CENTRE FOR DISTANCE & ONLINE EDUCATION
UNIVERSITY OF JAMMU
JAMMU

SELF LEARNING MATERIAL
B.A. SEMESTER - IV

Subject : Sociology	**Unit : I - V**
Course No. : SO-401	**Lesson No. 1 - 21**

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INDIAN SOCIETY - ISSUES AND PROBLEMS

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SYLLABUS

SOCIOLOGY

B.A. Semester - IVth

INDIAN SOCIETY - ISSUES AND PROBLEMS

FOR THE EXAMINATION TO BE HELD IN THE YEAR 2025 ONWARDS

Course No. : SO-401 (Theory)　　　　　**Title: Indian Society- Issues and problems**

Duration　: 3 hrs.　　　　　　　　　　**Total Marks: 100**

Credits　　: 4　　　　　　　　　　　　**Theory Examination: 80**

　　　　　　　　　　　　　　　　　　　　Internal Assessment: 20

Objectives :　　1.　To acquaint the students with the distinctive features of the Indian society.

　　　　　　　　2.　To make the students understand about the issues and the social problems of Indian society.

Unit-I　　　　　:　　Basics (Concepts & Approaches)

　　　　　　　　1.1　Concept and characteristics of social problems

　　　　　　　　1.2　Rural and urban social problems

　　　　　　　　1.3　Approaches to social problems

　　　　　　　　1.4　Social problems and social change in India

Unit-II　　　　:　　STRUCTURAL

　　　　　　　　2.1　Poverty

　　　　　　　　2.2　Inequality of caste and gender

　　　　　　　　2.3　Disharmony - Religious and Regional Disharmony

　　　　　　　　2.4　Disharmony - Backward Classes and Dalits Disharmony

Unit-III　　　　:　　FAMILIAL

　　　　　　　　3.1　Dowry

　　　　　　　　3.2　Divorce

3.3   Domestic violence

3.4   Child abuse and Youth unrest

Unit- IV   :   DEVELOPMENTAL

4.1   Regional disparities

4.2   Displacement

4.3   Ecological degradation and environmental pollution

4.4   Terrorism

Unit-V :   DISORGANIZATIONAL

5.1   Crime and Delinquency

5.2   Drug Addiction

5.3   Alcoholism

5.4   Corruption

Note for Paper Setting:

A.   Theory Examination (80 Marks)

The question paper will consist of two Sections viz. Section A and Section B

<u>**Section A**</u> will consist of ten long answer type questions, two from each unit with internal choice. Each question will be of 10 marks. The candidate will be required to answer 5 questions, one from each unit. The length of each answer should be of 500 words approximately. Total weightage will be of **(10 × 5 = 50 marks).**

<u>**Section B**</u> will consist of ten short answer type questions, two from each unit with internal choice. Each question will be of 6 marks. The candidate will be required to answer 5 questions, one from each unit. The length of each answer shall be of 150 words approximately. Total weightage will be of (**6 × 5 = 30 marks).**

B.   Internal Assessment Assignment (20 Marks)

Two long answer questions shall be given and the learner has to attempt both the questions in 450-500 words. **(10X2=20 marks).**

Suggested Readings:

1. Ram Ahuja   :   Social Problems in India

2. Ram Ahuja   :   Society in India

3. B. Kuppuswamy   :   Social Change in India

4. Howard S. Becker   :   Social Problems - A Modern Approach

5. Merton &   :   Contemporary Social Problems Nisbet (eds.)

6. Attarchand   :   Poverty and Underdevelopment : New Challenges

7. M.N. Srinivas   :   Social Change in Modern India

8. Veena Das (ed.)   :   Mirrors of Violence : Communities, Riots and Survivors

                                   in South Asia

9. Fletcher   :   Making of Sociology

10. Raymond Aron   :   Main currents in Sociological Thought Vol. I & II

TITLE OF THE COURSE

CONTENTS

CONCEPT AND CHARACTERISTICS OF SOCIAL PROBLEMS

STRUCTURE

1.1   Objectives

1.2   Concept of Social Problems

1.3   Definitions of Social Problems

1.4   Characteristics of Social Problems

1.5   Check Your Progress

1.1   OBJECTIVES

After going through this topic students should be able:

–   To understand basic concept of social problems.

–   To understand various views which have been given by different sociologists about social problem.

–   To have knowledge about different characteristics of social problem.

1.2   CONCEPT OF SOCIAL PROBLEMS

Individual problem is one which affects one individual but the problems which affect the whole social structure cannot be said individual problems, but the social problems. Most of the readers agree that these indications like drug abuse, alcoholism, corruption, AIDS, child abuse, terrorism, poverty, unemployment and crime illustrate common social problems in the United State as well as in every society. The readers have indicated United State, because maximum research has been done there on social problem. We can also mention some others like violence, casteism, racism, sexism and homelessness. Our main concentrational list would depend to a large extent on what part of the nation we live in and what issues affect our lives most immediately. Some sociologists have argued about

the nature of social problems, for example, that the people who are sexually promiscuous or use drugs intravenously bring AIDS upon themselves. Others counter that the consequences of AIDS and other illnesses are a problem that everyone should be concerned about. These and similar arguments deal not only with the causes of social problems but also with what should be done about them. Most people agree that AIDS constitutes a problem that society must somehow address. And this is true for all the other issues which have already been mentioned. Most members of the society agree that they are conditions that ought to be remedied.

Most of the people in a society agree that a condition exists that threatens the quality of their lives and their most cherished values, and also agree that something should be done to remedy that condition, sociologists say that the society has defined that condition as a 'social problem'. In other words, the society's members have reached a broad consensus that a condition affecting some members of the population is a problem for the entire society. This explanation can be cleared while considering such example, as in China before the Communist revolution of the mid- twentieth century, opium addiction was wide spread. Shanghai alone had an estimated 4, 00,000 opium addicts in the late 1940. Everyone in China knew the condition existed, and many responsible public figures deplored it, but few outside the revolutionary parties believed the society should intervene in any way— not least because many of China's richest and most powerful figure, had made their fortune in the opium trade. The communists believed that society should take responsibility for eradicating opium addiction, and when they took power they did just that is often through drastic and violent means. What had previously been seen as a social condition to be deplored had been redefined as a social problem to be solved.

The idea that a society should intervene to remedy conditions affecting the lives of some or even most of its citizens are fairly recent one. Until the eighteenth century, for example, most people worked at exhausting tasks under miserable conditions for long hours; they suffered from severe deprivation all their lives and often died young, sometimes of terrible diseases. But no one saw the situation of workers as a problem to be solved; rather it was accepted as a natural, inevitable condition.

It was not until the so called enlightenment of the late eighteenth century that philosopher began to agree that poverty is not inevitable but rather is a result of an unjust social system that could be alienated through such intentional changes as redistribution of wealth and the elimination of inherited social status.

1.3 DEFINITIONS OF SOCIAL PROBLEM

Different sociologists defined social problem in different ways. The following are the major definitions:

- **According to Reinhardt,** "A situation confronting a group or a section of society which inflicts injurious consequences that can be handled only collectively."

- **Walsh and Furfey defined as** "A deviation from social ideal remediable by group efforts." Walsh and Furfey had laid stress on two elements (i) one is a situation which is less than ideal, that is, which is undesirable or absorbable

(ii) Second, this is remediable by collective efforts. Though it is not easy to determine which situation is ideal and which is not, and there is no definite parameter which could judge it.

- **According to Fuller and Myers,** Social problem is "a condition which is defined by a considerable number of persons as a deviation from some social norms which they cherish."

- **According to Merton and Nisbet,** a social problem is "a way of behaviour that is regarded by a substantial part of a social order as being in violation of one or more generally accepted or approved norms."

- **According to Raab and Selznick,** social problem is "a problem in human relationships which seriously threatens or impedes the important aspirations of many people."

- **According to Carr,** "a social problem exists whenever we become conscious of a difficulty, a gap between our preferences and reality."

- **According to Blumer,** "Social problems involve actions or patterns of behaviour that are viewed by a substantial number of persons in the society as being deleterious to the society or in violation of societal norms, and about which ameliorative action is seen as both possible and desirable".

- **According to Landis,** "Social problems are men's unfulfilled aspirations for welfare."

- **According to Case,** "Social problem refers to any situation which attracts the attention of a considerable number of competent observers with in a society and appeals to them as calling for readjustment or remedy by social action of some kind or other."

- **According to Horton and Leslie,** a social problem is "a condition affecting a significant number of people in ways considered undesirable, about which it is felt that something can be done through collective social action."

- **According to Weinberg,** Social problems are, behaviour patterns are conditions which arise from social processes and are considered so objectionable or undesirable by many members of a society that they recognize that corrective policies, programmes and services are necessary to cope with them."

From the above definitions it can then be cleared that social change is the condition which has certain variation in feeling and observing in acceptance. The 'problem' once has its acceptable nature and was not considered as problem but with the passage of time it is considered problem, and undesirable such as the custom of sati in India was no social people, as long as most people thought it was desirable. When Raja Ram Mohan Roy took initiative and a considerable number of people came to support him and started criticizing the practice as harmful and awful, only then did the custom of 'Sati' turn into a social problem.

Thus, social problem involves a value judgment, a feeling that a condition is detrimental and requires change, political corruption came to be revealed as a social problem. Thus, social problem can be revealed as a situation and remediable one, by collective efforts of the people, cannot be judged by any parameter, it is defined by considerable number of the people, a way of behaviour as substantial part of social order which are being violated by one or more accepted norms, problem which seriously threatens the important aspiration of many people, it is a gap between our preferences and aspirations, it is human unfulfilled aspiration for welfare and a situation which effects considerable number of people who recognize the corrective polices which are necessary for the solution of the problem and it believed by the scholar that a social problem cannot be solved by an individual or a few individual, all social problems are social in treatment, and can be solved by public concern, discussion opinion formation and pressure.

1.4 CHARACTERISTICS OF SOCIAL PROBLEM

On the basis of various studies, the sociologists have proposed the following characteristics of social problems in every society.

1. **Result of indirect and unexpected effects of acceptable patterns of behaviour:**—there are various examples of this situation; one of them is population explosion. In many societies having numerous children has been valued for a long time, and for most of that time this value was also a necessity because so many children died in infancy. Now, because of improved health care and sanitation, many countries have more people than they can adequately support. The population problem affects more than food supply, although severe malnutrition is widespread in overcrowded countries. Clean air, adequate housing, education, employment and quality of life are also affected. Consequently, having many children, once a fundamental value, has become a social problem. If we consider another example we find that the use of insecticides? These chemical were once thought to be a boon to farmers and consumers because they destroyed insects and helped preserve crops, allowing farmers to produce more food for more people at less cost. However, ecologists have demonstrated that some insecticides destroy the soil, damage plants and may be harmful to people who eat the foods derived from those plants. Insecticides have, therefore, created new problems for the farmers who have come to depend on them to protect their crops, for the consumers who eat the foods affected by them, for the government agencies that must decide whether to restrict their use, and for the scientists who must find new substances to replace them and wags to undo whatever harm they have caused. Thus, insecticides formerly viewed as a beneficial innovation, have created new and unexpected problems.

2. **Certain social Structures and cultures induce most people to conform but can cause some to deviate:** — this characteristic can be explained by a consideration of property right, a major element in the social structure of every society. We regard ownership of land, money or other goods as legitimate and we believe that ownership confers the right to keep the property or dispose of it as we chose, subject to certain socially determined limitations. Many ways of acquiring property are socially approved

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working to earn money, buying a car from a dealer, growing vegetables on one's own land, writing a book and copy righting it, and so on. Other ways of acquiring property such as stealing or fraud, are considered deviant. Sometime people are unable to find a job with an adequate salary, or they may have many children, high medical bills, unwise investment, or other expenses that eat up their earnings. These people may resort to deviant means to obtain money and goods. Thus, we have the shop lifter, the embezzler, the burglar, the mugger, and the armed robber - all deviant cultural norms, yet in a sense all are created by them.

3. **People of same strata experience the same problem differently and understand differently:** — People's attitudes are influenced by their background, education, income, occupation, and personal experience. Since a person may occupy more than one position in society, attitudes are seldom determined by any single factor. One's attitude towards a particular social problem may change when one moves from one social position to another. For example in their study of poles in Chicago W.L. Thomas and F.Znaniecki have mentioned that most of the Chicago residents considered the poles a threat to law and order, and middle class morality because they had unusual high rates of delinquency and crime. Later when the poles have acquired well-paying job, sub urban homes, and social respectability, they in turn, were hostile towards the poor blacks who had taken their place in the Ghete areas. Same thing has happened with other ethnic groups – Italians, Irish and Russians.

4. **People of different social strata propose different solutions to social problem which favour their own interests and values:** — Any number of common situation can be used to explain this characteristic. Take improved housing for the poor. The poor themselves usually favour public financing and dispersal of public housing in middle neighborhoods. Residents of those neighborhoods, fearful of increased crime, new taxes and declining property values, tend to advocate private financing and rebuilding of slum areas. Similarly, minority groups often demand open admission to college, regardless of academic qualifications as a means of improving their social status. The college administrations, on the other hand often maintain that the same purpose will be accomplished by holding minority students to the same standards, as everyone else. Sometimes a group may even prefer that certain problems not be solved, since they benefit from the existence of those problems. Many landlords, for example, profit from housing shortages among the poor and the middle class, since a shortage allows them to impose high rent, without providing adequate services.

These four characteristics imply two important points. First, every social structure can generate social problems thereby also creating new forms of deviance. Second, people, behaviour, probations and attitudes are influenced largely by their social position. The social background and environment of the groups involved, therefore, is a significant factor in both the origin and the solution of social problems.

1.5   Check Your Progress

1. Define social problems.

    _____

    _____

2. Describe how social problems are different from that of individual problem.

    _____

    _____

3. Discuss various characteristics of social problems in detail.

    _____

    _____

RURAL SOCIAL PROBLEMS

STRUCTURE

2.1   Objectives.

2.2   Concept of Rural Social problem.

2.3   Major Rural Social problems.

2.4   Measure for Improvement.

2.5   Check Your Progress

2.1   OBJECTIVES

After going through this topic the students should be able:

–   To understand the concept of rural problems.

–   To know about various types of rural problems.

–   To have knowledge about the solution of rural social problems.

2.2   CONCEPT OF RURAL SOCIAL PROBLEM

The problems which take place in rural society are called rural social problems. The major source of income of rural people is the agricultural income. It is, however, unfortunate that there are several problems which are associated with agriculture, not only this but there are various social problems. Now-a-days the condition of villagers in India is very much dissatisfactory. The villages which were once like heaven on the earth are today the very images of poverty, hunger, disease, disunity and disorganization. Not only assault but even incidents of armed robbery and murder are common place in the villages. Litigation is resorted to even over the trifles and this creates persistent mutual enmity. The dry and gloomy faces of the villagers advertise their low state of health. The villages which were once famed for honesty today give shelter to people who surpass their

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urban brothers in deceit. In the villages where at one time the ideal of morality was very high, today corruption, moral degeneration and social deviance pass all limits. Superstition, ignorance, lack of education, poverty, unemployment etc., have turned the villages into detestable places to live in. The problems of agriculture and economic problems are no less serious.

2.3 MAJOR RURAL SOCIAL PROBLEMS

There are various problems which are being faced by rural people, but the following are the major social problems of rural India.

- **Agricultural Problems:** — the agricultural condition in India is not good and the farmers are facing the following problems:

    (i) **Old and unskilled methods :**—In India the progressive method of farming have not yet been popularized so that the farmer persists with the old method, ploughing, sowing, harvesting and other allied activities still follow the old pattern, with the result in spite of much labour they earn less. Thus, the agriculture is further handicapped by the use of old moded tools, modern tools and techniques are not introduced in villages and tools cannot be introduced in remote and hilly areas. The basic reason behind it is that the farmers neither have knowledge of the modern tools nor have resources to purchase.

    (ii) **Undeveloped variety of seeds:**—In India not much has been achieved towards the improvements of the varieties of seeds and whatever little has been done does not spread over any considerable area. Most of the villagers use undeveloped and degenerate seeds of their farm. With the result their income is extremely low.

    (iii) **Small and Scattered Farms:**—Most of the farms in India are small and scattered. Due to the fact that the succeeding sons have equal rights to their father, property, the land is divided among the heirs. In this way as the land is further subdivided in each succeeding generation the resulting pieces of land become uneconomic holding. Which means that they do not yield food crops in proportion to the efforts expended upon them.

    (iv) **Shortage in the means of Irrigation:**—there is serious shortage of the means of irrigation in India. The crop is not so good because the plants do not get water at the proper time. Mostly agriculture depends upon the rain, for water, which make it a gamble based upon the monsoon. If the rains come at the proper time and in proper quantity the crops is good, otherwise it is failure.

    (v) **Destruction of crops by insects:**—In India the villagers are not acquainted with the modern methods of preventing and curing diseases to which the plants are susceptible. Thus small insects do heavy damage to the crops.

- **Economic Problems:** The major economic problems are as under:—

(i) **Lack of proper sale organization:**—There is no proper organisation for the sale of the produce of agriculture and cottage industry in the villages of India. With the result that the producers do not get proper remuneration for their labour and their enthusiasm does not get any incentive. In the village of U.P., 65% of produce is sold in the village.

(ii) **Indebtedness and high rates of Interest:**—Indebtedness has reached a very high level in the Indian villages and the villagers do not get any relief from it, because the rate of interest is extremely high. Sometimes the money lender goes to the extent of taking possession of the animals of debtor and legally disposing him on his land as well. As a result of these extremely high rates of interests the rate of progress of agriculture is not possible and at the same, is not possible any increase in small scale industries. According to the 1951-52, All India Rural Credits Surveys, the rate of interest in villages is between 20 and 40%. The burden of debts upon the villagers would be approximately Rs. 900 crores.

(iii) **Lack of facility in the means of transport and communication:**— In the rural India the road surfaces are not at all good. There is not adequate facility of motor vehicles for the transportation of goods. And in some places even the letters in the post offices are distributed only in once a week. The trade activity moves at a snail's pace because there is no facility in the means of transport and communication.

(iv) **Lack of Assistance to Small Scale and Cottage Industries:**—The rural industries of India are in a helpless condition. The people of rural do not have scientific knowledge to operate the instruments, and the instruments are not easily available, and even if they are, there is not enough money with the producer for purchasing them. The produced goods cannot compete with goods produced in the factories of urban areas. Thus, the rural industries are continually degenerating. The economic condition of the villages cannot be improved without solving the problems of the rural industries.

(v) **Problem of Landless agriculture labourer:** —The condition of the landless labourers in the agricultural sphere is very deplorable. The annual income is rupees 489 per family and they are occupied only for 218 days in the year. Among them 61% labourers employed for almost the entire years. The number of agricultural labourers in India is 490 lakh and this number is continuously increasing. The Planning Commission had admitted that the problem of these labourers, is undoubtedly big and complex which has not only important relations with the village economy but which in the next 15-20 years, will have a serious influence upon the entire economy and social development.

- **Social problems:** After independence various attempts have been made to bring social consciousness

among our rural folk. Many positive steps have been taken in this direction. It is unfortunate that in spite of lot of efforts still the problems have a strong existence in rural set up. The major problem of rural people in social sphere are as under:

(i) Illiteracy:—Illiteracy is a very serious problem in rural India. Even today the large number in the rural population is uneducated and illiterate.

In respect of the technical and agricultural training, the picture is even gloomier because there is extreme shortage of it. This not only breeds superstition and dogmatism, it also hinders economic progresses. Illiteracy is the basic reason of backwardness, due to which Indian rural people are all superstitious, traditional and orthodox. Thus they are unable to even touch the progressive path of the modern and scientific world of today.

(ii) Poverty and unemployment:—The problem of poverty and unemployment in the villages is no less serious. All the people in the villages do not get even two meals a day. In some cases many people do not have even adequate cotton clothing let alone the luxury of woolens. The houses are small, inadequate and uncemented. The number of people in the villages who are employed throughout the year is extremely small. Even the farmers do not work all the time in many months of the year while at certain period they are completely unoccupied. Poverty and unemployment have together spread corruptions filth and moral degeneration in the villages. Majority of the people in village are illiterate, due to which they are not aware of the facilities which are provided by the government to alienate poverty and unemployment.

(iii) Condition of Health:—a very serious problem in the village is the extremely bad and impoverished condition of health. In India the birth rates as well as death rate are the highest in the world as compared to the other countries and the span of life is the shortest. The rates of child birth and infanticide are also the highest in the villages. Due to inadequate and under nourishing food there is hardly any resistance to epidemics which are very common and there is no proper arrangement for eradicating them. The houses in the villages are very much insanitary while the use of intoxicating drugs makes the state of health even worse.

(iv) Village Caste System :—Caste system has deep effects on our social and economic life, but its effects have more deeply been felt on rural areas. Caste system does not provide for economic mobility in rural areas. Those who belong to a particular caste, are expected to have in the rural India the road surfaces are not at all good. There is not adequate facility of motor vehicles for the transportation of goods. And in some places even the letters in the post offices are distributed only in once a week. The trade activity moves at a snail's pace because there is no facility in the means of transport and communication.

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2.4   MEASURES FOR IMPROVEMENT

One solution which can be suggested is that education should be made wide spread and services of the social reformers should be used to end all social problems. Efforts should be made to realize that the rural people should avoid wasteful expenditure on social ceremonies; they should think of it that there is no use in maintaining caste barriers. Social education and adult education centre should be opened. The villagers should be educated about the laws relating to the health and should be provided with medical facilities such as hospital, dispensaries, maternity and child welfare centres and so on. Government should take active step to improve sanitary condition of the villagers. The villagers should be aware of the new and modern tools and techniques which are used in agriculture sphere. They should be aware of the population control techniques to limit their family size. Efforts should be made to root out superstitions, and employment avenues should be provided in the villages and government should have a check on the implemented employment scheme in the rural areas. While taking into consideration these measures, it is expected that the social problems of rural people can be decreased.

2.5   Check Your Progress

1.   Define rural problems.

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2.   Discuss various solutions of rural problems.

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3.   Discuss rural indebtedness as a social problem.

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4.   Write a note on rural poverty and rural unemployment.

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URBAN SOCIAL PROBLEMS

STRUCTURE

3.1   Objectives

3.2   Introduction

3.3   Causes of urban social problems

3.4   Major urban social problems

3.5   Other urban social problems

3.6   Check Your Progress

3.1   OBJECTIVES

After going through this topic students should be able:

–   To understand urban social problems.

–   To understand various types of urban problems.

–   To have knowledge about the causes of various urban social problems.

3.2   INTRODUCTION

In cities we find people profess variety of faith, belonging to various communities, castes, sub-castes and hailing from different regions of a country, even from many foreign lands. They speak different languages, dress and eat differently, follow varying customs and traditions, practice different types of rituals at the time of marriage and death and belong to different political and intellectual strata. In metropolitan towns diplomats, business people and commercial representatives and agents from all over world live and maintain their establishment.

3.3   CAUSES OF URBAN SOCIAL PROBLEM

Social problems have no single or simple cause. Each problem has a complex history and is usually due not to one but many causes which are often very difficult to determine. Sometimes the problem is so interwoven with

other problems that it cannot be solved apart from them. The problem of crime cannot be solved without solving the problem of poverty. Social problems should be considered in their complex totality and only then they will be understood and dealt with.

Some sociologists have nevertheless, made an attempt to find out a single explanation for a problem. Lombroso, the father of modern criminology was of the view that the criminal behaviour is inborn and primarily a biological phenomenon. The criminal has definite stigma or abnormalities such as long lower jaw, flattened nose etc. But these ideas are disapproved by other sociologists. The Dutch criminologist held the view that crime is the result mainly of the abuses or presence of the capitalist system. Montesqueu pointed out that the causes of crime are geographical factors like climate, weather etc. But has reflected this view and asserted that the conception of geographical school is more imaginative than factual.

Urbanization is the source of all causes and the factors responsible for these problems are inherent in it. The urban social structure is peculiar "an urban centre is a conglomeration of a haphazardly flocked heterogeneous mass, housing acquires gigantic proportion because of the necessity for providing additional and decent houses according to the class status of the never increasing population", whereas the place to live in is limited.

In urban areas i.e., towns and cities people practise and profess a variety of faith and one from to various communities, castes, sub-castes and hailing from different regions of a country, even from foreign lands. Their life is highly individualistic and impersonal. They speak different languages, dress and eat differently, follow varying customs and traditions, practise different types of rituals at the time of marriage and death and belong to different political and intellectual strata.

The situation is worse in metropolitan cities. "Here diplomats business people and commercial representatives and agents from all over the world live and maintain their establishment."

There is even increasing criminality in urban areas because of many factors of disorganisation.

3.4   MAJOR URBAN SOCIAL PROBLEMS

The following are the major urban problems:

(i)   **Urban Housing Problems: —** The condition of lower class in particular in cities is grave. Royal Commission has said that as a result of urbanisation and industrialisation, the closed houses with one another, the high prices of land and the labourers remaining near industries, there is increase in population. The houses are made very near to each other so that full utilization of land could be made. The land is so dear that only lanes are left to move. No attention is paid to cleanliness. There is water logging and dump of wastes. The air and environment become polluted. There is lack of fresh air in many houses. There is only one door for the movement of air. Privacy is made by hanging cloth, or gunny bags or tins to which the fresh air is more restricted. The person takes birth, lives and ultimately dies in such an atmosphere.

(ii)   **Urban Unemployment: —** urban unemployment is a well-known fact that the crucial factor for rural

migration into urban areas was the prospect of employment. Urban areas were supposed to absorb the vast populace who flocked in it from various sides since it possessed a wider and diversified occupational base. Thus, urban unemployment is a problem of the present century. Unemployment becomes a problem in any city once it reaches its peak of absorptional of man power resources. Urban areas have a diversified occupational base. Hence urban unemployment has many facets. Many cities all over the world are facing the problem of unemployment both in the unskilled and educated sector. Further, urban areas also have a type of seasonal unemployment where in people in a factory remain unemployed during the rest of the year except in the months of availability of raw material.

- **Unskilled labour unemployment:**—Unemployment of unskilled labour is a ticklish problem in the urban context which result more often form massive rural exodus. Unemployment of unskilled labour exists in huge proportions and hence it is difficult for the urban society to find alternative and new source of employment.

- **Educated unemployment:**—educated unemployment is a paradoxical phenomenon which has two facets, the unemployment of technically skilled labour and professional may results from over population or the absence avenues of utilisation of their education. Unemployment of the average educated individual results from mass education and the incapacity of the urban economy to expand according to supply. While unemployment of unskilled labourers may result in the aggravation of urban evils like beggary, poverty, growth of slums and vices, etc. Unemployment of the educated lead to social unrest and much deviant behaviour. Much of educated unemployment problem can be solved by allowing and inducing the highly educated youths to migrate of places of their demand.

(iii) Crime in urban areas:—Crime rate in urban centres are proportionately higher than in rural areas. There is positive correlation between crime rate and size of cities. Bigger the city higher the rate of crime. The types of crimes also significantly differ from rural areas to urban areas. Economic offences such as property thefts, automobile theft, pickpocketing, cheating etc., are more in urban areas than in rural areas. Murder, physical violence, instance, of hurt cases, etc., are relatively rare in rural areas. White collar crime is a type of criminal activity which is not totally disapproved by the upper class and dominant political groups, though these activities are harmful to the well-being of the society. The urban materialistic world with ever increasing aspirations increases the needs of the urbanite many fold. The presence of acute poverty and abundant plenty side by side in close proximity increases the deprived feelings of the have-not. Man marginal among the lower strata take to easy anti-social and unlawful activities to increase their income.

Those who have plenty complete with others similarly placed for further and further material possessions. The race to increase their wealth influences them to adopt and means to achieve their objectives. The result is that both among the haves and have– not's there is a race to earn more. In the heterogeneity and anonymity of urban life nobody really bothers about how any one acquires wealth. Everybody is bothered

only about how much everyone is having. Material success is an important part of prestige. The urban environment influences the crime rate as well as the pattern of criminal activities.

The motivating factors for white collar crime among the lower strata are a desire to gratify their economic wants somehow. The gang provides the socialisation and makes the marginals familiar with the techniques of criminal activities. The reward for unethical behaviour affords many temptations. The social values are fast changing to accept many unethical behaviour and activities in society as part of the way of life of urban man.

(iv) Urban poverty:—Poverty is one of the foremost problems faced by India. Rich and poor have always existed in society but the existence of poverty did not constitute an important social problem until the new exchange system and a scale of values came into existence. According to Adam Smith, "Man is rich or poor according to the degree in which he can afford to enjoy the necessaries, the conveniences and the amusement in life." Poverty is a foremost problem in India. Nothing to speak of comfort the people here is deprived even of the basic necessities of life. When compared with other countries the per capita income is very low. The average income of an American is 33 times of an Indian.

The main cause of poverty is the personal ownership and monopoly of the individual on the land. According to Marx the main cause of poverty is the exploitation of the workers by the capitalists. According to Malthus increasing population is the cause of poverty. As a matter of fact the causes of poverty are numerous and complex. Some are personal while others are geographical, economic and social. It is the task of the economist to analyse them in detail. We shall not make any attempt to analyse them. The Gillins listed three factors as primarily responsible for poverty.

(i) Incapacity of the individual which may be due to a fault or to the environment.

(ii) Unfavourable physical conditions such as poor natural resources, bad climate, weather and epidemics.

(iii) Maldistribution of wealth and income and the imperfect functioning of our economic institutions. The first two factors are principally responsible for poverty in India.

(v) Urban Prostitution:—The living conditions in most of the industrial centres are barbarous in India. Living accommodation is scarce and whatever is available is in sums. Due to paucity of accommodation most of the workers are compelled to leave their family and live alone. In the absence of family and due to cinema going, gambling etc. make prostitute mongers of these persons. The Industrial towns have busy brothels and innumerable prostitutes. In India women are paid fewer wages than men. Therefore, contractors make it a point to recruit maximum number of women in the labour force. These women are easy prey to the lusts of contractors and their friends. Due to poverty their bodies are expressed to full view of these lust seekers. In slums the unmarried girls have to witness sexual activities of their relatives and are often seduced prematurely. The precocious development of sex often drives women to prostitution.

As everywhere else prostitution has become a prominent occupation and vice in our cities and metropolises and has assumed various novel forms in relation to an economy of scarcity. Mumbai is the nerve centre of urban prostitution. There we find the existence of specific houses of prostitution. The owner of such houses calls their houses as centres of artistic entertainment like music and dance. These houses procure their girls through pimps who lure these girls from distant villages in India with promises of a lucrative job. These houses provide the services of payments ranged in a gradation. Beside this prostitutes are attached to night clubs, cabarets, etc. they pose themselves as dancers or pop singers and carry on prostitution as a part of their trade. Hotel waitresses, receptionists etc. also do this. Besides the regular and recognized types of prostitution in India we find a type of prostitution of high society women, middle class girls and married women etc. Even in a city like Bangalore this type of prostitution is found to increasing in its alteration. High society girls and women carry on prostitution to escape from boredom and also to test their charm and attractiveness.

Middle class and low class girls carry on prostitution sometimes to get extra money to satisfy or urgent need or to satisfy their craze for cosmetics. Married women carry on prostitution either to get some extra money or due to lack of marital satisfaction. In our economy of scarcity and constant need it may be surprising if we hear of college girls acting as prostitutes at a time to cater to an urgent economic need. The areas of class housing and slums in our cities are more or less areas of prostitution. The existence and expansion of call girl activities of receptionists, typists, female clerks, telephone operators, etc., has added a new dimension to the prostitution picture of our cities.

3.5 OTHER URBAN SOCIAL PROBLEMS

Besides the major urban social problem the urban dwellers are facing the following general problem in their daily life.

1. **Lack of the Spirit of Tolerance:** — Due to heterogeneous groups living in a city, there is little spirit of tolerance among them. In a village the population is homogeneous and people living there share many a common bond. They belong to same culture, practise uniform marriage. They share common memories of joy and sorrow and readily come forward to help each other. But in the city there are very few common bonds and the difference of religion and culture separating them are far more pronounced than the unifying elements.

   As a matter of fact people in cities are constantly at strife on one or the other account. The religious and communal antagonism erupts into violence from time to time. The different political parties have headquarters in cities and are busy in denigration and putting against each other. Sometimes they fan religious hatred, sometimes they exploit grievances. In short, the political parties, for their personal gains, intensify and accentuate the heterogeneous elements in the cities.

   The people belonging to different cultures and religions consider their beliefs and customs superior and this naturally causes bitter reaction among people of their religion. For example, these days we find in- flux of

hippies in big Indian towns. They have caused many riots because of their extremely uninhibited ways of life. They peddle narcotics and live a life which other people consider very dirty and obscene. Most of all the extreme difference in rich and poor in cities is a source of unrelieved bitterness and antagonism.

2. **Multiplicity of Professions and Trades:** — A number of professional associations and trade guilds exist in cities. These associations and guilds are exclusive and have no connection with each other. Each professional association or trade guild is interested in protecting the rights and interests of its members. The union of Class IV employees and the union of officer Class I each try to push the interests of its members. This many a time leads to bitter controversy and rivalry among various unions. As the various professions are united among themselves, this at times entails working at cross purposes. This heightens and accentuates the feeding of exclusiveness and the development of critical and un-sympathetic attitudes towards other.

3. **Lack of Social Security:** — As a heterogeneous group, people do not have common goals or interests and their interests clash with each other. The incidence of crime is very high. Every city has class of professional gondas who commit offences against payment. All these things are obviously detrimental to individual's security and accordingly people in cities do not have adequate sense of social security. They feel insecure.

4. **Class Struggle:** — As a consequence of vast disparity between rich and poor there is bitterness and frustration among the poor which is exploited by the vested interest. Therefore, trade-unionism, strikes, gheraoes and noisy processions are permanent features of the city life.

5. **Division of Labour:** — As a consequence of the heterogeneity of population, there is increase in the division of labour in the cities. In order to cater to the variety of needs and requirements of different groups, new industrial units are set up. Many types of shopping complexes, hotels and restaurants are opened. Due to too much division of labour many problems crop up and the balance of relations between different groups and individuals disturbed.

6. **Gross Disparities:** — Another consequence of heterogenous population is that there are gross disparities, both economic and social among city dwellers. On the one side we have multimillionaire industrialists and capitalists and on the other hand these are extremely poor labourers, unable to get two square meals a day. The clerks in offices, labourers, shopkeeper and industrialists all form separate state of society.

7. **Family Disorganization:** — As people belonging to different cultures, religions and races reside in one city, they come together. There are many points of contacts between them. As a consequence of the meeting of desperate cultural outlooks the orthodoxy of any culture gets shaken and affected by new and different ideas and ideologies. This leads to gradual relaxation of the rigidities of the culture. Particularly, there is liberalization of view with regard to sex and marriage. The young people begin to mistrust the old ways and question the reasonableness of traditions and customs of their ethnic groups. Due to meeting and exchange of ideas between different groups which hold permissive and non-permissive sex more respectively,

the family ties are loosened and people dare to flout, the orthodoxy of their groups. The meeting of varying and opposite cultures also leads to impersonalness in social relations.

