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Lesson No.

Processes of Social Change :

- 2.1 : Sanskritization
- 2.2 : Westernization
- 2.3 : Secularization
- 2.4 : Urbanisation
- 2.5 : Modernization
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Planned Social Change :

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SANSKRITISATION

STRUCTURE

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After going through this lesson you will be able to :

- understand the meaning of the term Sanskritisation
- know about the social mobility among lower caste.
- acquainted with various other concepts related with Sanskritisation
- learn various mean of Sanskritisation
- understand the Sanskritisation as a process of social change

7.2 Introduction

The term 'Sanskritisation' was introduced by **Prof. M.N. Srinivas**. In his study of the Coorgs in Karnataka . Prof. Srinivas found that some lower caste individuals in order to raise their position in the caste hierarchy adopted some customs and practices of higher castes especially Brahmins. The people of lower castes imitated the Brahmins in their eating habits and their life style. By doing so within some period of time they could claim higher position in the hierarchy of castes.

7.3 Definition

M.N. Srinivas - "It is a process of mobility of lower caste by adopting vegetarians and teetotalism (to give up drinking) to move up in the caste hierarchy in a generation or two."

Prof. Srinivas redefined this term in 1966 in his book "Social change in Modern India"

"Sanskritisation is a process by which a low caste or a tribe or other group changes its customs, rituals ideology and way of life in the direction of a high and frequently twice-born caste."

Prof. Yogendra Singh points out that the second definition is a comprehensive one because :-

- (i) The second definition, the imitating group need not to be only low caste group, it can be tribal or any other group.
- (ii) The imitation is not restricted to mere copying of rituals religious practices. It also means imitation (to copy) of ideologies.
- (iii) The Brahmins do not constitute the only model. It could be any group occupying a higher position in the society.

7.4 Process of Sanskritisation

The concept of Sanskritisation has been discussed to explain the social mobility in the caste groups of Indian society. This process is followed by a claim to higher position in the caste hierarchy that which is traditionally assigned to the

caste undergoing this process of Sanskritisation.

This claim is usually made over a period of time generally spreading generation or two before the claim is accepted.

7.5 Sanskritisation and Brahminisation

In his earlier writings **Prof. Srinivas** used the term Brahminisation but later on he preferred the term Sanskritisation.

Prof. Sirinivas preferred Sanskritisation over Brahminisation because the Brahmins had developed a lot of variance among themselves. Buddhist and Jainist influence also changed many of the practices of Brahmins.

Further the model or reference group of Sanskritisation are not always Brahmins. **Prof. Srinivas** says that the low caste people of Mysore adopted the way of another Lingayats who were not Brahmins but enjoyed a higher status.

Prof. Srinivas also introduced the concept of Dominant Caste and said that it was closely associated with the process of Sanskritisation. According to **Prof. Sirinivas**

- For a caste to be dominant it should own a sizeable amount of cultivable land locally available, have strength of numbers and occupying a high place in the local hierarchy.

The caste groups that have all the above mentioned attributes may be considered as enjoying dominance. These dominant caste groups serve as reference models for the people of lower caste in the process of sanskritisation.

Check your knowledge

* **Define Sanskritisation**

* **What is Brahminisation ?**

* **Dominant Caste**

* **Dwija or Twice born**

7.6 Features of Sanskritisation

7.6.1 It is a process of Imitation: Sanskritisation is a process that involves the imitation of the life style of the higher caste by the lower caste, The people of higher caste group act as a reference group to the people of lower who imitate their way of life.

7.6.2 It is concerned with Social Mobility : In this process vertical mobility takes place in the lower caste who adopt the life style of the upper or dominate caste. The position of the lower caste is raised in the caste hierarchy.

7.6.3 It is not only confirmed to Hindus caste : This process extends to tribals and other groups who under the influence of the dominant group tries to imitate their way of life style. For instance tribes such as Bheels, Gonds, Qraon etc. are undergoing through this process of sanskritization. These communities now claim themselves to be Hindus as their communities represent same caste groups within the fold of Hinduism.

7.6.4 The process of sanskritisation is related to a particular group : This process is not related to an individual or a family. It takes place only if a large number of individuals or a large number of groups adopts the life style of the dominant group.

7.6.5 Sanskritization involves a positional change and not a structural change: The mobility associated with sanskritization results only in the positional changes of the particular group and does not lead to the structural change for instance a caste group may move up in the caste hierarchy but it does not effect the caste system. Thus it does not affect the stability or continuity of the caste system.

7.6.6 It is a means of socialization according to Prof. Yogendra Singh : The Imitation of the life styles of higher castes by the lower caste is a process of learning for the people of the lower caste. This brings about modification or alteration in their behaviour and learning of new customs, traditions and way of life.

7.6.7 It reduces or removes the gap between the ritual and secular ranking : This is one of the main features of sanskritization. Prof. Sirinivas says that when a low caste or a section of that caste, achieves secular status through political power, it starts copying the status symbols of customs, rituals, values, life-style etc. of the upper caste. Thus after acquiring secular power the lower caste groups try to enhance their ritual status through this process of sanskritization.

7.6.8 Sanskritization is not a new but an ancient Phenomenon : Prof. M.N. Srinivas says that Sanskritization has been a major process of cultural change in Indian history and it has occurred in every part of the Indian sub-continent. It may have been more active at some periods than at other and some parts of India are more sanskritised than others, but there is no doubt that the process has been ancient.

7.6.9 Sanskritisation does not take place in the same manner in all the places : Studies have shown that there are instances of upper castes imitating some of the practices of lower castes and some times of even tribal groups. For instance, a Brahmin may make sacrifice with the help of a non-Brahmin friend. There it can be said that sanskritisation is not a one-way process, it is a two-way process. In this the lower caste does not always take from the higher caste, sometimes it also gives in return.

7.6.10 It is slow and lengthy process : This process of sanskritisation does not automatically result in the achievement of a higher status for the group. The people of a particular group will have to wait for a period of a generation or two before their claim can be accepted. Further, it may so happen that a claim which may not succeed at a particular area or period of time may succeed in another area or time period.

7.7 Means of Sanskritisation

The process of sanskritisation has been operative in the Indian society since ages and can even be found in modern India. Some of the factors that have encouraged or facilitated this process are as follows

7.7.1 Places of worship and Pilgrimages

The place of worship have been an important factor or means of sanskritisation. The people from different socio-cultural backgrounds interact with each other which provides an opportunity for exchange of ideas and beliefs. This exchange initiates the process of sanskritisation.

10.7.2 Transport and Communication

The advancement in the means of transport and communication especially after the British rule has facilitated sanskritisation in different parts of the country.

7.7.3 Political system

The political system have been a means of sanskritisation. The kings, chiefs and their countries were helpful in projecting a characteristic or typical form of life style. People belonging to various varnas want to imitate their life style in order to enhance their social status.

7.7.4 Occupational Diversity

In the traditional society there was relationship between caste and occupation. However after independence a number of new economic opportunities were made available and the lower castes greatly benefited

from them. This helped in improving their economic status which finally resulted in the enhancement of their social status.

7.7.5 Spread of Education

The spread of education especially after independence have greatly benefited the lower castes and tribals. The educated lower castes and tribals are imitating the life styles of higher caste groups. Therefore spread of education has also acted as an catalyst in this process of sanskritisation.

7.7.6 Socio-Religious reform movements

These movements have resulted in the weakening of caste system and there has been considerable improvement in the status of lower caste. The people of higher and lower caste are interacting with each other and establishing social relationship with one another.

7.7.7 Urbanization

It is the movement of people from rural areas to urban areas and from agriculture based occupation to non-agriculture based occupation. The lower caste people move to the cities in search of occupation and there they present themselves as members of a higher caste.

7.7.8 Legislation

After the independence the parliament enacted various legislation for the uplifting of the downtrodden people. This also facilitated the process of sanskritisation. For instance legislation such as - The untouchability offences Act-1955. The Hindu Marriage Act-1955 such enactments have encouraged the process of sanskritisation among the lower caste groups.

7.8 Critical comments on Sanskritisation

7.8.1 According to J.F. Stall, "Sanskritisation as used by Srinivas and other anthropologists is a complex concept. The term itself seems to be misleading. Since its relationship to the term Sanskrit is "extremely complicated".

7.8.2 Yogendra Singh points out that Sanskritisation did not have any Pan- Indian patterns. He states "Neither in respect of the sources for cultural emulation nor in regard to the pattern direction of emulation of culture forms has there been a universal Indian character".

7.8.3 It is also commented that much against the assumption of M.N. Srinivas, the "Sanskritic influence has not been universal to all parts of country. In most of northern India especially in Punjab, it was the Islamic tradition which provided a basis for culture imitation". In Punjab, writes **Chanana**, "Culturally Sanskritic influence has been but one of the trends and at times, it could not have been the main trend. For a few centuries, until the third quarter of the 18th century, Persian influence has been the dominating one in this area".

7.8.4 Dr. D.N. Majumdar comments that it is wrong to assume the process of

Sanskritisation as a universal process observed throughout India. In his study of Mohan Village as he noticed the lower caste people do not have any urge or inclination to initiate the "life-style of Brahmins or any other dominant higher caste of that region. If a cobbler wears trial efforts and the sacred thread and following reason of the customs of higher castes as body recognizes him as upper caste man. If Sanskritisation is really a universal process where exactly does it stop and why ? Dr. Majumdar questions.

7.8.5 As suggested by Harold A. Gould, after the motive force behind Sanskritisation is not of cultural imitation process but an expression of challenge and revolt against the socio-economic deprivations".

Difference between Sanskritisation and Westernisation :

1. The process of Sanskritisation promoted sacred outlook, whereas Westernisation process promoted secular outlook.
2. Sanskritisation is a process of upward mobility by a process of imitation while westernisation is a process of upward mobility by the process of development.
3. In Sanskritisation process mobility is within the framework of caste while westernisation implies mobility outside the framework of caste.

7.9 Key Concepts

Sanskritisation : This term is coined by M.N. Srinivas. It refer to the process of adoption of the rituals and life style of higher castes by a lower caste. It also refers to the process where the ethnic and tribal groups, which fall outside the Hindu caste structure enter into the Hindu fold by entering into social contacts with the Hindu caste.

Brahmanisation : This term was earlier used by M.N. Srinivas which was replaced by Sanskritisation. Sirnivas in his study of the Coorgs in Mysore found out that low caste people adopted the customs and rites of the Brahmins with a hope to raise their status in the caste hierarchy.

Dominant Caste : This term was also used by M.N. Srinivas while explaining the term Sanskritisation. It refers to a group or a caste whose members own a sizeable amount of cultivable land locally available, occupy a higher place in the local hierarchy and form a majority community.

Reference Group : This term was coined by H.H. Hyman in 1942. It is a mental construct or has a psychological base. It means that an individual or a group tries to follow or imitate the way of life of the members of some other group whom they consider to be an ideal one and want to become a part or member of that group.

Dawija or Twice Born : Dwija means twice born. It is related with the Ashrama scheme. Before entering the Ist Ashrama i.e Brahmacharya there is a ceremony called Upanayanam means conducting nearer. This sacrament marks the second birth of an individual. Those who go through this ceremony wear a thread and are known as Dwija or Twice Born. The first three varnas were known as Dwija (Brahmin, Kashtriya and Vaishya)

7.10 Model Answers

Q1 What is Sanskritisation ?

Ans. It refer to the process of adoption of the rituals and life style of higher castes by a lower caste. It also refers to the process where the ethnic and tribal groups, which fall outside the Hindu caste structure enter into the Hindu fold by entering into social contacts with the Hindu caste.

Q2 What is the importance of Sanskritisation ?

Ans. It is an important concept as we come to know about the social mobility in the Indian Society. It was considered that Indian society is a static one but this concept has shown us that even vertical mobility existed in traditional Indian society. It is vital for understanding the process of cultural diffusion, also in understanding the life of the lower caste people.

7.11 Questions:-

1. Discuss the concept of Sanskritisation.
2. Compare Sanskritisation with Brahminisation.
3. Which factors promoted the process of Sanskritisation? Explain.
4. How Sanskritisation is a Process of Social change? Discuss.

Short Questions :

- (a) Sanskritisation
- (b) Dominant Caste
- (c) Reference Group
- (d) Twice Born

7.12 Suggested Reading:-

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|----|---------------------|---|---|
| 1. | M.N. Srinivas | - | 'Social change in India' |
| 2. | Yogendra Singh | - | "Modernisation of Indian Tradition". |
| 3. | Pr. M.A. Chingamani | - | "Sociology of Indian Society". |
| 4. | M.N. Srinivas | - | 'Caste in Modern India and other Essays'. |
| 5. | C. Sankara Rao | - | "Sociology of Indian Society" |

WESTERNISATION

Structure

8.1 Objectives

8.2 Introduction to the Unit

8.3 Introduction to the concept

8.4 Meaning of Westernisation

8.4.1 Primary Westernization

8.4.2 Secondary Westernization or Cultural Modernization

8.4.2.1 The growth of universalistic legal system

8.4.2.2 Expansion of Modern Education

8.4.2.3 Urbanisation and Modernization

8.4.2.4 Communication and Modernization

8.4.2.5 Nationalism, Politicisation and Modernization

8.5 Changes brought about by Westernisation in Indian Society

8.5.1 Institutional Changes

8.5.2 Technological Changes

8.5.3 Ideological changes

8.5.4 Higher Standard of living and material life

8.5.5 Spread of New Life Styles

8.5.6 Social Reform movements

8.5.7 Boost to the freedom struggle

8.6 Negative effects of Westernisation

8.7 Comments on the concept of Westernisation

8.8 Summary

8.9 Key Words

8.10 Model Answers

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8.1 Objectives

After going through this lesson you will be able to :

- understand the meaning of social change
- know about the process of Westernisation
- explain the relation of Westernisation and social change

- comprehend the impact of Westernisation on Indian society
- explain Westernisation as a process of social change

8.2 Introduction to the Unit

Change is an alteration or modification in any object over a period of time and social change is significant modification in structure and function of society. At macro level there are two types of processes operational in the society all the time. Firstly, the processes that help in maintaining or upholding the social structure and secondly, the processes that bring about social change.

In this unit we are going to learn about some of the processes that bring about or contribute in bringing social change in the society. In this lesson we are going to discuss about westernization as a process of social change.

8.3 Introduction to the Concept

Westernisation is a global concept, according to Oxford dictionary it means- 'coming under the influence of the cultural economic or political systems of Europe and America.'

Globally speaking after second world war the rule of European empire was reduced & there was rapid expansion of the American dominance over other countries. Thus in global context westernization refers to the process of changes brought about in the eastern non- western countries due to the influence exerted by the western countries. It further refers to the process of diffusion of western ideology, technology, culture (way of life), rationalism, individual freedom, humanitarianism etc. in the non-western countries.

8.3.1 Westernisation in India

In Indian context westernization refers to the series of changes brought about in Indian culture & institution as a result of western contact especially of Europeans.

The first exposure to western culture took place with arrival of Portuguese (15th century) followed by the Dutch, the French and finally the Britishers deliberately wanted to force the western culture, ideology etc. over the Indians . There it is under the British influence that the process of westernization started in India.

8.4 Meaning of Westernization

The concept of westernization was introduced by Prof. M .N. Srinivas (1916-1999). He used this term mainly to refer to the impact of British rule on the Indian society. He says that ---"Westernization refers to the changes brought in the Indian society and culture as a result of 150 years of British rule and the term subsumes changes occurring at different levels - technology, institution, ideology and values"

Prof. Yogendra Singh in his book 'Modernisation of Indian Tradition' has distinguished between Primary & Secondary westernisation Prof. Yogendra Singh

opines that the process of westernization occurred at two different levels as it affected the Little Traditions (Folk, simple tradition that are homogeneous) and Great Traditions (Urban, Complex that are heterogeneous)

8.4.1 Primary Westernisation

According to Prof. Yogendra Singh Primary Westernisation means changes induced by the western impact on the Indian little tradition. At the initial phase, western culture made its impact on the peripheral aspect of Indian culture. A small section of the Indian intellectuals and scholars adopted some aspects of western culture. As the influence of this westernised subculture group was localized, it may be treated as a part of the primary stage of westernization.

8.4.2 Secondary Westernization: or cultural Modernization

After exerting its influence on the little tradition it affected the great tradition. It refers to the changes that took place at the national level. It brought about radical change in the response pattern of the Indians especially the educated ones. Some of the institutional developments as highlighted by Prof. Yogendra Singh are as follows:-

8.4.2.1 The growth of Universalistic legal system i.e. the traditional Hindu law gave way to civil produce code, Indian penal code and were enacted in 1859, 1860 and 1861 respectively. Though this growth in the legal system was slow but the major deficiencies of the traditional Hindu law were abolished and more over the new legal system stressed on the humanistic values.

8.4.2.2 Expansion of Modern Education : Modern education radically differs from the traditional educational system. Religious & spiritual matters constituted the main contents. The British laid the foundation of Modern education in India. It is based on reasoning and free thinking.

There were changes at the Organizational level. Education no more remained the monopoly of the upper castes only. There was a tremendous growth in the number of educational institutions.

8.4.2.3 Urbanisation and Modernisation : The traditional cities of India started gradually changing and new industrial cities attracted large number of unemployed people from the villages.

According to Prof. Yogendra Singh despite the persistence of traditional cultural values and institution in cities, urbanization and industrialisation foster many cultural norms and material conditions which are macroscopic and modernizing.

8.4.2.4 Communication and Modernisation : Another outcome of the contact with the western countries was the introduction of new communication system and means of transport. The modern & more efficient communication system & means of transport had brought the world closer and diffusion of skills, knowledge , ideologies etc.

With the expansion of the roads, railways, waterways, airways even the remote areas were accessible and would be brought to the main stream.

8.4.2.5 Nationalism, Politicisation & Modernisation : The growth of the spirit of nationalism, modern democratic socio-political structure and the growing mass- politicization are the blessings of the British rule in disguise.

Check your knowledge

* **What is Social Change?**

* **What is Westernisation ?**

* **What is Primary and Secondary Westernisation?**

8.5 Change brought about by Westernization in Indian Society

The arrival of the British and their prolonged rule in India led to the introduction of western culture, thought civilization etc. Gradually this western culture, became a status symbol and was imitated or copied by the majority of Indians. Westernization virtually means imitation of the western life style by the Indians.

The impact of westernization on the socio-cultural system of India is as follows :-

8.5.1 Institutional Changes

The contact with the western countries brought about radical changes in the traditional Indian Institution.

(a) **Changes in Educational Institution:-** Modern formal education was introduced which was imparted through schools, colleges. English language gained importance which lead to the spread of western culture. This system helped in creating new occupational structure that was based on class. It helped in the reformation of belifes & attitude on the scientific lines.

(b) **Changes in Economic System :-** Modern economic system i.e. capi-

talist system was introduced. Agriculture gained some impetus with the introduction of artificial irrigation and new variety of seeds.

New Commercial establishments such as banks, share market, Co- Operation societies were also introduced.

- (c) **Changes in Legal System :-** The traditional caste panchayats gave way to the courts. Modern law, new legislation, police and other systems were established. There was centralization of power and Bureaucracy was introduced. Justice was based on equality and everyone was considered equal in the eyes of law.

8.5.2. Technological Changes

The British introduced modern and scientific ways of doing things. They were more practical and rational in their approach.

- (a) **Transport and Communication :-** New means of transport and Communication were introduced, these were cost effective and efficient. Roads and Bridges were built to connect the remote areas. New means of transport such on railways, ships, aero planes etc. were introduced. Radio, post and telegraph, telephone etc. acted as a catalyst in this process.
- (b) **Printing Press :-** It helped in the publication of western thought & scriptures in the local languages. News letters ,articles , pamphlets etc. were being published and circulated among the people..
- (c) **Industrialization :-** Work in the factories was being carried out by machines. More application of mechanical power in work enabled large scale production of goods. It also resulted in migration of people from villages to the industrial centers.

8.5.3. Ideological Changes

The British brought with them their own value's, beliefs customs, ideologies etc.

- (a) **Humanitarianism :-** By which it is meant, an active concern for the welfare of all human beings irrespective of caste, economic position, religion, age and sex. The British ensured social justice to all the citizens. They established a uniform legal system. Many social evils such as sati, Polygamy, Child marriages , slavery were declared as crimes.
- (b) **Equality :-** The principal of equality was upheld that is equality of caste, colour , sex ,race and religions.
- (c) **Secularism :-** It mean that the state should be independent of religion and every citizen is free to practice his or her religion.
- (d) **Rationalism :-** It means - a system of beliefs regulated by reason , not

authority or dogma. Or in other words the belief that opinions and actions should be based on reason and knowledge rather than on religious beliefs or emotions.

8.5.4. Higher Standard of living and material life

The use of western technology and equipments and things are being looked at as a status symbol among the Indians. The spiritualistic ideas or influence were weakened.

8.5.5. Spread of New Life Styles

The western influence made Indian to copy the way of life of the western people. The Indian started consuming non- vegetarian and resorted to alcoholism. They adopted western style of dressing and dining . marriages , birthday parties , wedding anniversaries , new year celebrations came to be arranged in western style.

Mahatma Gandhi in his autobiography writes that educated Indian undertook the task of becoming English gentlemen in their dress, manners , habits , choices, preferences etc.

8.5.6. Social reform movement

Under the influence of social reform movements the Indians became aware of many social evils such as child marriage ,sati, untouchability, female foeticide etc. It helped many social reformers right from Raja Ram Mohan Roy to Mahatma Gandhi.

