



B.A. Part-II
Semester-III

Sociology

Unit II

Department of Distance Education
Punjabi University, Patiala

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NOTE : Students can download the syllabus from
department's website www.dccpbi.com

Marriage: Meaning & Types

Structure

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7.0 Objectives

After going through this lesson you will be able to :

- * explain the meaning of Marriage.
- * throw light on traditional forms of Marriage.
- * define Monogamy, its merits and demerits.
- * discuss Polygamy its types and their merits and demerits

7.1 Introduction

Among the biological needs of man, main desire is sex satisfaction. To satisfy the sexual desire has given rise to marriage, family and kinship. Society and culture determines and sanctions the relation between man and woman. Marriage is an institution on which the continuity of society is based. The essential thing about marriage is that it is a stable relationship in which man and woman are socially permitted without loss of stand in the community to have children.

7.2 Definitions

Different sociologists have different views regarding the institution of marriage. It may be conceived differently by different sociologist, but the popular concept of marriage is that it is a relation between man and woman. Anthropologist Lowie, Murdock and Westermarck emphasized on social sanction in the union and it is accomplished by different rituals and ceremonies. There is no definition which adequately covers all types of human marriage. There are number of definitions and explanations among which the following may be noted.

Westermarck writes Marriage as more or less durable connection between male and female lasting beyond the mere act of propagation till after the birth of offspring.

Lowie defines "It as a relatively permanent bond between permissible mates".

According to Malinowski, "marriage as a contract for the production and maintenance of children."

Horton and Hunt :- Marriage is the approved social pattern whereby two or more persons establish a family.

Majumdar:- Marriage as a socially sanctioned union of male and female or as a secondary institution devised by society to sanction the union and mating of male and female for the purpose of :

- (a) Establishing a household
- (b) Entering into sex relations
- (c) Procreation
- (d) Providing care for the offspring.

Characteristics of Marriage :

- 1. Universality :** Marriage is a universal institution. It is enforced as social rule in some of the societies. For example, the Todas of Nilagiri refuse to perform funeral rites for a girl if she dies before her marriage.
- 2. Relationship between Man and Woman :** Marriage is a union of man and woman. Society and culture determines and sanctions the relation of both.
- 3. Marriage Bond is Enduring :** Marriage is a sacred bond between husband and wife. It is a long lasting bond between the married couples. In Hindus it is believed that even death cannot break this bond.
- 4. Marriage creates Mutual obligations :** Marriage imposes certain rights and duties on the life partners. For example husband is required to support his wife and children.
- 5. Marriage requires Social Approval :** Marriage becomes a legal contract when society gives it approval. Union of male and female becomes a legal contract when the society gives its approval.

7.3 Traditional Forms of marriage

In the Hindu society in early period eight modes of acquiring a wife were referred to, of which four are desirable, and four were regarded as undesirable.

The desirable marriages recognized by the smritis were Brahma, Asura, Gandharva, Raksasa and Paishacha. Here is a brief description of these traditional forms of marriage.

(i) Brahma Marriage:

In this form of marriage a Brahmin is called to preside over the marriage rites and the daughter is given by her father to the groom along with dowry.

(ii) Daiva Marriage

The Brahmin who officiates over the ceremony is not paid any gift but is given daughter properly bejeweled and decorated.

(iii) Arsha Marriage

The bride's father gets something from the groom, a pair of Cattle or two in exchange for his daughter. This is for the sake of ceremony.

(iv) Parajapatya Marriage

In this form of marriage though consent of parents is essential but no ceremony is performed. A.S. Altekar, "Brahma and Prajapatya forms of marriage are no different. Prajapatya was added latter, to make the number of the forms of marriage eight.

(v) Asura Marriage

Bride price is given by groom to the bride's father. It is an economic contract.

(vi) Gandharva Marriage

In this form of marriage willingness of the marriage partners is important. The consent of parents is not essential.

