social position of his family. In the same way the bad name of one's family affect him socially. It is obvious that a single person is very low from a family. Ogborn and Nimcock have said that "a family makes a person so small that the person finds it easier to be known as the son or daughter of a particular family than being known by one's own name in the society."

At last a family based on agriculture can be considered as a small group which acts as the educational, religious as well as entertaining centre. Children are brought up in front of the parents as the parents cannot live away from house for a long time. They teach the children how to differentiate between good and bad, right and wrong, social and unsocial, etc., they also teach them the traditions of their family. Because the family based on agriculture cannot move much there is very strict social control. These type of families take care of different types of people such as sick, old and unemployed people. As the size of the family is big the members spend the leisure time together by entertaining each other. This is also because of lack of modes of entertainment in villages. It is also very surprising that in arrangements of any type of religious functions or festivals contribution does not depend on any single person but on family.

6.3 Origin of Modern Urban Family

Family is not a non-living thing like a house rather it is a place which is based on a number of works whose central activity is producing and bringing up children. Family do not consist only a large number of people rather it consist of large number of people who live together in a house. Thus family life

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can be seen as a social behaviour. Thus it is obvious that it would get influenced by the other social relations of the men, women and children living in it. If any of the family gives importance only to self satisfaction then it would not be able to fulfil the other objectives. It is essential for a family to act and change itself according to the changes in the society.

6.4 Factors impacting Family

"Family has not changed as much as it has been victimised of. It is in a situation of motion because civilisation itself is in the same situation."

At first we discuss the impact of applied science. Science has brought about some revolutionary economic changes in the field of industrial organisations. "In place of houses factories have become the unit of production" because "steam bowler is very large to be used in houses and it required a large area for the utilisation of the large amount of energy produced by it." Change in place of production from families to capitalist organisations has helped the modern families a lot. Activities related to production have sowed the seed of unity in the agro based tribal families. The situation of urban families is just opposite to it and as long as the question of economic activities is concerned, to some extent it limits itself to the "thinking regarding the income of the members working outside".

After industrialisation a number of factor impacting families have surfaced. Out of all these the condition of women is the most important. It is true in context of not only western countries but also of India.

Science has changed the families in a different way by reformation and publicity of the techniques of birth control and it is true that there were attempts of finding birth control technique earlier and this is not new. But in context of the amount of skill and vast appeal it can be said as new. It is talked about all over and is campaigned and advertised. Small family is generally being supported by most of the people.

The main reason behind the growing importance of urban families is that it has made its mark as an important social change. We can discuss about two factors influencing the family in urban areas. In one hand increase in population leads to increase in opportunities and necessities of the supply of facilities like general entertainment, health etc., and on the other hand the male members of the family are always working outside. As a result the role of father in providing education to their children is less in the urban areas as compared to the families based on agriculture. Sometimes even the mother has to work outside the house. So for bringing up their children a number of agencies like cress, nursery, kindergarten etc. are opted by the parents for their children before going to the school level like cress, nursery, kindergarten, etc.

Did You Know? Influence of urban areas is not limited to the people living in these areas. The truth is that it has a vast influence and it has its effect in every level of the society.

At last we will have to take care of the fact that hard modern life has put various social and economic responsibilities on the state which have earlier belonged to the family. As an opinion we can mention those alternatives regarding social security which has already been implemented by the states.

As a result of these impacts, every speciality of the modern families shows that opinions regarding the families based on agriculture or household families are changing.

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6.5 Structure of Modern family

The most important fact to notice in the context of nuclear is that it has replaced the joint families in the western societies. This type of changes are also been noticed in urban areas of India as well. Due to decline in the economic importance of family as a unit of production, it has faced a lot of struggle to exist. As people got job in factories they went out to work even when their families tried to hold them back and the feeling of giving all his income for the fulfilment of family needs has lowered as compared to the time when he used to work in the fields with his brothers.

Another important fact is the changes in the relation of husband and wife. The economic freedom of women has changed their mentality towards marriage. Now they do not find a 'master' as compared to the earlier situation. Now they mainly compare love, respect, interests or equality in behaviour while choosing a life partner. As the family is no more a unit of production men also make a choice on the basis of same criteria rather than on the basis of her skills and qualities. Now as men and women are economically independent they are no more in a situation of being controlled by their father or society by families when and with whom to get married.

In modern families the relation between husband and wife can be seen in a different way. The families based on agriculture were an economic organisation so there was a need for leadership. This responsibility was in the hands of male members. But in modern families this type of leadership is not so necessary. So, husband and wife treat each other equally. Now both of them discuss and try to find out a solution mutual understanding.

The third fact is very instable as compared to others. Thus in modern families husband and wife has more conflict of ideas than the earlier families as in those families the role of men and women were limited. The factors of decline and end of the economic and security functions of the family have led to the increase in its struggle to exist. Increase in the number of divorces not only in western countries but also in India is a result of overburdening situations in these families.

Another reason is that the size of these families is smaller than the families based on agriculture. There are two reasons which are responsible for these. One is that as the production work of the family has been taken over the surplus labour in the form of large sized family engaged in agriculture is broken. On the other hand the improvement in the techniques of birth control has led to family planning in the families.

6.6 Functions of Modern Family

Modern families have ruled out many functions of the families based on agriculture. We have read earlier that many functions of production by the families based on agriculture have been taken over by the different economic organisations functioning outside the house.

In this way education has also come out from houses. Now a variety of education is given which was not possible to give in houses. Due to establishment of nursery and kindergarten the primary education of the children has come in the hands of specialists. The children in the urban areas are given the permission to play in the roads, public parks and sport stadiums in leisure time which was not there in the earlier times. This is why they are getting far away from the influence of their parents, brothers and sisters. As the father and sometimes even the mother is working outside the house they could not contribute much time to help their kids when studying.

Earlier functions like taking care of the sick, old and unemployed members which was carried out by the family members are now carried out by hospitals, ashramas and clinics or the state which has made old age pension, unemployment allowance etc as a way of providing social security.

Entertainment is now available only outside the houses. Some of the things which inspire the family members to find modes of entertainment outside the house are- the small sizes of residential quarters,

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less members in the family, problems to bring them together, deficiency of things like theatres, films etc., at home and easy availability of developed and modern modes of commercial entertainment. As compared to the earlier times the contribution of family as a unit of entertainment of others is somewhat getting reduced due to availability of the modes of entertainment outside the house.

In this way a number of functions of the initial family have been discarded by the modern family. According to Makivar and Page the modern family mainly carry out three works- (i) Birth and bringing up children; but to some extent this function is also taken over by agencies like anti-natal clinic etc, (ii) To provide a stable base for fulfilling the sexual necessities of married couples; institution like marriage provides not only an opportunity to fulfil their bodily desires but also to strengthen their love and take it to much higher level than sexual activities, (iii) To provide a house for its members; these members not only live together under a same roof but also makes an environment of continuous flow of warmth, relationship and ownership in a positive way which is not possible in any other organisation.

Task Can joint family be relevant in the present day in your opinion? Give your ideas for and against the motion.

6.7 Is Nuclear Family a Result of Industrialism?

While discussing on the above question we face three consecutive ideas. The first idea which has been supported by many is that in Europe before industrialisation joint or widespread families were in existence. These type of families used to fulfil the economic, educational, social and security related needs of the family members but with the introduction of industrialisation the modern families could not carry out these functions and it has left a sick portrait of its earlier functions. Modern family is mainly nuclear family which lives away from their relatives and depends on the income of the father or husband. It can also be said that different reasons like decline in the birth rate, increased cases of divorce, decline in the functions like preparing food and making clothes at home, fall in the level of family living and increase in the personal and material values are a result of industrialisation.

The second idea has been put forward by Talkot Parsons and other scholars. According to this the family system located in the urban world is not a brief portrait of the general or natural family system but it is itself a very special character which works according to the differentiated economy and polity and the organisational values which stresses more on achievement than bestowing. Parsons concentrates on the origin of different nuclear families on the basis of his principles regarding the upliftment of the society. In the upliftment of the society the reaction of constitutional differentiation is placed. It means that during the reaction of the upliftment a type of social institution are born specially for carrying out less work. Thus it is not so surprising that family and relatives do not perform many functions. Other than this, schools, hospitals, commercial centres etc are carrying out many works of the family. Parsons says that in context of industrial society there is a functional relation between different nuclear families and economy. To act towards the necessities of the industrial society it is important for the nuclear family to establish a necessary conduciveness. It is said that the family provides a type of conduciveness based on the smallness and separation from the other relations which makes the local and circumstantial progress of its members possible. This progressiveness is important for the modern industrial system. It is important for the people with special skills to go to the places where they are required. To prove his point parsons gives his view that in any industrial society situations are not charged but are being achieved. This means that the skills of different people are estimated on

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the basis of their capability of facing different situations. According to parsons people are judged on the basis of universal values which are implemented to each and everyone in the society. But within families situations are bestowed. This type of conduciveness is based on personal values which are personally implemented on the members of the family. Parsons argues that in any widespread family these two values can create situation of dilemma or struggle within the family. In this way if father is a mechanic and his son is a doctor or engineer then personal values of family would give higher position to the father. On the other hand the son would get the higher position according to universal values. The dilemma born out of this situation can challenge the strength of the family. Separated nuclear family is a good alternative for the industrial society.

The third idea has been given by **Pater Laslet**, a historian of Cambridge which has ceased the idea of functional importance of nuclear family given by parsons (in 'The World we have lost', London, **Methuen**, 1965). In Laslet's book gives us signs that in the pre-industrial family system of England we do not find any identity of widespread family where people lived in the same house. Opposite to it we can say that there was existence of nuclear families where there were a group of people lived. Laslet has found that between 1564 and 1821 there were almost 100 families who had relatives outside the nuclear family. This percentage was carried forward in England till 1966. This is because in England people used to do late marriages and their life cycle was small. As a result the couple used to die within a short period of time. Whatever the reason is but Laslet did not find presence of a large number of widespread families in the pre-industrial England who gave birth to the modern nuclear families. As a conclusion it can be said that industrialisation is not the origin of nuclear families. Instead it can be said that nuclear family was one of the reasons which were responsible for the development of industrial revolution in England. It means if nuclear family is one of the major aspects of the structure of European families, if it is older than the industrial revolution and is born out of social values and not any adversities like population control schemes then from cultural point of view modern families can only be a continuation.

6.8 Is Nuclear Family Universal form of Familiar Relations?

Mardok has suggested nuclear family is a universal face of family relations which carry out important economic, birth related and educational functions. Taking this view forward he says that- "nuclear family is a type of universal human group. As the single type of family practiced, it is a special and strong functional group which is situated in the human society."

This view of Mardok has been discussed about from different corners. Many have said that the definition of family given by Mardok is "like a many faced, unavoidable knife." As it is multifunctional, it has been accepted as unavoidable and universal. It is said that in his excitement he could not find alternative for the execution of the functions.

Margun explaining his view says that Mardok could not find an anwer to the question that "to some extent these basic functions are unavoidably related to the institution of nuclear family."

Mardok has given stress on the unavoidable and universal nature of nuclear family but there is a lack of evidence regarding this. It is possible that he reached this conclusion by collecting the data's of Euro-American societies. But it has been cleared that the type of family which is in practice in "Naero and Central Ghana" has put a question mark on the truthfulness of this statement.

In Central Ghana the children take food from their mothers' house and supplied it to their fathers place. They eat with their father. And then they return to the place to sleep where their mothers live. Mother can go to meet their husband at night. The divided places of living and the process of coming and going is practiced most probably because lack of calmness among people from the point of view of their traditional social system, important social needs like heredity of roles, positions and political situation it is based on the maternal side. Sometimes women give more or equal importance to the relation with their brother than the relation with their husband because their children get the brothers

possession after him. As the position of the children was based on mother and her relatives, so breaking of the marital relation was not a serious matter for husband and wife as well as their children.

Another reason which inspires women to stay at home after marriage is the close relation between mother and children, most importantly between mother and daughter. It reveals that how the profits and relations affect the strength of the nuclear family. It is difficult to tell whether nuclear family is a common thing among people who are not calm or is it a necessary co-group. Their mentality regarding family is totally different from those of Europe, America or Asia.

The best example of the most extreme and influential family relations based on maternal decent can be found in the Nayar tribe of south India before the influence of British. It seems like the marital relations in this tribe are limited to a certain level of symbolisation. When a girl become young they used to get her married to someone and after sometime the relation is broken. After this the women were allowed to have affairs with those men who came to their homes at night. Nayar families consisted of group of brothers and their sisters and the sister's children. If any woman of the family gave birth to a child then the child becomes a part of the matrilineal family. Children were held back to make any strong elation with their father. Therefore it can be argued that father has no role to play in this type of families but in context of matrilineal group even this role becomes very small. It seems that the functions which should be carried out by the father in context of socialisation and personality development are done by the male members of the maternal side.

Notes Even today some of the easternmost states like Sikkim etc., is still practicing matrilineal family life, where after marriage the husband comes to live with his wife rather than the wife going to his home.

All these views have inspired **Redcliff-Brown** and some other writers to come to the conclusion that the constitutional base unit of the clan system is the unit of mother and her children. On the basis of this the nuclear families can be divided into a twin or paired group and it can be investigated in different societies that they are able to get paired with each other and the outer groups or a situation of losing the unity of nuclear family come into existence and they are able to find independent communicative links. The societies in which the patriarchal rule is clearly seen, even there the mother and her children make up a separate independent unit which is given special importance. Other than this the family members share a very close relation with each other. **Talkot Parsons** has given a suggestion that on one hand the role of the mother is clear and emotional whereas the father has a helping nature.

In tribal societies the social relations and social roles are decided equally. The family have to be connected with the other groups and it becomes a type of mechanism to make continuous relations in the clan.

Self Assessment

Fill in the blanks:

1. ..... was born after the decline of joint family.
2. ..... Families are found in largely populated areas.
3. Nuclear family is a result of ..... .

In a social system which have rapid and differentiated labour division consisting of a cultural tradition and well developed category or tribal system and whose example are found in China and India

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there is a possibility that the family can act as a multifunctional unit. There is no doubt that it is just opposite to the nuclear families. Lack of sufficient property has inspired the adult sons to live away from family. Big joint families are mainly found in the categories of landowners and businessmen where sons have to take over the property from their father and continue to carry out the functions of their fathers'. These types of families are called as descent groups which lead to the construction of the stable policies and unions.

The changes occurring in the family can be divided into two parts: firstly, those changes occurring in the structure of the family; secondly, those changes occurring in the functions of the family. Here we will discuss about both types of change.

6.9 Change in the Structure of Family

Due to joint impact of some reasons new images of family has come into existence. A number of changes like change in its size, type, relationship, situation and role as well as rights and responsibilities of the members. Here we will discuss them—

1. **Fall in the size of family—** the size of the family that is the number of members is decreasing in the present day. Now people are getting more inclined to limited family. Schemes like family planning have decreased the number of members from two to three. Now we cannot see 20 to 25 members in a family living together.
2. **Changes in the relation of husband and wife-** sometimes ago the husband used to be God for his wife. The wife had to follow and fulfil his orders whether they are right or wrong. This situation has changed now. Education and social conducts have made the women aware about their rights. Now they have started playing an important role as a friend and not as a servant.
3. **Fall in the rights of father and rise in the importance of other members of the family-**now family is moving towards democratic principles. Now father is not the unlimited ruler of the family. The important decisions for the family is now did not depend only on the father. The importance of wife and children is increasing in taking decisions. Now women are no more a burden for the family. We can also notice a change in the mentality of the parents about their children. They have understood that there would be no personality development if they behave violently with their kids and do not allow them to fulfil their dreams. It is clear that the importance of women and children has increased a lot now.
4. **Changes in marriage and sexual relations—** marriage and sexual relations have seen huge changes. Now the cases of child marriage are decreasing and cases of late marriage are increasing. Now boys and girls are free to choose their life partners on their own. The ratio of love marriage, court marriage and inter caste marriage is increasing nowadays. Now there is much more importance of romance in marriages. Now people are in favour of monogamy. Now the family keeps a sensitive view for the widows.
5. **Increase in the freedom of women from economic and social point of view—** there is an increase in the right to hold property by women. They are free to do jobs and businesses. This has increased the economic independence of women. They are not a burden on their family anymore and they don't have to rely on men to fulfil their necessities. This has increased the importance and responsibilities of women in families but on the other hand they have to face adversities if they are unable to fulfil the increasing expectations of the family members. Now a lot of stress and hesitations in their lives. Women education has helped a lot to make them aware of their rights and social uprising. Now they take part in different social activities. Due to this sometimes they face role conflict at home.
6. **Fall in the importance of relations—** there is a fall in the importance of relations in the present day. Now people want to run away from their relatives. There is a lack of closeness found in relationships now.

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7. **Increase in the stability of family—** a number of families is facing the problem of instability nowadays. Husband and wife are now put much pressure on their rights rather than responsibilities and wants to fulfil their necessities at any cost, as a result there is a situation of stress in the family which get changed into divorce after some time. Nowadays the cases of divorce are increasing at an alarming rate mainly in urban areas which is a danger for the stability of family.
8. **Fall in the co-operative base of the family—** personalisation is increasing in today's modern families. People are busy in fulfilling their own selfish claims without even thinking about their family, parents, brother-sister and other close relatives. This is affecting the organisation of families. Now there is not much feeling of sacrifice and co-operation in the families which was found in families of earlier times. Now the leadership quality of family has decreased a lot.

6.10 Change in the Functions of Family

Family has always been doing the most important works for the people. It has been fulfilling the necessities of the people but due to the many reasons mentioned earlier the functions of family have changed a lot. Many functions of the family are now carried out by different organisations. As a result the importance of family has decreased and is not able to play much role in the personality development of their children as earlier. But family is a family where people sleep forgetting all his tensions and pains and stores energy to fight against the future problems. Following are some of the changes in the function of the family:

1. **Changes in the economic activities of family—** before industrialisation family were the centre of production as well as consumption. Goods of necessities were produced in the house only. Family used to carry out the production work from the economic point of view. But now family is no more the centre of production. Now the members have to work in different places for their livelihood. But family is still the centre of consumption.
2. **Lack in religious activities—** conducting religious activities was one of the main functions of the families. Religious festival was being celebrated from time to time. Arrangements were made for kathas and religious activities. In family the elder members used to narrate moral stories from religious texts such as Ramayana, Mahabharata, Geeta, etc., and by narrating these important stories to their children they contribute to make them cultured and develop their personality. Nowadays there is a fall in the importance of religious activities. Religion does not play an important role in developing family unity as it did in the earlier times. Now facts are given more importance than faith.
3. **Difference between social and cultural activities—** a number of changes have occurred in the social and cultural activities in the families. Family no more play an important role in deciding the social position of a person as it did in earlier times. As the social position of a person depends on his own qualities and achievements people have started thinking and trying to uplift their capabilities and qualities. As a result they have become self centres to some extent. Now family does not have that much control over its members as it heard in earlier times. From the point of view of social behaviours members are now very much independent. It is no more important to teach the members about their cultural traditions. Modernisation has made the influence and behaviour of new images important than traditionalism.
4. **Changes in the entertainment related activities in the families—** Earlier family was a centre of healthy entertainment. The members together used to have chat, listen to the children talking narrate stories of Ramayana, Mahabharata etc. earlier members used to experience healthy entertainment but now entertainment has been commercialised. Clubs, drama societies, cinemas etc have replaced the entertainment activities of families. Family have now

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become a place to have meals and rest. But some people says that family is again becoming the centre of entertainment. Modes of entertainment like radio, record player, tape recorder, television have inspired the family members to enjoy these entertainments together. But it is true that people are becoming more interested in clubs and friend circles.

5. **Increase in the dependence in families for love and care —** the secondary groups and formal relations have become important in a person's life. Today the importance of neighbours and relatives has decreased. People cannot get care, love, piece and compassion from the secondary groups but they are very important or the emotional satisfaction of a person. People do not get care, love and companionship from anywhere other than their families. So for these reasons people are becoming more dependent on their families.

   A number of organisations have taken over the activities of the families. The activities and importance of state has become widespread. State has taken responsibility of educating every children living in it. Families controlling power has decreased and states power of control have increased. State through different laws is influencing marriage and family. Even after all this discussion it cannot be said that any institution can take the place of a family.

6.11 Summary

- People are related to their families from the time of birth. However the situations responsible for the development of family as an institution is universal, different societies faced these situations differently. Thus different cultures reveal different types of families.
- The joint families come into existence and continue to exist because the responsibilities carried over by joint families is much more than the nuclear families.
- Very important subject for the socialised study of families is the relation between constitution of family and reactions of industrialisation. The families in the western societies had to face tremendous changes due to influence of industrialisation.
- After industrialisation a number of changes came into existence which influence the family. Out of these changes, the most important change is the new situation of women. This is true not only in the context of western countries but also of India.
- The economic independence of women has changed their opinion about marriage.
- Education has come outside the house. Schools provide different types of education which was not possible for the families to provide it to their children.
- Due to many reasons we see new images of families nowadays. Changes have come in size types relation between members, situations and roles, rights and responsibilities of the families.

6.12 Keywords

1. **Nuclear family :** Small families are called nuclear family.
2. **Kinship:** Relationships.

6.13 Review Questions

1. Write the important specialities of the families based on agriculture.
2. Mention the factors influencing family.
3. Explain the face of traditional Indian families.
4. Throw light on the factors which led to the birth of nuclear families.
5. Throw light on the changes which have introduced new images of family as a result.

Answers: Self Assessment

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1. Small family
2. Patriarchal
3. Industrialism

6.14 Further Readings

Books

1. Indian society and social institutions- (2 volumes sets) N.Jayapalan, Atlantica.
2. Marriage population and society: demographic perspectives of a social institution- M.M.Krish Reddy, **Kaniska**, 1998.
3. Social institutions of Shia-Muslims- anthropological analysis: Syed Kamil Hussain,classical, 1999.

Rosy Hastir, Lovely Professional University
Amandeep Singh, Lovely Professional University

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UNIT- 7: Option of Family: Divorce and Separation

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Objectives

After studying this unit students will be able to:

- Understand the image of family in future.
- Understand the problems of divorce.
- Understand the changes and problems related to Muslim marriage and families.
- Understand the ways of marriage and divorce in Christians.
- Collect information regarding Indian divorce laws, 1869.

Introduction

'An ancient society' written by Lewis **H. Morgan** was published in 1877. Marx has read this book thoroughly and has criticized it but after the death of Marx in 1884 Angles has published a widespread essays named 'the origin of the family, private property and the state.' In this book the general principals and related institutions given by Marx on the social and economic history and has been given Morgan in his own way.

In this book Angles has argued that the initial stages of human origin groups or tribes were the masters of powers of production and the type of family we see today did not have any existence. He further argued that in the period of ancient socialism there was existence of control sexual behaviours. It is obvious that there were no rules regarding sexual relations. Actually the whole society was a family.

Due to this type of thinking of Angles he has been criticized because according to some people it symbolises that Angles himself was against any type of family relations and according to him the

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institution of family in socialist society should not be given any type of importance. Human scholar **Catheline Gakh** says that the image presented by Angles is not very far from reality. She has based her ideas on sex life of chimpanzees who were the closest relatives of the people who lived in groups showing sexual behaviours. She believes that this can be the initial life process of human.

The criticism given by Angles who takes the side of unseen faces of family could not be relied upon. Angles explains that the emotional and sexual eliments of family relations can be seen only when it is far away from the pollution of property. He argues that the marital relation is established as well as finished on the basis of attraction and detraction and in Buzau societies people get married to each other even if there is no love between them and both them have sexual relations with others.

On the basis of the book the most general conclusion drawn is that the family based on a single stable marriage where ruler is the male member of the family and which has been supported by legal orders, has developed to maintain the continuity of ownership of private property. In Angles words, "it is based on popularity of men and which is clearly needed to maintain the dominants of father. This type of dominance is important because the kinds had to take over their fathers' property and position in the future."

The whole plan of origin of family given by Angles is much more widespread. But in modern researches it has been found that many of these explanations are incorrect. For example: in many of hunters-gatherers tribal groups single marriage and nuclear family could be found. It has been said that human spend 99.9% of their life by hunting animals and gathering food. Thus the fact presented by Angles regarding nuclear family based on a single marriage can only be a production of his imagination. It has also been explained that however nuclear family and single marriages are present in small societies they make up a part of the organisation of kinship group. When people marry each other they start taking different responsibility regarding the relatives of the partner. In this way the large widespread families were born.

It is very interesting fact that families in capitalist society are explained on the basis of **Marxist** views in the form of feminist movement originated in the greater part of 1960. The feminist writers made the men dominated family system their target of attack on the basis of Marxist views it has been argued that the male dominated families are helpful in fulfilling the objectives from the point of views of capitalist society. From this point of view the first thing is that in the form of family labour the basic genes of capitalism can be produced cheaply. Production is cheap because in birth and bringing up of children the capitalists did not have to give anything. Further reproduction and bringing up of children did not give anything to the wife. It has been cleared that the women doing household works put in a large amount of labour and it is profitable for the owners of the modes of productions. Wife serves her husband who is a wage labourer under capitalist system. Thus capitalist's takes labour service from two paying the cost of only one. It has been said that this is also a type of exploitation. The third thing is under the family system practised husband had to take care of his wife and children. Thus when he decides to act against the capitalist master and he has reasons not to work for him. This becomes an obstruction in his path. That is why feminist writer **Margret Benston** says that "as an economic unit nuclear family is a very important power to maintain stability in capitalist society." Another feminist writer **Fren Ansley** has put forward the idea of Talkot Parsons that family shows the feature of stabilizing the old persons of the family in the Marxist structure. She sees the emotional and carefull supports given by wives to their husbands as a security valve. As it works under the capitalist system it has become a discouragement for their husbands. Wives try to take away this discouragement by being soft, condolence, restful and understanding. In Ansley's word, "the master feels secured because every labourer has a sponge to sock his expected revolutionary rage." At last some feminist writers have pointed to the importance of male members in a family and connected it to the stability of capitalist system. Men's rule over the family and their wives deceives their anger and rage in a way that they could not produce any challenge for the system.

As we have seen in the initial essays of this part, Angles have accepted that private property is a symbol of dependence of women. Especially it is true in the context of ownership of the powers of production.

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It is very interesting to know that both Marx and Angles have seen the increasing demand of women labour in capitalist society of 19th century as a beginning of women independence movement. They argued that the wages earned by women have made them economically independent from their husbands' and it weakened the cruel and unwanted male members over them.

Did You Know? Both Marx and Angles believed that equality between both the genders is possible in a socialist society because there would be no existence of burdened responsibility of house hold works and motherhood and different women would not have to carry them out. Everything would be under community.

In Angles's words, "the house would get converted into social industry and birth and care of children would become public interest."

There is a large scale entry of women in the labour market of capitalist societies but women are still not free from the rule of men as it has been proven by the writings of feminist writers mentioned earlier. After studying the comparison between working moment and the women engaged in household chores it is clear that there is no change in the nature of power relations. It is also seen in those situations where women are working outside the house. Few feminist writers say that, the fulfilment of labour service by women in capitalist society is making it stronger because entering of large number of women labourers have increased the profit and decreased the wages.

The socialist society did not experience everything was said by Marx and Angles 100 years ago. The condition of women has improved in the labour market of Soviet Union. In 1992 women constituted 22% of the labour service available. In 1973 this percentage went up to 91. Even when more than half of labour service is given by women, the household chores and caring for children was still the primary responsibility of women. **David Lane** has reported that it is difficult for women in Soviet Union to carry out their role as a housewife and business women. Especially in tribal areas the traditional opinion in context of women is yet not changed. **David Lane** concludes that group ownership of powers of production is a must but not sufficient. He also says that the cultural motion does not totally but partially defined and changed by the economic conditions. Lane further says that "the history of dependence of women affects the features learned by men and where the socialist government can vastly change the institutional structure of the society it is difficult to bring changes in the point of views with the help of which women would be accepted in different roles as ruler just like the men." Between 1948 and 1973, Hilda Scott who has lived in Czechoslovakia after surveying the condition of women in families of eastern Europe has reported that the household responsibilities of working women is equal to the women of Soviet Union. Their conclusion is important from the point of view that "the earliest ambassador of Marxism did not feel that behind all these there was somewhere a lack of sensibility present as a factor which is more difficult to finish for the labours or apartheids or other minorities and from getting the rights of the groups of harassed dalits because the belief of disrespecting women has very old and deep and the whole population comes under it. The reason for this is that the women have locked themselves up inside that mirror which is in the hands of men.

After seeing all these some feminist writers agree that Marxist principles are unable to define the inequality of genders. They found it very difficult to believe that socialism will provide freedom to women. **Sula Smith** Fire-Stone gives an idea that gender inequality is biological as men and women were born with different forms. Women give birth to children and this is why they are dependent on men. This dependence give birth to power related inequalities. Thus, according to her, the inequality between men and women was not born from the time of owning private properties as said by Angles but it was born from the birth related functions of women.

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An argument is given that women will be free when their servitude based on their biological structure. Answer to this question does not depend only on population control techniques but also on less reproduction. Women would be independent when children will born and develop outside the womb.

7.1 Future of Family

George Peter Murdock has presented a sample based on 280 societies including societies starting from hunter-gatherers to the vast industrial societies and on the basis of it has claimed that every society has family in one or the other form and it is universal. On the other hand **Talkot Parsons** could not find any institution other than family where stable birth and planning of children was possible.

This argument of both has been discussed that they are unsuccessful in finding the functional alternatives for family. Some functions are not necessarily related to family. An argument is given that ideas of scholars like **Murdock and Parsons** are born from their own beliefs which is related to the fact that how a family should be. The observation of Barington Moor is noticeable. It has become a self proven mentality of the social scientists that family is a universally important institute and it will continue to be even in the future. "I feel very restless to feel that instead of their laborious principles and technological researches and discoveries writers are not able to do anything other than taking some middle class wishes and principles forward."

In his book 'The Coming World Transformation', Ferdinand Lundberg express his doubts in these words- "family is on the path of its total destruction." **Williams Woolf**, a psychologist says that "family remains alive till one to two years of birth of a child and till the end it dies totally. This is its only function." Elvin Tufler has named a chapter of his book 'Future Shock' broken family. In this chapter he presented a very simple and useful picture of family which could develop in the age of super industrialisation. He has defined this family in these words, "large amount of labour is a demand of industrialism and they should be able to leave and return to their land as and when needed. In this way widespread family decreased its excessive burden and so-called nuclear families were born which was such a small and moving unit which includes parents and their children. This new type of family which is much more progressive than the traditional joint families became a standard in almost all the industrial countries. But in the field of environment investors as a different level of development super industrialism needs more progression. In this way we can expect from many people that they would take a step forward for the simplification of joint family by remaining childless and functioning as men and women." Human scholar Marguerite Mid expressed similar views when she said that "paternity will be limited to families whose main function would be giving birth to children. And the last phase of population for the first time would be able to work in an independent form in a personalised form." These possibilities are based on principles. Almost one or two years ago an advertisement was published in newspapers of England regarding 'an optional institution. Surrogacy is no more a problem. Actually this type of maternity has come into light. Who knows that these type of cases will not be seen in large numbers in the future.

The form of family which is in existence among the Kibuj of Israel presents an alternative for the nuclear families of present days. 4% of the population of Israel lives in 240 Kibujian settlements. However there is a lot of difference between two Kibujians, the general procedure of family can be defined in these words. A type of marriage was popular among them. The married couple lived together in same house and in same bedroom. Children lived in community bed halls were there teachers used to bring them up. They eat and sleep in community bed halls away from their parents. Parents do not teach their children when they meet them. These visits have been termed as entertainment. In this way parents gave their responsibilities to the community. Every child is seen as a child of kibuj. They are brought up in this way. In this way kibuj holds a negative point of view in context of the parental responsibility carried out by kibuj. There are other sides of kibuj which reveals a negative

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point of view regarding family system. There is nothing like mutual co-operation and economic help between husband and wife. They work for kibuj rather than for family.