8.5.7. Boost to the freedom struggle

Western thoughts and ideas inspired the freedom fighters to strengthened the freedom movement to a great extent. The notion of freedom , equality fraternity etc. that were a part and parcel of west motivated the Indian leaders to noise their voice against the British and to muster international support for their cause.

8.6 Negative Effects of Westernization

The process of westernization though brought a number of positive changes but it had some negative effects also. Indians are coping the western way of life blindly. Every thing that belonged to west is considered to be prestigious and accepted thought considering its consequences more over under the flow of this process Indian culture and civilization is considered to inferior . It has hampered the spirit of nationalism. Some of the negative effects are as follows-

- (a) The British encouraged the separatist movement which impinged upon the process of national integration .
- (b) **Erosion of traditional values:** The values enshrined in the Vedas , Pursharthas etc., are superceded by western materialistic, indivisualistic, values. The values such as sacrifice ,respect of elders, honesty, marital- fidelity etc are giving way to being selfish men,

individualized opportunistic, infidelity etc.

- (c) **Disintegration of Family** : The traditional Indian Joint family is changing to nuclear which is further disintegrating. In this process the children are the great sufferers . They do not get proper education about their cultural past and hence are exposed to deviant behavior such as crime drug addiction etc. Further there is increase in the divorce rate .
- (d) **Degradation in Health** : With the initiation of western life style and eating habits the health of an average Indian is deteriorating . People now a days are absorbed into the pop-corn culture and there is rampant consumption of the junk food without being aware of its consequences
- (e) **Increase in stress & Tension** : Instead of gradually adjusting to the alien culture, the blind imitation of it has led to mal- adjustment among majority of the Indians.

This mal- adjustment has increased the strain and tension in the life of the people who have resorted to depressants and other sedatives.

8.7 Comments on the concept of Westernisation

- (i) This concept is considered to be very useful in analyzing the social mobility taking place due to the impact of influence.
- (ii) **Bernard Cohn** and **Milton Singer** have commented that while upper caste was westernizing its style of life and religious beliefs the lower caste was assuming more traditional form of practice and belief.
- (iii) **B. Kuppaswami** observes that this concept as used by M . N .Srinivas covers- behavioral aspect, knowledge aspect and the value aspect.
- (iv) Some scholars have criticized their concept saying that it primarily analyses social change in cultural and not in structural form .
- (v) **Daniel Lerner** has raised a few objections to this concept, these are-
 - (a) It is too local and a limited concept
 - (b) The imitation of culture traits is not only limited to western countries, it can be imitation of Russia or China .
 - (c) Daniel prefers to use his concept of modernization which he thinks in more global.

8.8 Summary

Finally it can be said that westernization as introduced by M. N. Srinivas explains the cultural changes that have taken place in India due to the influence of western culture especially British.

It has its own importance with respect to the changes that have taken place in the Indian society. Prof. Ram Ahuja, rightly remarks that even after impact of the west, India will remain India . Indian culture will subsist and survive in decades to come.

8.9 Key Words

- Westernization** : This term was introduced by M .N . Srinivas . According to him it refers to the changes brought about in Society and culture as a result of over 150 years of British rule.
- Little and Great traditions :** These concepts were introduced by Robert Redfield, little traditions is the term which refers to the culture of the rural villagers living within a civilization. Great traditions is the formal tradition found in the influential elite.
- Urbanization** : It denotes the process in which there is movement of people from rural areas to urban areas and from agriculture based occupation to non- agriculture occupation.
- Modernization** : Daniel Lerner introduced this term. According to him- Modernization is the current term of an old process of social changes where by less developed society acquire the characteristics common to more developed societies.
- Cultural Modernizaion** : It is the term used by Prof. Yogendra Singh in the context of westernization. It refers to the form of westernization which occurred at the national level or the level of the great tradition.
- Industrialisation** : In its narrow sense it refers to the system of factory production. So it is the process which denotes the growth of industrial units in more and more areas. In socio- economic terms it is a complex process of rational organization of the factories of production with corresponding changes in social structure as well as psychological orientation of individuals.

8.10 Model Answers**Q.1 What is westernization ?**

Ans. It is one of the processes of social change. This concept was introduced by M . N .Srinivas . According to him westernization refers

to the changes brought about in society and culture as a result of over 150 years of British rule. He says that the term subsumes changes occurring at different levels- technology, institution, ideology and values. In short we can say that it refers to the process of change brought about in non- western countries as a result of the adoption of western culture.

Q.2 What are the changes brought about by westernization at institutional level?

Ans. (i) It has brought change in Technology, Institution, Ideology and values.
(ii) Provided inspiration for a number of social reform movement.
(iii) Provided a boost to the freedom movements.
(iv) It has led to a new and better standard of living.

Q.3 What are the negative effects of Westernization ?

Ans. (i) It made Indian to blindly imitate the west.
(ii) It has led to family disorganization
(iii) It has led to the erosion of traditional values.

8.11 Exercise Questions

- Q.1 Explain in detail the concept of Westernization ?
- Q. 2 What are the positive effects of Westernization ?
- Q. 3 What are the Consequences of blind imitation of the western culture on Indian Society ?
- Q. 4. What is the role of westernization in the freedom Struggle ?
- Q. 5 Analyse westernization as a process of social change ?

8.12 Suggested Reading

- M .N .Srivivas- "Social change in Modern India"
- Prof. Yogendra Singh - "Modernization of Indian Tradition"
- Jadunath Sarkar - " India Through the Ages"
- B . Kupp Swami - " Social change in India "
- Prof. Ram Ahuja - " India Social system"
- Milton Singer and B .S .Cohn- " Structure and Change in Indian Society"
- Sonkin Pitirim - " Social and Culture Dynamics"

SECULARIZATION**Structure****9.1 Objectives****9.2 Meaning of Secularization****9.3 Definitions****9.4 Characteristics of Secularization**

9.4.1 Decline in Religious beliefs and practices

9.4.2 Increase in Rationalism

9.4.3 Empirical and Scientific World view

9.4.4 Increase in the process of differentiation

9.5 Process of Secularization in India

9.5.1 Religious-Social Reform Movements

9.5.2 Secularization after independence

9.6 Secularization and Social Change**9.7 Challenges****9.8 Summery****9.9 Key Concepts****9.10 Model Answers****9.11 Questions****9.12 Suggested Readings****9.1 Objectives**

After going through this lesson you will be able to :

- figure out the meaning of Secularization
- evaluate the process of secularization in India
- describe the characteristics of this process
- analyze challenges to secularization in India
- fathom the meaning of this process as is enshrined in Indian constitution.
- portray regularization as a process of social change.

9.2 Meaning of Secularization

Secularization is the process whereby in modern societies religious beliefs, practices and institutions lose social significance. It is considered to be an unavoidable feature of the modern society. Like Sanskritisation, Modernization, Westernization it is also one of the important processes of social change. The British rule brought with it the process of secularization of the Indian social life and cul-

ture, a tendency that slowly become stronger with the development of the means of communication, the growth of cities, spread of education and urbanization.

The secularization process is the term popularly used to depict a situation in which the beliefs and sanctions of religion become or are in process of becoming increasingly less important (is losing significance) in society as guides to conduct and decision making.

9.3 Definitions

The English word secular comes from Latin word 'Saculariom' relating to an age or period. The term secular means-not religious or spiritual that is not subject to or bound by religious code according to **oxford dictionary**.

M.N. Srinivas - According to Srinivas "secularization implies - "what was previously regarded as religious is now ceasing (to stop) to be such ; and it also implies a process of differentiation which result in the various aspects of society, economic, political, legal and moral, becoming increasingly discrete (individually separate) in relation to each other."

Prof. Yogendra Singh - " The spread of the process of secularism implies that various issues and events in personnel and social life are evaluated not from religious point of view but utilitarian".

Thus secularization is a process in which the traditional and religious beliefs become less possible or credible or acceptable. This is because of scientific and rational out look, urbanization, erosion of family values, industrialization etc.

9.4 Features or Characteristics of the process of Secularization :

9.4.1 Decline in Religious beliefs and practices :

It is one of the main features of the process of secularization. In a secularized society there is no place for communal feelings and religious orthodoxy. The religious beliefs and ideals are replaced by scientific outlook which is based on logic.

9.4.2 Increase in Rationalism :

Rationalism means the belief that opinions and the actions should based on reason and knowledge rather than on religious belief or emotions. People start thinking and analyzing about their day-to-day problems and try to establish a cause and effect relation instead leaving everything on some supernatural power.

9.4.3 Empirical and scientific world view :

The process of secularization result in growth of empiricism and scientific world view. By empiricism it is meant that any body of knowledge should be based on scientific method that is it should be based on experimentation, observation and verification. Such knowledge could be verified and should not be based on myths, beliefs or faiths.

9.4.4 Increase in the process of differentiation

The growth of empiricism and rationalism necessarily result in differentia-

tion of the society. It means that different social aspects of social life come to be differentiated from each other. All aspects of social life such as Economic, political, legal etc. become increasingly distinct. This further leads to specialization within the system for example in the field of medical profession there is increasing specialization among doctors.

Thus secularization brings about a change in the attitude and orientation of individuals in the direction of rationality and empiricism. The individual tries to establish a cause and effect relationship in the activities of day-to-day life. As Karl Marx would say that class-in-itself would be transformed to Class-for-itself.

Check your knowledge**What is secularization?**

Scientific World view.

Religious beliefs and practices.

Differentiation.

9.5 Process of Secularization in India

India has been a multi-religious society for more than two millennia. The Indian society was vertically divided into several religious communities which existed peacefully but were never united. Communal conflicts have been largely the product policy of divide and rule. Though the British generally practiced religious toleration but they found it convenient to deal with the Indians by labeling them as Hindus, Christians, Brahmins, lower castes etc. The policy of 'Divide and rule' hard-

ened the divide between various religious communities. The factors that stimulated this process in India are as follows.

9.5.1 Religious-Social Reform Movements

These reform movements tried to free the Indian masses from their rigid conservative religious practices and harsh social customs. Raja Ram Mohan Roy who established Brahmo Samaj for the purpose of promoting a pure monotheistic religion (monotheism). The Arya Samaj was another such organisation. Sir Syed Ahmed Khan also promoted the spread of liberal values and ways.

9.5.2 Secularization after Independence

The preamble of the constitution of independent India claims India as a secular state. The constitutional meaning of the term 'Secularism' reveals that each and every religion is to be treated equally by the state. No preference is to be given to any particular religion. No religion is to be belittled. Liberty of thought, expression, belief, faith and worship are assured.

The constitutional legal meaning of secularization has two principles :

- (a) The principle of non-interference in religious communities
- (b) The principle of providing equal protection to all the religions.

Thus in Indian context the emphasis on secularization is not on opposition to religion at all, but on its accommodation in secular life which would allow the sharing of secular national life by all religious groups. The idea of equal regard for all religions became pivotal to the Indian concept of secularism, as it made possible the harmonious existence of several religious communities in one state.

9.6 Secularization and Social change:

In India the process of secularization resulted in great changes in Hindu social structure. The section which has been affected by this process is the orthodox or traditional element in Hindus. The fore most among them being the priestly Brahmins.

According to **Srinivas**-the concept of Pollution and Purity were greatly weakened as a result of secularization. It has brought about significant change in the institution of Caste system, family system and village community.

The rigidity of caste system has broken, there has been disintegration in the family system and reduction in the religious rituals performed by the families.

Hinduism is becoming increasingly dissociated from its traditional social structure and is becoming associated with state political parties etc. Mass Media such as films, Television, radio, newspapers are playing their part in carrying Hinduism to all sections of the population. The orthodox beliefs and superstitions have broken giving way to more rational thinking.

9.7 Challenges to Secularism in India

The main challenges to this process in India is the low literacy rate, unawareness among masses, socio-economic backwardness, and the vested interests of few people.

The socio-economic backwardness of the vast sections of Indian society in

both Muslims and Hindus has always been a fertile ground for communalism. The conservative leaders on both sides do not want any progress of the masses so that they may continue to exploit them in all possible ways.

The political organisation and parties for their vested interests try to create vote banks in the name of religion. The candidates of a particular party are proposed after assessing the majority voters belonging to a particular religion.

Prof. Yogendra Singh writes that despite claims made for religious neutrality that state in India has often intervened in religious matter; this particularly holds in the case of management of temples and religious institutions.

In spite of all these challenges secularism has been undisputedly accepted as the desired national policy. D.E. Smith rightly remarks that - "It is meaningful to speak of India as a secular state, despite the existence of the problems..... India is a secular state, in the same sense in which one may say that India is a democracy..... As a secular state, the ideal is clearly embodied in the constitution and it is being implemented in a substantial measures.

9.8 Conclusion

Secularisation is one of the important processes of social change. It means that day-do-day activities of individual are becoming secular and are based on rational and scientific outlook and not on religious beliefs. These religious beliefs and practices are losing their importance in the lives of modern men.

In Indian context this term implies that state shall not interfere in religious matters of any community and secondly every individual is free to practice his or her religion. In India as process of social change it has initiated the process of breaking down the traditional communal barriers and the caste structure that were the past and parcel of Indian society.

9.9 Key Concepts

Rationalism	-	It involves among other things, the replacement of traditional belief and ideas by modern knowledge based on cause and effect.
Pollution and Purity -		The term Pollution or Polluted refers to the low caste people (especially shudras) who were looked down upon by the higher caste. There were restrictions imposed on them in terms of food, drink, entry into religious places etc. Purity refers to spiritual merits and is indirectly related to holiness possessed by the people of higher caste and by virtue of which they enjoyed various privileges over other castes for instance Brahmins were considered as pious.
Empirical	-	It is generally applied to research projects or even general approaches to research. It means any

body of knowledge which is based on observation, experimentation rather than on beliefs or theory. This knowledge can be verified.

- Monotheism** - It is a belief that there is a single god.
- Communalism** - According to Oxford Dictionary it means "something of or pertaining to community". As an ideology it advocates that the followers of a religion have common interests and followers of another religion have different interests. It preaches hatred against the followers of other religions or religious communities.

9.10 Sample Answers

1. What is secularization?

Ans. It is a process of social change in which what was previously regarded as religious is now easing to exist the life of individuals is based on to rationality rather than on religious beliefs.

2. What are essential elements of the process of Secularization?

- Ans.**
- (i) Decline in religious beliefs
 - (i) Increase in rationalism
 - (iii) Scientific world view
 - (iv) Increase in process of differentiation

3. What are the challenges to secularization in India?

Ans. The following factors act as hurdles or impediments in the process of secularization :

- (i) Illiteracy
- (ii) Socio-Economic backwardness
- (iii) Vested interests of few individuals
- (iv) Traditional or orthodox religious community
- (v) Political parties also use individual of different religious backgrounds as their vote bank.

9.11 Questions:

1. Discuss the concept of secularization
2. Compare secularization with Sanskritisation
3. What is the impact of secularization on Indian society ?
4. What does the term secular mean according to constitution of India?
5. Discuss secularization as a process of social change.

9.12 Suggested Reading:

- M.N. Srinivas - 'Social Change in Modern India'.
- Robert Lauer - 'Perspectives on Social Change.'
- S.C. Dube - 'Society in India - Change and Continuity'.
- Yogendra Singh - 'Social Stratification and Change in India
- David Mandelbaun - 'Society in India -Continuity and change'.

URBANIZATION AS A FACTOR OF SOCIAL CHANGE**Structure**

- 10.0 Objective
- 10.1 Meaning
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- 10.8 Social Effects of Urbanization
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 - 10.8.2 Urbanization and Caste
 - 10.8.3 Urbanization and Status of Women
- 10.9 Problems of Urbanization
 - 10.9.1 Problem of Over-Crowdedness
 - 10.9.2 Problems of Urban Housing
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 - 10.9.5 Problems of Drainage
 - 10.9.6 Problems of Transportation and Traffic System
 - 10.9.7 Problems of Power Shortage
- 10.10 Suggestions to solve Urban Problems
 - 10.10.1 Efficient and Integral City Planning
 - 10.10.2 City Administration to Become Financial Independent
 - 10.10.3 Creation of More Job Opportunity
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 - 10.10.5 Adopting an Efficient and Workable Housing Policy
 - 10.10.6 Environment Pollution to be checked
- 10.11 Check your Knowledge
- 10.12 Summary
- 10.13 Key Concepts
- 10.14 Important Questions
- 10.15 Short Questions
- 10.16 Books for further reference

10.0 Objective

To study this lesson will enable you to :

- * explain the concept of Urbanization.
- * understand the causes or factors of Urbanization in India.
- * define the advantages and dis-advantages of city.

Urbanization as a factor of Social Change

10.1 Meaning

Urbanization that is, unprecedented growth of cities, is one of the most significant trends in the modern world. Human beings have inhabited the planet for well over a million years yet our ancestors lived in small primary groups for about 5 to 6 thousand years of that time. The growth of larger cities that contain the bulk of society's population is a very recent development. But this growth of cities is taking place all over the world at an astonishing speed.

Urbanization is the movement of population from rural to urban areas and the result is the increase in urban population. It refers to a process in which an increasing proportion of an entire population lives in cities and suburbs of cities. Historically, it has been closely connected with industrialization. Industrialization is considered as a crucial variable in the process of urbanization. According to the census, an urban area is an area having a population of 5000 persons and more. There density of population is 100 persons per square kilometer. Nearly 3/4ths of the population is engaged in secondary and tertiary occupations such as manufacturing, mechanical pursuits, trade, commerce, professions, governing and other non-agricultural occupations.

10.2 Definitions

C.B.Mamoria: "Urbanization refers to a process by which the urban values get diffused, behavior patterns are transformed and movement from villages to cities occur."

Wallace and Wallace: Urbanization refers to "the movement of people from rural areas to city."

Anderson is of the opinion that "urbanization involves not only movement of population to cities but also change in the migrants' attitudes, values, and behavior patterns."

Ram Ahuja : "Urbanization is the movement of population from rural to urban areas."

Thompson Warren : "Urbanization is the movement of people from communities concerned chiefly or solely with agriculture to other communities generally larger whose activities are primarily centered in government, trade, manufacture, or allied interests."

Breese remarks, "If industrialization can be said to have been the first great and continuing revolution in recent times, then certainly, the world's second great, recent and continuing revolution is urbanization."

Bose remarks, "Urbanization is not merely the concomitant of industrialization but a concomitant of whole gamut of factors underlying the process of economic and social change."

10.3 Urbanization – A Global Trend

Urbanization has become a global trend. Large scale urbanization had occurred since 1800, particularly after the Industrial Revolution. In 1800, there were only 21 cities in the world each with a population of one lakh or over; and all these cities was estimated to be 859 in 1950, that is, within 150 years. The total population of these 859 cities was estimated to be 313 million. Of these, 364 cities were in Europe alone. In 1950, the world had more than 49 cities each with a population of more than one million people.

Until 1850, not more than 5% of the global population was urbanized, and no society had more than half of its members living in cities. In 1850, only one city, London, had more than 1million inhabitants. Yet today all the industrialized societies of the world are heavily urbanized and over 140 cities contain more than 1 million people. Kingsley Davis predicted in 1965 that if the present trends continue, there will be 500 cities with over 1 million inhabitants by the end of the 20th century, several of them containing more than 25 million people. By then, more than 80 per cent of the world's population will live in cities. Fortunately, the global population has not become urbanized to that extent by the close of the 20th century.

10.4 Importance of the Study of Urbanization

The study of urbanization has its own importance and C.B. Mamoria Mentions four important factors in this regard.

The cities, once established, tend to develop into centers of political, economic, industrial and other activities.

The cities have proved themselves to be not only centres of heavy concentration of people, but also as places of intellectual, scientific, artistic, educational, and political and other achievements.

The development of cities has been a recent trend in human history and it has contributed to changes in various other fields.

Urbanization has been a product of economic and technological development. Once it sets in, it goes on influencing the rural people, their lives and activities.

10.5 Factors or Causes of Urbanization in India

Urbanization has been taking place incessantly in India. The process assumed greater momentum soon after independence. As reflected by the old cities are growing and new cities are coming up. In 1901, only 10.8% of the total

population of the country lived in towns and cities and this percentage has increased to 25.72 in 1991 and it was projected to be 28.4% in the year 2000. In the time gap between 1901 and 1981 the rural population in India increased by 2 ½ times whereas urban population increased by 6 times. By 1991, there were as many as 3768 cities with a combined population of more than 217.6 million and it was projected to be at 285 million. Though the rate of growth of cities is said to be comparatively very slow, the growth is witnessed consistently for the past five decades.

Various factors have contributed to the rapid growth of cities in India. A.N. Agarwal in this regard, speaks of the role of a few factors which are mentioned below:

10.5.1 Natural Increase in Population

Population is consistently increasing in the country. Naturally, the urban population is also increasing. The natural cause for the increase in urban population is that, in the urban areas always the number of birth exceeds the number of death. Example: The birth-rate in the urban areas in 1971 was estimated at 30.1 (per thousand) with death-rate at 9.7 (per thousand). In 1978, the birth-rate declined to 27.8. The death-rate fell slightly to 9.4. This caused the growth rate to the high because of large differences between the two rates. Availability of better medical and health services, good drinking water supply and sanitation, higher rate of literacy, etc., must have been the reasons for the relatively low level of death rate in the urban areas. The rate of growth of population per annum in the urban areas was 3.4% in between 1971-81, but it increased to 4.68% per annum in 1991.