3.6   Check Your Progress

1.   Define urban social problems.

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2.   Define urban social problems and discuss its various causes.

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3.   Define prostitution as an urban problem.

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4.   Define urban crime.

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APPROACHES TO SOCIAL PROBLEMS

STRUCTURE

4.1   Objectives.

4.2   Social Disorganization Approach

4.3   Cultural Lag Approach

4.4   Value Conflict Approach

4.5   Personal Deviation Approach

4.6   Anomie Approach

4.7   Check Your Progress

4.1   OBJECTIVE

After studying this topic students should be able:

–   To understand social problems through different approaches

–   To know the different aspects of social problems with different views.

4.2   SOCIAL DISORGANIZATION APPROACH

An early version of the functionalist perspective was known as social- disorganization theory. This theory viewed society as being organized by a set of expectations or rules. Social disorganization results when those expectations fail, and it is manifested in three major ways:

1.   Normlessness, which arise when people have no rules that tell them how to behave ;

2. Culture conflict, which occurs when people feel trapped by contradictory rules ; and

3. Breakdown, which takes place when obedience to a set of rules is not rewarded or is actually punished. Rapid social change can create normlessness when it makes traditional standards of behaviour obsolete without providing new standards. Culture conflict can arise when the children of immigrants feel trapped between the expectations of their parents and those of their new society. Breakdown can occur when blacks who do well in school encounter job discrimination.

The French social theorist Emile Durkheim observed that changes in a society can drastically alter the goals and functions of human groups and organizations. As a society undergoes a major change— say, from agricultural to industrial production— the statuses people assume and the roles they play also changes with far-reaching consequences. Thus, the tendency for men and women form rural backgrounds to have many children which is functional in agrarian societies because it produces much-needed farmhands becomes a liability in an urban-industrial society, where housing space is limited and the types of jobs available are constantly changing. From the standpoint of society smooth functioning, it can be said that the rules of the parents in a rural setting, which stresses long period of child bearing and many children, become "dysfunctional" in an industrial setting.

Ettio Elliott and **Merrill** have defined social disorganization approach, as a process by which relationships between members of a group are broken or dissolved.

Social disorganization occurs when there is a change in the equilibrium of forces, a breakdown of the social structure so that the former patterns no longer apply, and the accepted forms of social control no longer function effectively. This disruptive condition of society, which is evidenced by normlessness, role conflicts, social conflicts, and demoralization, increases social problems. For example, increasing industrialization, spread of education, and women taking up paid work have affected the relations between husband and wife, and between parents and children. Many of the old norms which governed the intra-family and inter-family relations seem to have broken down. Many people feel frustrated and unhappy. This is the condition of social disorganization, in which changes in the basic conditions of life, causing breakdown of traditional norms, have resulted in widespread discontentment and disillusionment. In their words, change has disrupted the orgnaization of the formal system of behaviour. Talking of social disorganization in slum life, Whyte has referred to deviant or non- approved group organization in slums.

The stress experienced by victims of social disorganization may result in a form of personal disorganization such as drug addiction or crime. But the social system as a whole also feels the force of disorganization. It may respond by changing its rules, maintaining contradictory rules, or breaking down. Disorganization can be halted or reversed if its causes are isolated and corrected.

4.3   CULTURAL LAG APPROACH

Cultural lag is a situation in which some parts of a culture change at a faster rate than other related parts resulting in the disruption of integration and equilibrium of the culture; for example, the material culture changes more rapidly than the non- material culture in industrial societies through rapid advances in science and technology. The theory of cultural lag, in particular holds that in modern societies there has been a tendency for change in the political, educational, family and religious institutions to fall behind technological changes. It is thus easy to see how cultural lag can create social problems. Even after rapid industrialization in the last quarter of the nineteenth century and in the first quarter of the twentieth century, some people were so influenced by the rigid restrictions of the caste system that they refused to work with members of other castes in the industries and preferred to remain unemployed and poor. The first quarter of the twentieth century, thus remained a period of cultural lag. It took more than a generation to adapt ourselves to technological development in agriculture and industry. Our social institution, thus, retained the traditional flavour whereas technology advanced in the world.

Though the cultural lag theory explains some of the social problems. It does not explain all social problems. It, therefore, cannot be accepted as a universal explanation of all social problems.

4.4   VALUE CONFLICT APPROACH

The Marxian theory of class conflict cannot explain all kinds of conflicts For example, in families we see conflict that range from seemingly trivial arguments over television programmes to intense disputes over issues like drinking or drug use; in neighbourhoods we see conflicts between landlords and tenants, between parent and school administrators, and between groups of parents who differ on matters of educational policy such as sex education or the rights of female athletes. Such conflict often stems not from deep-seated class antagonisms but from differences in the values. For most feminist groups, for example, abortion is a social problem if women cannot freely terminate a pregnancy within some reasonable time. In contrast, many religious groups view legal abortion as a social problem. The debate over the legalization versus criminalization of abortion reflects the conflicting values of important groups in society.

Value conflict theorists define social problems as "conditions that are incompatible with group values". Such problems are normal, they believe. Since in a complex society there are many groups whose interests and values are bound to differ.

According to value conflict theory, social problems occur when groups with different values meet and compete. To return to the example of criminal deviance, value conflict theorists would say that deviance from society results from the fact that some groups do not agree with those rules and therefore feel free to break them if they can. Thus, whenever a society prohibits substances like alcohol or drugs, some groups will break the rules to obtain the banned substance. Criminal organizations that employ gangsters and street peddler will arise to supply their needs. The underlying cause of the problem is conflicting values regarding the use of particular substances.

The value conflict theorists like Waller, Fuller, Cuber and Harper hold that clashes in value system are of basic importance in the origin and development of social problems. Waller has referred to the conflict between 'organizational' and 'humanitarian' values. The former favour private property and individualism, while the latter are votaries of remedying the misfortunes of others.

From the value conflict viewpoints, many social problems can be understood in terms of which groups hold values and have the power to enforce them against the wishes of other groups. Once this has been determined, the value conflict approach leads to suggestions regarding adjustments, settlements, negotiations, and compromises that will alleviate the problem. These, in turn, may result in new policies such as civilian review boards, arbitration of disputes, open hearings on issues, and changes in existing laws to reflect a diversity of opinions.

4.5   PERSONAL DEVIATION APPROACH

Deviation is non-conformity to social norms. It is different from abnormal behaviour because the latter connotes psychological illness rather than social maladjustment or conflict. Thus, people who deviate from social norms are not necessary mentally ill.

In the social disorganization approach to social problems, one looks to the rules that have broken down and the changes that have taken place because of the breaking of the rules. In personal deviation approach, one looks to the motivation and behaviour of the deviants who are instrumental in causing the problems. Two factors that need explanation in the personal deviation approach are:

(i)   How does personal deviancy develop?

(ii)   What types of personal deviation are frequently involved in social problems?

Personal deviancy develops because of either (a) an individual's inability to follow generally accepted norms or an individual's failure to accept generally accepted norms. The first is caused because of person's emotional, social or biological deficiency, that is, some persons are so constituted biologically, emotionally, or socially that they are incapable of adhering consistently to generally accepted standards. The socially deficient do not truly violate norms, rather they manifest an inability to learn and follow the norm. The cause of emotional deficiency is bio-psychological. These deviants that constitute social problems and also contribute to problems often require medical, psychiatric and environment or social therapies. On the other hand, an individual's failure to accept social norms has something to do with deficiency in socialization. These individual, though have learnt the norms and values like honesty, truthfulness, integrity, justice and cooperation's, they cannot put them into practice. They remain disposed to telling lies, cheating, exploiting, defaming others, and learn the way it suits to their purposes. Their deviance does not produce any guilt-feeling or shame in them. They may change sides abruptly and completely on a social issue if it serves their purpose. Whether social problems exist and whether they are solved or not so long the situation can be used for their vested interest, does not disturb them.

Horton and Leslie have referred to three types of personal deviations:

(i) Deviation that results from conformity to norms of diverse reference groups. Because of cultural variability, most people are exposed to different sets of norms that may be in conflict with one another. For example, a person may belong to one religion or case but his professional role may literally force him to deviate from the norms of his religion/ caste. Similarly, a clerk as well as an officer may accept bribe because it serves economic interests.

(ii) Deviation that results from the existence of deviant sub-cultures, for example, the criminal norms in slum areas of large cities.

(iii) Outright deviation from generally accepted norms. Deliberately showing one's income while filling income tax returns provides a good example of this type of deviation.

4.6   ANOMIE APPROACH

This approach was propounded by Merton. Anomic is a condition characterized by the relative absence or weakening or confusion of norms and values in a society or a group. The concept of anomie was originally developed by Durkheim to explain division of labour and suicide but it was Merton who used this concept 41 years after the publication of Durkheim's book 'suicide' to explain deviant behaviour in terms of functioning of social and cultural structures in the society. Anomie involves a breakdown in the cultural structure, occurring particularly when there is dysfunction between cultural norms and goals and the socially structured capacities of members of the groups to act in accordance with them.

Anomie is the counterpart of the idea of social solidarity. Just as social solidarity is a state of collective ideological integration, anomie is a state of confusion, insecurity and normlessness. According to Merton, the dysfunction between goals and means and the consequent strain leads to the weakening of men's commitment to the culturally prescribed goals or institutionalized means that is to a state of anomie Merton maintain that people adapt themselves to this dysfunction either by rejecting the cultural goals or the institutionalized means or both. He gives four varieties of deviant behaviour. Merton, thus, locates the sources of strain not in the characteristics of individuals but in the culture and for social structure. He says "the social problem arises not from people failing to live up to the requirement of their social statuses but from the faulty organization of these statuses into a reasonably coherent social system.

4.7   Check Your Progress

1.   Define different approaches of social problems.

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2.   Define various approaches of social problems and discuss any two in detailed.

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3.   Write a detailed note on social disorganization as an approach to social problem.

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SOCIAL PROBLEMS AND SOCIAL CHANGE IN INDIA

STRUCTURE

5.1   Objectives.

5.2   Introduction

5.3   Indian Social Structure and Social Change

5.4   The problems caused by Social Change

5.5   Social change as solution to the social problems

5.6   Check Your Progress

5.1   OBJECTIVES

After going through this topic the students should be able:

–   To understand the concept of social problems

–   To have knowledge of Indian social structure and social problems.

–   To know how social changes have become the social problems in Indian society

–   To understand social changes are solution to the Indian social problems.

5.2   INTRODUCTION

Every society is facing various problems due to social and cultural change. Social change is a change in the patterned roles or a change in the structures and organization of society. It is some sort of disturbance or hindrance in the stability of particular society. Social change is a continuous process it can never be completed or total and it is always partial. It can be minor or fundamental.

Every society has a structure of its own. But it changes whenever new forces of transportation emerge. Similar is the case of Indian society and culture. India is an agrarian country; three-fourth of its population is

engaged in agriculture. Agriculture economy forms the material basis for Indian people. It determines India's social organisation and institutional matrix. Further, sometimes immemorial Indian society is constructed in which role and status of each individual is ascribed. Besides on account of historical reasons, Indian society reveals a diversified cultural pattern and inspite of this diversity there exist unity among all cultural patterns. This unified form is known as Indian traditional culture. But by early part of Twentieth Century, Indian society and culture has experienced a large scale transformation as an impact of modern social forces (social change).

5.3   INDIAN SOCIAL STRUCTURE AND SOCIAL CHANGE

On the eve of the British conquest, Indian society was composed of a multitude of villages. And village contained joint family systems strong bond of kinship and strong hold of caste system have maintained the social control, thus social life was governed by the caste and community rules. Each village was independent and self-sufficient. But the introduction of modern means of transportation and communication dissolved economic self-sufficiency on Indian villages. Village economy became an integral part of the national development of transport and communication, political consciousness, social legislation and industrialization have casted tremendous influence of Indian society and culture. The system through which modern forces have encroached in the stability of Indian traditionalisation which has created various problem like 'intergenerational gap' youth unrest and over urbanization etc. is not liked by those who favour or advocate cultural heritage of India.

5.4   THE PROBLEMS CAUSED BY SOCIAL CHANGE

The following are problems which have taken place due to social change in India.

1.   **Cultural Lag :—** When the traditional institutions or non-material culture is not able to keep pace with the material culture or the social institution brought about by material development, there is a cultural lag of social institutions who fail to fulfill the new requirements and desires.

2.   **Urbanization:** — generally the result of the industrial development is that urbanization takes place and big cities came up. As a result of this population in the cities increases, several types of industries and other avenues of employment grow. It results into awakening and ultimately complete lack of control of the primary groups like, family, radio, newspapers and other organised movements take advantage of the situation and present the mass suggestions which are easily grasped by urban people and they start living having feeling of changing the pattern of society. And at least disturb the peaceful atmosphere of village and its institutions.

3.   **Diffusion of new ideologies:—**The inventions and the contacts of the foreign cultures and ideas bring about the rise and growth of new ideologies, as a result of which people start looking at their political, economic and social problems from new angles. They consider that whatever they are getting is insufficient and it leads to dissatisfaction among the members of the society. And they prefer illegitimate means to get satisfaction in all sphere of life.

4.   **Myths, Stereotypes and Legends. :—**Myths stereotypes and legends are responsible for social

organization as well as social disorganizations. They are the symbol of the expression of the desires of the people. Then a new myth is born, it leads to new social situation which can always bring about a resolution in the society which is not acceptable of the traditional set up. Kimpball Young has stated in this regard, in these words, "The size of new social myth means that the desires, beliefs attitudes and habits of the people, have been altered. The new myth is the promise of a new heaven and new earth."

5. **Old Structure is dismantled and foundation of new is laid:** — As a result of social change the old social structure and old values are crumbled. As a result of this dismantling, several evil practices and features disappear no doubt but it becomes a theatre for cultural heritage.

6. **Social disorganization:** — On account of the social change social disorganization takes place. By the term social disorganization we mean deterioration of social relations between members of a society because of which the members are unable to function according to their status in the society this leads to elastic conditions in social institutions, associations, customs, traditions and folkways thus the term social disorganization includes in its compass material disorganization in family, rural and urban disorganization. Thus, the incentable result of the social change is the social disorganisation, this process of disorganisation can bring about a new social organization based on new values. Then the traditional social institution, associations and groups fall prey to the misbalancing and old values and ideals get crumbled.

7. **Encouragement to Sexual Freedom:** — Along with social norms, the values and norms in regard to sex also change. This has, sometimes, an adverse effect also. Unscrupulous elements take advantage of the uncertainties and bring about a good deal of sexual malpractice.

8. **Injury to religion:** — As a result of revolution, the existing social norms, religious beliefs and faiths face a stiff opposition from others. Usually, revolutionary leaders do not very much encourage the influence of the religion. Sometime, religious institutions also get a rude shake.

5.5   SOCIAL CHANGE AS SOLUTION TO THE SOCIAL PROBLEMS

Social problems in relation to social change are generally studied from two perspectives that is traditional perspective and modern perspectives. From traditional point of view, when we study Indian social problem we consider social change as the major cause of social problem in India. From modern point of view the social change is solution to the social problems. When we consider, Indian Social problem like Sati, child marriage, rejection of widow remarriage, untouchability female–infanticide and various other problems which have their roots in orthodoxy illiteracy and traditionalism. It can be justified that the social changes are the best solution to the Indian social problems.

The following are the major factors which indicate Social change as solution to the social problems of Indian society.

1. **Change in family structure:** — The impact of modern social forces is evident in the change of family structure. Basically joint family system is prevalent in India in which the head of the family exercised absolute power over its members. He distributes work among family members. It is thus authoritarian which encourages collectivism rather than individualism. But due to modern forces, joint family system is disintegrating. It is now exhibiting characteristics of urban family. Family authority and family ties are now gradually weakening. Now there is a trend towards the development of nuclear family.

2. **Changes in Caste System:** — Impact of modern forces is also evident in the institution of caste. Modern means of communication, growth of competitive economy and expansion of western education have shattered the traditional structure of caste. This is a transformation of rigid caste into modern mobile classes. Certain castes have attained the privileges of upper classes while certain castes are losing their previous state. Besides there is secularization for the selection of occupation. This type of change has been revealed in every aspect of social life. Among high castes there is a trend towards modernisation while among low castes there is a trend towards sankritization.

3. **Changes in the Social Stratification:** — The original stratification of Indian society is based on the caste system which gives exclusive importance to ascription rather than individual achievements. Now birth is no longer a criterion of role allocation. It is gradually being replaced by the achievement. Due to the impact of modern forces Indian society is being transformed from feudal system to capitalist system. Therefore, the stratification based on class system is gradually emerging. The main cause for the genesis of new classes is based on the disintegration of caste control.

4. **Increasing Mobility:** — In India caste system prevents the mobility of the people from one occupation to another. But the new class system has encouraged social mobility. Further, legal compulsion has also encouraged social mobility and social change. According to Prof. S.C. Dube, "An excellent example of social change by legal compulsion is provided by the abolition of untouchability by law in India. In a favorable social climate legislation can be a potent instrument of social change.

5. **Changes in the marriage institution:** — In India, the institution of marriage has undergone a tremendous change. Formerly people used to observe endogamy as regards. The 'caste' and exogamy as regards the 'gotra'. But due to the impact of modern races, the endogamous restrictions are gradually declining. Among educated people, there are number of instances of inter-caste marriages.

6. **Political changes:** — Due to the impact of modern forces certain changes have also occurred in the political sphere of the Indian society. Regulation of court laws, establishment of village panchayats and expansion of local autonomy have changed the traditional social structure. In villages, caste

panchayats are declining and their functions are being transferred to the law courts. On the other hand, caste is developing on political lines. Thus political incentives are manifested in term of casteism. Further, there is a change in the pattern of leadership. In the late 19th and 20th century, the leadership; which participated in national movement was largely drawn from middle income groups. But now this opportunity of leadership is also available to low income groups.

7. **Economic changes:**—certain changes are also evident in economic sphere development of technology; transport and communication have largely influenced the economic structure. Especially the agrarian economy is at present in a state of crisis. Besides the self-sufficient village economy has been disintegrated. It has become as integral part of national economy. Production is not just to meet the requirements of the community, but it is for the requirements of market. Thus, there is a shift from agricultural economy to national and industrial economy.

8. **Religious changes:** — Individual is now considered as the unit of society. This shift, therefore, has brought about change in the old religious relations. Contemporary forces are now weakening Hinduism as an ideology and culture.

Basically religious outlook dominates emotional and practical life. Religious conceptions are manifested in art, painting and folk culture. Traditional religious concepts determine individual behaviour and social control. But development has taken place. After the advent of British rule, Indian society faced a progressive transformation. Subsistence economy was replaced by capitalistic economy. Consequently, there is a development of non-religious and secular norms. The authoritarian religious norms which for ages governed Indian life are now being replaced by democratic and equalitarian ideas. Secular institution and association are developing along with a secular leadership for social control.

9. **Cultural Changes:** — The impact of modern social forces is also evident in culture. Modern technology has increased human knowledge about this natural world. Consequently, man has attained greater mastery over nature. Similarly, knowledge in the social sphere of life has also grown. Our ancient culture lamp stress on society and community. But due to western education and contract with other countries there is a tendency to give emphasis on individual liberty. Traditionally Indian culture is aesthetic. Art is fused with life. People as a whole took part in artistic activities. Its nature is predominantly familistic. But due to the competitive social economy certain cultural changes have been witnessed. Art and social life have losing its religious content.

Thus the impact of modern social forces is witnessed in every aspect of Indian social life. There is a trend of modernization in art, culture, and economy, social and economic institutions.

5.6   Check Your Progress

1.   Define Social Problem.

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2.   Define social change and discuss its role in Indian social problems.

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3.   Social change has removed the traditional social evil in India. 'Comment'.

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POVERTY

STRUCTURE

6.1   **Objectives**

After going through this topic the students should be able:

–   To understand the concept of poverty.

–   To have knowledge of World Bank Estimate of Poverty.

–   To know about various poverty reduction programmes.

–   To understand about the inter-connections at local and national levels.

6.2   **Introduction**

At the down of the twenty first century we are still a long way from achieving what had evaded humanity

for thousands of years, a world free from poverty and hunger. The past thirty Years, however, have brought us closer to reaching this goal in a large part of the developing World. The lives of millions have been transformed at a pace of exceptional in human history and to an extent that would have seemed unthinkable only a generation ago. However, there is no room for complacency even today, close to 1.2 billion people -a fifth of the world's population continues to live in conditions of groveling poverty. Poverty is a multifaceted issue characterized by the lack of basic resources and essentials for a decent standard of living, encompassing financial insufficiency, and inadequate access to food, shelter, education, and healthcare. It extends beyond simply lacking money, affecting individuals, communities, and societies by impacting their well-being, development, and overall quality of life. Poverty can be measured using various metrics, including income thresholds, access to basic needs, and other indicators of deprivation.

Meaning of Poverty: When a person is unable to fulfill their basic need such as food, cloths, shelter, health and education.

Classification of Poverty- Poverty can be dividing into two types Absolute Poverty and Relative Poverty

1. **Absolute Poverty: -** It is the complete lack of the means necessary to meet basic personal needs, such as food, clothing and shelter.

2. **Relative Poverty:** - it is the condition in which people lack the minimum amount of income needed in order to maintain the average standard of living in the society in which they live. Relative poverty is considered the easiest way to measure the level of poverty in an individual country.

6.3   The Concept of Poverty

The poverty concept includes many aspects of the human conditions, including physical, moral and psychological. In general, poverty can be defined as a situation when people are unable to satisfy the basic needs of life-physical; (food, health care, education, shelter etc. and non –physical; participation, identity, etc.) poverty as a result of insufficient income for securing basic goods and services. The definition and methods of measuring poverty differs from country to country. According to the definition by Planning Commission of India, poverty line is drawn with an intake of 2400 calories in rural areas and 2100 calories in urban areas. If a person is unable to get that much minimum level of calories, then he/she is considered as being below poverty line.

Poverty estimates helps to implement appropriate anti-poverty policies.

*   Analysis of poverty profiles by regions, socio-economic groups

*   Determinants - factors affecting poverty

*   Relative effects of factors affecting poverty

*   Allocation of resources to different regions and to various poverty reduction programs. The countries of the third world exhibit in variably the existence of mass poverty, although pockets of poverty exist even in the developed countries of Europe and America. Poverty is a situation that gives rise to a feeling of a discrepancy between what one has and what one "should have". Poverty is a stage when one is not in a

position to fulfill his basic requirements i.e.**food, shelter and cloth. Berstein** (1992) has identified the following dimensions of poverty:

(i)   Lack of livelihood strategies

(ii)   Inaccessibility to resources (Money, land, credit)

(iii)   Feeling of insecurity and frustrations.

(iv)   Inability to maintain and develop social relations with others as consequences of lack of resources.

Attempts have been made in all societies to define poverty, but all of them are conditioned by the visions of minimum or good life obtaining in society. For instance, the concept of poverty in the U.S.A. would be significantly different from that in India because the average person is able to afford a much higher level of living in the United States. There is an effort in all definitions of poverty to approach the average level of living in a society and as such these definitions reflect the existence of inequalities in a society and the extent to which different societies are prepared to tolerate them.

Two types of standards are common in economic literature: **the absolute and the relative.** In the absolute standard, minimum physical quantities of cereals, pulses, milk, butter etc. are determined for a subsistence level and then the price quotations convert into monetary terms the physical quantities. Aggregating all the quantities included, a figure expressing per capita consumer expenditure is determined. The population, whose level of income (or expenditure) is below the figure, is considered to be below the poverty line. **According to the relative standard,** income distribution of the population in different groups is estimated and a comparison of the level of living of the top 5 to 10% with the bottom 5 to 10% of the population reflects the relative standards of poverty. The defect of the latter approach is that it indicates the relative position of different segments of the population in the income hierarchy.

6.4   Theories of Poverty

1.   **Poverty as a positive feedback system:** Ken Coates and Richard Silburn who conducted a major study of poverty in Nottinghan argue that 'poverty has many dimensions, each of which must be studied separately, but which in reality constitute an interrelated network of 'deprivations.' The US Council of Economic Advisors stated in 1964, the vicious cycle, in which poverty breeds poverty, occurs through time and transmits its effects from one generation to another. There is no beginning to the cycle, no end'. These two statements contain the kernel of the theory that views poverty as a positive feedback system, that is a system in which each part reinforces the others and so maintains the system as a whole. This theory, sometimes known as the 'vicious circle' theory of poverty, argues that the various circumstances of the poor combine to maintain them in poverty. They are trapped in the situation with little chance of escaping.

2.   **The Culture of Poverty:** Many researches have noted that the life style of the poor differs in certain respects from that of other members of society. They have also noted that poverty life styles in different societies share common characteristics. The circumstances of poverty are similar and problems tend to produce similar responses, and these responses can develop into a culture

that is learned, shared and socially transmitted behaviour of a social group. This time of reasoning has led to the concept of 'culture of poverty', a relatively distinct subculture of the poor with its own norms and values. The idea of a culture of poverty was introduced in the late 1950s by the American anthropologist Oscar Lewis. He developed the concept from his fieldwork among the urban poor in Mexico and Puerto Rico. Lewis argues that the culture of poverty is a 'design for living' which is transmitted from one generation to the next.

As a design for living which directs behaviour, the culture of poverty has the following elements. In Lewis's words, on the level of the individual the major characteristics are a strong feeling of marginality, of helplessness, of dependence and inferiority, a strong present time orientation with relatively little ability to defer gratification, a sense of resignation and fatalism. On the family level, life is characterised by 'free-union' or consensual marriages, a relatively high incidence in the abandonment of mothers and children, a trend towards mother-centered families and a much greater knowledge of maternal relatives. On the community level, 'the lack of effective participation and integration in the major institution of the larger society is one of the crucial characteristics of the culture of poverty.' The culture of poverty is seen as a response by the poor to their position in society. According to Lewis it is a 'reaction of the poor to the marginal position in a class- stratified and highly individualistic society.'

3. **Situational Constraints – an alternative to a culture of poverty:** — The second and major criticism of the culture of poverty has centered around the notion of culture. Despite the research, there is evidence from both advanced and developing industrial societies to support Lewis and Miller's characterization of the behaviour of the poor. The rise of the term culture implies that the behaviour of the poor is internalized via the socialization process and once internalized; it is to some degree resistant to change. It also implies, particularly with respect to Miller's 'focal concerns' that aspects of the behaviour of the poor derive from values. Again there is the suggestion of resistance to change. Indeed, Miller argues that members of the lower class have a preference for and a commitment to their sub- culture. Thus, both Lewis and Miller suggest, with their notion of culture, that despite the fact it was initially caused by circumstances such as unemployment, low income and lack of opportunity that once established, the subculture of low income groups has a life of its own. Thus, if the circumstances which produced poverty were to disappear the culture of poverty may well continue. This is made even more likely by Lewis's and particularly Miller's view that the culture of poverty and lower class subculture respectively are largely self-contained and insulated from the norms and values of the mainstream culture of of society. The poor, to a large degree, therefore, live in a world of their own.

In summary, the criticisms of the culture of poverty are as follows: Firstly, it either does not exist or applies only to particular groups in poverty and therefore poverty life styles are more variable that it suggests. Secondly, the behaviour which characterizes the culture of poverty is due to situational constraints rather than cultural patterns. The poor do not have a distinctive subculture.

6.5   Studies of Poverty in India

Several economists and organisations have conducted studies on the extent of poverty in India. It would be worthwhile to study some of the important estimates.

1.   **Ojha's Estimate of Poverty:** — Mr. P.D. Ojha estimated the number of persons below the poverty line on the basis of an average calorie intake of 2,250 per capita per day. This entailed monthly per capita consumption expenditure of Rs. 15-18 (1960-61 prices) in urban areas and of Rs. 8-11 in rural areas. On this basis, Ojha estimated that 184 million persons in the rural areas (51.8% of total rural population) and 6 million persons in the urban areas (7.6% of urban population) lived below the poverty line. For the country as a whole, 190 million persons (44 percent of total population) could be classed as poor in 1960-61.

For 1967-68, Ojha estimated that 289 million persons (70% of rural population) lived below poverty line. Ojha, therefore, concluded : 'compared to 1960-61, the nutritional deficiency in rural areas widened considerably in 1967-68. As compared to only 52% of rural population in 1960-61, 70% of the population in 1967-68 was found to be below the poverty level.'

2.   **E.P.W. Da Costa's study of three rings of poverty:** — E.P.W. Da Costa of the Indian Institute of public opinion using NSS data for 1963-64 estimated three rings of poverty in India. As per his estimate, 62 million persons lived a life of severe destitution and 104 million of destitution and 162 million of poverty. The proportion of people living a life of severe destitution was 13.2% and those living in poverty were 34.9%.

3.   **Minhas study of Rural Poor :**—Another estimate made by B.S. Minhas on the basis of NSS data revealed that if one regards the level of per capita annual consumption expenditure of Rs. 240 as the bare minimum, then 50.6% of the population lived below the poverty line in 1967-68. During the period 1956-57 and 1967-68, the proportion below the poverty line among the rural poor seems to have fallen in good harvest years but shot up again in bad harvest years. However, there has been steady decline in the proportion of people below the poverty line, i.e. from 65% in 1956-57 to 50.6% in 1967-68. In other words, we had around 210 million poor people in rural areas in 1967-68, and the corresponding number in the earlier varied b/w 206 and 221 million.

4.   **Bardhan's study of Rural Poor:** — Dr. P.K. Bhardhan questioned the validity of the GNP deflator used by Dr. B.S. Minhas. In his study Bardhan suggested the use of agricultural labour price induce as a more suitable deflator. His main argument was that the national income deflator covers both the agricultural and manufactured commodities and as such it is very likely to understate the rise in prices paid by the rural poor because the budget of the poor in the rural area includes a much smaller proportion of the manufactures than the national average. Bardhan considered Rs. 15 at 1960-61 prices to be the national minimum as it was conservative approximation to the minimum standard fixed by the planning commission's study. Bardhan's study brought out the conclusion that the percentage of rural people below the poverty line as defined above has gone up from 38% in 1960-61 to 54% in 1968-69.

6.6 World Bank Estimate of Poverty

The World Bank in its country study "India: Poverty, Employment and Social Services (1989)" has also made use of the same procedure as adopted by the planning commission. The poverty line is the expenditure level at which a minimum calories intake and indispensable non-food purchases are assured. Poverty lines of Rs. 49.1 and Rs. 56.6% per capita per month were defined by the planning commission for rural and urban area for 1973-74. The World Bank used an alternative method of estimating poverty proportions applying a deflator series developed by the NSS and the Indian Statistical Institute to calculate updated poverty lines (in current prices) of Rs. 55.2 (Rural) and Rs. 68.6 (Urban) for 1977-78 and Rs. 89.0 (Rural) and Rs. 112.2 (urban) for 1983. The World Bank also worked out the estimate of ultra-poor recknowed at 75% of the expenditure of poverty line. On this basis the proportion of population below poverty line for 1970, 1983 to 1988 has been worked out. The results are summarised below:

NUMBER AND PROPORTION OF POPULATION IN POVERTY IN INDIA

NUMBER AND PROPORTION OF POPULATION IN POVERTY IN INDIA

	No. (in million)			% below Poverty line		
	1970	1983	1988	1970	1983	1988
Below Poverty line						
Rural	236.8	252.1	252.2	53.0	44.9	41.7
Urban	50.5	64.7	70.1	45.5	36.4	33.6
Total	287.3	311.7	322.3	52.4	42.5	39.6
Below Ultra Poverty Line						
Rural	134.6	128.1	123.6	30.1	22.8	20.4
Urban	28.4	31.5	32.9	25.6	17.7	15.8
Total	163.0	159.6	156.5	29.8	21.8	19.2
Total Population	547.6	733.2	813.7	100.0	100.00	100.0

1. The proportion of population below poverty line in rural areas declined from 53% in 1970 to 44.9% by 1983- a decline by about 8% during 1970 and 1983 and it is estimated to have fallen further by about 3% by 1988 and stands at about 42%. However, in absolute terms the number of rural poor was about 237 million in 1970 and it rose to 252 million in 1983 and was around the same in 1988.

2. The proportion of population below poverty line in urban areas about 45.5% in 1970, it declined to 36.4% in 1983 and further fell to 33.6% in 1988. Nonetheless, the absolute number of urban poor grew by 28% (i.e. from 50.5 million to 64.6 million) during 1970-83 and further by 8% (i.e. from 64.6 million to 70.1 million) during 1983-88.

3. The overall percentage of the poor fell from 52.4% in 1970 to 40% in 1988. However, in absolute terms, their number increased from 287 million in 1970 to 322 million in 1988 and increase of about 12%.

4. The proportion of ultra-poor in India which stood around 30% in 1970 has also declined to about 19% in 1988. However the proportion of ultra-poor for the rural areas was 20.4% and that for the urban areas was 15.8%. In absolute terms, it was paradoxical to find that the social ultra-poor who number 134.6 million in 1970 declined to 123.6 million in 1988, but the Urban-ultra poor increased from 28.4 million in 1970 to 32.9 million in 1988.

5. Scheduled castes and scheduled tribes accounted for a third of the poor and 38% of the ultra-poor in rural areas, but only 13% in urban areas (15% of the ultra-poor).

No doubt, the world bank report has brought out a profile of poverty over the 18 year period and in this sense, it gives us an indication of the trend over the last two decades, but the 1988 figures have been derived on the basis of the growth rates in various states and India as a whole, assuring that growth is neutral so far as distribution is concerned. Obviously, the 1987-88 world figures may be treated as less firm. For that purpose, an analysis of the 42nd round of NSS for the year 1987- 88 world provides more reliable statistical information. Since the 1983 data pertained to a very good crop year, the estimates of population below the poverty line understate due position and to build 1988 estimates on 1983 levels, therefore, would continue the degree of under estimation.

A very distressing aspect of the poverty situation as revealed by the World Bank study is that whereas rural poverty for India as a whole got reduced from 53% in 1970 to 41.7% in 1988 and urban-poverty declined from 45.5% to 33.6% during the same period, ultra poverty declined to a level of 20.4% for rural areas and 15.8% for urban areas. The poverty line level attained for rural and urban areas show a difference of about 8% whereas ultra-poverty levels show a relatively smaller difference of little over 4%. This indicates that the percolation of the benefits of the growth process to the destitute is even smaller than at the upper layers of poverty.

6.7 MEASURING POVERTY IN ITS MULTIPLE DIMENSIONS

Measuring poverty permits an overview of poverty that goes beyond individual experiences. It aids the formulation and testing of hypotheses on the causes of poverty. It presents an aggregate view of poverty over time. And it enables a government, or the international community, to set itself measurable targets for judging action.

(a) **Income Poverty:** — Using monetary income or consumption to identify and measure poverty has a long tradition. Based on household income and expenditure survey, the approach has become the workhorse of quantitative poverty analysis and policy discourse. It has several strengths. Because it is based on nationally representative samples, it allows inferences about the conditions and evolution of poverty at the national level.