They get everything needed from kibuj. They eat in the community dining hall. Food is made for everyone in a same place. Facilities like washing clothes is provided for the whole group of kibuj and married couples do not have any responsibility regarding this.

It is obvious that in kibuj of Israel family do not act as a functional unit. Therefore some people believe that kibuj can be seen as a vast widespread family because it is a unit which is involved in production, bringing up of children, and the kibuj-culture is the unit of socialisation, consumerism and entertainment.

This is the reason why **Vajda and Heller** the Marxist writers of Hungary presents the communal family as an alternative of nuclear family. They say that commune is responsible for taking care of adults and children. Adults can have marital or sexual relation because in a commune there is no specific rule in context of sexual relations. But the commune of Israel, kibuj, is different in context of this and its functions are not limited to household works and bringing up of children and those who establish their rule on the basis of ownership of modes of production.

In the last article we have presented the researches and alternatives of family. World has changed very rapidly. It is not possible to strongly point out that what will happen in future but we can easily say that the nature of family will be changed in near future. Some scholars say that a human society is entering a golden age from the view of family relations. "To established marital relations, on the basis of emotions, lack of economic pressure, birth and bringing up of children as needed will provide a strong foundation for a long lasting family.

7.2 Problem of Divorce

The ending of marriage relations socially as well as legally has been termed as divorce. It is a symbol of lack of mutual understanding and success in their marital and family life. It means that the objectives of marriage have not been fulfilled. It is a very sad event, end of trust, break of promise and attraction. In this a partner evaluates the value of the other and the one who is banned feels disrespected and suppressed, and the self respect being wounded. It is a scientific, familial and social problem.

In Hindus women could not leave her husband and if she does so it has been said as wrong from social and religious point of view, we can find only a few examples of divorce in Vedic period.

But from the initial period of modern time, divorce has been considered as unreligious impure work and after that there were no cases of divorce found. After thousand years it has been accepted that 'Kanyadaan' could be done only once and the husband can't be left even if he is characterless and exploiter. The problem of divorce has come from high caste Hindus. Divorce takes place in lower castes even today. In Hindus the men are given the permission of divorce but not women. This is a result of dominance of men and low status of women.

Task In context of India in which way do you see the problem of divorce? Give your suggestions to solve these problems.

However rules have been made regarding divorce in different parts of India like Maharashtra, Tamil Nadu, Gujarat and Kerala, but in context of the whole country rules regarding divorce are 'Special Marriage Act' in 1954 and 'Hindu Marriage Act' in 1955. Here we will mention the various policies of 'Hindu Marriage Act' in 1955.

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Hindu Marriage Act 1955

In 18th May 1955, this act was implemented on the people living in India including Jains, Buddhists, Sikhs accept those living in Jammu and Kashmir, but this act was not implemented on the tribal groups. Under this act all other previous acts are prevented and same law has been implemented for all Hindus. Under this act different traditional rituals of Hindu marriage are recognised. At the same time the right of marriage and divorce is given to the male and female of all castes. In this act options of legal separation, divorce, void of marriage etc. are given. Amendments of this act are also done in 1976 and 1981. Prime points regarding divorce is given in this act are as follows:

Void of marriage

Inscribed conditions can lead to its rejection even after marriage is done:

(i) If at the time of marriage any previous life-partner of either of the two is alive.

(ii) If at the time of marriage one party is impotent.

(iii) If at the time of marriage either of the two parties is mentally unbalanced or mad.

(iv) If within one year it is proved that recognition of the aspirant or her protector is taken forcibly or by fraudulent.

(v) If it is proved within one year that the wife was pregnant by any other person and the husband was not aware of it.

Judicial separation

By this act according to clause 10 in some conditions husband – wife is permitted to stay in separation. If they can amend their differences by staying separately then marital relation can be re-established. Judicial separation norms are marked as follows:

(i) If the applicant has kept the other side without showing any reason for two years after application.

(ii) If applicant is illtreated by other party.

(iii) After filing application other party has been suffering from leprosy since one year.

(iv) Second party has any incurable sexual disease which he or she got not from the present partner.

(v) If the other part is mad since one year of appeal.

(vi) If second partner had have sex with someone after marriage. If they are unable to sort out the problems between them they can appeal for divorce which could be accepted under article 13.

Divorce

Following are some of the basis on which coat can accept the cases of coat-

(i) Bad behaviour from the other partner.

(ii) If the second partner has changed the faith and is no more a Hindu.

(iii) The other partner is suffering from any incurable disease or any infections disease.

(iv) Other partner has attained celibacy.

Notes

(v) There is no news of the other partner being alive.

(vi) The partners haven't lived together for one year or more after legal separation.

(vii) Other partner hasn't fulfilled the marital right within one year of resuming life together.

(viii) If husband has been alleged of rape, fucking anus and behave like violent animals.

It is clear from this act that legal separation and divorce are two different things. By giving permission of separation court provided chances of betterment of their relation. Instead of all this, if they are not ready to live together then they are given the permission for divorce. The direct permission for divorce is given in a few situations. **General articles-**

1. Divorce can be appeal after one year of marriage.
2. If divorce is not appealed with one year of getting permission from the court, then both of them could remarry.
3. Could can give stable order regarding education ear and living place of the children.
4. In this act there is a system of alimony for husband and wife. This amount is given as long as the person getting alimony does not get married again.

In 1976 this amendments were made which allowed the couple to apply for mutual divorce, but they will have to prove that they are living separate since last one year and there is no chance of developing understanding. Anytime after divorce the partners could get married after getting the acceptance of their divorce to someone else.

Self Assessment

State whether statements are true or false:

1. Divorce was prohibited in Vedic times.
2. In Hindu marriage act of 1955 divorce was also been included.
3. The type of family found among the Kibuj of Israel was very much near to the present day nuclear family.
4. Appeal for divorce could be accepted under Article 13.

Should Divorce be permitted on Hindu society?

Hindus have always accepted marriage as a pure culture for ages, but now situations have changed and many people accepted marriage as a social and legal understanding. In this context the views regarding divorce have been considered as good by some others. There are two arguments for as well as against the fact that whether Hindu society should get permission for divorce. Here we will discuss both these sides.

Arguments against divorce or disadvantages of divorce

Many people see Hindu divorce as a traditional Indian social organisation and a fact which declines the family. According to them the principals of divorce are against the social image in which they have lived for years. They give the following arguments against divorce-

1. **Opposite to religion—** marriage is a purely religious culture among Hindus; it is a religion between husband and wife which cannot be broken for many lives to come.

   This argument can't be accepted as right because marriage is made a purely religious culture by husband and wife who carry out different responsibility. It is a culture till husband and wife

live together with mutual co-operation and love, bring up children and carry out the social responsibilities together. The freedom of divorce in marriage is not bad and problematic.

2. **Chance of decline of family—** a view says that divorce will increase the possibility of decline of family. Husband and wife will start distrusting each other, and there will be an increase in stress label and fights. Women will leave their husbands for any other man and men could misbehave with his wife after getting attracted to any other women and could compel her for divorce so that he would not have to spend money for her. Decline in family would give birth to decline in society thus divorce should not be permitted. But it is said against it that when husband and wife are suffering from stress, there is no trust between them, they misbehave with each other, a family cannot get united under these situation and divorce will free from these problems.
3. **Problem of fulfilling the necessity of women—** in a male dominated country like India were most of the women are uneducated and are dependent on their husband for the fulfilment of their necessities their position will be bad after divorce. They would face problems related to livelihood and economic problems. In this situation sometimes women had to live a compromising life. Against this argument people say that now awareness has come among women. They are becoming capable of earning their livelihood by doing jobs or business.
4. **Problem of children—** children will face affects of divorce. There would be problems related to their education and brought up and due to absence of mother or father they would not be able to potentially develop their personality. They would experience a void in their life due to lack of love from mother or father. These situations sometimes give birth to child crying. It has been said against this argument that the situations of daily fights struggle between mother and father would influence the children badly; they would be free of all these after divorce.
5. **Encouragement to the features of divorce—** people would get used to divorce once it's easily permitted and they will keep on divorcing and remarrying. There would be no stability in life and an increase in insensibility. It is said against this argument that people can encourage insensibility by creating sexual relations with others.
6. **Affects of divorce—** after divorce the husband and wife faces many problems like there ego is hurt, their dreams are broken and they become self centred. On the basis of their early experiences when they could not fulfil their bodily needs, they went to wrong path for fulfilling them which have increased prostitution.

On the basis of the above reasons and effects people are of the view that divorce should not be permitted.

Did You Know? In Vedic period both sides had right for divorce but in middle ages these rights were taken away from women.

Justification of divorce or arguments in favour of divorce or advantages of divorce

1. **Right to equality**-nowadays men and women have given equal rights, and in this situation right to divorce to not only men but women as well. They should also have right to leave their husbands in unfavourable situations.

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2. **To make familial organisation strong**–In present day small families women and children have no support other than their husband. In the situation divorce should be permitted in some special situations, or the security of women and children.
3. **To improve the condition of women**–Once rights to divorce are given to women there would be an increase in their familiar and social dignity and there would be limitations for men as well.
4. **To get rid of narrator problems**–To avoid problems related to Hindu marriages like child marriage, restriction on widow remarriage. Men and women should be given equal rights to divorce.
5. **To maintain a balanced social life**–There is imbalance of social system because women are not given equal rights as men in the field of marriage. To escape this situation and from humanist point of view human should be given their rights for divorce.
6. **Preservation of tradition and culture**–After a long time from Vedic period both sides had right for divorce. But in middle ages these rights were taken away. In this way divorce is not a problem for Indian tradition and culture rather it would secure the society.
7. The allegation that the Indian society is biased and in favour of men would not exist if women are given right to divorce. This would make both the sides stronger.

Notes In 1955 under Hindu marriage act women were given right to divorce. But even today due to late legal procedures divorce is a problem among Hindus.

Changing attitudes towards divorce

After a long time from Vedic period both sides had right for divorce. But in middle ages these rights were taken away and their social situations kept on declining and misbehaviour against them increased. Women could not leave their husbands even if he is bad, misbehaving, disrespecting, lame, or sick she will have to be with him. In 19th century a number of social reformers took up this and tried to uplift the condition of women. Mahatma Gandhi tried things for the same. Women get aware of their rights and at last in 1955 women got right for divorce under Hindu marriage act.

Divorce related act has been implemented in India but many people are against it because this act was born from western education has culture which is a foreign culture and against Indian traditions and cultures. Numbers of men don't want that women get equal rights like them.

But a number of changes have occurred in ideas. To know about the change opinion regarding divorce a no. of studies has been conducted. These studies have revealed that due to spread of education and awareness among women and misbehaviour of men over women is making the environment for divorce. In this context a fact to concentrate upon is that divorce should be granted only if it is extremely needed and situations are unbearable. It should be the last option and not an easily available way.

Self assessment

Choose the correct answer:

5. Hindu marriage act implemented from-

   (a) In 1947 (b) In 1962 (c) In 1955

Notes

6. What is shariat?

   (a) Rituals (b) Marriage related law (c) Laws of Islam

7. According to Islam laws when a wife gets divorce from her husband is called-

   (a) Talak-e-Hassan (b) Khula (c) Mubarat

7.3 Divorce Among Muslims

Muslim marriage is a compromise, when any of the sides do not carry out the compromise then divorce can be taken. There was a ritual of 'khol' in ancient Arab. According to this ritual father can free her daughter anytime from the relation with her husband. To do this the father had to return the bride price given by the husband. 'Sadak' took the place of 'meher' in the future. After getting permission from husband wife can divorce him by returning the meher taken by her husband. In the field of divorce the Muslim laws are in favour of men.

According to Muslim roles husband can leave their wife anytime he wants to. If he does not live with his wife for 4 months he can leave his wife. Divorce can be taken judicially or without judicial procedures and either written or verbally. The written document for divorce is called 'talaknama'. Men are freer to opt for divorce than women.

Following are the types of divorce—

1. **Talak-** according to Muslim rules any man who is adult and is mentally healthy, can divorce his wife without giving any reason for it. Following are the types of this verbal divorce-
   (a) **Talak-e-ehsan –** in this husband announces divorce onceat the time of tuhar and do not establish sexual relation at the time of 'iddat'. Iddat is the time period of three months between four tuhars. If they do not live together in this period then after the end of this period divorce happens.
   (b) **Talak-e-hasan –** in this husband says the word talak three times in between the period of three tuhars and he do not lives with the wife at this period of time. Once this time passes divorce has been done.
   (c) **Talak-ul-biddat –** in this husband announces talak three times in between to her and after this once the period of iddat is over talak has been done.
2. **Illa or vow of continence –** in this husband announces by swearing on god that he will not live with his wife for four months or more than this. If he does not live with his wife during this time period then divorce is done.
3. **Zihar –** If husband compares his wife with any relative with whome marriage is prohibited for example – if he says you are like my mother then wife tells him to do penance. If husband do not do so then wife can appeal for divorce from the court and in this situation court accepts the divorce.
4. **Khula –** in this wife says to husband that if he frees her from the marital relation then she would return his maher with intrest. If both of them agree mutually divorce is done.
5. **Mubarat –** this divorce happens with mutual agreement but in this wife does not pay any money to the husband. In this divorce wife stays with husband during the period of iddat.
6. **Lian –** in this husband gives allegations of being disrespected by the wifeand wife denies it and pleads the court that either husband take back the allegation or that proves his allegation by swearing on god. If husband's allegation is proven to be a lie then wife gets the right to opt. for divorce.
7. **Talak-e-thafabeej –** in this wife appeals for divorce whose right was given by husband at the time of marriage.

Notes

Judicial divorce

Shariat act 1937 has provided Muslim women the right to divorce if her husband raise gay or he throw allegations of being experienced misbehaving from his wife. Other than this divorce will also be accepted on the basis of Illa and Zihar. In 1939 Muslim divorce act was made. This act gave Muslim women right for divorce on the basis of the following-

1. If there is no use of husband since 4 years.
2. If husband is unable to meet the needs of his wife since 2 years.
3. If husband has been given 7 years of imprisonment.
4. If husband is unable to carry out his marital responsibilities without any reason for three years.
5. If husband is gay.
6. If husband is mad.
7. If husband is suffering from AIDS.
8. If father or guardian have made her to marry at any age before 15 yrs and no sexual relation was established between husband and wife during this time period and the marriage has been noticed before the boy turns 18.
9. If husband behaves cruelly with his wife.
10. If husband is in connection with characterless women.
11. If husband compels wife to live a disrespectful life.
12. If husband sells the wife's properties and create any type of restriction in property related life.
13. If husband creates restriction in the religious activities of wife.
14. Husband does not behave equally if he is having more than one wife.
15. On the basis of any other reason according to Muslim laws.

7.4 Divorce Among Christians

Christianity does not accept divorce. They do not announce any type of divorce in any of their churches. The Roman Catholic community is totally against divorce whereas protestants support divorce in some special situations. Divorce is not allowed in churches and divorced couple cannot remarry in churches. Only after the death of partner church gives permission for remarriage. If any side comes under prohibitable relationships, has gone mad or behaves cruely with the other partner, in this situation church allows marital separation. In Christianity love is given more importance than child production. When wife is not able to produce children even it can become a basis for divorce.

Jesus said in relation of divorce that "they will be a same body, so which is fixed by god should not be separated by human." In this relation it has further being said that the person who will leave his wife for any reason other than disrespecting him and get married to any other women he is not good; and the person who marries a divorcee even if he is not good. It is clear that in Christianity divorce are not given acceptance. It means that there is not much cases of divorce found among Christians, they experience divorces less than the other religions. If they are facing any obstruction in love then they would get permission for divorce, but because many Hindus became Christians, they still have an influence of their mentality and cases of divorce are less than the western countries.

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7.5 The Indian Divorce Act, 1869

According to this act, Christians are given the permission for divorce. Under article 10 of this act husband can apply for divorce if wife misbehaves with him and wife can apply for divorce on the basis of any of the following-

1. If husband has accepted any other religion and has got married to any other woman.
2. If husband has established sexual relations with any of the prohibited relations.
3. If husband got married to any other woman and has established sexual relations with her.
4. If husband is a criminal after doing rape, unnatural behaviour.
5. If husband has any sexual relation with any other woman and has left the wife for more than two years.
6. Husband has practiced polygamy.
7. Husband behaves cruelly with her.

According to article 19 of this act, Christian marriage will be banned under the following circumstances-

1. Anyone of them is a gay or lesbian.
2. Husband or wife has relation with any prohibited relative.
3. Anyone is mad at the time of marriage.
4. If husband or wife of any partner is still alive.

It is important to have the orders of court to ban any marriage. If orders from court have been taken by fraud for remarriage, then high court has the right to consider it illegal.

According to article 22, legal separation is provided because of misbehaviour, cruelty and desertion. According to article 23, legal separation would be granted on the basis of article 19. According to article 23 applications can be given for restitution of conjugal rights by husband or wife. According to article 34, husband can demand to compensation from the person who has misbehaved with his wife. Wife can demand alimony from the husband under article 36. According to article 50 of this act, after getting permission for divorce, partners could get married after 6 months, only if there is no appeal within this time period.

7.6 Summary

- Family is present in the society in one or the other type and it is universal.
- Elvin Tufler has named a chapter of his book 'Future Shock' broken family. He has defined this family in these words, "large amount of labour is a demand of industrialism and they should be able to leave and return to their land as and when needed. In this way widespread family decreased its excessive burden and so-called nuclear families were born which was such a small and moving unit which includes parents and their children. This new type of family which is much more progressive than the traditional joint families became a standard in almost all the industrial countries."
- World has changed very rapidly. It is not possible to strongly point out that what will happen in future but we can easily say that the nature of family will be changed in near future.
- The ending of marriage relations socially as well as legally has been termed as divorce. It is a symbol of lack of mutual understanding and success in their marital and family life.
- From the initial period of modern time, divorce has been considered as unreligious impure work and after that there were no cases of divorce found. After thousand years it has been

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accepted that 'Kanyadaan' could be done only once and the husband can't be left even if he is characterless and exploiter. The problem of divorce has come from high caste Hindus. Divorce takes place in lower castes even today. In Hindus the men are given the permission of divorce but not women. This is a result of dominance of men and low status of women.

- In context of the whole country rules regarding divorce are 'Special Marriage Act' in 1954 and 'Hindu Marriage Act' in 1955. In this act options of legal separation, divorce, void of marriage etc. are given. Amendments of this act are also done in 1976 and 1981.
- Youngsters can get married under the guidance of the guardians among Muslims, but under Muslim laws both of them have rights to refuse the relation after they become adult. This right is called "Khairul Balig" or "khyar-ul-bulug" (option of puberty). To refuse the marriage after becoming adult do not require any legal procedure and only mutual decision is enough to break the relation there is no boundary for refusing a marital relation but the girl is given personable time and it has been told to her that she can refuse the marriage if she wants.
- Christianity does not accept divorce. They do not announce any type of divorce in any of their churches. The Roman Catholic community is totally against divorce whereas Protestants support divorce in some special situations.

7.7 Keywords

1. **Talak**—The word used in Islam for divorce.
2. **Shariat**—Islam rule is known as shariat. Islamic rules are practiced in Saudi Arabia.

7.8 Review Questions

1. Give a brief note on future of family.
2. Throw light on the problems of divorce in India.
3. Explain the different types of divorce (talak) practiced by Muslims.
4. Write a short note on Indian Divorce Act, 1869.

Answers: self assessment

(1) False	(2) True	(3) True
(4) True	(5) c	(6) c
(7) b		

7.9 Further Readings

Books

1. Sociology-gidens, Anthony 2008, wille india.
2. Indian society: institutions and change- Sharma, rajendra k. 2004
3. Fundamentals of sociology- gisbert, pascal 2006. Orient langman.

Unit-8 : Kinship System

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Objectives

After studying this unit students will be able to:

- Know about the nature of kinship.
- Understand different relations which come under kinship.
- Know the regional face of kinship in India.
- Understand the different social role of kinship.

Notes

Introduction

Social human is not alone in the society. He is surrounded by many at the time of birth till death, which means that he have relations with more than one person. But the most important relation is with the people who are related to him on the basis of marital relations and blood relation. Even within this there are many types of relatives, near and far, good and bad; but it should be kept on mind that all these are a result of different reactions. In this way, as a result of social internal activities which are special and is accepted by the society relates a social animal with others is called "kinship system". In human relations kinship system has been defined in the following words- " in kinship system those relations which have been accepted by the society can be included which are based on blood relations." The relations accepted by society are widespread over a large area; this is why these relations can be divided into categories on the basis of closeness, nearness, and warmth.

8.1 Definition the Meaning of Kinship

According to **Radcliff Brown,** "kinship is a system which inspires people to live a systemstic social life by providing mutual co-operation."

Charles Winik has written, "those relations come under kinship system which have been accepted by society which are based on estimated and real linage relations."

From the above definitions it is clear that in kinship those people are included whose relations are based on clan. Acceptance of society it is necessary for this type of relations. Adopted child becomes a relative of the other family members.

8.2 Types of Kinship

Kinship can be divided into two main classes-

1. Affinal kinship
2. Consanguineous kinship.

1. **Affinal Kinship –** under this the relation after marriage is not limited to husband and wife but family relations of both of them becomes relations of each other. When a person gets marriage he comes to know that the institution of marriage did not only related them to each other but also with each other's relatives. For example, after marriage a man becomes not only a husband but also son in law, brother in law, uncle etc. in the same way after marriage women become not only a wife but also a daughter in law, sister in law, aunty etc. in this every relation is based on two people for e.g.: mother in law and son in law, brother in law and sister in law, husband and wife etc. In this way relations made after marriage is called is called marital relatives.
2. **Consanguineous Kinship –** those people come under this who are related to each other on the basis of same blood. For e.g.: relation between parents and their children or between two brothers or brother and sister are based on blood relations. It should be remembered that in this relations blood relation can be an imagination as well as real. In other words blood relations are not based on reality but sometimes they are based on society. For e.g.: in those societies were polyandry is practiced it is not possible to know about the father of the children on the basis of biology. This is why sociological fatherhood is given more importance than biological fatherhood. The sociological fatherhood among todas of nillgiri is decided by special procedures. The husband who gives the wife a bow and a row in the 5 month of pregnancy is accepted as the father of her kids until and unless any other husband give her any similar gift. Before coming of Christianity there was a German rule according to which

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a child is not a member of a family until and unless through some religious processes the father accepts him as his son.

Did You Know? In tribal groups of Australian women of one group were seen as would-be-wives of the men of other group and the children used to call them father who was the would-be-husband of their mother.

Adoption of children was practiced in every society. The relation of the child with his mother or wife is established which is not a real blood relation but an estimated blood relation.

8.3 Categories of Kinship

It has been said earlier that relation can be divided into categories on the basis of their nature. For some people marital and blood relations are very close to them like husband and wife, son and father, brother and sister etc these are called primary kin's. According to doctor Dubey primary relationships are relation links which are of 8 types, husband-wife, father-son, mother-daughter, mother-son, younger-elder brother, younger- elder sister and brother-sister.

Opposite to this, secondary kin's include those who are primary relatives of primary kin. These relations are not made by meeting personally. For example, I have made my relation with my sister by meeting her personally, so she is my primary kin relative. The sister has primary relation with her husband, but I do not have primary relation with her husband; I have a relation with him because my sister is his wife. In this way my husband is my primary relative of primary kin. In this way wife's brother is a secondary relative.

In this way there can be a tertiary kin. Tertiary kin includes those who are primary relatives of our secondary kin's. For example the wife of the wife's brother is a tertiary kin for the person. The wife is the persons primary kin, his wife's brother is his secondary kin and the wife's primary kin and in this way the wife of the wife's brother is his tertiary kin.

In this way we can discuss about forth kin, fifth kin and so on. Murdock after studying this matter thoroughly has concluded that, there can be 33 secondary and 151 primary kin of a person.

8.4 Kinship Terms

To explain the relation of a person with one or more people, different words have been used for different relation. It would be said that instead different words are used for different relations in the society. In this context, Morgan after studying the definitions of relations has concluded that we can divide these definitions in two parts-

1. Classificatory Kinship Terms
2. Particularizing or Descriptive Kinship Terms

1. **Classified kinship terms**- according to this, all the kin relations are taken in the same category. For example, in karadjeri society a person uses the word 'tabulu' for his father as well as for his father's brothers. In this way, in sema (the language spoken among the nagas) the word 'ajaa' is used not only for mother but also for wife of father's brother and mother's sister. This system is not only found in ancient societies but also in modern societies. In English all the male relatives of father's generation are called uncle. In this way cousin is used for kids of uncles.

Notes

2. **Particular or descriptive kinship terms-** in this a single word is used for only one relation. For example, if we use the term 'ma' it points to a single relation or person.

8.5 Kinship Usages

Under kinship system there is a number of behaviour patterns. It does not end on the fact that we have a single relation with a particular person. There is a specific pattern of behaviour related to the relation. For example, 'X' and 'Y' is a couple. On the basis of this relation they would have a particular nature of behaviour for each other. The nature of behaviour between them should not be the same as the behaviour between the relation of mother and son. Some relations are based on respect whereas some on love. The relation with parents is based on respect, relation with wife is based on love and the relation with brother or sister is based on care. So it is proven that there are some rules and usage of behaviour pattern for different relation. These are known as kinship usages. We will discuss the most important of them.

8.5.1 Avoidance

This rule is very popular in kinship system. Avoidance is the policy in which two people are related to each other with a specific relation but they avoid facing and working with each other. The relation of daughter-in-law with father-in-law and mother-in-law is a relation of this type.

Notes Avoidance is that rule of kinship system in which there is relation between two people but they are prohibited to live near to each other.

In this subject tyler's argues that the above prohibition is because of matrilineal family system. In this type of family system the husband has to go to his wife's place after marriage which was totally unknown for him. In this way the ladies especially the mother-in-law who is the head of the family stayed away from the unknown guy. And in this way the relation with mother-in-law became a relation of avoidance. Similar circumstances gave rise to the relation with father-in-law turned into a relation of avoidance. The matriarchal society of Hopi and Joni do not follow these types of rules. The patriarchal tribal groups of Australia do not follow any of these rules.

On this subject Frazer says that control over sexual relations means to stop incest is the main reasons for these restrictions. Frazer says that some tribal groups are so much on the toes regarding these matters that they keep brother and sister away from each other. For example among veddas of srilanka, they don't allow brother and sister to sit in one room or eat together. Frezar argues that if we accept the avoidance between mother-in-law and son-in-law even then there is no explanation that why is there the relation of avoidance between father-in-law and son-in-law?

Fried has tried to explain the avoidance on the basis of psychology. The only reason behind this is to restrict the sexual attraction between mother-in-law and son-in-law and father-in-law and daughter-in-law. Lois says that this avoidance is born due to the difference in the social and familial situations.

Radcliff brown says that there can be birth of a situation of jealousy if the closeness of any particular relation is increased which will prove to be bad for the health of the society. This is why they avoid closeness to some particular relatives. Turney high says that it is important to keep son-in-law away from mother-in-law and daughter-in-law away from father-in-law to maintain peace in the family.

Notes

Task If matrilineal families take the place of patrilineal families then in which way would you accept this change?

8.5.2 Joking relationship

It is just opposite of avoidance. Where avoidance keeps two people away from each other, this brings them very close to each other. It means this relation binds them in a relation and gives them rights to joke with each other. According to Radcliff brown, "joking relationship is that relation between two persons in whom one side is given the right and sometimes it is demanded that the first person irritates, teases or jokes with the other person and the other person do not feel bad about it.

In avoidance people try to escape from sexual matters but in this relation there is allowance to joke on sexual matters. The relation between brother-in-law and sister-in-law is the best example of this relation. They tease each other, make fun of small incapability's of one another, try to insult each other in front of everyone and are present in joking about sexual matters. These things go to a high peak in festival times. Holi should be mentioned in this context.

In some societies this relation is spread to not only making fun verbally but physically by destroying their properties etc. in Melanesia it is seen that brothers son can do anything to the property of brothers brother and as they share a joking relation it is expected that uncle would not mind if the brothers son destroys any of his belonging.

Reverse believes that this relation was born from the marital relation of cousins. Westermark do not agree with this principle. According to him it is very easy to say that the origin of an institution is from any other institutions but very difficult to prove the same. This relation points only to mutual equality and establishes close relations between those who could have a marital relation earlier. On the basis of this estimation the relation between brother-in-law and sister-in-law has originated.

According to Radcliff brown joking relation has a symbolic meaning and it is that some relatives express their friendship by fighting verbally or physically and their role should not be neglected in making the family environment good, if these relations are not misused.

Self assessment

State whether these statements are true or false:

1. In some societies joking relation exist between grandpa and granddaughter.
2. The relation between brother-in-law and sister-in-law comes under avoidance relation.
3. Joking relations are found among tribal groups.

8.5.3 Teknonymy

Another policy of kinship system is teknonymy. This policy is called teknonymy because in this a person uses someone else to address any other person because the person is not allowed to call the name of the other person. For example in village tribes women are not allowed to address the husband by calling his name. so to address him she uses her son or daughter as a medium and calls him by relating him with the son or the daughter. For example, if the sons name is Raju then wife calls her husband as "Raju ke pita" (Raju's father).

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The word teknonymy is a Greek language. This term was first used by tyler. On the basis of statistical method tyler concludes that the policy of teknonymy is related to matriarchal family. This is a women dominated family and husband did not have much important position as he is considered as an outside person. and he was included in secondary kins and not n primary kins and the husbands were addressed by calling him from the relation of those kids who were born with his help. As this policy spread mothers were also being addressed by using teknonymy.

Tailer said that in his study he found that there were 30 such tribes where this policy was being used; bechuana of South Africa , crow of west Canada and khasi of India (Assam) are mentionable in this context. But modern studies tell us that it is much more widespread. Frezer has found the practice of this policy in Australia, Nuguiny, Malaya, China, northern Siberia, Bantus of Africa, northern British Columbia. In reality this policy was practiced in different societies due to different reasons. In different societies it is practiced because of the low situation of women (gonds), due to low situation of men and due to lack of words to address people.

8.5.4 Avunculate

This policy points to that custom which regulates the relation between son and mothers brother in a special way. This is practiced in those matrilineal families where mother's brother has very much control and importance in family matters. If mother's brother has very much control and importance in family matters, is to be respected more than his father, has responsibilities and rights over children means if he is the most important male member, then this system is called avunculate.

This custom is not accepted peacefully in every society. For example, in the island of Trobriand there is always a struggle between fathers love and this policy. It could happen that the father starts loving his son so much that he decides to give his property to his son. In that case there is a situation of struggle between son and mother's brother.

It is true that this type of societies has a speciality but it can't be said that this custom is not practiced in patriarchal society. Thongas of northern Africa is patrilineal. In this the women have to go to their husbands place or village and the in-laws have rights over their children. Instead the place of mother's brother is the second heaven for them. In komanche as well this custom of avunculate is practiced.

8.5.5 Amitate

In the Amitate custom, the sister of the father or paternal aunt has greater importance. **Rivers** has given an account of a number of tribes in which such a custom is found. In the Backs Peninsula, a person gives greater respect to her paternal aunt than his mother and the marriage-partner of that person is also chosen by the paternal aunt. A person has complete right over the property of the paternal aunt and that person can spend or use the property in whatever way he or she likes. This custom is also found in some of the tribes of South Africa. Here too the people respect their paternal aunt a lot. In Toda tribe, the paternal aunt has the right to give name to the new born child. In some tribes, the paternal aunt has even got the cremation rights. Chappell and Coon are of the opinion that the reason for the prevalence of the Amitate custom is to maintain a mutual social interaction between those relatives, who may lose interaction after the marriage of a person.