10.5.2 Continuous migration of people towards cities

Both economists and non-economists are of the opinion that the economic and non-economic forces have been playing their role in driving the people from the rural hinterland to the urban areas. Of the total rise in urban population, while a major contributory factor is the natural growth, a part is also contributed by immigrations from rural areas. Their exact number at the moment is not properly known. It can only be guessed. The factors that induce people of the rural areas to shift towards the cities are of two types, namely: (a) the “push” factors, and (b) the “pull” factors.

Role of “Push” Factors

People from the rural areas are moving towards the cities for economic reasons also. A large number of agricultural workers, small and marginal farmers depend upon agriculture for their subsistence. Many of these people who possess small holdings are not able to ensure productive employment to all the adult members of the family. Most agricultural workers find only seasonal work and the wages they earn from this work are not sufficient to maintain them throughout the year. Hence they look forward to some other work in their own village or nearby villages. If they are not able to get anyone, then the economic forces “push” them out of the village, mostly towards and cities in search of better opportunities.

Role of the “Pull” Factors

If certain factors are forcibly “pushing” the villagers towards the cities certain attractions of the cities are also “pulling” or drawing the ruralites towards them. These “pull” factors are of two types: (i) The “pull” of the better job opportunities, and (ii) the pull of city attractions.

The “Pull” of Better Job Opportunities: The comparatively better job opportunities that are available in some cities are attracting people towards them. All cities do not have such attractions. Cities or towns where heavy public investments in industry and mining and other establishments are made as we find in Ranchi, Dhanbad, Bokaro, Durgapur, Raipur, people tend to concentrate. In the same manner, industrially advanced cities such as Bangalore, Mumbai, Khanpur, Ahmedabad that belong to the industrially developed states of Karnataka, Maharashtra, U.P. and Gujarat respectively are attracting ruralites towards them with the promise of better wages and salaries. Therefore, the “pull” of relatively high urban wages is quite strong and a large number of people, particularly the young men and women, keep on migrating to the cities.

The “Pull” of City Attractions: The city is a centre of attraction. From the beginning the city has been attracting a large number of people especially from the village areas. The city is pulling people from various concerns towards its nucleus. The rural people who are faced with various economic problems, burdened with a large number of children, bored with the monotony of the routine life, and attracted by the glamour of the city, have started moving towards the cities. The city is tempting the rural people with its employment opportunities, educational facilities, medical facilities, recreational facilities such as movies, dramas, night clubs, gambling centres, horse race, library etc.

10.5.3 Changes in City- Boundaries

For various reasons and at different times the boundaries of the towns have been extended. As cities get expanded, the semi-urban or entirely rural areas that are found in the outskirts of the cities also get included in the urban areas. It is not that these rural areas suddenly become urban areas. They may even continue to retain some of the characteristics of villages. But their inclusion in the expanding cities put them under the areas classified as towns. The people living in these areas start acquiring the features of urban life. The rural population that gets included in these areas increase the number of urban population.

10.6 Advantages of the City

- The city offers opportunities and facilities for making full use of one’s abilities and talents. City is a centre ever ready to welcome talents from any corner. It is a laboratory for experimenting various plans, projects and schemes.
- It can make life joyful and comfortable. Major service agencies are centralized in the city to satisfy various interests of the people such as work, education, health, recreation, religion and politics.

- It encourages new ideas and inventions. People of the city are said to be broad-minded and ready to welcome divergent ideas, views, plans and projects. It is even ready to accommodate conflicting ideas, attitudes and philosophies.
- It quickens social movements and enlarges social contacts. Social mobility is relatively easier in a city. People move up and down the status scale relatively with greater speed. Consolidating public opinion and mobilizing people either in favour of or against something, is not very problematic due to the availability of modern means of communication.
- There is less social distance being kept among people of different castes, races and religion. Hence there is more tolerance towards others.
- The city is dynamic. This dynamism contributes to social changes. Life is not static but dynamic here. Things are always in flux and flow. Accepting the new and rejecting the old, embracing modernity and keeping tradition at a distance is not a big problem here.
- The city has liberated women from the exclusiveness of domesticity. It has made women to stand on an equal footing with men. City has made women to become aware of the multifarious facilities which the modern society has offered them. It has boosted the status of women in various respects.
- The city provides various means of recreation. In a city there is scope for personal advancement. The multifarious associations of the city cater to the multiple needs, interest and tastes of the people. By providing various avenues the city can add to the intellectual delight, artistic ecstasy and scientific urge of the educated people.
- That is why, as Quinn says, "the great civilizations antiquity- Mesopotamian, Egyptian, Greek, Roman,- were cradled in cities, that urban communities typically have led in the creation of art, the advancement of science, and the dissemination of learning.
- The city functions as a laboratory for human. It is in the city that man tries to explore the different dimensions and horizons knowledge. City poses a permanent challenge to human genius and at the same time provides ample opportunities for developing it.

10.7 Disadvantages of the City

- The city makes life materialistic and mechanical. It takes away from man his human aspect. In a city everything becomes a means to means and for no values beyond. City encourages the hedonistic outlook which makes man to think in terms of obtaining maximum advantage for minimum efforts.
- Secondary relations are dominant in the city. People are indifferent to one another. Superficial forms of politeness and manners are commonly found. There is lack of intimacy and privacy in the city. Individuals are always interested in themselves, in their interests, aspirations, ambitions and achievements.

- The city makes the people to become individualistic, selfish, rationalistic and calculative. Relations are commercialized. All relations are means to means and to no final ends. Individuals are so much occupied with themselves and their aggrandizement that they have scant respect for others and for their interests.
- The city poses a challenge to family. The urban family is in doldrums. It is less balanced and more unstable. Individualism is ripening within it. We find clashes of interests of husband and wife, of brothers and sisters, and of parents and children. The rate of divorce, desertion and separation is increasing.
- Social control is complex and less effective in the city. Informal means of social control such as a family, neighbourhood, morality, religion, education, etc, have become less effective in exerting a restraining influence on the behavior of the individual members. Hence, instances of social deviance are more in the city.
- City makes human life to become uncertain, insecure and competitive. It is true that city provides ample opportunities for the adventurous spirit of the individuals. For the very same reason he feels unrestrained. New adventures, new inventions, new experiments, new plans and projects may yield materialistic benefits, but at the same time they may bring lot of pressure on our nerves. Rate of speed of social change is so fast in city that it may rise the status of the individuals and at the same time reduce it to nothing.
- The city is said to be the centre of problems of economic, social, political, psychological and religious nature. The problems of the city such as economic insecurity, mental illness, gambling, prostitution, drunkenness, drug addiction, corruption, nepotism, environment pollution, crime, juvenile delinquency, dowry, violence against women, and so on.
- Concentration of people in the city gives rise to the problem of providing basic civic amenities to the people. The city administration, especially in a densely populated nation like India, fails miserably to cater to the fundamental needs of civilized living. Cities are normally faced with the problems such as housing, lack of water supply, poor drainage facility, ill health etc.

10.8 Social Effects of Urbanization

The social effects of urbanization may be analyzed in relationship to family, caste, social status of women, and village life.

10.8.1 Urbanization and Family

Urbanization affects not only the family structure but also intra and inter-family relations, as well as the functions the family performs. Several empirical studies of urban families conducted by scholars like I.P. Desai, Kapadia, and Alieen Ross, have pointed out that urban joint family is being gradually replaced by nuclear family, the size of the family is shrinking, and kinship relationship is

confined to two or three generations only. In his study of 423 families made in 1955-57 in Mahuva town in Gujrat, I.P. Desai (1964) found that 5 percent families were nuclear (residentially as well as functionally), 74 percent were residentially nuclear but functionally and/or substantially (in property) joint, and 21 percent were joint in residence and functioning as well as in property. Of the 95 percent joint families (joint in functioning and/or property, and/or residence), the degree of functioning was low in 27 percent cases (that is, they were joint only in functioning), high in 17 percent cases (that is they were joint in functioning and property), higher in 30 percent cases (that is, they were joint in functioning, property and residence but were two-generation families), and highest in 21 percent cases (that is, they were joint in residence, functioning and property and were three-generation families). This shows that though the structure of urban family is changing, the spirit of individualism is not growing in the families.

Though intrafamily and interfamily relations are changing, it does not mean that youngsters no longer respect their elders, or children completely ignore their obligations to their parents and siblings, or wives challenge the authority of their husbands. The important change is that the 'husband-dominant' family is being replaced by 'equalitarian' family where wife is given a share in decision-making processes. The parents also no longer impose their authority on the children nor do the children blindly obey the commands of their parents.

10.8.2 Urbanization and Caste

Caste identity tends to diminish with urbanization, education and the development of an orientation towards individual achievement and modern status symbols. Urbanites participate in networks which include persons of several castes. According to Rajni Kothari, the structure of particularistic loyalties has been overlaid by a more sophisticated system of social and political participation with crosscutting allegiances. Andre Beteille has pointed out that among the westernized elite, class ties are much more important than caste ties.

Urban dwellers do not conform to caste norms strictly. There is a change in commensal relations, martial relations, social relations, as well as in occupational relational. A study of caste system in Bihar revealed that urbanization does did affect all characteristics of the caste system uniformly. On the basis of the study of 200 persons belonging to five different castes (Brahmins, Rajputs, Dhobis, Ahirs and Chamars), it was found that all respondents had married in their own castes, though 20percent of the respondentsd living in cities (against 5% in rural areas) were in favor of intercaste marriages. As regards occupation, not a single respondent in the city was engaged in his traditional caste occupation, though 81 percent respondents in rural areas were still engaged in their traditional occupations. Likewise, caste solidarity was not as strong in urban areas as in the rural areas.

10.8.3 Urbanization and Status of Women

The status of women in urban areas is higher than that of rural women. Urban women are comparatively educated and liberal. Some of them are working too. As such, they are not only aware of their economic, social and political rights

but they even use these rights to save themselves from being humiliated and exploited. The average age of girls at marriage in cities is also higher than the corresponding age in the villages.

Divorce and remarriage are the new phenomena we find among urban women. Today women take more initiative to break their marriages legally they find adjustment after marriage impossible. Surprisingly, a large number of divorces are

Politically also, urban women are more active today. The number of women contesting elections has increased at every level. They hold important political positions also possess independent political ideologies. It may, thus, be concluded that while rural women continue to be dependent on men both economically and socially urban women are comparatively independent and enjoy greater freedom.

10.9 Problems of Urbanization

Urban problems are endless. Drug addiction, pollution, crime, juvenile delinquency, begging, alcoholism, corruption, and unemployment are a few of them. Let us now analyze in brief the gravity of some of these problems of urban society.

10.9.1 Problem of Over crowdedness

Heavy concentration of people in a limited place has led to the problem of over crowdedness. Due to the attractions of city life (pull factors) men have started flocking towards the cities. Lack of educational job and other opportunities in the rural areas (push factors) also forced people to desert villages and start moving towards the cities. This has led to urban concentration which has added to over crowdedness in the city.

10.9.2 Problem of Urban Housing

Growth of population in cities is so fast that it has become impossible to provide adequate residential accommodation to all. Hence housing problem or what is known as “houselessness” has become one of the serious problems of the city. The pressure on space in cities is so tremendous that large number of people forced to live on roads, bus stands, railway stations, slums, and in poorly equipped houses. Mega cities like Mumbai, Kolkata, Delhi and Chennai are suffering from acute housing problems. In a heavily concentrated city of Mumbai more than 77% of the houses are found to be single room houses wherein on average more than 5.3 persons are living. A survey conducted in 53 cities in addition to the four mega cities revealed that more than 44% of the people are living in single-room houses in the urban areas.

10.9.3 Problem of Slums

Increasing industrialization and urbanization have created slums in city. Slums consist of substandard, ill-ventilated, insanitary and poorly lighted houses. They consist of houses which are unfit for human habitation. Slum dwellers live in horrible areas. Their living conditions are really horrible. The low paid workers normally live in these slum areas. The facilities that generally found in the cities are not found in the slums.

10.9.4 Problem of Drinking Water

Water is an essential requirement for living beings. But it has become a scarcity in various cities. In the whole nation there is no big city in which water supply is assured all the 24 hours a day. Cities like Chennai, Hyderabad, Rajkot, Ajmer and Udaipur get water from municipal sources for less than an hour a day. Most towns and cities which normally get good rain every year, have been undergoing the agony of acute water shortage in the last 90 years. Unfortunately, we do not have a well planned and an efficiently workable national water policy.

10.9.5 Problem of Drainage

Water problem is closely associated with the drainage problem. Continuous water supply is necessary to maintain cleanliness. Continuous flow of water in the drainage pipes helps the maintenance of drainage system. But in the Indian context, shortage of water supply has added to the drainage problem. Efficient sewage or drainage system is essential for the maintenance of cleanliness in any city. But unfortunately, drainage system is deplorably bad in India. There is not a single city in India which is completely served.

10.9.6 Problem of Transportation and Traffic System

Continuous increase in population in cities puts heavy pressure on a good transportation and traffic system. Such a system is very unsatisfactory in Indian cities. Vast majority of people use buses, mini buses, tempos, while a few use trains as transit system. Of number of middle class people and a few upper class people use scooters, motor cycles, mopeds, cars, vans, jeeps, which make the traffic system very worse. Road accidents are also found to be very high in the Indian cities.

10.9.7 Problem of Power Shortage

Power shortage is becoming a major crisis in the urban areas today. Use of electricity and electrical gadgets has become a part and parcel of city life. Hence, city people want 24 hours power supply. Even after 55 years of independence we have not been able to provide adequate power supply to the people though they are ready to pay the charges for the same. Slums and poor people's houses are not completely connected with electricity.

10.10 Some Suggestions to Face and to Solve Urban Problems

There is no city in the world which is free from problems. India cities are not an exception. It does not mean that these problems are beyond solutions. A few suggestions to face and to solve the urban problems can be mentioned here:

10.10.1 Efficient and Integral City Planning

Lack of proper planning is one of the major causes of urban problems. Hence, city administration has to take sufficient care in making a comprehensive planning for the improvement of the city. There should be co-ordination among the city administration, the state administration and also the central administration.

While drafting a plan for the improvement of the city, advices and suggestions of the experts must be sought.

10.10.2 City Administration to Become Financially Independent

It is essential that the municipal administration must have sufficient financial resources to undertake developmental programmes for the benefit of the city dwellers. City administration cannot always depend upon the state and the centre for finance. It has to find its own financial resources to meet its requirement. By revising property, water and electricity taxes money can be collected and more money per head per annum can be made available for providing necessary facilities.

10.10.3 Creation of More Job Opportunities

We have been concentrating on the rural areas to provide more job opportunities for rural people through IRDP, NREP, JRY and such other programmes to hold back people in rural areas. It is time now to do something for creating better job opportunities for urban people. This will not only help jobless urbanities but also add to the urban income.

10.10.4 Providing Better Transportation Facility

Most of the cosmopolitan cities of India are overcrowded and are not able to provide the necessary transportation facility to the people. Hence, it is necessary to make proper arrangements to face this problem. Private transport system can be encouraged along with the existing public transportation system. Healthy competition between the two systems can help solve the problem to a great extent.

10.10.5 Adopting an Efficient and a Workable Housing Policy

People who migrate to the city face the housing problem. Existing residents of the cities are also not having satisfactory housing accommodation. Hence, city administration must make it a policy to encourage housing industry, it can give encouragement to the private builders, relax the rigid rules for the construction of houses and the private, public and the co-operative housing boards may be given all the necessary help to construct as many houses as possible.

10.10.6 Environment Pollution to be checked

Environment pollution is becoming a major problem in the mega cities. Sufficient care is to be taken to control this pollution. New industries should not be given permission to start their establishments near the residential areas. On the other hand, industries should be established far away from the cities. Voluntary organization and the media can play a vital role in this regard.

10.11 Check your knowledge

1. Define factors and causes of Urbanization in India.

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2. What are the advantages of city.

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3. What are the dis-advantages of city.
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-

10.12 Summary

To conclude, it may be said that urbanization wherever it take place, is bound to create socio-economic problems. These problems are to be countered in a planned and in a scientific manner through they cannot be completely solved. However, we can keep them under control and find effective solutions for some of them. City administration or government alone cannot do that. City dwellers themselves should take an active role and must be prepared to co-operate with the administration in the removal of these problems.

10.13 Key Concepts

Urban System: A city is a permanent concentration of relatively large number of people who do not produce their own food.

Urbanism : Urbanism is a cultural social economic phenomenon which traces interaction between the social and technological processes.

Urbanization : it involves not only movement of population to cities but also change in the migrant's attitudes, values, and behavior patterns.

10.14 Important Questions

- Q1. What do you mean by Urbanization? Write down social effects of Urbanisation.
- Q2. Discuss the problem of Urbanization.
- Q3. What are the advantages and dis-advantages of city.
- Q4. How to solve urban problems.

10.15 Short Questions

1. Characteristics of urban community.
2. Urbanism.
3. Urbanization.
4. Importance of urbanization.
5. Role of Pull factors.
6. Role of Push factors.

10.16 Books for further reference

Anderson and Iswaran, Urban Sociology, 1953.

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MODERNISATION**Structure**

- 11.1 Objectives**
- 11.2 Introduction to the concept**
- 11.3 Definitions**
- 11.4 Dimension of the process of Modernization**
 - 11.4.1 Technology dimension
 - 11.4.2 Institution of Normative dimension
 - 11.4.3 Structural dimension
 - 11.4.4 Psychic-cum-behavioural dimension
- 11.5 Criteria of Modernity**
- 11.6 Characteristics**
- 11.7 Modernization in India**
- 11.8 Modernization and Indian Tradition**
- 11.9 Problems of Modernization**
- 11.10 Summary**
- 11.11 Key Terms**
- 11.12 Sample Answers**
- 11.13 Questions**
- 11.14 Suggested Readings**
- 11.1 Objectives**

After going through this lesson you will be able to :

- understand the meaning of the term Modernization
- come to know about its various dimensions.
- group the characteristics of Modernization.
- comprehend the process of modernization in India.
- evaluate the impact of modernization on Indian Tradition.

11.2 Introduction to the concept

Modernization is a process of social change which results in the adoption of the modern ways of life and values. Historically this term was associated with economic development and its related effects on the social life of the individuals. It was also described the process that changed the society from agricultural based economy to industrial economy.

Today modernization is seen as a global process by which the traditional way of life undergoes a socio-cultural transformation due to technology, institutional, valuation and behavioral innovation.

11.3 Definitions

Daniel Lerner : He introduced this term for the first time in his study of the Middle- Eastern Societies. According to him, "Modernization is the current term of an old process of social changes whereby less developed societies acquire the characteristics of developed societies."

N.J. Smelser : Modernization refers to a complex set of changes that take place almost in every part of society as it attempts to be industrialized. Modernization in values, on going changes in a society's economy, politics, education, tradition and religion"

Prof. Yogendra Singh : "Modernization symbolizes a national attitude towards issues and their education from universalistic and not particularistic point of view" He further adds - "It is rooted in the scientific world view, levels of diffusion of scientific knowledge, technological skill and resources."

S. C. Dube : "Modernization refers to a common behavioral system characterized by a rational and scientific world view, growth and ever increasing application of science and technology, to gather with continuous adoption of the institutions of society to the new world view and emerging technological ethos."

C. E. Black : " Modernization is a process by which historically, revolved institutions are adopted to the rapidly changing function that reflect the unprecedented increase in man's knowledge, permitting control over his environment that accompanies the scientific revolution"

11.4 Dimensions of the process of Modernization

Modernization involves various trends in social relationship and change in values. It involves the tradition of social, political and economic organization. This includes the transformation indicated by **Durkheim** from mechanical solidarity to organic solidarity that indicated by **Becker** the transformation from change resistant sacred outlook to change ready secular outlook. The transformation mentioned by Max Weber from personal to impersonal relation.

The economist define modernization primarily in terms of man's application of technologies to the control of natural resources in order to bring about a marked increase in the growth of output per head of population that is increase in per capital income.

The following dimensions of the process of modernization can be enlisted:

11.4.1 Technological dimension : It is central to the process of modernization that many scholars & leaders tend to view this concept in term of technological advancement. **Levy** says that -"a society will be considered more or less modernized to the extent that its members use non living or inanimate source of power and use tools or implements to multiply the effects of their efforts.

Thus it refers to the application of science in meeting human

requirements and making use of mechanical power in the process of production.

11.4.2 Institutional or Normative dimension : It refers to the emergence of modern institutions like bureaucracy, market economy, factory system of production formal system of higher education. There is marked increase of formal organizations in the society.

Thus it refers to the diffusion of new norms like rational outlook, universalism, humanism, pragmatism, secularism etc.

11.4.3 Structural Dimension : It refers to the structural differentiation. A series of complex organizational specialisation and differentiations have to emerge and perform various functions for planning invention, spread of scientific knowledge to human requirement, resolution of crisis etc.

11.4.4 Psychic -Cum- Behavioral dimension : It emphasizes upon the reorientation of individuals by bringing about changes in their motivation, attitude and ways of thinking. The changes enable an individual to function effectively in a world characterized by science, industry, secularism and democratic participation.

In addition to these four major dimensions other patterns of changed can also be observed such as

- (a) Traditional religious system tend to loose their influence. Powerful non-religions or secular ideologies such as nationalism, democratic values and humanitarianism etc. arise.
- (b) There is increase in literacy and there is considerable rise in educational institutions.
- (c) There is change at the individual level. The modern man is well informed, well-read and takes decision independent.