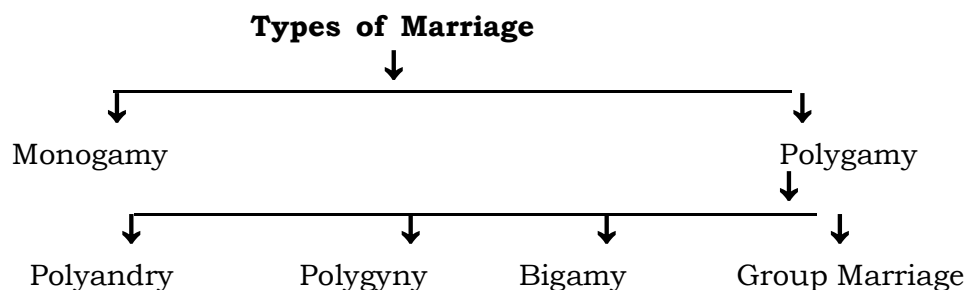
(vii) Raksasa Marriage

It is the marriage by capture or abduction without girl's or her parent's consent. This type of marriage was practised during war times. The victorious group used to carry away the girls of conquered groups.

(viii) Paishacha Marriage

A woman is seduced when asleep or unconscious. If she is not able to protect herself is given a social status of wife.

Other forms of marriage practised are the following :-

**6.4 Monogamy**

This form of marriage is prevalent in all the modern societies. According to Malinowski, monogamy has been and will remain the only true type of marriage."

Meaning: - Monogamy is that form of union in which the man marries one woman at a time or vice versa. According to Piddington, "monogamy is that form of marriage in which no man may be married to more than one woman at one time".

Westermarck has called it an ideal form of marriage.

7.4.1 Causes of Monogamy

The causes of Monogamous form of marriage are following:-

- (i) This form of marriage is prevalent more in those societies where male, female ratio is equal.
- (ii) Adjustment is more, as number of male female is equal.

- (iii) It maintains peace and harmony in the family.
- (iv) Man is possessive in nature. They don't want to share their partner.

7.4.2 Merits of Monogamy

- (i) Monogamous families are stable.
- (ii) The status of woman is higher in this form of marriage.
- (iii) The children are well looked after. Both father and mother given earnest attention to the upbringing of their offspring.
- (iv) Affection between parents, between parents and children and between children themselves is more wholesome.
- (v) It raises the standard of living.

7.4.3 Demerits of Monogamy

- (i) It is said to be cause of extra marital relations and exploitation of women.
- (ii) It increases sex related crimes.

In spite of these ignorable demerits, it is an ideal form of marriage. It is on account of great advantage of monogamy that polygamy is forbidden.

7.5 Polygamy

When more than one man and women are into relation is called Polygamy. It is of four kinds.

7.5.1 Polyandry: Polyandry is that form of Marriage in which one woman marries more than one man. It is a practice involving plurality of husbands. Drupadi's marriage with five Pandavas in Mahabharata is example of this form of marriage. Polyandry does not exist among the Khasas today. It is restricted to Jaunsar Bawar Pargana of Dehradun District and adjoining Tehri State. McLennan believed that Polyandry among the Nairs was universal and non fraternal type. Polyandry have been a trait of Coorg Culture. Cole in 1871 does not refer to it but Elliot refers Coorg as those who were once polyandrists but who are not ashamed of the custom.

Polyandry is of two types:

7.5.1.1 Fraternal Polyandry

In this form of Polyandry, one wife is regarded the wife of all brothers. This form of marriage is prevalent in Khasa Todas, Kotas. The eldest brother marry the girl and all brothers are considered to be the husband of woman. Fraternal polyandry is prevalent among Todas of Nilgiri hills.

7.5.1.2 Non-Fraternal Polyandry

In this form one woman has many husbands with whom she cohabits in turn. It is not necessary that these husbands be brothers. If a child is

born then any husband is chosen its social parent by a special ritual called Pursutpimi.