8.5.6 Cauvade

A very special custom under the Kinship system is Cauvade. This custom is related to the pregnancy period. According to this custom, it becomes necessary for the husband to experience all the hardships that his wife experiences during the pregnancy. In such a situation, the husband has to eat the same

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food that the pregnant lady is eating. He is kept in the same room where his wife has to stay for a few days after giving birth to the child. Therefore, no one touches him like the wife is considered untouchable. In some tribes, this custom stretches to an extent that the husband has to experience the same pain and shout and scream like his wife does while giving birth to the child. Not just this, he also has to follow the same set of rules that his pregnant wife has to follow. Therefore, in Khasi tribe, the husband, does not cross the river or wash the clothes until childbirth just like his wife.

Mr. Malinovski says, "By following this custom, the husband expresses his love for his wife and child as a result of which, the mutual relationship between them is strengthened." **Dr. Dubey** has written, "The social importance of this custom is that, the person who undertakes so much pain gets socially recognized. Therefore, that man becomes the deserving father of the offspring. It is not always necessary that the man be the biological father of the child. This custom is culminated by gifting a bow and arrows in Toda tribe." Like the Toda tribe attains the right to paternity by gifting the bow, similarly in other societies Cauvade is a custom of showing paternity.

8.6 Regional Variations in Kinship System in India

Iravati Karve's book Kinship Organization in India has a study of kinship system in at an all India scale. The major regions are, Northern, Central, Southern and Eastern. Karve has found in the study that Kinship System has different forms in different parts of the country. She has explained this on the basis of geographical region, language-state and the standard mutual relations of kinship. In some areas there is matrilineal tradition while in the others there is patrilineal. Similarly, differences are also found in the kinship vocabulary and there are differences too in the rules of marriage in different areas.

Self Assessment

Fill in the Blanks:

4. …… custom is a special feature of the matriarchal family.
5. In the Amitate custom, …….. has greater significance than the mother.
6. Within Cauvade, ……. experiences and acts the pain and suffering experienced by the wife.

On the basis of this explanation, the variations in the Kinship can be outlined in the following way:

1. **Kinship Group related Variations:** In the northern region, mostly patriarchal families are found. Groups that marry outside are negligible in number. In the southern region, patriarchal and patrilineal families are in majority but this trend is not universal. In this region, even such groups reside that are matriarchal. Likewise, in the southern region, clans that marry outside are found universally. There is a tradition of patrilineal clans in patrilineal groups and matriarchal clans in matriarchal groups.
2. **Marriage Rules related Variations:** Clear cut differences are observed in the north and south in relation to the marriage rules. In the north, marriage within the same line of ascent or descent is restricted. Similarly, marriage with paternal or maternal cousin is also restricted. Marriage through bride exchange is also not practiced in this region. Marriage outside the village is mostly prevalent. Importance is given to marriage between the families that are known to each other and marriages keep recurring between these families.

   Marriage with a person in the same line of ascent or descent is not restricted in the southern region. Marriage with paternal cousins is acceptable. Similarly, marriage with the maternal cousins is also considered good. Two families can also exchange brides mutually. The trend

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of marriage between unfamiliar families is more prevalent in the southern region and there is no restriction in marriage within the same village.

3. **Variations in Inheritance Rules:** Inheritance law in the north region is unilinear. Due to patrilineality, the eldest son inherits from the father, and this trend continues. On the other hand, the southern region has both the patrilineal and matrilineal families and thus the inheritance rules are different in these two kinship systems. In the patrilineal kinship groups, the inheritance is given by generation. In the matrilineal groups (eg. Nayars in Kerala), the inheritance is given by age. The eldest amongst the suitable successors would be given inheritance. For example, from the man to his younger brother or his sister's son, whoever is elder would be given inheritance. The inheritance is given to the male member even in the matrilineal families; the only difference is that it is given to the younger brother or the sister's son instead of the son of the male member.
4. **Kinship Behavior related Variations:** In the northern region, the parameters for the conduct for daughter and daughter in law are different. It is restricted to eat or accept a gift from the daughter's father in law's house. Usually, the parents of the daughter do not visit the house of their daughter's husband. In the southern region, the code of conduct is same for the daughter and the daughter in law. There are no restrictions on visiting, eating or accepting a gift from the house of daughter's father in law.
5. **Kinship Terminology related Variations:** In the northern region, there are different words for addressing the blood relatives and the in-laws. Similarly, the terminology is also different on the generational basis. The words used to address one generation cannot be used for the other generation. In the southern region, same words are used to address the blood relatives and the in-laws. Terminology based on the age is found there. For example, if we like to know the kinship terminology of a particular person, we will have to divide his relatives into two categories placing that person in the center, one category for those who are elder than the person while the other for those younger. There would be one word for those elder to the person and another for those younger.

In this way we see that there is no uniform pattern in the kinship system and it has different forms in different regions.

8.7 Social Functions of Kinship System

Kinship system has an important place in the Indian society. Its contribution to the social system can be explained as follows:

1. **Determining the rules of Social Behavior:** The Kinship system determines the groups among which a person spends a considerable portion of her/his life. The parameters of behaviour among them are determined by the kinship system. There are three special occasions in the social life when this behaviour is specially active: (i) Life cycle related traditions like birth, beginning of education, marriage, business, death etc. (ii) Deciding the inheritance (iii) On special occasions related to agriculture or business.
2. **Rules of Social Behaviour:** Kinship system has an important role in controlling the conduct of a person. On a particular occasion, the role of a particular kin is closely observed by the other relatives and they criticize it or praise it. Therefore, a person feels obliged to behave in the manner in which she or he is expected to. Generally, everyone thinks how the world would react to his behavior and this world is usually the kinship group of that person only. In this manner, the kinship system contributes in maintaining the social behavior in accordance with the ideals of the society.
3. **Maintaining the Social-Cultural Continuity:** The people linked through the kinship system experience closeness with each other and therefore they take care that the social behavior,

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ideals and cultural ideals are handed over from one generation to the other. Possibly because of this reason, the kinship system has been associated to two important events in the life of a person – Marriage and Inheritance. **Dr. Shyamlal Sharma** has rightly mentioned that kinship has the prime role in maintaining the social-cultural continuity.

4. **Providing Help and Security:** Kinship system plays the role of providing help on special occasions; for eg. in the north, the maternal uncle of the girl has to give 'rice'. This provides some help during that time. Similarly, the kinship system also provides security in times of hardships and challenges of life like — old age, widowhood, accident, disease and unemployment etc. If a child becomes orphan in the Indian society, then his or her relatives would be expected to look after him and generally they do so too.
5. **Safety from Alienation for an Individual:** If we look from the point of view of an individual, we can say that the kinship system prevents the feeling of alienation take root in the mind of an individual. This system expands the 'circle of his people'. The individual feels strength and feels proud of his people because his own identity is itself largely based on the prestige of his relatives in the society.

8.8 Role of Kinship in Contemporary India

Kinship has an importance place in a majority of Indian societies even today. Examples of relatives are cited in the times of crisis in the Indian societies. If a relative expires, the related men and women to that person flood to give sympathy and help to the suffering family. Similarly, if a relative migrates to another state or country, his relatives visit him on marriages or religious ceremonies. If a relative is unemployed, his relatives will help him find employment in every possible way. In such a situation, the relatives also feel the responsibility of accommodating their relative in their home. In relation to marriage too it has been observed that it is the relatives who play the role of mediators in arranging marriage proposals. If there is a marriage in the family, the relatives give gifts to the bride-groom. In most of the Indian societies, positive effects of the kinship system are visible. Like caste, class, group and neighborhood have their significance in the human society; the role of kinship is also significant, in fact more.

8.9 Summary

- An individual is not alone in the society. He is surrounded by several people from birth to death and so he is related to several people. The most important relations amongst these are with people who are related on the basis of marital relations or blood relations.
- Communication and cohesion, closeness and intimacy are the basis on which the kinsmen-relatives can be divided into various categories. With some people, because of the marital or blood relation, the kinship is very close, cohesive and direct for example, husband-wife, father-son, brother-sister etc. These are called Primary Kins. The Secondary Kins are those who are the Primary Kins of the aforementioned Primary Kins. Similarly, the Tertiary Kins are those who are the primary kins of the secondary kins.
- Different words and terminology is used to clearly express the different types of relationships between one person and the other.
- Different types of behavior patterns are included in the kinship system. There is a particular type of behavior associated with a particular relationship.
- The rule or custom of avoidance is very popular in the kinship system. 'Avoidance' means that there are a few such relationships that establish a definite link between the two persons but at the same time they also direct them to stay away from each other. The relationship between a man and his father and mother in law is controlled in some societies.

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- The practice of laughing and joking (Jocularity) together is just the opposite of avoidance. This practice brings two people close to each other unlike 'avoidance' that takes the people away from each other. This binds the two people in a sweet relationship.
- Kinship has an important role in the Indian society even today. In the social-cultural life of most of the Indian societies, positive effects of the kinship system have been seen. Like caste, class, group and neighborhood have their significance in the human society; the role of kinship is also significant, in fact more.

8.10 Keywords

1. **Sema:** A dialect spoken by Naga tribes in Nagaland.
2. **Jocularity:** The sweet relationships of mocking and laughing in the kinship system.

8.11 Review Questions

1. Explain the types of kinship.
2. Write a short note on 'family' and 'jocularity'.
3. What do you mean by 'Amitate' and 'Avunculate'? Explain?
4. What is 'Cauvade'? Explain.
5. Throw light on the regional variations in the kinship system in India.

Answers: Self Assessment

(1) True	(2) False	(3) True
(4) Avunculate	(5) Father's sister	(6) Husband

8.12 Further Readings

Books

1. Dynamics of Social Institutions – Azhar Sheikh, Sublime Publications, 2008.
2. Indian Society and Social Institutions – (2 Vols.) N Jayapalan, Atlantic
3. Marriage, Population and Society: Demographic Perspectives of A Social Institutions – M M Krishnareddy, Kanishka, 1998.

Unit-9 : Sociological Theory of Authority

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Objectives

After studying this unit students will be able to learn:

- Understanding the meaning of authority and different ideas related to peace.
- Understanding the varied forms of power.
- Understand the Theory of Elites and Communist Society.

Introduction

An individual is not alone in the society, and while living with other people, he influences others and gets influenced by them too. By influence is meant, influencing the conduct of others. Influencing means changing the other person according to your need or directing his actions according to your requirement. This has two forms: (1) Power (2) Authority. If a person uses physical force to compel others or threatens to use physical force, then it is called Power. When Power attains a legal acceptance, then it is called Authority.

Elements of authority exist in every organized group. There are three types of people in an organized group: 1. Common People 2. People who have responsibilities in their hands and they have the

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authority to carry out those responsibilities 3. Chief Administrator. For authority, the group is formed is such a way that all these three elements are present in it.

According to Max Weber, authority is mainly based on the economic factors in the society, although economic factor is not the sole factor in determining the authority. The authority rests in the hands of those who have capital and the means of production. For this reason, the capitalists try to appropriate the means of production and the services of labourers and the laborers try to attain maximum rights in exchange of his labour. It is through the authority that the capitalist purchases the freedom of the worker and he has a special kind of right over the worker. Although, this kind of authority is diminishing, in the economic world, private property and means of production have a major role to play in determining the authority. To sum up, in the economic life, a stable and institutionalized economy provides authority and power to a particular class. It is on the basis of this authority that this class maintains its domination over the other classes and takes a higher position than them.

The concept of power is an important one in the political domain. It is the soul of the body of the State. Political processes are put into action on the basis of authority.

9.1 Authority

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9.2 Meaning of Authority

Authority has been defined and theorized in various ways, although in all the forms, authority has been associated with power, influence and leadership. When power gets a legal sanction, it is called authority. **Beerstead** too says that authority is different from power. Authority is the institutionalized right to use power. It is not power itself. **The relation of Authority is with position or status, while power is related to person.** Authority is institutionalized and is therefore considered valuable in a special way. **Authority is legitimate power which is adhered to willfully by a person.**

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For example, the rights of, Principal, President, Prime Minister, Major etc. will come in the category of Authority because the power in their hands has been given by constitution, rules, laws etc. In this way, Authority and Power are different forms of influence. Authority maintains the responsibility in the society. It is not only operative in the political domain but also in the socio-economic life. Authority is institutionalized form of power.

Beach defines authority as the appropriate right to direct or influence the work to be executed by someone. Authority is not accepted because it has been given by some higher authority. Its actual basis is the agreement of the subordinates and those who are directed. General acceptance along with the use of power is known as power. According to a UNESCO report, authority is that power which is accepted, respected knowledge and appropriate.

On the basis of the above discussion, **the following characteristics of Authority** come to light:

1. Authority is a form of influence and power.
2. Power attains its legal acceptance in authority.
3. Authority is legitimate power.
4. Authority is related to Status and not the Individual.
5. Authority is visible in economic, social and political areas.
6. Power in Authority is proven appropriate through legal, moral, religious and other cultural values.
7. Authority is considered to be the right to give command and authority flows from top to bottom. Authority is backed by legitimate power of the system or organization.
8. The person with authority is considered to be the symbol of inherent power. Makaiver calls it the magic of administration.
9. Authority is appropriate in the legal sense, but actually, the success of command is dependent upon the subordinates. When the subordinates begin to accept the orders according to their understanding and capability, then this state becomes authority.

9.3 Sources or Types of Authority

Max Weber has pointed out three sources and types of authority on the basis of legality, (1) Legal authority (2) Traditional authority (3) Charismatic authority. We will elaborately discuss these three forms of authority here:

1. **Legal Authority:** There are several positions according to the laws made by the state that have a special authority associated with them. Whoever takes that position, also gets the authority associated with that position. For example, if a person becomes the Principal of a college, he also attains the authority associated with that position and he can use the powers and rights associate with that position. The source of this type of authority is not within the prestige of that person. The authority is inherent in the rules by which the person has attained that special position. Legal authority also demarcates the area of authority of the person in authority. It is clear that there is enough difference between the area of the legal authority and the area of authority of that person. There is a difference in the rights that a person has as a principal and those rights that he has, as a father or a husband. In the complex and industrialized societies of the present times, legal authority is not found in the same degree in all the people. Higher and lower levels can be seen in them. In other words, it is a characteristic of the complex societies that higher and lower authorities are found in the societies on the basis of legality.

   Wherever there is a system of rules which is used in legal and administrative form according to definite principles and where this system of rules is legitimate for all the members of the

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group, it is known as legal authority. In the legal authority, the people who have to use the authority are chosen through a legal procedure. The people in authority are themselves tied in the rules and the authority is used according to these rules. These rules demarcate the limits of authority of the person in authority, put restrictions on performing the authority, and separate the personal form and authoritative form of the person in authority. It is expected in legal authority that all the proceedings are carried out in writing.

2. **Traditional Authority:** This type of authority is related to the position taken by tradition. The legitimacy of this type of authority is based on tradition. There are numerous positions in society that have been continuing since a long time and their existence is because of the traditional beliefs. The authority that the person holds on taking such a position is known as traditional authority. The people in traditional authority convince the people by saying that 'it has been going on since a long time' to get their orders fulfilled by the people. The person holding the traditional authority has the special right to take personal decision. This way, on one hand, the custom is followed and on the other, the personal despotism of the decision maker is also inherent in it. The authority given to the *panchas* in the caste panchayats and village panchayats in the Indian villages is an example of traditional authority. In a similar way, the rights of husband and father in family, clan chief in the tribes, master over the serf in the feudal society, a despotic ruler over his subjects are examples of traditional authority. The orders of *pancha,*father, master or the ruler are followed, not because they have the legal authority, but because this has been going on since a long time. This has been the tradition. Legal authority is defined and limited by the legal rules because these rules are clear cut and well defined. On the other hand, the tradition and social norms are not so clear and well defined. This is the reason that traditional authority is not restricted like legal authority.

3. **Charismatic Authority:** Charismatic means a person having some special qualities that are distinguished from the general. These qualities can be real as well imaginary. In charismatic authority, people submit themselves in front of the person with the special qualities and follow his orders. The legitimacy of charismatic authority is inherent in the special qualities of the person and the devotion of others towards that person. People respect such authority because charismatic qualities are not found in common people and they consider them to have extraordinary capabilities. The legitimacy of charismatic authority is inherent in magical powers, divine powers and idol worshipping. The source of such beliefs lies in the miracles, victory and success demonstrated or achieved by the person in authority for the benefit of his followers. Charismatic authority may even end in absence of evidences.

9.4 Meaning of Power and Its Relationship with Authority

The literal meaning of power is the ability to influence the actions of others. This means an ability that can control the actions of others.

In reference to society, this power is in the hands of the state which is given by the people of that society. This is called legitimacy. In this way, the society assigns the task of controlling the society to an individual or a group of individuals so that the social system can be coordinated in a proper way. This means that the society gives the 'power' to the state to control the actions of others and in this way the state gets legitimacy. When power gets legitimacy, it is known as authority. In this way, the society gives authority to a particular individual or a group of individuals. In modern societies, this authority is not with the state.

9.5 Thoughts of Max Weber about Power

Max Weber has defined power in the following way: "Power is fulfilling your desires through the collected efforts of other people. This is done in spite of opposition from the people who make the

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efforts. By this definition, power is meant to be the rule over others. It means that power is a form of social relation. No person can have power in isolation. This is the broad definition of power. The impact of authority is seen on the people of all age groups in the society. The interference of power runs from the domestic education given by the parents to their children, to enforcement of the discipline by the teacher over the students and even while giving work to the workers by the manager. In each case, a person has enough power that others are bound to follow that person. Many sociologists have opined that broadly considering, Sociology is the study of power.

According to Weber, the powerful are powerful at the expense of others. If some have power, the others do not. The inherent belief is that the total sum of power is constant.

Task Explain power and authority with example in context of current politics of India.

9.6 Thoughts of Talcott Parsons: Integral Approach of Power

According to Talcott Parsons, power is not with a person or a group but with the whole society. The social power is based in the capacity power capacity of the society through which the society achieves its aims. This concept is known as integral approach to power. Power does not remain constant; it keeps on increasing or decreasing.

The ideas of Parsons regarding power are based on his general theory about society. He derives these ideas from the heart of the society on the basis that values are essential for society. The second stage is to achieve the common goal. The power of the social system extends to the limit to which it is capable of achieving the goals. The more the number of capable people achieving these goals, the more the power of the society. Parsons is also of the opinion that because the goals are accepted collectively, therefore the social authority should be used for fulfilling the interests of the whole collective rather than the interests of a particular class.

Parson's ideas regarding the analysis of the basis of political power in the western democracies give further insight into the nature of political power. He says, "Political help should be considered as a form of general acceptance of power. If this leads to political victory, then the political leader gets into a position of a banker. The power collected can be spent in the coming elections. Money is saved in the banks likewise power is saved with the political leadership in society. Just like a person can withdraw money from the bank, he can withdraw power from the political leaders in the next elections. In this sense, the power stays in the hands of all the members of the society. Just like the bank pays interest on the saved money, similarly, the masses also get benefits by accepting the power because this power is used for achieving the common goals. The power can increase in society."

The ideas of Parson's have been criticized. Firstly, Parsons has used the terminology which is used by the people who use power. Secondly, Parsons has been unable to understand that power is not always used to protect the common interests. This is known by all that power is mostly used in the favor of a particular group.

9.7 Marxist Concept of power

The Marxists are of the opinion that power is seized by a particular class by pushing aside the others. This class uses the power to further its selfish interests or its class interests. This can come in conflict

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with the interests of the people who are subdued by power. This is the Marxist concept of power, according to which, the dominating class has power in its hands which means the loss of power for the rest. According to Marxist concept, the source of power is inherent in the economic structure. The forces of production determine the relations of production. Those who are economically dominant, use power to fulfill their interests. According to Marxist theory, the power of ruling class goes beyond the economic relations and seizes the entire superstructure.

9.8 Different Forms of Power

Different aspects of power have been discussed in this section. Different meanings are given to the term 'social power'. Francis Bacon has said, "Knowledge is Power." This term has been translated as dignity, influence, domination, right and even strength.

American sociologist E.A. Ross has said while explaining the close relation between power and prestige, "The immediate reason for the recognition of power is prestige. The more the prestige of the class, the more power it has."

There is no doubt that sometimes prestige is related to power because of which the prestigious class is powerful and the powerful class is prestigious. But both the phenomena are not the same. Teachers have a lot of respect in the society but they do not have the power to impose their will on others. A soldier has the power to impose his will on the people till the border. This means that prestige is not necessary for power. These two phenomena are not socially same and may not appear together.

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Similarly, power and influence too have a close relation but it is important to draw a line between the two because there is a difference between the manner in which an influential person uses his influence and a powerful person uses his power. A writer can be very influential as he can influence the ideas of his readers but without any doubt, it is clear that he cannot impose his ideas on his readers against their will. For example, Marx was very influential, but he had no power. On the other hand, Stalin was very powerful because he was in a position to impose his will on the others against their will. This is doubtful whether he remained influential like Marx, therefore it is important to view these phenomena separately. Power has a tendency to force and get the influence accepted by coercion. A good orator can be a very influential person because he can influence the audience by his speech but he cannot coerce them. He is influential but not powerful.

'Dominance' is another word used in the place of power sometimes, but it is relatively easier to differentiate between dominance and power. Power is a sociological phenomenon while dominance is a psychological phenomenon. Power is inherent in the person or group while dominance is inherent in a group. Power works according to various rules which are mainly social. On the other hand, dominance is work of personality or mood. It is a personal trait. "A coward bandit may have more power while he points his gun to an unarmed person, although in social relations, the unarmed person can be more dominating and aggressive. One of the major aspects of this difference is that, dominating persons amongst powerless groups and timid people amongst powerful groups can play their roles." This proves that dominance is a problem of social psychology while power is a problem of sociology.

In order to keep the meaning of Power safe from any kind of doubt, two more differences can be cited; the difference between Power and force and the difference between power and authority.

Self Assessment

Notes

State whether these statements are True or False:

1. Authority is the soul of the body in the form of state.
2. According to a UNESCO report, authority is that power which is accepted, respected knowledge and appropriate.
3. Stalin was the dictator of Germany.

Force can be defined as an expression of power. When a bandit threatens a person at gun-point, he is certainly using force. A dacoit with a revolver in his hand is certainly a powerful person. His power is expressed in the force that he is using against his prey. In this sense, force is an expressed power. This can be seen in another context too. Power can be considered as the force that is used. The bandit has force, which he can use when he needs to. In this way, force and power are interrelated.

It is important to note that authority is not purely a political phenomenon. Authority is not found only in the political organization of society but in all the social organizations. It does not matter how small or temporary the social organization is.

Before discussing the nature of authority, it is important to differentiate it from two other terms with which it is sometimes mistakenly considered synonymous. The first is capability. We sometimes use the word mastery to describe the capability of a person. We may respect the capability of a person but authority means submitting oneself to the other. This means that capability produces influence and authority produces obedience.

Sometimes, authority is also mistakenly considered to be synonymous with leadership. In view of some sociologists, Max Weber was responsible for this illusion. He talked about three types of authority, Traditional, Legal and Charismatic. The first two can truly be considered as authority where the decision making power is given by the society while leadership is essential in the meaning of the third type of authority. "A charismatic leader is considered different from other people. He rises above from amongst those very people because he has been blessed with some divine powers. He has some divine power, a special magnetic power. He functions beyond the confines of justice. He does not want any organization in society because he forms his own organization which is new and sometimes even revolutionary."

Did You Know? Gandhi and Lenin were charismatic leaders but revolutionary leadership is not always authority.

Leadership and even revolutionary leadership is not authority. Similarly, it can be said of a capable individual that he is not compelled to accept the will of the leader against their will. The case with authority is entirely different. "A leader can only pray, but authority can tell the necessity." In the case of leadership, the personality traits of the leader are very important. In case of authority, the relations are not interpersonal. A person or a group which is trusted and recognized by the society and issues orders that can be followed, can be considered the center of authority. "In the relations related to leadership, the individual is primary whereas in the case authority the personal image of a person is irrelevant. Like capability, leadership is also a form of influence. On the other hand, authority is a function of power.

Authority is always a component of social organization. Where there is no organization, there can be no authority. The use of authority is not done outside the boundary of the organization in which it is institutionalized, and which provides it recognition and assistance.

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Authority is always associated with positions, not with individuals. For example, a person can use his authority as a principal as long as he holds that position. He cannot use his authority once he resigns, retires or has been terminated. The use of authority is wholly and specially linked to the organizational position.

It is important to understand the process by which an unorganized group becomes an organization in order to understand authority. Firstly, the informal processes and ways of intermixing become formal organization by turning into positions. This institutionalization "is important for the stability of the organization."

We need to answer this question that what is this authority that allows some people to exercise their authority over the others? The answer is that, the person who uses authority is the agent of the group. He works in the name of the group. Therefore it is clear that denying the orders of the authority is "not denying the person, but challenging the persistent identity of the group."

The second question is that authority is a phenomenon that goes through agreement or coercion. It means that, a person who follows the orders of the higher authority does so because he has to do so, or because he wants to do so? The answer is both 'yes' and 'no'. It depends upon the nature of the organization which we are associated to. In a voluntary organization, membership is a matter of willingness and people accept the values of that organization at their own will. On the other hand, the members of the non-voluntary organizations cannot withdraw their membership at their own will and compulsion is very important while using authority in such organizations. It has been therefore said that, in voluntary organizations authority is "institutionalized leadership" and in non-voluntary organizations, it is "institutionalized power".

A person is free to join a voluntary organization. If he refuses to fulfill his responsibilities, he will just be asked to resign. The element of acceptance is essential for membership but not for accepting the authority. In this way, the phenomenon of authority is not absent from organizational leadership. Therefore, it is important to emphasize that authority has its basis in power and authority should be defined as organized power.

9.9 Theories of Elite

The theory of elite was first formulated by two Italian sociologists, Vilfredo Pareto (1848-1923) and Gaetano Mosca (1858-1941). The theory of elite was developed in reaction to the Marxist theory. This theory refuted the Marxist concept of classless society by calling it a utopia. According to this theory, all the societies are divided into two groups – the ruling minority and the ruled majority. It is unavoidable to not to accept the society like this, whether it is a capitalist society or a socialist society. Proletarian revolution is the replacement of one ruling class by another.

According to Pareto and Mosca, a person from elite class achieves success by virtue of his individual qualities and abilities. They however have different opinions regarding the nature of individual qualities. Pareto considers cunningness and cleverness as the preconditions for attainment of power whereas Mosca considers organizing capability and leadership as the precondition for attaining power. The later editions of the theory of elite do not lay emphasis on the individual qualities of people who enjoy power, but on the institutional structure of the society. It has been said that the hierarchical structure of the social institutions permits the monopoly of authority to the minority.

9.10 Vilfredo Pareto: Circulation of Elites

Attempts have been made from centuries to interpret the human behavior by linking it to the human nature. Probably, the first attempt by a sociologist to study the human tendencies was made by Vilfredo Pareto.

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He considers human nature being catalysed by some constant natural elements which he calls 'residues'. He classifies 'residues; into six categories, residue of integration, persistence of aggregates, self expression, sociality, integrity of the individual, sex residue. According to Pareto, these are the true instincts of human nature but these tendencies have to be suppressed due to every kind of weak and misleading interpretations which he calls, 'derivation'. According to him, derivation is nothing but logical interpretation of illogical actions. Pareto points out that it is a human tendency to make their goals rational. He says that, "man hides his selfish aims under the name of responsibility (duty), dignity and nationalism, so that he can prove himself good in the eyes of others and himself."

Self Assessment

Choose the correct option:

4. Who has given the definition of power, "The immediate reason for the recognition of power is dignity."

   (a) Karl Marx (b) Max Weber (c) E.A Ross

5. Whose statement is – History will forever be "burial ground of the elitist rules"

   (a) John Mills (b) Vilfredo Pareto (c) Max Weber

6. Who gave the name 'Powerful Elite' to the ruling system of minority.

   (a) Vilfredo Pareto (b) Raymond Aron (c) C. Right Mills

After explaining the differences between rational, residue and derivation and elaborately analyzing the theory of actions, Pareto discusses the place of various actions that are equivalent to the social systems. He chooses only residue of integration and persistence of aggregation for elaborate discussion. In very broad terms, the first category is an illustration of preceding sequence. It adopts the needs of the conditions of the social group or environment while the second category tells about the order of social groups which become stable after institutionalization.

Pareto has introduced the elite element in the idea of social stratification by his practical study. He restricts himself to very basic study of such system. He only differentiates between the elite classes that control the political power in most cases. Thereafter, he explains the majority group of the society which has relatively less power, respect and money.

Pareto considers psychological characteristics as the basis of elitist rule. He follows Machiavelli while dividing the elite rulers into two categories – Lions and Foxes. Lion are those who are idolized through the persistence of aggregates. Pareto shows with respect to politics that Lion's commitment is to believe in the system and its values and stay ready for the use of power or the rule of power. Military rule is an example of such a ruling elite. Foxes appear to be true by the residue of integration. In political terms, the flexibility and adaptability of a fox means that these people are not much concerned about the stability of the political system within which they work. Foxes rule by cunningness, dishonesty and trickery. This way, Pareto gives the logic that the members of the ruling elite get the right to hold their position by virtue of their individual characteristics like Lions and Foxes.

He also puts forward the idea that the composition of the elite class keeps on changing. It changes in a cyclic order which he class, "Flow of elites." All the elites lose their qualities and lose their power. They are habitual of an easy lifestyle.

They can be ineffective and lenient. The special rights of the office can make them stupid and they can be hard and firm in changing circumstances. A person may lose the qualities that his colleagues possess. "The elites of the Lion category are weak in imagination and cunningness, and therefore they have to admit foxes from amongst the common people to make up for this weakness. Thereafter, the foxes penetrate into the whole of elite class and change its character, although the Foxes do not have the power to do the decisive work which is essential for maintaining authority. The organized

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minority of Lions which is committed to maintaining a strong government progresses and uproots the rule of Jackals.

The debate between the Marxists and Pareto on the question of changing the class system is worth paying attention. Pareto opines that the reason for the downfall of elites is inherent in their number and characteristics. Marxists opine that the material conditions of the society definitely change the class power. According to Marx, history ends after the ideal Communist Society comes into existence, but according to Pareto, history is an unending circulation of elites. According to Pareto, "In fact, nothing really changes, History would "forever continue to be the graveyard of the aristocracies."

Various generalizations based on Pareto's theory have come forward. Pareto's analysis throws light on –"in a living society, the process of change is an important admixture." (West, Ancient and Modern including) in whose various stages, one after the other, catalytic-adaptable and retrogressive-regressive groups have had their hegemony.

9.11 Summary

- An individual is not alone in the society, and while living with other people, he influences others and gets influenced by them too.
- If a person uses physical force to compel others or threatens to use physical force, then it is called Power. When Power attains a legal acceptance, then it is called Authority. Elements of authority exist in every organized group. Authority is mainly based on the economic basis.
- The capitalist class tries to seize right over the means of production and the services of laborers. The laborers try to get maximum rights in exchange of their labor.
- Authority is an important concept in the political domain. Authority is linked to power, influence and leadership. When power gets legal acceptance, it is known as authority.
- 'Dominance' is another word used in the place of power sometimes, but it is relatively easier to differentiate between dominance and power. Power is a sociological phenomenon while dominance is a psychological phenomenon. Power is inherent in the person or group while dominance is inherent in a group.
- When we discuss the relation between authority and power, then it is important to note that authority is not purely a political phenomenon. Authority is not found only in the political organization of society but in all the social organizations. It does not matter how small or temporary the social organization is.
- The composition of the elite class keeps on changing. It changes in a cyclic order which he class, "Flow of elites." All the elites lose their qualities and lose their power. They are habitual of an easy lifestyle. The reason for their downfall is inherent in their number and characteristics.
- The unity of the social background of the members, their interrelations and uniformity is what unites and takes forward the elite authority. Their educational background values and life styles are similar, as is expected, and they have mutual trust, understanding and cooperation.