(b) **Health and Education:** — Measuring deprivation in the dimensions of health and education has a tradition that can be traced back to such classical economists as Malthus, Ricardo and Marx. Despite Rowntree's

primarily income-based approach to measuring poverty, he devoted an entire chapter of his study to the relation of poverty to health and went on to argue that the death rate is the best instrument for measuring the variations in the physical well-being of people. Classifying his sample into three groups ranging from poorest to richest, he found that the mortality rate was more than twice as high among the very poor as among the best paid sections of the working classes. Calculating infant mortality, he found that in the poorest areas one child out of every four born dies before the age of 12 months.

(c)   **Vulnerability:** — In the dimensions of income and health vulnerability is the risk that a household or individual will experience an episode of income or health problem over time. But vulnerability also means the probability of being exposed to a number of other risks (violence, crime, natural disasters, being pulled out of school)

(d)   **Voicelessness and Powerlessness:** — Voicelessness and powerlessness can be measured using a combination of participatory method, polls and national surveys on qualitative variable such as the extent of civil and political liberties. However, measuring these dimensions of poverty in an accurate robust, and consistent way, so that comparisons can be made across countries and overtime, will require considerable additional efforts on both the methodological and data-gathering fronts.

INCIDENCE OF POVERTY AMONG RURAL HOUSEHOLDS

On the basis of National Sample Survey (NSS 38th Round), the World Bank Report calculated the incidence of poverty among different categories of rural households. It was revealed that persons in wage dependent families (including those working in non-agricultural jobs) comprise 46% of the poor in rural areas. Such units account for other-half of the rural households in states like Andhra-Pradesh, Orissa and Maharashtra. For agricultural labour households, 64% were below the poverty line in 1983. (This proportion was over 70% in Bihar and Madhya Pradesh). Self- employed households constituted the other large block of the rural poor. Nearly 38% of total poor were accounted for by the self-employed households.

Two factors account for this high incidence of poverty among rural labour households. Firstly, there is a considerable degree of unemployment and underemployment among rural labourers. It has been established that incidence of unemployment is the highest among casual labourers. Even during periods of employment, their weak bargaining power results in low wages being paid to them. The market forces are so strong that minimum wage legislation is observed more in breach than in compliance.

Another major cause of rural poverty is the low assets base of the poor. On the basis of the data provided by the Sixth plan it can be inferred that three-fourth of the total assets in rural areas are owned by the three top deciles. The top 10% own over half of the total assets, as against the bottom 10% owing virtually nothing and the bottom 30% just owning 2% of total assets.

Distribution of Assets in Rural areas

Population Group	% share of Assists in	
	1961	1971
Lowest 10%	0.1	0.1
Lowest 30%	2.5	2.0
Middle 40%	18.5	16.5
Top 30%	79.0	81.9
Top 10%	51.4	51.0

Source : *Sixth Five year Plan*

It may be mentioned that a large proportion of the rural poor remain in poverty, not only because they have very few assets, but also because most of these assets are in the form of durable consumer goods, rather than such assets as land, farm implements, livestock which increase their productive capacity.

Another major cause of poverty is the low educational attainments of the poor. These educational differentials are one of the main factors for relatively lower levels of income among the poor. Poor parents are not able to help their children reach higher educational levels.

6.8   THE CAUSES OF POVERTY

The World Development Report 2000/2001 accepts the now established view of poverty as encompassing not only low income and consumption but also low achievement in education, health, nutrition and other areas of human development. And based on what people say poverty means to them, it explains this definition to include powerlessness and voicelessness, and vulnerability and fear. These dimensions of human deprivations emerged forcefully from our **'Voices of the poor study'** conducted as background for the report.

According to World Development Report: The following are the causes of poverty :—

1.   Lack of income and assets to attain basic necessities- food, shelter, clothing and acceptable levels of health and education.

2.   Sense of voicelessness and powerlessness in the institutions of state and society.

3.   Vuluerability to adverse shocks, linked to an inability to cope with them.

To understand the determinants of poverty in all its dimensions it helps to think in terms of people's assets, these are of several kinds:

1.   Human assets, such as the capacity for basic labour, skills, and good health.

2.   Natural assets such as land.

3.   Physical assets, such as access to infra-structure.

4.   Financial assets, such as networks of contracts and reciprocal obligations that can be called on in time of need and political influence over resources.

THE FIVE YEAR PLANS AND REMOVAL OF POVERTY

The raising of the standard of living of the masses is one of objectives of planning in India. The second plan talked of creating a 'milieu' for the small man. The fourth plan talked of improvement in the condition of the common man and the weaker sections, especially through provision of 'employment and education'. It also emphasised the attainment of 'national minimum' as an essential pre-requisite to improve the 'lower income groups'. It recognised that the small farmers and the landless labourers constitute the bulk of the agricultural proletariat having no productive base and depending for its livelihood on wage employment. The fourth plan categorically stated, "In the implementation of the programme, the weaker are looked after and the benefits of development are made to flow by planned investment in the underdeveloped regions and among the more backward sections of the community. **'The Garibi Hatao'** slogan raised during the parliamentary elections of 1971 brought into sharp focus the problem of poverty.

6.9   ECONOMIC REFORMS AND REDUCTION OF POVERTY

A natural question arises: What has been the impact of economic reforms initiated since 1991 on poverty reduction? A research study has been conducted by Dr. Gaurav Datt and another by Dr. S.P. Gupta. We summarise below the results of these studies:

Dr. Gaurav Datt of the World Bank in his article "Has poverty declined since Economic Reforms?" has drawn the following conclusions:

1.   While there was a marked decline in both rural and urban poverty between 1973-74 and 1986-87, there is no sign of anything comparable thereafter.

2.   For the rural sector, for the period 1973-74 and 1990-91, head count index of poverty declined at the annual rate of 2.7%, the rate of decline since then (i.e. in the post-reform period) is not significantly different from zero.

3.   For the urban sector, during 1973-74 and 1990-91, head count index of poverty declined at the annual average rate of 2.2% the same trend is continued in the post-reform (1990-91 to 1996-97) at the annual average rate of 2.2%.

4.   While the urban sector seems to have continued its march of poverty reduction in the process of growth, rural poverty reduction was choked off by lack of rural growth.

Dr. Gauraw Datt identified stagnation in rural growth or the basic cause of slowdown in poverty reduction. This naturally puts a question mark on the very nature of the reform process in terms of rural welfare.

Dr. S.P. Gupta, Member, Planning Commission on the basis of NSS data has underlined the pro-elitist bias of economic reforms, where he states : "The inverse relationship observed between poverty reduction and GDP growth becomes even more prominent if one obtains the trends over the recent years. For example, between 1993-94 and 1997, the estimates of poverty reduction went down when poverty percentage (i.e. people below poverty line) increased from 35.07% to 37.23% in the aggregate. This is the period when GDP growth rate increased to around 6.9 per annum, the highest ever, witnessed consecutively for four years in India.

Dr. S.P. Gupta has identified elitist bias of new politics and failure to enlarge employment appointments as the basic causes for rise in poverty ratio during the post reform period.

6.10   CAUSES OF FAILURE TO REDUCE POVERTY

Now the question arises: why did the plans in India fail to eliminate degradation, not to speak of removing poverty? This was due to the fact that the planners assumed that the growth plus strategy aiming at an increase of national income, supplemented by policies of progressive taxation and public expenditure, would lead to a rise in the level of living of the poor production-oriented approach of planning without altering the mode of production could not but result in the appropriation of the gains of development by the owners of instrument of production. Admitting this fact, the Fifth plan in its earlier draft stated: "In elaborating our strategy of development in earlier plan documents, we seem to have assumed that a fast rate of growth of national income will itself create more and fuller employment and produce higher living standards of the poor. We also seem to have assumed that for reduction of disparities in income and wealth, the scope of redistributive policies is severely limited. "The philosophy of automatic transmission of the benefits arising from an increase in production to the bulk of the small farmers, landless labourers or factory workers without transferring the property or terminal rights either to the state or the peasantry was destined to failure.

The plans, therefore, missed the inescapable fact that growth and reduction in inequality are both indispensable to a successful attack on mass poverty. Emphasising this point Mrs. Kamla Suri and S. Gangadheran write: "All these show that poverty in India also emerges out of a long established anomalies in the economic structure-skewed distribution of the ownership of income yielding assets. The institutional malady needs to be rectified to completely eradicate poverty in the long run. The effect of an initial unequal distribution of income yielding assets have been cumulative, resulting in the continuance and intensification of this skewness, that is, we find two inter connected vicious circles, one of affluence and the other of poverty. Thus, any attempt to break the vicious circle of poverty without tampering with the various circle of affluence will not affect the cumulative process or halt the widening gap between the rich and the poor. It is in this content that 'Garibi Hatao' is incomplete as a drive in the eradication of poverty. In other words, it must be complemented with 'Amiri Hatao' (Removal of affluence).

The record of both the Congress Party and the Janata Party rule indicate that production and distribution were being treated separately. However, the forces of production determine the distribution pattern and thus, there is no justification for treating productive efficiency and distributive justice as two independent variables of growth. Production and distribution are interlinked in a more fundamental sense that the pattern of income distribution determines the pattern of production unless the patterns of income distribution is altered, the objective of increasing the production of wage goods sufficiently to remove poverty will be distorted. And for this purpose, an attack on correcting the maldistribution of assets, both in the rural and urban sectors is a sine qua-non. This is a decision which more appropriately belongs to the domain of politics than of economics. A strong political will to bring about institutional changes leading to redistribution of income yielding assets either through land reforms or ceiling on urban property has not been indicated so far. Consequently, removal of poverty continues to be an elusive goal and thus the progress in achieving this objective is rather halting.

6.11   POVERTY ERADICATION PROGRAMMES

There are two pre-requisites of a poverty eradication programme. Firstly, re-orientation of the agricultural relations so that the ownership of land is shared by a larger section of the population. Besides this, the tenancy rights provide security to the cultivating classes.

Secondly, no programme of removal of poverty can succeed in an economy plagued by inflation and

spiraling rise of prices. Inflation by its very nature accentuates inequalities, eats into the income of the poor classes d thus leads to deterioration in their economic condition. A poverty eradication programme, therefore, must mop up the surpluses with the elite classes. Since, bulk of the surpluses exists in the form of black money, it is vitally necessary to unearth black money so that resources are not misdirected into channels of luxurious consumption.

These pre-requisites require a strong political will in the national leadership to implement the much needed structural reforms. It may be pointed out that these structural reforms are recognised as essential ingredients of an anti-poverty programme even in capitalist democracies.

The following measures can help to enlarge employment and in the process lead to removal of poverty—

(i)   Redistribution of land acquired after the imposition of a ceiling of 10- 12 acres among the small and marginal farmers.

(ii)   Provisions of security of tenure of share croppers and temporary tenants.

(iii)   To work out a programme of promising employment to 5.63 million families on uncultivable and barren lands, current follows cultivable calls wastes. The schemes of land redistribution and land colonisation cannot be considered sufficient in themselves to solve the problem of rural poverty, although they form an important basic component in this direction. Consequently, the industrialisation of rural India with labour intensive techniques, along with egalitarian distribution of land ownership, can a alleviate poverty in rural India.

(iv)   To provide water to dry lands by extending minor irrigation.

(v)   To create opportunities of self-employment by extending credit to low income groups both in the rural and urban areas.

(vi)   To encourage production of items of mass consumption, especially wage goods, in small scale and cottage industries so that employment potential of the economy is enlarged.

But most of the schemes for the amelioration of the poor get distorted during the process of implementation. Either they are abandoned or soft pedalled. It is, therefore, essential that programmes of rural development are not put under the charge of panchayats. Instead, special development council should be set up in which majority representation should be given to the small and marginal farmers, the artisans and landless labourers. The present nerves between the bureaucrat, the landlord-capitalist and the politician can be broken only by the creation of people's development council. It is only then that a poverty eradication programme has a chance of success.

Under the above poverty eradication programmes, some important ones are— Intergrade Rural Development Programme (IRDP) in 1978-79; National Rural Employment Programme (NREP) in 1980-1981 ; Antyodaya Programme 1972 ; Jawahar Rozgar Yojna (JRY) in 1989 ; Rural Landless Employment Guarantee Programme (RLEGP) in 1983; Training Rural Youth for Self Employment (TRYSEM) in 1979 ; Minimum Feed Programme in 1974-75 etc.

6.12   FROM STRATEGY TO ACTION—POVERTY REDUCTION

There is no simple, universal blue-print for implementing this strategy. Developing countries need to prepare their own mix of policies to reduce poverty, reflecting national priorities and local realities. The actions of developed countries and multilateral organisations will be crucial. Many forces affecting poor people's lives are beyond their

influence or control. Developing countries cannot on their own produce such things as international financial stability, major advances in health and agricultural research, and international trading opportunities. Actions by the international community and development cooperation will continue to be essential.

Here are the suggested areas for action, first national and then international.

1. **Opportunity:**—The core policies and institutions for creating more opportunities involve complementary actions to stimulate overall growth, make markets work for poor people, and build their assets — including addressing deep-seated inequalities in the distribution of such endowments as education.

    (a) **Encouraging effective private investment:** — Investment and technological innovation are the main drives of growth in jobs and labour incomes. Fostering private investment requires reducing risk for private investors through stable fiscal and monetary policy, stable investment regimes, sound financial systems and a clear and transparent business environment. But it also involve ensuring the rule of law and taking measures to fight corruption-tackling business environments based on kickbacks, subsidies for large investors, special deals, and forward monopolies.

    (b) **Expanding into international markets:** — International markets offer a huge opportunity for job and income growth-in agriculture, industry and services. All countries that have had major reductions in income poverty have made use of international trade.

    (c) **Building the assets of poor people:** — creating human, physical, natural and financial assets that poor people own or can use requires action on three fronts. First, increase the focus of public spending on poor people in particular expanding the supply of basic social and economic services and relaxing constraints on the demand side. Second, ensure good quality service delivery through institutional action involving sound governance and the use of markets and multiple agents. This can imply both reforming public delivery, as in education or privileging in a fashion that ensures expansion of services to poor people. Third, ensure the participation of poor communities and households in choosing and implementing services and monitoring them to keep providers accountable.

    (d) **Addressing asset inequalities across gender, ethnic, racial and social divides:** — Special action is required in many societies to tackle socially based asset inequalities. Although political and social difficulties often obstruct change, there are many examples of mechanism that work, using a mix of public spending, institutional change and participation.

(2) **Empowerment:** — The potential for economic growth and poverty reduction is heavily dependent on the state and social institutions. Action to improve the functioning of state and social institutions improves both growth and equity by reducing bureaucratic and social constraints to economic action and upward mobility. However, devising and implementing these changes require strong political will, especially when the changes fundamentally challenge social values or entrenched interests. Governments can do much to influence public debate to increase awareness of the social benefits of pro-poor public action and build political support for such action.

Some steps that would be taken are:-

(a) Laying the political and legal basis for inclusive development.

(b)   Creating public administration that foster growth and equity.

(c)   Promoting inclusive decentralization and community development.

(d)   Promoting gender equity.

(e)   Tackling social barriers.

(f)   Supporting poor people's capital.

(3)   Security: — Achieving greater security requires a heightened focus on how insecurity affects the lives and prospects of poor people. It also takes a mix of measures to deal with economy wide or region wide risks and to help poor people cope with individual adverse shocks.

Poverty reduction strategies can lessen the vulnerability of poor households through a range of approaches that can reduce volatility, provide the means for poor people to manage risk themselves, and strengthen market or public institutions for risk management. The tasks include preventing or managing shocks at the national and regional level such as economic downturns and natural disasters and minimizing the impact on poor people when they do occur.

Supporting the range of assets of poor people-human, natural, physical, financial and social that can help them manage the risks they face. And supporting the institutions that help poor manage risk and enable them to pursue the higher risk, higher- returns activities that can lift them out of poverty. Improving risk management institutions should, thus, be a permanent feature of poverty reduction strategies.

6.13   INTER-CONNECTIONS AT LOCAL AND NATIONAL LEVELS

Just as the dimensions and causes of poverty are interlinked, so the areas for action are interconnected. Action to expand opportunity is itself a potent source of empowerment in a deep, intrinsic sense with respect to basic human capabilities, but also instrumentally for as the asset base, incomes and market opportunities of poor people increase so will their potential political and social influence. Improving material conditions is also instrumental in enhancing security: adverse shocks have lower costs when a person is above the margin of bare survival and assets are at the heart of people's risk management strategies. Empowerment is fundamental in determining action in market reforms and the expansion of assets that affect the pattern of material opportunities and in shaping the design of policies and institutions that help poor and non-poor people manage the risks they face. Finally, reducing vulnerability, with all its debilitating consequences, is central to improving material well-being and empowering poor people and communities.

•   **International actions:**—with global forces having central and probably rising-importance, actions at the local and national level are not enough. Global economic advance, access to international markets, global financial stability, and technological advances in health, agriculture and communications are all crucial determinants of poverty reduction. International cooperation is thus needed to reduce industrial counties protectionism and avert global financial volatility. And the growing importance of such international public goods as agricultural and medical research for a shift in the focus of development in cooperation. Furthermore, because of the importance of international actions in poverty reduction, the voices of poor countries and poor people should be strengthened in international forms.

The above discussion has presented an overall framework for actions in three areas - opportunity

empowerment and security to reduce poverty in its different dimensions. Actions need to be taken by the full range of agents in society — poor people, government, the private sector, and civil society organizations - and at local, national and global levels. The discussion illustrates three fundamental points.

1. Actions affecting opportunity, empowerment and security are interconnected - there is no hierarchy, and advances in one area generally depend on gains in the others.

2. In all cases the social, political and institutional underpinning for action are of fundamental importance.

3. Content matters: While generally it is always desirable to take or sustain action in all three areas, the design of action and the agents that matter, depend on the economic, social, political conditions prevailing in the country.

6.14 CONCLUSION

It is an indisputable fact that India still remains a poor country inspite of our various development projects, plans and programmes. An all pervading problem like poverty cannot be removed all of a sudden. Governmental agencies alone cannot fix a master solution for it. People's active involvement in various developmental programmes is equally important.

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6.4 CHECK YOUR PROGRESS

1. Give the concept of Poverty and explain its causes.

    _____

    _____

2. Describe the reform to eradicate poverty.

    _____

    _____

3. Define poverty and give the theories of poverty.

    _____

    _____

INEQUALITY OF CASTE AND GENDER

STRUCTURE

7.1 Objectives

7.2 Introduction

7.3 Meaning of Inequality

7.4 Causes of Inequality

7.5 Meaning of Social Inequality

7.6 Approaches to the Study of Social Inequality

7.7 Caste as Hierarchy

7.8 Concept of Gender

7.9 Gender as a System of Inequality

7.10 Inequality of Gender

7.11 Conclusion

7.12 References

7.13 Check Your Progress

7.1 OBJECTIVE

The main focus of this chapter is:—

– To acquaint you with the idea of inequality and social inequality.

– Approaches to the study of social inequality.

– Caste as a system of inequality.

– Gender as a system of inequality.

7.2   INTRODUCTION

Social inequality is a perennial problem as it causes high and low positions. There can be number of questions like why there is inequality among men? Where do its causes lie? Can it be reduced or do we have to accept it as necessary element in society. Caste and Gender are two important elements for bringing inequality among groups. Caste has been an important element of the Hindu social order. The institution of caste is studied in sociology whenever a discussion of dividing groups and individuals on caste lines takes place. Many studies have been conducted, indicating rigidity, rank order, hereditary and ascriptive character of caste system.

On the other hand, gender is observed culturally constructed phenomena. It leads to discrimination between male and female and also leads to gender role stereotyping which widens the inequality between the two.

7.3   MEANING OF INEQUALITY

All human societies from the simplest to the most complex have some form of social inequality. In particular the most wanted power, wealth and prestige are unequally distributed between individuals and social groups.

Jean J. Rousseau defined biologically based inequality as 'natural inequality' that it is established by nature and consists in a difference of age, health, bodily strength and the qualities of mind. By contrast 'socially' created inequality consists of the different privileges which some enjoy to the prejudice of others. Such as that of being more rich, more honoured, more powerful etc. To Rousseau, socially created inequality consists of the different privileges which some men enjoy to the prejudice of others.

Andre Beteille in his work "Inequality and Social Change" states that 'Natural inequality' is based on differences in quality, and qualities are not just there, so to say, in nature; they are as human beings have defined them in different societies and in different historical epochs. He adds that natural inequalities are of course a basis of social status more in the case of traditional societies. They are normally ascribed and can't be rationalized.

7.4   CAUSES OF INEQUALITY

1.   The historical societies out of which modern European or western societies have emerged were characterized by a great deal of inequality. Slaves, feudal societies etc. were characteristic of earlier societies. It is no accident that today's societies, which are direct heirs of those historical societies, exhibit a good deal of inequality in their distribution of rewards.

2.   There is also a deeply ingrained set of philosophical notion about the fairness and efficiency. Adam Smith in ""Wealth of Nations" says that unequal reward for unequal work would yield maximum material wealth, and with it, maximum social and spiritual wealth too. This notion is dominating till now.

3.   Third reason for the persistence of the ideology and practice of inequality is the degree to which it serves the interest of the best paid and most powerful people. The unequal rewards in income serve their interests in material well-being, while unequal honour serves the ego interests.

4. No effective challenge has been mounted in modern western societies against the basic principle of unequal rewarding (except Marxism)

7.5 MEANING OF SOCIAL INEQUALITY

Social inequality is a perennial problem as it causes high and low positions and the principles on the basis of which it exists determines the distribution of societal resources among individuals, families and groups. Social inequality, thus, refers to the existence of differential degree of social influence or prestige among individual members of the same society. In brief — it refers only to distinction among individuals in terms of social influence or prestige.

Social inequality is a perennial problem as it causes high and low positions and the principles on the basis of which it exists determine the distribution of societal resources among individuals, families and groups. It is multi-dimensional and dynamic. There in constant structuring and restructuring of social inequality. Further, it is a 'relational' phenomenon, and not an absolute one. It is to be seen in relation to one another at the levels of individuals, families and groups.

7.6 APPROACHES TO THE STUDY OF SOCIAL INEQUALITY

Approaches to the study of social inequality are not only thought contracts, they are also rooted into the real world, the world of structural aspects of society. As a mere ideational phenomenon, an approach is a world of thoughts and dominates the world of things. Dumont (1970) perceives hierarchy as the domination of thought rather than of things as it is the ideology of pollution-purity that determines high and low in society in regard to people, clothes, occupations and positions. On the contrary, following the Marxian view it can be stated that the existential conditions determine hierarchy and inequality. Through his analysis of evolution of society, state and forces of production Marx provides a vivid account of socio-economic differentiation. Antagonism and contradictions are the causes of differentiation and change, and these have been inevitable phenomena of change in the system of social stratification in India. Thus Marxian perspective can explain the following:-

1. Continuity of tradition and emergence of modernity side by side in the field of social stratification;

2. Determination of social relations by the direction of social change; and.

3. Co-existence of the structure and process of social stratification.

On the other hand, Weber (1970) in the well-known essay— 'Class, Status and Party' considers stratification in terms of 'class,' 'status group' and parties.' He see class in terms of 'market situation', 'status group' in terms of 'prestige' and 'power' as the chance of a man or of a number of men to realise their own will in a communal action even against the resistance of others who are participating in that action.

Let us now specifically observe caste and gender as types of inequalities.

Caste as a System of Inequality:-

Caste has been an important element of the Hindu social order. Generally, it is considered to be a closed system denying social mobility in Hindu society. Marriage rules and commensality are considered the cardinal

principles of inter-caste relations based on the ascription of caste by birth.

The salient features of caste system as given by Ghurye (1961) reflect the inequality and stratification in Hindu society.

i) **Segmental division of society:-**The central idea is that society is divided in a number of groups with similar properties and that each caste acts as a part with membership through birth.

ii) **Hierarchy: -** Castes are arranged along a social ladder with the Brahmin coming on top and Shudra occupying the lowest rung.

iii) **Restriction on feeding and social inter course: -** In regard to acceptance or non-acceptance of food and various types of food, caste groups observed certain restrictions.

iv Civil and religious disabilities and privileges of the different sections:- Residence in different localities access to temple, types of houses, dress and ornaments permitted or restricted to different sections come under these codes.

v) **Hereditary occupation:-**There is lack of unrestricted choice for occupation as they are more or less hereditarily transmitted. Jajmani system in rural areas propagates the mechanism of hereditary occupation.

vi) **Endogamy:** – It is restriction of marriage within a fixed group.

7.7   CASTE AS HIERARCHY

Caste as hierarchy has been described in two ways. Firstly, caste has been considered fundamentally as a system of hierarchy based on a religious principle. Second, hierarchy as an essence of caste gives importance to other features also. The main exponent of the first viewpoint is L. Dumont, while the latter has been adduced by M. N. Srinivas.

L. Dumont: His basic premise is that hierarchy and inequality are natural to human beings. He views Hindu society as one where primacy is accorded to holism and not to individualism. Holism implies corporateness of the human group. To him inequality of the caste system in a special type of inequality. Like Bangle (1958), for Dumont the notion of fundamental opposition between pure and impure is the hallmark of the caste system. A necessary hierarchical co-existence of the opposites is basic in Dumont's framework. To him the dichotomy of pure-impure decides the ranking of people in different strata of caste hierarchy. Hindu society is constituted of four Varnas with Brahmins at top more pure and Shudras at the bottom ie least pure.

Dumont argues that there is a difference between power and hierarchy. It is mentioned that Kshatriyas and Brahmins occupied mutually exclusive opposition and enjoy high ritual status. Thus, caste hierarchy is fundamentally based on religious ideas of pure and impure.

M.N. Srinivas: To him, in varna model, caste hierarchy is clear, but in terms of caste, hierarchy is quiet complex as there are thousands of castes in India. Castes are further divided into Sub-castes. Hierarchy is found

between castes and sub-castes also.

A rank of caste is dependent on the ritual it performs; the way it interacts with other castes etc. Thus, to Srinivas the idea of pollution was central in the analysis of inequality in caste.

Although in present context many changes have taken place in the structure, cultural and ritual dimension of caste. But it still prevails as one of the important factors in bringing discrimination and inequality among the masses.

7.8   CONCEPT OF GENDER

It is generally accepted that sociological theory have not paid adequate attention to the fact that societies are divided or stratified not only on the basis of caste, class, religion and so on, but also on the basis of what we call 'gender'. The dictionary meaning of gender in 'classification of objects roughly corresponding to the two sexes as well as properties of these two sexes. While discussing the differences between the sexes we generally focus on biological and reproductive functions, but differences in gender relate to various other attributes which may be socially or culturally determined. In other sex in biological whereas gender is sociological namely, the social meaning we attribute to it Gender is thus this constructed and expressed in many areas of social life. It is in scribed on women in everyday life both socially as well as through her life experiences, perceptions, desires, fantasies. It is in this sense that gender identity is truly both constructed and lived.

7.9   GENDER AS SYSTEM OF INEQUALITY

The term Gender refers to the significance a society attaches to the biological categories of male and female. Inequality of gender refers to society's unequal distribution of wealth, power and prestige between the two sexes. Patriarchy legitimizes culturally backed bio-physiological differences between men and women as the basis of unequal access to resources, opportunities, rewards and rights. Status-inequality between men and women is an age-old phenomenon reinforced through patriarchy and its institutions, gendered division of labour, and social institutions like marriage, dowry, property and inheritance and subordination. Mann (1986) in his work 'A crisis in Stratification Theory, points that the omission of gender as a basis of social stratification— just like class, power, caste and ethnicity—has created a crisis in the stratification theory. The gendered aspect has been emphasized as an essential component in the theory of social stratification. Five main areas of stratification have influenced and have been influenced by gender. These are—the individual, the family and household, the division of labour between sexes, social classes and nation-states.

Inequalities of gender can be explained by 'gender regimes' (Cornell 1994). 'Gender regimes' refer to a complex of institutions (family, work, state) that create and substantiate gender inequalities; gender is reproduced within these institutions through 'male reason' and the dictionary of 'maleness' and 'femaleness.' A gender regime is a cluster of practices, ideological and material which in a given social context, act to construct various images of masculinity and femininity and thereby to consolidate forms of gender inequality.

7.10   INEQUALITY OF GENDER

Refers to a society's unequal distribution of wealth, power and prestige between the two sexes. There are systematic disparities in the freedoms that men and women enjoy in different societies. There are a number of

spheres of differential benefits e.g; differences

- – in income or wages

- – in the division of labour within the household

- – in the extent of care

- – in the extent of education received

- – in liberties that different members are permitted to enjoy- during social/religious ceremonies.

- – work participation, Inheritance

- – On an average, women earn lower income, accumulate less wealth, enjoy lower occupational prestige and rank lower in some aspects of educational achievement than men do. Perhaps the most dramatic difference, however, is that households headed by women are ten times more likely to be poor than those leaded by men. There is inequality in

1. Work force participation.

2. Authority in the house

3. Food discrimination — ideal of Annapurna

4. Sex determination — Female foeticides (Aminocentesis)

5. In traditional sphere — death rituals-son is imported-Karvachauth

6. In folk songs — Tulsidas

7. In inheritance — dowry but no right to property

(Hindu Marriage Act)

Factors Leading to Construction of Gender Identities

a) **Socialization Process: –** Socialization or the process of internalizing society values in order to adapt to one's culture influences how people behave as male and female in society.

At one level, women menstruate, give birth, nurse babies, menopause experiences which are not present to men. At another level women and men are located in cultural setting that shape their experience of personification differently depending on class, ethnics, religious and caste factors.

Socialization practices in different culture reflect the care and concern that they are trained to conduct themselves according to social norms, values and practices. Sociologists realized that the process of socialization by which people reason what is expected of them from their parents, press and society at large, teaches men and women the norms of conduct for their gender.

b) **Gender Socialization :-**The social learning process that imbibes people into understanding the

various aspects of their culture includes the process of gender socialization. In most societies, there is a clear categorization of what it means to be male or female. This categorization process and the agents of socialization that transmit knowledge about gender roles influences how individual define themselves and other in terms of gender and sex roles.

Example: - 'big' boy don't cry typifies aspect of the male roles.

c) **Religion: -** In no society men and women experience religion in the same way. Religion is powerful social institutes that shape gender identities in society. Religion defines how men and women have to participate in various religious activities that reinforce and also legitimize gender roles assigned to men and women in society.

d) **Education: -** The formal education inculcates gender roles by which 'self' gradually gets shaped and influence gender identity. The choice of subject, enrolment of girls at various level of education, girl's representation in technical education etc. are fields where gender discrimination is strictly observed.

e) **Media: -** Most of our lives are influenced by the reflection through media. The visual and print media largely influence women's perception through the imaging of the female body as the perfect body, women model representing various items, T.V. serials, advertisement etc.

7.11 CONCLUSION

In this unit we have discussed the concept of inequality and find that how the natural inequality takes the shape of social inequality. It is further seen that why the social inequalities persist in all societies in one form or the other. In this unit caste and gender are seen as forms of social inequality.

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7.13 CHECK YOUR PROGRESS

1. Describe the concept and causes of Inequality.

    _____

    _____

2. Explain caste as a Hierarchy.

    _____

    _____

3. Define gender and describe gender as a system of Inequality.

    _____

    _____

RELIGIOUS AND REGIONAL DISHARMONY

STRUCTURE

8.1   Objectives

8.2   Introduction

8.3   Definition of Religion

8.4   Aspects of Religious Interaction

8.5   Concept related to Religious Interaction

8.6   Religion in India

8.7   Religious disharmony in India

8.8   Regional disharmony in India

8.9   Regional Ethics and Religious Disharmony

8.10   Constitutional Safeguard to Religious Minority Group

8.11   Conclusion

8.12   Reference

8.13   Check Your Progress

8.1   OBJECTIVE

After you have studied this unit you should be able to:

–   Describe religion.

–   Explain phenomenon of fundamentalism, communalism and secularism.

–   Religious disharmony in India.

8.2   INTRODUCTION

The institution of religion is universal and revolves around man's faith in the supernatural forces. Religion is

a concrete experience which is associated with emotions, especially with fear, awe or reverence. Many societies have a wide range of institutions connected with religion and a body of special officials, with forms of worship, ceremonies, sacred objects, pilgrimages and the like. In modern civilised societies, religious leaders have developed elaborate theologies to explain man's place in the universe. Religion is closely associated with morality and has elaborate rules of conduct. Further, the world religions—Hinduism, Buddhism, Confucianism, Judaism, Christianity, and Islam—are really centres of elaborate cultural systems that have dominated 'whole' societies for centuries.

8.3   DEFINITIONS OF RELIGION

There is no consensus about the nature of religion and therefore various social scientists have tried to define it in different ways. A few definitions are mentioned below:—

1.   **Emile Durkheim:—**He in his book "The Elementary forms of the Religious life" said that the focus of religion is "things that surpass the limits of our knowledge. He defines religion as "a unified system of belief and practices relative to sacred things, that is to say, things set apart and forbidden—belief and practices which unite into one single moral community called church, all those who adhere to them."

2.   **James Frazer:—**He in his work 'The Golden Bough' considered religion a belief in "powers superior to man who are believed to direct and control the course of nature and of human life."

3.   **R. Bellah:–**Religion as a set of symbolic forms and acts which relate man to the ultimate condition of his existence.

4.   **Roland Robertson:—**Religion is that set of beliefs and symbols pertaining to a distinction between an empirical and super empirical, transcendent reality; the affairs of the empirical being subordinated in significance to the non-empirical.

5.   **S.K. Sanderson :—**Religion as an organized system of beliefs and practices, resting on improved faiths, that postulates the existence of supernatural being, power or forces that act upon the physical and social world.

Analysing Durkheim's analysis one say that we organize our surrounding by defining most objects, events or experiences as profane, that which is ordinary element of everyday life. But few things are separated as sacred that are considered extraordinary, inspiring, associated with a sense of awe and even fear. In nutshell, religion is a matter of belief, anchored in conviction rather than scientific evidences.

8.4   ASPECTS OF RELIGION

Religion as a social institution has two aspects: Structural and functional. The structure of religion includes theologies, creeds, practices, rituals, sects and symbols. On the other hand the universality of religion is not based upon the forms of belief and practice, but upon the social functions which religion universally fulfills.

(a) **Structural aspects of Religion:**

It includes following:—

(i) **Theologies and Creeds:** — Theology is the systematic explanation which religious leaders work out to show man's relation to his God and to the universe. Almost all the religions have their bodies of ideas, beliefs, doctrine, dogmas, ideals and ideologies. These things are systematized and rationalized in the form of theologies and creeds. This includes some account of the origin of world and of man, like the creation in the Bible the Trinity in the Hinduism.

(ii) **Ceremony and ritual:** — Rituals refer to the symbolic action concerning the sacred. Every religion has its own practices and techniques in order to communicate with the supernatural. They are standardised and accepted actions directed toward some specific end. They are found in all religions but in a different way.

(iii) **Symbolism:** — Symbols are substitutes for or representation of objects or situations. They may be verbal or tangible. A religious symbol enables an individual to identify himself with his fellow-beings. It thus promotes a sense of social solidarity. A symbol may often come to represent not the particular object or situation to which it was originally attached, but the entire group and its culture e.g., 'Cross' stands for Christianity, 'Crescent' for Islam, Swasthik for Hinduism.