7.5.1.3 Causes of Polyandry

The causes of polyandry are said to be the following :

- (i) **According to Westermarck :-** When the number of women is lesser than the number of male in society, polyandry is found. But according to Briffault, Polyandry can exist even when the number of women is not lesser e.g. in Tibet, Sikkim, Laddakh, Polyandry is found even though there is not much disparity in the number of men and women.
- (ii) Polyandry has developed in such area where there is scarcity of natwal resources, men may support one woman and her children.
- (iii) Due to bride price, all brothers collectively pay the price for bride and consider her to be common wife.
- (iv) It helps to check the division of property.
- (v) Due to geographical conditions. Todas and Khasa had to struggle hard which is not possible for single man. So all brothers look after single woman and children.
- (vi) Khasa considers Pandav to be their ancestors. So they adopted this form of marriage.

7.5.1.4 Consequences of Polyandry

Polyandry has many Consequences. Its merits and demerits are following:

7.5.1.5 Merits Polyandry

- (i) Polyandry, checks the growth of population.
- (ii) It helps to control the further division of property.
- (iii) Polyandry helps the family to be united.
- (iv) Family cooperates in all economic activities.

7.5.1.6 Demerits of Polyandry

- (i) This forms of marriage affects the fertility of women. Due to biological reasons population is decreasing in these kinds of families.
- (ii) In this form of marriage, the birth of boy as compare to girls is more. It affects the male female ratio and this practice goes on.
- (iii) It affects the health of women, due to relation with many males.
- (iv) It leads to immoral sex relations.

7.5.2 Polygyny

According to **K.M. Kapadia**, Polygyny is that form of union in which

one man has more than one wife at a time.

In India Polygyny was prevalent from vedic period. Polygyny is of two kinds:

7.5.2.1 Restricted Polygyny:

In this form of Marriage the number of women is restricted. It is prevalent among Muslim. Muslims cannot marry more than four women.

7.5.2.2 Unrestricted Polygyny:

It is that form of Polygyny in which a man can marry five six or more woman at a time. Now it is banned but earlier example show a Brahmin marrying 50 to 100 woman at a time.

Check Your Knowledge

- (a) What do you mean by marriage?

- (b) Define Monogamy

- (c) Define Restricted Polygyny.

- (d) What is Fraternal polyandry?

7.5.2.3 Causes of Polygyny

- (i) Male child, holds religious importance, to get a male child man marries second woman.
- (ii) Due to economic hardships of life, people had to struggle hard. More number of women in family helps in economic Cooperation.
- (iii) Keeping more women was considered a symbol of social status.
- (iv) Due to lesser number of males this practice continues.
- (v) To get new partners leads to this practice.

7.5.2.4 Consequences of polygyny - Polygyny has certain merits and demerits.

7.5.2.5 Merits :

- (i) Man is able to satisfy his desires in family. It checks immoral relation in society.
- (ii) Children are brought up properly, as more women are there to look after children.
- (iii) Economic needs are looked after properly.
- (iv) This form of marriage is prevalent in well to do families and children are physically and mentally in a better condition.

7.5.2.6 Demerits :

- (i) It encourages conflict, jealousy in the family. Women are more in number and they fight on petty matters.
- (ii) Due to many wives, number of children are more. It is very difficult to look after all the children.
- (iii) It leads to exploitation of woman.
- (iv) One man is not able to look after all the woman. It leads to immorality.
- (v) Death of man in the family result into number of widows.

7.5.3 Bigamy:

Another form of polygamy is Bigamy. In this form of marriage man can marry two woman at a time. Sometime it is due to no child from the first marriage man marry a second woman. This form of marriage is prevalent in tribes of South. But in the present time this kind of marriage is prohibited.

7.5.4 Group Marriage

In group marriage, groups of men marries, group of women. Each male member of group is husband of each women in group. In earlier evolutionary stages of society this kind of marriage and family was prevalent According to Wastermark this form of marriage is prevalent in India, Tibbet. Among Todas, combination of polyandry and polygamy marriage is prevalent because they

have stopped the practice of female foeticide and number of women is increasing. This form of marriage is not very common.