9.12 Keywords

1. **Authority**—Power, right, dominance, competence
2. **Power**—Strength, force, capability, potential, might

9.13 Review Questions

Notes

1. Define Authority and Power and differentiate between the two.
2. Explain the ideas of various scholars about 'Power'.
3. State your opinion regarding Alfredo Pareto's interpretation of elites and aristocrats.
4. Write a small note on the ideas stated on Elite Power in C. Wright's "The Power of Elite".

Answers: Self Assessment

1. True
2. True
3. False
4. c
5. b
6. c

9.14 Further Readings

Books

1. Fundamentals of Sociology – Gissbert, Pascal 2006, Orient Longman.
2. Dynamics of Social Institutions – Azhar Sheikh, Sublime Publications, 2008.
3. Indian Society and Social Institutions – (2 vol. Set) N. Jayapalan, Atlantic.

Sukanya Das, Lovely Professional University
Kirandeep Singh, Lovely Professional University

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Unit-10 : Bureaucracy

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Objectives

After studying this unit students will be able to:

- Understand the concept of bureaucracy.
- Understand the process of political socialization.

Introduction

The existence of politics is by authority. Bureaucracy is the heart of political authority. The importance of authority is measured by the position in bureaucracy. In order to carry out its responsibilities, the authority has to create such a duplicate group that can put into practice the policy of the authority. The existence of authority is only until it makes use of the rights given to it. The rights of the authority exercise their influence in a collective. The rights of authority cannot be put into practice without the system of the state i.e. bureaucracy.

Bureaucracy is the locomotive without which political authority cannot run. It is an important part of the state. Political sociologists have laid emphasis on studying bureaucracy on sociological basis. In the words of Seymour Martin Lipset – "Political sociologists have deviated the study of bureaucracy from political organization. They have included all sorts of organizations under it, like Hospitals, professional organizations, labor organizations, religious organizations. Political sociologists have been more eager to know how bureaucracy influences these organizations and whether the bureaucracy influences the government or gets directed by it.

10.1 An Introduction to Bureaucracy

Political sociologists are of the opinion that bureaucracy is a social system that puts into practice the actions and will of the authority. Bureaucracy is different from other social groups because of its

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certain characteristics. Because this group works in co-ordination with authority, therefore political sociology investigates it. It especially investigates the dysfunction of bureaucracy.

Max Weber has viewed the concept of study of bureaucracy by separating it from traditional ideals and humans. According to him, bureaucratization is necessary to achieve goals in an industrial society. The complexities of the present society and the mounting expenditure have encouraged bureaucratization. In today's world, progress cannot be imagined on the basis of face to face relations.

The structure of modern lifestyles is entirely different. Different roles, institutions, interests have given a new orientation to thinking. In words of **A.N. Eisendate –** "Different types of institutions have to compete in the society." New avenues for services have to be developed for resources, human power and achieving the goals. The major units have to face the legal and bureaucratic problems.

MacIver and Page have analyzed the institutions in the present complex society in the following way – "The demand of the modern society is – formal rules, formal authority and rights, demarcation of interests and profits, labor division in smaller units. This can be called a carefully constructed organizational model and this organizational model is bureaucracy.

According to Max Weber, bureaucracy has the following characteristics:

1. Area of operation limited by official boundaries under a particular set of laws and rules, in which a person holds a position. He has powers according to his position, and his position has nothing to do with his personal life.
2. Each position is affected by hierarchy and every position under a position is subordinate to it.
3. The organization is administered through written documents. This requires special training.
4. Selection to bureaucracy is done on the basis of fulfillment of eligibility and the qualification. Having the qualification and being eligible is necessary to get that position.
5. A person who gets permanent placement but is very strict, even then he can be proven incapable.
6. The administrator assesses his work on the basis of the progress of his career. This assessment is done for attaining the qualification and position.

On the basis of these characteristics, it can be said that in a modern society, bureaucracy is a vigilant and logical means to induce system into the society, association and groups. Weber's concept cannot be refuted. Bureaucracy provides a rational, orderly, objective setup to the society. Its members get employment guarantee, salaries, provident fund, pension and other benefits, and therefore a commitment towards work is found in Bureaucracy. There is an attachment with position in bureaucracy. It is different from the laborers engaged in production. It extracts work. It does not perform work.

For this reason, discipline and resolve is found in bureaucracy. They follow rules while carrying out their duties. They do not perform their duties according to their whims and fancies or by neglecting the rules. Therefore, it can be said that,

the bureaucratic setup is systematic, disciplined, capable and regulated. If the bureaucracy deviates from these, then it dysfunctions. R.K. Martin calls it "dysfunction of bureaucracy."

Discipline becomes a way of life for bureaucracy. It develops as a life value. Common interests, feeling of sharing responsibilities with colleagues and fulfillment of self interests is important. Due to its power, the bureaucracy even causes trouble to the government. One characteristic of bureaucracy is to stay linked to the authority. It implements the authority. It gets the tendency to make itself more powerful. In the situation where it gets undisputed power, all the centers of authority come under it.

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Democracy and Bureaucracy: Value systems are found in every bureaucracy according to the institutional structure. Different value systems are found within this value system. In a democratic society, democratic values are found in bureaucracy. This value system maintains an internal and external control over bureaucracy. In democracy, the finance department controls all the departments and bureaucracy maintains domination over it, therefore external control is necessary.

Although bureaucracy controls the entire democratic system, the executive checks and directs the bureaucracy. Appointments to the public services are done under the authority of the executive. The provision of Lokpal is also available in many countries to check the political authority of bureaucracy. Along with this, laws for, (1) Representative bureaucracy, (2) Party State Bureaucracy, (3) Military Controlled Bureaucracy, (4) Ruler Controlled Bureaucracy (5) Ruler Bureaucracy are also found.

Representative bureaucracy is accountable to political powers. Party bureaucracy is associated to a party. Military bureaucracy is used by the military to control the state. Ruler controlled bureaucracy is based on dictatorship and ruler bureaucracy shows elements of colonialism.

Bureaucracy is a powerful and monopolistic social group. Its task is to implement the laws and sometimes participate in legislation. In political sociology, structure, role, position, functions and dysfunction are studied. In India, the selection to bureaucracy for central, state and district level is done through competitive exams. Due to lack of literacy, the poor have not been able to be a part of bureaucracy in India. Bureaucracy has risen as profession for the middle class.

10.2 The Concept of Bureaucracy

Bureaucracy is a group that is responsible for carrying out the functions of the state. Every person in this setup has a definite role. The word bureaucracy has been derived from the French word *Bureau* which means a desk used for writing purpose. **Fainer** has termed bureaucracy as Desk Government because the government takes its important decisions over the desk through the administration and maintains its system.

Max Weber was the first to define bureaucracy. Some other scholars have also defined it. Here are the definitions of bureaucracy:

1. **Max Weber**: "Bureaucracy is a system of administration characterized by expertness, importaility and absence of humanity."
2. **H.J. Laski**: "A system, the control of which is so completely in the hands of the officials that their power jeopardizes the liberties of ordinary citizens."
3. **R.K. Merton**: "Bureaucracy is a secondary group structure designed to carry on certain activities which cannot be satisfactorily performed on the basis of primary group criteria."
4. **Lewis A Coser**: "Bureaucracy may be defined as that type of hierarchical organization which is designed rationally to co-ordinate the work of many individuals in the pursuit of larger scale administrative task."

The following facts are clear after the analysis of these definitions:

1. It is an administrative system.
2. There is no consideration for humanity because of strict adherence to rules. Due to binding of rules, it is an unbiased and expert system.
3. It is a type of formal organization.
4. Bureaucracy uses specials rights and conditions that are above the common masses.

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5. It is a secondary organization. Lack of face-to-face relations is found in bureaucracy.
6. An arrangement is found in it.
7. It has hierarchical system.
8. Vertical levels are found in it.

On the basis of the above analysis, the following are the features of bureaucracy:

1. **Particular System**: Bureaucracy is a particular system. Its purpose is to systematically run the large organizations and industries.
2. **Hierarchy**: Bureaucracy has officials from a gatekeeper to the highest official. All the people from top to bottom fulfill their particular role. The seniority of the post decides the position and the benefits or facilities that an official gets.
3. **Defining Duties**: The responsibilities of each person have to be explained. No official can act outside the limitations of the area of his jurisdiction else he would be held answerable for it.
4. **Specialization**: There are various posts in bureaucracy. Every post has its special position and role, therefore every post is based on specialization. Special qualification is required for every post.
5. **Duty Fulfillment**: Each person has to carry out certain duties in the bureaucracy and thus expertness is found in it.
6. **Promotion**: Seniority is the basis of promotion in bureaucracy, but it is also possible on the basis of qualification. Promotion is necessary to increase capability.
7. **Based on Archives**: The proceedings of the bureaucracy are archived and filed.
8. **Secrecy**: It is expected that the secrecy of the work of each official is maintained.
9. **Career**: A job in bureaucracy is a career. Hard work, dutifulness, qualification and working with capability are essential to gain promotion.
10. **Difference between Theory and Practice**: Difference between theory and practice is found in bureaucracy. Difference between saying and doing is against humanity.
11. **Training**: In order to increase the skills of the person, various training programs are organized.
12. **Bureaucratic Personality**: A person suffers from dual personality in bureaucracy. Very often a person has to bear too much stress which affects his performance.

Merits of Bureaucracy: Bureaucracy is the backbone of a government or nation. Governments change, but bureaucracy keeps on working within its defined structure. The following are the merits of bureaucracy:

1. **Organized Administration**: Bureaucracy lends organization to the administration. The methodology in the offices is its center. All work is done considering the office to be the center.
2. **Possibilities of Development at a Large Scale**: The state plans to develop large industries with the help of bureaucracy. The different large scale schemes and policies at the state and central level are implemented through the bureaucracy.

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Notes A bureaucrat is like any other common man but because of his duties and peculiarities of his profession, he maintains are dual personality. An important reason for this is the strictness of rules, which he has to follow in any circumstances.

3. **Dominating Control**: The bureaucracy functions on the basis of rules and regulations; therefore there is no space for personal views and emotions in it. It is therefore able to maintain dominating control.
4. **Administration through Qualified People**: The recruits for the bureaucracy are chosen through competitive examinations. Thereafter, they are trained; therefore only capable people reach administration.

Demerits of Bureaucracy: There are several demerits of bureaucracy too:

1. **Red Tapism**: When a matter is unsorted for a long time and no attention is paid towards it, then it is called Red Tapism. Red Tapism is found at its peak in the government sector.
2. **Authoritarian Mentality**: The officials behave authoritatively with his sub-ordinates in the bureaucracy. He adopts a strict appearance.
3. **Emphasis on Daily Work**: Emphasis is laid on doing the work on a daily basis in the bureaucracy.
4. **Superiority Complex**: The officials develop a superiority complex in bureaucracy. They do not even refrain from insulting their sub-ordinates in their pride.
5. **Impersonal Relations**: The officials become strict on taking their seat. This kind of behavior is much different from their personal lives.
6. **Orthodoxy**: Class differences develop due to hierarchy in the bureaucracy. Despotic behavior is done at the pretext of discipline.
7. **Class Consciousness**: A class develops amongst the officials of the posts of the same level. They remain conscious about it. In India, IAS and PCS are example of such classes.

These demerits of the bureaucracy become the behavior of the officials. They give birth to further demerits. The follow solutions are necessary to do away with them:

(i) The government should have supreme control over the bureaucracy. Whenever the bureaucracy causes harm to the government, it should be punished.

(ii) The feeling of guardianship is essential for the people coming in the influence of bureaucracy. Only then can this setup progress.

(iii) The selection procedure for bureaucracy should be objective. They should be chosen on the basis of their qualification and capability.

(iv) **Freedom to Complain**: The sub-ordinates should get the opportunity to complain about their officials to the senior officials. This sort of system is adopted in military.

10.3 The Concept of Bureaucracy as Stated by Max Weber

Max Weber has defined bureaucracy in this way, -"Bureaucracy is an administrative system characterized by qualification, non-bias and lack of humanity. Max Weber has explained bureaucracy

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in the terms of power and authority. Bureaucracy is a type of administrative system, where a special type of distribution of authority and hierarchy is found."

Weber has worked upon traditional, rational, legal and incomplete authority. He has called bureaucracy an administration related to rational legal authority.

Max Weber has given the following structural characteristics of Bureaucracy:

1. Impersonal relations are given importance.
2. The area of operation is clear and definite.
3. Hierarchy is based on posts.
4. There are regulating rules in bureaucracy and everyone has to work under them.
5. A distinction between the office bearers and office.
6. There is a lack of heavy control.
7. There is a lack of monopoly.
8. Co-ordination of work and rules are ordered and documented.

Weber has also thrown light on the characteristics of the officials under bureaucracy. These characteristics are:

1. Control of higher officials in matters related to administration.
2. The officials are free in the area of their operation.
3. There is a hierarchy of posts amongst the officials.
4. Each official has a well defined area of operation.
5. The appointment of officials is done through a selection procedure based on qualification and capability.
6. All workers and officials draw a salary.
7. Each official lives in discipline.
8. All officials are devoid of owning the administration.

Although Weber's theory is widespread, despite this, Etzioni has criticized Weber in the following way:

1. Weber has not clearly divided the authority, mixed forms of authority are found.
2. No authority is constant. Its nature changes from time to time.
3. It is wrong to say that, Charismatic and Unusual authority remains with the people at the highest posts. The center of authority keeps shifting.

Task Are you satisfied with the role of bureaucracy in present day India? State your opinion for or against.

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10.4 Political Socialization

By socialization is meant learning. Political socialization gives form to national culture and hands it over to the next generation. Development of leaders, political behavior and other forms of nation building are all contributions of socialization. Socializations, maintains, transforms and creates the political culture.

Castles has called Socialization the process of learning based on the internalization of ideal models. **Johnson** opines that the process by which the learner becomes capable for doing work in society is known as socialization. **Steppi** has considered socialization to be the process of development of life. Through this process, a person attains knowledge, expertise, belief, values, mentality and disposition. In words of **Limbalyoung** -"Socialization is the process through which a person enters into various social and cultural fields and becomes a member of various groups. He gets the encouragement to accept the values and people of the society.

Self Assessment

State whether these statement are true or false:

1. In the modern society, bureaucracy is a conscious and rational means to provide system to society, group and organization.
2. The political sociologists have the conception that bureaucracy is a legal setup that affects the authority in a despotic manner.
3. Undisciplined elements are present in bureaucracy.
4. Political socialization gives form to national culture and hands it over to the next generation.

Concept of Political Socialization – Culture has an important role in imparting behavioral structure to the society. The culture of a social group never ends. It is handed over from one person to the other and from one generation to the other. The process of generational transmission is inherent in it. **Amal Kumar Mukhopaddhyaya** has said, "The process of learning in which internationalism is inherent for the existing cultural models is known as socialization."

1. **Handing over the Political Culture**: The political culture is transmitted through the political socialization. The handing over of the share of inheritance of politics from the old generation to the new generation happens through socialization. According to **Louision W.I.** this questions has been a matter of debate for the scholars and policy makers. How much importance should be given to the importance of values in the process of modernization? In the final analysis, the whole process depends upon the changes in the areas of self characterization. The maintenance, transformation and creation of the political culture are taken forth by socialization. Therefore, **Amal Kumar Mukhopaddhyaya** again says, "Political socialization is not limited to the initial years. It is a process that goes on throughout the lifespan of a person."
2. **Effects of multiple factors**: Various factors are related to political socialization. Technical, cultural and economic changes also affect it. According to **Gabriel Almond** and **Bigham Powell**, "Political socialization is the process that acquaints a person with political system. It shapes his political attitude and develops reaction to the political happenings. According to **Almond** and **Powell**, have explained this further and stated that, it is the process by which political culture is maintained and transformed. In order to do this, people are involved in political culture through the means of production. Political socialization is the process of

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conveying the accepted models and practices of political system to the coming generation. According to **Robert Siegel**, "It is the process of orderly learning the norms, practices and expressions of a thinkable political system." **Robert Siegel** has further stated that, "The aim of political socialization is to train and develop such individuals, who can become effective working members of the political society, because that which is in harmony with the political system and political values without the governance of a political body, cannot work properly and its safety can also be threatened. Survival is an aim of a political organization just as it is an aim of an organism.

3. **The Basic Concept of Political Sociology**: Political socialization is controlled by the social, economic and cultural environment of the society, therefore in many ways political socialization is a basic concept of political sociology. It has three aspects:
   - *(a)* Cooperation is one of the aspects of political socialization. The other aspects are selection and communication. Cooperation and selection are partially dependent while communication is a dynamic aspect.
   - *(b)* Political socialization is a mutual act of the political and social practices. It displays dependency.
   - *(c)* This mutual dependence develops as a form of mutual relations generally in the social sciences and particularly in sociology and political science.
4. **Political Flow**: The significance of political socialization has already been accepted. For example, various studies have been conducted regarding the specialties of a person and the practice of contribution. It has been found out that a person is generally someone else, and as a voter, he is someone else. The general elections of 1977 point towards this very trend of his political socialization. It is a flow in which effect is more prominent than order.
5. **Political training**: **Pareto** has experienced the need for political education for political training. **Robert Law** has developed the concept of 'to educate the masters'. Similarly, formal education has been made mandatory for the attainment of political aims. Like, the education of church in the middle ages and in the modern times, the education given to the people in the Communist countries, which informed the citizens about the system of their country.

Agencies of Political Socialization: Political socialization is a process. It is generated through the various forms in the society and creates a faith amongst the citizens regarding the political practices. According to **Ball**, "Political socialization is a lifelong process."

1. **Family and Standardization**: Political socialization is a process that does not finish during the childhood; it is a process that goes on throughout the life. Family, school, religion, general groups are the agents of political socialization. Family is not only an important agent of political socialization but also of all other sorts of social arrangements. The first window that opens for the child is the family. The role of mother and father gives shape to the future behavior of the child. According to **Davis**, "The family provides the main platform for the transforming the mentally naked child into a fully dresses personality." The child is socialized in the family. He learns political behavior and civic ideals in the family. Child's socialization takes place in three ways in the family, through imposition of opinion, through social context and through the development of personality.
2. **School**: School is also an important agent of political socialization. The more comprehensive the education of an individual, the more comprehensive would be his political socialization. The dimensions of political consciousness, faithfulness towards national duties and international goodwill would expand. Awareness regarding the political environment is its example. The Muslim League in Kerala organized a struggle for the removal of those sections from the textbooks that labeled the pre-independence Muslim League as communal. The Student union elections at the university level and the strategy of the students are examples

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of political socialization.

3. **Religious Institutions**: Religious institutions also contribute to the political socialization of an individual. Pakistan, Nepal, Arab countries and many other countries that have faith in the United Nations, consider religion to be an important area of political socialization. In a similar way, even the political groups play the role of socialization. They have a special role in imparting political education.
4. **Means of Communication**: Newspapers, radio, television, films and speech etc. too contribute in developing political socialization. **Almond** and **Powell** have opined in this respect, "However affirmative be the political system established by family and school, when it is flouted by police rule, anger is generated." This is where the political socialization begins.

Political Socialization: Development: According to **Robert Siegel**, "The aim of political socialization is to train such individuals and develop them, who can become good members of the political social system. **Michael Rush** has expressed similar opinion, "A person is introduced to the process of political system through the process of political socialization." His reactions to the political events are determined. The need is to study the influence of society on an individual, i.e. the influence of social, economic and cultural environment.

Did You Know? Political socialization is a link between the political-social system. It can change according to conditions.

Political system and co-operation are the products of political socialization. Political socialization develops through various stages. Its stages are:

1. **Childhood and Adolescence**: **Framp** and **Elizabeth** have told in The Childs World, how the children grow in their environment and reach adolescence at a particular stage. The children learn the concept of government in schools and as they go to higher standards, the idea of government and politics grows. The political socialization of children living in rural and urban areas is different. For example, the children from cities comprehend the picture of the capital of the country easily while the children from villages are not able to do so. The surveys conducted by **David** and **Robert** show that in the beginning, the children learn the political concepts in the schools like patriotism, beauty of the country, the people of the country and their nature etc. In the process of socializations, we move from simple to complex. The senior students take the advantage of various forums of political socialization like introduction to labor unions, newspapers and political parties etc. **East** and **Denise** have stated four stages of political socialization:
   (i) Identifying the sovereignty through particular people like President and Police constable etc.
   (ii) Expressing the difference between internal and external sovereignty like public and private.
   (iii) Introduction to political institutions like Political Parties, Supreme Court and Franchise.
   (iv) The mutual relations between the political organizations and its members mutually that take the form of political authority.

Self Assessment

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State whether these statements are True or False:

5. Training programs are held in bureaucracy to increase the expertise.
6. Max Weber has explained the concept of bureaucracy in context of power and authority.
7. Bureaucracy maintains its influence over the political leaders.
8. Political socialization is the middle process between social and political behavior.

Rush and **Althoff** have remarked about the political socialization from childhood that, 'during the voting, all the members of legislative know about socialization. The legislative behavior is decided partially by their knowledge, values and principles that were existent in them before the elections and partially it is influenced by their experiences in the new atmosphere in the legislative houses, and their reaction to it.'

The role of education is important in Political Socialization. Education encourages the children to behave as desired. In the schools, political socialization is taught through student organizations. Due to the Student-organizational behavior, a political behavior develops in them when they grow up. Political socialization is mainly internal because through political knowledge, pursuit for values etc, the political behavior is displayed. Higher education also has an impact on it.

2. **Adult Socialization:** The process of socialization continues in the adulthood from childhood and adolescence. In this stage, due to attainment of franchise, the political consciousness and political assimilation increases. The influence of changing conditions and the reaction to them put special impact. In India, the last General elections are an example of political socialization in which the dissent against the political system was expressed and a new political party was formed. The political behavior of the masses was expressed in this way. **Rush** and **Althoff** have rightly commented while explaining this process, "Knowledge, values and principles are attained in the childhood and adolescence." They would be found in the background of adulthood. Otherwise giving a suggestion would like giving a suggestion of stagnant political behavior. If adult socialization strengthens the childhood and adolescence socialization then the quantity of change gets limited with the increase in age and increase in conservatism. But wherever there is an opposition, revolutionary changes can take place. The roots of such political socialization are in the initial political socialization but this may also happed due to the later experiences of political socialization.

10.5 Summary

- The existence of politics is by authority. Importance of authority is measured by the position in bureaucracy. It is an important part of the state. Political sociologists have laid emphasis on studying bureaucracy on sociological basis.
- In the modern society, bureaucracy is a conscious and rational means to provide system to society, group and organization. Therefore, discipline and resolve is found in bureaucracy.
- Bureaucracy is a powerful and monopolistic social group. Its task is to implement the laws and sometimes participate in legislation. In political sociology, structure, role, position, functions and dysfunction are studied.
- Max Weber has linked the concept of bureaucracy to power and authority. Bureaucracy is a type of administrative system, where a special type of distribution of authority and hierarchy is found." Weber has worked upon traditional, rational, legal and incomplete authority. He has called bureaucracy an administration related to rational-legal authority.

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- Political socialization gives form to national culture and hands it over to the next generation. Development of leaders, political behavior and other forms of nation building are all contributions of socialization. It takes place through the maintenance, transformation and creation of the political culture.

10.6 Keywords

1. **Bureaucracy** — A powerful monopolistic social group.
2. **Socialization** — It is the process through which a person enters the political and social spheres and becomes a member of the various groups of society.

10.7 Review Questions

1. Explain the concept of Bureaucrcay.
2. Elaborate the ideas of Max Weber on bureaucracy.
3. What do you understand by Political socialization.
4. Write a short on the ideas related to Elite Power in C. Right's 'The power of Elite'.

Self Assessment

1. True	2. False	3. False
4. True	5. False	6. True
7. False	8. True	

10.8 Further Readings

Books

1. Indian Society and Social Institutions (2 Volume set) N. Jayapalan, Atlantic
2. Marriage, population and Society: Demographic perspectives of a Social Institutions – M.M. Krishnareddy, Kanishka, 1998
3. Social Institutions of Shia Muslims – An Anthropological Analysis: Sayyid Kamil Hussain, Classical, 1999

Unit-11: Political Parties and Pressure Groups

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Objectives

After studying this unit students will be able to:

- Understand the meaning and importance of pressure groups
- Know about the Pressure Groups and Political Parties in Indian politics
- Know about the Pressure Groups and their types and understand the Political Parties and their essential characteristic elements in Indian Democracy.
- Understand the role of Political Parties in Democracy.
- Know about the party system and its merits and demerits.

Introduction

Political Parties and Pressure Groups have their separate importance in the Indian political system. Political Parties are directly linked to the state whereas the Pressure Groups do not participate in the Democratic System like the Political Parties, though the Pressure Groups too have importance in the

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Indian Political System. Here, we will elaborately discuss the characteristics of Political Parties and Pressure Groups and present an analysis of their importance in the Indian politics.

11.1 Pressure Groups: Meaning and Definitions

'Pressure Groups' have been called by various names like Private Organizations, Lobbies, Interest Groups, Informal Groups, etc. There is certainly a difference between the Pressure Groups and other organizations. There are numerous interest groups in each society and country, but when they become politically active with the motive of influencing the state, they become 'Pressure Groups.'

According to **Odiguard**, "Pressure Groups are formal organizations of such people, who have one or more common interests and who want to influence the state of affairs and want to influence the government for creation of public policy so that they can protect and expand their interest. In words of **Mainer Veneer**, "By Pressure Groups, we mean a voluntary, through organized system that attempts to influence the nomination and appointment of government officials, determination of public policy and its governance and agreement system".

Pressure Groups are medium through which the people with common interests try to influence the public matters. By this meaning, any social group that tries to influence the administrators and parliamentarians without gaining control over the government falls in the category of Pressure Groups.

Did You Know? Pressure Groups are compared to 'hidden empires'. They get active when their interests are in danger or when they have to pursue their interests. Otherwise, these interest groups remain inactive.

On the basis of above definitions, the characteristics of Pressure Groups are as follows:

1. Pressure Groups influence the policy makers to achieve their aims.
2. Pressure Groups are concerned with '**particular issues**'
3. They are not Political Organizations, nor do they participate in elections.
4. Pressure Groups are called, 'hidden Empires'. They get active when their interests are in danger.

11.2 Importance of Pressure Groups

1. **Pressure Groups as the expression of Democratic Process:** Pressure Groups are considered to be the means of expression of democracy. It is important for the success of democracy that the public opinion is prepared so that particular policies can be supported or opposed.
2. **Pressure Groups as information collecting organization for government**: Pressure Groups play an important role as non-government sources of information for government. Pressure Groups collect statistics, do research and make the government aware of its challenges.
3. **Pressure Groups as organizations influencing the government**: These days, the Pressure Groups exist as organizations that have a lot of power in the sense that they can put useful and successful influence over the government machinery for their self interest.
4. **Limit the despotism of Government**: The tendency of centralization is increasing in governance and all the powers are being centered into the hands of the government. Pressure Groups limit the despotism of government through its sources.

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5. **Establishing a balance between the Society and Government**: One of the merits of existence of Pressure Groups is that, equilibrium is established between several interests and no absolute authority is able to rise.
6. **Medium of Communication between an Individual and Government:** Pressure Group creates a harmony between the personal interests and national interests. These groups play the role of medium of communication between the citizen and government.
7. **Legislative work behind Legislators:** Pressure Groups help the legislators in law making. Due to their specialization and knowledge, they give suggestions to the law making committees. Their suggestions and help are so important that they are being called legislative behind legislative.

11.3 Pressure Groups and Political Parties

In is difficult to differentiate between the Pressure Groups and Political Parties in the Indian political system. Multi party system has developed in our country and the number of parties is so much that they become agents of factionalism. Despite this, there are fundamental differences between the Pressure Groups and Political Parties – Political parties participate in the elections whereas Pressure Groups do not field their candidates in the elections; Political Parties have their definite aims and elaborate programs whereas Pressure Groups have limited aims; Political parties work in the legislative while Pressure Groups work outside the legislative.

Prof. Herman Fainer has said that, "Wherever the Political parties will be weak in principles and organization, Pressure Groups will rise. Where Pressure Groups will be powerful, the Political Parties will be weak and where Political Parties will be strong there the Pressure Groups will be suppressed.

Notes There are fundamental differences between the Pressure Groups and Political Parties – Political parties participate in the elections whereas Pressure Groups do not field their candidates in the elections. Political Parties have their definite aims and elaborate programs whereas Pressure Groups have limited aims.

11.4 Pressure Group Techniques

1. **Means of Propaganda and Broadcasting**: In order to fulfill their aims, in order to create goodwill amongst the masses and to draw masses in their favor to fulfill their aims, the Pressure Groups use Press, Radio, Television and the services of influential organizations.
2. **Publishing the Statistics**: In order to present their view point in a more convincing way in front of the policy makers, the Pressure Groups publish statistics, so that their purpose is fulfilled.
3. **Organizing Seminars**: These days, the Pressure Groups organize seminars, symposiums, lecture-series and talks for debates and discussions. The chief officials from legislature and administration are invited in these gatherings and are tried to convince in their favor.
4. **Staying Active in the Parliament Lobbies**: The Pressure Groups try to influence the members of the parliament by sending their agents and advocates in the Parliament houses.
5. **Bribery, fraud and other means**: In order to protect their interests, the Pressure Groups do not even hesitate in giving bribe. If the need arises, they also use wine and women.

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6. **Lobbying**: Lobbying means 'influencing the government'. It is a political tool. The lobbyists act as mediators between the government and the Pressure Groups. The Pressure Groups influence the law makers through the lobbyists and achieve their desired goals.
7. **Interest in the Nomination of Parliament members**: The Pressure Groups help to get such people nominated as the party candidate in the elections, who can help them further their aims in future through the Parliament.
8. **Demonstrations**: Sometimes, the Pressure Groups also use agitations and demonstrations. These days, the Pressure Groups are commonly using strikes, rallies etc.

11.5 Pressure Groups in Indian Politics

The findings of three scholars of the Asian Politics (Kahin, Park and Tinker) that, "the interest groups have been clearly expressed in the political process in Western countries but this has not occurred in the non-Western countries", stands true for India too. Unlike America, Pressure Groups have not developed in India although in some places, the Professional Organizations are active in the form of Pressure Groups. Although, the Pressure Groups of other groups have not been able to influence the decisions in the political process in a modern way due to their middle class leadership. The demand for Pressure Groups due to poverty and a huge difference in the governing capability is apparent in India. Organized pressure and interest groups are rising in the India political structure due to Universal adult franchise, increase in political rights, expansion in the special rights and planned programs in the social and economic spheres.

11.6 Kinds of Pressure Groups

The active Pressure Groups in India can be divided into four groups according to the Almond and Powell 'model'.

1. Institutional Pressure Groups
2. Associational Pressure Groups
3. Non-associational Pressure Groups
4. Anomic Pressure Groups

Pressure Groups in India

Institutional Pressure Groups	Associational Pressure Groups	Non-Associational Pressure Groups	Anomic Pressure Groups
1. Congress Working Committee	Labor Organization	Communal and Religious Organization	Sikh Students Federation
2. Congress Parliamentary Board	Commercial Organization	Caste Organization	Naxalites
3. Chief Minister Club	Farmer Union	Lingual Organization	Navnirman Samiti
4. Central Election Committee	Students Union	Gandhian Organization	Sarvodaya and Tarun Sena
5. Bureaucrcay	Workers Organization	Young Turks	Gan Sangram Parishad
6. Army	Communal Organization	Syndicate	Akhil Assam Sangh

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Task State your ideas on the influence of Pressure Groups in context of the recent Jat Movement.