(iv) **Religious Codes:** — It refers to a body of rules prescribed by a particular religion for its followers to observe and follow. The codes prescribe desirable conducts. The desirable behaviour brings reward while the undesirable one brings punishment.

Example: "Ashta Marg" (eight-fold path) in Buddhism, 'Triratnas'in Jainism, 'Shariat' in Islam, 'Manusmrits' in Hinduism etc.

(v) **Sacred literature:**—The theological explanation of a religion when it takes the written form became the sacred literature. Every religion has its sacred literature. Example- 'Bible' is the main religious authority in Christianity, 'Quran' in Islam, 'Veda', Gita, Upanishad in Hinduism etc.

Other structural aspects of religion include sects, festivals, myths, mysticism and others.

(b) **Functions of Religion:**

"The universality and acceptability of religion is the social function which religion performs through beliefs and practices. These functions are of great social significance. Some of the prominent functions of religion are:—

(i) **It provides religious experience:**—This is the basic function of religion. Prayer, worship and meditation are the summary of religious experience. Through these means man expresses awe, reverence, gratitude to the Almighty or Supernatural forces. Man converses with the divine through prayers. He forgets the worldly life and its problems. It facilitates the development of personality, sociability and creativeness.

(ii)   It provides peace of mind:—At every crisis, personal or collective, religion is called for consolation and peace of mind. In a world full of uncertainties, danger, insecurity and unhappiness, religion acts as an "opium to the oppressed."

(iii)   It promotes social solidarity:—Religion is composed of common believers and their participation in commonality help them in identifying themselves as having something common. Durkheim claims that religion acts as one of the important agent in bringing solidarity among the group K. Davis too points that "Religion gives the individual a sense of identity with the distant past and the limitless future."

(iv)   Religion as an agent of Social Control:—It is also one form of informal means of social control. It regulates the activities of people in its own way. It prescribes rules of conduct for people to follow. Ideas of hell and heaven have strong effect on the behaviour of people.

(v)   Religion provides recreation:–Religion provides recreation through religious lectures, kirtans, drama, dance, music, bhajans, fairs, festivals etc. Various religious festival and ritual provides relief to the disturbed and tense life.

Although religion performs various positive functions for the societies but on the contrary it also has negative functions or dysfunctions for the society. It inhibits protests and impedes social changes, many a times it increases conflict between different religious groups, it impedes development of new identities, it leads to inequalities and so on. This unit is going to discuss the religious disharmony in the society.

8.5   CONCEPT RELATED TO RELIGIONS INTERACTION

Here we will discuss fundamentalism, communalism and secularism as three concepts related to dynamics of religious groups. Let us try to see them individually.

(a) Fundamentalism: The very mention of the word 'fundamentalism' conjures up an image which came to be characterized as especially militant brand of anti-modernism, anti-liberalism and anti-secularism.

Fundamentalism is an effort by religious interpreter who like to go back to, what they believe to be, pure or original value and behaviour. The forces of social change are important for the emergence of fundamentalism. Whenever there are drastic changes in society and a pace of change which disturbs community life, very often there is loss of identity and rootlessness among people. In such a situation people clutch any support for solace. Fundamentalism promises servitude and restitution of an earlier better age.

To achieve and restitute this earlier, better age the fundamentalist evolve a comprehensive and absolutist, rigid belief system and practice. This belief promises to bring happiness and is capable of motivating intense commitment among its followers. Many often take rather aggressive, militant form where killing and terrorism are justified. Fundamentalism is thus an organised all-encompassing movement which aims at promotion of societal goals specifically in the light of religious enshrinement. Operational strategy includes peaceful as well as war-like uses and movement. There is even an apprehension that fundamentalists are narrow minded

and bigoted.

In Indian situation Sikh fundamentalist upsurge by Sant Bhindran Wale, Jamati Islami, Rastriya Sewak Sangh (RSS) etc are the examples. These movements are reactive and a response to what the persons involved consider a crisis. The crisis calls for urgent remedies. The basic programme is presented as a return to the original tradition. Assertion of spiritual authority, criticising culture and pursuit of political power are very important to fundamentalist movement.

(b) Communalism: It has been described as a sectarian exploitation of social tradition as a medium of political mobilization. It is an ideology used to fulfill socio- economic politico hopes of a community or social group.

Communal ideology consists of three basic elements. First, it is the belief that people who follow the same religion have common secular interests i.e. common political 'economic' social and cultural interests. The second element rests on the notion that in a multi-religious society like India, the secular interests, that is the social, cultural, economic and political interest of the followers of one religion are dissimilar and divergent from the interest of the followers of another religion. Third stage of communalism is reached when the interests of the followers of different religions or of different "communities" are seen to be mutually incompatible, antagonistic and hostile. Thus, communalist asserts that their secular interests are bound to be opposed to each other.

In India, the communalism emerged as a consequences of the emergence of modern politics which marked a sharp break with the politics of the ancient or medieval or pre 1857 periods. The communal consciousness arose as a result of the transformation of Indian society under the impact of colonialism and the need to struggle against it. Above all, communalism was one of the by-product of the colonial character of Indian economy, of colonial underdevelopment, of the incapacity of colonialism to develop the Indian economy.

Religion comes into communalism to the extent that it serves politics arising in spheres other than religion. Religion was, however, used as a mobilizing factor by the communalist. Communalism arises when one or two characteristics of an ethnic identity are taken and emotionally surcharged. Unlike fundamentalism, communalism can only exist dyadically. Communal riots between Hindu-Muslim in Ahmedabad, Aligarh, Moradabad, Meerut etc. are examples.

(c) Secularism: The conceptual construct of secularism is adopted in India by way of solution to the problem posed by fundamentalism and communalism. Ideally speaking, it denotes a situation where there is a clear distinction of religion from such spheres of life as political and economic system. Each religion is to be respected and practiced in private. For secularist all religious beliefs are to be approached rationally and finally social life is to be approached in an equalitarian manner. Further the term secularism refers to the ideas opposed to religious education. This is the process by which various sectors of society are removed from the domination of religious symbols and also the domination of religious institution.

8.6   RELIGION IN INDIA

India is a land of diversity. And this diversity is visible in the existence of various regions, religions, cultures, languages, castes, creeds and races in India. People of India differ in a variety of aspects, religion being one of them. India since ages is harbouring majority of religions on its land.

The pluralistic society of India is composed of a variety of religious groups such as Hindus (82.63%), Muslims (11.36%), Christians (2.43%) Sikhs (1.96%), Buddhists (0.7%), Jains (0.48%) and so on.

These religious groups though in unequal proportions, enjoy equal freedom to practise religion of their own choice. Being a secular country, Indian constitution provides for equality on the basis of religion and respective governments make it sure that no discrimination is done against anyone on the grounds of religion. For this, special provisions are made in the constitution and special instructions are given to the defense forces to curtail any sort of communal outrage. But despite these efforts, there are always instances of religious violence in the country. Sometimes its Hindus & Muslims staring into each other's eyes & sometimes Hindus & Sikhs are at daggers drawn. Of late Christians have also entered the fray, following attacks on Christian missionaries on the issue of conversion.

8.7   RELIGIOUS DISHARMONY IN INDIA

As long as the various religious communities feel content over their position in the society and have a sense of security, there is perfect harmony in the religious sphere of the country but as soon as a particular community feels discriminated against and deprived of equal opportunities, it members get frustrated and feel disillusioned. This leads to religious antagonism manifested in the ideology of communalism, where each community stands in opposition to other community, caring for its own interests and looking down upon the members of other community. This communal ideology is in absolute opposition to secular ideology and the preachers of communalism may go to the extent of falsely accusing, harming and deliberately insulting a particular community and extends to looking, burning down the property, dishonouring women and even killing persons.

All such atrocities are rampant particularly during riots which are nothing but communalism put into practice. Who can forget the riots of Baroda & Ahmedabad, in Gujarat, riots of Meerut, Aligarh and Moradabad in U.P., riots of Jamshedpur in West Bengal, riots of Srinagar in Kashmir, of Hyderabad and Kerala in South India and Assam riots in East India.

These religious riots are often triggered over some trifling issue but take to disastrous form, claiming hundreds of lives, gutting property worth corers of rupees, displacing thousands of families and above all blemishing country's secular image on the international sphere. Damage caused during these riots is countless. According to a study more than 100 people were killed in Aligarh riots, in 1990 is Andhra Pradesh more than 50 people died in clashes. In Kanpur atleast 6 persons were killed, 27 were injured and several cases of arson and loot were reported. In Etah, 13 persons were killed. These communal riots also cause widespread destruction of property and adversely affect economic activities. For instance property worth rupees 14 crore was damaged between 1983 and 1986.

There were 2086 incidences of communal riots in 3 years between 1986 and 1988, 1024 persons were

killed and 12,352 were injured.

All these dreading figures indicate the disturbance in the religious harmony of the Country.

This sort of antagonism developed between different communities is not a recent phenonenon. It has existed long ago even before British period Hindus and Muslims being the two major religious communities of India have for long harboured a strained relationship. Multiple factors contributed towards the development of antagonism between these two major communities, chief among these factors are:—

1. Muslim invaders like Mohd. Ghazni & Mohd. Gori looted the property and constructed mosques over/ near the Hindu temples. Famous examples may be Ram Janam-bhoomi-Babri Masjid dispute in Ayodhya, the Krishna Janambhoomi and nearby Masjid alteration in Mathura, the dispute between Kashi Vishwanath temple and its adjoining mosque in Varanasi, and the controversial masjid in Sambhal claimed to be the temple of lord Shiva from the days of Prithvi Raj Chauhan.

2. **Britishers** fuelled Muslim antagonism against Hindus, serving their own ends. Often supporting Muslim league against Congress terming the latter as a Hindu Organisation.

3. **Partition** riots in 1947 have left indelible marks on the minds of both the communities. About 2 lakhs of persons were estimated to have been killed and about 6 million Muslims and 4 and a half million Hindus and Sikhs become refuges during these riots. So a feeling of ill will and hatred among these communities is quite obvious.

4. **Feeling of** security among Indian Muslims in a Hindu dominated society is another important factor. They often consider Hindu religion as the only national religion as is sometimes evident in the performance of Hindu rituals like **'Bhoomi Pujan'** before starting any new governmental venture. Slogan of **'Ram Rajya'** is understood by then as **'the rule of the Hindus.'**

5. A **failure** in the part of Muslim leaders and political parties to bring Muslims in the mainstream of national politics. Most of them stressing Islamic fundamentalism and opening up of 'Madrasas' (schools) affirming fundamentalists ideology and discouraging Indian Muslims to adopt a progressive outlook. On the other side Hindu organisations like V.H.P., Shiv Sena, Bajrang Dal, and R.S.S. add fuel to the fire by raising slogans of **'Hindutva'** and **'Hindu Rashtra'**

6. The unpatriotic behaviour of certain Muslims in India like hoisting flags of Pakistan when cricket team of Pakistan wins, observing black day on the Indian Independence Day and celebrating Independence Day of Pakistan. It creates suspicion and gives a message that Indian Muslims are net patriotic. The stereotype image of a Muslim which is entrenched in the Indian psyche is that of a bigoted, orthodox inward looking outcast. A Muslim similarly looks upon Hindu as a conniving, all powerful opportunist.

7. Nefarious designs of political parties to win minority votes are other crucial factors. Almost all the political parties exploit the religions sentiments of various groups as per their advantage least caring for the welfare of minorities once their aim is fulfilled. It has been reported that majority of the communal riots are politically

motivated. Take for example Meerut riots which were triggered after the murder of a Hindu boy by four Muslim boys over a land dispute. This incident would not have taken such a disastrous turn had it not been politically fuelled. Gujarat riots are also criticised for being planned to suit the interests of one particular political party.

8. Holistic neighbours like Pakistan always try to create instability in India exploiting religious divisions. It has now been established that Pakistan is actively supporting Muslim terrorists in J&K as it earlier supported Sikh terrorists of Punjab by providing training and military hardware to them.

This sort of animosity between the followers of these two major religions has given rise to many of the serious problems like instability in the communal scene of the country and cropping up of terrorism is Kashmir. J&K terrorism gets its strength from religious fabrications between Muslins and Hindus in Kashmir. These terrorists have waged a **'religious war'** or **'Jehad'** against men Hindus resulting in mass-migration of Kashmirs Hindus from the valley.

Same was the case with Punjab terrorism but that time tension was between Hindus and Sikhs while the latter demanding the creation of **'Khalistan',** a Sikh nation.

Terrorism in Punjab witnessed killing of thousands of non-Sikhs in the name of religion and Kashmir terrorism is also going the same way.

1984 riots saw mass killing of Sikhs in the entire country. The atrocities committed during these riots and the damage done to the property of Sikhs has shaken their faith in the secular outlook of the country. One more otherwise neutral community of Christians has shown sheer discontentment over its security in the country. This time Christian missionaries have been made the target of narrow fundamentalism. These missionaries are labelled with the charges of being involved in religious conversions and thus, posing a threat to Hinduism.

In retaliation, a Christian priest with his sons is burnt alive and somewhere else nurses are dishonored. These incidents put a question mark on the security and well-being of Christian community in India.

Cases quoted there of communal hatred and violence do not present the whole picture. There are many more such instances of communal disharmonies at the grass root level which go unnoticed and unpublished. A look at the communal scenario of the country reveals that there is a dire need of removing fear and suspicion from the minds of all the religious communities. Hindus should not feel that minority communities are being pampered at their expense and minorities must not feel that they are being dominated by the majority community.

Equality guaranteed by the Indian Constitution must be practically visible. And in this regard all the political parties have to play their role rising above their narrow interests in the well-being of the nation.

8.8   REGIONAL DISHARMONY IN INDIA

Idea of Region

Region in general interpreted as a geographical entity, a territory on earth. The region is not expressed or represented as a geographical only. What is important is that the people inhabiting in a particular region gives color

and meaning to that region. Thus Norton Ginsberg said that there is no universal definition of the region, except as it refers to some portion of the surface of the earth. We may say that region may be interpreted in terms of physical phenomenon may be the culture of that region which is shaped and developed by man.

Forms of Region

There are different forms of region which can be presented below:

(1) **Historical Region:** It is one in which there are sacred myths and symbols, held by significant groups within the area, regarding the relationship of people to their past and the geographical entity. Examples: Tamil Nadu- the Tamil speaking portion of old Madras Presidency; Bundelkhand- the South Western portion of the present state of U.P. which geographically differs from the Gangetic portion of U.P. and has historical connections with a ruling Bundela Rajput.

(2) **Linguistic Region**: In his region there is a shared and recognized literary language, the standardized form of which is by the educated identified by the identified by the educated group within th earea. Languages diversity is assumed as the necessary preconditions, not only to establish the criteria of linguistic region but to differentiate cultural and structural region as well. Example: Awadhi boli region, Pahari, 'Khadi boli' region, Telugu speaking region. etc.

(3) **Cultural region:** It is one in which there is widely shared and recognized cultural traits and patterned behaviors. Gods, rituals, myths and festivals are the most frequent trait used to establish the particular region. Other kinds of cultural items may be dress, jewel, very agricultural implements, etc.

(4) **Structural region:** It is one in which there are group of associate structural variables which differentiate one structural area from another. The attempt to isolate and analyzed social structure variable is the most recent attempt to established a reasonable analytical basis for regional study.

Mckim Marriot's caste ranking and community structure of five regions in India and Pakistan is example of this type. He argues that if one takes a structural view of caste and trie to explain the variation in the sub-continent of one major feature of caste system that of ranking, one can develop a scale and then compare regions on regard to one major structural feature of the caste system.

- **Sociological Utility of Region**

Region has been used by various scientists in different ways for understanding various social realities. One such reality is village, the rural, social life analyzed in terms of spatial organization. Various sociologists have attempted to locate the factors generating regional variation. This approach for understanding variable through physical geographical variable is called a regional approach. Even the works of Sanderson, Kolb, Taylor and other rural sociologist have attempted to develop rural economic and cultural zone in U.S.A.

In India context, village is identified as dispersed or nucleated habitats, on the basis of regional approach. N.K. Bose has tried to understand unit as Indian diversity through regional variation, D. Thorner has also talked about democrat ion of organize region of India an state 20 broad economic regions (based on state reorganization

of 1956).

- **Regions in India**

  Under the State Regionalization Act, India was dividing into four different zones:

  1. **Northern Zone:** Including J&K, Punjab, Rajasthan, U.P. and Delhi.

  2. **Western Zone:** Including Maharashtra and Gujarat.

  3. **Southern Zone:** Including Madras, Bihar, Orissa an West Bengal.

  4. **Eastern Zone:** Including Assam, Bihar, Orissa an West Bengal.

- **Religious Disharmony in India**

  Each state within this zone has its own language, its own tradition, and its own problem. In our country, there are variations of geographical factors, industrial an agricultural techniques, consumption habit and standards and of nationality differences which are great difficulties in to their development of integrated whole demand a more complete inclusion of interest.

  The problem of regional disharmony is not only a new but also very much deep-rooted in India since the time of Pre-British period and Britishers through their 'divide an rule policy' heightened the cleavages and tensions. And after independence leaders of various ethnic groups based on language, caste and religious affiliations kindled inter-ethnic rivalry from scarce resources because it fulfills democratic urges, facilities political management, smoothens development, provides for greater access to and find participation in the decision making process and enhances local accountability. That is why, after more than four decades of its independence, India has had to face several kinds of ethnic movements of considerable power. For example, The Tamil movement with separatist's overtones was compounded by pollutive social affinity and commonness of language and culture. Newly emerged Jharkhand state is also the result of ethnic movements among the tribes followed by varying degree of violence and flood shed and the other example is Bodoland. The Gorkhaland agitation was built, as it name indicated, around Gorkha ethnic identity. It's perception of the problems of the ethnic Nepalese in India differs from that of the leadership in Sikkim, and so do their political strategies.

  Factors Responsible for Regional Disharmony in India

  There are seven major factors responsible for regional disharmony in India:

  1. **Historical Factor:** Historically the regional imbalances in India started from British regime. The British rulers as well as industrialists started to develop only those earmarked regions of the country which a per their own interest possessing rich potential for prosperous manufacturing and trading activities.

     2. **Geographical Factors:** Geographical factors play an important role in the development activities of a developing economy. The difficult terrain surrounded by hills, rivers and dense forest lead to increase in the cost of administration, cost of development projects, besides making

mobilization of resources particularly difficult.

3. **Locational Advantages:** Locational Advantages planning an important role in determining the development strategy of a region. Due to some Locational Advantages, some regions are getting special for in respect of site selections of various development projects.

4. **Inadequacy of Economic Overheads:** Economic overheads like transport and communication facilities, power technology, banking and insurance etc. are considered very important for the development of a particular region. Due to adequacy of such economic overheads, some regions are getting a special favor in respect of settlement of some development projects whereas due to inadequacy of such economic overheads, some regions of the country viz, northeastern region, Himachal Pradesh, Bihar etc. remained much backward as compare to other develop region of the country.

5. **Failure of Planning Mechanism:** Although balanced growth has been accepted as one of the major objective of economic planning in India since the second plan onwards but it did not make much headway in achieving this project. Rather, in real sense, planning mechanism has enlarged the disparity between developed states and less developed states of the country.

6. **Political Instability:** It emerges in the form of unstable government, extremist violence, law and order problem etc. have been obstructing the flow of investment into these backward regions besides making flight of capital from these backward states.

7. **Marginalization of the Impact of Green Revolution to certain Regions :** In India, the green revolution has improved the agriculture sector to a considerable extent through the adoption of new agriculture strategies but unfortunately the benefit of such new agricultural strategies has been marginalize to certain definite regions keeping the other region totally untouched.

8.9   REGIONAL ETHICS AND RELIGIOUS DISHARMONIES

1.   Northern Zone: Including J&K, Punjab, Rajasthan, U.P. and Delhi. Today, India is unique example of plural society transforming itself into a modern national state. This very plural nature of the society is the root cause of the problem of identity and allegiance of various minorities to the modern nation state. Such a behavioural pattern, well supported by the value system, has to occur within the social structure of India.

Prior to independence, most minorities like the Muslims, the Christians, the Sikhs and the Parsis, in some like Buddhists and even the Jains remained a political. But the role of the largest cultural minority had been variously interpreted.

This first thesis relates to inhibition of Muslims to integrate with the rest of Indian society because they pride in having been the conquerors and rulers in India for some time. The reaction was crystalized at two levels: generals and specific. The facts of history show that Muslims were added by impatient leaders, the issue got confused resulting in the partition of India. Thus, in this way, the Muslims were equally involved in the march of

events leading to independence also to partition as a byproduct. Immediately after independence, the Muslims who remained in India had to forego many of their earlier gains such as an unproclaimed reservation in services and separate electorate. Also the Muslim majority which stayed back in India reacted sharply to the abolition of Zamindari. Furthermore, the alienation of Pakistan gave a new dimension to the Muslim attitude towards the life around. The more important was the introduction of the Constitution in 1950 which guarantees equally to all, but no special protective measures for the Muslims, whereas special measures have been incorporated for the Scheduled Castes and the Scheduled Tribes.

In the chapter on fundamental rights, some articles guarantee the right to freedom of religion and the others specifically protected the right of cultural minorities. The protection for the minorities has been periodically strengthened. The Criminal law Amendment Act of 1972 makes it a punishable activity which is likely to cause communal, racial, linguistic, regional rivalries. In 1964, the Supreme Court upheld the right of minorities to choose the medium of the instruction in their schools and the 7th amendment to the constitution requires the state to make provision for education of children belonging to minorities through their own language at the primary stage. Unfortunately, the Muslims residing in various parts of India do not have their own special mother tongue except a few Muslims residing in western UP.

The interaction between the majority community and the Muslim on minority after independence has been on the following lines. Some of the education Muslim is joining he mainstream of India by securing powerful position in administration and judiciary. But a majority of highly educated Muslims are tending to migrate to the western countries and a small number of them to Punjab. This factor has deprived the Muslim masses of the leadership of the educated brethren. In particular there is a worthwhile leadership of the Muslim is a very small entity. This in a way reflect on general socio-economic situation of Muslim community.

Underlying the communal disturbances between the Hindus and the Muslims is the hard truth that a minority community anywhere tends to be very touchy and it also happens to be the very first community to react whenever any suspicion is aroused. The psychology of the minority too cannot be helped. John Stuart Mill has rightly said the worst of the tyrannies is the tyranny of the majority. This remark does not imply that the majority community deliberately attempts to such that it could be always asphyxiating to minorities.

8.10   CONSTITUTIONAL SAFEGUARD TO RELIGIOUS MINORITY GROUP

The religious minority groups in India chiefly refer to the Muslim, the Christian, and the Sikh etc. The Constitution of India has provided him some safeguards. The preamble describes our Republic interalia as secular. The concept of secularism in the Constitution is not to religion. It only means that there is no state religion, there is the equal respect for and protection of all religions, no one is to be discriminated on grounds of religion and everyone is guaranteed full the equal freedom of religion. Article 25 to 28 provides to all persons guarantees to the right to freedom of religion in all its aspects. Article 25 lays down that all persons and not only citizens are equally entitled to freedom of conscience and the right to freely profess, practice and propagate religion. The article 26 bestows a fundamental right on all religious denominations and section thereof to establish and maintain institutions for religious and charitable purpose, to manage their own affairs in matters of religion, to own, acquire and administer

property. Article 27 says no persons shall be compelled to pay any taxes for expenses on promotion and maintenance of any religion. Article 28 forbids totally any religious introduction being imparted in educational institutions wholly as maintained by state funds.

Article 29 guarantees to every section of the citizen residing anywhere in India and having a distinct language, script or culture, the right to conserve the same. No citizen can be denied admission to any educational institution maintained or aided by the state on grounds only of religion, race, caste or language.

Although, the marginal adding of the article uses the team 'minorities', it has not been mentioned in the text of the article and it has been held that it is equally available to any section of the citizen whether in minority or majority.

Article 30(1) says that all minorities, whether religious or linguistic, shall have the right to establish and administer educational institutions of their choice. Clause 1(A) added by the 14th amendment in effect provides that if the property of any such institutions is acquired, the compensation paid would be proper and adequate so that in matter of giving aid, the state shall not discriminate against minority-managed institutions.

Article 30 is strictly in nature of minority, rights i.e. one intended to protect the right of minorities. Also the right of minorities under the article is to establish and administer educational institutions of the choice and includes the right to choice the medium of instruction, curricula subject to be taught.

8.11   CONCLUSION

In this unit we began by explaining the understanding of religion. We find how religion has been defined by different social scientists and also observed various aspects of religion. Further, we turned to the examination of communalism, fundamentalism and secularism. It was felt that secularism in its true sense could counter fundamentalist and communalistic tendencies. Finally we observed religious disharmony in India.

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8.13   CHECK YOUR PROGRESS

1.   Define Religion and give its aspects of Religious Interaction.

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2.   Write a note on Religion in India.

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3.   Explain the causes of Religious disharmony in India.

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BACKWARD CLASSES AND DALITS DISHARMONY

STRUCTURE

9.1   OBJECTIVE

The main focus of this unit is to highlight:

–   The concept of backward class, Scheduled Tribes and Dalits.

–   Understanding of the problems faced by these marginalized groups.

–   Measures undertaken for their upliftment.

–   Understanding disharmony and unrest in context of backward classes and dalits.

9.2   INTRODUCTION

All societies arrange their members in terms of superiority, inferiority and equality. The vertical scale of evaluation, this placing of people in strata, or layers, is called stratification. Those in top stratum have more power, privilege and prestige then those below. Indian society is also stratified. Two-thirds or more of population of India are very backward, illiterate and living in utter poverty. This disadvantage arises from the fact that their status is ascribed to them by birth. As members of closed-status groups with unequal ranks they suffer from various disabilities. India is a class as well as caste ridden society. Hence, these members suffer from economic as well as non-economic, that is social, religious and educational disabilities. This unprivileged section, is often treated as 'the backward classes'.

9.3   DEFINITION OF BACKWARD CLASSES

1. Justice K. Subba Rao, former Chief Justice of India, defined 'backward classes' as—"an ascertainable and identifiable group of persons based on caste, religion, race, language, occupation and such others with definite characteristics of backwardness is various aspects of human existence — social, cultural, economic, political and such others."

2. We can generally define "backward classes" as those social groups or classes or castes which are characterised by illiteracy and lack of education, poverty, exploitation of labour, non-representation in services and untouchability.

3. In simple words, the term 'backward classes' can be defined as a social category which consists of all the socially, educationally, economically, and politically backward groups, castes and tribes.

9.4   DESCRIPTION OF BACKWARD CLASSES

The Backward Classes Commission in its Report of 1956 described the Backward classes as onsisting of the following groups:-

1. Those who suffer from the stigma of untouchability or near untouchability. These groups are classified as scheduled castes (SC).

2. Those tribes who are not yet sufficiently assimilated into the mainstream of the national life. These groups are classified as scheduled tribes (ST).

3. Those tribes who, due to long neglect, have been forced to commit crime. These tribes more previously known as criminal tribes (before 1953) and are presently called Denotified Tribes or Ex Criminal Tribes.

4. 'Other Backward Classes' which consist of :

    a)   Those nomads who have no occupation of a fixed habitation and are given a winning, begging, jugglery, dancing, etc.,

    b)   Communities consisting largely of tenants without occupancy rights and those with insecure land tenure,

    c)   Communities consisting largely of agricultural or landless labourers,

    d)   communities consisting of a large percentage of small and owners with uneconomic holdings,

    e)   Communities engaged in cattle breeding, sheep breeding or fishing on small scale.

    f)   Artisan and occupational classes without security of employment and whose traditional occupations have ceased to be remunerative,

    g)   Communities, the majority of whose people, do not have sufficient education and, therefore, have not secured adequate representation in government services,

    h)   Social groups from among Muslims, Christians and Sikhs who are still backward socially and educationally, and

    i)   Communities not occupying positions in social hierarchy.

9.5   THE SCHEDULED CASTES

SC occupies the bottom most rung of the social ladder. They form a major part of the Backward or Depressed classes. They are generally regarded as 'untouchables' and popularly known as 'Harijans'. They constitute more then 20% of the population of the country and are scattered over the entire land. British called the so-called 'untouchables' the 'Exterior Castes'. The term 'Untouchable Castes' was made use for the first time by the Simon Commission (1928). Under the Govt. of India Act of 1935 the untouchables are designated as 'scheduled castes'. But Mahatma Gandhi addressed them as 'Harijan's—the people of the God.

DEFINITION OF S.C.

1. According to Dr. D. N. Majumdar the term 'Scheduled Castes' refers to the 'untouchable castes'. "The untouchable castes are those who suffer from various social and political disabilities many of which are traditionally prescribed and socially enforced by higher castes."

PROBLEMS OF THE SCHEDULED CASTES SOCIAL RESTRICTIONS

    a)   **Lower status in the Hierarchy: -** In the caste hierarchy the S.C. are ascribed the lowest status. They are considered to be 'unholy', 'inferior' and 'low' and are looked down upon by the other castes. They have been suffering from the stigma of 'untouchability.'

b)   **Education Disabilities: -** They were forbidden from taking up education during the early days. Public schools and other educational institutions were closed for them. Even today majority of them are illiterate and ignorant.

c)   **Civil Disabilities :-** Prevention from the use of public places and availing of civic facilities such as — village wells, ponds, temples, hostels, hotels, schools, hospitals, lecture halls, dharamshalas, etc.

2.   **Religious Disabilities:** They are not allowed to enter temples in many places. The Brahmins, who offer their priestly services to some lower castes, are not prepared to officiate in the ceremonies of the 'untouchable' castes Burial grounds were also denied for them in many places.

3.   **Economic Disabilities:**

a)   **No Right of Property Ownership: -** They were not allowed to have land and business of their own.

b)   **Selection of Occupation Limited: -** The caste system imposes restrictions on the occupational choice of the members. S.C. we're not allowed to take up to occupations which were reserved for the upper caste people.

c)   **Landless Labourers :-** Majority of the Harijans are today working as landless labourers. Their indebtedness is increasing day by day. Harijans are economically exploited by the upper caste people.

4.   **Political Disabilities:**

They hardly participate in the political matters. They were not given any place in the political administration and the general governance of India.

9.6   AMELIORATIVE MEASURES

Being dissatisfied with the social status of the SC.s, Ambedkar launched a drive in 1956 for their mass conversion to Buddhism. In 1957, he organised the political wing of the SC's, known as Republican Party. There have been many instances of conversion of the SC's to Christianity too.

Gandhiji had taken up the cause of Harijan welfare in 1924. The upliftment of the Harijans was an important item in the Bardari programme of constructive work drawn up in 1922. Harijan Sevak Sangh was organised in 1932 to work for the removal of the social disabilities of the Harijans.

After independence, the constitution of India prescribed protection and safeguards for the SC's and ST's. The important measures taken are:–

i)   abolition of untouchability;

ii)   protection from social injustice and various forms of exploitation;

iii)   throwing open to them religious institutions of public character;

iv)   removal of restrictions on their access to wells, tanks, shops, restaurants and roads, etc.;

v)   giving them the right to move freely and acquire property,

vi)   giving them the right of admission to educational institutions and receiving grants out of state funds,

vii)   permitting the state govt. to make reservation for them in services,

viii)   giving them special representation in the Lok Sabha and the Vidhan Sabhas,

ix)   selling up separate departments and advisory councils to promote their welfare and safeguard their interests;

x)   prohibiting forced labour; and.

xi)   making special provision for the administration and control of the scheduled areas.

The Scheduled Caste and the Scheduled Tribe (Prevention of Atrocities) Act, 1989 described some of the disabilities and atrocities faced by them as punishable crimes. The machinery for safeguarding the interests of the SC's and ST's has been created in the form of setting up a commissioner for SC's and ST's and recently a National Commission for SC's and ST's.

9.7   DALITS

Untouchability in India goes back to hoary part, though its origin and practice remain vague or unknown. Till the early 1930's, the definition of the depressed classes was in terms of the religious concept of pollution. The depressed classes were defined as "Hindu Castes, contacts with whom entail purification on the part of high-caste Hindus." Untouchability may be understood from two angles:-

i)   the stigma attached to certain people because of ceremonial pollution they allegedly convey, and

ii)   the set practice engaged in by the rest of the society to protect itself from the pollution conveyed by the untouchables.

DEGRADATION OF DALITS

The social stigma of the untouchables manifests itself in all walks of life they are denied access to temples and to the services of the Brahmins and are showed by the higher castes. They are born as impure and live as impure. Defined in relation to behaviour, untouchability refers to the set of practices followed by the rest of society to protect itself from the pollution conveyed by the untouchables. However, this concern with ritual pollution is not limited to the role of untouchables; it is also served to keep the untouchables in an inferior economic and political position through physical separation.

Though many dalits have given up their traditional caste-based occupation yet a good number is still engaged in polluting occupations. The change and diversification from polluting occupations has not only removed the stigma of their untouchability but has also enabled many to rise in class mobility.

AMELIORATIVE MEASURES

The changes among dalits have come through three avenues :–

1.   state policy in regard to untouchable groups,

2.   reform movements at various periods of time, and

3.   process of sanskritisation and westernisation.

Protective discrimination is one of the three ways in which government attempts to deal with the problems confronting the dalits. First, there are several constitutional and other legal provisions which remove discrimination against untouchables and grant these the same rights as other citizens. Secondly, some benefits make only scheduled castes eligible for these and make other persons ineligible, e.g., scholarships, loans, and grants, etc. Presenting certain certificates that the applicant belongs to one of the castes on the schedule enables him to get the benefit but makes non-members ineligible. Because of this protective character, the practice is called 'protective discrimination.'

9.8   THE SCHEDULED TRIBES

The S.T., generally called tribal people, survived with their unchanging ways of life for centuries. The tribal people were the earliest among the present inhabitants of India. They are still in primitive stage and are far from the impact of modern civilization. They live in the forest areas, hilly regions, mountainous places and deep valleys. They are known by various names such as—primitive tribes, animists, jungle people, 'adivasis', aboriginals, original inhabitants of India and so on.

Definitions :

1.   **Dr. D.N. Majumdar :** A scheduled tribe refers to "a collection of families or groups of families, bearing a common name, members which occupy the same territory, speak the same language and observe certain rules regarding marriage, profession or occupation and have developed as well as assumed system of reciprocity and mutuality of obligations."

2.   **Gillin and Gillin :** "A tribe is a group of local communities which lines in a common area, speaks a common dialect and follows a common culture."

9.9   TRIBAL PROBLEMS

The tribes were alienated from their own lands. Ghurye mentions three views on the solution of the problems of the tribal people :-

1.   No change and revivalism,

2.   Isolationism and preservation, and

3.   Assimilation.

Protective discrimination isolates the tribal people from the non-tribalesmen but in course of time this very policy would bring the tribals at par with the non- tribals. The dominant thinking today is in favour of assimilation of the tribal people into the national main stream without any description.