Check your knowledge

- **What is Modernization?**

- **How does Modernization affects the behaviour of an individual?**

- **Who introduced the term Modernization in Sociology?**

11.5 Criteria or Indicators of Modernity

The process of modernization have been approached from different angles (view point) by different scholars. There have been though some common opinions regarding the indicators of modernity these are as follows

- (a) A degree of self-sustaining growth in the economy or at least growth sufficient to increase both production and consumption regularly.
- (b) Increasing use of in animate source of power to meet human requirement and to solve human problems.
- (c) A noticeable degree of both individual and collective effort to achieve the technological advancement.
- (d) A measure of mass participation in the political affairs or at least a sort of democratic representation in defining and choosing policy alternative.
- (e) A diffusion of secular-rational norms in the culture understood approximately in Weberian and Parsonian terms.
- (f) An increment of mobility in the society understood as personal freedom of physical, social, and psychic movement.
- (g) The emergence and growth of specific functional organizational and attendant Changes in social structure and values.
- (h) A corresponding transformations in the model personality that equips the individuals to functions effectively in a social order that operates according to foregoing characteristics.

11.6 Characteristic of the process of Modernisation :-

Sammuel P. Huntington in his essay, "The change to change Modernisation Development and Politics" has pointed out to the following characteristics.

- (i) Modernisation is a revolutionary process. This is bringing about a change which would alter the whole social structure with its values and ideology.
- (ii) The process of Modernisation is vast complex and multi dimensional.
- (iii) It is a systematic process. Alteration or modification in one aspect of the society results in simultaneous transformation in other dimensions.
- (iv) Modernisation is a phased process. One set of changes result in another set of changes in a consecutive manner.
- (v) Modernisation is a global process. The modern ideas and technologies get diffused from one part of the world to another part.
- (vi) It is a continuous and lengthy process. It takes a long period of time before a

social structure is changed.

- (vii) It is a homogenizing process. It means that it brings about similarities among different nations. When the ideals, values, technologies of one part of the world gets diffused into culture of other part of the world than it leads to homogenizing. It is because of this fact that the world is becoming a global community.
- (viii) Modernization is a irreversible process, in the sense that there is no step backward in this process. It is a cumulative process i.e. it keeps on adding to itself.
- (ix) It is a progressive process in so far as it brings about better comforts, newer scientific outlook for the people.

11.7 Modernisation in India

The process of modernization started with the western contact especially the British. During the British era this process was selective and segmental. It did not affect the fundamental institutions of Indian society such as caste, religion, family etc.

But at the same time the components of modernization at the national level were also introduced by the British. The various components such as universalistic legal system, expansion of western form of education, urbanization and industrialization, spread of new means of communication and transportation and social reforms led to the way in the transformation of Indian society.

After Independence there was a rapid increase in this process at both micro and macro level. With the adoption of Democracy there was political awakening and participation of majority in the election process Community Development Programmes (CDP), introduction of Panchayati Raj System created political awareness amongst the masses.

The Planning Commission has taken a number of steps to bring about change in socio-economic spheres. A number of new legislations and enactments have been made to modernise the traditional, orthodox and conservative like religion, caste marriage etc..

The laws and enactments with regard to Hindu Marriage, family and property inheritance has brought fundamental changes in these institutions. Introduction of land reforms, social welfare measures etc. have brought the neglected and the downtrodden nearer to the national life. The notions of secularism, rationalism, pragmatism, democracy, scientific world view etc. are rapidly being diffused at all levels of the social organisation.

11.8 Modernisation and Indian Traditions

Most of the recent Sociologists like **Milton Singer, M.N. Srinivas, Yogendra Singh** have pointed out that adaptive changes are taking place in Indian society. Indian society is in a transitional phase and there is a paradoxical situation existing

among the individuals. For instance a respondent told an Anthropologist that, "When I put on my shirt to go to factory I take off my caste and after returning from factory I take off my shirt and put on my caste".

On the whole the Indians have been able to adapt to these paradoxes. In some situations conflicts have arisen but most of these have been resolved, for instance, due to fast modern life an individual has very less time available for the performance of religious rituals.

But an alternative has been found by delegating the responsibility to the professional priest who performs the majority of rituals.

In India many traditional religious beliefs and doctrines such as Dharma, karma etc. have been re-interpreted so that they can become applicable to the modern life.

Thus Comparative studies of modernization have revealed that traditions are not completely displaced by modernization. Advancement in the field of modern means of transport and communication not only helps in the diffusion of modernization but also that of traditionalism. Like the earlier leaders, even the new leaders are conscious of national identity and are proud of the traditional culture of India.

Milton Singer commenting on the changing traditions of India due to Modernisation writes :-

"The height of present evidence seems to be to show that while modernizing influences are undoubtedly changing many aspects of Indian society and culture, they have not destroyed its basic structure and pattern. They have given Indians new alternatives and some new choices of life style, but the structure is so flexible and rich that many Indians have accepted many modern innovations without loss of their Indianness. They have in other words been able to combine choices which affirm some aspects of their cultural tradition with innovative choices."

11.9 Problems of Modernisation

Prof. Ram Ahuja speaks of five main problems of modernization. They can be briefly stated below :-

- (i) Modernisation demands that society must change in all ways at once, But such a regular and coordinated patterns of growth cannot be planned and materialized. Some amount of social interest, hence is bound to be there, e.g. discrepancy between mass education and employment opportunities.
- (ii) During the period of modernization, structural changes mostly remain uneven. Example Industries may be modernized but religious system, family system, etc. remain conservative.
- (iii) Modernisation of social and economic institutions may create conflicts with the traditional ways of life. Example, trained M.B.B.S. doctors may

- pose a threat to the traditional medical practitioners.
- (iv) Another problem is that most often roles adopted by the people are modern, but their values continue to be traditional. Example New business firms and Industrial establishments and shops etc are either opened or inaugurated as per the dictates of the traditional "Muhurat".
 - (v) Yet another problem is that there is lack of cooperation among agencies which modernise and among those institutions and system which are already modernized. This is more or less like the problem of "Cultural loss".
 - (vi) Finally though modernization raises the aspiration of people, the social system does not provide enough chance to modernise them. This creates frustration disappointment and social unrest.

11.10 Summary

Modernisation as introduced by Daniel Lerner refers to the adoption of the modern ways of life and values. It includes in itself the gradual development of vast new system of social structures and psychic traits. M.N. Sirinivas though criticizes this term and says it is a value-loaded term. He says that modernization is normally used in the sense that is good.

Thus the term modernization includes a transformation of social, political and economic organisation. As a concept it is greatly helpful to the sociologist to analyze the process of social change that characterize the modern systems.

Difference between Westernisation and Modernisation :

1. Westernisation is ethically neutral. It does not carry the implication that it is good or bad. Whereas modernisation is normally used in the sense that it is good.
2. Westernisation refers to the changes brought about in Indian Society and Culture as a result of 150 years of British rule. Whereas modernisation is a broader concept and has a wide range of application.
3. Westernisation is a middle class phenomenon whereas modernisation involves mass media.

11.11 Key terms

- | | | |
|--------------------------------|---|--|
| Political Modernisation | : | It refers to the transformation of Political structure of the society. It involves support for participatory decision making that is to uphold the democratic values. |
| Modernity | : | It is associated with help economic changes with as increasing division of labour ; use of management techniques, improved technology and growth of commercial facilities. |

Tradition and Traditionalism : Tradition refers to the beliefs and practices passed on from the past and as an individual re-interprets his past.

Traditionalism on the other hand glorifies the past practices and beliefs and it considers them to be unchangeable, it regards traditions as statue.

11.12 Sample Answers

Q1 What is Modernisation?

Ans. It is a process of the overall development of society. It means transformation of the social, political and economic organisations. The traditional way of life undergoes a Socio-cultural transformation. Modernization is a process of social change which results in the adoption of the modern ways of life and values.

Q2 Briefly explain the Technological dimension of the concept of Modernisation.

Ans. It forms the core of the concept of modernization. It refers to application of scientific techniques in order to satisfy human needs. It implies the maximum use of mechanical power (ones animated power) in work.

Q3 What is Impact of Modernisation on Indian Society after independence.

Ans. After independence there was a rapid increase in this process. This was mainly due to the efforts of Government who through fine legislation introduced many reforms relating to family, marriage, property inheritance.

There was tremendous boost in the field of transport and communication and educational institutions also multiplied. It resulted in change in the outlook of a common man.

11.13 Exercise Questions

- Q1 Discuss the concept of Modernisation.
- Q2 Modernity & Tradition goes hand in hand in India. Discuss.
- Q3 What are the problems faced by the process of Modernisation in India.
- Q4 How does Modernisation bring about social change? Explain.

11.14 SUGGESTED READINGS

- 1. M.N. Sirinivas - Social Change in Modern India.
- 2. Prof. Yogendra Singh - 'Modernisation of Indian Tradition'.
- 3. N.J. Smelser - 'Sociology'.

- | | | |
|------------------|---|---|
| 4. Daniel Larner | - | 'The Passing of Traditional Society :
Modernising the Middle East. |
| 5. S.C. Dube | - | 'Modernisation and Development :-
The search of alternative Paradigms. |

GLOBALIZATION**Structure****12.0 Objectives****12.1 Meaning of globalization****12.2 Meaning of social change****12.3 Globalization**

12.3.1 Economy

12.3.2 Polity

12.3.3 Culture

12.3.4 Family

12.4 Conclusion**12.5 Keywords****12.6 Exercise questions****12.7 Suggested readings****12.0 Objectives:**

After going through the lesson you will be able to:

- explain the concept of globalization
- discuss it as a factor of social change
- know the impact of globalization on economy, culture, family and polity

12.1 Meaning of Globalization:

It is a phenomenon of bringing together all countries of the world and making them a part and parcel of a single system. This concept has become important in India for the last more than a decade only, to be precise, since the early 1990s, when the Congress government led by Narasimha Rao opened the Indian economy to foreign investment.

12.2 Definitions of Globalisation :

Globalization is a process in which social life within societies is being increasingly affected by the economic, political and cultural currents prevailing in other countries of the world. There is no singular definition of globalization. Different scholars have defined it in various ways but all seem to agree on one notion that the world is shrinking in terms of space and time and there is increasing flow of people and goods from one country to another without much restrictions. That is, the closed borders have opened up. The whole world is being reduced to a village that is why Marshall McLuhan calls it

a “global village”, meaning thereby that people of the world now know one another as closely as those living in a village. There shall be a high degree of social interaction amongst them.

12.2 Definitions of Globalization :

The various definitions of globalization are as follows :

“Globalization is a process in which social life within societies is increasingly affected by international influences based on every thing from political and trade ties to shared music, clothing styles, and mass media.” (**Blackwell Dictionary of Sociology**, 1995) Another source defines it as “a process whereby the population of the world is increasingly bonded into a single society.” Or it is “a process that seeks to overcome all borders and boundaries, and bring the world closer economically and culturally.”

According to **Anthony Giddens** “the concept of globalisation is best understood as expressing fundamental aspects of time-space distantiation. Globalisation concerns the intersection of presence and absence, the interlacing of social events and social relations ‘at distance’ with local contextualities.” (Modernity & Self-Identity, Polity Press, 1991:21)

To **Roland Robertson** Globalisation refers to the compression of the world and intensification of consciousness of the world as a whole.

12.3 Meaning of Social Change:

This refers to changes in society, that is, its various institutions, relations within and between them from one time period to another. For example, if more people were earlier living in villages and now in cities we say that the society has undergone a change. If women stayed in the four walls of the house and men worked outside and now women too have come out of their houses to work, we would say there is significant change in the male/female division of labour. You can see the differences very clearly if you talk to your father/mother about what were they doing in school and how they were living in their family and compare the same with your experiences in the present times. The same questions when put to your grand father would reveal something different both from your and your parents’ experiences. This proves that change has been taking place at the levels of all three generations.

Change is the law of nature. Nothing is static and remains the same as ever. Even the nonliving things like stones and iron too undergo changes over time. So how can men/women and the society they live in, remain without change. You must have read elsewhere that social change is brought about by many agencies but there are two main types of factors that bring about change, namely **endogenous** and **exogenous**. The former refer to factors that come from within a society and the latter to those that come from outside. In the modern society the changes of various types and at different levels are appearing very rapidly and one of the major factors responsible for such changes is globalization. We shall see below how globalization is bringing out changes in different institutions of a society.

12.4 Globalization as a factor of social change:

At the end of the twentieth century globalization is one of the most powerful agents of social change. No doubt one may say that neither globalization nor social change is new. They were always there at least for the last couple of centuries, if not earlier. But what is different with this modern phenomenon is that its strength and speed has no match with its earlier counterpart. Its range has also increased manifold compared to the earlier period. We shall see below how globalization brings about social change in various aspects of a hitherto traditional society.

12.4.1 Economy:

One of the most glaring changes that have taken place in any society is in its economy and economic institutions. There is sudden enlargement of economic institutions and flow of goods into and out of it. One may see the growing number of industries or business concerns in one's hometown. A market is the most common and clear indication of the impact of globalization. The shops in a market are not only full to their capacity but they are actually overflowing. Even in a small town of the state –Punjab- one can observe that each shop is stuffed with consumer goods and goods. So much so that they encroach upon the government land or the public place, the road. Fifteen years ago there was no such variety of goods in the market as you find today.

Earlier there used to be craze for foreign goods that were often smuggled into the country and sold clandestinely or secretly by special shops or individuals at certain places. Now there is no dearth or shortage of goods made from the U.S.A., England, Germany or Japan etc. Earlier we looked with awe towards 'foreign goods', now if a friend or relative coming home from abroad asks: "What shall I get for you?", the standard reply is: "Everything is available here. Please do not burden yourself." It is due to the fact that the trade barriers have been relaxed, borders have been made porous and exchange of goods has been encouraged by the governments themselves who had earlier imposed all sorts of bans on foreign goods. The goods now available in the Indian market range from luxury cars like Mercedes or Maybeck to writing pens and erasers etc.

12.4.2 Polity:

After economy there is considerable pressure on the institution of polity to get in tune with the dominant pattern of politics that is practiced in most parts of the developed countries namely the United States, Canada, Western Europe and Australia etc. The political systems in the traditional societies are not considered to be democratic. The rule of the monarchy, or authoritarian government of a dictator, or the dominant role of religion in politics etc. are not considered modern. Therefore globalization impresses upon the traditional societies to become democratic.

In the recent past we have seen that the United States has attacked Afghanistan to end the rule of religion dominated Taliban government. Religion is believed to be oppressive, putting codes of conduct that do not allow the voice of sanity or reason to

prevail. The women are suppressed and kept in veil or *purdah*. Rather than following the rule of reason and logic people are forced to listen to the word of god or the religious priests. The Taliban were traditional but the President of Iraq, Saddam Hussain was not traditional or religious. He was modern and quite secular but a dictator. The US also attacked Iraq to remove the President and establish the so-called democratic government.

But what is a democratic government? By this is meant a form of government that is based on a popular voting system. The Prime Minister or the President is elected to office for a definite period or a term. There is a body of ministers who take decisions collectively and always respect the majority vote. No person is pressurized or forced to vote for or against some person or issue. There is supposed to be transparency in the system and every one is expected to obey the rules of the game or law. The political power is thus not concentrated at one place or office or person but distributed among different persons or offices or institutions. Each one is responsible for its own decision-making.

12.4.3 Culture:

This is another important institution that is greatly influenced by the forces of globalization. No doubt the traditional societies have their own culture that is very specific to each society or community. Their customs and rituals, their beliefs or attitudes, norms and values are also different from one another. We have a saying in Punjab: *boli har satt koh te badal jandi hai*. That language, in fact, dialect changes after every seventh *Kos* or *koh* which is equivalent to one and a half mile. It is not only language or dialect that changes but also peoples' food habits, dress, life style etc. It is the richness of many cultures and peoples that Nehru called the "unity in diversity" as a special feature of the Indian society.

With the onset of globalization this diversity of cultures becomes a victim. Globalization is like a road roller that smoothenes anything that comes its way. It brings in homogenization, that is, uniformity amongst peoples' thoughts and actions. With globalization people tend to think similar, wear similar, talk in the same language and in the same style. For example, the blue jeans are a typically American cow boy's dress that has become a symbol of modernization and progress. In Punjab's villages lads can be seen wearing blue jeans and T-shirts supporting names of the American universities –UCB (University of California at Berkely) Stanford or Harvard University, cities –I love New York, or clubs – Chicago Bulls etc. This is a sure sign of globalization. There is a radical change in the peoples' ways of doing things from their traditional past.

The production of industrial goods and their imports have made it possible that blue jeans and T-shirt culture is spreading the world over. The jeans are not only confined to males but even females too in the colleges and University campuses of Punjab have started wearing these in large proportion. No body raises a finger at them. Earlier if girl used to wear pants or jeans she was ridiculed as a *yenkan* (from Yankee), a modern girl and also bearing connotations of looseness of moral character. These thoughts are no longer in the minds of the Punjabi youth now. There are instances

when certain groups or administrators tried to ban the use of jeans or pants by the girl students in the college there were strong protests from many quarters against such moral policing. It was taken as curbing the freedom of girl students.

It is not only with regard to dress that we are looking forward to the Americans. We are also doing the same in food habits. Hot dogs and burgers are available almost every where even on the *rehris* owned or rented by an illiterate migrant from Bihar or Uttar Pradesh. The MacDonald joint near Ludhiana is also popular amongst people, especially the youth. The Pizza Hut and other fast food joints are fast spreading their tentacles in the Indian and Punjabi society. The Chinese food is also a craze with people. Chow-mein and Manchurian are now also specialized by the small stall owners even in the small towns of the state.

It is a result of globalization only that young boys and girls are given to chocolates and cold drinks, chips and colas, lays and popcorns but do not take milk or other nourishing diet. They are happy with the junk food. Two-minute noodles are a craze with the youngsters. The Centre for Science and Environment may cry aloud that coca cola contains pesticides and Baba Ram Dev calls "Coca cola *matlab* (means) toilet cleaner" but the people at large and children in particular turn a deaf ear to these pronouncements. Why? Because, to have coca cola is to become global or at least appear to be so.

Music is another aspect of a traditional culture that is strongly influenced. Punjabi and Hindi pop is a pure and simple imitation of the western form of popular music. Michael Jackson has become an icon of the modern music. Earlier there were Beatles in the 1960s followed by craze for Elvis Presley during the 1970s and so on. The break dance or almost all forms of stage singing in Hindi and Punjabi has been strongly influenced by the modern pop. I do not understand what is the meaning and purpose of making the half-clad girls dance to the tunes of Daler Mehndi or Harbhajan Mann etc. There is no doubt about it that the liberalization of Indian society has brought tremendous change in the music and the cine world. It is virtually a revolution made possible by the developments in modern information technology.

It is not only with the above mentioned aspects but also with the very manner of our speech and forms of salutation and addresses have been influenced by globalization. Sat Sri Akal or *namaste* etc. are salutations that have been replaced by "Hi" and "bye". The small babies are coaxed by the elders to say Hullo to aunty; or Bye to uncle; or Ta-Ta etc. Those who do so are modern and others remain traditional and rustic.

The intermixing of boys and girls is also on the rise. The young couples sitting at odd places at public places, is a common sight now. The discotheque culture is also becoming fashionable in the cities. Late night dancing clubs and youngsters having a liking for them is on the rise. Some times ago when the Chandigarh administration tried to ban such clubs there were protests from the youngsters. Valentine Day celebrations are also of recent origin. It is a socially acceptable way of proposing to a

girl. It may be seen as a legitimate form of eve-teasing by many but 14th February has become a big occasion. The card and gift industry make huge profits.

12.4.4 Family:

This is another important institution that has been influenced by globalization. There is no doubt about it that with the process of modernization and urbanization the traditional joint family is breaking down and giving way to nuclear family. The change is not only confined to this level but also goes further in redefining the roles of husband and wife, parent and child or amongst brothers and sisters. The women have started asserting their rights earlier denied to them in a traditional family. The children are also becoming independent. The parents' and brothers' attitudes to their daughter's or sister's working in a male dominated office, or staying out late in the night or even going abroad for work or education are no longer seen as aberrations of a sort. It was not possible a few years ago. Even now the traditional families do not let their unmarried girls go out of the house without a male escort that may be a younger brother. In a patriarchal society like Punjab's, holding the baby in arms or toeing its pram is no longer a taboo with an urban husband. He does not mind changing the nappies of the child either. Female child's education and employment are also no longer detested by the males or the elders in a family.

Check Your Knowledge:**(a) Define Globalisation**

(b) What is the impact of Globalization on Economy?

(c) How polity is influenced by globalisation?

12.5 Conclusion:

The above discussion tells us that the phenomenon of globalization is a buzzword of the 21st Century. Almost nations in the world are getting drawn into it. The concept of globalization means that the whole world is getting closer and closer at various levels. No nation and people can live in isolation. Whatever good or ugly happens at one place has its impact on all other countries and peoples. This precisely is the meaning of the whole world being reduced to a village which means that interaction between the inhabitants of the globe would become just like that of people in a village where everyone knows every body else. The process of globalization is thus a major

factor in bringing about social change in the hitherto traditional or backward societies of the world. The economy of such societies, their politics, culture and family will all be influenced by globalization that has been made easy by the developments in the fields of information technology and transportation.