1. **Institutional Pressure Groups in Indian Politics**: Institutional Pressure Groups are active in political parties, legislature, army, bureaucracy etc. These are formal organizations, they are autonomous and they are nourished under the protection of various institutions. Along with expressing their interests, they also represent the interests of other social groups. In a developing country like India, the Institutional Pressure Groups are active in a very influential way due to various reasons. Congress Working Committee, Congress Parliamentary Board, Chief Minister Club, Central Election Committee, Bureaucracy, Army can be considered Institutional Pressure Groups in Indian politics.
2. **Associational Pressure Groups in Indian Politics**: Associational Pressure Groups are specialized groups for expressing the interests. Their main characteristic is to fulfill their special interests. They are active in the Indian society in their modern surroundings. The main amongst them are, Commercial Organizations, Farmer's Organizations etc.
3. **Non-Associational Pressure Groups in the Indian Society**: Non-associational Pressure Groups express their interests in an informal manner. They do not have organized groups and these traditionalist organizations include Communal and Religious Organizations, Caste Organizations, Lingual Organizations, Gandhian Organizations, Young Turks, Syndicates etc. The main organizations based on the communal lines include, Muslim Majlis, Vishwa Hindu Parishad, Babri Masjid Action Committee, Jamait-e-Islam-e-Hind, Jamait-e-Islami etc. Vishwa Hindu Parishad tried very hard to influence the policies of the Central and Uttar Pradesh government in the Ayidhya Issue. The reason for the victory of Bhartiya Janata Party in Uttar Pradesh is Vishwa Hindu Parishad's backing. Pressure groups like Church, Vaishnav Samaj, Nayyar Seva Samaj, Vishwa Hindu Parishad too fall in the same category. They have their separate schools, colleges and hostels etc. They constantly try to maintain their isolation. Most of the minority organizations in India are of this type.

   Various Gandhian organizations also influence the government policies; for example, Sarva Seva Sangh, Sarvodaya Bhoodaan, Khadi Gramodyog, Gandhi Peace Foundation etc. are such organizations.
4. **Anomic Pressure Groups in Indian Politics**: Anomic Pressure Groups are a characteristic feature of the polity developing nations and they cannot be called an absolutely fresh occurrence in the Indian politics. Agitational groups are those groups that use unconstitutional means like violence, political assassinations, riots and other violent means to push for their demands. Agitational protests and direct action are of various types like public meetings, lane meetings, walking rallies, observing protest day, strike, demonstration, satyagrah, fasting, causing harm to public property, self immolation, obstructing the traffic, surrounding etc. Through these activities, the organized groups not only express their discontent but also touch the rule making, rule application and rule adjudication by influencing the input and output system of the government. These groups pressurize the government to make or change some law.

   It is believed that the reason for the rise of Anomic Pressure Groups in Indian politics is that the government does not pay heed to the justified demands of the Indian people and the Political Parties are not able to appropriately represent the demands of all sorts of people. When the demands are not paid heed to through peaceful means, these groups resort to unconstitutional measures.

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After the independence, various important decisions have been taken under the pressure of the anomic groups. Under their pressure, Chennai, Mumbai and Punjab states were partitioned. New states had to be formed in Poorvanchal. The Sadhus fasted in protest against the Cow-Slaughter law of the government and the supporters of Hindi language went on a Satyagrah against English language. The Naxalite group emerged in Bengal which attracted the government's attention towards land reforms, justifiable redistribution of land and raising the daily wages of the agricultural laborers by using violence, murder, robbery etc.

11.7 The Specific Features of Indian Model of Pressure Groups

Prof. Mairon Wainer's work **'Poltics of Scarcity'** is the first scientific work that has analyzed the pressure politics in India. After Weiner, Stanley Kochnik's work, '**Business and Politics in India**' presents a micro analysis of the role of Pressure Groups of Businessmen in Indian Politics. According to Weiner and Kochnik, the following are the peculiar characteristics of the Pressure and Interest Groups in India:

1. Conservative Pressure Groups such as those based on Caste, Community, Religion or Region are playing a decisive role in Indian politics. Most of the Political Parties organize their followers on the basis of caste and community. Caste groups are called, 'Crowned without Crown' in India to this day.
2. Political Parties control most of the Communal Pressure Groups. Their control is in the hands of the leaders of the Political Parties and they can be called as 'Party rule behind the party', although this is also a strange fact that major Trade-Industry Interest groups are free from regional control.
3. In order to fulfill their Political aims, some Political Parties have also formed secret organizations of paramilitary nature.
4. The role of Pressure Groups in forming the Public Policy soon after the independence is apparent.
5. Since the last few years, the policies of the central government have also been influenced by the states of the Indian federation and these states have started to attempt to put organized pressure.
6. When non-UPA and non-Congress governments were functioning in the states, they encouraged the Pressure Groups against the central government in support of their demands. Whenever there were movements for demands such as, for more number Universities, establishment of Steel Plants, establishment of Oil Exploration Plants, establishment of Public sector Industries, the non-Congress governments adopted a sympathetic attitude towards the agitators.
7. The Institutional Pressure Groups existent in the Political Parties have attempted to shake the Party System itself. The Parties in power and opposition have challenged the working of the majority government.
8. Due to our dependence on the foreign help and foreign technicians, the foreign lobby also puts pressure to influence our policies.
9. Associational and Anomic Pressure Groups are not hesitant in using the unconstitutional means such as violence, mass movements, strikes, fasting and satyagrah.
10. The Pressure Groups in India are mainly engaged in influencing the administrators rather than the law makers.
11. The general conception in India is against the methodology of Pressure Groups. It is not considered good that the Pressure Groups guide the law and policy makers. It is also believed

that once the government bows to the demands of the pressure groups, then no decision can be taken in the favor of the public.

In the final analysis, it can be said that in India the Non-Associational Pressure Groups are most influential and amongst these, the influence of 'caste' is visible everywhere. After them, the Associational Pressure Groups have influenced the politics. Amongst the Associational Pressure Groups, only 'Federation of Indian Chambers of Commerce and Industry' has been considered as a modern Pressure Group.

Self Assessment

State Whether these statements are True or False:

1. Sometimes the Pressure Groups resort to violent-agitations and demonstrations.
2. Pressure Groups are a part of the State.
3. In India, most of the communal Pressure Groups are controlled by Political Parties.
4. Pressure Groups play an important role as non-government sources of information for government.

11.8 Meaning and Definition of Political Party

Generally, by Political Party is meant an organization that has a particular aim, principle, opinion and unity of ideas in political aims and it is well organized and unified.

According to **Edmond Burke, "**Political party is a group of such smaller groups that are bound together to work in the interest of the people by the collective efforts on the basis of accepted principles."

According to **Gaitil**, "A Political Party is more or less organized group of those citizens who work on the form of a political unit and whose aim is to use their electoral power to control the government and to execute their common policies."

According to **Gilchrist**, "Political parties can be defined as the groups of those citizens who have same political ideas and who wish to control the government as a political unit."

In words of **Prof. Laukik**, "By Political Party we mean an organized group of such citizens, who work as a political unit."

It is clear from these definitions that a Political Party is a group organized on the basis of unity of ideas and principles and who aim is to compete for running the government.

11.9 Essential Elements (Characteristics) of Political Party

On the basis of the definitions given by MachIver, Edmond Burke, Gilchrist and Gaitil etc, the following characteristics of Political Party can be seen:

1. **Organization**: Presence of an organization in a Political Party is important. Until the people having the same ideas regarding different issues and problems are not organized, they cannot form a Political Party. The power of Political Parties is dependent upon their organization. They can win the elections on the basis of organization and can put their policies into practice.
2. **Unity of Common Principles**: The Political Party can work in an organized way only when its members are unanimous about some common principles. They cannot mutually co-operate in the absence of unanimity on the opinions regarding basic questions. The political organizations formed without principles can be called political groups instead of Political

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Parties. There can be differences of opinion amongst the members of the party which can be resolved through the mediums of discussion and negotiations. The Political Party formulates the agenda on the basis of principles and after attaining power, it tries to implement it. The parties propagate their principles in the elections; they present their candidates to the public and try to win the support of the masses.

3. **Faith in Constitutional Means**: It is necessary for the Political Parties that they take the constitutional road in order to put into practice their principles, policies, ideas and programs. Voting and the decision of the voters should be placed on the head. Those who believe in secret measures and armed revolutions cannot be considered Political Parties, they are military organizations.
4. **Wish to Rule**: One of the aims of the Political Parties is to implement their principles, ideas and policies by gaining control over the government and authority. Those who do not participate in the parliamentary process cannot be called a Political Party.
5. **National Interest**: The Political Parties do not work for a particular class, caste, religion or community but they work for the entire nation and take care of the interests of both minority and majority. Therefore **Burke** says that Political Parties are organized political groups for furthering the national interests.

In a nutshell, we can say that Political Parties are such organized groups that maintain the same opinion on a particular problem, use constitutional means to implement their ideas, wish to rule and have the aim of furthering the national interests.

11.10 Role and Importance of Political Parties in Democracy

Political Parties are imperative for democracy. They are the foundation of democracy. Democracy cannot stand without this foundation. **Prof. Mariam** writes, "The tasks of Political Parties include the selection of administrative officials, running the government and criticizing it, giving political education and act as a mediator between the government and an individual."

Prof. Munroe opines that the Political Parties should determine the political problems for the people so that they are able to know what the political problems are and what the opinion of the party on them. They should also elect the candidates for representative organizations so that capable people can be sent to run the government. Besides this, it is also their task to maintain a collective and stable responsibility and maintain consciousness amongst them by providing civic education.

According to **Peterson**, **"**Political Parties are helpful in developing national unity and maintaining it, where ruler is the dissociation of power, they establish unity amongst the various elements of the state, they minimize the struggles for economic interests because the demands of various economic groups can be expressed from the party platform and this helps in the voting process."

Laubel has underlined two important tasks of the Political Parties: (1) They are helpful in doing the collective work of the voters, (2) They determine the problems for public decision.

It is clear from the ideas of various scholars that Political Parties have great importance for the success of democracy. It is the touchstone of democracy. This is because the extent to which the democratic system exists in a country can be measured by the extent of the healthy competition in the political party system. Healthy competition amongst the Political Parties, extensive public relations, expression of public opinion etc are few things that make democracy meaningful.

On the other hand, there are a few scholars who believe that Political Parties are the root to all the evils of politics. They believe in Partyless democracy. Mahatma Gandhi, Jaiprakash Narayan and Vinoba Bhave are amongst such thinkers. Partyless democracy can only be utopia, not reality. The **role or importances of Political Parties in democracy are**:

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1. **Selection of Candidates and Drafting the Program**: During the elections, the Political Parties elect their candidates and field them in the elections; they request for votes for them and try to make them victorious. Political Parties also give financial support to their candidates and also decide the future program for them.

   If there are no Political Parties, then it would be impossible to conduct elections in the extensive democratic states of the present times. In the context of the importance of Political Parties in conduction of elections, **Fainer** writes, "Without the Political Parties, either the electors would become totally helpless, or they would destroy the entire political system by adopting impossible policies."

   The Political Parties also formulate the programs for public welfare because a number of people do not even know that which program should be implemented for common good. The voters do not know the candidates in the elections personally, therefore the candidates are voted on the basis of the program presented by their party.

2. **Carrying out the Responsibilities in implementation of Policies**: Political Parties keep their candidates committed to their program. They keep control over them to fulfill the promises made to the people during the elections.

   Therefore, the candidates cannot neglect their programs easily. If a number of candidates win independently, then there are possibilities that they forget the promises made to the people as there is not control over them, but this condition does not apply on the party candidates. The independents have initiated the trend of '**come and go**' politics in India and introduced instability in the government.

3. **Forming the Government and Running the Administration**: After winning the elections, the Political Parties form the government and run the administration. They choose capable people for administration, train them and gain public support for them and communicate the public opinion to the ruling class. In a Presidential System of governance, the president forms the cabinet from amongst the people of his group who help in running the administration. In Parliamentary System of governance, whichever Party gains majority (in the Parliament or Vidhan Sabha) chooses its Prime Minister and the Prime Minister then forms the Cabinet of ministers. In this manner, in both the Presidential as well as Parliamentarian system, the government is formed and the administration is run by the Political Parties. In the absence of Political Parties, the members of the Parliament or Vidhan Sabha would 'have many heads many minds'. It would be impossible to govern in such a situation.

4. **Control over Government**: The Political Parties which are not able to come into power due to lack of majority, take the task of criticizing the government. They keep an eye on them so that they do not forget public good in the pride of power. In the absence of an organized opposition, the ruling party can become dictatorial.

5. **Create Awareness amongst Masses:** One of the tasks of Political Parties is to create political awareness amongst people and acquaint them with national and international issues. They also introduce the reasons and solutions of the problems to the people.

   Through their consistent propaganda regarding the public issues and on the basis of debates and discussions, they evoke interest in public issues amongst the masses. Their aim is to increase their popularity to establish their control over the ruling system and therefore they propagate their ideology to the maximum through press and means of communication. In this way, they acquaint even the most disinterested voter with at least some problems. Therefore, **Lawell** says that, "Political Parties are brokers of political ideas."

   Besides making the public conscious, the Political Parties also build the public opinion. In this context, **Brice** says, "Political parties go a great way in helping to educate, formulate and organize public opinion." Elsewhere he states, "Just as the tide keeps the ocean water fresh

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and undulated, similarly, the Political Party keeps the consciousness of the nation fresh and undulated."

6. **Political Education**: The Political Parties also educate through their propaganda. They acquaint the masses with different types of information, shortcomings of the ruling party etc., but sectarianism and propaganda are primary aspects of political education. Despite this, there is a lot for the masses to learn. In India, the information regarding the Bofors Scandal was given to the masses by the opposition Political Parties. Although, this is a subsidiary task of the Political Parties rather than the primary task. In comparison to the developed countries, the task of political education of the masses is more influential and significant in the developing countries.
7. **Alternative to the Government**: When a Political Party becomes incapable of running the government and loses support in the parliament during voting, then the opposition party presents itself to run the government.

   In parliamentary countries like Britain etc. where a two-party system is in place, the opposition party creates its shadow cabinet, which stays ready to handle the governance in the time of need.
8. **Link between the People and the Government**: The main principle of democracy is to maintain the link between the people and the government and the largest medium for this link is Political Party. In democracy, the ruling parties propagate the policies of the government amongst the masses and try to keep the public opinion in their favor. The opposition parties try to attract the public attention towards the flaws of the ruling party. Besides this, the Political Parties take the problems and difficulties of the people to the various departments of the government and its officials and try to solve them.
9. **Synthesis and Harmony in the various departments of the Government**: No government can function efficiently until there is synthesis and coordination in its various departments and this task is possible only through the Political Parties. In the Parliamentary system, the same party rules in the legislative and the executive. Therefore the political party can get the laws formulated according to its wishes. On the other hand, the legislative controls the executive, criticizes its working and policies and can also remove it by passing a no-confidence motion. In this way, it is the Political Parties that creates a synthesis between the legislative and executive.

Due to all the reasons stated above, the Political Parties are important in democracy. **Some scholars consider the Political Party System important because it is helpful in democracy, a symbol of stable government, a medium of public education, a control on dictatorship and helpful in disciplining, organizing public opinion and national unity.**

Self Assessment

Fill in the blanks:

5. The method of 'influencing the government' through political mediums is called …… .
6. Pressure Group is also known as …… .
7. Almond Powell has divided the Pressure Groups into ……. .

11.11 Merits of Party System

Scholars have explained the following merits of the Party System:

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1. **Concordant with Human Nature**: Like nature, differences are also found in the behavior and ideas of people. Some people are liberal while others are not while still others are radical and revolutionary. These differences in behaviors and ideas can only be represented by different Political Parties. This is the reason that the Political Parties are said to be concordant with human nature.
2. **Necessary for Democracy:** Political Parties are an important element of democracy. The success of democracy cannot even be imagined in their absence. Political Parties run the democracy; they participate in the elections as a result of which government is formed. In this way, the Political Parties are guards of democracy.
3. **Impart Stability to Rule:** Party System imparts stability to the government and administration. The government is formed through majority in the democracy. The members of the party are united on matters of the governing policies therefore there is stability in the rule. If each person in the masses starts to work in his own way, then neither the government can be stable, nor can the responsibilities be determined in the administration. It is very difficult to do the administrative work in an atmosphere of confusion and disbelief, therefore the party system becomes very important. **Fainer** says, "Without the organized Political Parties, the voters would either be crippled or they would become destructive and would adopt such policies that would bring chaos to the administrative system.
4. **Medium of Public Education**: Political Parties are an important medium of providing public education to the masses. The Political Parties present the problems of the country in front of the masses through mediums such as newspapers, speeches, articles, meetings, radio and T.V. etc. and give an opportunity to the masses to state their opinion on these problems. Similarly, the masses get an opportunity to decide the future of the country through the elections. **Brice** says that Parties keep the consciousness of the nation active and awake. Before elections, debates begin in all the parties due to which such a platform is created before the elections through which the parties can bring problems in front of the masses, they define the problems and direct their criticism. **Fainer** says, "Political Parties work in such a fashion that each citizen gets to know about the entire country, which is otherwise impossible due to shortage of time and distances between states."
5. **Control over the Administration**: The dictatorial behavior of the government is controlled through the party system and its arbitrariness is curbed. This ensures a balance in rule. **Lawbell** says, "Autocracy is hindered by the permanent presence of a recognized opposition party." There are revolts due to autocracy, but the rule of the opposition group saves the country from a revolt because if the distrust against the government spreads, then the opposition party stays ready to form another government. This increases the efficiency of the ruling party and they begin to run the administration after deliberation in fear of a revolt. **Laski** says, "Political Parties are the greatest medium to save the country from the rise of dictatorship."
6. **Formation of Best Laws**: Both the ruling and the opposition parties are present in the legislative. The opposition group carefully studies the bills presented by the ruling party, it figures out its flaws and possibilities of misuse and attracts the attention of the ruling party towards them. The flaws of the bills are done away with during debates and the best laws are formed.
7. **Organization of Public Opinion**: It is obvious that there would be different opinions on the same problem. Political Parties center the opinion and give them a definite form. The public opinion is itself either 'yes' or 'no' on any issue. Therefore, due to the exchange of ideas due to the efforts of the Political Parties, the different ideas are synthesized and the public opinion is organized and published.

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8. **Discipline**: Party system is based on organization and both the ruling and the opposition parties have to propagate their policies in a disciplined way, only then, their prestige rises amongst the masses. They maintain discipline in both inter party as well as intra party matters. In a country with a mature party system, there is very little political turmoil.
9. **National Unity**: The Political Parties endeavor to gain the support of the masses to come into power. No party can expect to come to power by raising petty issues, therefore the Political Parties always raise large and national issues which gives impetus to national unity. **Peterson** believes that, "Political Parties are helpful in forging national unity and maintaining it." **Burke** has called the Political Parties, the organized political groups for furthering the national interests.
10. **Social and Cultural Development**: Political Parties make efforts for the social and cultural development of the country. Mahatma Gandhi endeavored for the upliftment of harijans, to end drinking, to ensure equal status to women in the society etc. before independence. Political Parties are helpful in intellectual and cultural development through the establishment of libraries, reading rooms and learning centers.

Lord Brice, while pointing the qualities of Political Parties writes, "Parties keep the consciousness of the nation clean just as the ocean water remains clean due to the dance of the waves." **Laski** has written, "Due to the Political Parties, the public fervor does not take the form of law. Political Parties are the biggest roadblocks in the way of dictatorship and their greatest quality is that they give an opportunity to the masses to use their rationality."

11.12 Demerits of Party System

Party system is not free from demerits. **Alexander Pope** is of the opinion that a society where the parties exist, there the common will cannot be expressed. Former American President **Washington** has also expressed his opinion that Political Parties are the biggest enemies of popular governance. **Rousseau** is of the opinion that common will and truly popular opinion cannot be expressed in a country where Political Parties or classes exist. We will elaborate the demerits of Political Parties here:

1. **Hinderance in the Growth of Democracy**: Democracy supports individual freedom but Political Parties abuse this freedom and become roadblocks in democracy. The members of Political Parties have to renounce their personal ideas and support the ideas of the party in public. In this way, the individual becomes part of party vehicle that moves along with the wheel. **Lecock** says that, "Political Parties kill that personal idea and work related freedom which is considered to be the basic principle of democratic rule." Not just the common masses, but the freedom of ideas of people's representatives is also curbed and they have to support the ideas of the party in the Parliament, Vidhan Sabha or publically, no matter how much the ideas of the individual differ or stand against the ideas of the party. **Gilbert** says, "I have always voted on the call of the party and never considered thinking about myself."
2. **Loss of National Interests**: People forget the national interests by getting involved in factionalism. The members of the party also give priority to the party interests over national interests. Mostly, the administrative policies and plans are formulated in view of party interests. **Marriet** writes, "Due to excessive party worship, the needs of the nation can be pushed to the background. By giving to much attention to the business of winning votes, the leaders and their managers can forget or delay the foremost necessities of the country."
3. **Negligence of the most Qualified Persons in governance:** Due to the party system, the country is deprived of the services of the most qualified people in the country. The Political Parties choose representatives that would support them blindly and stay obsequious to the party leaders, but the qualified people would never sacrifice their ideas to behave in such a

manner. Therefore, the qualified people are neglected in the party and incapable people get high positions in government. As a result, the entire administrative system degrades.

11.13 Summary

- Political Parties and Pressure Groups have their separate importance in the Indian political system. 'Pressure Groups' have been called by various names like Private Organizations, Lobbies, Interest Groups, Informal Groups, etc.
- There are numerous interest groups in each society and country, but when they become politically active with the motive of influencing the state, they become 'Pressure Groups.' Pressure Groups are medium through which the people with common interests try to influence the public matters. Pressure Groups are considered to be the means of expression of democracy. It is important for the success of democracy that the public opinion is prepared so that particular policies can be supported or opposed.
- In is difficult to differentiate between the Pressure Groups and Political Parties in the Indian political system. Political parties participate in the elections whereas Pressure Groups do not field their candidates in the elections; Political Parties have their definite aims and elaborate programs whereas Pressure Groups have limited aims; Political parties work in the legislative while Pressure Groups work outside the legislative.
- The interest groups have been clearly expressed in the political process in Western countries but this has not occurred in the non-Western countries. Unlike America, Pressure Groups have not developed in India although in some places, the Professional Organizations are active in the form of Pressure Groups.
- Congress Working Committee, Congress Parliamentary Board, Chief Minister Club, Central Election Committee, Bureaucracy, Army can be considered Institutional Pressure Groups in Indian politics.
- The general conception in India is against the methodology of Pressure Groups. It is not considered good that the Pressure Groups guide the law and policy makers. In democracy, the administration is run by the representatives of the people who are linked to one party or the other. Political Parties are the basis of democracy. They are mediums of forming the public opinion, expression and extending it into the appropriate direction.
- Generally, by Political Party is meant an organization of people that have specific aim, principles, position and unity of opinion on political aims and it is well organized and unified. Political Parties are imperative for democracy. They are the backbone of democracy. Besides making the public conscious, Political Parties also build public opinion. They provide different types of information to the people and acquaint them with the flaws of the rulers etc. Though, in political education, sectarianism and propaganda are of primary importance. In India, the information regarding the Bofors Scandal was given to the masses by the opposition Political Parties.
- Political Parties are the biggest roadblocks in the way of dictatorship and their greatest quality is that they give an opportunity to the masses to use their rationality.

11.14 Keywords

1. **Interest Group:** Pressure Groups are also called Interest Groups.
2. **Lobbying:** The efforts to explain the viewpoint or opinion to the government through political means is called lobbying.

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11.15 Review Questions

1. State the differences between Pressure Groups and Political Parties.
2. State the functions of Pressure Groups and Political Parties.
3. Write a note on Pressure Groups in India.
4. Elaborate the merits of the party system.

Answers: Self Assessment

1. True
2. False
3. True
4. True
5. Lobbying
6. Interest Group
7. in four parts

11.16 Further Readings

Books

1. Fundamentals of Sociology – Gilbert, Pascal 2006, Orient Longman.
2. Dynamics of Social Institutions – Azhar Sheikh, Sublime Publications, 2008.
3. Social Institutions of Shia Muslims – An Anthropological Analysis: Sayyid Kamil Hussain, Classical, 1999.

Unit-12: Nation-State, Citizenship and Democracy

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Objectives

After studying this unit students will be able to:

- Understand the process of modern state and globalization.
- Understand the Hyper Globalist Thesis.
- Understand the Organizational and Rejuvenation Theory.
- Gather knowledge about the Indian Democracy and Traditional Society.

Introduction

The political entity that we give the name of state today is actually the Nation-State which emerged on the international stage about 350 years ago through a treaty in Westphalia. Before this, the entity that was known by the name of state was actually the portion of land under a ruler or a dynasty. The boundaries of this geographical region were not natural but manmade and within the boundaries of a state, people of different nationalities lived. Even in those times, the concept of a definite land area was linked to the identity of the state.

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State has been considered the most important entity on the international stage. It is believed to be that portion of land or area over which the state has sole right and where its sovereign authority cannot be challenged by anyone. It is important to add here that before the emergence of nation-state, the land of the state was considered to be the private property of the ruler and he could transfer it according to his wish. Besides victory and defeat in wars, the land was exchanged in royal deals and in marriage alliances between the royal families in the form of gift-dowry. (Bombay Island was acquired from the Portuguese in this fashion) Before the modern age, the boundaries of the state were very flexible and usually, in times of peace, there was not much restriction on the movement of people of different states through these boundaries. The identity of nation state became clearer after the American and French revolutions.

When the revolutionaries in America threw away the yoke of British colonialism and established a republic, then the possibilities of a state with a new type of ruling system other than monarchy emerged. Along with this, the citizens of United States of America, soon after the birth of the new nation, began blatantly announcing their separate national identity, although most of them were British and Irish migrants. Similarly, the French Revolution abolished the, Old system (Ancientism) prevalent from centuries and delivered a heavy blow to the traditional monarchical system. The interesting fact is that along with Liberty and Equality, the French Revolution also raised the slogan of Fraternity. This slogan echoed in the revolutionary countries as a call for world-wide brotherhood. With the French Revolution, the tendency of internationalism also became stronger.

Before the French Revolution could become a danger for the other states of Europe, the large traditionalist states, in France itself, Napoleon Bonaparte, the 'offspring of revolution' subverted the state and established a new empire. The French forces caused sensation in Europe during the Napoleon Era. His victory campaigns led to the defeat of other European countries one after the other. As a result of these events, a wave of nationalist sentiments began to rise in European countries in reaction to the French attacks. After becoming the Emperor, Napoleon's aim throughout his life was to reform the old Feudal system. Despite returning to monarchy, he played an important role in improving the image of France as a modern state. One of the major aspects of his rule was his attempt to make the state, especially the Judiciary secular. Besides, this capability began to be given preference over birth in government jobs. Not only in France, but also in other European countries under the French rule, 'Napoleonic Code' was implemented. This prepared the identity of the modern Nation-State which is more or less uniform to this date. In the 19th century, the unification of Germany and Italy took place, which transformed the multi-national empires into Nation-States.

Sovereignty is an aspect of modern states that has not changed. The International Law has almost developed along with the development process of the Nation-State. According to this, all the sovereign states maintain an equal status in the internationally, and they shall be considered equal in terms of sovereignty. The sovereign authority is not compelled to follow the orders of an external power and it is considered the supreme authority in the area under its charge. But, none makes the mistake of considering all the states equal in the real world. The legal illusion of sovereignty may be kept intact, but no scholar of international politics accepts it to be true. The ranking of states is done on the basis of national power and capability. The terms such as super power, big power, regional power and small states has been considered important for the study of international politics. By the end of the First World War, it seemed as if the system of Nation-State would maintain the stability and peace in the international politics with refinement in the power balance for a long time to come but what happened was just the opposite. On one hand, the wave of patriotism strengthened the freedom struggles against the European imperialism in Asian-African countries while on the other hand; militant nationalism dangerously sharpened the historical animosity in the traditional European powers. The contradiction between France and Germany became even more critical after the First World War. Besides this, the Communist government that established its authority in Russia after the Bolshevik Revolution presented an alternative of a revolutionary state organized on the basis of ideology. It was not easy to compare this state based on one party rule and democratic centralism with any western model of democracy and republic. The Soviet Union was seen with doubt for many years just like France

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after the French Revolution. The rise of Fascism in Italy and Nazism in Germany afterwards, showed that the modern state that has abolished monarchy too has dangerous possibilities of the growth of dictatorship. After the First World War, in order to avoid disputes amongst the Sovereign states, the League of Nations was established but it soon failed. Once again, the international politics appeared to be appallingly out of order due to the self willingness of the sovereign states.

Before the treaty of Westphalia, the right of a ruler to rule over a particular state was considered to be a birthright and divinely ordained. The foundation of authority rested upon religion. This is clear from 'Holy Roman Empire'. The separation in the authority of state and religion that began after the treaty of Westphalia became deeper and clearer after the wars of French Revolution, American Revolution and Napoleonic Era. This trend was further strengthened also when the pace of industrialization and urbanization increased. As the European empires expanded, they came in contact with non-European and non-Christian black societies; it got introduced to different types of state authority. These events had to have an impact on nature of Modern-State and the contemporary international politics. A scholar named **Barry Juan** in the work **International System in World History (2000)** has tried to explain the three factors that are helpful in distinguishing between the Modern and Traditional states. The emergence and increasing prosperity of the commercial class and its growing influence in domestic politics is one of the aspects. The second change is the adoption of Nationalist ideology by the state and finally, considering democratization necessary is also an inseparable feature of the modern state.

12.1 Modern State and Sovereignty

Modern state is a sovereign and independent entity. In the traditional system, state was considered synonymous to the personality of the ruler and sovereignty could be directly seen materialized in the ruler. **Jean Bodin** is of the opinion that sovereignty is complete power of control over the subjects and citizens which is not checked by anyone. Similarly, theorist **Oppenheim** says that sovereignty is independent power free from the interference of any other power. It is disputable that whether such power can only be in the hands of the state and not an individual. **Hobbs** has given the name of **Leviathan** to this state while **Machiavelli's Prince** is also the ruler of such sovereign state. Liberal thinkers, **Rousseau** and **Woodrwow Wilson** have challenged the concept of such despotic sovereign state but it is also accepted by all that in the present, the sovereignty of state, especially in international affairs is empirical. Section 14 of the Manifesto of United Nations Organization accepts that the states will coordinate by the principle of sovereignty and international in international matters. It is clear that in the formation of foreign policy and in international relations, no analysis can be meaningful without the acceptance of sovereignty. However, now after the beginning of globalization, it has become important to rethink about the sovereignty of state.

Realist State: After the disintegration of imperialism, it emerged in the international context that the national interests should not be defined by the great ambitions but in a realist way by the states. After two World Wars, there was not much scope of doubt in this matter. Cold war made this even clearer. All the superpowers including the nationalists began to realize that it was senseless to continuously try to expand the geographical boundaries. The realist modern states appear to be self centered. Neo-realist analysts like **Kenneth Waltz** are of the opinion that it is the result of realist thinking that in order to protect themselves in an anarchic international system, the ready to help themselves, leaving the greed of allies and treaties.

Nationalist State: It is inherent in the concept of Nation-State that the element of nationality would be inseparably associated with the identity of the state. Along with this, the complex questions of religion, language and culture appear in the form of the authority of the state, its strengths or its weaknesses. It has been already mentioned that the secularism is the basis of modern state; therefore religious differences will always become a challenge for the unity and integrity of a state with many

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religions. In the era of imperialism, despite the diversity in languages and religions in the colonies, the formation of a supreme authority was possible by force. Post-independence, it was not possible to force the authority of the state. Due to this reasons, the foundation of nationalism in modern states could be laid on the basis of religion, race or language. The historical heritage of all and unified struggle against the challenges of future was made the basis of co-operation, collaboration and emotional unity.

In totality, the citizens of a nation-state accept that their collective interests are more important than the collective interests of the citizens of any other nation-state, and in order to protect their interests, mutual co-operation is necessary. The irony is that in the era of globalization, worldwide dependence upon the international economic activities has made even this common sense debatable. The policies of International Trade Organization has unexpectedly provoked narrow-racism, communal fundamentalism and defensive patriotism.