Since tribal people are at different levels, their political, economic and ecological levels of problems are also different in degree from each other. These differences can be seen in terms of hill tribes and plainsmen; and those engaged in forest-based economic pursuits and the ones who are employed as settled agriculturists ; or those who are Hinduised or converted to Christianity and those who are adhering to an unadulterated tribal way of life. Despite these distinctions, some common problems of tribal people are:-

1.   Poverty and exploitation

2.   Economic and technological backwardness.

3.   Socio-cultural handicaps.

4.   Problems related to their assimilation with the non-tribal population.

The constitution of India has scheduled tribes as a weaker section of society. Several provisions have been made for their overall upliftment. Efforts have been made to bring about socio-economic change to make them a part of the national mainstream by putting checks on land alienation, exploitation, indebtedness and by ensuring their increased participation in the socio-economic and political life in India. A tribal sub-plan was introduced in the fifth five year plan with a view to develop tribal areas and to bring them at par with non-tribal areas.

9.10   OTHER BACKWARD CLASSES

The third major group of 'backward classes' consists of a big number of educationally and economically backward people. Though the term 'backward classes' has not been defined by the Indian constitution, the characteristics of backwardness are described here and there and also sometimes the categories are mentioned.

–   Article 15(4) speaks of the socially and educationally backward.

–   Article 16 (4) uses the term 'backward class' and speaks of inadequate representation in services.

–   Article 45 mentions free and compulsory education.

–   Article 46 mentions the weaker sections of the people and indudes the expression "the Scheduled Castes and Scheduled Tribes."

–   Article 340 empowers the state to investigate the conditions of the backward classes and to help them by grants, etc. Thus the constitution has accepted the following elements of backwardness;

illiteracy and lack by education, poverty, exploitation of labour, non-representation in services and untouchability.

Thus, the term, 'backward classes' in vague sense includes a wide variety of lower classes as well as castes consisting of millions of people. Article 340 of the constitution provide for the appointment of a commission to investigate the conditions of backward classes. Accordingly, the President (that is, the Union Govt.) appointed on Jan 29, 1953, the backward class's commission under the chairmanship of Kakasaheb Kalelkar. The commission prepared a list containing as many as 2,399 communities which were treated as socially and educationally backward. Out of these, 913 communities alone had an estimated population of 115 million. The commission adopted the following criteria for determining backwardness:

1. Low social position in the traditional caste hierarchy of Hindu society.

2. Lack of general advancement among the major section of a caste or community.

3. Inadequate or no representation in Govt. services.

4. Inadequate representation in the field of trade, commerce and industry.

9.11   THE MANDAL COMMISSION

The spirit behind the term "backward classes" is that the middle state of the people have suffered most and remained ignored. The Janta Party, in its election manifesto in 1977, called for an end to caste inequalities. It promised a "policy of special treatment" in favour of the weaker sections of Indian society. The party promised to reserve between 25-33% of all appointments to Government services and educational opportunities for the Backward Classes. The Government of India, headed by the Janta Party, appointed a Backward Classes Commission under the chairmanship of B.P. Mandal, Member of Parliament, with a view to get definite recommendations by which it could implement its election promises. The following were the terms of reference of the Mandal Commission:-

1. to determine the criteria for defining the socially and educationally backward classes ;

2. to recommend steps to be taken for the advancement of the socially and educationally backward classes of citizens so identified.

3. to examine the desirability or otherwise of making provision for the reservation of appointments or posts in favour of such backward classes of citizens which are not adequately represented in the services of both the central and the state govt/union territory administrations; and

4. to present a report setting out the facts as found by them and making such recommendation as they think proper.

The commission observed that backwardness is both social and educational. Caste is also a class of people. In case of caste as a whole is found socially and educationally backward, reservation for the entire caste can be

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allowed. The backward classes, including the non-Hindu castes and including the SC's and ST's, constitute 52% of India's population according to the Mandal report. The commission recommended a reservation 27% of jobs and educational facilities for the 52% population.

The commission suggested the following steps:-

1.   The reservation of 27% jobs for those who do not qualify on the basis of merit.

2.   The reservation 27% for promotions at all levels.

3.   The reserved quota, if unfilled, should be carried forward for a period of three years and de-reserved thereafter.

4.   Age relaxation for the backward classes should be the same as it is in the case of the scheduled castes and Scheduled Tribes.

5.   The principle of reservation should be made applicable to all the public sector undertakings, banks, and private undertakings receiving grants from the central and state govt., universities and colleges.

6.   The Govt. should have the necessary legal provisions for implementing these recommendations.

The Commission recommended the implementation of an intensive and three- board programme for adult education particularly for the Backward Classes, and the setting up of residential schools for the Backward Class students. The principle of reservation 27% was suggested for the reservation of seats in educational institutions as well as in jobs. Suggestions for the economic upliftment of the Backward Classes were also made by the Commission, with a view to bring about structural changes in Indian society.

The Janta Dal which is the major constituent of the National Front Govt. at the Centre had promised to implement the recommendation of the Mandal Commission. As a reaction to this commitment of the Govt., there has been large scale protests in some of the states, particularly in Uttar Pradesh in December 1989.

9.12   SOCIOLOGY OF THE INTEGRATION OF BACKWARD CLASSES AND DALITS IN INDIAN SOCIETY

The contemporary global situation speaks an unprecedented rise in the level of self-consciousness among the ethnic groups, minorities and culturally localized groups, both in developed and developing societies. This has triggered ideologies of sub-nationalism and contra-nationalism and posed challenges to the nation of sovereignty. Ironically, these processes coincide with increased levels of development in the social, political, economic and cultural life of people. All this puts into new perspective the received notions of modernization, development and nation-state. The dialectia of this tension varies with the historicity and complexity of social structure, cultural system. The nature of polity and the direction and ideology of development to which a country shows commitment.

The term 'integration' into a society, in these circumstances evokes suspicion among groups where ethnic, tribal and localized social identities are intensely sharp. In India particularly, the ideological nature of this concept

has evoked sharp responses over centuries from caste and tribal leaders, social reformers, religious prophets and saints. Challenges to the ideology of caste and its corresponding customs or rituals came from many quarters in the past, but these assumed a new social dimension during the British rule. Colonialism gave rise to a two-pronged movement in India. Among the depressed classes or castes such as the Shudras, Adivasis, Panchamas (Dalits) and the minority communities of the artisans and Craftsmen, exemplified intensity of exploitation. Ambedkar identified 'Dalit Peasants' as the most exploited group under colonialism and made this group his Independent Labour Party. Control over natural resources and their exploitation, fiscal and economic policies, the policy of the British to extract surpluses, the poorest and the weakest section of pauperized Indian society, such as the depressed castes, peasants, labourers and tribal groups. This set in motion the depressed caste (Dalit) social movement, tribal movement and peasant movements. These movements brought into focus the issue of 'integration' into the Indian society of the categories of the Dalits, the tribes, the Shudra-peasants and religious minorities etc. Externally, these movements reacted to the alien British rule and played demand politics; internally, these reacted to one another, particularly between the national and the caste-tribe-minority movements, for settling the terms of integration. It was in course of the evolution of the relationship that the early paradigm of integration of these margianilized groups with Indian society emerged.

The early paradigms of integration of the Dalits and Shudra-Peasants—who later came to be known as the scheduled castes and Backward Classes — into Indian society emerged with the rise of their protest and reform movements. Some important movements were— Mahar reforms through Mahar Sudhark Mandal with Moon pandit as leader, Shudra, Ati-Shudra's fight against Brahmanism — 'Satyashodhak Samaj by Jotiba Phule (1826-90) Depressed Class Association in 1915, Prarthana Samaj etc.

A totally new perspective on autonomous social and cultural space for the Dalits was given by Ambedkar. A rationalist, liberal and humanist in ideological learning Ambedkar led the Dalit movement through a complex set of strategies and tactical changes in policy. His social, political and economic agenda for the Dalits both during the 1920-30 periods and in the second phase of its evolution between 1930 and 1956. In the second phase, political orientation takes the central place in his action plan and ideology. The establishment of the Independent Labour Party in 1936 articulates it.

Though Ambedkar's efforts to transform the 'untouchables' were less reactive and more constructive, whereas the present attempts by Kansi Ram and Mayawati for BSP are merely reactive. Since 1970's the word 'dalit' has become a positive, assertive expression of pride in untouchable heritage and a rejection of oppression."

9.13   BACKWARD CLASSES, DALITS AND DISHARMONY

Caste in India is mistakenly projected as a system of harmonic relations. Caste inherits numerous problems related to economic domination and subjugation, privileges and deprivations. R. Mukherjee (1981) cites the example of caste riots to explain the undimensionality of caste, class and religion. He writes: "Caste riots are frequent in those areas where the caste wise 'social' deprivation are manifestly correlated with the class wise economic deprivations, such as in Bihar, Maharashtra, Tamil Naidu, U.P. etc." The dalits have been attacked, murdered;

their women folk raped and put to indignities. The real situation in post-independent India is that a class of rich peasants from the backward castes is at the top of class hierarchy. This class is struggling against the social and political domination of the upper castes. The backward classes received encouragement for accelerating their struggle against the upper castes during the Janata government. The Janata rule brought about a shift in the structure of dominance in Bihar having implications for the political economy of the state. Brahmins and other high castes lost heavily their political dominance. The emergence of the identity of the dalits has created a new social language, a language of protest and struggle, of deconstruction and reconstruction of meaning of social situations, context and status parameters. Dalitism sets new agenda for an equalitarian social order, new distributive processes.

The Mandal Commission for Backward Classes (1978-80) was faced with the problem of caste and class convergence. It thought that caste and class hierarchies went together and, therefore, caste was considered as the basis of determining backwardness of a given member of society. On the unanimous endorsement by parliament on 11 Aug. 1982 of the Mandal Report, Andre Beteillie (1992) says that "if parliament has acted in full awareness of the likely consequences of its action, we are perhaps entering a new phase in the reconstitution of Indian society." While Beteille did not elaborate what kind of reconstitution he envisaged, a reconstitution is certainly taking place as a result of the changes in the caste-politics — reservation nexus and their effect on Indian society. Later V.P. Singh began the Mandalisation of Indian society and polity in 1990.

It is possible to discern a number of related factors. These include the positive response to the court ruling by the centre and a number of states by introducing reservation for the OBC's for the first time. It has led to the defiance of the Court ruling by some of the states, political consideration and vote-bank politics. Overriding constitutional provisions resurgence of the glamour for OBC status, the language of 'social justice' to 'empowerment' of the weaker sections, increasing caste conflicts as seen in Bihar, U.P. Tamil Naidu and others. All this has led to conflict between state and society, high castes and low castes, class and caste individual vs. group etc. The ultimate result of this is fragmentation of society in numerous sections and that too in contradiction to each other.

9.14   CONCLUSION

We have understood the concept Backward Classes, marginalized groups and 'dalits'. These categories are seen in terms of problems faced and measures to uplift them. The last part of the unit deals with the issue of disharmony created because of their inclusion or exclusion from the mainstream. Their exclusion results from movements by the lower castes whereas their inclusion results into protest, killings, discrimination, rapes, and other evils by the upper castes. All this leads the Indian society to a disharmonic stage which signifies unrest, revolt against the interest of Nation-state.

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9.16 CHECK YOUR PROGRESS

1.   Define Backward Classes and Give the description of Backward Classes.

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2.   Define Schedule Tribes and explain the problems faced by Tribes in India.

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DOWRY

STRUCTURE

10.1   Objectives

10.2   Concept of Dowry

10.3   Definitions of Dowry

10.4   Dowry as Social Problem

10.5   Check Your Progress

10.1   OBJECTIVES

After going through this topic students should be able:

–   To understand the concept and definition of Dowry System.

–   To have knowledge About Dowry as Social Problem.

10.2   CONCEPT OF DOWRY

The problem of Dowry system is assessed not only because the number of the reported cases of burning brides is increasing but also because a good number of girls remain unmarried even after crossing the marriageable age due to their parent's inability to pay Dowry. The situation creates a major problem in the social system. The Dowry problem is also crucial because many girls are humiliated and harassed for not bringing adequate Dowry to the satisfaction of their in-laws and husbands creating the crisis of their personality disorganization, because it compels many parents to use illegitimate methods in earning money and increase corruption in the society; and because it poses dilemmas and conflicts of varied types for individuals, families and the society.

10.3   DEFINITION OF DOWRY

The term Dowry refers to the gifts, goods or estate that wife brings to her husband in marriage.

According to Charles Winick, Dowry is a, "valuable that the relations of either party to a marriage contribute to the marriage."

According to Max Radin, "The property which a man receives from his wife or her family at the time of his marriage," is called dowry. According to Encyclopedia Britannica, 'Dowry' is, "The property that is given to a woman at the time of her marriage." But since a few things are given to groom and his parents, Dowry may be broadly defined as "gifts and valuables received in marriage by the bride, the bridegroom and his relatives."

It is to be considered that the concept of Dowry is not to be confined with the concepts of 'Kanyadan' and 'Stridhan'. In Kanyadan, the bride is given as a gift to the groom and stridhan refers to the gifts given to a woman by her natal kin or by her husband at or after the wedding and the money she inherits from her parents or earn by her personal efforts. The woman is the complete owner of stridhan and her husband cannot claim it. It can be inherited by her daughters unless she wills otherwise.

The amount of Dowry is regulated by the factors like boys service and salary, social and economic status of the girl's father, the social prestige of the family, educational qualifications of the girl's and the boy's, girl's working and her earnings, girl's and boy's beauty and features, future prospects of economic security, size and composition of girl's and boy's family. The significant feature is that the girl's parents give money and gifts not only at the time of her wedding but they continue to give to her husband's family throughout the life. Mekim Marriott, expressed his view that the feeling behind this is that one's daughter and sister at marriage become the helpless possession of alien kinship group and to secure her good treatment, lavish hospitality must be offered to her in lacks from time to time.

10.4   DOWRY AS SOCIAL PROBLEM

The social evil of dowry today has literally become a 'burning issue'. A helpless newly-wed bride who does not bring rich booty in the form of dowry to satisfy the greed of her in-laws is an easy prey to the sadism and pyromanist of her in-laws and, sometimes, her very own husband. Newspapers and magazines gloat over dowry-burning', bring out full page editorial on this burning social problem and yet, the issue is evergreen for making more headlines and for spilling platitudes on the pages. 'Investigation go on in the matter without any progress being made and meanwhile, afresh case crops up. More often than not the whole event is passed off as an 'accident' or suicide. The husband will get opportunities for becoming rich once again for; he is eligible in the marriage market. Truly enough, if for nothing else but only dowry deaths. We are living in the proverbial 'Kalyug'. Have we ever reflected upon the abysmal depths of avarice and depravity that we have stooped to ?

The dowry system prevalent in our society is not merely a social evil but a poison, a curse and a cancerous ailment that needs immediate control and cure. The practices of giving and taking dowry, its consistent features and after-affects, are subconsciously leading the society towards depravity. The sanctity of the institution of marriage is being violated and made sanctimonious. Marriage has come to be reduced to a business transaction and a deal to be struck with those girls' parents who are somehow able to make the highest bid. A 'price' has to be paid for

seeing one's daughter getting married. It is the highest quotation of 'price' of a particular prospective bridegroom that clinches the marriage. So we can claim the dubious satisfaction that marriages, after all, are not made in heaven; in fact, they are the handiwork of dowry.

A son, whether he is an idiot or even a moron, is like a cheque that can be encashed through his marriage. The better placed he is, the more is, his encashment value. A doctor, an engineer, an IAS officer, a postgraduate or a graduate, all have their price tags in various ranges. Beside hard cash, marriage also brings with it many perquisites to the prospective bridegroom which may be anything from a cycle or scooter to a T.V., refrigerator, furniture, car video or even a house. Many a matrimonial alliance has been snapped amidst the proceedings of the marriage ceremony due to the exorbitant and unreasonable demands made on the spur of the occasion or sometimes, due to the inability of the girl's parents to fulfill or comply with the conditions and demands and earlier.

It is important to understand the context and relevance of dowry as a practice and custom which dates back to ancient times, and could be found in almost every corner of the world. In ancient days, down to the Vedic times, and even later, dowry was a symbol of the setting up of a new home and the starting of a new life by the newly-weds. As a token of this, the daughter was given as many items of household requirements as the parents could happily given to see her settle down comfortably in life along with her husband. Monetary assistance was also given sometimes to see both men and wife settle down well in life. The same practice is still followed in many parts of the world. Furthermore, dowry established an equity between daughter and son, as the sons had sole right on ancestral property. The custom of dowry has been burnt at the stake of greed and vitiated for unscrupulous and ulterior ends. On the one hand, we preach and vouch for the equality of the sexes, dignity and respect for women and the important role of women in the society; on the other hand, we make our young women the proverbial sacrificial lambs on the altar of marriage for which their helpless fathers have to pay a price. The parents of the bride have to murder their dreams and ambitions of seeing their daughter happy, prosperous and well-settled. It cannot be merely passed off in the name of 'paradox' for it unfolds our unabashed' double standards and hypocrisy.

Indian women today are getting more enlightened, conscious, educated, and economically independent. The notions that marriage is an insurance and dowry a 'premium,' and that dowry gives confidence to a bride to enter her in-laws houses are delusions and hold no water. The education and enlightenment in a way, has complicated the situation. Women are not ready to bear jeers and snide comments on their lack of dowry. They rebel, answer back and thus invite more abuse. However, they are not so self-confident that they can leave their husband. So they simmer and become bitter till they commit suicide or are burnt.

The psycho-socio-economic impact of the evils of dowry can be very damaging. As a matter of fact, the very birth of a girl in the family is a depressant and is considered to be a curse in practically every community and religious group in India. A girl is always treated as an alien member and is made to suffer a repressed personality. The little self-respect she has is cruelly vanquished as she watches her father undergoing narrowing nightmares to get her married. Quite often a girl is the inadvertent cause of breaking up her parent's home in the process of setting up house for the son-in-law. The huge price paid by her father at the risk his own life causes many a parental home to reach the stage of bankruptcy owing to enormous debts. The abject helplessness of the parents finds many outlets

in alcoholism crime, in a state of utter frustration and despair, even in suicide and homicide. It leads to an unhappy marriage for the bride, and maltreatment, torture, maladjustment, dehumanization of the woman and ultimately to divorce or suicide. The pity of it is that we ourselves design it all and then go on to blame our stars for it.

Economically a marriage in our society is not only an extravagant affair, but also a happy hunting ground for the money-lenders and creditors. This is especially so in the vast regions of rural and remote India. Furthermore, it is an open secret that most of the transactions in present day marriages are made in black money so as to escape the burdens of income tax, property tax, etc. Dowry is thus indirectly undermining our economy by encouraging black money.

It is indeed most shameful that Indian society has come to degrade its women. If one had to go through an 'Agni-Pariksha' in mythical times, many a Sita today is being set aflame for the simple reason that she is an Indian woman weak and meek by temperament. She is a bride one minute and a burnt corpse the next minute. How many years will it take for the arrival of true 'Ramas'? It is time we stopped uttering platitudes and took some concrete steps for the banishment of the bane of 'dowry' from our society. Stringent laws and their rigid enforcement against the practice of dowry is one such step. But more than this, a mass level consciousness and propaganda against the evils of dowry is required.

It has been found that public opinion is still in favour of the dowry system and whatever toughened legal stance was taken by the central or state government, it did not deter underhand dowry deals. More inter-religious, inter-regional, and love marriages should be encouraged for, not only will they bring about national integration but also curb the practice of the giving and taking of dowry. The youth needs to be educated and taught about the evils of the dowry system so that they restrain themselves from accepting the status quo in this regard. More often than not, it has been found that it is with the compliance of the would-be bridegroom's wishes, that the parents fix a price for bride. The sons are not only a party to the system, but sometimes have their own demands. As husbands, they themselves perpetrate all kinds of torture and inhuman treatment on their wives and encourage the other family members to do the same, all with the aim of raking in as much wealth and benefits as they can from the hapless parents of the hapless brides. All this is nothing but evidence of moral depravity and mental bankruptcy of our young generation of men. On the one hand, they criticise the customs, practices and conventions as outdated and evil, but on the other hand, they never mind the social evil of dowry which they explain as an 'established practice' if only our women realized that the present sex ratio of the country — 930 females for 1000 males is favourable to them and adopted a more positive and firm stance against the evil of dowry, more than half the battle against dowry system would be won.

10.5 CHECK YOUR PROGRESS

1. Define Dowry System.

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2. Define Dowry and discuss its impact on society.

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   _____

3. "Dowry is a social problem". Comment.

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DIVORCE

STRUCTURE

11.1   OBJECTIVES

After going through this topic students should be able:

–   To understand about the concept of Divorce.

–   To have knowledge about Divorce and its various types.

–   To understand the Divorce among different religious groups.

11.2   CONCEPT OF DIVORCE

The Hindu Law did not permit Divorce, though among some castes the local customs did sanction the dissolution of marriage by mere payment of a sum called Jhagra, decided by the caste elders to the deprived

husband. Sometimes ago that our law makers swung Hindu society from the rigid reactionary position of 'sacramental marriage' to actually modern notion of divorce by mutual consent. Since Hindus resort to divorce generally as a last measure, it needs to be analyzed not as a sign of social disorganization or anomie or as something that furthers the disintegration of society but from the view point of suffering and happiness of the adults trapped in an unfortunate marriage.

When the people break their marriage bond, of those some break them functionally and some structurally. Desertion and divorce are structural break up. Desertion is illegal, either it is temporary or may be permanent; it is an irresponsible departure from the home on the part of either husband or wife, leaving the family to find for itself. Divorce is a legal process of separation or severing of mortalities or final termination of bonafide marriage. Though divorce is always a tragedy because the rejected mate feels crushed and humiliated but the social consequences of desertion are more dysfunctional than those of divorce. Divorce may be partial or absolute, the partial divorce is called 'judicial separation', it does not dissolve the marriage and as such spouses cannot remarry till the case is finally decided. Absolute divorce is legal dissolution of mortalities. It leaves both partners in a status of single unmarried persons.

11.3 DIVORCE AMONG HINDUS

Now divorce has been permitted by the Hindu Marriage Act 1955. Earlier, it was not possible to get rid of an insane, immoral and cruel husband as the social custom did not permit her to do so. According to Section 13 of the Hindu Marriage Act 1955, "Any marriage solemnized, whether before of after the commencement of the act, may, on a petition presented by either the husband or the wife, be dissolved by a decree or divorce on the ground provided in the section".

Cases of divorce are increasing particularly in industrially advanced countries of the West. This has posed a serious problem to the stability of family. In favour of divorce, it is said that the couple should immediately break matrimonial alliance after knowing that it is difficult to lead an adjusted harmonious and frictionless life. It is said that there is no need to have ever quarreling families thereby wasting national energies. It is also said that if divorce are not permitted, cases of attempted suicides and corruptions will go on increasing which be a blot on the fair name of society. Therefore, it is argued that divorces should be allowed unhampered and checked.

Divorce may be defined as a system under which a married couple is allowed to terminate matrimonial alliance on some justifiable grounds and a termination is legally and socially recognised.

The Hindu Shastras regarded marriage a bond never indissoluble in life. The wife was to worship her husband as a god. There was no such thing as divorce. The custom of divorce existed only among the lower castes. The Hindu Marriage Act of 1955 has recognised the right of a Hindu woman to divorce her husband. Under Section 13 of the act any marriage solemnized, whether before or after the commencement of this act, may, on a petition presented by either the husband or the wife, be dissolved by a decree of divorce on the ground that the other party :

(i)   is living in adultery; or

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(ii)   has ceased to be a Hindu by conversion to another religion; or

(iii)   has been incurably of unsound mind for a continuous period of not less than three years immediately preceding the presentation of the petition; or

(iv)   has for a period of not less than three years immediately preceding the presentation on, the incurable form of leprosy; or

(v)   has, for a period of not less than three years immediately preceding the presentation of the petition been suffering from general disease in the communicable form; or

(vi)   has renounced the world by entering any religious order ; or

(vii)   has not been heard of as being alive for a period of seven years or more by those persons who would naturally have of it, had that party been alive; or

(viii)   has not resumed cohabitation for a period of two years or upwards after the passing of decree for judicial separation against that party; or

(ix)   has failed to comply with a decree for restitution of conjugal rights for a period of two years or upwards after the passing of the decree.

A wife besides the above grounds may present a petition for the dissolution of her marriage on the grounds:

(i)   in the case of any marriage solemnized before the commencement of this Act, that the husband had married again before such commencement or that any other wife of the husband married before such commencement was alive at the time of solemnisation of the marriage of the petition;

Provided that in either case the other wife is alive at the time of the presentation of petition; or

(ii)   That the husband has since the solemnisation of the marriage, been guilt of rape, sodomy or bestiality.

A petition for divorce cannot be presented before a period of three years of marriage. The act also provides for judicial separation on the ground that the other party :

(i)   has deserted the petitioner for a continuous period of not less than two years immediately preceding the presentation of the petition ; or

(ii)   has treated the petitioner with such crudy as to cease a reasonable apprehension in the mind of the petitioner that it will be harmful or injurious for the petitioner to live with the other party ; or

(iii)   has, for a period of not less than three years immediately preceding the presentation of the petition been suffering from venereal disease in communicable from the diseases not having been contracted from the petitioner; or

(iv)   Has for a period of not less than one year immediately preceding the presentation of the petition, been suffering from a virtual form of leprosy; or

(v)   has been continuously of unsound mind for a period of not less than two years immediately preceding the presentation of the petition; or

(vi)   has, after the solemnization of the marriage had sexual intercourse with any person other than his or her spouse.

Although it may be said that divorce has helped the women to develop the feeling of independence in them and make them feel equal partner, yet it may not be advocated that divorce should be easily granted by the courts. It cannot be denied that divorce causes instability of family. In view of the various repercussions on family life, divorce should not be within easy reach of the partners. Efforts should be made for bring reunion between husband and wife. Divorce should be granted only when it has become unavoidable and is in the interests of both husband & wife and the society at large.

11.4   DIVORCE AMONG MUSLIMS

Divorce or Talaq is the dissolution of marriage or refusal to continue the marital bond. It can be by death or by the mutual consent of both the parties and also by judicial process. A husband can divorce his wife at any time but it is difficult for the wife to get a divorce when she wills. Thus the law of divorce asserts man's domination over his wife.

11.5   CLASSIFICATION OF DIVORCE

1.   **By the death of the spouse:** Marriage is dissolved when husband or wife dies. Man can get married soon after death of his wife, but the woman has to wait for a period of 4 months and 10 days called the period of Iddat. This waiting period is required to ascertain whether the woman is pregnant or not, so as to avoid disputes about the parentage of the child.

2.   **By the act of the parties :** As 'Nikah' is a civil contract both the parties are allowed to terminate the contractual responsibilities while the husband can divorce his wife even if she is unwilling, the wife can divorce her husband only if he consents.

3.   **By judicial process:** Marriage can be dissolved through the judicial process on the basis of adultery, impotence, frigidity and also on false charges of adultery by the husband.

11.6   KINDS OF DIVORCE

o   **Valid:** A legally socially accepted divorce is valid.

o   **Invalid:** Husband and wife have separated but the legal formalities have not been adopted.

o   **Ahsan Form:** A single pronouncement made in a period of women's purity is sufficient for a divorce.

o **Hasan Form:** There successive pronouncement about divorce are made during the period of three consecutive 'tuhars'. The last pronouncement is regarded as final resulting in the dissolution of the marriage.

11.7 DISSOLUTION OF MUSLIM MARRIAGE ACT, 1939

This law provides the Muslim woman the right to divorce her husband on the following grounds:

1. When the where about of the husband are not known for a period of at last 4 years.

2. When husband has failed to provide maintenance for a period of 2 years.

3. If the husband is sentenced to seven or more years of imprisonment.

4. If the husband do not perform his marital obligations for three years.

5. If the husband is impotent.

6. If the husband is insane.

7. If the husband suffers from leprosy or venereal disease.

8. If the husband is cruel to the wife.

11.8 OTHER FORMS OF DIVORCE

Besides Talaq there are other forms of divorce:

1. **Ila :** When the husband refuses to have sexual intercourse with the wife and takes an oath, and abstains for a period of four month for its pursuance that the marriage is dissolved.

2. **Zihar:** When the husband compels his wife with a near relative, the wife can divorce him.

3. **Liyan :** When both the parties accuse each other of adultery, marriage is considered as dissolved.

4. **Khula:** When there is consent of the spouse for divorce, marriage is dissolved.

5. **Khot:** It is a friendly arrangement between the husband and the wife's father by which the latter repaid the dowry and got back his daughter. Both husband and wife agree to dissolve the marriage.

11.9 DIVORCE AMONG CHRISTIANS

Bible gives Christ's words regarding divorce, as, "And I say unto you whosever shall put away his wife except it be for fornication; and shall marry another, committeth adultery and who marry her which is put away both commit adultery". Thus according to the Bible divorce is prohibited. This traditional Prohibition has given way to modern ideas based on psychology and divorces in cases where incompatibilities exist are regarded as justifiable. Accordingly divorce has been legalised in several countries. In the year 1869, the India Divorce Act was passed to give legal validity to the provisions of divorce prevalent among Indian Christians. It provided for divorce and

judicial separation on the grounds of debauchery of husband, his marrying a second wife, his being cruel, his involving himself in rape, sodomy or bestiality or for living way for more than two years. Marriage can also be null and void if the husband is impotent, both are near blood relatives, either part is insane, or has remarried or some property has been attained in fraud or illegal means.

11.10   DIVORCE AS A SOCIAL PROBLEM

It is not divorce itself but the causes of divorce that constitute the basic social problem. It is true that divorce is sometimes painful personal experience but as already discussed the causes of divorce lie with individual and not with the institutions of family or marriage. The rate of divorce in our country is not so high as to suggest the breakdown of marriage or moral authority in society. The social- religious outlook of the partners in a marriage has preserved stability in marriage. Marriages tend to be weak wherever individuals are poorly integrated into society and the family has, as a unit, few ties to community life. An average Indian, because of his religious outlook, is not cut off from the institutionalized participation in the community life. The religious affiliation, thus, continues to be the main source of idealism and morality. So long this moral discipline exists, marriage as an institution will not break and divorce will never be a social problem. The word divorce will not have any connotations of unrespect ability and a divorce woman will be looked at virtually without moral stigma. Similarly, a divorce does not create serious problems of dependency and community responsibility because the rate of divorce is not very high and payment of alimony is an important characteristic of our legislation that permits divorce. As a matter of fact, it is desertion that increases the incidence of broken homes which raises the social problem for our society to provide for the economic maintenance of the deserted women. To some extent, our increasing divorce rate probably reflects a decreasing desertion rate, specially of the lower socio-economic levels which is in a way healthier for the society.

With these arguments, we may agree with that school of thought which is in favour of divorce in Hindu society. Assuming that in certain cases divorce would by dysfunctional, yet we maintain that it is a necessary evil. It can be compared with a surgical operation. Sometimes, operation is the only means by which a life can be saved from some serious disease or ailment. Similarly, sometimes it is only though divorce that we can check the personality disorganizations. Women in our society have always been superseded by men. For centuries, men have dominated over women. A Hindu woman has been asked for long to put up with all sorts of repressions and suppressions in the name of the honour of the family and for the good of children. This tyranny could be minimized only by allowing her the opportunity of divorce. It is true that divorce alone will not better the position of women but it will ease in some measure her mental torture and the intolerable existence. What is, therefore, needed in our society is not only the opportunity to break marriage but a cheap, easy and free divorce too. Since marriage is a union freely entered into by adults, its termination, provided it is in the interest of both parties and the children if any, should not entail unnecessary hardship and degradation. We should not be too much afraid of the fact that easy divorce laws would produce the greatest number of divorces. The factors that increase the divorce rate are decline of religious authority, new ideas of married life, and widespread liberalism in thought. Looking at the social environment in which we are brought up, it is absolutely unlikely that those who are happily married or who have even minor tensions with their spouses will rush to the court with the object of making themselves free simply because reasonable divorce laws

give them the opportunity to do so. We are interested not in decreasing the divorce rate but in increasing the marital success. The latter would lead to the former but the former would not produce the latter. If the aim is merely to reduce the number of divorces, this could be accomplished by making divorce more difficult through legal means that would be to treat symptoms rather than the disease. More strict divorce laws would not make marriages more successful. They would only prevent escape. Making operations expensive would not prevent illness; it would only reduce the number of operations. We may, therefore, make divorce laws easy but marriage laws stricter by controlling the minimum age of marriage and so on.

It may, thus, be concluded that only the removal of financial, moral, and social obstacles to divorce and easy opportunity to break marital bonds with unwanted partners would enable our men and women to live a nobler and fuller life.

11.11   CHECK YOUR PROGRESS

1. Define Divorce.

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2. Define Divorce among Muslims.

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3. 'Divorce is a process of breaking marriage bond'? Comment.

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4. Write a note on Divorce as a social problem.

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5. Describe Divorce among Christians as a social problem.

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_____

DOMESTIC   VIOLENCE

STRUCTURE

12.1   OBJECTIVES

After studying this topic students should be able:

–   To understand the concept of violence.

–   To know about various types of violence against women.

–   To have knowledge about domestic violence.

12.2   INTRODUCTION

The word violence has a generally negative connotation; it has been defined as "behaviour designed to inflict injury to people or damage to property." It may be considered legitimate or illegitimate, depending on who uses it and why and how. Some special uses of violence, particularly in sports like football and hockey, are so socially accepted that they are generally perceived not as violent but as healthy and even character-building.

Also not generally thought of as violence is structural violence — that is, "the males and 3 percent are females.

The important characteristics of murderers (of females) and their victims as found in an empirical study of 33 murder cases are:

1.   in a large majority of cases (94%), murderers and their victims are members of the same family;

2. in about four-fifth cases (80%) murderers belong to the young age group of 25-40 years;

3. About half of the victims are women with long-standing relationships (more than five years) with the male murderer. The mean period spent by the victims with their husbands, in-laws was found to be 7.5 years;

4. About half of the murdered women have children. The mean number of child was 14.8 years;

5. murderers mostly belong to low-status occupation and low income groups;

6. two-third murders (66%) are unplanned and committed in the heat of passion or in a state of high emotionalism;

7. Four-fifth murders (80%) are committed without anybody's help. Accomplice in planned murders are also usually family members; and

8. Petty domestic quarrels, illicit relations, and women's chronic illness are the main motivations in women's murder.

Dowry Deaths :-Dowry-deaths either by way of suicide by a harassed wife or murder by the greedy husband and in-laws have indeed become a cause of great concern for parents, legislators, police, courts and society as a whole. Not a week passes when one does not read about a girl being harassed, tortured, killed or driven to suicide because of dowry, and yet how many of the accused are punished? Few killers in bride-burning cases are arrested, fewer are prosecuted, and fewest finally sentenced.

Though the Dowry Prohibition Act, 1961 has banned the practice of dowry but in reality all that the law does is to recognize that the problem exists. It is virtually murder, wife battering, sexual abuse, dowry death, maltreatment of widows, forcing the wife or daughter-in-law for female feticide, eve-teasing, refusing to give a share to women in property, forcing a young widow to commit sati, harassing the daughter-in- law to bring more dowry. This violence has created a major problem in Indian social order. Instances of violence between spouses have long been acknowledged and even tolerated as part of domestic life. Wives are the most frequent victims of such violence, although there are some battered husbands, very often the victims are seriously injured, yet, as with child abuse, the traditional autonomy of the family, together with the traditional subordination of women within the family, have made the authorities reluctant to intervene. Only recently has spouse abuse become an issue of social concern.