12.6 Keywords:

Globalization	-	the process in which there is free flow of men and materials including information and knowledge from one country to another.
Social Change	-	a process whereby different institutions in a society undergo transformation over time.
Global Village	-	the people of the world know each other so closely as in a village.
Democracy	-	a system of political governance in which people's representatives are elected for running political institutions.
Polity	-	a system of allocating resources and managing pioneer relations in a society.
Culture	-	a set of beliefs, practices, norms and values in a given society.
Economy	-	a system in which material resources are produced and exchanged amongst people.
Family	-	a set of people living together who are related by blood.
Information Technology	-	the electronic machines that deal with production, dissemination and storage of information.

12.7 Exercise questions:**Long questions:**

- What is globalization? How does it bring out social change?
- What do you mean by globalization? Discuss its impact on family.
- Define globalization. Explain its influence on our culture.
- How is globalization affecting the economy of a country.

Short questions (Define) :

- Globalization
- Global village
- Social change
- Globalized economy
- Impact of globalization on culture
- Impact of globalization on family

12.8 Suggested Readings :

Robertson, R. (1992) *Globalization : Social Theory & Global Culture*, London : Sage
Featherstone, M. (1990) *Global Culture : Nationalism, Globalization & Modernity*, London : Sage.
Albrow, M. (1996) *The Global Age*, Cambridge : Polity Press.

COMMUNITY DEVELOPMENT

Structure :

- 13.0 Objectives
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- 13.2 Origin and Development of the Community Development Programme
- 13.3 Objectives of Community Development Programme
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13.0 OBJECTIVES

A study of this lesson would enable you to:

- * explain the concept of Community Development.
- * know the origin and development of the Programme in India.
- * understand the objectives of the programme.
- * identify its salient features.
- * observe its organisational structure.
- * evaluate the programme.

13.1 CONCEPT OF COMMUNITY DEVELOPMENT :

The Planning Commission of India in its First Five Year Plan described the Community Development "as the method through which the Five-Year Plan seeks to initiate a process of transformation of the social and economic life of the villages."

The U.N.O. used the term Community Development to connote "the process by which the efforts of the people themselves are united with those of governmental authorities to improve the economic, social and cultural conditions of communities, to integrate these communities into life of nation, and to enable them to contribute fully to national progress."

Cambridge Summer Conference defined it as "a movement designed to promote better living for the whole community with the active participation and on the initiative of the community."

Balwant Rai Mehta Committee in its Report states that "The word 'Community' has, for the past many decades, denoted religious or caste groups or, in some instances economic groups not necessarily living in one locality; but with the inauguration of the Community Development Programme in this country, it is intended to apply it to the concept of the village community as a whole, cutting across caste, religious and economic differences. It is a programme which emphasizes that the interest in development of the locality is necessarily and unavoidably common to all the people living there."

In view of its importance Pt. Jawaharlal Nehru remarked about the Community Development that "not so much for the material achievements that they would bring about, but much more so, because they seem to build up the community and the individual and to make the latter builder of his own village centres and of India in the larger sense." Obviously the Community Development Programme is directed to the task of rural upliftment.

It was a community-government partnership programme and it includes all aspects of government activity in the field of overall rural development consisting of improvement of agriculture, combating the soil erosion, development of water supply, promotion of co-operation and rural marketing, livestock development, forestry, education, health, development and promotion of new technology etc. and people's participation in the form of contribution of labour and resources, planning and implementation of the programme.

It may be regarded as a tool to augment resources and to utilise them for the benefit of the rural masses largely in terms of their preferences. It was mainly aimed at the village development. It included development of (a) agriculture and related

activities, (b) irrigation, (c) education, (d) health, (e) social welfare, (f) housing, (g) employment generation, and (h) training for skill up gradation.

13.2 ORIGIN AND DEVELOPMENT OF COMMUNITY DEVELOPMENT PROGRAMME :

According to Dr. A. R. Desai the Community Development Programme (COP) emerged from the following experiences:-

- (i) Intensive rural development activities carried out at Sevagram and the Sarvodaya centres in Bombay State;
- (ii) The Firca Development Schemes in Madras;
- (iii) Experiments to build up community centres for Refugees at Nilokheri and other places; and
- (iv) More particularly from the Pilot Projects at Etawah and Gorakhpur in U. P. under the inspiration of Albert Meyers.

The Community Development Programme was included in the First Five Year plan as a response to Colombo Plan prepared for many Commonwealth countries including India. It was launched in the country on 2nd October, 1952, beginning with 55 blocks comprising 27,338 villages and covering a population of 16.7 million for intensive development. Before its launch the Government of India has already successfully tested Etawah Pilot Project and a similar programme was initiated in 15 areas with the help of Ford Foundation of USA. The success of these two programmes further motivated and encouraged the planners of the country to start the Community Development Programme in the country. Three American experts, namely Mr. Douglas (Country Head of Ford Foundation in India), Mr. Chester Bowles (then US Ambassador in India) and renowned sociologist Prof. Carl Taylor, made special contribution in formulation of this Programme. It was not a copied programme from other countries; instead it was formulated on the basis of local experiences and concrete conditions in the country. For the reconstruction of villages of India the Planning Commission in reference to this Programme maintained that:

- (i) Community Development is a method;
- (ii) National Extension is an agency; and
- (iii) Socio-economic transformation is an end.

By the end of the First Five Year Plan, the Community Development Programme spread in about 1,40,000 villages situated in 998 development blocks with a coverage of 77.5 million persons. By the end of 1959 the Community Development Programme was finally withdrawn and re-designated in the form of Panchayati Raj and it was extended to all villages of the country. The Programme can be divided into three phases namely:

- (i) National Extension Service Phase;
- (ii) Intensive Community Development Project Phase; and
- (iii) Post-Intensive Development Phase.

Due to a big demand of the Programme and lack of resources one lesser resource programme was launched, which was called National Extension Service

(NES). In Community Development Programme(CDP) where resources in all fields were to be developed, in NES programme only basic staff and lesser money was provided and people were required to meet the remaining financial needs from their own sources. The NES blocks were later on converted into the CDP blocks. First two phases were to last for three years each. In the first phase the area selected are subject to the method of providing services on the ordinary rural development pattern with a lesser governmental expenditure. In the second phase the blocks selected are subjected to more composite and more intensive development schemes with larger government expenditure. After the first two phases Post Intensive Development phase was launched in April 1959, during this phase emphasis was laid on self-perpetuation of the development process initiated in earlier phases and government support is reduced.

The CDP was designed and implemented initially for three years. It was conceived that during this period the villagers would become self-supporting and programme will become self sustaining with the development of education, irrigation and cooperation. In 1959, the project was withdrawn with the hope that villages would march ahead without any external financial support. This, however, never happened. In nutshell the programme failed and a new programme emerged out of the Report of Balwant Rai Mehta Committee in 1959.

14.3 OBJECTIVES OF COMMUNITY DEVELOPMENT PROGRAMME :

Main aim of the programme was to transform the socio-economic conditions of rural people. First Five Year Plan stated the objective of CDP as 'to secure fullest development of the material and human resources on an area basis and thereby raise the rural community to higher levels of living with active participation and initiative of the people themselves.' For the achievement this objective following activities were suggested for development:

13.3.1 Agriculture : It aimed to increase production of agriculture and related matters which included the intensive development of agriculture alongwith reclamation of wasteland, provision of improved seeds, and supply of chemical manure through village co-operative society, improvement of livestock and intensive cultivation of fruits and vegetables.

13.3.2 Irrigation : It aimed to make provisions for minor irrigation works. It was planned that out of the total cultivable area half of it should be irrigated.

13.3.3 Communication : It meant developing linkages between villages and cities through road system. It was estimated that no village under the CDP should be more than half a mile away from the main road.

13.3.4 Education : It included social education for adults, expansion and improvement of primary and secondary education and programmes for removal of social evils.

13.3.5 Health : It was planned that each development block should have one primary health unit. The block headquarters should possess a secondary health unit

with a hospital and a mobile dispensary. Public health programmes included provision for water supply, control of epidemics like malaria, cholera etc., and training to villagers in public hygiene.

13.3.6 Supplementary Employment : To provide the villagers opportunities for gainful employment it was planned to develop cottage and small scale industries, construction of brick kilns, saw mills etc. The CDP also planned to create job opportunities in the tertiary sectors.

13.3.7 Housing: It was planned under the programme to demonstrate and train the villagers in improved techniques and designs for rural housing.

13.3.8 Social Welfare : The social welfare activities included provisions for audio- visual aids for instruction and recreation.

13.3.9 Training : It was also planned that the village level workers and other personnel who were employed in these programmes shall be trained.

Shri V. T. Krishnamachari pointed out the following objectives of the Programme:

- (i) To lead the rural population from chronic under-development to full employment.
- (ii) To lead the rural population from chronic agricultural under-production or full production with scientific knowledge.
- (iii) To develop the largest possible extension of the principles of co-operation by making rural families credit-worthy.
- (iv) To increase community efforts for the benefit of the community as a whole, such as village roads, tanks, wells, schools, community centres, children's parks, etc.

Mr. Hammarskjöld in his Report submitted to UNO has stated that "the aim of the community development project and national extension service is not merely to provide ample food, clothing and shelter, health and sanitation facilities in villages. More important than the immediate material improvement is the change in outlook of the people, instilling in them an ambition for a richer and fuller life and developing the capacities of the individual so that he can master for himself."

We may summarize the objective of the Community Development Programme as to create a welfare state where people and the government work in co-operation to promote the well-being of the masses through the integrated development of human and material resources and develop local leadership and local self-government institutions.

13.4 SALIENT FEATURES OF THE PROGRAMME :

On the basis of this discussion we may briefly classify the salient features of the CDP as follows:

13.4.1 Principle of Self Reliance and Co-operation :

The whole concept and plan of Community Development-Extension Programme is that with local self-help village groups will mobilize their natural and human resources for local improvements of all kinds and all technical agencies of Government will aid them in this undertaking. It implies that the people shall

take initiative in both formulation and execution of the programme. Further, it will create a large number of local level primary group type voluntary organizations. Further it will promote group work culture and develop local leadership.

13.4.2 Multipurpose Village Development Plans :

Another feature of the programme was to encourage the preparation of integrated multipurpose family and village level development plans in various fields of activities identified under the programme. As these plans were to be formulated and implemented with people's participation these were bound to promote planning skills among villagers.

13.4.3 Effective Utilization of Man-power:

It was felt that for the development of rural areas and the economy the available man-power should be utilized to its fullest capacity. To achieve this goal it was decided to promote sharamdan (voluntary labour) for these projects. It was basically a self-help programme.

13.4.4 Training for Skill Development:

It was felt that for the fullest utilisation of available man-power they need to be trained for taking different type of extension activities into agriculture, cottage industry, animal husbandry etc. To achieve this end Community Development Training Centres and Extension Training Centres were established in every state. In Punjab such centres were established at Nilokheri (now in Haryana), Nabha and Batala.

13.4.5 Linking Rural Areas with Road Network:

It was also realised that communication network between the rural and urban areas through establishment & development of link roads is the pre-requisite for the development to take place and accelerate it.

13.4.6 Enhancing Health & Education for Development of Human Resources:

It was fully realised that health and education are important elements for the development of human resources and adequate emphasis was laid on the development of these two sectors to provide these facilities to the rural masses at their door steps.

In addition to it, the Central Government laid special emphasis on the development of tribal areas. The pattern of development" in these areas is more or less the same as in the rest of the country; the only difference is in its degree of stress. The community feeling among these tribes is stronger than the rest of the rural areas in the country, so scope for the success of such programmes is more in such tribal areas.

13.5 ORGANISATIONAL SET-UP OF THE PROGRAMME

An elaborate organizational has been set set-up to implement the Community Development Projects; it is known as the Community Project Administration. It was earlier created' under the control of the Planning Commission, but latter on put under the charge of an independent ministry called Ministry of Community Development. The entire administrative set-up at different levels of organisation is divided into following major types:

13.5.1 Central Level Set-up :

At central level originally the organisation of CDP was under the Planning Commission. Later on it was put under the control of newly created Ministry of Community Development and then thereafter under the Department of Rural Development in the Ministry of Agriculture and Irrigation. For the successful implementation of the programme at the top there was a central committee consisting of members of Planning Commission and Ministry of Agriculture and Irrigation. It was helped by an Advisory Board. At the central level there was an Administrator. The Central Committee was given the task to formulate the policies and provide general supervision. The Central Committee was also responsible for developing the programme of economic development. Coordination with other departments and ministries was secured through special sub-committees.

13.5.2 State Level Set-up :

Actual execution of the programme was carried out by the Development Commissioner in every state. At state level the organisation was more or less on the same pattern as at the Central level. There was a State Committee on the pattern of central level committee. The Development Commissioner used to act as its secretary and he was the Administrative head of the programme assisted by a technical advisory committee and a team of experts.

13.5.3 District Level Set-up :

At district level the District Development Officer (now called DDPO) was made in charge of the Programme. Zila Prishads (District Panchayats) were made responsible for the implementation of the programme in the district. DDPO was assisted by the Block Development Officers (now called BDPO).

13.5.4 Block Level Set-up :

At block level the Block Panchayat or Block Samiti (also called Panchayat Samiti) was in charge of the programme. Block Development Officer assisted by extension officer's experts in agriculture, co-operation, animal husbandry, etc, worked under the direction of Block Samiti. BDO was the executive head of the Block Panchayat. He was responsible for the implementation and coordination of the programme at block level.

13.5.5 Village Level set-up :

Gram Sevaks and *Gram Sevikas* also called Village Level Workers (now called Village Development Organisers in Punjab) were made responsible for the implementation of the programme at village level. They were made in charge for implementation of the programme in about 5-10 villages and Gram Panchayat at village level was made overall in charge of the programme. In securing the participation of the villagers, besides Gram Panchayats there were other Non-Governmental Organisations working at village level that used to support the efforts of the Gram Panchayats.

13.6 PHILOSOPHY OF THE PROGRAMME :

According to Prof. Desai, "the philosophy underlying this Movement, in the

context of Indian agrarian society, therefore, implicitly accepts the following major sociological assumptions: (i) the individuals, section, groups and strata forming Village community have a large number of common interests, sufficiently strong to bind them together; (ii) the interests of the various groups and classes within the village are both sufficiently like and common to create general enthusiasm as well as a feeling of development for all; (iii) the interests of the different sections of the community are not irreconcilably conflicting; (iv) the State is a super-class, impartial, non-partisan association and that the major policies of the Government are of such a nature that they do not further sharpen the inequalities between the existing groups; (v) people's initiative and enthusiasm and active participation are possible in the extant village communities because they have common interests."

The programme was based on following premises that:

- (i) About 75 percent population of India lives in villages and their socio-economic conditions are very miserable and the hope of spontaneous leadership for improvement is almost nil.
- (ii) Most villagers are partly unemployed for months in a year and if this manpower could be creatively employed in building facilities required for a good living, village life could be changed.
- (iii) Any attempt to bring improvement in the village life by the governmental efforts without the involvement of villagers would fail.
- (iv) With sympathetic counseling, expert guidance and limited financial assistance villagers can be led to recognise their most immediate and accurate problems, to think about them, formulate plans for their solution and put these plans in action. Self- help is the key stone of village development.
- (v) Successes in development efforts enhance individual pride and group satisfaction and arouse desire for further improvement. Hopelessness can be replaced with determination, apathy with ambition and indifference with pride in accomplishment.

13.7 IMPLEMENTATION OF THE PROGRAMME:

The Community Development Programme was launched on, 2nd October, 1952 with 55 pilot projects on an experimental basis. Each Project Area comprised about, 300 villages, covering an area of 450 to 500 sq. miles with a population of 2,00,000 persons. Such a Project Area was divided into three Community Development Blocks of about hundred villages each. Each Block was divided into about twenty groups, each containing five villages. It was felt; in the beginning, that the scheme should be extended to all the villages as early as possible, but it could not be extended to the entire villages' due to lack of financial resources. To meet this challenge a less intensive 'and low' cost scheme called 'National Extension Service' was introduced from October 2, 1953. In both the programmes, the work of agriculture extension was a common factor, but the Community Development Programme was more intensive and comprehensive. As already discussed actually these were phases of the programme.

Initially in 1952-53 the funds provided for the Community Development per block were to the tune of Rs. 22 lakhs for a period of three years. Later on during 1953-54 due to scarcity of funds these norms were revised and funding was reduced to Rs. 15 lakhs per block for a period of three years. Later on the programme was divided into three different phases. During the first phase of three years National Extension Service stage Rs. 4 lakhs were earmarked and for the Community Development phase of three years Rs. 8 lakhs were provided. Thus for a period of six years Rs. 12 lakhs were being provided to each block.

Resources for the programme were drawn both from the people and the Government. For each project area, programme prescribed the amount of voluntary contribution in, the form of cash and, sharamdan. The Centre and the State government shared the non-recurring expenses in the ratio of 3:1 and recurring expenses are shared equally. For certain items like irrigation, land development, etc. the Centre Government advances loans to the state governments.

Check your knowledge

When and how it was implemented?

When CDP was launched in India?

Name the phases in which CDP can be divided.

13.8 CRITICAL EVALUATION OF THE PROGRAMME :

It is extremely difficult to give a total quantitative assessment of the achievements of this programme due to a number of reasons. The impact of the Community Development Projects has been evaluated by a number of scholars and organizations. Prof. Wilson, Prof. Carl Taylor, Prof. Oscar Lewis, Prof. Opler and his team, Prof. Dube, Prof. Desai, Prof. Mandelbaum and many others have attempted to assess the impact of the Community Development Projects on the life of rural people. The Programme Evaluation Organization has also been doing assessment

continuously and their Reports are valuable documents. The Bench Mark Surveys also provide insight into the working of the Community Development Projects. Balwant Rai Mehta Committee Report on the subject is one of the authoritative evaluations. Prof. S.C. Dube in his book *'India's Changing Villages'* has presented comprehensive and systematic analysis of Community Development Projects, even though it is based on only two villages of U.P. He has concluded that, "it may be said that projects emerging out of the felt needs of the people got their best support; those that were officially inducted had only limited success". He has also pointed out that, "A closer analysis of the agricultural extension work itself reveals that nearly 70 per cent of its benefits went to elite group and to the more affluent and influential agriculturists. The gains to poor agriculturists were considerably smaller."

On the other hand, Prof. Toynbee described the programme as "one of the most beneficent revolutions in the peasantry's life that have been known, so far, to the history." The U.N. Technical Mission headed by Shri M.J. Coldwel praised the programme as "one of the major experiments of the twentieth century, the result of which are of world-wide interest, and which represents an effort of unprecedented magnitude to establish a progressive system of agriculture in a land of impoverished soil and a more democratic social structure in a hierarchical society."

It can be said that the programme has played an important role in the establishment of basic infrastructure in rural area for the development of society. It contributed in increasing production base of rural economy and it developed the capacity of rural society to become grow further. IT is claimed that the Programme resulted the following benefits :

- * It created an organization in the form of Community Development Blocks which made it possible for the government to reach the rural masses;
- * Creation of an administrative setup for economic development;
- * Trained administration for the programme;
- * Establishment of institutions for people's participation;
- * Opportunities for technical and elected representatives to work together; and
- * End to isolation of rural society by providing communication with wider society through network of roads.

However, Prof. Carl Taylor and most other scholars feel that the Government machinery, though staffed by intelligent, hardworking and conscientious persons, has not still assimilated the true spirit underlying the entire programme. The programme is predominantly based on aid from and reliance on the Government and the initiative of the people is still lacking. According to Prof. Dube, "Planning so far appears to be from top down It is necessary to examine the implications and results of the present trends in planning. Because of the unique curbs on Projects autonomy its officials hesitated to demonstrate much initiative. What was worse they tended on the officials level to accept orders from above, i.e., from the State headquarters, without question or comment, and" 'this despite pronounced private reservations. As an outcome of this trend the officials were oriented less towards the village people, and more towards the pleasing of their official superiors."

In spite of a lot of its failures and criticism we should not forget its bright side.

Community Development Programme has shown a visible impact and has made certain contribution. A countryside organisation has been developed through the net-works of which the villagers can be reached. It has created a new class of functionaries with a new outlook for work in a unit of administration and developed new procedures of working with people. It involved a teamwork approach to service bringing about co-ordination of technical and administrative services. It fostered and promoted growth of democratic forms of participation such as staff meetings, seminars, discussions, study tours etc. It gave new meaning to people's institutions such as Panchayats, co-operatives, schools and community centres. It attempted to dispense social justice by extending the benefits of the programmes as evenly as possible among all sections of rural communities. It created infrastructures through area development and promoted an integrative; holistic and multi-purpose approach to rural development. It built up a system for utilising resources of the rural communities, their man power, talents and leadership and also provided common meeting ground for people's representatives and people's servants.

The programme has brought social change. It has broken traditional barriers of village communities. It has modernised the whole range of rural life. It chalked the path for green revolution and democracy in rural society. It brought remarkable changes in health of rural people by launching a number of campaigns. The infant mortality has declined and the incidence of epidemics like cholera, small-pox and malaria has also been controlled. A genuine appraisal of the Programme shows that in spite of various difficulties and problems it has proved a great success and valuable asset to general economic and social development.

13.9 LET US SUM-UP:

The Community Development Programme was directed to the upliftment of rural areas. It was a movement launched to promote the better living of the whole community with active participation and on the initiative of the community. It was a community-government partnership programme and it includes all aspects of government activity in the field of overall rural development consisting of improvement of agriculture, combating the soil erosion, development of water supply, promotion of co-operation and rural marketing, livestock development, forestry, education, health, development and promotion of new technology, etc and people's participation in the form of contribution of labour and resources, planning and implementation of the programme.