Democratic State: The identity of modern state is in the form of a democratic organization. The ruling government in the state may be dictatorial, yet its endeavor is to be in accordance with law, just and authentically established on the basis of the consent of the ruled people. At the international level too, the democratic theory is so well supported that the state that does not have a democratic identity is not given full acceptance. The secret diplomacy of Bismarck Era was replaced by the open diplomacy of Wilson. Although from **Alexei Tokvei** to various other critics to this day, have the understanding that it is not possible for the state to design its sensitive policies in a democratic manner. Specially, diplomacy can only succeed by credibility and secrecy. Today, it cannot be denied that the government that portrays the state authority is considered to be answerable and responsible towards the people. The seed of the liberal-idealist thinking that strengthens the idea of a democratic state lie somewhere in the thought of Immanuel Kant. Kant was of the opinion that a democratic international system can only stabilize peace. His logic was that democratic nations do not fight wars against each other.

Developing States: The modern state has also been called developing state because the main aim of the state is the overall development of its citizens. After protecting the geographical unity and integrity of the country, the state directs its attention towards managing food, potable water, health and medicine for its citizens which are its other responsibilities. This process of raising the standard of living of the citizens continues without break. Therefore it is not rational to think that prosperous countries are not developing and this identity of modern state is applicable only on the developed countries.

The role of welfare state has been accepted even in the states where the domain of the state is being tried to be continuously satisfied under the pressure of the logic of free market and trade.

12.2 Globalization and Modern State

It is important to understand that Globalization is such a process, in which the multifaceted aspects of the global world like economic, political and cultural are interwoven. Also, this cannot be forgotten that this process has been going on from a long time and it will continue for many years to come. Adherence, inter-dependence and regional unity etc. are such issues regarding which the state is compelled to keep the option of co-operation and struggle open. On one hand, where the sovereignty of nation-state has declined due to globalization, on the other hand globalization has also decided that the modern state has to consider it while making its identity. Whether it is the identity crisis rising out of bad culture of consumerism or the issue of cultural diversity in a state with many nationalities, the modern state cannot avoid them.

12.3 Hyper Globalist Thesis

One of the ironies of modern international system is that not just the traditional nation-states but even the modern states seem to be primitive institutions. Foreign tours have become way easier than the past and due to this reason, the curiosity and knowledge of common man in foreign affairs has

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increased as compared to the past. On one hand the process of decentralization while on the other hand the process of regional unification are taking place simultaneously. Due to the policies suggested by the International Trade Organization, many states are involved in enterprises that are run from some other country. No haste should be made to reach to the conclusion that the impact of this would be in favor of the international system.

Globalization has influenced the nation-state but it cannot be said that it has fundamentally changed its character. In the world of international relations, the non-state actors are hidden and it is possible that in future, a major portion of the transformation of the nation-states would be centered on them. International organizations, Multi-national corporations and uncountable organizations of dissatisfied-refugees are included in it.

12.4 Organizational Theory

The proponents of this theory are of the opinion that the Hyper Globalist Thesis is seriously flawed as it gives undue importance to the economic activities that affect the politics. If we take the example of cross border separatist infiltration in the context of Indo-Pak relations, then it can be easily identified that despite the infrastructural developments due to globalization, the motive of economic profit has been unable to end the feeling of hostility between the two countries. The scholars of this theory believe that while discussing the role of state in the era of globalization, the developing countries of the third world are methodically ignored. Due to this reason, militant nationalism and religious fundamentalism are consistently on the rise in international politics. What the supporters of globalization see as an emerging global culture, is conceived to be a threat to their autonomy and separate identity by the poor and weak states. There is no dearth of those who consider the cultural imperialism as the shrewd measure to cause political instability.

12.5 Rejuvenation Theory

The authors of this theory are sociologists **Anthony Giddens** and **James Rosnow** who are of the opinion that globalization is an unprecedented historical phenomenon and the nation-states will have to redefine their identity in the context of this changed international situation. In this new world, it has become impossible to draw a line clear between domestic and international politics. These scholars are of the opinion that though much might not have changed, but various such organizations and institutions have been established that limit the sovereignty of a state and neglecting them is not easy even for the powerful and prosperous countries.

Be it the issue of Human Rights, Conservation of Environment, and world wide spread of technology (especially Information Technology revolution) or the challenge of international terrorism, none of these historical tendencies can be thought of being ignored or written off by any sovereign state. The sovereign states cannot influence the various non-governmental organizations active the international platform, the way they can influence the other sovereign states.

Another event is noteworthy in this matter. In many geographical regions, the process of regional unification has taken pace and organizations of states have been formed. The European Union is one such 'Super national' organization that has its own parliament, cabinet, secretariat, and court, although the states have accepted the check on their sovereignty for its formation. It is clear that, once this institution proves successful for the common good, it would be not be possible to return to the old situation. Although the other efforts for regional unification like ASEAN, **Organization of African Unity** and **SAARC** might not have been so successful, but the role of super-national organizations has certainly gained importance in the past few decades. The German scholar Wolfgang Ranke has commented that if we try to look into the future then it is clearly visible that globalization has ended

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the monopoly of nation-state in the international system and significantly reduced the possibilities of interference outside the sovereign boundaries. It is very much possible that the identity of nation-state that emerged after the treaty of Westphalia would become a matter of the past.

12.6 Trends of Developed Industrial States

The rise of modern state first took place in Europe and the change has also become visible here first. The truth is that change became visible even before the name of globalization was heard. Famous American economist **John Kenneth Galbraith** wrote a very thought provoking book in the middle of 1960's with the title, '**The new Industrial State**'. The logic that, due to the spread of technology and its increasing use, whatever be the ideology the state is motivated with and however much different be the cultural heritage of its successors, the state would take the similar form in due course of time. Fierce competitors standing face to face, like the United States of America and the erstwhile Soviet Union appear to be the reflections in the **Gailbrith's** mirror. Since then, this truth has been revealed several times. Be it the China after Mao, Vietnam after unification or Indonesia after the time of Suharto, the pressure of technology is compelling every state to become modern. Due to this pressure, the lingual, racist, religious, communal and private-cultural identities in the developed countries are being blurred. In Europe, where English was seen with a lot of contempt, it has gained the status of official language. Similarly, a majority of people in the English speaking America, Canada, Britain and Australia are also bilingual. Besides English, the literacy of French and German, especially amongst the scientists is rapidly rising. The Russian and Chinese working as guest researchers in the International Laboratories too, do not face any lingual or cultural hindrance.

The situation in the developing countries is comparatively different. In the Arab world in the Middle East, the rising tide of Islamic fundamentalism has pressurized the states to accept that the basis of their authority is only religion and the sovereignty of ruler can only be under the control of religious leaders, kazis and ulamas. Besides this, the international system has begun to be divided into brethren Islamic countries and the enemies of the Islamic countries. The irony is that despite claims of religious purification, the power struggle amongst the Islamic countries has not decreased but rather increased. The regime of Shah Pahalwi of Sharjah who was a supporter of modernization was overthrown by Imam Khumeini, but as soon as he came to power, the war with neighboring Iraq began which continued for about 8 years. It could said about the then Iraq that Saddam's government was a military dictatorship and their Islamic support was merely a matter of pretention. But even after the overthrow of Saddam's government, looking at the way in which Iraq is suffering from communal civil wars, it can be said that merely by giving the cry of religion, an Islamic alternative to a modern state cannot come into existence on its own.

The Truth of Modern Western State: This requires a detailed discussion. The journey of the nation-states of the west that appear to be stable and peaceful today has not been free from struggle and corruption, nor can it be said that their society is free from communalism and racism. The rise of capitalism in United States of America became possible not just because of the economical idealist Protestant morality, which has been mentioned by sociologist Max Weber. The looting feudal lords also played an important role in it. The success of many famous industrialists (like Rockfeller, Carnegie and Ford) was linked to their relationship with the organized criminals of their tribal communities, who later washed away their sins through charity. It was important to keep a check on the labor organizations to ensure uninterrupted industrial development. This too was done by the capitalists-industrialists in American democracy with the help of infamous organizations like Mafia. Voting by intimidation during the elections was also not unknown.

In reality, despite the claims of secularism, modern scientific thinking and democratic value and transparency, there is not much difference between the modernity of the nation-states and the so called medieval superstition. The modern state is a 'goal' even now - a dream that is yet to be realized.

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It is important to remember in this context that in order to gain world wide acceptance, the identity of modern states cannot be limited to the imitation of western capitalist nation-states. It has to be pluralistic and democratic in real sense.

12.7 Democracy

Meaning of Democracy

'Democracy' has been a topic of study in political science from **Plato** to the present times. The word democracy has been derived from the word of Greek origin, 'demos' which means the common masses. 'cracy' has been added to it, which means 'rule' or 'government'. Therefore the meaning of the word 'democracy' is the rule of 'people' or 'common masses'. The definition of democracy given by **Abraham Lincoln** (1809-65) is very close to its meaning. According to him, democracy is "government of the people, by the people and, for the people."

The essence of the definition of **James Brice** (1838-1922) is similar to this. In words of Brice, "The use of the word democracy, right from the time of Herodotus is done for such a ruling system in which, according to law, the legal authority of the state does not rest in the hands of a particular class or classes, but is in the hands of all the members of the group." The basic meaning of these definitions is that, **in the democratic system the final string of rule or authority is in the hands of the common masses so that the public policy is made according to the will and with the aim of achieving the goals of the people and is implemented.** The task of running the administration can be assigned to the representatives of the people, but they will have to win the confidence of the people after a definite interval of time.

Notes American President Abraham Lincoln has given a brief and precise definition of "democracy is the government of the people, which is run by the people and, for the people."

Classical Theory of Democracy

Plato and **Aristotle** observed democracy in some of the ancient Greek city-states, mainly Athens. Its main characteristics were (a) Equal participation of all freemen in the public affairs of the polis (city state); (b) Open discussion to reach on public decisions and (c) Wide respect for the laws of the group and prevalent process. The Greeks were proud of laws related to their prevalent traditions and they considered it much superior to the arbitrary rules prevalent in barbaric tribes.

Freemen

Residents of the ancient Greek city-states who had the status of a citizen. Their number was not more than 10%. The rest of the population was composed of slaves, foreigners and women who had no citizen rights.

But the form of democracy that was prevalent in the ancient Greek city states cannot be considered an ideal ruling system. **Plato criticized democracy** on this basis: The common masses are not educated

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enough that they can choose the 'best rulers' and 'most rational policies'. Under democracy, the eloquent and soft-spoken politicians gather the votes of the common masses by influencing them and acquire the post but these people are very selfish and always incapable and therefore they take the state towards destruction. Thereafter, **Aristotle** recognized democracy as the 'Rule of Many'. These 'many people' were generally poor, uneducated and uncultured with sheer lack of capability. On the basis of his detailed study, Aristotle presented a classification in which the ruling systems were kept in two broad categories, 'Normal' and 'Corrupt'. 'Democracy' here, was presented as a corrupt ruling system. Aristotle could not imagine a society in which all the people are conscious. It was Aristotle's belief that only a few members of the society are superior, well bred, prosperous, intelligent, conscious and capable, while a majority of people or 'common masses' are bereft of these qualities.

Aristotle gave the name, 'Aristocracy' to the rule of the highest degree of the elite, prosperous and accomplished people. But when these people start using their power for their selfish aims in the absence of control, then their rule is turned into 'Oligrachy', which is the rule of the lowest degree. On the other hand, democracy is the rule of unknowledgeable, poor and incapable people therefore it cannot be a rule of the highest degree. In search of an ideal and stable ruling system, Aristotle came to a conclusion that it should be a mixture of 'aristocracy' and 'democracy'. He gave it the name of 'Mixed Constitution' under which, the authority would be in the hands of the aristocratic class but the consensus of the common masses will have to be sought for the administrative policies. Aristotle writes that the common masses can be bad in the form of separate individuals but they are not bad as whole, as little water gets dirty too soon but too much water does not get dirty so soon. The aristocratic people can be expert in running the government but only the common masses can give the right opinion regarding what kind of government should there be. Just like it is not necessary to be a cook to test good food, to be a good weaver to identify the good cloth, to be an artist to appreciate a good painting, similarly, it is not necessary to be a have the qualities ruler to test a good rule. In this way, although Aristotle did not appreciate 'democracy' itself but he certainly gave support to give it an appropriate place amongst ideal ruling systems.

Modern Concept of Democracy

The modern concept of democracy is a result of the conditions of the modern era. From the 16th century onwards, a series of changes in social, economic, political, religious and cultural life began, which caused the decline of the feudal system of the medieval world and this gave a new respect to 'individual' and 'human' everywhere. In the 17th century, a British scholar, **John Locke** (1632-1704) on the occasion of the Glorious Revolution (1688), put forward the idea that humans have some **Natural Rights** which cannot be snatched away from them by anyone. Right to Life, Liberty and Property had a special place in these. It is for the protection of these rights that the institutions of law, state and administration are established. Locke gave the logic that humans form the state through a common consensus and even after the formation of the administrative system they do not rest but engage in keeping an eye on the functioning of the government. They are like a house-owner who appoints a sentinel for safety of his life and property and then repeatedly goes to ensure that the sentinel has not slept! In order to use its authority, the government should continuously take the consent of the people and ensure that it is fulfilling its responsibilities in the right manner. Then, in the final phase of the 18th century, the pioneers of **American Revolution** (1776) and **French Revolution** (1789) while posing challenges to the special rights of the old elite classes presented the theory that all human beings are free and equal by birth. Under the influence of these ideas, the 'common masses' rose above being 'irrational', 'subservient' and 'subject' and became the 'citizens' who would elect the rulers and keep an eye on them. In this way, the people got the title of 'people are supreme' and this gave respect to the idea of democracy.

On the other hand, some modern writers have expressed the idea of democracy in their own way. The names of England's **A.V. Dicey** (1835-1922) and **James Brice** (1838-1922) are worth mentioning. **Dicey**

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in his book, 'Law and Public Opinion in England during the 19th Century), has believed democracy to be such ruling-system where the legislation is decided by majority. According to him, it would be irrational to implement the laws that are not liked by the common masses. Dicey has given a detailed explanation of the mutual relation between legislation and public opinion. But he has also hinted that a particular law is a product of a particular historical setting. Even laws are not made in democracy because it does not have even public opinion.

James Brice in his two great works, 'The American Commonwealth' (1893) and 'Modern Democracy' (1921) has presented democracy as mainly a ruling system. According to him democracy is, "the rule of the common masses through the medium which they express their sovereign will." In a nutshell, it is the "rule of the majority". Brice has written that if we compare the merits and demerits of democracy with the merits and demerits of other ruling systems, then democracy would be justified. According to Brice, the touchstone of any rule is 'public welfare'. Therefore while testing a ruling system, it should be seen that how capable and adept it is at protecting the common masses from internal and external enemies, providing justice, making arrangements for public affairs and helping the citizens in their respective professions? History is the witness that all this done by democracy and all this is also done by other ruling systems too. But the extra quality of democracy is that it encourages the citizens for self education, because when the people participate in governmental activities, the area of their interest and their vision expands. It is not directly the 'rule of the people.' People use their authority in two ways in democracy: (a) They decide such goals, fulfilling which should be the aim of their government and (b) They keep an eye of the people, in whose hands they handover the responsibility of administration.

Self Assessment

State whether these statements are True or False—

1. Immanuel Kant was of the opinion that only an international democratic system can stabilize peace.
2. Globalization has changed the character of the entire world.
3. There is a lack of democracy in the developing countries.
4. The rule of elite, rich and virtuous people has been given the name of 'Autocracy' by 'Aristotle'.

In today's world, the idea of democracy is given universal acceptance. Both 'liberal' and 'socialists' appreciate democracy. Their differences are over the issue that what are the appropriate institutions to establish democracy in correct and true sense? Systems like Guided Democracy and People's Democracy are given encouragement. In various dictatorial rules, strong attempts are made in one way or the other, like by evoking religious sentiments or by the cry of nationalism, to gain 'popular support.' In all these institutions, in order to establish the legitimacy of rule, the ostentation of democracy is performed but on the practical plane, these institutions do not pass the test of democracy.

Brice does not claim that democracy is the panacea for all the problems of the society, but he gives preference to democracy over other ruling systems because it has raised the standard of governance. It has not fulfilled the dream of international brotherhood, nor has it raised the standard of politics by freeing it of corruption, but it has certainly provided a better ruling system as compared to the past.

On the practical plane, 'democracy' was first established in the Western World during the 19th century. In the beginning this word gave indication of a Representative Government in which the election of the representatives was based on free competition, but only the male citizens had suffrage. In this sense, democracy was established in United States of America in 1820 and 1830 when one after the other, many states extended suffrage. In France, Adult Male Suffrage was

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suddenly implemented in 1848, but until 1871, a stable parliamentary government could not be established. In Britain, the Parliamentary Government was established on a firm basis in 1688, but majority of the male citizens were not given the right to vote till 1867. It is noteworthy, that is all these systems, only Male Franchise was given acceptance. In this way, in the initial democratic systems were incomplete expressions of 'democracy' as they were not based on Universal Adult Franchise. The system of Female Franchise was started in USA in 1919, in 1928 in England, 1945 in France, and in Switzerland, it was in 1971 when all the women were considered capable of suffrage. In this way, even in the Western world, democracy attained its full expression only in the 20th century.

Task How far is the democratic system successful in India? Give your opinion.

12.8 Democracy in a Traditional Society

Almost all the countries of the third world are not democratic in their historical tradition. They are all free countries and various models are found in their governments. India is striving to become a democratic and secular country. There are some countries that are India's neighbors or have close relationship with India, that present different models of government. Pakistan announces itself to be an **Islamic Republic**. It has declared in its constitution in 1956 that its President will be a Muslim citizen. Myanmar, which was earlier known as Burma and was under the British India, declared that it will make Buddhism as the basis of its democracy and Buddhism would be given the status of **State Religion**. All these societies, in which Bangladesh and Sri Lanka are also included, have been traditional societies. There are democracies in these societies, elections are held, and there are political parties yet their models are different. It is in this context that we wish to know whether democracy was a characteristic of its civilization or not. Today, India is a democratic and secular country but what kind of political system was prevalent in India before independence.

The tradition of writing has been going on since many years in our country. It is true that our heritage is the civilization of Harappa and Mohenjodaro, which are about 5000 years old from now. Our civilization and culture are a matter of proud for us and thus if we have to write about any Indian institution, we immediately write that the beginning of this system is from the Vedic Age. When there is a discussion on modern democracy, we instantaneously respond that we had republics in the Vedic times too. The civilization of a country like ours is not needy of any evidence. But if we search for evidences, we come to know that these types of conceptions are merely myths.

Before writing any further, it has to be honestly said that when we discuss about the Vedic times or about ancient India, then we have only two clear traditions as evidences. **Rajesh Kochhar** in his book **The Vedic People** has discussed the evidences of Vedic times. He opines that we have one type of strong evidence in archaeological evidence while the other source is the Sanskrit, Pali and Prakrit literature. **Kochhar** examined both these types of evidences and came to the conclusion that there was not system like Republic in the Vedic times. They originated before 1500 BC. They were not written. Some selected priestly families by hearted them and in this manner, they transferred from one generation to the other. It has been 500 years since the composition of the four Vedas and there is no mention or discussion of Republic in this time period.

Ramayana and Mahabharata are well respected epics. The time period of Ramayana is 1500 BC and that of Mahabharata is 900 BC. It is known to all that there were kings in Ramayana and Mahabharata

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who had **divine powers** and the state system that came after them was purely of the kings and the origin of the Nanda dynasty was from amongst the Shudras. Therefore, it is just a **fiction** that the origin of the democratic system in modern India has its origins in the Vedic times. We should also mention **Arnold Toynbee** here. He was an eminent historian of civilizations. He says that one of the major characteristics of the Indian civilization is that it is mainly of the religious outlook and the king here was **divine**. God gave him birth to rule over India. The task of giving authenticity to this divine feeling was of the Sanskrit texts and Sanskrit writers. We call them Puranas. They were 18 in number. In their core, they told about the genealogies of the royal families besides other things. This genealogy tried to proclaim that the king was an incarnation of God. On the basis of all these evidences, it can be said that, **the democratic system that is in place in India today, has no mention either in the archaeological remains or in the Sanskrit texts.** This is actually an un-historical ruling system.

All the countries of South Asia are traditional. Democracy has been established in all of them. Democracy is a global political system. When democracy is implemented in a country, it responds to it according to its tradition. Despite having a singular model of democracy, its working or its responses change. For example, when democracy reached Pakistan, it became Muslim democracy. The model of democracy is prevalent in Britain and also in America and France but **differences emerge between them** on the basis of region. The **social base** of democracy in India has its own characteristics. Its civilization is very old. According to the **People of India** project, there are over 4000 castes in India. There are 18 languages that are recognized by the constitution. Besides these languages, there are about 1500 dialects. There are such villages in the states of North-East, which have their own separate language. **People of India** tells that there are 91 cultural regions in India and each region has various sub-regions. The interesting fact told by the project is that each cultural region considers itself to be the center of power. It presses for its caste identity. If there is patriarchal system, then matriarchal system is also existent. In the joint families, the **Tharvad** joint family of the south is matriarchal. There is great diversity in terms of religion. Although Hindu religion is the religion of a majority of people in the country but still there are some religions of the minorities.

This ethnic diversity provides such a model to the worldwide design of democracy, that it becomes a peculiarity of this country. The democratic system is a new experience for our country. This is certain that our villages had autonomy till the British rule. **Henry Main** and **Metcalf** even said that each village in India is a republic. This statement of foreign anthropologists is not fully correct. It is because the central government gave protection to the villages and took revenue in exchange. Although, it is true that in the internal matters of the villages the interference of state was minimal. In this complete historical background, the democratic constitution that we formed in 1950, was our first experience. Its democracy, its social structure, ethnicity, caste hierarchy, religious system etc. are linked to the local history of this place. These all are the social, cultural and economic basis of democracy and we will explain the prevalent democratic system in their context.

Did You Know? The time period for of the composition of Ramayana is 1500 BC. And the time period of Mahabharata is 900 BC.

12.9 Nature of Indian Democracy

The constitution of our country is a very important document of the democratic system of this country. Laws are made on the basis of this constitution. Parliament or Vidha Sabha cannot pass a law that disregards the constitution. However, it is true that the parliament can make amendments in the constitution and can even dismiss the constitution. This is certain that until the constitution is in force,

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the country is governed by it. Even judiciary cannot interfere in it. Secondly, if policy is decided, then it is also done under the sections of the constitution. In this way, the constitution is a very important document for the country because the laws of the government, its policies and its work, all comes under the constitution. Constitution has given Fundamental Rights to all the citizens. These rights are related to freedom of speech, freedom to write and freedom to worship. Besides these, there are policy directives. These directive principles ensure that the state will give special protection to scheduled tribes, schedule castes and other backward groups.

It is the constitution that has given reservation to the scheduled groups. Constitution has given constitutional rights for upliftment and protection. The sections of the constitution try that the country functions as a union in economic, political and administrative terms. Therefore, the central and state governments are known as a federal system. Actually, India is a union with state and central governments. The areas of functioning of the state and the central governments have also been divided by the constitution.

The aforementioned explanation is concerned with the fundamental rights and the directive principles of the state. We dot have dual citizenship like America in India. A citizen of a state is considered to the citizen of the whole country by the constitution. We do not wish to elaborately discuss the constitution and the democratic system here. **We only wish to underline that the democratic system working here keeps the country united in the form of a nation, under the constitution. Today India is a democratic, secular and socialist state.** The constitution and the policies adopted under it during the last 50 years, describe the nature of our nation. We will here discuss some characteristics of our democratic system:

1. India is a Democratic Nation

Our constitution has continuously said that India is a democratic country. Each citizen of the country has the freedom of speak, write and work. He can move to court for his rights. All are equal before state and law. Therefore, according to the constitution, the state does not discriminate its citizens on the basis of gender, religion or caste. All are equal before law.

2. It is a Secular Nation

K.M. Panikkar has in very clear words written about the democratic, socialist and secular politics of India that, "The roots of democratic, socialists and secular Indian state lie in West and not in the Hindu state.

D.E. Smith has elaborately discussed the secular nature of the Indian democratic system in his book, **India as Secular State** (1963). It is very significant that, in comparison to the neighboring countries, India has declared itself as a secular state. Indian secular has been derived from the liberal-democratic tradition of the Western countries. In this state, a person has complete freedom to practice any religion. If we look at the Indian civilization and its traditional institutions, then we can make out that, there was a close relation between the state and religion in the past. It can also be said that the state and ruler originated from religion. The Brahmins gave legitimacy to rule to the king. State became the temple and the charity trust. Thousands of acres of land was given along the temple to maintain the system. Muslim rulers constructed Mosques. If we take any era of the India history, we will find that the state was related to religion. In such a society, if the constitution declares the state as Secular, then it is a great thing. The secularism in India is different from Marxist secularism. Marx considered religion to be an enemy, whereas Indian secularism considered all religions equal and gives them equal respect.

It is not a common thing in a traditional society like India, to separate Religion and Caste. Caste system is still living in the caste system, marriages are done within caste. Kinship is also within caste and even

festivals, ceremonies, festive gatherings and all are also linked to the religion. In such a situation, it is of great significance that the state is secular.

3. Socialistic Society

Even today, the constitution claims that we will create a socialistic society in India. But it seems that this section of the constitution is a mere ideal. There are historical factors behind it. After the disintegration of the Soviet Union, it seems as if there is no alternative to capitalism in the entire world. In such a condition, creating a socialistic society in India will only be limited to the constitution. In the present era of globalization and liberalization, the idea of a socialistic society has been blurred.

4. Humanism and Scientific Ethics

The constitution has nowhere mentioned that the policies of the government would be given a humanist face and the governmental work would be **rational**, although a humanist attitude certainly lies behind the activities of the government. Nehruji was totally secular in his personal life. He had time and again emphasized in his speeches that we would make humanism the basis of policies in our country. Gandhiji had also insisted that the method of governmental work should be purely scientific. It is repeatedly said these days that the citizens have the **Right to Information** from the government. It is also said that the government should maintain **transparency** in its functioning. This transparency is what is meant by being rational.

5. Development: The National Idiom

The directive principles and the declared and implemented policies of the government clearly state that we wish to carry out economic development in the entire country. It seems as if this development would bring uniformity in the country.

Our five year plans and other programs will be helpful in fulfilling our goals of development. It is being repeated from the past many years that we wish to bring modernization in the country. This modernization would give way to new values.

12.10 Democracy: Traditional Society's Challenge

It is certainly a new experience, the way democracy has been established in India. Caste system has been prevalent here for a long time and now there are over 400 castes. The same condition applies to languages too. There are three language families here and they have 18 constitutionally recognized languages. The same is the condition of religion. Although Hindus are majority, the minorities are protected in the terms of the Constitution. We have to do nation building on these social basis. It is not that nation building is only our problem. It is a problem that is faced by America and European countries too. In 1971, came the book **Beyond the Melting Pot** by **Nathan Glazer** and **Daniel Moynihan**. The authors changed the introduction of the first edition of their book in their second book. In the first edition, their opinion was that America is country where people of various **nationalities** come but after coming here they intermix. They forget their national identity, just as coins melt in a boiling pot. But their study of the city of New York changes their whole thesis. **In the second edition, they wrote that people of various nationalities do calculations during the elections** and they vote according to their estimates by making groups. This means that intermixing is incomplete.

Our country has **plural** cultures. These cultures have posed challenge in front of unification. Nation building of any country is a great experience and one has to go through different processes for it. The model of democracy, that is present in our country, is a result of the processes of its civilization,

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its history and the social fabric. These processes are separate from each other in Pakistan. There is cut-throat hierarchy amongst Muslims in Pakistan; people of Muslim community are fighting against people of Muslim community there. The democracy of Pakistan is going through a new phase. The problems of Sri Lanka and Myanmar too are a product of their tradition. We will here discuss the challenges posed by our traditional society to Democracy that are becoming a hindrance in Nation building.

1. Secularism

D.E. Smith has carried out a detailed survey of the Indian Civilization and he says that it is a great thing for India to call itself a democratic country. In our state – (1) Religion is related to individual. It means that an individual has the freedom to practice any religion; (2) the state has a relationship with the individual – an individual here is merely a citizen; and (3) the state has a relationship with religion. In this regard, the state maintains a separate identity from the religion. The relationships with the state, be it of the citizens, gender, caste or profession, religion does not interfere in them. This constitutional position is very clear.

When we look at the working of democracy in the multi-religious background, we find that the process of nation building gets weakened. Generally, the majority Hindus interfere in the distribution of power for their interests. Religion plays an important if not a decisive role, in the elections. There are such political groups that try to unite the followers of a particular religion for political interests. Sometimes, the slogan that India is a Hindu nation is also raised. A new tendency is seen these days. There are certain religious followers who are trying to declare themselves as minority for political gains. There are some challenges posed by religion that are regularly causing hindrance in nation building.

The Babri Masjid issue, the issue of Ram janmbhoomi and similarly the Kashmir issue are all communal issues by origin. The relation between Hindus and Christians and the relation between the Hindus and Sikhs are issues that come in the way of building a secular country. This clearly means that democracy got maimed in this traditional society. Christianity is the majority religion in America and Europe just as Hinduism is the majority religion in India. But at this historical juncture, religion and state are totally separate in those countries.

2. Language

Selig Harrison said in the year 1960 that language would pose the biggest danger to democracy in India. Nehru was deeply influenced by Harrison. It is true that there have been no language-riots in the country but it has constantly being said in a sotto voice that Hindi should not be given the status of the national language. The people speaking the languages of the Dravidian family starkly oppose Hindi. The result has been that we have not been able to adopt any one language for education. According to the official Act of language, it is necessary to provide English translation alongside Hindi. This diversity in languages has pushed the country back in the area of internal functioning.

3. Caste

The constitution has not allowed the citizens to practice caste discrimination, but the situation in practical life very different. Caste has a very important role in the present day Indian life. It is a strange situation – Caste remains active in the lifestyle of the common man. His dining, costume, festivals, religious ceremonies, marriage is decided within the boundaries of caste. When such a person goes to his office for his government job, he does not leave behind his caste status at home. Therefore it not that he has no caste or religion, no cultural region in the office, that he is wholly a citizen, and when he returns to his home, he wears his cloak of caste status again. Reality is that, the impact of

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caste is everywhere, in political processes, in selecting candidates for elections, forming the cabinet of ministers, in appointment and transfer. The impact of caste does not lessen anywhere. **Lioyd Rudolph** and **Susanne Rudolph** had in 1960 said in the context the national integration that whatever be the number of political parties contesting the elections, the most powerful political party is the party of castes. It is very clear that the role of caste in Indian politics is very significant. **Selig Harrison** studied the election process of Andhra Pradesh. He came to the conclusion that in this country, castes are huge strength of the Communist Parties. The importance of castes is probably unmatched by the importance of any ideology or elections. Take the example of Andhra Pradesh, **Kamma** are big-landowners there, and their role in elections in worth mentioning. On the other hand, Reddy's too are big landowners and they are also a main force in the politics of Andhra. To sum up, we can say that as regards the constitution, castes do not exist, but caste is everything in the lifeline of the nation. What direction would the task of nation building take in such a situation?

4. Culture

The biggest problem in the process of nation building in India is of culture. This country has a glorious past. It has 5000 year old civilizations in its bag – Mohen-jo-daro and Harappa. It is a matter of debate that what should be the outlook of the state regarding such a culture. One ideology considers the Indian culture as Hindu culture and all the non-Hindu elements are considered polluting influences. There are a few political parties that support this ideology. It is also said that the non-Hindu communities in India will have to adopt Hindu culture. Actually, the Hindu-Muslim communal problem in this country is a historical problem. Some scholars have put forward the idea of a composite culture for the solution of this problem. This kind of culture would adopt the main characteristics of the various cultures. Nehru has clarified his views regarding composite culture in his book, **The Discovery of India**, 1946. He says that, **it is misleading to call Indian culture as Hindu culture. Take a Buddhist and a Jain, their roots, their ideologies and their culture are entirely Indian, but they are not Hindu**. Nehru accepted that in the beginning, the Hindu way of life and philosophy were in fact Indian culture but afterwards, the Muslims and English came in this country, each of whom influenced the Hindu culture. In such a scenario, in today's context the Indian culture can only be a **Composite Culture**.