12.4   TYPES OF VIOLENCE AGAINST WOMEN

The following are the six types of violence against women:

Rape: - Though the problem of rape is considered serious in all countries, in India it is statistically not as serious as it is in the western society. For example, in the United States, the annual rate of rape offences per one lakh population is about 26, in Canada it is about 8 and in the U.K. it is about 5.5. In comparison, the rate in India

is 0.5 per one lakh population. Taking into account the number of rape cases in our country between 1990 and 1994, it may be said that there are 30 rapes a day.

Age wise, the percentage of victims of rape is highest in the age group of 16 to 30 years (64%) while victims below 10 years account for about 3 percent, victims between 10 and 16 years account for about 20 percent, and victims above 30 years account for about 13 percent. It is not only the poor girls who become rape victims but even the employees belonging to the middle class are sexually humiliated by their employers. Women inmates in jails are raped by the superintendents, women crime suspects by the police officers, women patient by hospital personnel, maid-servants by their masters, and women daily wage-earners by contractors and middle-men. Even deaf and dumb, lunatic and blind, and women beggars are not spared. Women who come from the lower-middle class and who are the main bread winners of their families bear sexual abuse quietly and without protest. The victims face social stigma and disgrace and suffer serious guilt-pangs and personality disorders if they register protest.

Abduction and Kidnapping:—Kidnapping is taking away or enticing of a minor without the consent of the lawful guardian. Abduction is forcibly, fraudulently or deceitfully taking away of a woman with intent of seducing her to illicit sex or compelling her to marry a person against her will. In kidnapping, the victims consent is immaterial but in abduction, the victim's voluntary consent condones the crime.

The important characteristics of kidnapping/abduction as revealed by a study of 41 cases are:

1.   Unmarried girls are more likely to be victims of abduction than married women.

2.   abductions and victims are acquainted with each other in a large number of cases;

3.   The initial contact between the abductor and his victim frequently occurs in their own homes or neighborhood than in public places;

4.   Most often, only one person is involved in abduction. As such, a threat on the part of the offender and resistance on the part of the victim is not very common in abduction;

5.   The two most important motives of abduction are sex and marriage. Abduction with an economic motive constitutes hardly one tenth of the total abduction;

6.   sexual assaults go with abduction in more than 80 percent of the cases; and

7.   the absence of parental control and disaffection ate relations in the family are crucial factors in contacts between the abductor and the victim and girls running away from the home with some acquainted person.

Murder:-Homicide is mainly a masculine crime. Though the all India figures pertaining to murders and their victims on the basis of sex are not available, it is well known that number of female victims of homicides in comparison to male victims is low. Whereas in the United States, female victims constitute about 20 percent of the

total victims of homicides (about 25,000 to 30,000 every year), in India of about 38,000 murders committed every year, women comprise about 10 percent to 15 percent of the total victims. Of the total persons arrested every year for committing murders (about 89,000), 97 percent arrested every year for committing murder are males and 3 percent are females.

The important characteristics of murderers (of females) and their victims as found in an empirical study of 33 murder cases are:

1. in a large majority of cases (94%), murderers and their victims are members of the same family;

2. in about four-fifth cases (80%) murderers belong to the young age group of 25-40 years;

3. About half of the victims are women with long-standing relationships (more than five years) with the male murderer. The mean period spent by the victims with their husbands, in-laws was found to be 7.5 years;

4. About half of the murdered women have children. The mean number of child was 14.8 years;

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6. two-third murders (66%) are unplanned and committed in the heat of passion or in a state of high emotionalism;

7. Four-fifth murders (80%) are committed without anybody's help. Accomplice in planned murders are also usually family members; and

8. Petty domestic quarrels, illicit relations, and women's chronic illness are the main motivations in women's murder.

Dowry Deaths :-Dowry-deaths either by way of suicide by a harassed wife or murder by the greedy husband and in-laws have indeed become a cause of great concern for parents, legislators, police, courts and society as a whole. Not a week passes when one does not read about a girl being harassed, tortured, killed or driven to suicide because of dowry, and yet how many of the accused are punished? Few killers in bride-burning cases are arrested, fewer are prosecuted, and fewest finally sentenced.

Though the Dowry Prohibition Act, 1961 has banned the practice of dowry but in reality all that the law does is to recognize that the problem exists. It is virtually unheard of a husband or his family to be sued for insisting on taking a dowry.

If anything, the demands for dowry here escalated over the years along with dowry deaths. Most dowry-deaths occur in the privacy of the husband's house and with the collusion of the family members. Courts therefore admit their inability to convict any one for lack of evidence. Sometimes, the police are so callous in conducting investigations that even the courts question the efficiency and integrity of the police authorities.

The important characteristics of dowry-deaths as identified by an empirical study are :

1. middle-class women suffer a higher rate of victimization than lower-class or upper-class women;

2. about 70 percent victims belong to 21-24 years age group, that is, they are matter not only physically but socially and emotionally also;

3. the problem is more an upper-caste phenomenon than a lower-caste problem;

4. before an actual murder, several form of harassment/humiliation are used against the young brides which show the chaotic pattern of social behaviour of the members of the victims family;

5. the most important sociological factor in the causation of dowry death is the offender's environmental stress or social tensions caused by factors endogenous and exogenous to his family, and the important psychological factor is the killer's authoritarian personality, dominant natures and his personality maladjustment;

6. no correlation exists between the level of education of the girl and her murder committed for dowry; and

7. The composition of family plays a crucial role in bride burning cases.

Wife-Battering: – Violence towards women in the context of marriage becomes more significant when a husband who is supposed to love and protect his wife beats her. For a woman, being battered by a man whom she trusted most becomes a shattering experience. The violence can range from slaps and kicks to broken bones, torture, and attempted murder and even murder itself. Sometimes, the violence may be related to drunkenness but not always. Bred in Indian culture, a wife rarely thinks in terms of reporting a case of battering to the police. She suffers humiliation in silence and takes it as her destiny. Even if she wants to revolt, she cannot do it because of the fear that her own parents would refuse to keep her in their house permanently after her marital break down.

The important characteristics of wife-battering pointed out by an empirical study of 60 self-identified cases are:

1. Wives under 24 years of age have higher victimization rates;

2. Wives younger to their husbands by more than five years run a greater risk of being battered by their husbands;

3. low-income women are more victimized, though family income is more difficult to associate with victimization;

4. family size and family composition have little correlation with wife-beating;

5. assaults by husbands generally do not involve severs injury;

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6.   the important causes of wife battering are sexual maladjustment, emotional disturbances, jealousy, and wife's passive timidity;

7.   exposure to violence of the assaulter in his childhood is an important factor in wife battering;

8.   though illiterate wives are more vulnerable to husband's beating than the educated wives, there is no significant relationship between beating and the educational level of the victims; and

9.   Though wives with alcoholic husbands have higher rates of victimization, it has been observed that most of the husbands beat their wives not in a state of drunkenness but while they are sober.

Violence against Widows

All widows do not face similar problems. A widow may be one who has no issue and who has been widowed on or two years after her marriage, or she may be one who becomes a widow after a period of 5 to 10 years and has one or two small children to support, or she may be one who is above 50 years of age. Though all these three categories of widows have to face the problem of social, economic and emotional adjustment, the first and the third categories of widows have no liabilities while the second type of widows have to perform the role of a father for their children. The first two categories of widows have also to face the problem of biological adjustment. These two types are not as welcome in their husband's family as the third type. In fact, while the family members try to get rid of the first two types of widows, the third type of widow becomes a key person in the son's family as she is made responsible for caring for her son's children and cooking food in the absence of her working daughter-in-law. The self-image and the self-esteem of the three categories of widows also vary. A widow's economic dependence is a severe threat to her self-esteem and her sense of identity. The low status accorded to them by their in-laws and others in the family roles lowers their self-esteem. The stigma of widowhood itself negatively affects a woman and she falls in her own esteem.

If we take all types of widows together, we could say that violence against widows includes physical battering, emotional neglect/torture, verbal abuse, sexual abuse, deprivation of legitimate share in property, and abuse of their children. The important characteristics of violence against widows are:

1.   young widows are more humiliated, harassed, exploited or victimized than the middle-aged widows;

2.   ordinarily widows know little about their husband's business accounts, certificates, insurance policies, and bonds, and become easy victims of fraudulent schemes fostered by unscrupulous members of their family (of procreation who try to acquire their inherited property or life-insurance benefits);

3.   perpetrators of violence are mostly the members of the husband's family;

4.   of the three most important motives of victimization—power, property and sex-property is a crucial factor in victimization in middle-class widows, sex in the lower class widows, and power in both the middle class and the lower- class widows;

5.   though the authoritarian personality of the mother-in-law and the maladjustment of siblings-in-law

are important factors in the widows victimization, the most important factor is a widow's passive timidity; and

6. Age, education, and class appear to be significantly correlated to the exploitation of the widows, but family composition and family size have little correlation with it.

12.5   CHECK YOUR PROGRESS

1. Define violence.

    _____

    _____

2. Define domestic violence and discuss its type.

    _____

    _____

3. Write a short note on "Dowry death as a Domestic Violence".

    _____

    _____

CHILD ABUSE AND YOUTH UNREST

STRUCTURE

13.1   OBJECTIVES

After going through this topic students should be able:

–   To understand the concept of child abuse.

–   To have knowledge about the various views of the sociologists given for child abuse.

–   To know the causes of child abuse.

–   To understand various types of child abuse.

–   To know the concept of youth unrest.

–   To understand the various causes of youth unrest.

13.2   CONCEPT OF CHILD ABUSE

Child abuse is a serious problem in the modern world; it has also existed in the United States. At least one million children are physically abused each year, and many die as a result. Because it is such a taboo subject and so

often is not reported, statistics on child abuse are even more unreliable than data on other crimes. However, a random survey of parents in Boston found that one person in six claimed that his or her child had been a victim of sexual or other abuse, and nearly half of those interviewed claimed to know a child who had been victimized sexually. Some studies indicate an increase in the incidence of child abuse. But so far as the term 'child abuse' is concerned it refers to the situation in which parents neglect them, care takers batter them and employers sexually abuse them.

13.3   DEFINITIONS

The following definitions indicate the clear concept of child abuse:

According to Garden and Gray, Child abuse includes, "children who have received serious physical injury caused willfully rather than by accident."

According to Kempe and Kempe, child abuse is, "a condition having to do with those who have been deliberately injured by physical assault."

According to Burgess, child abuse refers to, "any child who receives non- accidental physical and psychological injury as a result of acts and omissions on the part of his parents or guardians or employers." Verbal abuse, threats of physical violence, and excessive physical punishment which do not require medical attention are also included in the definition of child abuse.

According to Marsden and Wrench, a child abuse is "a deliberate attack against a child resulting in physical injury perpetrated by any person exercising his responsibility as a care taker."

According to Suzanne Steinmetz and Murry Straus, "The most universal type of physical violence is corporal punishment by parents. Studies in England and United States show that between 84 and 97 percent of all parents use physical punishment at some points in their child's life."

On the basis of some studies it has been revealed that child abuse is difficult to check because if parents are to be responsible for raising and training children, they need to be able to exercise a certain degree of authority, including the right to punish. Our culture strongly defends the right of parents to govern their children as they see fit, and it has traditionally approved of the use of corporal punishment for this purpose ("Spare the rod and spoil the child")

13.4   TYPES OF CHILD ABUSE

Generally it is considered that there are pure types of child abuse which are explained as under:

(i)   **Physical Abuse :-** The characteristics of physical abusing is expressed by Sloan as, bruises, burns, fractures, lacerations and abrasions, abdominal injuries, and human bite marks. The

behavioural indicators of physical abuse are: The abused child is wary of contact with adults, he or she becomes apprehensive when other children cry, he or she shows aggressiveness in behaviour, he or she seems frightened of the parents or care takers and he or she is afraid to go home or cries when it is time to go home.

(ii) **Child Sexual Abuse:-**Kemp defines child sexual abuse as "The investment of dependent and immature child in sexual activities they do not fully comprehend, to which they are unable to give informed consent."

According to Juvenile Justice Act 1986, child sexual abuse is an, "interaction between a child (under the age of 18 for girl and 16 for boys and an adult (who is significantly old than the victim and is in a position of power or control over the child, or may even be an acquaintance or an unknown person) in which the child is being used for the sexual stimulation of the perpetrator or another person." Sexual abuse can be identified by physical indicators. Usually the child expresses the incidence to a trusted person such as mother, friend, neighbour, kin or sisters that she/he has sexually assaulted. There however some physical indicators which indicate the incidents, which have been mentioned by **Sloan.** These are as, difficulty in walking or sitting, torn, stained or broadly under clothes, complaints of pain and itching, bruises or bleeding, venereal disease, and pregnancy (in early adolescence). There are also some behavioural indicators as, the sexually abused child may appear withdrawn or retarded, may have poor relationships, may be unwilling to participate in activities, may indulge in delinquent behaviour, may run away, or may display bizarre or unusual sexual knowledge.

(iii) **Child Emotional Abuse: -**This is a type of maltreatment of children. It refers to a disregard of the physical, emotional, moral or social needs of the children. Physical neglect means, "Failure to produce the essentials for normal life, such as food, clothing, shelter, care and supervisions, and protection from assault." Kratcoski has described about emotional neglect or maltreatment in these words, "neglect treatment of a child under the specific age prescribed for the children by the given society (18 for girls and 16 for boys in India) by a person who is responsible for the child's upbringing, care and welfare under circumstances which indicated that the child health or welfare is harmed or threatened. **Sloan** has mentioned some physical indicators of economically maltreated children as, speech disorders, lag in physical development and failure to thrive syndrome. There are also some behavioural characteristics which have been mentioned by the **Denuer** are, habit disorders (biting, thumb-sucking), conduct disorders, destructiveness, cruelty, stealing), neurotic traits (sleeping disorders, inhibition of play), psychoneurotic reaction (hysteria, phobia, obsession), behaviour extremes (appearing overly complainant, extremely passive or aggressive, very demanding or undemanding), lag emotional and intellectual development, and attempted suicide.

(iv) **Child Social Abuse:-**This refers to a situation in which the children are kidnapped and forced to

beg in streets of big cities. Lastly they may be forced to involve in various types of crimes, as robbery, thefts and murder. At the stage of the maturity they earn for their care-takers through illegitimate means.

13.5   CAUSES OF CHILD ABUSE

According to the study of Daniel Gol the following are the basic causes which enhance the problem of child abuse:

1.   There is only one parent.

2.   The parents level of education and socio-economic status are low.

3.   The parent is highly authoritarian.

4.   The family changes its place of residence frequently.

Gol has mentioned that although these characteristics are found in many poor families, it is important to note that the behaviour of the poor is more likely to be reported in the official records than that of the members of other classes. However there are some specific problems that are unique to poverty stricken families.

The poor members of ethnic minority groups seem to be subject to many of the conditions which may lead to abusive behaviour towards children in other groups of the population and in addition to this, they seem to be subject to the special environmental stresses and strains associated with socio-economic depreciation and discrimination.

Some studies also indicated that the cause of child abuse is the adaptational failure or environmental maladjustment (both in family and work place) mostly on the part of the adult perpetrators (parents, employers). But to some extent on the part of adults responsible for family socialization as well. Because all types of behaivour is based on socialization of the children.

13.6   CONCEPT OF YOUTH UNREST

Unrest means 'disturbed condition.' It is "the state of disillusionment and dissatisfaction." Social unrest is the manifestation of collective disillusionment, discontentment and frustration of the group', community or society. If there is unrest among the students of one university, it is not perceived as the problem of 'student unrest' as such. It is only when student all over the country feel frustrated on common issues like admissions, content of courses, the examination system and the representations in academic bodies, can we say that there exists the problem of student unrest in our society. Similarly, it is not the unrest among the workers of one industry that is termed as 'industrial unrest' but it is the collective discontentment among all workers in of different industries in the country on issues of minimum wages, safety measures, security of employment, and certain intra-mural and extra-mural facilities

that is referred to as the problem of 'industrial unrest'. The same is true of the peasant unrest, tribal unrest and women unrest. The emphasis in the concept of social unrest is on "collective frustration and disillusionment on common issues of the groups in the society". On this basis, youth unrest may be defined as the "manifestation of collective frustration of the youth in the society." It is manifested when the existing norms in the society are perceived by the youth as ineffective or harmful to the extent that they offend them and they feel so disillusioned and disgusted that they recognized the need for changing these norms.

Youth of today is gripped with many problems. There is unrest and uneasiness in his mind which finds expression by his joining demonstrations, professions, destruction of public property and in some cases even in looting.

This unrest is due to frustration in different walks of life. Social injustices have perpetuated in social system. These have degenerated society and pushed many to corners of poverty, misery and illiteracy. These have also been responsible for ill- health of many, denial of opportunities to rise and grow and exploitation of man by man. In the economic field those who have accumulated wealth somehow are controlling means of production for social benefit or advancement. Even narrowing down employment opportunities and widespread corruption and nepotism are an open eye sore to the youth. Whereas the deserving youth are denied their due, the undeserving get in excess than what they deserve, due to social and political contacts and on the strength of the unearned money. Black money, smuggling, hoarding, artificial scarcity of essential commodities created by anti-social elements are other causes of youth irritation, which finds expression in several ways and are named as unrest among the youth.

13.7   CAUSES OF YOUTH UNREST

The following are the major causes of youth unrest:

Moral Perplexity: – The youth of the today is in a dilemma because he does not know what is right and what is wrong. Most of the teachers express such completely contradictory opinions on moral problem that the educand is confused. On the one hand, he finds very strong arguments being advanced for a materialistic philosophy by some teachers, while other educators are found supporting the cause of idealism with equally valid arguments. The confusion is made worse by the differing opinions on the subject of religions also. Some educators are devout religionists while others are complete atheists. On the one side are educators who believe in the ancient of abstinence as the sole means of developing character. On the other, one finds more liberal educators who believe the casual mixing of sexes, social intercourse, etc. to be the most important formative influences in character development.

Lack of Ideal Educators: – Most of youth forming part of the existing educational structure are completely lacking in ideals. Some of the causes of this materialism are the bad economic condition of the educators, uneven and often insufferable working conditions, nepotism and favouritism in appointments, absence of social prestige, etc. But whatever the causes, it cannot be doubted that the majority of teachers at the primary and secondary levels of education are individuals without ideals and principles. In fact, many of them are morally degenerate, and there is little cause for surprise if indiscipline among educands increases when they are guided by such individuals.

Defective System of Education: – Another cause of unrest is that educational system is very defective and does not provide remedies to the problems which our modern youth is facing. It provides awakening and knowledge but not jobs or respect for discipline and social values. It does not help ending confusion which our young minds quite often have. It is not concerned with life as it is. It has been commercialised with the result that teachers, who were great moral force on the students, have lost their respect. The politicians exploit the student by giving them high hopes and promises. When subsequently these are not kept, these result in unrest and frustration.

Political Gangsterism: – Most of the colleges and universities in the country have become nothing more than hot beds of political gangsterism and polemic. Most of the students unions are dominated by some political parties, and they are concerned only with achieving their own ends by using the students unions. Such influences not only lead to gangsterism in the institutions, they also create the possibility of misusing the students for political end. One finds that during elections, political parties become even more active in their efforts to work the educands to their side. There is no denying about indiscipline and the consequent problem, although it would be unfair to imply that political interference is the sole cause.

Groupism Among Educators :– If an individual takes it upon himself to attend the functions and gathering of teachers unions of some institutions on three or four occasions, he will soon arrive at the conclusion that the groupism found among teachers perhaps exceeds that is found among the members of any other professional group. Students are not only aware of this groupism, but they are deliberately made aware of this, because in many cases they are directed by one group to observe the activities of the other group of educator and to report it to the first. Thus the educand becomes conscious of existing rivalry between the various groups among his educators. All this has a very detrimental effect of the educand's mind, because he feels that such activity must be justified.

Repressive Policies of the State :– Clashes between the students and police have become a regular feature in almost every state. One hears of many incidents in which the police thrashed the students, carried out a baton charge, entered the colleges, and even resorted to firing and killing students. Lack of discipline among the student cannot be compared to revolution and rioting, and it should not be treated as such. At the root of it there are some causes which have to be understood and then eradicated. Adoption of a repressive policy only adds fuel to fire, and ultimately this fire spreads from one part of the country to another, until it engulfs most in the country.

Social Disorganisation :– Social disorganisation is a condition in which the organisation, control and mutual cooperation that normally exists between various social institutions and committees deteriorates and practically ceases to exist. This kind of disorganization leads to the disorganisation of such fundamental institutions as marriage and family, ultimately leading to personal disorganization. Hence, one cause of the indiscipline found among students today is the general disorganization of our society.

Absence of Teacher-parent Relationship: – In a more normal situation, the absence of relationship and contact between teachers and parents is another cause of indiscipline. Both the teacher and the parent are unaware of the difficulties of each other, and thus they blame each other for the effects of the student, without making any

efforts to improve the students. In fact, the responsibility of student's indiscipline must be equally divided between the student, the parent and teacher, but mutual cooperation and contact between the latter two can solve this problem to a great extent.

Suggestion for curing Youth Unrest: – The following suggestions have been made to control youth unrest.

Improvement in the Teacher's Condition: – This comprehends increase in salary, better conditions of work just and impartial selections and appointments, reasonable prospects of advancement, etc. If these conditions are met, the educators will be able to live satisfactory lives and thus they will be encouraged to impart some idealism to their educands.

Presentation of Right Ideals by the Educator: – Since almost all educands imitate their educator both consciously and unconsciously. It is necessary that the educator must present the correct ideal in every sphere of conduct. He must in this way lead the educand.

Improvements in the System of Education: – As far as possible, the defects in the system of education pointed out by various committees and commissions should be removed immediately.

Preventing Political Influence in School: – No political party should be given the chance to penetrate school and college life.

Control of Unwarranted State Interference: – More often than not, the vice chancellors appointed to the universities are appointed on any consideration except that of merit. These appointments are made by the government, and hence are illustrations of undue state interference in education. It is undesirable for the state to interfere in working of education in this manner.

Protection of the Independence of Educational Institutions: – Of the many incidents of violence and destruction by the students in the recent past, many were inspired by the entry to the police into college compounds either without the permission or in violation of the express command of the college authorities. All educationists agreed that no government employee has the right to enter the premises the educational institution without the permission of the principal. If this rule is not violated it would be easier to prevent manifestations of youth unrest from becoming violent and destructive.

Contact between Educators and Parents: – Another method of curbing student youth unrest is to encourage contact between educators and parents so that they can meet and discuss the problems of educands and thus remove the causes leading to indiscipline.

Moral Education: – Most thinkers agree that absence of moral education is responsible for youth unrest and character-defects of the educands. In any case, moral education will definitely curb indiscipline.

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13.8   CHECK YOUR PROGRESS

1.   Define Child Abuse and discuss its causes.

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2.   Define child abuse and discuss its various remedies.

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3.   Define youth unrest.

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4.   Define youth unrest and discuss its various causes.

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REGIONAL DISPARITY

STRUCTURE

14.1   Objectives

14.2   Introduction

14.3   Region

14.4   Regions in India

14.5   Regionalism

14.6   Conclusion

14.7   References

14.8   Check Your Progress

14.1   OBJECTIVES

This unit intends to provide you:

–   The idea of region.

–   Various regions in India.

–   Regionalism as a problem.

14.2   INTRODUCTION

India is a highly diverse pluralistic society and a federal state whose social dynamics in the last 50 years needs to be understood and analyzed rationally. At the time of independence, it was a smaller nation both quantitatively and qualitatively. Since then, not only its population has increased but economically, educationally, socially and politically too it has matured. After 1947, on one hand the country was consolidated by the integration of princely states, and on the other some states were recognised (like Maharashtra and Gujarat in 1960 for improving administration, some new states were created to accommodate some regional aspirations and local autonomy like Andhra Pradesh,

J&K and North-Eastern States etc. There was also a demand for statehood after secession from India (like Khalistan).

At a stage when human being was getting used to the concept of homogenization, to the nation of global village, and to the ideology of "one planet, one humanity," on the other hand the arguments both for and against the regionalization and creation of states is really disturbing. But the question arises what is region? What leads to regionalism? And how it creates problem?

14.3   REGION

Region means an area having geographical boundaries and man's adaptation to that area with regard to culture pattern etc.

North Ginsberg says that there is no universally accepted definition of the region except as it refers to some portion of the surface of the earth.

Most definitions of region begin with the geographical component and develop out of the relationship between geographical features and man's adaptation to the physical environment. The conceptualization of region also involves basically non- physical phenomenon which might turn historical, linguistic, cultural, social structural or inter-relationship among these kinds of variables.

B.S. Cohn divided the region into:

1. Historical region   2. Linguistic region

3. Cultural region   4. Structural region

1.   **Historical region:** – It is one in which there are sacred myths and symbols held by significant groups within the area regarding the relationship of people to their past and geographical entity. e.g. Tamil Nadu, the Tamil speaking area of old Madras Presidency.

   Bundelkhand :– The South-western portion of present state of U.P. which geographically differs from the gangatic portion of U.P. and has historical connection with the ruling Bundel rajputs (Jhansi).

2.   **Linguistic region:** – The region in which there is shared and recognised language. The standardized form of which is known and identified with by the educated groups within area. Language diversity is assumed as a necessary precondition not only to establish the criteria of linguistic regions but to differentiate the cultural and the structural regions as well.

3.   **Cultural region:** – It is the one in which there are widely shared and recognized cultural traits and pattern behaviour. God, Goddesses, myths, rituals and festivals are the most frequent diagnostic

traits used to establish that particular region. Other kinds of cultural items may be dress, jewelry, agricultural implements, house types and others.

4. **Structural region:** – It is the one in which there are groups of associated structure variables which differentiates one structural area from other. The attempt to isolate and analyse social structure variables in the recent times is to establish a regionable analytical basic for regional study.

So, each region is a locality having a 'specific geographical character, certain common properties of soil, climate, vegetation, agriculture and technical exploitation. This is a geographical requirement.

14.4   Regions in India

Under the State Regionalisation Act, India was divided into four different zones.

1. **Northern Zone:** – including J&K, Punjab, Rajasthan, U.P. and Delhi.

2. **Western Zone:** – including Maharashtra and Gujarat.

3. **Southern Zone:** – including Madras, Mysore and Kerala.

4. **Eastern Zone:** – including Assam, Bihar, Orissa and West Bengal.

Each state within this zone has its own language, its own tradition, and its own problem. In our country, there are variations of geographical factors, industrial and agricultural techniques, consumption habits and standards and of nationality differences which are great difficulties in to their development of integrated whole which demand a more complete inclusion of interest.

The problem of regional diversities are not only a new one but also very much deep-rooted in India since the time of the Pre-British period and the Britishers through their 'divide and rule' policy heightened the cleavages and tensions. And after independence leaders of various ethnic groups based on language, caste and religious affiliations kindled inter-ethnic rivalry from scarce resources because it fulfills democratic urges, facilitates political management, smoothens development, provides for greater access to and participation in the decision-making process and enhances local accountability. That is why, after more than four decades of its independence, India has had to face several kinds of ethnic movements of considerable power. The Tamil movement, with separatist overtones, was compounded by pollutive social affinity and commonness of language and culture. Movements for the creation of linguistic states in other parts of India did not play the social card, but they were based on language and regional culture. The turbulence in the north-east, especially Naga and Mizo insurgency, came about when independent ethnic (tribal) groups did not perceive a common past and a common destiny with the rest of India. Newly emerged Jharkhand state is also the result of the ethnic movements among the tribes followed by varying degrees of violence and floodshed and the other example is Bodoland. The Gorkhaland agitation was built, as its name indicates,

around Gorkha ethnic identity. It's perception of the problems of the ethnic Nepalese in India differs from that of the leadership in Sikkim, and so do their political strategies.

14.5 REGIONALISM

Regionalism is a kind of community feeling within the region. It gives a man a feel of oneness with his fellows and with the earth they share. The term region related "to a form of analysis" but regionalism refers "to a call to action." In other words regionalism may be concretely expressed in terms of language, culture, economy or polity. But more often it is used in a political sense to describe the nature of moblisation of people of certain region to ventilate their gieviances.

Paul Brass described regionalism as a pattern of politics in the state that are best explained primarily in terms of conflicts and issues that arise within the states rather than in the national political arena and that deviates in easy ways, such as in political party formation and voting patterns from national trends.

Sometimes the feelings of regionalism and regionalization become so strong that states do not want to share even the river water (like Kaveri water by Karnataka and Tamil Nadu, dispute between Punjab and Haryana over the construction of canal), electricity (like Punjab and Delhi) with their neighbour state.

Every person carries with him throughout the life the attachment derived from place of birth, kinship, relationship, religion, languages and social practices that act as an identity. And these social identities turns into ethnic movements when one feel alienated or one feel danger to their culture due to the presence of outsider or foreigners. In Assam strong movement was generated because of the fear of the loss of cultural identity as the state was seen as being overrun by non- Assame outsiders.

It also arouse due to the status difference among people of a group in that particular area e.g. riot/conflict among Muslims and Hindus over the Babri Mosque, riots in Merrut and Ahmedabad, the tension between S.C. and other castes. The reason behind intense ethnic conflict is the deterioration of political institutions.

The economic backwardness of certain regions is at the root of the unrest, eg. Uttarakhand in U.P., Gorkhaland in West Bengal. Even some demands for new states are politically motivated (like Harit Pradesh bifurcating U.P.) When the aspirations of the people are ignored, communities express a desire for autonomy, which sometimes snowballs into a full-fledged secessionist movement. These imbalances in social, economic, institutional level results in the fragmentation.

To conclude, the structure of society, now cracking under several strains, has to be reorganized. This will involve re-thinking the notion of state and sovereignty. The need of the hour is the gulf between "them" and "us" has to be bridged through accommodation and compromises. Regionalization, if sensibly handled, will not disintegrate India. Ethnic sentiments and linguistic homogeneity, however, may not be desirable as considerations calling for the

creation of new states. The demand for new states has to be effectively scotched and conceded only after careful scrutiny of each case on the basis of economic development and administrative convenience.

14.6 CONCLUSION

The unit highlights how a single geographical entity becomes a problem of regionalism. It is observed that it is man who makes the culture of a region and then tries to demand for separate region. It involves a social, economic and political motive which tries to divide the Indian society and thus the healthy unity of India.

14.7 REFERENCES

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- Desai, A.R.; 1969; Rural Sociology in India; Popular Prakashan, Bombay.

- Brass, Paul; Ethnicity and Nationalism; theory and comparison, Sage Publication, Delhi.

14.8 CHECK YOUR PROGRESS

1. Define Religion and Explain the region in India.

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2. Write a note on Regionalism.

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DISPLACEMENT

STRUCTURE

15.1   Objectives

15.2   Concept of Displacement

15.3   Nature of Displacement

15.4   Impact of Displacement.

15.5   Check Your Progress

15.1   OBJECTIVES

After going through this topic the students should be able :

•   To understand the concept of displacement

•   To have knowledge about nature of displacement

•   To know the impact of displacement.

15.2   CONCEPT OF DISPLACEMENT

Displacement is a threat for the modern social order. It is an alarming issue for discussion of recent scholars. The major problem in this issue is that the concept of displacement is taken from different perspectives. Sometime it is associated with the concept of "Development". For the economists, development is an increase in growth rate or per capita income, for politicians it is an acquiring of some symbol of modernization and progress, for administrators it is achieving the target of social planning and for social anthropologists it is the enhancement of quality of life or standard of living or satisfaction of basic needs, aspiration level and happiness.

This is generally realized that development cannot be understood in terms of statistical indices political symbols or economic parameters. For over all development of the community, the developmental plans should be prepared in accordance with the locally-felt, culturally conditioned individual and group needs. But it was unfortunate

that developmental issues have been far from satisfactory.

Five-year plans have been introduced after independence which envisaged these major components. First is a poverty alleviation program and second is installation of modern and heavy industries. The poverty alleviation programmes were meant for economically and socially backward communities which were comprised of scheduled tribes and scheduled castes. But these programmes were not formulated in accordance with the felt needs of the communities. Instead of their development and welfare, they are harassed and displaced from one place to another place for betterment of well to do section of the society. As a consequence, these developmental programmes were mostly rejected or hardly implemented. The other aspects of our planning involve installation of heavy industries, most of which are located in the tribal areas.

Basically the developmental programmes were elitist in their approach catering to the needs of industrialists, rich farmers and educated middle and upper classes. The needs of the local population and their problems have no space in designing and implementing such developmental projects. These projects comprising heavy industries and big dams became the symbols of modernization and development primarily due to the advocacy they received from the political leaders. Though these projects were envisaged for the welfare of the entire society, they affected the local population in an adverse way, unleashing devastating consequences for them. The installation of heavy industries required big tracts of land to be colonized, this leads to the displacement of the local population. But never paid attention to these issues as a result of which the local communities suffered the most due to large scale displacement or dislocation of the people has affected their socio-cultural and economic structure. The so-called development brings at destruction for these communities.

15.3   NATURE OF DISPLACEMENT

After independence the Late Prime Minister Jawaharlal Lal Nehru ordained big dams as India's secular temples'. India seeking to realize Nehru visit, has become the world's greatest dam builder. These dams have created large scale displacement of the local population.

In sociological analysis displacement can be defined as those who have been ousted from their age old habitat as a result of the construction of dams. As it is well-known concept that historically, societies and communities had been displaced owing to natural disasters, such as earthquakes, floods, epidemics, etc., as well as political factors like invasions. Most of these factors were external to the displacement, over which they had little control. However, certain other forms of displacements whose origin may be located in the character of development of the modern world have begun to draw the attention of the scholars, experts and political leaders. Most of these displacements may be put under one category, namely, 'development induced displacement'. Ranging from slum clearance to the construction of dams, all displacements are justified by the state as desirable if the country is to progress. Of all such displacements, those caused by construction of dams have been at the forefronts of controversies. Sometime questions are raised with regard to whether this way of development could be justified. This has particularly become important when various environmental and human issues have completed the experts

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to talk about the sustainability of the development. The notion of sustainable development is confined to one dimension of its consequences, i.e. the present generation should satisfy its needs without endangering the needs of future generation. This calls for rational use of natural resources.

Generally it is assumed that the term displacement is a form of involuntary migration; in which the migrants have no opportunity of returning to their native place. All displacements are not consciously imposed on the people. As from historical references we may observe that, a set of people may be forced to cross international borders. This happened in 1947 at the time of Indian partition, when 15 million people crossed borders. Similarly immediately after the Second World War a considerable population of Germans migrated to West Germany from the western parts of present Poland.

Displacement was included in United Nations declaration on Human Rights. Article 25(1) made the right to shelter as one of the basic human rights thus making displacement as its violation. In India most of the people have been displaced by the government who according to the constitution and also as a signatory to the U.N. Declaration should have protected its citizens against displacement. This displacement has been carried out on account of two legitimacies. First, national interest was the dominant discourse in which various development projects were regarded as the foundation of modern India. For such a glorified objective, displacement was considered necessary. Secondly, the state through its legal rationality exercised legitimate powers to acquire land by securing land acquisition notice by appropriately compensating the affected parties.