It was included in the First Five Year plan as a response to Colombo Plan prepared for many Commonwealth countries. It was launched in the country on 2nd October, 1952. Before its launch the Government of India has already successfully tested Etawa Pilot Project and a similar programme was initiated in 15 areas with the help of Ford Foundation of USA. The Planning Commission in reference to this Programme maintained that:

- (a) Community Development Programme is a method;
- (b) National Extension Service is an agency; and
- (c) Socio-economic transformation is an end.

By the end of the First Five Year Plan, the Community Development Programme

spread in 998 development blocks with a coverage of 77.5 million persons. It was finally withdrawn in 1959 and re-designated as Panchayati Raj and it was extended to all villages of the country. Due to larger demand and lack of resources the Programme was divided into three phases known as:

- (a) National Extension Service Phase;
- (b) Intensive Community Development Project Phase; and
- (c) Post-Intensive Development Phase.

In CDP phase resources in all fields were to be developed and in NES phase only basic staff and lesser money was provided and people were required to meet the remaining financial needs from their own resources. The CDP was designed and implemented initially for three years. It was conceived that during this period the villagers would become self-supporting and programme will become self sustaining with the development of education, irrigation and cooperation.

According to Prof. Desai, "the philosophy underlying this Movement, in the context of Indian agrarian society, therefore, implicitly accepts the following major sociological assumptions: (i) the individuals, sections, groups and strata forming Village community have a large number of common interests, sufficiently strong to bind them together; (ii) the interests of the various groups and classes within the village are both sufficiently like and common to create general enthusiasm as well as a feeling of development for all; (iii) the interests of the different sections of the community are not irreconcilably conflicting; (iv) the State is a super-class, impartial, non-partisan association and that the major policies of the Government are of such a nature that they do not further sharpen the inequalities between the existing groups; (v) people's initiative and enthusiasm and active participation are possible in the extant village communities because they have common interests."

A number of scholars like Prof. Wilson, Prof. Carl Taylor, Prof. Oscar Lewis, Prof. Opler and his team, Prof. S.C. Dube, Prof. A.R. Desai, Prof. Mandelbaum and many others have attempted to assess the impact of the Community Development Projects on the life of rural people. While many of them has termed it as 'most beneficent revolution' whereas many others assess it as a failure. In spite of its failures and criticism we should not forget its bright side. Community Development Programme has shown a visible impact and has made certain contribution in rural development.

13.10 KEY CONCEPTS:

Block Development Officer (BDO) : A Block level officer who was made executive in-charge of the Community Development Programme. Now it is designated as Block Development and Panchayat Officer (BDPO) who is executive head of Panchayat Samiti.

Community Development Programme (CDP): A movement launched to promote the better living of the whole community with active participation and on the initiative of the community.

Co-operation : Principle of working together for the common purpose and common benefit.

District Development Officer (DDO) : A District level executive head of the Community Development Programme now designated as District Development and Panchayat Officer (DDPO).

Gram Sevak : A village level official who was made in-charge of the programme for 5-10 villages, now designated as Village Development Organiser in the state of Punjab.

Gram Sevika : A village level female official who used to work in project area for the upliftment of rural women.

National Extension Service (NES) : A programme launched as a part of Community Development Programme to meet the larger demand of the programme. It was a diluted form of the programme, with a provision of lesser financial resources and was partially a self-financed programme of the community.

Panchayati Raj : A system of rural local self government having three tiers of governance consisting of Gram Panchayat at village level, Panchayat Samiti at block level and Zila Parishad at district level.

Self-Reliance : The principle of self dependence was the basic principle of the programme under which the programme attempted to realise the people that without their own efforts and self-dependency they can not develop themselves.

13.11 EXERCISE QUESTIONS :

(A) Long Answer Questions :

1. What do you mean by Community Development? Explain its background and objectives?
2. Discuss the salient features of Community Development Programme?
3. What was the philosophy behind the Community Development Programme? Also discuss the implementation of the Programme.
4. Discuss the Organisational setup of Community Development Programme.

(B) Short Answer Questions :

1. Give a definition of Community Development.
2. Meaning of National Extension Service.
3. Name three phases of 'Community Development Programme.
4. Name the components of Community Development Programme Activities.
5. Principles of Self Reliance and Cooperation.
6. Village level organisation to implement the COP.

13.12 FURTHER READINGS:

- | | | | |
|---|-----------------|---|---|
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| * | Dube, S.C. | : | India's Changing Villages |
| * | Lewis, Oscar | : | Village Life in Northern India: Studies in a Delhi Village. |
| * | Taylor, Carl. C | : | A Critical Analysis of India's Community Development Programme. |

PANCHAYATI RAJ**Structure :**

- 14.1 Objectives
- 14.2 Introduction
- 14.3 Panchayats : A Brief History
 - 14.3.1 British Colonial Period
 - 14.3.2 Mayo Resolution
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14.1 OBJECTIVES

After studying this lesson you should be able to :

- * understand the relevance of panchayati raj in Indian democracy
- * explain the historical roots of panchayati raj institutions in India
- * trace the trajectory of development of PRIs in India
- * critically evaluate the impact of 73rd amendment in case of local self-government.

14.2 INTRODUCTION

The essence of healthy democracy is that collective decisions are made by the people who are most affected by them. Decentralisation is a prime mechanism through which democracy becomes truly representative and responsive. Self-governing village communities had existed in India from the earliest times. We find the mention of these self-governing communities in the Rig Veda dating approximately 1200 B.C. There is also definite evidence of existence of village 'sabhas' and 'gramins' (village elders) during 600 B.C. These village bodies were the lines of contact with higher authorities on matter affecting the villages. In course of time these village bodies

took the form of 'panchayats' which looked after the affairs of the village. They had police as well as judicial powers. Custom and religion elevated them to a sacred position of authority. Besides the village panchayat, there were also caste panchayats to ensure that people belonging to a particular caste adhered to its code of social conduct and ethics. These village bodies had been the pivot of administration, the centre of social life and above all, a focus of social solidarity. Even during Mughal period this characteristic of village panchayats remained unchanged. Although under Mughal rulers, their judicial powers were curtailed, local affairs remained unregulated from above and village officers and servants were answerable primarily to the panchayats.

14.3 PANCHAYATS : A BRIEF HISTORY

14.3.1 British Colonial Period

With the advent of the British, the self-contained village communities and their panchayats ceased to get sustenance. In course of time, they were replaced by formally constituted institutions of village administration. It is a historical fact that local self government in India, in the sense of accountable and representative institution, was the creation of the British.

As early as 1687, a municipal corporation came to be formed in Madras. Set up on the British model of a town council, this body was empowered to levy taxes for building a guild hall and school. Although symbolising local government of a sort, the bodies continued to comprise nominated members with no elective element whatsoever.

14.3.2 Mayo Resolution : In 1870 the viceroy, Lord Mayo, got a resolution passed by his council for decentralisation of power to bring about administrative efficiency in meeting the demands of the people and to add to the finance of the existing imperial resources. It was in the wake of this resolution that the first significant step to revive the traditional village panchayat system in Bengal was taken in 1870 through the *Bengal Chowkidari Act*. This act empowered district magistrates to set up panchayats of nominated members in the villages. These nominated panchayats could levy and collect taxes to pay for the chowkidars or watchmen engaged by them.

14.3.3 Ripon Resolution : The government resolution of 18 May 1882 during Lord Ripon, providing for local boards consisting of a large majority of elected non-official members and presided over by a non-official chairperson, is considered to be the Magna Carta of local democracy in India. The role of local administration was elevated by the introduction of this resolution. The resolution proposed the establishment of rural local boards, two-thirds of whose membership was composed of elected representatives. Although the progress of local self-government on the lines of the Ripon resolution of 1882 was tardy with only some half-hearted steps taken in setting up municipal bodies and boards at the district level, the term "self-government" had begun to gain currency.

14.3.4 Montagu-Chelmsford Reforms : The Montagu-Chelmsford Reforms of 1919, under the proposed scheme of dyarchy, made local self government a "transferred subject". This meant that local self-government was brought under the domain of Indian ministers in the provinces. The reforms had suggested that there should be

as far as possible, complete popular control in local bodies. Despite being a promising move the reforms did not make the panchayat institutions truly democratic and vibrant instruments of self-government at the level of the villages, due to various organisational and fiscal constraints.

The Government of India Act, 1935 and the inauguration of provincial autonomy under it marked another important stage in the evolution of panchayats in the country. Popularly elected governments in the provinces enacted legislations for further decentralization of local self government institutions including the village panchayats.

14.4 PANCHAYATS IN POST-INDEPENDENCE PERIOD

It is interesting to note that village panchayat despite being central to the ideological framework of India's national movement and being the core of the Gandhian vision of village republic, the reference to decentralized framework of rural local government, before 73rd amendment, has been confined to the Directive Principle of State Policy which is not mandatory. Article 40 reads: "The state should take steps to organise village panchayats and endow them with such power authority as may be necessary to enable them to function as units of self-government".

However the basic conviction that village panchayats could play an important role in the social transformation and implementation of development programmes could not be ignored so easily. The Community Development projects, inaugurated in 1952 failed to achieve the desired result due to excessive bureaucratic control and lack of participation and initiative for development coming from people themselves. In order to suggest an institutional set up to secure such participation in the Community Development and National Extension Service programmes the committee on plan projects in 1957 constituted a team for the study of the programmes. The study team was headed by Balwant Rai Mehta, a Member of Parliament. The team's view was that without an agency at the village level which could represent the entire community, assume responsibility and provide necessary leadership for implementing development programmes, real progress in rural development could not come about at all.

14.4.1 Balwant Rai Mehta Committee

The main recommendations of the Mehta committee were :

- (i) A Three- tier system of Panchayati Raj from the village to the district level with multi-level linkages, be created. The institutions envisaged were Zila Panchayat (Distt. Level). Panchayat Samitis (block level) and Gram Panchayat (village level)
- (ii) Genuine transfer of power to these institutions.
- (iii) Adequate resources should be transferred to these bodies.
- (iv) All developmental schemes at these levels should be channeled through these PR institutions.

Rajasthan was the first state to inaugurate panchayati raj after the Balwant Rai recommendation. Prime Minister Jawaharlal Nehru inaugurated independent India's first panchayati raj on 2nd October 1959 at Nagaur. By 1959, all the states had passed panchayat acts and by the mid-1960s, panchayats had reached all parts of the country. There was enthusiasm in rural India and the people felt that they had

a say in affecting their daily lives.

However by late 1960s, it started losing its appeal due to increasing tendency towards centralisation in the state governments and even the central govt.; lack of resources with the panchayats, corruption and inefficiency in the working of PRIS and repeated postponement of election of these bodies.

The bureaucracy, in alliance with local state and central-level politicians, began to discredit the new system by highlighting its shortcomings. It saw in these local bodies the domination of the upper or dominant castes, corruption and total ineptitude.

14.4.2 Asoka Mehta Committee

The appointment of the Asoka Mehta committee in 1977 marked the second phase in the development of Panchayati Raj in the post-independence period. The Asoka Mehta committee was set up to enquire into the working of panchayati raj institutions and to suggest measures to strengthen them so as to enable a decentralized system of planning and development to be effective. The committee's report (1978) is a seminal document which seeks to make panchayats an organic, integral part of our democratic process.

Main Recommendations of Asoka Mehta committee were:

- (i) Creation of two tier system of Panchayati Raj. Zila parishad at district level and below it, the Mandal Panchayat consisting number of villages having a population of 15,000 to 20,000.
- (ii) Open participation of political parties in PRIs through elections contested on party basis.
- (iii) Zila Parishad be made responsible for planning at the district level.
- (iv) Reducing the dependence of PRIs on state funds and endowing them with powers of taxation.
- (v) Development functions to be transferred to Zila Parishad.
- (vi) State governments not to 'supersede the PRIs on partisan grounds.
- (vii) Appointing a minister of Panchayati Raj in State Council of Ministers.

However due to collapse of Janata govt. in 1980, these recommendations couldn't be implemented. Though, states like Karnataka and West Bengal did borrow many suggestions from these recommendations.

The main thrust of the second phase was that the panchayats emerged from a development organisation at the local level into a political institution.

14.5 THE 73RD CONSTITUTION AMENDMENT

There was a growing realisation that it was primarily the lack of constitutional support that had led to the sad state of affairs of Panchayati Raj Institutions. By the end of 1988, a sub-committee of the consultative committee of Parliament for the Minister of Rural Development under the chairmanship of P.K. Thungon made recommendations for strengthening the panchayati raj system. One of its important recommendations was that panchayati raj bodies should be constitutionally recognised.

It was against this backdrop that on 15th May 1989 the Constitution (64th Amendment) Bill was drafted and introduced in Parliament. By and large the bill was modeled on the bill (drafted by L.M. Singhvi) appended to the Asoka Mehta

committee report.

Although the Constitution (Sixty-fourth Amendment) Bill got a two-thirds majority in the Lok Sabha, in the Rajya Sabha on 15 October 1989 it failed to meet the mandatory requirement by two votes. The National Front government introduced the 74th Amendment Bill (a combined bill on panchayats and municipalities) on 7 September 1990 during its short tenure in office but it was never taken up for discussion.

Finally, in 1992, Congress govt. under P.V. Narsimha Rao reintroduced the Panchayati Raj Bill in the form of 73rd Amendment. The Bill after being passed by both the houses came into force on April 24, 1993.

The main provisions of 73rd Amendment can be grouped into two categories.

(a) Compulsory Provisions.

- (i) Organization of Gram Sabha.
- (ii) Creation of 3-tier panchayati raj structure at the zila, block and village levels.
- (iii) All posts at all levels (with two exceptions) to be filled by direct elections.
- (iv) Minimum age for contesting elections to PRIs to be 21 yrs.
- (v) Indirect elections to the post of chairman at the intermediate and apex tiers.
- (vi) Reservation of seats for SC/ST in panchayats in proportion to their population.
- (vii) Reservation for women in panchayats up to 1/3rd seats.
- (viii) Creation of State Election Commission to conduct elections to PRIs.
- (ix) Tenure of PRIs fixed at five years and if dissolved, earlier, fresh elections to be held within 6 months on.
- (x) Each state to set up a State Finance Commission after every five years to review financial position of the PRIs.

(b) Voluntary Provisions - their implementation has been left to the will of the individual states.

- (i) Giving voting rights to MPs and MLAs in these bodies.
- (ii) Providing reservation for backward classes.
- (iii) Providing financial powers of taxation, levy fees to PRIs.
- (iv) Making of Panchayats into autonomous bodies.
- (v) Devolution of power to perform some or all the functions enumerated in XIth schedule added by 73rd Amendment.

14.6 IMPACT OF 73RD AMENDMENT

The 73rd amendment to the Constitution brought about a fundamental change not only in the realm of local self-government but also in India's federal character. Two fundamental changes which have come about in Indian democratic polity need mention here.

First, **the democratic base of the Indian polity has widened**, Before the Amendments, our democratic structure through elected representatives was restricted to the two houses of Parliament, 25 State Assemblies and two Assemblies of Union Territories (Delhi and Pondicherry). And they had just 4,963 elected members. Now there are more than 500 district panchayats, about 6000 block / tehsil/ mandal panchayats at the intermediate level and 250000 gram panchayats in rural India where about 73 per cent of India's population lives. Today, every five years,

about 30 lakh (3 million) representatives, are elected by the people through the democratic process, out of whom 10 lakh (one million) are women. Women head about 175 district panchayats, more than 2000 block / tehsil / mandal panchayats, more than 2000 block / tehsil / mandal panchayats and about 85,000 gram panchayats.

Large number of excluded groups and communities are now included in the decision making bodies. As the Indian population has 14.3 per cent SCs and 8 per cent STs, about 6,60,000 elected members, i.e. 22.5% of the total membership in the rural and urban local bodies, will be from Scheduled Castes and Tribes.

Second, these amendments are bringing about significant changes in India's federalism. India is on the move to become a multilevel federation with elected local bodies at the district (zila) and below.

Our federal system is pregnant with revolutionary possibilities following the widening democratic base as well as the structural change brought about by the new panchayats and municipalities. In the era of coalition governments the centre depends on the states which are controlled by a number of state level or regional parties. If the state governments ignore the Panchayati Raj Institutions, there is every possibility of their not getting elected again.

The simple truth emerging today is that a state government and its regional political leadership can ignore panchayats only their own peril.

73rd amendment has led to a new dynamism in the rural India, ushering in certain changes in the rural social structure and processes.

14.6.1 Emergence of Women's Leadership

One of the most positive results of the 73rd Constitutional Amendment has been women's participation in a big way in the democratic institutions at the district, block and village levels. Lakhs of women are performing leadership roles. Despite facing indifference from their male colleagues in the meetings; not getting due respect from the bureaucracy; and also facing violence and atrocities for showing dissent or independent mind set, they are proving to be more successful in working for issues like, drinking water, health care and children's education than their male counterparts. Their integrity and leadership qualities have come to be recognised nationally and internationally.

14.6.2 The Gram Sabha

Since 1995 the gram sabha has become a central issue in the Panchayati Raj discussion, with the declaration of 1999-2000 as the Year of the Gram Sabha by the Union Finance Minister in the 1999 Budget speech it has attracted greater attention.

The gram sabha is the only forum which can ensure direct democracy. It offers equal opportunity to all the citizens of a village to discuss, criticize and approve or reject the proposals of the panchayat executive and assess its past performance. It is the watchdog of democracy at the grassroots level.

However, despite being the most important institution in the panchayati raj system and, also being a statutory unit, it has failed to achieve its due position and status. It remains the weakest link in the PRI bodies. Even though the gram sabhas have the power to identify beneficiaries for various poverty alleviation programmes, propose an annual plan, discuss the budget and audit reports and review progress, in most of these states their decisions are not binding on the panchayat as the sabha

has only an advisory role. Only few states - Haryana, Punjab, Orissa and Tamil Nadu, have given the Gram Sabha the power to approve the budget.

The caste and class divisions have thwarted the attempt to evolve the culture of gram sabha in our society. Efforts like land reforms, increasing literacy and mass campaign to create awareness are needed to make gram sabha an effective instrument of grassroots democracy.

14.6.3 Significance of Social Audit

The concept of social audit has come into vogue after the new panchayats in India began functioning in the wake of 73rd amendment. Social audit is a scrutiny and analysis of working of a public utility vis-à-vis its social relevance from the perspective of the vast majority of the people in the society in whose name and for whose cause the very institutional system is promoted and legitimised.

Panchayats in several states have provided fora to implement social audit, Committees could be set up by panchayats at various levels for effective social audit. Social audit committees at the block samiti and district level panchayats, consisting of respected citizens and professionals, to audit developmental programmes whenever they deem it appropriate are necessary.

The gram sabha is perhaps the best social audit unit in our new democratic set-up. All members of the gram sabha and all sections of local bodies-gram panchayats, panchayat samitis and zilia parishads-through their representatives could raise issues of social concern and public interest and demand explanation.

14.6.4 NGOs and Panchayats

After the 73rd Constitutional Amendments, a large number of NGOs in India have been playing a catalytic role in creating enabling conditions for the success of the panchayats through awareness-building programmes, training of elected members especially women, ensuring, their active participation in elections, and assisting panchayats in planning and implementation of social development strategies and programmes. Local bodies in India with their constitutional legitimacy and interaction with citizens groups and voluntary organisations present an ideal meeting point between the state and the civil society.

14.6.5 Extension to Scheduled Areas

As the provision of the Constitution (Seventy-third Amendment) Act did not apply to the Scheduled Areas located in eight states-Andhra Pradesh, Madhya Pradesh, Rajasthan, Gujarat, Maharashtra, Himachal Pradesh, Orissa and Bihar - vide Clause (i) of Article 244 of the Constitution, Parliament extended the 73rd Amendment Act to these areas on 24 December 1996 by legislating the Panchayats (Extension to the Scheduled Areas) Act. 1996.

The Extension Act is notable for the vast powers given to the tribal local bodies. However, the apathy on the part of the state governments especially the political leaders towards the tribal areas and their resistance to give due power to the tribals has failed to yield desired results.

14.6.6 District Planning Committees

Article 243 ZD of the Constitution (inserted by the 74th Constitution Amendment) providing for constitution of District Planning Committee (DPC) by the state governments in every district is a milestone in decentralised planning involving people and communities. The DPCs are expected, to consolidate the plans prepared

by the panchayats and municipalities in the district and on their basis formulate a raft development plan for the district as a whole.

14.7 CONCLUSION : Inroads into Panchayats : For the Panchayati Raj institutions to function as institutions of self-government, the essential prerequisites are: (a) clearly demarcated areas of jurisdiction; (b) adequate power and authority commensurate with responsibilities; (c) necessary human and financial resources to manage their affairs; and (d) functional autonomy within the federal structure. Since the constitutional amendment opens possibilities for fulfilling these conditions the new panchayats be seen as "third tier" of government.

Reviewing the working of panchayats in the last decade or so, there are certain disturbing aspects which need mention here: (A) not conducting panchayat elections regularly, (B) creating parallel structures like District Rural Development Agency (DRDA), DPEP, Joint Forest Management Committee (JFMC) etc. and (C) MPs Local Area Development Scheme.

Some crucial issues that need to be tackled at the central, state and people's level could be identified as follows:

The states have accepted the 73rd and the 74th Amendments in letter rather than in spirit. In many States Acts, civil servants are indirectly given powers over the elected body. Devolution of powers and functions to the panchayats is taking place at a slow pace.