The conflict in the domain of culture is standing at the crossroads: According to one ideology, Indian culture is Hindu culture; and according to the other ideology, Indian culture is composite culture. It seems that developing a composite culture is appropriate for this country. It is wrong on the basis of facts to call Indian culture as Hindu culture. But it should be immediately said that Hindu culture is a powerful and widespread culture even today. It is this culture that has cultivated what we today call as Indian culture.

The Indian government has tried to solve this issue of culture. The government provides financial help to all the cultural organizations and literary institutions so that all these cultures can grow. The government also provides financial help to the leading experts, litterateurs and artists of various cultural fields. The Ministry of Culture of the Indian government also provides financial help to some academies. For example, Sangeet Natak Academi, tries to unite the nation through the medium of art. This academy associates itself to the state academies and organizes literary and cultural programs. Sahitya Akademi tries to establish unity amongst various languages. Similarly, Lalit Kala Akademi, performs the task of nurturing painting, sculpture and architecture.

Self Assessment

Choose the correct option:

5. Gorbachev was the President of which country?

   (a) America (b) Russia (c) China

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6. 'Democracy is the rule of the people, by the people and for the people.' Who gave this definition of Democracy?

   (a) George W. Bush (b) John F. Kennedy (c) Abraham Lincoln

7. The year of French Revolution was –

   (a) 1789 (b) 1776 (c) 1866

The Ministry of Culture also makes efforts to establish cultural relations with foreign countries. The people who migrate for propagating and promoting the culture are also given financial help. Generally, the Ministry of Culture endeavors to develop those aspects of the Indian culture that are secular. For example, Bharatnatyam is the folk dance of South India. It originated in the temples of South India and therefore its nature if religious. This Natyam was a part of the prayers of Hindus. **But today, it not considered as a religious form but as a form of art**. The government gives funds for its growth. The Ramakrishna Mission in Kolkata despite being Hindu is considered to a part of culture and therefore it is given financial aid.

If we look analytically, then the perception of the government of the Indian culture is that of a **Composite Culture**.

The democratic system in India is a form of the Indian culture, tradition, language and art. It is obvious that there will be challenges when we wish to build the nation in a traditional social system; its main reason is that the concept of democracy, its secularism is European in its origin; its roots lie there. When we try to implement it in India, then our social system certainly influences it. Our social institutions like caste, village, panchayats, condition of women, Colonial-feudal mindset definitely influence it. Whenever we try to implement a secular plan, the social and cultural challenges stand opposed to it. In Europe and America, the issue of race stands as a challenge to Democracy. In spite of these challenges, we have given good opportunities for the growth of democracy in our country. This has not happened in Pakistan. The military rule has challenged Democracy several times in Pakistan. The scenario is not safe in Sri Lanka either. But it is not a new thing to have these kinds of challenges in the way of nation building.

In conclusion, it can be said that everything in this country is political because of the presence of democracy. The society that has been politically abused from years wants to fulfill its suppressed desires. Indian society is basically an agrarian society. It has lived its whole life in poverty. It has been socially oppressed and therefore it wants to make its political identity now and this is the reason that the traditional institutions – joint family, caste, kinship, village etc wish to fight the battle of democracy with complete strength.

12.11 Summary

- State has always been considered to be the most important entity on the international plane. In this regard, it is believed that it is a geographical area over which the state has sole right, where its sovereign authority cannot be challenged. It is important to add here that before the emergence of the nation-state, this area of land was considered to be the private property of the ruler which was transferred according to his will.
- That which has not changed regarding the modern state is related to sovereignty. International Law has almost developed along with the development process of the Nation-State. Modern state is a sovereign and independent entity. In the traditional system, state was considered synonymous to the personality of the ruler and sovereignty could be directly seen materialized in the ruler.
- Manifesto of United Nations Organization article 14 accepts that the states will coordinate by the principle of sovereignty and international in international matters.

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- It is inherent in the concept of Nation-State that the element of nationality would be inseparably associated with the identity of the state. The citizens of a nation-state accept that their collective interests are more important than the collective interests of the citizens of any other nation-state.
- Globalization is such a process, in which the multifaceted aspects of the global world like economic, political and cultural are interwoven. On one hand the process of decentralization while on the other hand the process of regional unification are taking place simultaneously. Globalization has influenced the nation-state but it cannot be said that it has fundamentally changed its character.
- The modern state is a 'goal' even now - a dream that is yet to be realized. It is important to remember in this context that in order to gain world wide acceptance, the identity of modern states cannot be limited to the imitation of western capitalist nation-states. It has to be pluralistic and democratic in true terms.
- The modern concept of democracy is a result of the conditions of the modern era. In today's world, the idea of democracy is given universal acceptance.
- The democracy here is linked to the, social structure, ethnicity, caste hierarchy, religious system and local history of this place. These all are the social, cultural and economic basis of democracy.
- The model of democracy, that is present in our country, is a result of the processes of its civilization, its history and the social fabric.

12.12 Keywords

1. **Composite Culture—**The intermixing of many cultures.

12.13 Review Questions

1. Throw light on the emergence of state and its changing forms.
2. Explain the effects of globalization.
3. Throw light on the Modern Concept of Democracy.
4. Throw light on the Nature of Indian Democracy.

Answers: Self Assessment

1. True	2. False	3. False	4. True
5. (b)	6. (c)	7. (a)	

12.14 Further Readings

Books

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2. India Society : Institutions and Change, Rajendra K. 2004.
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Sukanya Das, Lovely Professional University
Manu Sharma, Lovely Professional University

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Unit-13: Types of Religious Practices: Animatism, Manaism, Pluralism, Sects, Cults

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13.8 Religion, Sect, Cult and Hypnotism
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13.10 Keywords
13.11 Review Questions
13.12 Further Readings

Objectives

After studying this unit students will be able to:

- Understand the meaning and basic characteristics of religion.
- Understand the religion and animism in Pre-Modern Societies.
- Understand animatism or manaism.
- Know Naturalism.
- Understand Metaphysical and Pluralism, sect, cult and hypnotism.

Introduction

Religion is such a universal, stable and persistent element of the human society that without a proper understanding of which, we would be unsuccessful in understanding the character of society. Nowadays with the help of science, humans have gained a considerable control over environment. The result of this has been that many societies have become secular, or they do not take interest in religion or they do not accept the authenticity of religious beliefs. Despite this, religion is still a universal phenomenon. Religion connects humans to the supernatural power. It is related to the

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emotions, faith and devotion. Religion not only influences the internal life of an individual but it also influences the social, cultural and economic life. **Marx** calls religion, the 'opium' of the masses. Max Weber is of the opinion that religion influences our economic lives. When Protestantism emerged in Europe, capitalism took birth. Because religious outlooks determine the economic activities, therefore when there are changes in religion, then economic activities also change. In this way, religion is an important aspect of human life. We will here discuss different aspects of religion.

13.1 Meaning and Definition of Religion

According to **Stephen Fuchs,** "The word religion is derived from the word religare which means to 'bind' i.e. to connect man to God." In the Hindu religious texts, adopting Satvik qualities instead of Tamas or Rajas has been called religion. Various scholars have given their definitions to explain the meaning of religion. They are as follows:

According to **Edward Tylor**, "Religion is faith in spiritual power."

Sir James Frazer says, "By religion, I understand the gratification and worshipping of those powers superior to humans who are believed to show the road to nature and humans and controls them."

Melinkovski has combined the sociological and psychological aspects of religion and written, "Religion is a set of laws of actions and also a system of beliefs. Besides being a sociological phenomenon, religion is also an individual experience."

According to **P. Honigsheim**, "Each psyche that is based on the belief that supernatural powers exist and establishing a connection with them is not only important but also possible, would be called religion."

According to **Hoebel**, "Religion is based on belief in supernatural power in which both animism and manaism are included."

In view of **Cuber**, "Religion is that form of social behavior which is formed of sacred beliefs, shocking ideas related to beliefs and the outward behavior of the individual practicing these."

On the basis of the above definitions, it can be said that in a nutshell that, religion is faith in one or the other super-human, super-natural or supra-social power, the basis of which are ideas of fear, devotion, faith, sacredness and that are expressed in the form of worship, prayer or supplication.

13.2 Basic Characteristics of Religion

On the basis of the above definitions, some basic characteristics and features are identified which are as follows –

1. **Belief in Supernatural Power**: Johnson has said that, "Belief in a supernatural power is the main element of religion." Without faith, there can be no creation or growth of a religion. In religion, such a power is believed in which is supernatural and divine in nature. Religion is based on this faith and those that do not have such faith are known as Atheists. This power can be real or abstract.
2. **Concept of Sacredness**: Everything related to the religion that the people practice is sacred for them. Durkheim has emphasized on sacredness in religion and written that religion is that holistic system of beliefs and behaviors related to scared things, which unites the believers into a moral group."
3. **Prayer, Worship or Conciliation:** People pray, worship and supplicate the power that they believe in to extract gains or to seek protection from its wrath. The places of worship and procedure of worshipping are different for different religions.

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4. **Emotional Feelings:** Religion is prima emotion and not prima logic. There are emotional feelings for the supernatural power which are expressed in the form of prayer, devotion, fear and love towards it.
5. **Particular Religious Objects and Symbols:** Religious practices in different religions are a sum of different religious objects, religious symbols, magic, mythical tales etc. Just as havan, aarti, banana, sacred fig (pipul) etc and Ganga water in placed of worship have special importance in Hinduism, similarly, Bible, Crucifix; candles etc. have significance in Christianity. Similarly, other symbols and material objects are assimilated into religion.
6. **Taboos:** In every religion, certain taboos are found to affect the negative aspects of actions of people. Taboo means that people are prohibited from certain acts, they are told what not to do, like to not to say lie, not to engage in vices, not to be dishonest etc. Some taboos are found in all the religions while some are characteristic of particular societies. The taboos related to wedding are different in differentreligions.
7. **Religious Hieararchy:** Generally, a system of hierarchy is found in relation to each religion. The people who have the special right from the society to perform rituals and conduct religious ceremonies are considered superior and sacred according to the hierarchical order. Pandits, Pujaris,saints, Maulvis, Fathers, Ojha etc. come in this category. The second place in the religious hierarchy is attained by those ho follow the path of religion. The people who do not follow religious decrees, engage in anti-religious activities and come in contact with impure attain the lowest place in the society.

Self Assessment

State whether these statements are True or False:

1. Marx considered religion 'opium'.
2. According to Johnson, "Religion is faith in a supernatural power."
3. 'Religion is prima emotion and not prima logic.'
4. Bible, Crucifix, candles etc have a special importance in Christianity.

13.3 Origin of Religion in Pre-Modern Societies

The question that from where did the complex institution like religion take birth, naturally rose in the minds of humans. What were those conditions, circumstances and factors that helped in giving birth to an institution like religion? Taylor has considered the initial form of religion to be a faith in the spirit. Marret in animism and manaism, Max Mueller in belief natural powers, Frazer in the failure of magic and Durkheim in society itself and in the functions of functionalist religion, find the origin of religion. We will here discuss the various theories regarding the origin of religion.

13.4 Animism

The first theory regarding primitive religion was propounded by **Taylor**. He not only found the origin of religion and explained it in detail but also differentiated it from science and magic. Herbert Spencer was also a supporter of this idea. Taylor opined that, superficially, we find plurality and differences in religions but in their essence, they are based on the same idea that it is the faith in 'spirit' or 'being.' He considered spirit the basis of the religion of primitive to civilized man. For this reason, his theory is called by the name of animism. He added a new work to the anthropological lexicon, 'Animism'.

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Task Discuss the relevance of religion in the present times.

He divided animism in two categories. First, the theory of spirit according to which it is believed that humans have 'spirits' residing in them and which remain even after their death. Second, the theory of Spectre according to which, such spirits have also been accepted, that are alienated from the humans, they are known as divine spirits. In this way, ghosts as well as powerful beings have spirits, these are immortal and control and direct the human life. This is the reason that man begins to fear these spirits and sees them with a devotion mixed with fear. Therefore Taylor says that religion is faith in spiritual power. These beliefs have originated from the experiences of daily life that he experienced in awaken as well as somnolent state and which became clear through the states of life and death. In the state of sleep, during the dreams, he saw himself engaged in various activities, he met his ancestors and went to places where he had never visited. While awake, he saw his reflection, saw his reflection in the water of rivers and ponds, hear the echo of his voice etc. He also saw the difference between a living and dead human. On his death, eating, speaking, walking etc, everything ends for the human being. It was then, that it would have struck his mind that, there is certainly some power or the other whose departure makes him inactive. Though, even after death, he looks like a living being but it is not so in real. In this manner, belief in an invisible object or power was born in the human mind, the spirit which when resides in the body keeps man alive and when it separates from the body, he dies and this belief was given the name of 'spirit.' According to Taylor, "**Spirit is a thin abstract human form, foggy in its shape, like a shadow or moving image.**"

In the opinion of Taylor, fear and devotion towards these abstract and immaterial spirits is the origin of primitive religion. These spirits are beyond the control of humans, but they maintain their connection with humans and get happy or unhappy in its good or bad deeds. Keeping them happy can bring gains to humans. Therefore man prays and worships them.

In this way, prayer was the first form of praying and worshipping and grave was the first temple.

Did You Know? Just like the innocent kids, the primitive man was unable to distinguish between the animate and inanimate, therefore he imagined of spirit in natural elements.

Belief in various spirits gave birth to polytheism which slowly grew into monotheism and this idea took shape that the whole world is controlled by an anima mundi or world soul.

Criticism

This theory has been criticized by Andrewlaeg, Marret and Jevens in the following way:

1. Looking at the whole theory, it appears that Taylor has presented primitive man as rational and philosophical being which he never was and the orderly manner in which he has presented his theory, according to it, leave aside the primitive man even the modern human cannot think that way.
2. Taylor has presented the origin of religion in too simplistic manner. It cannot be accepted that only shadows, echoes, dreams and death gave birth to a complex institution like religion.

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3. Religion is a social reality; therefore, there have been social factors behind its emergence. It is negligence to accept the origin of religion only from the faith in spirit.

Despite the aforementioned criticisms, Taylor's theory is significant in this regard that he was the first who attempted to give an organized form to religion by defining it. Thereafter, the road for further studies in this area was opened for anthropologists.

13.5 Animatism or Manaism

Some anthropologists have accepted the existence of animatism before animism. This theory believes that each object, be it conscious or unconscious, has a living power which is supernatural. Religion has originated from belief in this power, its worship and glorification. This view was first put forward by **Max Mueller** and **Preuss**. **Cordington** and **Marret** presented it in a special way which is known as Manaism. The people of Melanesia call the supernatural power by the name of '**mana**.' For this reason, Marret gave the name Manaism to his theory. The tribes of Melanesia believe that the success or failure of any work is dependent upon the mana. If someone is more powerful and intelligent, then it means that he has more mana. Victory in battle, success in hunting and the ability to catch more fish is also a result of the power of mana. A sword kills more people in battle, a boat travels faster than other boats, a song can cure the diseased, a charm can delay a tragedy, this means that the sword, boat, song and charm have the mana power in full impulse. Mazumdar has explained the existence of the concept of 'mana' power in Indian tribes. The concept of **Bonga** in 'Hoe' people, **Orenda** in the North American tribes and the concept of **Eran** and **Bakua** too come under this theory of Marret.

Defining mana, **Cordington** writes, "**Mana is a power which is totally different from material or physical power, though it participates in all the bad actions and gaining control over it is beneficial …….. it is supernatural in the sense that the manner in which it influences all the things, it is different from general power of humans and different from the general processes of nature.**" **Lovey says that mana affects the persons and objects like an electric current and can get transferred from one person to the other. Success in an action is due to its presence and failure is due to its absence. Marret** has concluded from his study that, **'mana' is an impersonal, incorporeal and supernatural power that influences humans in both good and bad ways.** Fear mixed devotion rose in the primitive man towards this kind of power. He bowed in front of this power and in order to gain success in life and stay away from bad influences, he began to worship, pray and glorify this power, and from here religion was born.

Criticism

Like animism, manaism too has not been fully accepted and various scholars have presented its following criticisms:

1. Nowhere in this theory has been explained that how the concept of mana was born. Was the primitive man so imaginative and philosophical that he gave birth to the concept of a supernatural power without any basis.
2. Religion is a social phenomenon therefore social reasons are responsible for its origin, but the significance of society has not been considered in this theory.
3. Various beliefs related to religion and magic are found in the primitive tribes and all of them cannot be understood on the basis of manaism.
4. In this theory, the incorporeal and supernatural power has not been defined.
5. Durkheim is of the opinion that religion is concerned with sacred things. Do not distinction between sacred and unsacred has been made in manaism.

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13.6 Naturalism

The naturalism of **Max Mueller** is a form of manaism. Max Mueller was a German scholar who was expert of Sanskrit and other languages. He found the origin of religion in natural powers and events and their worship. He took help of mythological stories of India and Europe. There are various stories related to solar systems and galaxies that picturize the heavenly bodies as living. There are tales related to sun, moon, stars, reading which, it seems as if they are stories of living things. Primitive man was affected by nature and heavenly bodies and fear and love arose for them. This theory of Max Mueller gained strength from the archaeological excavations that took place in Egypt and other places. 'Ra' meaning Sun is considered to be the greatest deity in Egypt. In India too, Sun, moon, wind, fire and other natural objects have been worshipped. The natural power evoked feelings of fear, love, wonder, terror etc. when he saw that too much abundance or lack of rain destroys his farmland, the tempest drowns his boat, the windstorm sweeps away his hut. He must have thought that a powerful object resides in these natural forces that controls, coordinates and directs them. Therefore he understood the natural objects to be living. Considering natural objects to be living is the product of a morbid brain that could not differentiate between animate and inanimate. This fallacy in the mind rose due to flaws in language. It is often said that the sun is rising or setting, its raining, the tress are producing fruits and flowers, the storm is coming. It was due to the flaws in language that there was some inherent power in sun, moon, storm and tree. When man bows to the infinite greatness and power of nature, then religion originates. Max Mueller's theory was prevalent for a long period of time. Worship of natural objects and powers is seen in almost all the countries from the ancient times, but various problems arise while looking for the origin of religion in this manner. For this reason, various scholars criticized the naturalism of Max Mueller:

Criticism

1. Andrewlaeg opines that it is an incomplete explanation if religion is said to originate from flawed language. It is not proper to cite the origin of religion merely from nature worshipping.
2. There is no evidence for the argument to prove the natural objects as animate on the basis of the use of flawed language.
3. Religion is a social institution. Max Mueller has nowhere stated the social factors behind the origin of religion. More emphasis in this theory has been given to speculation and imagination.

13.7 Metaphysical and Pluralism

The main difference that has been done between Metaphysical (Monotheistic) and Pluralistic (Polytheistic) religion is that metaphysical religion accepts the authority of one deity whereas pluralist religion accepts the authority many deities. Islam is a metaphysical religion where only Allah is considered to be the supreme power. If we look at religion in the context of Vedas and Upanishads, then we can say that the Vedic religion of those times was a metaphysical religion. In Vedas and Upanishads, only one God is said to be believed in while considering him the supreme. In the later periods, authority of various deities began to be accepted here like Brahma, Vishnu, Mahesh etc. But basically, these are all different forms of the supreme Lord who have been assigned different tasks. Jainism can be considered to be pluralist religion because it has 24 tirthankaras, the last of whom was Mahavira. Hindu religion has basically been a metaphysical religion however; of late it has become a pluralist religion when Shiv-Parvati, Durga, Ganpati, Brahma, Vishnu, Mahesh etc began to be worshipped. We can say that basically in Hindu religion only one God is believed in, whose

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authority has been considered omnipotent, but in practice, there are a number of God and Goddesses are worshipped which gives it an outward form of pluralist religion. Christianity is also an example of metaphysical religion.

Notes Islam believes in monotheism. 'Allah' has been considered the supreme power in Islam.

13.8 Religion, Sect, Cult and Hypnotism

We have already discussed religion in this unit earlier. Religion is a reality of life that influences an individual in many ways.

Sect: There have been various great men, saints and apostles who had gained the God in their own different ways. On this basis, various sects were formed within religion. For example, in Vedanta, dualist sect and non-dualist sect were formed. Shia and Sunni sects were created in Islam. In Christianity, Catholics and Protestants became the two sects. In Jainism too, we get to see Digambar and Shwetambar sects.

Cult: Besides sects, cults have also been formed within religion. Cult is a path treading which, a person wants gain experiences related to spirituality based on his religious beliefs. The follower prays and gratifies his God. Usually, by cult is meant following a path without any consecration of religious ceremony. For example, Kabir cult, Dai cult and Khalsa cult etc. are found.

Hypnotism: Actually, there is a special condition of consciousness in which he get influenced or moved by the authority of someone but do not accept its physical appearance. It means that in the state of Hypnotism, a person behaves under the influence of someone but does not accept it. For example, a person takes religious teachings from a preacher, the preacher influences him and this process of influencing goes on as the process of hypnotism, but he does not accept his authority and conceives that he is doing everything on his own. The apostles and saints etc. have special powers of hypnotism which they use on their followers.

13.9 Summary

- Religion is such a universal, stable and persistent element of the human society that without a proper understanding of which, we would be unsuccessful in understanding the character of society. Many societies have become secular, or they do not take interest in religion or they do not accept the authenticity of religious beliefs. Despite this, religion is still a universal phenomenon.In the Hindu religious texts, adopting Satvik qualities instead of Tamas or Rajas has been called religion. Accoring to Johnson, belief in a supernatural power is the main element of religion.
- In the primitive man, the belief in an invisible object or power was born. The spirit which when resides in the body keeps man alive and when it separates from the body, he dies and this belief was given the name of 'spirit.'
- Just like the innocent kids, the primitive man was unable to distinguish between the animate and inanimate, therefore he imagined of spirit in natural elements. Belief in various spirits gave birth to polytheism which slowly grew into monotheism and this idea took shape that the whole world is controlled by a anima mundi or world soul. Fear mixed devotion rose in

the primitive man towards this kind of power. He bowed in front of this power and in order to gain success in life and stay away from bad influences, he began to worship, pray and glorify this power, and from here religion was born.

- Religion is a social institution. Max Mueller has nowhere stated the social factors behind the origin of religion. More emphasis in this theory has been given to speculation and imagination. The main difference that has been done between Metaphysical (Monotheistic) and Pluralistic (Polytheistic) religion is that metaphysical religion accepts the authority of one deity whereas pluralist religion accepts the authority many deities. Islam is a metaphysical religion where only Allah is considered to be the supreme power.
- Principally, in Hindu religion only one God is believed in, whose authority has been considered omnipotent, but in practice, there are a number of God and Goddesses are worshipped which gives it an outward form of pluralist religion. Christianity is also an example of metaphysical religion.

13.10 Keywords

1. **Incorporeal:** that which has no shape, shapeless
2. **Hypnotism:** to charm (like the charm of beauty)

13.11 Review Questions

1. State the meaning of religion and explain the definitions of religion given by various scholars.
2. Throw light on the origin of religion.
3. Write a short note on 'manaism'.
4. What do you understand by Naturalism?

Answer: Self Assessment

1. True 2. False 3. True 4. True

13.12 Further Readings

Books

1. Fundamentals of Sociology, — Gisbert, Pascaul, 2006, Orient Longman.
2. Dynamics of Social Institutions – Azhar Sheikh, Sublime Publications, 2008.
3. Indian Society and Social Institutions – (2 Vol. Set), N. Jayapalan, Atlanti.

Sukanya Das, Lovely Professional University
Manu Sharma, Lovely Professional University

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Unit-14: Religion in Modern Society

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Objectives

After studying this unit students will be able to:

- Understand Religion and Society.
- Understand the Trends in Religion and its Demerits.
- Understand the Changes in Religious Institutions.
- Understand the essential elements of Secularism and its Major Characteristics.

Introduction

Religion and science are two inseparable parts of human life and we use both of them according to our needs. As science as progressed in the modern society, the impact of religion on society has weakened. The struggle between theism and atheism has increased. The dividing line between known and unknown has been drawn and rubbed. Superstition that had clutched the society with the help of religion has been totally shaken by science. Faith is no more unbreakable, rational intelligence has been included into it. But to consider that religion has been defeated would be totally wrong. The influence of religion is still prevalent.

14.1 Religion and Science

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Religion and science have intricate relationship with human life. Both are inseparable parts of culture and both are used to fulfill the needs of human society, but where religion finds the solution of human problems with the help of God and heavenly power, science puts forward a logical solution to problems on the basis of truth with the help of reason and action. We have discussed about religion in detail in the earlier pages. Before understanding the relation and difference between religion and science, it is important to understand the meaning of science.

By science is meant an approach of studying. **Prof. Davies** writes, "Science is that part of culture, which represents the systematic study of nature." Science surveys and collects facts, they are classified, they are examined and verified, conclusions are drawn for working and theories are propounded. The final result of scientific endeavor is truth. Science predicts on the basis of truths.

In the present era, the importance of science has increased and the importance of religion has decreased. The influence of religion is found more in the ancient and rural societies while in the developed and modern societies the influence of science in greater. Evans Prichard and Taylor are of the opinion that although religion and science are found in all the cultures, but the importance of religion is greater in underdeveloped and lower cultures whereas the importance of science is greater in developed and higher societies. As man makes cultural progress, he takes greater help of science. Science has liberated mankind from customs and traditions, opened the doors of knowledge and has helped in disclosing the secrets of nature. It is due to science that man has reached moon, has gained triumph over time and distance and has raised life expectancy by finding the cure of incurable diseases. It is through the invention of machines that he has been able to increase production and establish modern industries. In this way, science has increased the well being however there are various demerits of science too.

We often see a struggle between religion and science. The people who refute the struggle between science and religion believe that religious beliefs point towards a realm that is beyond senses. If these beliefs cannot be proven on scientific bases, then they cannot be refuted too. Religion is related to the reasons in the past while science is related to the reasons in the present. A scientist can remain to be a good scientist even while believing in God. A scientist can behave like a scientist in his laboratory. Along with this, he can also behave according to the religious environment in a temple, mosque or Gurudwara. There is no relation between the two.

However, it has also been observed that many scientists were atheists and a hard struggle with religion went on. The reason for this kind of struggle was that the dividing like between known and unknown kept on being drawn and rubbed. That which was unknown yesterday became known today. For example, until some time ago, the reason for the origin of humans, earth and organisms was not known and so religion gave an interpretation of their origin and filled the gap. The supernatural explanation provided by religion was accepted. But when scientific research gave a new explanation for their origin, the struggle between science and religion began. If scientists believe in religious interpretations they cannot be considered committed to science. A scientist lives amongst the people who are not scientists, but are superstitious and fundamentalist. In such a situation, a struggle breaks out between a scientist and a common man or religious man. Therefore, the reason for the struggle between science and religion has been the struggle between knowledge and ignorance. **Davies** says, "Until science grows, the struggle between science and religion will go on, no group will be defeated in this battle." When religious ideas are defeated, then they take the help of higher level of philosophy and abstraction, superstition is transformed into philosophy and religion becomes more liberal.

Another reason for the struggle between science and religion is that religion never surrenders; it rests on faith and devotion. If one interpretation of religion is proven wrong, a new interpretation is put forth by religion, but science does not believe in eternal truth. It sees it with an eye of doubt, therefore new theories are formed, new knowledge is explored and new inventions take place.

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Prof. Davies is of the opinion that the contradiction between science and religion sharpens when religion is interpreted in a scientific way. Religion is based on beliefs and superstitions, therefore its scientific interpretation cannot be given. If a person goes to the religious places not with the intention of worship and devotion but instead tries to judge the rationality or irrationality of the practices performed there, then this behavior cannot be considered appropriate in view of religion. If the common people begin to draw scientific analysis of the religious practices, then religion would die. Thus we see that in some places, a struggle is found between science and religion while at some places it is not. The areas whose explanation has not been able to be provided on the basis of science are still under the influence of religion while the areas for which scientific knowledge is available have been liberated from religion or are being liberated. We can express the differences found between religion and science in the following way:

(1) Religion is concerned with supernatural powers while science is concerned with natural powers. (2) Religion is not based on causes and effects while science gives emphasis to causes and effects (3) Religion is based on faith and devotion while science is prima logic. (4) Religion is fatalist and fundamentalist, it believes in status quo and is retrogressive, while science is progressive and believes in change. (5) The influence of religion is found more in simple and backward societies while influence of science is found more in developed, modern and complex societies. (6) Religion is based on imagination to a large extent whereas in science, there is no place for fantasy. (7) Experimentation and verification is not possible in religion but in science, the conclusions are drawn only on the basis of experimentation and testing. (8) Religion gives emphasis to sacredness but such concept is not found in science. (9) There are no such universally accepted ideas on religion that are accepted in all times and places and are true, whereas the principles of science are true in all places and times. (10) Predictions cannot be done on the basis of religion but science is capable of making correct predictions.

14.2 Social Demerits (Futility) of Religion

The characteristics of religion are permanent because it is an institution. Changes do certainly occur in religion, but they take place so slowly that they are not able to establish an accord and harmony with the changing social, economic and material conditions.

Due to permanency, certain selfish motives are developed and established in each institution. **Prof. K. Davis** has rightly written that, "Just like too many medicines sometimes aggravate the disease rather than curing, similarly, sometimes religion too causes many psychological illnesses and social problems rather than benefiting."

Religion is harmful for the society in the following ways:

1. **Religion is Opium for the society**: Marx considered religion to be the opium of the masses. A spiritual liquor that is used by all the capitalists against the revolting working class so that they get intoxicated and unconscious in the name of religion and are not able to do revolution. According to Marx, religion is a useless thing, a roadblock in the progress of humanity. The concepts related to religion such as God, sin-goodness, heaven-hell, destiny, actions-fruits, rebirth etc make humans apathetic towards their sufferings. A religious person accepts status quo as the will of God, therefore religion does not encourage an individual for progress. It obstructs the cycle of social change.
2. **Religion is an obstruction in Social progress:** The nature of religion is fundamentalist. Religion has bound its followers into thousands of years old beliefs, rituals and fate. There is not much change in the code of conduct of religion with the changing times and besides this, religion is also an opponent of new ideologies and theories. Thus, religion pulls the individual backward instead of pushing him forward. Therefore so many evil customs are still prevalent in the society, because they have the support of religion.

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3. **Increase in the number of Social Problems**: Religion is the supporter of status quo. It always tries to maintain the status quo. Whether it is beneficial or harmful for the society to maintain status quo is not a matter of religion. Therefore the merchants of religion, priests etc have given protection to various to various evil practices on the pretext of religion. The Brahamins declared themselves superior and exploited the other varnas. Although the government has passed many laws against child marriage, dowry, against prohibition of widow remarriage etc. for solution to these problems but the superstitious people find it more appropriate to disregard these laws instead favor of religious customs.
4. **Responsible for Tension, Discrimination and Conflict**: The followers of each religion consider themselves superior to the followers of other religions. Thus the religious followers consider each other inferior and a grand canyon is formed between them. This religious canyon attacks the unity in society. Time and again, communal riots take place due to which a situation of social-tension and conflict arises in the society. In the name of religion, man discriminates, practices untouchability and biases against man.
5. **Anti-Science**: The basis of religion is faith in the supernatural power while the basis of science in investigation and experimentation. Thus, they can never unite. Science attacks the old beliefs on the basis of its new inventions and logic. For example, moon is considered to be a deity in Hinduism but science has proven by landing on moon that it is a planet like Earth where dust, mountains etc. are found. Thus religion distances us from science, while science, through its inventions and logics proves the religious ideologies false.
6. **Incapable of Changing with Time**: Religion is incapable of matching the changing conditions step by step with time. Therefore, religion is not able to help us in our practical lives. Because with the change in conditions, the desires, needs, ideals and goals of humans change, therefore religion does not remain useful. Thus the responsibility of various important things has been taken up by social service organizations and the importance of secular education in the place of religious education is rising.
7. **Gives rise to Idleness**: Religion makes an individual idle. On one hand, a large portion of the society i.e. priests, Godmen etc. spend their lives without doing any labor, in the name of God and on the other hand, the spread of ideas such as, "One who has given the mouth will also give us bread" make the individual passive. The individual begins to desire for maximum without working on the basis of such ideas.