Such displacements have been characterised by two features. First, these were consequences of political decisions and second, these involved a positive developmental commitment on the part of the decision makers. However the diversity and magnitude of displacements as a result thereof seemed to be beyond imagination. Road and railways construction, beautification of the city, slum clearance, mining and development projects like thermal power station, factories and hydroelectric power projects are among the various sectors which have caused displacements. The number of people displaced as a result of government orders may be much more than any other factor like communal riots or partition. All these displacements led to the sufferings of the affected people. Due to the construction of dam's large area is submerged under water, in this area thousands of people might be living for centuries.

15.4   IMPACT OF DISPLACEMENT

The following are the major impacts of displacement caused by various developmental projects and dams:–

1.   A considerable area and large population is affected by the construction of a dam. This happens due to submergence. From developmental perspectives, it can be observed that the places where these dams or projects are constructed is the emergence of a new township close to their vicinity. Generally, in the construction of dams, it is not only the large number of workers who are engaged for many years, but the government officials of various departments are also involved. The residential quarters are also constructed for the people. Subsequent to the construction of a dam, a considerable

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number of government officials would continue to work. This particularly includes employees of the electricity board and irrigation department.

2.   To make it cost effective the dam is invariably constructed in the hilly region. Obviously, in plains it involves lot of expenditure, whereas terrain in the hilly region is helpful and involves low cost to develop an artificial water reservoir.

3.   It is not only the flora and fauna but also the social, cultural and economic aspects of the affected people that entail distinctive features. If we survey the Indian situation, it can be observed that the dams affected people across the country shared certain common features which were also distinct from the other kind of displaced people. The socio-cultural aspects of the affected people are as under :–

(i)   Social Aspect: - Socially, most of the displaced people in Gujarat, Orissa and Madhya Pradesh and other states as well are tribals. In some cases Tribals constitute more than 90% of displaced population. There are two major types of tribes in India. Those who live peripheral states like Tripura, Mizoram, Nagaland, etc., and those who live along with the mainstream Indian society. The later types of tribals are among the most exploited section of the Indian society.

(ii)   Cultural Aspects: - Culturally, the tribals represent a cohesive unit. Their social organizations are based on strong kinship networks. What is important to note is that in a single geographical region one or two different tribes may predominate e.g., in Gujarat most of ousters of the Sardar Sarovar Project over Narmada are either Taduis or Dungri Bhils. There are some other tribes also but these two form the majority of the ousters. In a way the region becomes a microcosm of a social world in which the social and cultural practices exist in totality. The area becomes the basis of the identity of a particular tribe. Dungri Bhils are those tribals who live in the hilly regions. The name of the tribe and the region has same identity which is articulated in creating intertribal boundaries.

(iii)   Economic Aspect: From the economic point of view, a majority of these tribals are not well integrated with the mainstream market structure. In some areas shifting cultivation is practised whereas in others hunting and food gathering is still going on. Certain tribals have done reasonably well to improve their conditions by adopting developed means of agricultural production, but they are still far behind the non-tribals. In most of the tribal areas the shopkeepers and traders are from outside, who over a period of time, have appropriated their lands through money lending. There are some cases where the displaced population was mostly non-tribal as was the case of the Bhakhra Dam, the Pong Dam and Then Dam in Punjab. This affected population is economically weak and amenable to adverse effects of displacement.

15.5   CHECK YOUR PROGRESS

1.   Define displacement? Is it differ from place to place.

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2.   Describe displacement as a social problem.

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3.   What is displacement and discuss its nature.

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4.   Discuss the causes of displacement and describe its impact on modern Indian society.

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ECOLOGICAL DEGRADATION AND ENVIRONMENTAL POLLUTION

STRUCTURE

16.1   OBJECTIVES

After going through this topic students should be able :-

—   To understand the concepts of ecological degradation

—   To have knowledge about cause and remedies of ecological degradation.

16.2   CONCEPT OF ECOLOGICAL DEGRADATION

The physical and biological world around us is called environment. It has three components —

(i)   physical surroundings such as soil, water bodies and atmosphere,

(ii)   living organisms such as plants, animals, human beings

(iii)   metrological factors such as sun, light, temperature, rainfall, wind, speed. The relationship of all these aspects is called ecology. When these aspects are in the balanced state we call it as ecological balance. A state of biological community in which all forms of life is disturbed and uncomfortable and imbalance is constantly increasing is said to be ecological degradation.'

16.3   CAUSES OF ECO-DEGRADATION

Environmental degradation is drawing phenomenal attention of the academicians and policy makers. A good lot of research has piled up on the linkages between economic activities and the environment and has emphasised the need for new development models and policies that take due account of environmental concerns.

Natural environment, man's most precious heritage, has been suffering a tremendous onslaught by reckless development activities. Till recently, most development decisions hinged on the criteria of technical feasibility and economic profitability. However, realizing that all human activities impinge on natural environment, the world's attention was drawn towards building up an international movement for protection and conservation of natural wealth.

Pollution of air and water is now recognized to a problem of global dimension. Ecological changes are caused by increasing exploitation of underground water, increased use of fertilizers leading to degradation of social content, rapidly increasing consumption of oil, petroleum and diesel, deforestation on a huge scale. All these factors cause imbalances in the physical and biological surroundings. The greenhouse effect arising due to increased carbon dioxide content and concomitant increase in global temperature and depletion of ozone layer via chlorofluorocarbon use, poses the greatest threat to the very existence and survival of human beings, flora and fauna around the globe. The greenhouse effect, acid rain, ozone depletion, drought, nuclear waste all these reflect human interference in the environments all have become synonymous with catastrophe. These problems enjoy a much higher profile than the other environmental issues.

The real danger to man's existence comes from to factors that have an overwhelming effect on the environment in every country - the size of population and amount of land available for agriculture, including grazing land. The size of the population is divided into the amount of available agricultural land, giving the area of agricultural land per person. Besides this, the inability of the biosphere to absorb the pollution generated by an industrial way of life and rapid depletion of non-renewable resources. Other environmental problems include cultural, sociological, psycho-social factors that is, difference between nations in value attached to immediate long term gratification, resources, the physical environment, that is the average global climatic condition nation differences in suitability of weather for crop growth, renewable and non- renewable resources and economic, political and governmental factors. From the political point of view, environmental issues have risen to the top of the agenda in many countries.

Industrial projects have profound influence on society, human health and the ecosystem. With rapid industrial growth the deterioration of the earth's natural resources has increased. The absence and ignorance of pollution control measures, deterioration of environmental quality and rapid growth of human population have caused major environmental problems which threaten not only survival of plants, animal and people but also of the infinitely complex natural system of the earth.

The Chernobyl Nuclear Power Plant accident raised many doubts about the desirability of harnessing the atom for generating energy. It was not measuring the number of deaths caused by the unfortunate accidents that led to a worldwide concern for the future of humanity. At a deeper level the issue centered on the relationship between technology and ecology. The efforts should be made to use nuclear energy for meeting the ever increasing need for power and at the same time to develop the best technology to Evert the Chernobyl experience by devising foolproof and multiple safety. The striking examples of shrinking resource base are that of forests. Lord Buddha said that the tree is only living organism capable of unilateral love since the tree provide shade even to the axe man who come to cut it. Amerindians in the Amazon belt of South Africa have saying: Forests hold the sky up. "When forests are destroyed the sky falls and men perished". The importance of forests to mankind has been captured by poets in many languages everywhere.

According to the observation made by the naturalists, the earth has lost about 200 animals species since 1500 A.D. It loses at least 400 plants species each year. Environmental experts have also pointed that plant species which have needed thousands, if not millions, of years for their evolution and now getting destroyed at the terrific pace and it is time for man to realize that he has no right or justification to destroy them.

It has been estimated that tropical forests once covered 16 million km. Today they cover about 10 million km, of which some 6 million can be considered undisturbed forests.

From the above discussion it can thus be concluded that it is increasingly realised that the human race stands as the cross roads in choosing the options it has in the area of environment and development. The industrial countries, having enjoyed more than their share of development, have achieved a decent standard of living. This has given to the earth pollution and ecological degradation, a result of affluence and underlying greed. It has now become clear that such patterns of development of life styles and quality of life are unsustainable. What is needed is non-material growth of such nations.

16.4 PREVENTIVE MEASURES FOR ECOLOGICAL DEGRADATION

Various efforts have been made to maintain ecological balance. On the recommendations of different scholars it has been suggested that ecological degradation can be controlled if the following steps are taken:-

1. **Stabilizing Population: –** For sustainable development population stabilization become all the more necessary. The birth rates most fall perceptibly at the earliest. The transition to stabilization in

population would need an action plan to be followed diligently to its logical conclusion.

2.   **Change over in Energy:** – A changeover is necessary from non-renewable and polluting energy system to those that are renewable and non-polluting. Much of the pollution in the western countries that causes the generation of the forests are destroyed the sky falls and men perished''. The importance of forests to mankind has been captured by poets in many languages everywhere.

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2.   **Change over in Energy:** – A changeover is necessary from non-renewable and polluting energy system to those that are renewable and non-polluting. Much of the pollution in the western countries that causes the generation of what was a sick economy based on unrealistic expectations.

There are reasons for such a transition; some economic advantages are expected to follow. However, few economists would entertain the idea of ecological disadvantages inherent in such a major economic shift. In order to ensure the success of such an economic transition, it is imperative that the economists also taken into account the nature's economy and begin to internalize short and long term ecological costs. This is a lesson one can learn from the consumerist societies of the west.

3. **Cost Development Analysis: –** Environmental pollution is one of the serious problems being faced throughout the world due to struggle for economic development. Concern for environmental pollution is rather a recent phenomenon in our country. For checking ecological pollution there are various methods and techniques. One of the tools which are commonly used for checking environment pollution is that of cost benefit analysis. It is a tool which modern financial analysis activity adopts before undertaking any financial operation on commercial activity. To see whether any project is economically justifiable or not financial analysis is done. According to cost benefit analysis a project is considered worthwhile only if the benefits not weigh the cost sufficiently.

16.5   ENVIRONMENTAL POLLUTION

It is a paradox of our times that any development is accompanied by environmental degradation. In his quest for wealth and comforts, man has ignored nature's law and thus disturbed a number of natural cycles resulting in environmental pollution and health hazards. Environmental pollution and health hazards caused by dates back to the history and progress of the human civilisation. Earlier, pollutants in the form of gases, smoke, domestic wastes etc., have given way to a wide variety of industrial waste ranging from toxic gases and heavy metallic oxides to a variety of man-made compounds. In the earlier times the effect of pollution due to ignorance had taken the form of superstitions, the curse of the Almighty. It is only with the emergence of science that real causes are continuously being identified and the remedial measures are being taken to control the causes and not just its symptoms.

DEFINITIONS

Environmental pollution encompasses the terms environment and pollution. Environment according to the Dictionary of Biology is the complete range of external condition under which an organism lives including physical, chemical, and biological factors such as temperature, light and the availability of food and water. Pollution which literally means to make or render unclean is an undesirable change in the physical, chemical and biological characteristics of the land, air or water that harmfully effect human life or that of the desirable species. According to the report of the Environmental Pollution Panel of US President Science Advisory Committee (1965), "The environmental pollution is the unfavourable alteration of our surroundings, wholly of largely as a by-product of man's actions through direct and indirect effects of changes in energy patterns, radiation levels, chemical or physical constitution and abundance of organism."

16.6   CLASSIFICATION

Environmental pollution can be classified as air pollution, water pollution, land pollution, radiation pollution, and noise pollution. All these lead to a number of health hazards.

Air Pollution: – The World Health Organisation defines air pollution as the presence of materials in the air that are harmful to man and his environment. Air as we know cannot be bound as compared to a source of

water like a pond or a lake which can be isolated and checked. This results in the spread of pollutants over wide areas, sometimes even countries in different continents as was in the case of the Chernobyl accident in the U.S.S.R. The sources of air pollution are: the Industrial pollutants released into the air from the chimneys of industrial units and power houses namely, sulphur dioxide, carbon dioxide, carbon monoxide, hydrogen sulphide, chlorine, nitrous oxide, arsenic, ozone, ash and endless number of metal particles and gases; domestic pollutants from fossil fuels burnt by man; automobile exhausts; and radiations.

Water Pollution: – Water, another basic necessity is highly polluted and causes endless health hazards. The water pollutants include domestic sewerage, industrial waste like caustic soda, mercurous oxide, lignite, sulphur, cyanides, ammonia etc., chemical inputs like fertilizers, pesticides and insecticides used for increasing agricultural productivity.

Land Pollution: – Increase of population in the urban areas due to industrialization has resulted in the disposal of wastes in vast land areas. Land is polluted by solid and liquid waste by the paper and pulp mills, oil refineries, power plants etc., fertilizers, pesticides, herbicides and insecticides used for increasing agricultural productivity also results in land pollution besides water pollution. Lack of civic sense on the part of human beings and lack of administrative checks result in land pollution.

Radiation Pollution: – The radiations emitted or leaked by the nuclear power plants and other nuclear installations result in contaminating the environment. The radiations cause diseases like skin cancer, leukemia etc. It also induces mutations which change the genetic order and cause related diseases.

Noise Pollution: – Noise pollution is another serious threat to the environment. Endless noise produced by the industrial units and automobiles in the cities and towns sickens physical and mentally. Noise damages the ear drum even permanently if it is continuous and of a high intensity. It produces fatigue, headache, tension and nausea.

Environmental pollution and health hazards are hand in glove with each other to check them a number of efforts are required on the part of the administration and the citizens. More programmes like the 'Ganga Action Plan' for cleaning the rivers are required to make our water and land sources less polluted. The industrial units that are located on the banks of these rivers should be allowed to run only with individual or organised scientific safeguards and release only the treated water into the rivers, which is not so in a majority of cases.

16.7   CAUSES OF ENVIRONMENTAL POLLUTION

The following are the major causes of environmental pollution:

Fertilisers and Environment :– Nitrogenous fertilisers represent today about 55 percent of all fertiliser use, followed by phosphate (26%) and potash (19%) three decades earlier, each fertiliser nutrient contributed

one-third to the total. Nitrogenous fertilisers have frequently been cited as responsible for the poor use efficiency of fertiliser nitrogen. Contamination of the environment arises from the partial use of the fertiliser applied. In the tropics and subtropics the maximum recovery in dry land crops is 50-60 percent of applied nitrogen and not more than 30-40 percent for rice. Much of the nitrogen is lost as ammonia to the atmosphere.

In the form of nitrate, using of fertiliser nitrogen brings about ground water pollution. Transformations leading to evolution of gases lead to atmospheric pollution. Leaching and gaseous emissions are the principal pathways of nitrogen loss stemming from fertiliser use inefficiency. According to the World Watch Institute, ever increasing productivity of agricultures supported by fertilisers and new high yielding varieties is showing signs of exhaustion. As a consequence there are reports of increasing nitrate contamination of ground water in different parts of the world. In India for example, a nationwide survey of 3000 dug wells found that about 20 percent of them had nitrate contamination in excess of 50 mg/litre and 3 percent over 100 mg/litre.

Pesticides and the Environment: – That pesticides causes harm to wildlife is hardly surprising since they are, by design, biocides. But the damage they cause is greater than is generally realised. Most pesticides have been killing not only pests but many other organisms as well. Although selectivity is achievable both in theory and practice, economic incentives favour the production of broad spectrum biocides.

The evidence of serious damage to wildlife by pesticides is well documented. Pesticides may directly kill honey bees foraging in sprayed crops or earthworms living in the soil, or fish and other aquatic fauna and flora. However, some of the most serious effects have come, indirectly, from the contamination of food sources of wild animals. In the developed countries in the 1950 s and 1960's there were widespread deaths of birds which fed in the fields on seeds of wheat that had been treated with organochlorine insecticides, such as DDT and dieldrin. Predatory birds, too, died in large numbers as a result of feeding on small animals such as rats and mice that had picked up the insecticides. Dieldrin directly killed many birds while DDT cause the eggs laid by birds to have thinner shells. The eggs broke and only a few young ones were raised.

Salinity Resource Degradation: – Data collected from large irrigated areas in China, Egypt, India, Mexico, Pakistan, the former Union of Soviet Socialist Republics, and the western parts of the United States, indicate that irrigated lands are losing productivity as a result of progressive deterioration of soil caused by water logging and salinity. The "twin menace" of waterlogging and salinity can be largely attributed to lack of drainage and poor management. A disturbing trend is emerging wherever irrigation in use. FAO estimate that half of the total area of irrigated crop land may be in danger from three "Salient enemies", salinization, alkalization and water logging.

The intensification of irrigated cropping, for example, damaged the ecosystems in the rice-growing areas

of the humid zones of Asia and led to the salination of areas in the arid and semi-arid zones. We have, for example, the recent experience of Indira Gandhi Nahar (Canada) in India. It was meant to be a man-made Saraswatic for the Thar deserts, the legendary river that lost its way in the sands of time. It was designed to change the socio-economic face of Western Rajasthan. But unfortunately, it has created new problems: roadblocks, waterlogging and an increase in the salinity of the soil.

16.8   PREVENTIVE MEASURES

The following measures should be taken in consideration to control environment pollution.

Control of Pollution of Water, Air and Land: – Most of the water bodies in the region have become sewers, being pollution by wastes of biological and chemical origin. Land-sea interface is equally polluted. Air in our metropolitan cities is, indeed, dirty because of the outdate technologies used by our industrial establishments. The major sources are domestic wastes sheer fuel matter, industrial pollution and auto-exhausts.

Meaningful programmes like the 'Ganga Action Plan' need to be taken up. Alongside environmental impact assessment has to be made a statutory obligation so that we avoid accidents like Bhopal in future. A lot of scientific, technological, economic, social and legal thinking must go in for control of pollution. Mere laws, however, punitive, will not suffice. These have to be realistic.

Environmental Education and Awareness: – Awareness and education is one of the important inputs for a correct appraisal of environmental problems. Education can be at various levels: formal and informal including adult education. In the formal education, there are four distinctive but chronological steps which are mutually supportive. At the primary level, emphasis has to be on environmental awareness : at lower secondary level, there has to be an appreciation of real- life environmental situations at the local level: at higher secondary level, environmental conservation has to be emphasized and finally at the tertiary level; it is knowledge about the implementation of sustainable development that needs major emphasis.

Institutional Mechanism: – At the time of our independence and thereafter, one of the most prestigious ministries was the Ministry of External Affairs. The reason advanced is that the world was bipolar and our country had to steer clear of controversies and take an independent view on issues. Several international initiatives were taken and India carved a place of its own in the comity of nations. Today, the situation has changed radically, and the most important ministry is Finance together with other economic ministries. Several economic initiatives have been taken. Looking at the whole canvas dispassionately, the only other Ministry that should be as important as the Finance Ministry is the one dealing with environment. This Ministry has to keep environment in a healthy condition so that we have healthy and sustained economic growth.

Collective Approach: – There is need for a transition for nations from fighting environmental problem alone to fighting these collectively on a sub-regional /regional basis. This approach has become necessary because of the inherent regional/ global character of environmental problem. A country or even a person may look after environment individually, but if the neighbouring country or neighbours do not look after environment, all efforts of the former are brought to a naught.

Transition in Governance: – About 76 percent population in India is rural and lives in over 576,000 villages spread throughout the length and breadth of the country. Sustainable development, including environmental conservation, can be ensured only with the involvement of people at the grass root level. For successful implementation, a change in pattern of governance is necessary. It envisages a decentralized bottom-upwards approach for goal-setting, planning, accountability and sharing of benefits.

Updating Legal Support: – Legal support should not be a static process. Environmental law is not a codification of do's and don'ts alone it law based on science, technology, sociology, economic and ethics with better understanding of many of these aspects, the legal framework needs to be updated. Again environmental law is not an end 'in', 'itself', it can be very meaningful only if is combined with a mixture of incentives and disincentives.

Although a plethora of state and national laws exists (some of these are very old and others new), there is need for taking a hard look at all laws for updating almost every five to ten years so as to bring in newer concerns based on better understanding about our environmental problems.

Laws were made and laws are being framed, but more important is the proper implementation of these laws to achieve the desired results. Proper implementation of the laws requires not only proper management techniques but also an active involvement of the inhabitants. Local committees or bodies with members from the industrial units, administration, the pressure groups, citizens and other related fields should be formed with a view to monitor the implementation of the law and pollution control programmes. Such bodies should be given sufficient powers for doing the needful. In the end, one can only say that an organised effort on the part of citizens and the administration is required to keep a check on the environmental pollution.

Therefore, it can thus be concluded that environmental pollution can be controlled if the above stated factors adopted by the public as well as by the government.

16.9   CHECK YOUR PROGRESS

1.   Define environmental pollution.

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2.	Define environmental pollution and discuss its classification.

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3.	Explain various causes of environmental pollution and discuss its remedies.

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4.	Define Displacement? Is it differ from place to place?

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5.	Discuss the causes of displacement.

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TERRORISM

STRUCTURE

17.1   OBJECTIVES

After going through this chapter students should be able:–

–   To understand the meaning of Terrorism.

–   To understand to cause and factors responsible for Terrorism.

–   To have knowledge about Indian Terrorism.

17.2   CONCEPT OF TERRORISM

Terrorism is an inexcusable and unpardonable crime. Any person who deliberately commits against innocent persons, who uses cruel or vicious means or engages in collective violence, or who otherwise violates the requirements of any international criminal law should be subject to punishment for what, might be designated 'crime against humanity'. The terrorist consciously kills innocent people. He knowingly employs terror as a purifying force and brutalizes through indiscriminate terror.

It is a process of catharsis. The terrorists have no human feelings. Their sole aim is to terrorize and tyrannize

the public. Their major motive is to make panic amongst the public. They have no religion, caste or cult nor do they belong to any particular sect, race, creed or colour.

Terrorism has become one of the most dangerous threats to world order in recent decades. In its effects and sometimes in its causes, terrorism is comparable to more traditional forms of war. It destabilizes governments, preys on innocent victims, and absorbs large amounts of financial and human resources. Yet unlike war, which openly puts opponents against each other in a recognised trial of strength, terrorism is covert. It seeks to sway the masses through intimidation. Although random acts of terrorism have occurred throughout history, modern terrorism first appeared in the early ninth century. When it was used to promote various revolutionary causes in Europe but nowadays the incidence of terrorist attacks has risen alarmingly. Bombings, hijacking, the taking of hostages and the kidnapping of politicians and business leaders have become common perils.

The following definitions have indicated the concept of terrorism from different point of view.

According to Encyclopedia of Social Sciences, "A method where by an organised group or party seeks to achieve its avowed aims chiefly through the systematic use of violence".

According to U.S. Central Intelligence Agency's 1980 report, "The threat or use of violence for political purposes by individuals or groups whether acting for or in opposition. When such actions are intended to shock, stun, or intimidate a target group wider than the immediate victims."

In the wake of the recent terroristic activities, the Terrorist Disruptive Activities Preventive Act, 1985 came into being. The meaning and definition as envisaged by the act are as follows:

In this act it is mentioned that **(a)** "disruptive activity" has the meaning assigned to it in section (4) and the expression "disruptionist" shall be construed accordingly. **(b)** "Terrorist act" has the meaning assigned to it in subsection (1) of section (3) and the expression, "Terrorist" shall be construed accordingly.

From the above explanation it can thus be said that terrorism is that pattern of behaviour which includes the acts which are directly against persons who, as individuals, agents or representatives of authority, interfere with the consummation of the objectives of such a group.

17.3   Objectives of Terrorism

The aims and objectives of terrorists differ from society to society and movement to movement but there are some objectives which are common to all societies and every type of measurement. These are as under:

1. **To react as well as overreact.** Reaction is required to compel the government to concede the demand of the terrorists over or indiscriminate reaction is required to demonstrate the repression by the region so that the people are alienated and their sympathy is achieved. The security forces used by the government to protect the VIPs and the public installations will reduce the amount of security forces available to

protect the general public which will enhance their feeling of insecurity and helplessness and also increase the sense of terror amongst them.

2. **Try to increase the involvement of more people.** In the foreign territory the objective of terrorist's activity is to influence people rather than win friends. The chief objective in these places is a show of strength and to demonstrate the capacity of the regime to protect people and maintain order.

3. Eliminate opponent and informers and remove threat to movement and also ensure of obedience of the followers.

4. Give publicity or magnify their cause and strength. Jay Million has suggested five basic short-term objectives of political terrorism (i) morale building within ranks (ii) advertising the movement (iii) disorientation and psychological isolation of the people (iv) elimination of opposing forces (v) provocation of the government. Collective violence may be described as a consequence of gap developing between the value expectations of a given group of people and the value capabilities of the group. He has mentioned three types of deprivations:-

    1. **Declinity deprivation:** It occurs when the values capabilities of a given population decline drastically but the value expectations remain the same. Bolshevik's collective political violence in Russia in 1917 was due to this type of depreciation.

    2. **Aspirational depreciation:** It occurs when the value capabilities of the given population remain the same but value expectations increase. Terrorism in Kashmir Valley is due to this type of deprivation; similarly, ULFA Terrorism in Assam is the result of the demands for immediate equality as opposed to the continuing discrimination and prejudice against them.

    3. **Progressive depreciation:** It occurs when value expectation increase and the value capabilities decline. The Khalistan-oriented terrorism is the best example of progressive depreciation.

17.4   Terrorism in India

Increasingly in the last decade or so, violence has pervaded Indian politics. It has found various forms - from shrill and abusive language and character assassination of opponents to casteist and communal violence and from both capturing to physical attacks on the oppressed, who try to raise themselves and actualize the promises of equality and equal opportunity embodied in our constitution. But above all, violence has taken the form of organised and large scale terrorism.

Terrorism is a worldwide phenomenon, yet there is no international definition of Indian terrorism, but generally it is defined as an organized system of intimidation and violence especially for political purposes.

Political frustration, religious, and racial fanaticism and economic backwardness are the main cause of Indian terrorism. External powers encourage terrorism in order to create instability in certain region. Basically

terrorists are extremists who believe in the cult of violence and who want to coerce governments into agreements on certain issues. They indulge in hijacking, kidnapping, shooting, arson.

Terrorism started its growth on the international horizon in the 1960s fuelled by the early success of the PLO which introduced airline hijacking as an international weapon to further their causes. This was followed by kidnappings, assassinations and so on by groups like the Iranian Mujahadeen, the Armenian ASALA.

17.5   CAUSES OF TERRORISM

According to Alexander and Finger, modern civilization and modern Industrial system are the major causes of Terrorism. They have recommended the following causes for the origin and development of Terrorism in the society:–

1. The present complex technological society is extremely vulnerable to unsuspected and ruthless attacks of terrorism because transportation centres, communication facilities, factories and agricultural fields cannot always be protected against the random acts of dedicated and determined terrorists.

2. Highly sophisticated weapons like Missiles and remote controls are now relatively easy to obtain for various terror movements. In future, the terrorists groups will probably have access even to chemical and nuclear weapons and instruments of death and destruction.

3. With the modern warfare capabilities, the 'powerless' terrorists groups have been transferred into subnational groups with formidable strength, capable of creating states within states, thereby undermining the ability of legitimate government, to rule or to survive, e.g. LTTE in Srilanka, Khalistan commandos in Punjab, Kashmiri militants in Kashmir (India) and the PLO in Israel. These are famous sublimation groups.

4. Communication and Transportation opportunities have enabled an international network of terrorism to develop with a certain degree of centralized organizational structure. Collaboration among ideologically linked groups and among those with common political interest has developed relationships involving financing, training, supply or combat materials, organizational assistance and joint attacks. This pattern of comradeship is inevitably expanding area of international violence.

5. Through revolution in communications terrorists are able to target their violence not only against immediate victims but also direct it at a wide audience as well as for psychological intimidation and blackmail. The media coverage also supports the terroristic techniques and inspiration to other terrorist groups.

In addition to above mentioned causes of terrorism, there are some other reasons which are responsible for the terrorism in support of those reasons. Guss has explained on basis of the theory of relative deprivation. According to his view, the political German Bader Mein hog, Italian Red Brigade and the Japanese Red Army and which have forged links and alliances to perpetrate terror worldwide. There is also the IRA in Britain and the LTTE of Sri Lanka which have been responsible for the deaths of Rajiv Gandhi and Premadasa.

Terrorism has become endemic in India since early 1980's. It has been nurtured and planted by external agencies, especially Pakistan, in the sensitive states of Kashmir and Punjab where the concept of regional autonomy has been exploited by Pakistan. The North Eastern states with its outfits like the ULFA and the NSCN are also indulging in kidnapping and other terrorist activities. However, it is the March 1993 serial bombing of Bombay and later on attacks on Indian parliament which have really introduced the face of international terrorism in India.

The question which is very much debatable that how this social melody is to be controlled. In short it can generally be said that, it is only by improving social, economic and political conditions and by fostering the forces of democracy and secularism, peace and stability that the battle against violence, fratricidal conflict and terrorism can be won.

17.6   CHECK YOUR PROGRESS

1.   Define Terrorism.

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2.   What is Terrorism and discuss its various causes?

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3.   Define Terrorism with reference to the nature of Indian Terrorism.

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CRIME AND DELINQUENCY

STRUCTURE

18.1   OBJECTIVES

After going through this topic students should be able:

–   To understand the meaning of Crime and Juvenile Delinquency

–   To understand the causes of Crime and Delinquency

–   To have knowledge about difference between Crime and Juvenile delinquency.

18.2   MEANING AND DEFINITION OF CRIME

Crime is the most exciting exasperating problem of the society which pollutes the salubrious climate of the

country. Crime leaves darker indelible marks on the sands of time of the human civilization with murky horizons; sometime it reflects the barbarity of the human cultures. Crime mirrors the pernicious views of the indigent community in a metabolized form with most fungible factor.

Crime differs in society and societies as finger print differ from every human being. Crime and societies are inseparable since time immemorial. They are interrelated. The evolution of crime in a society is by the individuals or collective form of individual gangs and it is against the society. Dating back the history, it is an undaunted fact that ever since human beings started living together commission of crime erupted. A few types of crimes have become absolute and many new forms of crimes have taken different dimensions in present society. Every country either developed or developing is facing and confronted with problems of crimes. By and large, mercurial shoot in crime rate has become a global phenomenon. The Kaleidoscopic spectrum of crime depicts the social malady cultural conflicts, diminution of ethical ideals, ill-turned economic condition, economic deprivation, erosion of moral values, exploitative out-cry of the oppressed, infliction of mayhem and resounding echo-ventilated as crime and so forth.

There is always some form of human aberration, impulsive drive, ill- conditioned behaviour which is not in the approved pattern of the society at a given point of time. The crusading mission in the criminological research has proved that 'crime is a disease' and the 'criminal' cacophony shall have to be changed into 'normal' humanised harmony in the society. There is a storm of fear and uncertainty about the evils that are produced by multi-dimensional crimes for a crime-explosion in the society, annihilating the holistic divine human society with crippled consciousness traumatically leading to increasable criminal activities and growing delinquency. The criminological exponent, Donal R.Taft. believes that "crime creates social solidarity; crime is symptom of social ills; crime is an index of social maladjustment. Alfieri emphasised that "society prepares crime, the criminal commits it." Thus crime is a pathological aberration, which can at least be mitigated or minimised by reculturisation.

Definitions: – According to Frank Tennenbaum, "crime is eternal as society.

It is best to face the fact that crime cannot be abolished except in a non-existent utopia."

The definitions of the crime may be classified into two categories: (i) legal definition and (ii) social definition.

18.3   LEGAL DEFINITION

The conventional definition of crime says that criminal behaviour is violation of a criminal law. However, a crime will have to be distinguished from a sin, religious or moral wrongs. There may be many acts which may be sinful, in violation of religion or against morality but such acts cannot be called criminal. Therefore, a criminal act must be an act which is in violation of criminal law; a law which is promulgated by the political authority and for the violation of that, a punishment is administered by the state.

Prof. Paul W.Tappan defined, "crime as an intentional act or omission in violation of criminal committed without defence or justification, and sanctioned by the law as a felony or misdemeanour" to put it in a nutshell it

simply means "an act or omission in violation of criminal law."

The rules which define a certain behaviour as "criminal" may be found in constitutions, enactments, judicial and administrative regulations. Such rules and laws are enforced by police and the courts, which simply apply the law. All laws are not enforced uniformly.

There are rules, such as trade union rules, family rules, Church rules that are not treated as criminal law and the violation of such rules do not amount to crime. Violations of rules made by the state are crimes.

Another school of thought defines crime as "an act which a group of people (social majority) regards sufficiently menacing to its fundamental interests, to justify formal reaction to restrain the violators. Raffaele Garofalo developed the concept of natural 'crime'. He defined it as "violation of the prevalent sentiments of pity and probity."

18.4   SOCIAL DEFINITION

Sociologist defined crime as "an act which the group (social) regards as of sufficiently menacing to its fundamental interests, to justify formal reaction and restrain violator" (Elmer Hubert Johnson) and for this purpose there is need for criminal law. The principle underlying the growth of criminal law was said to be divine will, will of the state, public opinion, or reason. Sociologists are, therefore, of the opinion that criminal law is a manifestation of the wishes of interest groups.

It has also been enumerated by other sociologists that crime is an index of social pathology. Crime has the function of indicating the limits of social control over individual behaviour. The interrelationships between individuals are harmonious in a smoothly functioning society but crime and violence appear when society is disorganised and besets with social and economic problems. Therefore, understanding of crime must be based on understanding human behaviour, of development, of society and of a criminal justice system that provides of 'deviant' behaviour.

"Crime is a legal label, determined by the value-system of a society at a particular point of time, and therefore, crime is a relative definition making the same behaviour criminal in one culture and non-criminal and even respectable in another and furthermore making the same behaviour criminal in one society at two different periods."

Crime is not merely judged by ethical and human values but also by the interests and fancies of the elites of the society. Crime is only a convenient label given to a human behaviour by the society.

18.5   CRIME CAUSATION

Crime is a deviant behaviour which causes damage to society. The causation of crime extends its arm in manifold factors that exist in the society. The criminal and anti-social attitudes do not surface abruptly; it gradually grows and develops in socio-economic and cultural conglomerative milieu and extends its tentacles with infectious malady on the society. Some of the causes attributable are given as under:-

1. **Home is the cradle of human personality:** Every person right from his birth is deeply influenced by the people around him. From a warm, loving, stable family, the child learns that people are friendly, worth knowing, and can be depended upon. When a family is cold despairing, rejecting, or neglectful, the child learns distrust, hostility or down-right hatred of people. That is to say whatever is learnt in the family has a strong influence in the mind of the individual. Family is the threshold for the group living and the social norms are observed and experienced.

2. **Poverty:** Poverty is one of the causes of crime, it is elaborated by S.C.Varma in these words: - "it seems that poverty operates as a cause of crime through its 'social accompaniments'. These accompaniments are (i) segregation in slum areas where people are isolated from anti- delinquency patterns and are compelled into association with criminal behaviour patterns. (ii) Low social status, with little or no takes (iii) Inadequate housing conditions and poor health. (iv) Child premature withdrawal from school with compulsion to take up unrewarding, unskilled, street-trade, occupations; (v) worry, anxiety and insecurity and a sense of inadequacy and insignificance in parents, which deprives individuals of their love and affection."