Although all the states have passed Conformity Acts, many of them are yet to formulate rules and bye-laws for the day-to-day functioning of panchayats. The line departments are continuing as they were before the new panchayats came into being. In many states, administrative and technical personnel are still under the departmental heads in the capital and the Panchayats have no control over personnel. As a result there is serious paucity of panchayat personnel which is hampering panchayats functioning.

The reluctance of state-level politicians to recognize the importance of the lower level of governance-their autonomy, their powers and their areas of functioning-is creating problems in devolving powers.

Government officials generally prefer to work with a remote control mechanism that is, the state capital, they do not want to be closely supervised by the elected representatives of the Panchayati Raj. Therefore, their non-cooperative attitude towards elected panchayat members is a major problem.

Low levels of political consciousness, social backwardness, illiteracy, casteism in many parts of the country are factors which pull the new Panchayati Raj backwards. Feudal values continue to rule the roost. The states of Bihar, Madhya Pradesh, Rajasthan, Uttar Pradesh and Orissa with a population of about 370 million (1991 Census), have a low Panchayati Raj performance rating.

In many places the old order is not yielding to anything new, the panchayats themselves are working as oppressive instruments. Absence of land reforms, low levels of literacy among women, patriarchal system -all these factors work against the weaker sections in the villages.

Majority of the Panchayat members are little-educated and even illiterate. Many of them, especially women, are first timers to Panchayat bodies, not to say

about public life. They naturally find it difficult to cope with the technicalities and were badly in need of training.

The new Panchayati Raj is opening up possibilities for a better flow of information. Information is power and the dominant classes till now have kept the ordinary people in the dark. Transparency in public dealings was missing because everything official was secret and confidential. Panchayats come to break this centralised information system when 30 lakh elected members ask for information on a variety of matters that affect people's lives.

Unfortunately, forces against devaluation of powers to the Panchayats as well as strengthening democracy at the grassroots are still powerful. One can discern deliberate attempts on the part of the vested interests supporting the status quo to create skepticism about the working of the local governments. Constructive criticism or creative action is absent. But the new Panchayati Raj is showing the way. A strong campaign to make panchayats the integral part of people's lives is the need of the hour.

14.8 KEY WORDS

- * **PRIs:** refers to panchayati raj institutions i.e. gram panchayat, panchayat samiti, zila parishad.
- * **Social Audit:** scrutiny and analysis of public utility by people who are supposed to be benefited.
- * **PESA :** Panchayat Extension to Scheduled Areas Act, 1996. It devolves greater power to tribal bodies in scheduled areas coming under Schedule-5.
- * **Federalism :** It refers to the legal and political structures that distribute power between various levels of governments.

14.9 QUESTIONS:

1. Trace the historical roots of local self-government in India?
2. What are the main recommendations of Balwant Rai Mehta Committee?
3. What are the main provisions of 73rd amendment?
4. Critically evaluate the impact of 73rd amendment in rural India?

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MGNREGA (Mahatma Gandhi National Rural Employment Guarantee Act)

STRUCTURE

15.0 Objectives

15.1 Introduction

15.2 MGNREGA in Punjab

15.3 MGNREGA and Women

15.4 MGNREGA Scheme and its Working

15.5 The Plan

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15.8 Funds and Activities

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15.12 Summary

15.13 Key Concepts/Words

15.14 Exercise Questions

15.15 Short Questions

15.16 Reading List

15.0 Objectives

By the end of this chapter, the student shall be able to:

- Understand the MGNREGA scheme and how it works.
- Know the organisational structure of MGNREGA scheme.
- Know about MGNREGA scheme in Punjab.
- Understand the relationship between MGNREGA and Women.
- Know objectives and provisions under MGNREGA scheme.
- Know about funds available under MGNREGA Scheme.

15.1 Introduction

The Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) scheme is the largest rural employment programme designed in India, following up on and subsuming other rural employment like Sampoornan Grameen Rozgar Yozna (SGRY) and national food work programme with the ultimate objective of all alleviating rural poverty through job creation. It entitles all households – below poverty line or not – to at least 100 days of guaranteed wage employment. It was introduced through the notification of the act first in 200 districts of the country, subsequently extended to another 130 districts. The act is now applicable to the entire country.

In 2005 Central Government passed the national rural employment guarantee act (NREGA) and it came into force on February 2, 2006 under the tenth five year plan. The objectives of NREGA are to enhance the livelihood security of the people in rural areas by generating wage employment through work that develops the infrastructure base of that area.

It was renamed on October 2, 2009 and pre-fix Mahatma Gandhi was added to it and now it is called Mahatma Gandhi National Rural Employment Guarantee act (MGNREGA).

Earlier, a similar programme named Employment Guarantee Scheme (EGS) was introduced in Maharashtra in 1972-73. MGNREGA provide one hundred days of wage employment every year to every rural household whose adult members are willing to do unskilled manual work. A household is entitled to 100 days of unskilled manual work in a year. Within the household entitlement, all adult members of a rural household have the right to demand employment. The act seeks to enhance the livelihood security of people in rural areas by generating wage employment through works that develop the infrastructure base of that area. The choice of works mentioned in the act include all components of land and water resource development that help in addressing the causes of chronic poverty such as drought, deforestation and soil erosion. Wages are paid to workers in accordance with the wage rate as provided in section 6 the act. These who are not provided wage employment within 15 days of application, will be paid unemployment allowance. The rate of unemployment allowance will be $\frac{1}{4}^{\text{th}}$ of wage rate for the first 30 days and $\frac{1}{2}$ of the wage rate for the remaining period of the financial year. Unemployment allowance is paid by the respective state government from its own budget. The employment wages are paid on a weekly basis and in any case within a fortnight of the date on which work was done. Payment of wages to the NREGA workers has been made mandatory through their accounts in post offices/banks. In the event of any delay in wages payment, workers are entitled to compensation as per the provisions of the payment of wages act, 1936. Compensation costs shall be borne by the state government. If any workers dies or become permanently disabled by

accident arising out of and in the course of employment Rs.25,000 will be paid to the family of job card holder. MGNREGA provide equal work and employment wage to male and female.

This is a cost sharing scheme with the centre bearing the full cost of wages of unskilled labour, 75 percent of the cost of material and wages for skilled/semi-skilled labour, and apart of the administrative expenses. The state governments have to bear the remaining costs of material and wages, and administrative costs, along with the costs of unemployment allowance. As this is an entitlement programme, there is no predetermined amount of expenditure, either nationally or in any state. The nature of the scheme demands flexibility in the system of financing.

The process is expected to start on October 2 every year and the state has to provide the detailed labour budget by end of January. Given the essential characteristic of the decentralised nature of this programme, this process of formulating the labour budget is perhaps ideal; however, the uneven administrative capacity of Panchayati Raj institutions (particularly at the block and village level) can create difficulties in the nature of trade-offs between timely submission and quality of the budget.

15.2 MGNREGA in Punjab

The aim of this scheme is to provide 100 days of manual work to rural unemployed. The scheme is being implemented on 90:10 basis between Government of India and state government. It was launched in Punjab on February 2, 2006 and initially only district Hoshiarpur was selected, the scheme was extended to three more districts namely Amritsar, Nawanshehar and Jalandhar during 2007-08. All the districts of the state are being covered w.e.f.1/4/2008. Wages are being paid to the workers through their accounts in post office/ banks. In Punjab wage rate for the MGNREGA workers were Rs.120 per day in 2009, Rs.153 per day in 2010-11 and in 2011-12, and wage rate is Rs.166 per day.

15.3 MGNREGA and Women

MGNREGA has emerged as one of the powerful tools of poverty alleviation and economic self dependence among poor women through cash wage payment. The MGNREGA achieves twin objectives of rural development and employment, especially women employment. Schedule II Para 6 of the act provides for the participation of women in employment and specifically employment for at least 33 percent of the total workers. The other provisions apart from ensuring locally available employment include equal pay for men and women, space to nurse and childcare at the worksite. Further, collaborative action with other Ministries for convergent implementation of government programmes has been encouraged such as the ICDS of Ministry of women and child development. Women's participation is over 51 per cent at the national level with the southern states of Kerala and Tamil Nadu ranking at the top. An imp act study commissioned by the Ministry of Rural development

(Pankaj, 2008) reveals the emergence of women's identity and their empowerment with the opportunities provided by MGNREGA. They are able to contribute to the livelihood of the households and spend on children's education, health care and food and consumer goods. Mobilizing the power women in rural areas for MGNREGA is an effort towards participation of women in poverty alleviation and subsequently increase their awareness towards various social problems. Individually the poor women would not be able to overcome obstacles in their struggle for survival, security and self respect which they could do through the employment opportunities provided by MGNREGA. The support mechanism like centre and state Government provide the poor women a partnership to get employed under the MGNREGA. Now the poor women can get employment to achieve self reliance and can contribute to the existing family income.

15.4 MGNREGA Scheme and its Working

The Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) is an Indian Job Guarantee Scheme, enacted by legislation on September 7, 2005. The Scheme provides a legal guarantee for one hundred days of employment in every financial year to adult member of any rural household willing to do public work related unskilled manual work at the statutory minimum wage. This act was introduced with an aim of improving the purchasing power of the rural people, primarily semi or un-skilled work to people living in rural India, whether or not they are below the poverty line. This act was also designed as a safety net to reduce migration by rural poor people. Around one third of the stipulated work force has to be women. The law was initially called the National Rural Employment Guarantee Act (NREGA). But it was renamed on October 2, 2009 and now it is called Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA). MGNREGA directly touches lives of the poor and promotes inclusive growth. The aim of this act is enhancing livelihood security of households in rural areas of the country by providing at least one hundred days of guaranteed wage employment in a financial year to every household, whose adult members volunteer to do unskilled manual work. The ongoing programmes of Sampoorn Grameen Rozgar Yojna and National Food for Work programme were subsumed within this programme NREGA was launched on February 2, 2006 from Anantapur in Andhra Pradesh and initially covered 200 poorest districts of the country in Phase I in 2006, It was implemented in the additional 130 districts in Phase II in 2007-2008. The Act was notified in the remaining rural districts of India from April 1, 2008 in Phase III. Dr. Jean Dreze, a Belgian born economist at the Delhi School of Economics, has been a major influence on this project.

With its spread over 625 districts across the country on September 28, 2009, the programme has raised the productivity, increased the purchasing power of rural poor, reduced distress migration and helped in creation of durable assets in rural India. This project has a formidable impact on rural India by providing employment to 41 million households in year 2011-12. Also, it has strengthened the social and gender equality dimensions as 27.40 per cent workers under the scheme are Scheduled caste, 20.69 per cent Scheduled Tribes, 59.82 per cent women and 72.78 per cent were others.

In Punjab, it was launched on February 2, 2006 and initially only district Hoshiarpur was selected, the scheme was extended to three more districts namely Amritsar, Nawanshehar and Jalandhar during 2007-08. All the districts of the State are being covered since April 1, 2008. In Punjab wage rate was Rs. 120 per day in 2009, Rs. 153 per day in 2010-11 and in 2011-12 wage rate is Rs. 166/- per day. Permissible works predominantly include water and soil conservation, afforestation and land development works.

A 60:40 wage and material ratio has to be maintained. No contractors and machinery is allowed. The Government of India has established a fund called the National Employment Guarantee Fund, from which grants are released directly to Districts. Revolving funds are to be set up under REGS at the District, Block and Gram Panchayat Levels, with separate bank accounts being opened for such funds at each level.

15.5 The Plan

The Act directs state government to implement MGNREGA "Scheme". Under the MGNREGA, the Central Government meets the cost towards the payment of wages, $\frac{3}{4}$ th of material cost and some percentage of administrative cost. State Governments meet the cost of unemployment allowance, $\frac{1}{4}$ th of material cost and administrative cost of State council. Since the State Governments have to pay the unemployment allowance, they are heavily incentivized to offer employment to workers. However, it is up to the State Government to decide the amount of unemployment allowance, subject to the stipulation that it not be less than $\frac{1}{4}$ th of the minimum wage for the first 30 days, and not less than $\frac{1}{2}$ of the minimum wage thereafter. A total of 100 days of employment or unemployment allowance per household must be provided to able and willing workers every financial year.

Organisational Structure

- The Ministry of Rural Development (MORD) is the nodal Ministry for the implementation of MGNREGA. It is responsible for setting up the Central Employment Guarantee Council (CEGC). It has to ensure timely and adequate resource support to the States. It has to undertake regular review, monitoring and evaluation of processes and outcomes. It has to establish a Management Information System to capture and track data on every critical aspect of implementation, and assess the utilization of resources through a set of performance indicators.

- The Central Employment Guarantee Council (CEGC) shall be responsible for advising the Central Government on NREGA -related matters and for monitoring and evaluating the implementation of the Act. It shall prepare Annual Reports on the implementation of NREGA and submit these to the Parliament.
- The State Government has to formulate a Rural Employment Guarantee Scheme (REGS), and the Rules pertinent to its implementation, in consonance with the Act. It will set up the SEGC (State Employment Guarantee Council), and also designate an officer as the State Rural Employment Guarantee Commissioner responsible for ensuring that all activities required to fulfil the objectives of the Act are carried out. It will ensure that the State Share of the REGS budget is released on time. It will ensure wide communication of the Scheme and dissemination of information regarding its implementation. It will ensure all administrative, financial and technical support to the District Programme Coordinator, Programme Officer, PRIs and all other agencies involved in implementation.
- The State Employment Guarantee Council (SEGC) shall advise the State Government on the implementation of the Scheme, and evaluate and monitor it. It will also decide on the 'preferred works' to be implemented under REGS, and prepare Annual Reports for submission to the State Legislature.
- The District Panchayat will be responsible for finalizing the District Plans and for monitoring and supervising the REGS in the District. It can also execute works from among the 50 per cent that are not to be executed by the Gram Panchayats.
- The State Government will designate a District Programme Co-ordinator (DPC), who shall be responsible for the overall co-ordination and implementation of the scheme in the District.
- The Intermediate Panchayat will be responsible for planning at the Block level, and for monitoring and supervision. It can also be given the responsibility of executing works from among the 50 per cent that are to be executed by the Gram Panchayat.
- A full-time officer will be appointed as the Programme Officer at the Block level, who shall be responsible for coordinating the works undertaken by the Gram Panchayat and the implementing agencies at the Block level.
- The Gram Panchayat has a pivotal role in the implementation of MGNREGA. It is responsible for planning of works, registering households, issuing job cards, allocating employment, executing 50 per cent of the works, and monitoring the implementation of the Scheme at the village level.

- NREGA authorizes the Gram Sabha to recommend works to be taken up, to monitor and supervise these works, and to conduct social audits of the implementation of the Scheme. In addition, the Gram Sabha should be used extensively for facilitating the implementation of the Scheme, by acting as a forum for sharing information about the Scheme, and also in ensuring transparency and accountability

15.6 Provisions under MGNREGA

- Adult members of a rural household, willing to do unskilled manual work, may apply for registration in writing or orally to the local Gram Panachyat.
- The Gram Panachyat after due verification will issue a job card. The job card will bear the photograph of all adult members of the household willing to work under MGNREGA and is free of cost.
- The job card should be issued within 15 days of application.
- A Job Card holder may submit a written application for employment to the Gram Panachyat, stating the time and duration for which work is sought. The minimum days of employment have to be at least fourteen.
- The Gram Panachyat will issue a dated receipt of the written application for employment against which the guarantee of providing employment within 15 days operates.
- Employment will be given within 15 days of application for work, if it is not then daily unemployment allowance as per the Act, has to be paid. Liability of payment of unemployment allowance is of the state.
- Work should ordinarily be provided within 5 km radius of the village. In case work is provided beyond 5 km, extra wages of 10 per cent are payable to meet additional transportation and living expenses.
- Wages are to be paid according to the Minimum Wage Act 1948 for agricultural labourers in the State unless the centre notices a wage rate which will not be less than Rs. 60 per day.
- Equal wages will be provided to both men and women that need to be paid under MGNREGA. However, a lot of states in India already have wage regulations with minimum wages set at more than Rs. 100 per day.
- Wages are to be paid according to piece rate or daily rate. Disbursement of wages has to be done on weekly basis and not beyond a fortnight in any case.
- At least one-third beneficiaries shall be women, who have registered and requested work under the scheme.

- Work site facilities such as creche, drinking water, shed have to be provided.
- The shelf of projects for a village will be recommended by the Gram Sabha and approved by the Zilla Panachyat.
- At least 50 per cent of works will be allotted to Gram Panachyat for execution.
- Permissible works predominantly include water and soil conservation, afforestation and land development works.
- A 60:40 wage and material ratio has to be maintained. No contractors and machinery is allowed.
- The central Govt. bears the 100 percent wage cost of unskilled manual labour and 75 percent of the material cost including the wages of skilled and semi skilled workers.
- Social Audit has to be done by the Gram Sabha.
- Grievance redressal mechanisms have to be put in place for ensuring a responsive implementation process.
- All accounts and records relating to the scheme should be available for public scrutiny.

15.7 Objectives of MGNREGA

- The objective was to enhance livelihood security in rural areas by providing at least 100 days of guaranteed wage employment in every household whose adult members volunteer to do unskilled manual work.
- Strong social safety net for the vulnerable groups by providing a fallback employment source, when alternatives are scarce or inadequate.
- Growth engine for sustainable development of an agricultural economy through the process of providing works that address causes of chronic poverty such as drought, deforestation and soil erosion.
- Effectively implement potential to transform the geography of poverty. Empowerment of rural poor through the process of providing them employment of 100 days.

15.8 Funds and Activities

The total funds available under MGNREGA were Rs. 12073.55 crore in the year 2006-07, Rs. 19305.81 crore in the year 2007-08, Rs 37397.06 crore in the year 2008-09, Rs. 49579.19 crore in the year 2009-10, Rs 54172.14 crore in the year 2010-11 and Rs 38836.22 crore in the year 2011-12. Thus funds available under MGNREGA have increased till the year 2010-11, but during the year 2011-12 the available funds decreased.

The MGNREGA has the twin objectives of rural development and employment. The MGNREGA stipulates that works must be targeted towards a set of specific rural development activities such as Water conservation, water harvesting, afforestation, rural connectivity, flood control and protection such as construction and repair of embankment etc. Digging of new tanks/ ponds, percolation tanks and construction of small check dams are also given importance. The employers are given work such as land levelling, tree plantation etc. First a proposal is given by the Panchayat to the Block Officer and then the Block officer decides whether the work should be sanctioned.

MGNREGA provided employment opportunities to more than 2.10 crore household during 2006-07, in 2007-08, 3.39 crore households and, in 2008-09, 4.51 crore households were provided employment. In 2009-10, 5.26 crore households, in 2010-11, 5.49 crore households and in 2011-12, 3.77 crore households were given employment under MGNREGA.

Women employment under MGNREGA was 40 per cent in 2006-07, 43 per cent in 2007-08, 48 per cent in 2008-09, 48 per cent in 2009-10, 48 per cent in 2010-11 and 49 per cent in 2011-12. Thus women's employment experienced a consistent increase under the scheme. This figure is higher than the 33 per cent employment which is supposed to be necessary under MGNREGA.

Person days of employment provided per households were 43 days in 2006-07, 42 days in 2007-08, 48 days in 2008-09, 54 days in 2009-10, 47 days in 2010-11 and 32 days in 2011-12 under MGNREGA. With a considerable increase up to 2009-10, the number of days has declined. A break-up of activities under MGNREGA revealed that during all the years, maximum expenditure was made on water conservation followed by rural connectivity. Other activities on which considerable expenditure was done were provision of irrigation facility to land owned by SC/ST/BPL and IAY beneficiaries and land development activity.

15.9 Maintenance of muster roll

- For each work on individual land, muster roll will be issued to Programme Implementation Agency (PIA). The PIA will issue roll to Gram Rozgar Sahayak/ Gram Sevak.
- The muster roll shall be maintained on the worksite by the mate as per NREGA guidelines.
- The verification of muster roll shall be made by the officials as per MGNREGA norms.

On the worksite, display board depicting the name of beneficiary farmer/ users group, name of work with its size and costing, date of start and date of completion, will be installed.

15.10 Measurement of works

The measurement of work will be made by the concerned Junior Engineer/ Technical Assistant of Programme Implementation Agency in presence of beneficiary or his representative and will be recorded in the measurement book. Every expenditure made on particular work shall be recorded in the measurement book by concerned Junior Engineer/ Technical Assistant.

15.11 Monitoring and Evaluation

The Ministry has set up a comprehensive monitoring system. For effective monitoring of the projects, 100 per cent verification of the works at the Block level, 10 per cent at the District level and 2 per cent at the State level inspections need to be ensured. In order to optimize the multiplier affects of MGNREGA, the Ministry has set up a Task Force to look at the possibility of convergence of programme like National Horticulture Mission, Rashtriya Krishi Vikas Yojana, Bharat Nirman and Watershed Development with MGNREGA. These convergence efforts will add value to MGNREGA works and aid in creating durable efforts and also enable planned and coordinated public investments in rural areas.