On the basis of above discussion, it seems that with the progress of science and the turbulence of times, the colossus of religion would be demolished and religion would cease to exist, but we should not think that man is a machine who is coordinated only on the basis of logics. Instead, he is also an emotional being filled with the feelings of fear, love, hatred, enthusiasm, grief etc. The basis of all these feelings is not logic. If we do away with the irrational aspect of religion which is baseless in the modern society and the evil practices and flaws and provide it a solid and rational base, then religion can be much more useful for our lives. Besides this, if all the religions unite, and do not limit themselves to one group or community and adopt much more liberal outlooks, then their the well being of the whole human society could be possible. Thus, this new form of religion would come like the coolness brought by a pleasant showers of rain in the desert of the mechanical lives of humans. Therefore, religion is faced with a challenge, either it throw away its garb of irrationality and adopt a new garb of human welfare or get ready to vanish.

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Task How do you see the impact of religion on human society? State your opinion on the usefulness or futility of religion.

14.3 Recent Trends in Religion

Although religion has a fundamentalist nature and is a supporter of maintaining the status quo, but it has not been able to protect itself in the environment of swiftly changing social conditions. As a result, new trends can be seen in religion.

1. **Lessening of Religious Rigidity**: In the changing environment, there has been a lessening of religious rigidity because in the new conditions, it is not possible to follow the religious rules as strictly as in the past, therefore there has been a reduction in the evil practices that were prevalent in society. There has been a lessening of discrimination and untouchability. It was once considered evil to even see a shadow of a Harijan, they can now move freely in the public places. Similarly, child marriage and sati custom have also ended and widow remarriage and inter-caste marriages have become prevalent.
2. **Simplification of Ritual Rites**: As a result of industrializations and urbanization, human life has been mechanized. In such a busy life, it is not possible for man to carry out pompous and complex rites. Therefore religion is going through a process of simplification. The rites marriage rites took a lot of time earlier, but now they are finished in three to four hours.
3. **Lessening of Narrowness**: In the ancient times, nature of religion was very confined. All considered their religion superior and looked down upon the other religions. As a result no two religions ever came together. But in the present times, the conditions have changed and all religions consider the other religions equal. This is the greatest achievement of the present society.
4. **Development of Humanitarian Religion**: August Comte, the founder of sociology, imagined of a humanitarian religion under his 'religion of humanity.' According to Comte, to be as much capable as possible for the service of others and to physically, intellectually and morally advance for it, is the aim of the religion of humanity. This religion renounces violent acts. Love is its theory, good system its basis and progress its goal. Thus despite the existence of many religions, the idea of a single religion for the whole of humanity is an important step. Gandhiji too imagined of the same religion.
5. **Commercialization of Religion**: Today religion has become a source of livelihood. The contractors of religion and the priests do not conduct the religious ceremonies with the same conscientiousness as they did in the past. Their sole motive these days is to extract as much money from the followers through whatever means. Large amount of fee has to be paid for even the smallest religious practice. By bribing the priest, anyone can get the birth records matched for a bride or groom. We often read in newspapers, that people and especially women are robbed in the name of offspring, doubling the money or bringing the stars at peace. Those who make greater offerings are given more benefits. This commercialization of religion is seen in all religions.
6. **Secularization of Religion**: **Dr. Srinivas** gave the idea of secularization. According to him, secularization is a process in which we do not consider religious what we once used to consider religious and we try to understand the situation through logic. Thus the proceedings, fasts, tours, offerings etc. that were once carried for religious devotion and for attaining heaven are now no more carried out just for religious devotion, but there is some reason behind them too. For example, observing one fast per week keeps the digestive system healthy; therefore many people observe one fast per week. It is because of the impact of secularization that the effect of many religious proceedings and ceremonies is getting reduced.

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7. **Transfer of Many Religious Functions to other Agencies:** According to **Davis**, with the society getting more complex, there is a distribution of religious functions to other institutions. Today, even the state takes interest in religious activities keeps them under control by making laws. Besides the state, many other institutions have started taking up religious functions. Thus religious work is no more confined to the religious institutions. Politics is also indulged in religion. Hindu Mahasabha, Jamait-e-Islami and Akali Dal are good examples.
8. **Lessening of the Importance of Religion and Religious Leaders:** The progress of science is becoming the reason for the deterioration of religion and religious leaders. Earlier, the basis of social status was religion and religious leaders but now their place has been taken by others. No more can the higher status be attained on the basis of religion now, virtues, money, education, good profession are also necessary. Thus, the tendency of changes in religion is gaining prevalence. History is the proof that the head priest was more revered than the king. The king left his throne in respect of the head priest, but nowadays they are just like the common members of the society.
9. **Religion as a Means of Recreation:** Today, the trend of believing in the supernatural power is going down. Today, the journey to places of pilgrimage is not taken due to the divine call but because the doctor has suggested it for a change in environment. Singing, organizing feasts, meeting each other etc. during the religious ceremonies is done for recreation. Thus it is clear the importance of religion as a supernatural and mystic power is declining.

Self Assessment

State whether these statements are True or False:

1. Science and religion complement each other.
2. Religion is based on devotion and faith while science is prima logic.
3. Marx has called religion, 'opium.'
4. The modern society is religion based.

14.4 Causes of Change in Religious Institutions

The above discussion gives rise to a curiosity that what the causes responsible for these new trends in religion and for the decline of religion. These causes are as follows:

1. **Scientific Progress**: The main factor behind the change in religion is that science is based on logic, experiment and observation. There is no place for abstract things in science, which means that science is beyond fantasy, the real knowledge attained by science regarding nature has given a hard blow to the abstract basis of religion and has compelled humans to leave abstraction and adopt realism.
2. **Expansion and Progress of education** is also an important event in the country. Like science, education too makes a person rational. Thus, education is light in the darkness of religion. Until now, man was roaming in the imaginary world in the absence of a firm basis but education played a vital role in clearing the fog and brought humanity on a firm basis.
3. As a result of **Industrialization and Urbanization** many new industries and mills were established and new cities grew. Man left his birth place and migrated to cities for his livelihood and there he met different religious followers. Exchange of ideas took place, the gap between each other shrunk and religious tolerance took the place of religious fundamentalism which gave a new form to religion.
4. With the emergence of state, unimaginable expansion in its domain occurred and no area was

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left untouched from it. State also adopted the tasks of religious institutions. The **government laws and interference** dismantled religious despotism and restricted religious superstition, customs and evil practices. Therefore, Devadasi custom, sati custom and human sacrifice has come to a halt in the society.

14.5 Meaning of religious Fundamentalism

The theoretical interpretation of Fundamentalism was given by **Montgomery Wat** in his book **Islamic Fundamentalism and Modernity**, 1983. He says that actually this conception is misleading. The term **intolerance or fanaticism** should have been used in its place. When the followers of some religion view the entire world in the context of their religion, then it is called fundamentalism. Actually, fundamentalism is nothing but a magnified form of staunchness. Fundamentalism not only sees its own religion in a fundamentalist but the entire society. The non-religious issues are also included in it. **Montgomery Wat** has even said that fundamentalism is religious **revivalism** though which a new form is given to old beliefs, religious practices and methodology. In this sense, **the meaning given to fundamentalism in India and South Asia is staunchness, fanaticism and revivalism**. Fundamentalism here means Hindu and Muslim fundamentalism.

When the Indian fundamentalism is cited, then the example of Babri Mosque demolition by Hindu Fundamentalists in Ayodhya on 6th December, 1992 is definitely given. The people who demolished this Mosque were followers of Hindutva ideology. The example of Islamic Fundamentalism is the Jihad of Taliban in Afghanistan, although the Afghanistan government is democratic by its origin. Attack on Christian propaganda by Hindu organizations is another example of fundamentalism. Fundamentalism does not work on rationale. It makes religious intolerance a tool with closed eyes.

When Hindu fundamentalists implement their ideology, then they say that they wish to keep their tradition alive. Hindu or Islamic Fundamentalism, both are dangerous for nation building. Fundamentalism it pulls back the process of nation building no matter where it exists, and in a country like India, where there is a plurality of cultures, fundamentalism makes the whole constitution unsuccessful. This idea is dangerous for both Hindus and Muslims.

14.6 Role of Social Reform Movements in Religious Revivalism

The significance of social reform movements in social change cannot be denied and therefore it is emphasized that social reform movements are extremely important for welfare state. The following reasons have been given in its favor:

A welfare state is one that considers the overall development and progress of all its citizens its aim and is successful in maintaining the minimum standard of living of its citizens based on egalitarianism. But these successes can be achieved only when the society is foremost freed from evil practices, superstitions, social and cultural discrimination etc. This is possible only through the social reform movements. This can be clarified through Indian examples. Even today, sometimes the news of sati is heard in India, people do not welcome widow remarriage even today, the drum of casteism is beating aloud, purdah practice is prevalent, accepting dowry is a matter of status, we have been unsuccessful in eradicating untouchabilty merely by legislation, intemperance is still prevalent and we have not been able to free ourselves from religious superstitions even now. Therefore we experience the need of removing these hindrances for the good of the country through the social reform movements because without doing away with them, the reformation of the country is not possible, nor is the establishment of a welfare state. Thus the need and importance of the social reform movements is great. This would become clearer from the following discussion:

1. One of the significance of social reform movement is that, public opinion can be drawn in favor of widow remarriage through them and it would be possible for 2.32 crore widows to

start a new life and contribute in the project of reforming the nation.

2. Another advantage of social reform movements is that through them, child marriage can be banned or at least controlled. Marriages are done at very less age in this country. Banning these marriages through social movements would make the development of the personality of the girl possible and on the other hand, the problem of overpopulation, which is troubling the whole country, would also be solved.
3. One of the significance of the social reform movement related to the custom of dowry. Through the social movements, the parents of the groom can be made aware of the demerits of dowry.
4. Casteism is dangerous for national unity. The reform work has its special importance in solving this dangerous situation. To solve it, public education and awareness of the masses is necessary which is possible only through the reform movements.
5. Every Indian is aware of the plight of the untouchable castes. Today, their condition has significantly improved and this has been possible through due to the movement for to eradication of untouchability lead by Mahatma Gandhi. In future, whatever success would be attained in this direction will also prove the importance of social reform movements.
6. We have to accept the importance of social reform movements for creating favorable conditions for inter-caste marriages to forge national unity and goodwill, educating the people about demerits of intemperance, freeing the people from the clutches of religious narrow mindedness and communalism and building a new India.

   From the following discussion, the importance of social reform movement to bring about social change would be become clearer. The reform movements in Indian society have been divided into two categories:

(1) Brahm Samaj, Prarthana Samaj and **Aligarh Movement** that tried to reform in their areas. **(2) Renaissance movements** such as **Arya Samaj, Ramakrishna Mission** and **Band Movement** that have tried to revitalize their sect. Both these types of movements were trying to reform their religion to different extents and raised the cry of their sacred ancient religion. The difference between the two was just quantitative which was dependent upon their own traditions, logics and conscience.

Another aspect of these reform movements is that they want social and religious reforms, for which the ancient beliefs and traditions have to be challenged. In India, almost all the evil practices were base on religion beliefs and therefore it was impossible to reform the society without reforming religion. Another reason was that the different aspects of Indian life were closely interlinked, therefore religious and social reform were not possible separately and they even influenced each other. For example, the in the form empowerment of women religious welfare also took place. Without the eradication of sati, eternal widowhood and devadasi custom, the social upliftment of women was not possible and as a result of this, they even attained franchise and she even became capable to attain the highest post in the country, i.e. Prime Minister.

On one hand are three phenomenon, Hindu fundamentalism, Islamic Fundamentalism and modernization and amidst these lie the economic, social and political culture.

14.7 Religious and Secular Effect

Both religious as well as secular effects can be seen in the Indian society. Once the effect of religion in Indian society was so much, that all the activities of life began only after religious rites, prayers, yagyas, sermons and ceremonies.

Whether it is an important event in life, construction of a new home, inauguration of a business enterprise, establishment of an industry, a religious ceremony is necessary before everything. The religious ceremony was definitely carried out at birth, marriage and death etc. It is also important to understand the meaning of secularism.

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In the present time, the importance of secularism as the basis of modernization is rising. India is not only the birth place but also the confluence of many religions. Indian society is a religious society. It has good number of followers of Islam, Christianity, Buddhism, Jainism and Zoroastrianism besides Hindus. The primacy of religion is found in the lives of all Indians. Religion influences various aspects of life. In a country where people of different religions live together, religious tolerance is very for the unity of the country. This characteristic is particularly found in the Indian society. Indians have been tolerant from the ancient times, they have respected other religions. Special emphasis has been given to the fulfillment of responsibilities under religion. People follow the religion related to their varna, ashram and caste, fulfill the responsibilities. Religious tolerance has played an important role in broadening the outlook of people and laying ground for the values of secularism.

Did You Know? Around 2300 years ago, Emperor Ashoka declared that the state would not oppress any religion or community, all the religions are equal in the eye of the state, and everyone is free to follow any religion. Ashoka even said that people should not only should people be tolerant towards other religions but they should also respect it.

He encouraged people to study the texts of other religions. The secular outlook of Ashoka was a landmark, not only in the history of India, but in the history of the entire world. In this context, another important incident took place when Christ said that confer all Caesar's belongings to Caesar and confer all God's belongings to God. This statement meant that state and church are separate. Emperor Asoka's declaration provided the basis for an important aspect of secularism, i.e. **Tolerance** and Christ's declaration laid the foundation of another aspect, '**the separation of the state and religion**.'

Besides the aforementioned two aspects of secularism, the two other aspects of secularism developed during the **Renaissance** and **Reformation** during the 15th and 16th centuries in Western Europe and during the **Industrial Revolution** in 18th and 19th centuries. Renaissance laid emphasis on the third aspect of secularism i.e. Humanistic Outlook which gave attention to this world instead of heaven. Industrial revolution gave emphasis to **solving the problems of life by the use of science and technology**, which became the other aspect of secularism. As a result of this, huge machines were constructed and instead of using the mechanical power of humans and animals, other sources of energy began to be used. This helped in the increase in production.

An important change is taking place in the Indian society during the 20th century and this change is the **transformation of sacred society into a secular society**. When a traditionalist agrarian society has to transform itself into a modern industrial society, then it has to change itself in the direction of a secular society from a sacred society. It is beyond doubt that a majority of Indians are religious in their outlook despite religious tolerance. The fundamentalism of some people and the religious intolerance on some occasions and because of the 'divide and rule policy' of the British, the partition of the country and the birth of the Islamic state Pakistan took place. Despite this, religious tolerance is found in a majority of Indians. During this century, many scholars, reformers and politicians have felt that in the India of many religions, only **secularism** can be the strong foundation of the society. It is only on this foundation that the society can be well-organized, can be pushed forward in the direction of modernization and progress can be made. Secularism is way of life, a world outlook in which emphasis is given to this world instead of heaven. When we discuss secularism as the foundation of the modern Indian society, we find that it is a condition of neutrality in which the state does not promote any religion, there is no state religion, the state does not discriminate against anyone on the basis of religion, and it considers everyone equal and provides freedom to practice any religion. Secularism means that the state considers all the religious groups and religious faiths are absolutely

equal and maintains an unbiased view towards all. Here secularism means neutrality and equality. The state does not bias in the favor or against any religion. The meaning of secularism is belief in such an idea or policy under which the people are not bound to follow any religion and are encouraged to maintain same attitude towards all.

Notes It is true that a majority of Indians are religious in their outlook despite religious tolerance. The fundamentalist approach expressed by some people and the religious intolerance on some occasions is a result of the 'divide and rule policy' of the British.

Secularism is also believed to be the decline in the effect of religion in the various aspects of life. For example, various religious rites are being summarized in India these days, the recreational significance of pilgrimage is rising, and elements of social contract are being added to marriage instead of religious rites. It is not considered bad anymore for the women to work. Education has been liberated from the influence of religion. The importance of Brahmins is limited only to some religious ceremonies and prayers. **Oxford Dictionary** tells that secularism is the idea in which all the ideas related to faith have been separated and morality has been considered related to the welfare of man in the present. In **Chamber Dictionary**, secularism is considered to be a belief in which state, ethics, education etc, are free from religion.

In the Indian context we can say that secularism is an outlook according to which the people of various religions, on the basis of tolerance, co-existence and equality contribute to the establishment of a welfare state without interrupting each other's religious beliefs. Such a state has no religion of its own and all religions are equal for it. Although, according to constitution, the state has the right to interfere in the religious lives of the people for cultural development of various religious groups, for peaceful co-existence and for protecting its interests. The reason for giving such a power to the state is that there is no institution such as the Church that can change the religious practices and customs according to the changing needs of time. In such a situation, this has to be done by the state. Besides this, many superstitions and evil practices are found in the Indian society getting rid of which is impossible without the interference of the state. A person with secular outlook does not think over various matters from a religious point of view but from a realistic point of view. Such a person gives special importance to morality for human welfare. He believes that religion should not be given any place in public education or other matters. A secular person is tolerant and liberal from the religious point of view. He respects all other religions and their religious freedom. His attention is on this world instead of heaven. Explaining the meaning of secularism, **Dr. R.N. Saxena has told that secularism is the policy that is based on religious morality and tolerance and it allows everyone the freedom for their religion and belief without considering the differences of varna, caste, gender, religion, faith etc.**

14.8 Essential Elements of Secularism

1. **Religious Tolerance:** This is an essential element of secularism. A person maintains a liberal and tolerant attitude towards everyone. It respects all religions. It is not being atheist or religious fanatic but is co-existence from the point of view of religion. There is no place for religious narrowness in secularism. **It lays emphasis on rational thinking instead of religious fundamentalism**. It lays emphasis on practical experience instead of beliefs. It concentrates

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upon utilitarian outlook instead of religious superstitions.

2. **Worldliness:** In secularism, special emphasis is laid upon worldly responsibilities of this world instead of supernatural world or heaven. Religion does not have that amount of control over humans as it has in a sacred society. When a society moves from a sacred society to a secular society, then the importance of rituals, Pope, Fathers, Pandits, Priests etc. is reduced and they are not thought to have supernatural powers. Secularism is based upon humanistic outlook, logic and modernity.
3. **Equality and Fraternity:** The ideas of equality and fraternity are associated with secularism. Without them, there is no significance of secularism. Secularism is an outlook according to which the followers of all religions are considered equal and are given equal opportunity to grow and progress. Encouragement is not given to discrimination on religious basis and everyone has the freedom to practice and profess his religion.
4. **Flexibility:** Secularism is a lifestyle, a special outlook towards life. Behaviors change along with the changing conditions. Secularism has the space for changing conditions and compatibility with them. Actually, the secular behavior is not made up of fundamentalism or staunchness but is based on rationality. It can be said that secular morality has the quality of changing with time.

14.9 Major Characteristics of Secular Society

There are certain characteristics found in a secular society that are different from the sacred society. In **sacred society,** the traditional religious system directly or indirectly influences all the aspects of life. In such a society, the organization is maintained on the basis of accepted ideal rules and traditional beliefs. In this country, Hindu, Muslim, Christian etc groups come under the sacred society. In such a society, traditions, rituals, religious beliefs, rites and the accepted ideal-laws have a special significance. In such societies, natural powers, magic and superstitions are given importance. In such a society, no kind of change is considered good. For example, in Hindu society, once the people were opposed to banning sati-custom, slavery, child-marriage, and giving permission to widow remarriage. In the muslim society, the people are not in favor of any sort of Family Planning Programme and any law made by the government regarding marriage even today. The reason for this is that they do not want any interference of any sort from anyone in their religious traditions. The characteristics of secular society are opposite to the characteristics of sacred society. These characteristics are as follows:

1. **Freedom to Practice any Religion**: All have the freedom to practice any religion in a secular society. Anybody can follow any religion and propagate it. Today, religion is considered an individual phenomenon instead of a collective phenomenon. Therefore, in a secular society, individuals have the freedom to lead their religious lives according to their wish.
2. **Similar Treatment with followers of all Religions**: In a secular society, similar treatment is given to the people following different religions. The reason for this is that society or state does not promote any particular religion. Thus all the people are considered equal in a secular society, they are given similar treatment, whatever be their religion.
3. **No Relation to any Particular Religion:** A secular society does not have a special relation with any religion. Such a society does not have any religion of its own, though it is not anti-religion or irreligious. Such a society gives primacy to values such as truth, non-violence, sacrifice, equality, fraternity and compassion etc. According to Dr. Radhakrishan, being secular does not mean being irreligious or being narrowly religious, instead it means being fully spiritual. However such a society or state does not associate itself to any particular religion.
4. **No Interference in Religion:** In a secular society religion is considered to be a personal matter and there is usually not interference of any sort by the society or state in the religious lives

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of people. However, keeping in view the public welfare, the state can interfere in religious matters with the aim of getting rid of the social evils, but in doing so, the secularism in the society is not affected. This is true in Indian context.

5. **Based on Rationality and Logic:** The people of ancient society linked all the social happenings to religion and supernatural powers. It is not so with the secular society. In such a society, emphasis is given to action-reason relationships, decisions are taken on the basis of rationality, the merits and demerits of any action, thing or behavior are thought over in a rational way. In such a scenario, the impact of religion decreases in the different areas of life and the importance of rational behavior increases.
6. **Special Emphasis on Public Welfare:** Religious fundamentalism and religious narrowness is not considered good. Similarly, emphasis is laid upon the worldly, rather than the heavenly aspect of religion. Service of humanity is a worldly aspect. In such a society, more emphasis is laid on expansion of public welfare rather than gratification of deities and worshipping. In a secular society, special attention is paid to programs for getting rid of social problems and public welfare.
7. **Belief in Democratic System**: A secular society believes in democratic values. Democracy is based on freedom and equality. In a secular society too, freedom and equality of everyone is believed in. Religious tolerance is given primacy in such a society and acceptability between the followers of various religions is promoted. In such a society, an individual considers everyone equal without thinking of lineage, caste, color, religion, language or any other difference. According to **Gandhiji,** all the religions in the world are like a giant tree and the followers of all religions can live with each other with happiness without emphasizing the major or minor difference. A secular society believes in such a democratic system.
8. **Promotion of Secular Education rather than Religious Education**: In a secular society, no kind of religious education is provided by the state. Besides this, the state does not provide financial help to any educational institution that is associated with a particular religion. In a secular society, such education is promoted that gives preference to morality and character building. This education also integrates the ideals of various religions which promotes social integration.

In a secular society, all the power of the society is inherent in the common representatives of people, but in a sacred society, this power rests in the hands of the priestly class. Another characteristic of the secular society is that it easily adopts the new developments as compared to a sacred society. In such a society, only those traditions are maintained that prove to be useful after passing the test of reason.

14.10 Secularism

In Europe, America and other developed countries, secularism has a relationship with industrialization. Due to industrialization and urbanization, the stratification in society increases and its gets complex and then the role of religious beliefs, practices and norms in the society is weakened. The expanse of education widens with industrialization. The most important fact is that in entire Europe, religion and Church have been pushed to the background. All the countries in Europe are democratic and secular.

There is no alternative to secularism in our country. There are many cultures, various types of languages and castes are thousands in number. This is a multi-ethnic country. In such a situation, when the ground reality of man gains variety, then religion and belief in religious practices is weakened on its own. A democratic system is **prima individual** while a religious country is **prima group**. Secularism is the phrase of the young Indian nation. In such a society, the place of religion is taken by **humanism**. If we discuss about the founder scholars of sociology, we get to know that they have discussed **modernity**.

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The essence of this discussion is secularism. Durkheim has said that modernity is where, there is maximum stratification. **His theory is simple – more stratification means more modernity and more modernity means more religious secularism**. Marx has given the concept of **commodification** in relation to modernity. He says that religion, religious practices and beliefs are commercialized. All things in the society become saleable. In such commodification, secularism becomes the main basis. Max Weber is a social theorist who has considered **rationality** as the main pillar of modernity. He sees rationality even in religion. In such a scenario, religion no more remains a practice or faith; it becomes a type of rationality. This sort of theorization of the scholars makes it clear that **secularism** is a major characteristic of a democratic and industrial society.

Secularism: Definition and Meaning

In social sciences, a definite meaning of secularism has been taken. It means impartiality and **neutrality**. Many societies take the meaning of scientific secularism as rationality as well. This meaning of secularism is also accepted in philosophy and dialectics. But when secularism is defined in the context of politics of Europe, then it is clearly stated that keeping the religion separate from the state is secularism. A mention of **Peter Berger** should be made here. He says that, **secularism is when society and culture are liberated from the authority of religion.** This statement of Berger has been put forth by Max Weber in this way, **Secularism is a process of rationality. As the society keeps on getting rational gradually, rationality keeps on getting invested in it and this is secularism. Actually according to Weber, Secularism is a process in which religion keeps on getting separated from politics, society and culture.**

Historical Background of Secularism

The meaning of Secularism that is taken in India and Europe is that it is a condition in which **state has nothing to do with religion, state and religion are separate**. Religion continues with its beliefs and practices and the state does not interfere in it until the religious activities do not interfere in the activities of other ethnic groups. For a long time, Church dominated the state in Europe. The King of England Henry VII was in love with women named Enabolin. He loved her a lot. The Church gave him two options: either leave the throne or tie the knot with Enabolin. He chose the latter option. There are many other incidents in the history of medieval Europe that point that, **Church had a great hold over the state** but despite this the religious movement began. The result was that Church and state got separated from each other.

Task How far do you agree with the present secular character of India. State your ideas with reasons.

In India too, the rise of secularism is from the incidents during British era. Here too, religion and state were fully united during the ancient and medieval times. The religion of the King became the religion of the subjects. When Ashoka adopted Buddhism after the Kalinga war, the popularity of Buddhism grew throughout his empire. Stupas began to be constructed at many places, viharas began to be built, and Ashoka's edicts began to be written on rocks. All this repeated after the arrival of Mughals. The state religion became dominant. But the British era gave a heavy blow to the history. The country got partitioned in the name of religion. This teaching of history was of great significance and then **this provision was introduced in the constitution, that the state will have no relationship with religion.**

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Constitution says that every citizen has the freedom for religious practice and religious propaganda. It has been said that the state has no religion. It was declared that all citizens are equal before state, be they the followers of any religion, belonging to any caste, of any gender or ideology.

The origin of secularism in India is from the British era, although secularism is unhistorical for the traditional India which has been a civilization. Before the constitution, its various provinces and territorial chiefs never separated religion from state. It is for the first time that religion is separate from the state.

Self Assessment

Choose the correct option:

5. Whose statement is, "more stratification means more modernity and more modernity means more religious secularism."
   (a) Karl Marx (b) Durkheim (c) Max Weber
6. Church had an influential role in the Middle Ages
   (a) In America (b) In India (c) In England
7. India's ruling system is:
   (a) Secular (b) Religious (non-Secular) (c) Monarchy

Characteristics of Secularism

D.E. Smith in **India as a Secular State** (1963, Princeton) has explained secularism in the background of Indian history society and economy. He says that however the constitution has nowhere defined secularism, even then according to the meaning derived from the sections of the constitution it has three aspects, (1) Freedom to practice any religion, (2) Citizenship and (3) separation of state from religion.

Now, We will analyze the three aspects of secularism:

1. Freedom of Religion

According to this aspect, constitution has determined the relation between religion and an individual. There is no role of the state in these relations. According to the constitution, organized religious groups, religious beliefs and religious practices are included in religion. The freedom to practice any religion means, **a person is free to practice his religion. He is free to discuss the specialties of religion and there is no interference of the state.** If a person wishes, he can renounce all religions and if he wishes, he can be a follower of one religion. He can practice the teachings of his religion, he can pray and worship, can propagate his religion and can take a position in his religious group. It is his freedom if he wants to renounce his religion and adopt another religion. The state has nothing to do with it.

But in one condition, the state can interfere in religion. For the well being of the common masses, for their protection and for universal morality, the state can interfere in any religion. For example, if animal sacrifice is offered to a deity, then the state can interfere in it, even if the religious group considers this sacrifice religiously necessary. But the areas of interference of state are very few.

2. Citizenship

Citizenship determines the relations between the individual and the state. For the state, no person is Hindu and no person is Muslim, they are all its citizens. When the state determines the relations

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of citizenship, religion has no part to play in it. Whatever the responsibilities and rights of the state, they are not impacted by the religion and belief of an individual.

3. Separation of State and Religion

State and religion have two separate areas of functioning and they have no relationship between them. The state has its own rules, laws and it functions according to them and likewise, religion too has its definite area of functioning and it has its own set of laws and it works according to them. It is not the function of the state that it encourages a religion or commands it or restricts it. State and religion are absolutely separate in India. Although the European phrase **A Free Church in a Free State** does not apply here.

In India, secularism should be explained on the basis of these three interrelated aspects – Free religion, citizenship and separation between State and Religion. It should certainly be mentioned here that the explanation of secularism that we have given above is merely an **Ideal form** of Weber's concept. In practical life, there are various such incidents where there is an interference of the state in religion. Many a times the political riots take place in our country are backed by the politicization by the Political Parties. The relation between these three aspects carries out the process of nation building. The process of nation building is long and it will continue for many years.

14.11 Summary

- Religion and science are two inseparable parts of human life. They are both iseparable parts of human culture. Both have been used to fulfill human needs. Religion finds the solution of human problems with the help of God and heavenly power, science puts forward a logical solution to problems on the basis of truth with the help of cause and effect.
- We often see a struggle between religion and science. The people who refute the struggle between science and religion believe that religious beliefs point towards a realm that is beyond senses. If these beliefs cannot be proven on scientific bases, then they cannot be refuted too.
- (1) Religion is concerned with supernatural powers while science is concerned with natural powers. (2) Religion is not based on causes and effects while science gives emphasis to causes and effects (3) Religion is based on faith and devotion while science is prima logic.
- Marx considered religion to be the opium of the masses. A spiritual liquor. The nature of religion is fundamentalist. Religion is the supporter of status quo. Religion is incapable of matching the changing conditions step by step with time.
- The basis of science in investigation and experimentation. In science, there is no place for fantasy, which means that science is beyond fantasy. The real knowledge about nature attained by science has given a severe blow to the imaginary basis of religion and this has compelled man to renounce abstraction and adopt realism.
- In the present time, the importance of secularism as the basis of modernity of Indian society in rising.
- Secularism is an outlook according to which the people of various religions, on the basis of tolerance, co-existence and equality contribute to the establishment of a welfare state without interrupting each other's religious beliefs.

14.12 Keywords

1. **Secularism:** Where there is no religious bias (like secular country)

Notes

2. **Rationality:** Based on rationale
3. **Blizzard:** Storm, violent wind

14.13 Review Questions

1. Explain the role of science in Human life.
2. Explain in detail the struggle between science and religion in modern era.
3. State your ideas on the relevance of religion in the present scientific age.
4. Define secularism and throw light on its characteristics.
5. Write a short note on, -'India is a secular country.'

Answers: Self Assessment

1. False	2. True	3. True	4. False
5. (b)	6. (c)	7. (a)	

14.14 Further Readings

Books

1. Indian Society: Institutions and Change – Sharma, Rajendra K., 2004.
2. Fundamentals of Sociology – Gisbert, Pascaul, 2006, Orient Longman.
3. Dynamics of Social Institutions – Azhar Sheikh, Sublime Publications, 2008.