3. **Companionship: -** The individual's companionship and association are patterned by his emotional, social and economic needs of security, recognition and material gain. They play an important role in criminality.

4. **The development process: -** The development process itself will generate more crime and delinquency. This is because of the aspirational index of the people raise to a higher value and there is bound to be a higher degree of alienation. There is a phenomenal growth of industries and consumerism and rapid change in ultra-modern living which is also responsible for juvenile delinquency and crime.

5. **Early physical maturity:** Early physical maturity, inducement by oversexed films, T.V. pornography, and violence blended cinema are also responsible for increasing crime. The embibed feelings about criminals through media are vital reasons for juvenile delinquency. The criminal learns and imitate such character of the story. The criminal at their early stage form sediment in the subconscious mind and ebbs up and put into action according to circumstances and environment.

7. **Lack of Moral Education: -** Lack of practicers of the true preaching's, lack of parental control at home, and lack of teachers control in the schools and colleges are also attributable factors for the criminality.

8. **Inadequate treatment of the police: -** Sometime it is seen in the society that police instead of controlling crime instigate, excite and exasperate the criminals by ill-treatment. Instead of rehabilitation the criminal adopts the revengious attitude on account of ill-treatment of the police.

18.6   JUVENILE DELINQUENCY

Introduction: – Juvenile are the life-vein of the society. They are the pillars of the progressive nation; they are the 'crystallized energy stored reservoirs' of the country, they have the potential and dynamic energies intertwined

in them; they are the builders of future nation; they are the symbolic representatives of the nation's behavioural system prevailing infra-structural economy, social values, defective and corrective social structure, political upheaval, societal cohesiveness so on and so forth.

With the advent of modernisation, urbanisation, industrialization etc., one of the various problems of social disorganisation is juvenile delinquency, which needs greatest concern in the maintenance of social and cultural systems of any country.

The transition period from childhood to pre-adolescence and adolescence is very crucial as during this period different characteristics, behaviour and problems are exhibited. There is a tremendous change in the physiological functioning, thinking and viewing of things in different dimensions; stress and strain and overwhelming tensions and anxieties, there is drive and propulsive egoistic feeling; urge for importance and recognition, there ebbs up a tendency for new experimentations, emotional rekindling, conflict confusion with normatives of the society and individual characteristics and so forth depending upon the environment, societal background under which the juvenile hailed and belonged to, the up- bringing, socialisation process, international background. The deviance is either imbibed and exhibited or refrained.

18.7   DEFINITIONS OF JUVENILE DELINQUENCY

Legal definition of Juvenile Delinquency

Legal definition of Juvenile delinquency varies from the psychological definition.

Law treats a juvenile delinquent, as a person who is between the age of 15 and 17 and indulges in anti-social activity or commits some crime.

(a) The Ohio Code :– (U.S.A.) defines juvenile delinquency as person who breaks the law, is a vagrant, persists in disobeying orders, whose behaviours endangers his own moral life as well as the moral life of others or one who tries to marry without the consent of his parents.

The age of a delinquent vary from country to country but is within the usual limits 16 and 20. In general it is the 17 year old adolescent who qualifies for this term, but in India according to the prevalent law, the maximum age of juvenile delinquent is fixed at 16. Laws pertaining to this subject have been passed in U.P., M.P., Maharashtra, Tamilnadu, Karnataka, Delhi, West Bengal, Orissa and Punjab. In those states in which the juvenile acts have not been passed, the Reformatory Act of 1847 prevails. In these, states the maximum age of a Juvenile delinquent has been determined at 15. In Maharashtra and Madhya Pradesh the age limit of a delinquent is 17 years.

The Reformatory Act states that the term youthful offender will be appended to any individual below 15, who has been sentenced to life imprisonment or has been convicted of some crime.'

Psychological definition of Juvenile Delinquency: - Psychological approach lays much stress upon

the causes of Juvenile delinquency in defining it. This approach varies from legal approach. From the legal view point all those who are not apprehended are not criminals but from the psychological viewpoint all such offenders also are criminals. The psychological definition of juvenile delinquency is more comprehensive than its legal definition. According to the psychologists, "any and every child, of either sex, between the ages of 15 and 18, who commits a crime, irrespective of the fact that he is apprehended or not, is a juvenile delinquent". In this manner juvenile delinquent is one who forcibly possesses the property of another or causes it damage indulges in anti-social activity, creates danger to another's life or hinders the activities of others. For instance, a child who throws stones at a car and runs away, one who sets fire without causes, creates dangers for the life of another just for the fun of it, are all juvenile delinquents, from the psychological approach.

It has been pointed out by Dr. Sethna that "Juvenile delinquency involves wrong doing by a child or a young person who is under an age specified by the law (for the time being in force) of the place concerned." Newmeyer also opines that, "a delinquent is a person under age who is guilty of anti-social act and whose mis-conduct is an infraction of law.

18.8   CAUSES OF JUVENILE DELINQUENCY

I.   Familial and other causes

A broken family affects delinquency most, and it is caused by the following factors:

(a) **Broken families: -** The longest numbers of delinquents are from broken families. Since in a broken family, ties have no place and absence of this intimacy results in indifference towards a child and child is not looked after property. Thus relationship of husband and wife, parent and children, brothers and sisters lose their healthy nature. The children are attracted by wrong paths and become criminals.

(b) **Attitude of parents: -** When a child is deprived of love and receives constant rebuke from parents he develops feeling of revolt and hatred and often the children run away from the house and take to a life of crime.

(c) **Conduct of Parents: -** The personality of the child is considerably influenced by the character and conduct of his parents. When he sees his parents telling lies, showing hypocritical behaviour, sexual immorality, thieving, the child becomes abnormal.

(d) **Influence of brothers and sisters: -** Every child personality is susceptible to the influence of his brothers and sisters personality. If the family manifest criminal tendencies, the youngsters are undoubtedly affected by it.

2. **School: –** Running away from the school is the major form of juvenile delinquency. It is further aggravated by criticism at the hands of parents, punishment by the teacher, weakness in some subject, when the level of education is above the child's ability and capacity.

3. **Criminal Neighbourhood :-** The neighbourhood exerts tremendous influence upon the child. It is believed that pick-pockets are found generally in and around hotels and other places where travelers stay; thus large cities have certain areas where criminals are in abundance. These areas are called criminal areas or criminal dominated areas.

4. **Bad Company: -** The criminal behaviour achieved through interactions with other criminals. A child becomes a criminal when there are conditions that promote the infringement of law.

5. **Recreation: -** Recreation enjoys an important place in the child's development. But uncontrolled and improper recreation causes juvenile delinquency. Today cinema is responsible for juvenile delinquency and anti-social activity. Today cinema presents new patterns of crime through scenes of adventure and romance.

6. **War and its Aftermath: -** In the countries participating in the war, the children's education is considerably affected; society becomes difficult to live because of shortages and tensions. Parents become busy and children are not properly looked after.

7. **Social disorganisation: -** Disorganisation of individuals causes disorganisation of society, which leads to increase in criminal activity.

II. Psychological Causes

1. **Intellectual weakness: -** One of the greatest single causes of crime is 'mental weaknesses. Gullick had studied 1000 criminal children in 1934 and concluded that 13 percent children were with intelligence quotient off below 70.

2. **Mental disease: -** This view holds that criminal is a kind of mentally diseased person. Psychopathic children are born in families which are devoid of feelings of love, affection and control. A psychopathic child is extremely unsocialised, irritable, cruel, obstinate, suspicious, self-centered, lonely, brimming with feeling revenge, backward and hyper-sexual.

3. **Personality:-** Intention of committing crime has close relationship with the personality of the individual. The juvenile delinquent is found to be naughty, explosive anything but peaceful, disobedient and unsocial. Among his interest and modes of reaction were found such practices as cigarette smoking, gambling, staying away from home, breaking things and travelling without tickets etc.

4. **Emotional instability: -** A child's mental conclusion becomes balanced in the absence of love and affection, emotional insecurity, very strict discipline, feeling of insufficiency and inferiority, and reaction of revolt. Such a state of mind instigates the child to take to crime.

III. Economic Causes

The majority of juvenile delinquents belong to families of unskilled labourers. Poverty is the motivating factor of crime. "A low family income compels the children also to share the burden and to neglect their education. Sometimes children are entrusted with carrying messages of the seniors where they see all kinds of criminal practices."

18.9   DIFFERENCE BETWEEN CRIME AND JUVENILE DELINQUENCY

1.   **Difference of age: -** The crucial difference between a juvenile delinquent and a criminal is one of age but both indulge in anti-social activities. Working of both are subversive to social relationship. According to Dr. Haikerwal, ''from the social view-point crime or juvenile delinquency is a form of conduct that acts as an obstacle in the system of human relationships which are believed by society to be its fundamental condition.'' Thus, if an offender is below a certain specified age he will be treated as a juvenile delinquent and in any other case he is a criminal.

2.   **Difference of action: -** Sometimes criminals and juvenile delinquents differ in respect of the crimes that they commit. In this connection, some actions that are forbidden that young men and children do, lead them to be regarded as juvenile delinquents even though their activities are not actually crimes. A classification as wide as juvenile delinquent can include of thieves, dacoits, vagrants and prostitutes, those who keep away from the house for long periods of time without the permission of their parents and those who roam in the lonely streets late at night. It should be pointed out that any such activity is against law in their strict application. Therefore, the juvenile delinquent, who acts in these ways, is not included in the same class as ordinary criminals. Similar is the case of children who are unemployed, unhoused and wandering, who are also included in the category of juvenile delinquents along with the beggar.

3.   **Difference of characteristics :-** Kohen has brought out a distinction between a criminal and a juvenile delinquent on the following basis :

(a)   'A juvenile's mischief is lacking in utility as he does things that do benefit him in the least, such as roaming about in the streets without cause. On the other hand, the criminal acts with intent to gain something. A juvenile is sometimes even unaware of the objective of his own actions.

(b)   Sometimes a juvenile commits a crime with only an intention to enjoy himself and indulge his sense of humour. It finds expression in practical joking like breaking car glasses, putting boulders on railway track or pushing people into a period of water just for the fun of it. A criminal does not find this a suitable mode of manifesting his sense of humour.

(c)   The juvenile delinquent does not commit a crime on a preplanned and well organised basis being more apt to do things on the spur of the moment. A hardened criminal is more inclined to plan his moves and

organises crime with a certain show of skill.

Thus, it may be summed up that the criminals and juvenile delinquents are distinguished on the basis of their difference of age, kind of work, objectives, mode of working. It is the difference in the two classes i.e. the delinquents and criminals.

18.10 CHECK YOUR PROGRESS

1. Define crime and discuss difference between crime and Juvenile delinquency.

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2. Define crime and discuss its various causes.

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3. Define Juvenile delinquency and discuss its various causes.

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DRUG ADDICTION

STRUCTURE

19.1   Objectives

19.2   Introduction

19.3   Nature and Impact of Abusable Drugs

19.4   Causes of drug Addiction

19.5   Remedies of drug Addiction

19.6   Government Policy

19.7   Check Your Progress

19.1   OBJECTIVES

After going through this topic students should be able:

–   To understand the concept of Drug addiction

–   To know the impact of Drug addiction

–   To understand the remedies of drug addiction

19.2   INTRODUCTION

Drug abuse may be perceived both as aberrant behaviour and as a social problem. The concept of drug, drug abuse, drug dependence, drug addiction, and abstinence syndrome need some clarity. Firstly everyone should know what is drug? Drug is a chemical substance associated with distinct physical or psychological effects. It alters a person's normal bodily functions. But this concept is too broad. In medical sense, a drug is a substance prescribed by a physician or manufactured expressly for the purpose of treating and preventing disease and ailment by its chemical nature and its affects brain or the structure and functions of a living organism. In the psychological and

sociological contexts, drug is a term for habit forming substance which directly affects the brain or the nervous system. More precisely, it refers to "any chemical substance which affects bodily function, mood, perception, or consciousness which has potential for misuse, and which may be harmful to the individual or the society." In the light of this definition, the frequent use of drug is considered so dangerous and sometimes even immoral and antisocial that it arouses a variety of indignant and hostile sentiments on the part of general public. Some drugs are, however, relatively innocuous and are not addictive or accompanied by harmful physiological effects. The use of such drugs stands in marked contrast to the use of illegal drugs like heroin, cocaine and LSD or the consumption of legal drugs like alcohol, tobacco, barbiturates, and amphetamines, all of which are associated with distinctly harmful physical effects on the person habituated to them.

'Drug abuse' is the use of illicit drugs or misuse of legitimate drug resulting into physical or psychological harm. It includes smoking ganja or hashish, taking heroin or cocaine or LSD, injecting morphine, drinking alcohol, and so forth.

'Drug dependence' denotes habitual or frequent use of a drug. The 'dependence' can either be physical or psychological. Physical dependence occurs with the repeated use of the drug when the body has adjusted to the presence of drug and will suffer pain, discomfort or illness if the use of the drug is discontinued. The term 'drug addiction' is generally used to denote physical 'dependence'. Thus, addiction or physical dependence is "a state whereby a body requires continued administration of the drug in order to function." Body functioning is interfered with if the drug is withdrawn and withdrawal symptoms appear in a pattern specific for the drug. The total reaction to deprivation is known as 'abstinence syndrome'.

19.3   NATURE AND IMPACT OF ABUSABLE DRUGS

Abusable drugs have been divided into six categories which are mentioned as under:

1. **Alcohol:** It is used by some people as a normal, pleasant and suitable activity while other take it as a spur which enable them to work. It also acts as a sedative which calms down nerves or a kind of an anesthetic which reduces the pain of living. It relieves tension and lesson aggressive inhibitions.

2. **Sedatives:** It relaxes the central nervous system by inducing sleep and providing a calming effect. Tranquilizers and barbiturates fall into this category. Medically, these are used in high blood pressure, insomnia, epilepsy and to relax patients before and during surgery. As depressants, they depress actions of nervous and muscles. In small quantities, they slow down breathing and heart beating and make the user relaxed, but in higher dose, their effects, resemble alcohol intoxication in which the user becomes sluggish, gloomy and sometimes irritable and quarrelsome. He is unable to control his emotions.

3. **Stimulants:** These activate the central nervous system and relieve tension, treat mild depression, induce insomnia, increase alertness, contract fatigue and expressive drowsiness and lessen aggressive

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inhibitions. The most widely known stimulants are amphetamines which is generally called 'pep- pills' caffeine and cocaine. Moderate doses of amphetamine, when properly prescribed by a doctor, can check fatigue and produce feelings of alertness, self-confidence and well-being. Heavier doses cause extreme nervousness, irritability, headache, sweating, diarrhea, and unclear speech.

4. **Narcotics:** They also produce a depressant effect on the central nervous system. They produce feelings of pleasure, strength and superiority, reduce hunger, lessen inhibitions and increase suggestibility included in this category are opium, marijuana heroin, morphine, pethedine, cocaine and cannabis (charas, ganja and bhang). Heroin is a white powder made from morphine, cocaine is made from the leaves of the coca bush and is odorless, cannabis is obtained from the hemp plant and marijuana is a particular form of cannabis. Heroin, morphine, pethedine and cocaine are used either by inhaling or injecting the liquified form.

5. **Hallucinogens:** They produce distortions of perception and dream images. Their use is not prescribed by the doctors. The well-known drug in this category is LSD which is a man-made chemical. It is so powerful that one ounce produces three lakh human doses. An amount literally smaller than a grain of salt can produce gross psychotic reactions in human beings. L.S.D. may be obtained as a small white pill, as crystalline powder in capsules, or in liquid form in ampoules. Usually, LSD is taken orally but it may also be injected. The effect of an average dose of LSD usually lasts eight to ten hours. Panic, depression and permanent severe mental derangement can result from an attempt to withdraw from its use.

6. **Nicotine:** It includes cigarettes, bidi, cigars, snuff and tobacco. Nicotine has no medical use. The risk of physical dependence, however, may be there. It leads to relaxation, stimulates central nervous system, increases wakefulness and removes boredom, but frequent or heavy use of nicotine may cause heart attack, lung cancer and bronchitis. The law does not classify this as a drug. Stimulant, depressants, narcotics and hallucinogens are also called psychoactive drugs.

19.4   CAUSES OF DRUG ADDICTION

On one hand there is no reason for the drug addiction but on the other hand there are so many reasons for it. The following are the major reasons:

1. **Un-peacefulness of mind or disturbed mind:** According to some scholars, when there is no peace in the mind of a person or he is disturbed mentally, he takes to drug addiction. First, he takes them knowing their effects. But ultimately he becomes habitual of it.

2. **Takes as a medicine:** Many of these things are taken first as medicines, but afterwards they become addicted to these things.

3. **Contact with drug addicted people:** Sometimes it happens that people come in contact with the

people who are already habituated to drug addiction and take it as a pleasure in company. Afterwards he becomes habitual to it by and by. This is also indicated in sociological theory that it is the circumstances or social environment which makes people drug addicts. **Sutherland's differential association theory,** when applied to drug usage, explains drug taking as behaviour learnt from other persons, principally in small intimate groups.

People take to drug addiction to remove an unpeacefulness of mind.

It has not become clear that whether un-peacefulness of mind is created before the use of the drugs or after the drugs have been used. Doctors give drugs to the patients without the knowledge of patients but the patients don't become habituated to the drug. Hence, it is necessary that the person should know the effects of the drug that he is taking. **Lyond** has mentioned, "Addiction is generated in the process of using the drug consciously to alleviate withdrawal of distress."

19.5   REMEDIES OF DRUG ADDICTION

1. **Imparting education about drugs:** The target population for educational measures should be young college and university students particularly those living in hostels and away from the control of their parents, people of slum area, industrial workers, truck drivers and rickshaw pullers. The method for imparting education should be such that people involve themselves actively and there is a free exchange of valuable information. The type of education should be effective whereby they are able to discard a good deal of inaccurate and misleading knowledge about artificial euphoria and acquire information which is more authoritative pertaining to physical and psychological effects of the so-called modifying drugs pharmacological properties and their medical uses.

2. **Changing physician attitudes:** A change in attitude of doctors in prescribing so many drugs can go a long way in controlling drug usage. The doctors have to show a greater care in not ignoring the side effects of the drugs. Though drugs help yet there are many dangers of over dependency.

3. **Detoxification programmes:** Various detoxification programmes should be established to control the drug addiction.

4. **Deterrent punishment:** Deterrent punishment should be given to policemen and other law enforcements found working in collusion with drug peddlers.

5. **Role of the parents:** Parents play a crucial role in controlling drug usage among their children. Since parental neglect, over hostility, rejection, material disharmony, play an important role in perpetuating drug addiction, parents have to take more care in keeping the family environment congenial and harmonious.

6. **Role of the teachers:** The teachers too can help much in the prevention of drug abuse. They can

discuss dangers of drug abuse with the students by talking informally and openly. They can keep themselves interested in their student's interests and activities. They can encourage them to volunteer information of any incident of drug abuse.

19.6   GOVERNMENT POLICY

After independence, the Government of India has taken so many concrete steps to check drug addiction. A conference was called at Delhi in 1959 for this purpose. In this conference, it was decided that in 10 years' time, the use of opium be totally prohibited except as drugs. A suggestion for banning the use of opium as drug was also given. There was no restriction on the import of cocaine, but now there is full control over its import and Government of India has set up a body called Narcotics Intelligence Bureau. Its work is to make coordination between the Central and State government's efforts, to prohibit the drug addiction, so that these can work towards controlling during addiction.

19.7   CHECK YOUR PROGRESS

1.   Define drug addiction.

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2.   Define drug addiction and discuss its various causes.

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3.   Describe the impact of drug Addiction and discuss its remedies.

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ALCOHOLISM

STRUCTURE

20.1   Objectives

20.2   Concept of Alcoholism

20.3   Causes of Alcoholism

20.4   Impact of Alcoholism on Society

20.5   Remedies of Alcoholism

20.6   Recommendations of the Prohibition Enquiry Committee (1954)

20.7   Check Your Progress

20.1   OBJECTIVES

After going through this topic students should be able:

–   To understand the concept of alcoholism

–   To know the causes, remedies and impact of alcoholism.

20.2   CONCEPT OF ALCOHOLISM

'Alcoholism' implies a state of 'periodic' or chronic intoxication. It is detrimental to individual as well as to the society. The people, who once become habitual of taking wine, do not think seriously its mental, moral and physical consequences. Biologically speaking, drinking disturbs the metabolic tissues and, thus, once drinking is started the body needs it continued quota and, thus, the intoxication continues. Few decades ago the problem was considered as a moral problem and a sign of social irresponsibility. After the introduction of the prohibition policy in some states, it was viewed as an illegal act. Now it is considered by some scholars as a complicated, chronic and

immensely costly disease than a type of a deviant behaviour. The victim needs not only the punitive treatment but treatment by specialists, psychiatrists, doctors, social workers and others who will help him in his personality reconstruction.

In support of the legal interpretation it can be said that alcoholism is a significant factor in criminal behaviour. It may be a crime in itself or may be directly related to violation of certain laws, offences, like murder, rape, assault, vagrancy and neglecting the family. While concentrating upon the concept of alcoholism which has been legally interpreted, there are two questions which are very difficult to answer (i) whether the man who is under the influence of alcohol will violate the laws which he would not have violated if he were not under the influence of liquor, or if he does violate the law under such circumstances, he may not be acting under the influence of differential association, and (ii) whether alcoholism is a form of psychopathy?

Various researches have been conducted in America where alcoholism is at its zenith. They have interpreted alcoholism as a form of vagabondage, or an abnormal method of escaping from reality. The results of the research revealed that alcohol does play an important and damaging role in the lives of offenders and in the production or commission of crimes. However, it cannot be said with certainty whether the consumption of alcohol was the root cause for the commission of crime and the offender would not have committed any crime during his non-criminal moments.

In social interpretation of alcoholism it can be said that it is a condition in which an individual loses control over his alcohol intake and is constantly unable to refrain from drinking once he begins.

According to Keller and Efrom, "Alcoholism is characterized by the repeated drinking of alcoholic beverages to an extent that exceeds customary use or compliance with the social customs of the community and that adversely affects the drinker's death or interferes with his social or economic functioning.

20.3   CAUSES OF ALCOHOLISM

It is generally seen that the people who use alcohol, about 90% do not become alcoholics. The key alcoholism is in the motive for repeating the drinking. When we explain alcoholism in terms of factors like personality structure, it is inadequate. From psychogenic perspective, it is described as an over simplified explanation of alcoholism, it is mentioned that practically all alcoholics show the mark of deprivation of emotional needs during childhood. Clinebell has mentioned four main types of parental attitudes which happen to be associated with alcoholism in adulthood and all of which tend to produce trauma and emotional deprivation in the child: (1) authoritarianism (2) over rejection (3) moralism (4) success worship. That these factors are the key ones in the formation of an insecure personality resulting in falling prey to alcohol is indicated by the fact that psychological studies of alcoholics repeatedly mention the following personality traits: a high level of anxiety in interpersonal relationships, emotional immaturity, ambivalence towards authority, low frustration tolerance, low self-esteem, feelings of isolation and guilt. **Clinbell** has mentioned that these psychological traits are not the result of alcoholism

but are the causes of alcoholism. They are often present in many alcoholics before they take to excessive drinking.

Some scholars are of the view that there seems to be a definite connection between alcoholism and personality maladjustment. Initially a person drinks to seek refuge for his problems of life or to find a temporary respite from his troubles. Gradually he starts drinking more and more frequently until he becomes utterly dependent on it. However, psychologist maintain that only those people take to frequent drinking who are emotionally immature and lack self-confidence.

20.4 IMPACT OF ALCOHOLISM ON SOCIETY

The use of liquor and other intoxicants is harmful for every progressive and growing individual as well as society. The following are the major impacts of alcoholism:-

1. **Wastage of national wealth: -** It is believed that an effective enforcement of prohibition policy would increase the purchasing capacity of people by rupees 40 crores: of this many crores of rupees will be invested for productive purposes. It is obvious; therefore, that prohibition would save the country from huge wastage of national wealth.

2. **It causes social disorganization: -** Alcoholism leads towards crime, corruption and lawlessness. In this regard Baco has mentioned as, "all the crimes on earth do not destroy so many of the human race, not alienates so much property as drunkenness".

3. **Lowering of efficiency: -** With fall in the standards of physical health and mental ability, the fall in efficiency is but a corollary. The alcoholic is whimsical and incapable of sustained attention, concentration and putting in long hours of work.

4. **Family disorganization: -** More homes are broken due to drinking than any other single cause. It leads to the destruction of moral sense and his inhibitions removed, prostitution and adultery are normal consequences of alcoholism. An alcoholic shows little respect to his wife or children. This could lead to divorce and constant family tension.

5. **Individual disorganization: -** The consumption of liquor makes a man wayward in habits and whimsical in modes. He also loses all control over his will and his desire to grow and progress becomes feeble. He grows careless and indifferent and feels little difference between morality and immorality. All this produces personality disintegration.

6. **Increase in poverty :-** In India the villagers and labourers drink in spite of their poverty, this obviously increases their poverty though it may provide them temporary well-being and euphoria.

7. **Low standards of health :-** The consumption of liquor leads to deterioration of health, this may

happen due to the following reasons :–

(I) Liquor is neurotic and leads to nervous degeneration, liver cirrhosis, high blood pressure and host of other diseases (II) Money spent upon liquor reduces one's resources and may not leave one with sufficient funds to buy nutritious food. The money which can buy gallons of milk is wasted in liters of liquor (III) the country made liquor is often a great health hazard. Only in the last few years more than thousands of people have died after consuming poisonous liquor in various parts of India.

20.5 REMEDIES OF ALCOHOLISM

Alcoholism is treatable. There have been many successful treatment programmes. There are various kinds of programmes for different degrees of drinking. The following treatment measures are mainly used to treat alcoholics.

1. **Detoxification in Hospital:** For alcohol addicts the first step is detoxification. In this process alcoholic needs medical care and medical supervision. Tranquilizers are used for treating their withdrawal symptoms like convulsion and hallucinations. High potency vitamins and fluid electrolyte balance are also used in their physical rehabilitation.

2. **Role of Family:** Involvement of family of alcoholics in the process of treatment enhances the chances of rehabilitation by 70 to 80 percent. This is because the family members do not preach, nor they blame or condemn the alcoholic. They minimize his problems, offer him sincere and unselfish help and guidance and never abandon him.

3. **Alcoholics Anonymous:** One of the most effective social therapies which use group interaction is alcoholics anonymous. It is an organization of ex- alcoholics which started in United States in early 1940s and today has lakhs of persons as its members. In India, the branches exist in all the metropolitan cities, while in some cities; the branches have been established recently.

4. **Treatment Centre:** These Centre's have been developed is some cities as alternatives to Hospital treatment. Each Centre has about 10-20 residents, here not only counseling takes place in a supportive environment but residents are made to follow certain anti-drinking rules too.

5. **Changing values through education:** Some voluntary organizations undertake educational and information programmes to alert the alcoholics to the dangers of excessive drinking. Social workers help the drinkers in coping with life and changing the social values and attitudes about drinking.

20.6 Recommendations of the Prohibition Enquiry Committee (1954)

(i) There is need for prohibition throughout India.

(ii) Drinking in hotels, bars, restaurants, clubs and at parties should be completely stopped.

(iii) Drinking should be totally prohibited for government employees.

(iv) The government should reduce the number of liquor shops in rural and urban areas.

(v) The enforcement of prohibition is an educative, preventive, legal and administrative process. There should be an administrator of prohibition in each state. In addition prohibition committees should be created at district level.

(vi) For the enforcement of prohibition the people should be given the administrative authority.

(vii) Dealing under prohibition should be made stricter.

Thus, it can be assumed that if above methods as well as recommendations are followed by the members of the society as well as by the governments, alcoholism can possibly be controlled.

20.7   CHECK YOUR PROGRESS

1.   Define 'alcoholism'.

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2.   Define alcoholism and discuss its various causes.

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3.   Describe the impacts of alcoholism on society.

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4.   Define alcoholism and discuss some preventive measures for alcoholism.

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CORRUPTION

STRUCTURE

21.1   OBJECTIVES

After going through this topic students should be able:

–   To understand the concept of corruption.

–   To know the various causes of corruption.

–   To know about preventive measures for corruption.

21.2   INTRODUCTION

When something is received by illegal means for doing something illegal, it is corruption. According to Elliot and Merrill "Corruption is a willful failure to perform a specified duty in order to receive some direct or indirect personal gain." Thus, the corruption is said to have taken place when a person does not perform his duty which he is normally expected to do, so that he may get something which he should not get normally and has some personal gain in it. Corruption affects the general morality of society. It increases distrust and cynicism. Its sphere is very

wide. It implies various illegal activities viz illegal gratification, bribery, misuse of power, favouritism, perjury etc.

A corrupt person always shows himself as if he wants to make service to people, but actually he does not do so. There are two main causes involved in corruption. Firstly, the misuse of power and secondly, some gain out of that misuse. Even the educated do not hesitate in making great harm to the people for their little gain. The big contractors and engineers make 'Kachcha' bridges and buildings with low quality material and give money in shape of bribery. The doctors play with the life of patients for the sake of money and so no.

21.3   CAUSES OF CORRUPTION

The following are major causes of corruption in society.

Increasing value of money: In modern society, rich people or moneyed men are respected more than the poor or less rich people irrespective of how much honest they may be. Hence, in order to gain prestige and honour in society people take the corrupt means to earn money. The money hides the deformities of rich. If something wrong happens the police will arrest the poor man and would hesitate to punish the rich man even if he was committed the crime.

Gap between rich and poor: Corruption is increasing fast in the low paid employees because they are unable to make both ends meet. Hence, they take to evil means to earn money. Also to get their work done from people who are in authority bribing becomes an important mechanism. In supply office, police department, railways, income tax etc., bribery of even one or two rupees is accepted.

Political structure: There is party politics present everywhere in India which is also responsible for increasing corruption. The candidate, who has spent money on election, has to earn back the money spent. For this purpose he takes to any means and for fighting another election also he has to spend money. He has to fulfill the promises made to party members. If the party belongs to a particular class, the elected man has to use all possible means to satisfy his workers. For this he gets them employment, grants, loans, contracts licenses etc. Thus, the undeserving candidates get priority in highest offices.

Lack of heavy punishment: There is no provision for heavy punishment to the persons caught red-handed. He is either transferred or given little punishment. The low punishment does not deter them and they openly adopt unfair means. Moreover, the procedure for fixing the responsibility is very lengthy and time consuming. Hence, there should be provisions, for heavy punishment apart from dismissal, which will deter the people.

Ignorance of law: In spite of so many laws, rules, corruption is increasing because the numbers of illiterate and exploited persons are much more. For example, in villages the poor people take little money from money-lenders and they have to pay highest interest which goes on for generations, due to ignorance

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of law and education. But this thing has been abolished under 20-point programme of late Prime Minister Mrs. Indira Gandhi. The labourers and workers in mills do not get their due share due to ignorance of law, the mill owners harass them. No wages are paid to the labourer if he takes leave or is ill. Women are not given maternity leave and hence, their wages are deducted.

Defects of democratic form of government: The main defect of democratic form of Government is that the elected persons rule the country. There is no consideration for character, personality and social feelings. The leaders purchase the votes at any cost and the voters sell them at a price. The person, thus, elected would not be expected to work honestly and for the welfare of the people, but would try to recover his expenditure and loss. The successful candidate has to satisfy his party-men, his relatives, friends, neighbours by various fair or foul means.

Advertisements: New modes of advertisements are adopted by businessman who employs evil, unlawful, invalid means of advertisements. The bogus companies encourage the people to deposit money to higher rates of interest and offering uncreative returns, and then they disappear with the money deposited, ornaments, or other things, or declare themselves bankrupt. Various means of advertisements through radio, cinema, posters, pamphlets, etc., are adopted false advertisements are given and the people are, thus, cheated. The Government has proved inefficient in solving the issue.

Competition or commercial field: There is great competition among businessmen, and they adopt various illegal means, which has also encouraged corruption. A degraded and bad character man can easily become corrupt. They can do anything for the small gains. Because of this people with skill and morality suffer and the corrupt one's mushroom.

21.4   FIELDS OF CORRUPTION

The following are the major fields of corruption.

- **Political Field:** Corruption also exists in political field. The leaders purchase the votes, who would take the money back by any method. The political parties allow the people of high status or rich people to fight the election. There are many leader who are defamed as corrupt but so far as they are in position nothing is done against them. All these things give encouragement and impetus to corruption.

- **Administrative Field:** Corruption is found in almost all the Government departments especially connected with law, Justice, tax, police, P.W.D. food and civil supplies, import, export, and the like departments. In almost all the departments, it is the political pressure that works.

- **Corruption in Economic Field:** This can be found in stock exchange, commercial fields, forgery, cheating in advertisements etc. The industrialists keep the money of people, but do not return properly. The shop-

keeper cheats the public by weighing less and charging more prices. Millionaires evade the taxes and bribe the officers concerned. These things are generally found in big cities like Bombay, Calcutta, Delhi, and Madras etc.

- **Corruption in Religious Field:** Many things are done in the name of religion. The people construct dharamashalas or gaushalas but the purohits (Monks) spread the corruption in these places also. They drink, gamble and indulge in various nefarious activities.

- **Individual Corruption:** Morally or physically degraded persons pose a problem for the society. This sort of people takes to drinking, gambling, sex vices, prostitution etc., which are some of the individual corruption. For these things he needs money which can only be obtained through corrupt means.

21.5   REMEDIES OF CORRUPTION

It has become essential to eradicate corruption in public life. The basic need is to raise the moral standard of the people and make them good citizens. Apart from removing the above mentioned features, the following may be suggested.

- **Proper Education:** Proper education to people is essential. There should be codes of education in various institutions, for example police department, administration departments, municipalities and so on. Moreover, the people should be given proper guidance so as to understand the right and wrong in religious and social fields.

- **Change in the standard of political parties:** In order to save the democracy in India, it is necessary that a code of conduct should be passed for the political parties and the elected members. The votes should not be allowed to be purchased. The public should be educated and made to understand the value of vote.

- **Enforcement of laws in the areas of trade, industry and commerce:** The laws should be strictly enforced in these fields. The bribe giver and taker both should be taken to task.

- **Reforms in Government offices:** The employees should be given wages so that they can make the both ends meet easily and at the same time punished if severely commit some crime or corruption.

- **Reform in police, courts and other administrative offices :** The policemen should undergo proper training where importance of morals is imparted to them so that they serve the common public well. The complaints against the officials should be enquired into properly and the person found guilty should be taken to severe task. Justice should be given in less time and at low cost. For the purpose the procedure will have to be simplified.

- **Change and Reform in Penal System:** In order to eradicate corruption, reform in the penal system is

essential. Generally, the defaulters save themselves from the clutches of law. Various lengthy procedures involved in getting justice should be simplified so that the people get their genuine rights and the corrupt people be punished.

21.6   CHECK YOUR PROGRESS

1.   Define corruption.

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2.   Describe various fields of corruption and discuss its preventive measures.

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3.   Define corruption and discuss its various causes.

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