CHECK YOUR KNOWLEDGE

1. Discuss in detail the scheme of MGNREGA?

2. What are the objectives, provisions and organisational structure of MGNREGA scheme?

3. Explain in brief the scheme of MGNREGA in Punjab.

4. Discuss the relationship between MGNREGA and Women?

15.12 Summary

The Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) scheme is the largest rural employment programme designed in India, following up on and subsuming other rural employment like Sampoorn Grameen Rozgar Yozna (SGRY) and national food work programme with the ultimate objective of all alleviating rural poverty through job creation. It entitles all households – below poverty line or not – to at least 100 days of guaranteed wage employment. It was introduced through the notification of the act first in 200 districts of the country, subsequently extended to another 130 districts. The act is now applicable to the entire country. It was renamed on October 2, 2009 and pre-fix Mahatma Gandhi was added to it and now it is called Mahatma Gandhi National Rural Employment Guarantee act (MGNREGA). MGNREGA provide one hundred days of wage employment every year to every rural household whose adult members are willing to do unskilled manual work. A household is entitled to 100 days of unskilled manual work in a year. Within the household entitlement, all adult members of a rural household have the right to demand employment. The act seeks to enhance the livelihood security of people in rural areas by generating wage employment through works that develop the infrastructure base of that area. MGNREGA has emerged as one of the powerful tools of poverty alleviation and economic self dependence among poor women through cash wage payment. The MGNREGA achieves twin objectives of rural development and employment, especially women employment. Schedule II Para 6 of the act provides for the participation of women in employment and specifically employment for at least 33 percent of the total workers. The other provisions apart from ensuring locally available employment include equal pay for men and women, space to nurse and childcare at the worksite.

In Punjab, it was launched on February 2, 2006 and initially only district Hoshiarpur was selected, the scheme was extended to three more districts namely Amritsar, Nawanshehar and Jalandhar during 2007-08. All the districts of the State are being covered since April 1, 2008. In Punjab wage rate was Rs. 120 per day in 2009, Rs. 153 per day in 2010-11 and in 2011-12 wage rate is Rs. 166/- per day. Permissible works predominantly include water and soil conservation, afforestation and land development works.

A 60:40 wage and material ratio has to be maintained. No contractors and machinery is allowed. The Government of India has established a fund called the National Employment Guarantee Fund, from which grants are released directly to Districts. Revolving funds are to be set up under REGS at the District, Block and Gram Panchayat Levels, with separate bank accounts being opened for such funds at each level.

The objective was to enhance livelihood security in rural areas by providing at least 100 days of guaranteed wage employment in every household whose adult members volunteer to do unskilled manual work. The MGNREGA has the twin objectives of rural development and employment. The MGNREGA stipulates that works must be targeted towards a set of specific rural development activities such as Water conservation, water harvesting, afforestation, rural connectivity, flood control and protection such as construction and repair of embankment etc. Digging of new tanks/ ponds, percolation tanks and construction of small check dams are also given importance. The employers are given work such as land levelling, tree plantation etc. First a proposal is given by the Panchayat to the Block Officer and then the Block officer decides whether the work should be sanctioned.

15.13 Key Concepts/Words

MGNREGA and Women: MGNREGA has emerged as one of the powerful tools of poverty alleviation and economic self dependence among poor women through cash wage payment. The MGNREGA achieves twin objectives of rural development and employment, especially women employment. Schedule II Para 6 of the act provides for the participation of women in employment and specifically employment for at least 33 percent of the total workers. The other provisions apart from ensuring locally available employment include equal pay for men and women, space to nurse and childcare at the worksite. Further, collaborative action with other Ministries for convergent implementation of government programmes has been encouraged such as the ICDS of Ministry of women and child development. Women's participation is over 51 per cent at the national level with the southern states of Kerala and Tamil Nadu ranking at the top. An imp act study commissioned by the Ministry of Rural development reveals the emergence of women's identity and their empowerment with the opportunities provided by MGNREGA. They are able to contribute to the livelihood of the households and spend on children's education, health care and food and consumer goods. Mobilizing the power women in rural areas for MGNREGA is an effort towards participation of women in poverty alleviation and subsequently increases their awareness towards various social problems. Individually the poor women would not be able to overcome obstacles in their struggle for survival, security and self respect which they could do through the employment opportunities provided by MGNREGA. The support mechanism like centre and state Government provide the poor women a partnership to get employed under the MGNREGA. Now the poor women can get employment to achieve self reliance and can contribute to the existing family income.

MGNREGA Scheme and its Working: The Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) is an Indian Job Guarantee Scheme, enacted by legislation on September 7, 2005. The Scheme provides a legal guarantee for one hundred days of employment in every financial year to adult member of any rural household willing to do public work related unskilled manual work at the statutory minimum wage. This act was introduced with an aim of improving the purchasing power of the rural people, primarily semi or un-skilled work to people living in rural India, whether or not they are below the poverty line. This act was also designed as a safety net to reduce migration by rural poor people. Around one third of the stipulated work force has to be women. The law was initially called the National Rural Employment Guarantee Act (NREGA). But it was renamed on October 2, 2009 and now it is called Mahatama Gandhi National Rural Employment Guarantee Act (MGNREGA). MGNREGA directly touches lives of the poor and promotes inclusive growth. The aim of this act is enhancing livelihood security of households in rural areas of the country by providing at least one hundred days of guaranteed wage employment in a financial year to every household, whose adult members volunteer to do unskilled manual work. The ongoing programmes of Sampoorn Grameen Rozgar Yojna and National Food for Work programme were subsumed within this programme NREGA was launched on February 2, 2006 from Anantapur in Andhra Pradesh and initially covered 200 poorest districts of the country in Phase I in 2006, It was implemented in the additional 130 districts in Phase II in 2007-2008. The Act was notified in the remaining rural districts of India from April 1, 2008 in Phase III. Dr. Jean Dreze, a Belgian born economist at the Delhi School of Economics, has been a major influence on this project.

Organisational Structure of MGNREGA:

- The Ministry of Rural Development (MORD) is the nodal Ministry for the implementation of MGNREGA. It is responsible for setting up the Central Employment Guarantee Council (CEGC). It has to ensure timely and adequate resource support to the States. It has to undertake regular review, monitoring and evaluation of processes and outcomes. It has to establish a Management Information System to capture and track data on every critical aspect of implementation, and assess the utilization of resources through a set of performance indicators.
- The Central Employment Guarantee Council (CEGC) shall be responsible for advising the Central Government on NREGA -related matters and for monitoring and evaluating the

implementation of the Act. It shall prepare Annual Reports on the implementation of NREGA and submit these to the Parliament.

- The State Government has to formulate a Rural Employment Guarantee Scheme (REGS), and the Rules pertinent to its implementation, in consonance with the Act. It will set up the SEGC (State Employment Guarantee Council), and also designate an officer as the State Rural Employment Guarantee Commissioner responsible for ensuring that all activities required to fulfil the objectives of the Act are carried out. It will ensure that the State Share of the REGS budget is released on time. It will ensure wide communication of the Scheme and dissemination of information regarding its implementation. It will ensure all administrative, financial and technical support to the District Programme Coordinator, Programme Officer, PRIs and all other agencies involved in implementation.
- The State Employment Guarantee Council (SEGC) shall advise the State Government on the implementation of the Scheme, and evaluate and monitor it. It will also decide on the 'preferred works' to be implemented under REGS, and prepare Annual Reports for submission to the State Legislature.
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- The State Government will designate a District Programme Co-ordinator (DPC), who shall be responsible for the overall co-ordination and implementation of the scheme in the District.
- The Intermediate Panchayat will be responsible for planning at the Block level, and for monitoring and supervision. It can also be given the responsibility of executing works from among the 50 per cent that are to be executed by the Gram Panchayat.
- A full-time officer will be appointed as the Programme Officer at the Block level, who shall be responsible for coordinating the works undertaken by the Gram Panchayat and the implementing agencies at the Block level.
- The Gram Panchayat has a pivotal role in the implementation of MGNREGA. It is responsible for planning of works, registering households, issuing job cards, allocating employment, executing 50 per cent of the works, and monitoring the implementation of the Scheme at the village level.
- NREGA authorizes the Gram Sabha to recommend works to be taken up, to monitor and supervise these works, and to conduct social audits of the implementation of the Scheme. In

addition, the Gram Sabha should be used extensively for facilitating the implementation of the Scheme, by acting as a forum for sharing information about the Scheme, and also in ensuring transparency and accountability

Provisions under MGNREGA:

- Adult members of a rural household, willing to do unskilled manual work, may apply for registration in writing or orally to the local Gram Panachyat.
- The Gram Panachyat after due verification will issue a job card. The job card will bear the photograph of all adult members of the household willing to work under MGNREGA and is free of cost.
- The job card should be issued within 15 days of application.
- A Job Card holder may submit a written application for employment to the Gram Panachyat, stating the time and duration for which work is sought. The minimum days of employment have to be at least fourteen.
- The Gram Panachyat will issue a dated receipt of the written application for employment against which the guarantee of providing employment within 15 days operates.
- Employment will be given within 15 days of application for work, if it is not then daily unemployment allowance as per the Act, has to be paid. Liability of payment of unemployment allowance is of the state.
- Work should ordinarily be provided within 5 km radius of the village. In case work is provided beyond 5 km, extra wages of 10 per cent are payable to meet additional transportation and living expenses.
- Wages are to be paid according to the Minimum Wage Act 1948 for agricultural labourers in the State unless the centre notices a wage rate which will not be less than Rs. 60 per day.
- Equal wages will be provided to both men and women that need to be paid under MGNREGA. However, a lot of states in India already have wage regulations with minimum wages set at more than Rs. 100 per day.
- Wages are to be paid according to piece rate or daily rate. Disbursement of wages has to be done on weekly basis and not beyond a fortnight in any case.
- At least one-third beneficiaries shall be women, who have registered and requested work under the scheme.
- Work site facilities such as creche, drinking water, shed have to be provided.

- The shelf of projects for a village will be recommended by the Gram Sabha and approved by the Zilla Panachyat.
- At least 50 per cent of works will be allotted to Gram Panachyat for execution.
- Permissible works predominantly include water and soil conservation, afforestation and land development works.
- A 60:40 wage and material ratio has to be maintained. No contractors and machinery is allowed.
- The central Govt. bears the 100 percent wage cost of unskilled manual labour and 75 percent of the material cost including the wages of skilled and semi skilled workers.
- Social Audit has to be done by the Gram Sabha.
- Grievance redressal mechanisms have to be put in place for ensuring a responsive implementation process.
- All accounts and records relating to the scheme should be available for public scrutiny.

Objectives of MGNREGA:

- The objective was to enhance livelihood security in rural areas by providing at least 100 days of guaranteed wage employment in every household whose adult members volunteer to do unskilled manual work.
- Strong social safety net for the vulnerable groups by providing a fallback employment source, when alternatives are scarce or inadequate.
- Growth engine for sustainable development of an agricultural economy through the process of providing works that address causes of chronic poverty such as drought, deforestation and soil erosion.
- Effectively implement potential to transform the geography of poverty. Empowerment of rural poor through the process of providing them employment of 100 days.

15.14 Exercise Questions

1. Explain in detail the MGNREGA scheme and its working?
2. Discuss in brief the organisational structure of MGNREGA scheme?
3. What are the objectives and provisions under MGNREGA scheme?

15.15 Short Questions

1. MGNREGA
2. Objectives of MGNREGA
3. Organisational Structure of MGNREGA scheme

4. Provisions under MGNREGA

15.16 Reading List

- Desai, A.R. (1969), "Rural Sociology in India", Popular Parkashan Private Limited, Mumbai.
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SWARANJAYANTI GRAM SWAROJGAR YOJANA**Structure :**

- 16.1 Objectives
- 16.2 Introduction
- 16.3 Swaranjayanti Gram Swarojgar Yojana (SGSY)
- 16.4 Objectives of the Programme
- 16.5 Salient Features of the Programme
- 16.6 Funding Pattern and Financial Assistance
- 16.7 Swarojgaris under SGSY
- 16.8 Implementation of the Programme
- 16.9 Conclusion
- 16.10 Key Words
- 16.11 Exercise Questions

16.1 OBJECTIVES :

After going through this lesson you will be able to :

- * explain the relevance of self-employment programmes in poverty alleviation.
- * discuss the salient features of SGSY
- * understand concepts like SHGS and Swarojgaris.

16.2 INTRODUCTION :

Alleviation of poverty remains a major challenge before the nation. While there has been a steady decline in poverty over the last two decades the total number of poor people has perhaps remained constant because of growth in population. Employment intensive economic growth facilitates the reduction of poverty in the long run. Programme for self-employment of the poor has been an important component of the anti-poverty programmes implemented through government initiatives in the rural areas in India.

To begin with, Integrated Rural Development Programme (IRDP) was the only self-employment programme. Beginning with Training of Rural Youth for Self Employment (TRYSEM), a number of allied programmes have been added over the years such as Development of Women & Children in Rural Areas (DWCRA), Supply of Improved Toolkits to Rural Areas (SITRA), and Ganga Kalyan Yojana (GKY). The multiplicity of programmes resulted in a. lack of proper social intermediation. Moreover, in the absence of desired linkage among these programmes and implementation being more concerned with achieving individual programmes targets rather than focusing on the substantive issues of sustainable income generation, IRDP failed to achieve its objective effectively.

16.3 SWARANJAYANTI GRAM SWAROJGAR YOJANA :

In order to achieve the desired objective, the government decided to

restructure the self-employment programmes. A new programme "Swaranjayanti Gram Swarojgar Yojana" has been launched from April 1999. Now, this programme has become the major ongoing programme for self employment of rural poor at present. The earlier programmes are no longer in operation.

SGSY is a holistic programme covering all aspects of self employment such as organization of poor into self-help groups, training, credit, technology, infrastructure and marketing. SGSY will be funded by the centre and the states in the ratio of 75:25.

16.4 OBJECTIVES OF SGSY :

The basic objective of SGSY will be to bring the assisted poor families (Swarojgaris) above the poverty line in three years by providing them income generating assets through a mix of bank credit and government subsidy. It would mean ensuring that the family has a monthly net income of at least Rs. 2,000/ -. The effort will be to cover 30% of the poor families in each block during the next five years.

The, programme aims at establishing a large number of micro-enterprises in the rural areas~ building upon the potential of the rural poor. The programme is rooted in the belief that rural poor people have competencies and given the right support can be successful producers of valuable goods/services.

16.5 SALIENT FEATURES OF THE PROGRAMME :

- (a) The assisted families, henceforth known as Swarojgaris may be individuals or groups (self help groups). Emphasis will be on the group approach.
- (b) SGSY is conceived as a holistic programme of micro-enterprises covering all aspects of self-employment viz. capacity building, infrastructure build up, technology, credit and marketing.
- (c) In establishing the micro-enterprises, the emphasis is on the cluster approach. For this, 4-5 key activities will to be identified for each block based on the resources, occupational skills of people and availability of markets.
- (d) Selection of key activities will be with the approval of Panchayat Samitis at the block level and DRDA / Zila Parishad at the District level. The major share of SGSY assistance will be in activity clusters.
- (e) SGSY will adopt a project approach for each key activity. Project reports will be prepared in respect of identified key activities. The banks and other financial institutions will be closely associated and involved in preparing these project reports, so as to avoid delays in sanctioning of loans and to ensure adequacy of financing.
- (f) SGSY will focus on Group Approach. This would involve organization of the poor into Self-help groups and their capacity building. Efforts would be made to involve women members in each SHG. Exclusive women groups will also be formed. At the level of block, at least half of the groups will be exclusively women groups. Group activity will be given preference and progressively, majority of funding will be for self Help Groups.
- (g) Gram Sabha will authenticate the list of families below the poverty line identified in the BPL census. Identification of individual families suitable for each key activity will be made through a participatory process.

- (h) SGSY is a credit-cum-subsidy programme. However, credit will be a critical component in SGSY, subsidy being only a minor and enabling element. Accordingly, SGSY envisages a greater involvement of the banks. They will be involved closely in the planning and preparation of projects, identification of activity clusters, infrastructure planning as well as capacity building.
- (i) SGSY will seek to lay emphasis on skill development through well designed training courses. The design, duration and curriculum of training would be tailored to meet the needs of identified activities.
- (j) SGSY will ensure upgradation of technology in the identified activity clusters. The technology intervention will seek to add value to the local resources including processing of the locally available material from natural and other resources for local and non local market.
- (k) SGSY will provide for promotion of marketing of the goods produced by SGSY Swarojgaris. This would involve providing of market intelligence, development of markets, consultancy services, as well as institutional managements for marketing of the goods including exports.
- (l) SGSY will particularly focus on the vulnerable groups among the rural poor. Accordingly, the SC/STS will account for at least 50% of the Swarojgaris, women for 40% and disabled for 3%.

Check your knowledge :

What is the meaning of SGSY?

Write two objectives of SGSY.

Write two salient feature of this programme.

16.6 FUNDING PATTERN AND FINANCIAL ASSISTANCE

Assistance under the SGSY, to individual Swarojgaris or SHGs, is given in the form of .subsidy by the government and credit by the banks. Credit is the critical component of the SGSY, subsidy being a minor and enabling element. SGSY seeks to promote multiple credits rather than a one-time credit injection.

Subsidy under the SGSY to individuals is uniform at 30% of the project cost subject to a maximum of Rs. 7,500. In respect of SC/STs and disabled persons the

subsidy is 50% of the project cost, subject to a maximum of Rs. 10,000/-. For Groups of Swarojgaris (SHGs) the subsidy would be at 50% of the cost of the scheme, subject of a ceiling of Rs. 1.25 lakh. SGSY will particularly focus on the vulnerable groups among the rural poor. Accordingly, the SC/STS will account for at least 50% of the Swarojgaris, Women for 40% and disabled for 3%.

Funds under the SGSY will be shared by central and state Governments in the ratio of 75:25. The central allocation remarked for the states will be distributed in relation to the incidence of poverty in the states. 15% of the funds under SGSY will be set apart at the national level for projects having a far reaching significance and which can also act as indicators of possible alternative strategies to be taken directly and take decisions on all issues concerning poverty eradication.

Under SGSY, a self-help group may consist of 10 to 20 persons. In the case of minor irrigation and in the case disabled persons, this number may be a minimum of five (5). All members of the group should belong to families below poverty line. District Rural Development Agencies (DRDAs) are expected to initiate and sustain the process of social mobilization for poverty eradication by formation, development and strengthening of SHGs.

The members of SHG are supposed to build their corpus through regular savings. The members themselves should decide the quantum of savings. The group should be able to collect the minimum voluntary saving amount from all the members regularly.

By and large the SHG are an informal group. However, the group can also register themselves under the Societies Registration Act, the state Co-operative Act or as a partnership firm. The role of NGOs as facilitators working closely with the communities, at grassroots level can play a critical role in the group formation and development effort. Establishing linkage with the banks is also a crucial factor in ensuring formation of strong SHGs.

16.7 INDIVIDUAL SWAROJGARIS :

In case of Individual Swarojgaris, their list is finalized by the Block SGSY committee every year. The individual Swarojgaris are to be selected in the Gram Sabha in an open and transparent manner. Role of BDO and DRDA is also critical in selecting the individual Swarojgaris. They are supposed to familiarise the BPL families with the loan sanction process and perform so that the poor are not overawed by the process.

16.8 IMPLEMENTATION OF SGSY :

A close involvement of different agencies is essential for the success of Swaranjayanti Gram Swarojgar Yojana. SGSY is implemented by District Rural Development Agencies (DRDAs) through the Panchayati Raj Institutions, the banks, the line departments and the NGOs.

DRDAs are 'to co-ordinate the implementation of the programme.' Their role will be critical in organization of the self-help groups and their capacity building as well as coordinating with technical institution for technology and training the banks for planning and credit mobilization.

The Gram Panchayats also play a crucial role in SGSY. The list of Swarojgaris

who are sanctioned the loan by the banks would be placed before the Gram Sabha for approval. The Gram Panchayat would actively monitor the performance of Swarojgaris. The Panchayat Samiti has to approve the key activities that are identified for the blocks before the list is sent to the BDO through the District Level Technical Group.

As credit is the key component and subsidy only a minor and enabling component, SGSY envisages a close association of bankers at all stages of the programme implementation. Moreover, the bank has the final say in the selection of Swarojgaris.

The role of line departments is equally important as they are responsible for planning and creation of the infrastructure required to make the key activity successful. They have to ensure that all the facilities including technical, guidance are provided to the Swarojgaris.

NGOs are supposed to facilitate the formation and nurturing of the SHG as well as in the monitoring of the progress of the Swarojgaris. They can also be utilized for providing technology, support, quality control and marketing of the products.

A close coordination between different agencies responsible for implementing SGSY is critical for the success of programme. At every level - Block, District, State and Centre - there is a committee to coordinate the programme and provide guidance in planning, implementation and monitoring of the programme.

16.9 CONCLUSION:

Self-Employment programme has always been a key strategy adopted, by the government to alleviate poverty. Through Swarnajayanti Gram Swarojgar Yojana an attempt has been made to restructure all previous self-employment programmes, at the same trying to overcome the difficulties and bottlenecks of previous programmes. The success of the programme rests heavily on the coordinated efforts of DRDAs, PRIs, banks and beneficiaries themselves in the form of Swarojgaris.

16.10 KEY WORDS:

1. **Swarojgaris** : The beneficiaries under SGSY are known as Swarojgaris. The Swarojgaris can be either individual or groups.
2. **Self-Help Groups** : A group of people volunteering to organize themselves into a group for eradication of-poverty.
3. **DRDA** : District Rural Development Agency. A government agency form to implement IRDP and other poverty alleviation programmes.
4. **Cluster Approach** : Each work concentrates on a few select activities (key activities) and attend to all aspects of these activities 'rather than funding and diverse activities.

16.11 QUESTIONS :

1. What are the salient features of SGSY?
2. What is the funding pattern of SGSY?
3. What do you understand by SHGs?

Short Questions :

- (a) SGSY
- (b) Swarojgaris
- (c) Self-Help groups