7.6 Summary

Marriage is a social arrangement by which a child is given legitimate position in the society. There is no substitute for this institution. The traditional forms discussed in the chapter do not have much relevance in the society. Other forms of marriage in India, Polygamy was a rare practice Polyandry was not sanctioned and monogamy was the only form of marriage practiced. Today monogamy is considered to be sacred and highly valued marriage.

7.7 Key Words

Monogamy: A form of marriage in which a person is married to one person at a time.

Polygamy : A form of marriage in which a man is married to two or more women at a time.

Polyandry: A form of marriage in which a woman is married to two or more men at a time.

Anuloma : Marriage between a man of higher social position and a woman of lower social position.

Pratiloma : A woman marrying beneath her social position. It is strongly disapproved.

7.8 Exercise Questions

1. Define marriage. Discuss various traditional forms of marriage.
2. What is monogamy? Discuss its merits and Demerits.
3. Write a detail note on Polyandry
4. Define Polygamy. Discuss in detail about its causes merits and demerits.

Short-Questions (Define)

- (a) Marriage
- (b) Monogamy
- (c) Polygamy
- (d) Polyandry
- (e) Polygyny

7.9 Suggested Reading

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Ram Ahuja, "*Indian Social System*".

MARRIAGE: CHANGING TRENDS

Structure

- 8.0 Objectives
- 8.1 Introduction
- 8.2 Changes in Marriage System
 - 8.2.1 Change in the objectives of marriage.
 - 8.2.2 Change in the form of marriage.
 - 8.2.3 Change in the process of mate-selection.
 - 8.2.4 Change in the age of marriage.
 - 8.2.5 Divorce or Marital Break down
 - 8.2.6 Changes in the Practice of Dowry system.
 - 8.2.7 Widow Remarriage
 - 8.2.8 Role of Legislation
- 8.3 Conclusion
- 8.4 Exercise Questions
- 8.5 Suggested Readings

8.0 Objectives

After going through this lesson you will be able to :

- * explain the changing trends in the marriage system.
- * define the role of legislation in bringing change in this institution.
- * know how rate of divorce and marital break down is increasing.
- * discuss the change in the form and objectives of marriage.

8.1 Introduction

Over the last few decades, a number of studies have been conducted to examine the changes taking place in the institution of marriage. The major factors that are responsible for change in the marriage are social legislation, industrialization, urbanization, education, geographical mobility, individualistic values and contact with western societies. It is assumed that these factors produce inevitable change in various aspects of family structure.

Undergoing a drastic, these days the institution of marriage is in the midst of change. Here we are discussing these changes.

8.2 Changes in Marriage System

Ram Ahuja in his article Hindu Marriage has analysed these changes into seven categories.

- (i) Change in the objectives of marriage from Dharma as the chief object to companionship as the main object.
- (ii) Change in the form of marriage that is from plurality of partners or polygamy to one partner or monogamy.
- (iii) Change in the process of mate selection that is :
 - (a) Change in the field of selection.
 - (b) Change in party to selection.
 - (c) Change in the criteria of selection.
- (iv) Change in the age of marriage that is from puberty to post puberty marriage.
- (v) Change in the stability of marriage i.e. divorce in Hindu Society.
- (vi) Change in the economic aspect of marriage that is dowry system.
- (vii) Widow Remarriage.
- (viii) Role of Legislation

Let us discuss all these changes one by one.

8.2.1 Change in the Objectives of Marriage

In different societies the main objectives of marriage are almost the same but depending upon the nature of social set up priorities are fixed up differently. Following are the main objectives of marriage.

- (i) Satisfaction of sex.
- (ii) Formation of family.
- (iii) Provision for economic cooperation
- (iv) Procreation and bringing up of children.

Among upper caste Hindus, marriage was for Dharma, to perform certain religious duties, one can perform certain rituals only with his wife. Through son, one pays his debt towards his ancestors. Family, being patriarchal in nature the name of the family can be perpetuated by getting a son. Sex given third place as an objective of Hindu Marriage, but now, objectives of marriage is changing. Marriage is not for the performance of certain religious duties but for companionship. In western societies due to dominance of materialism the aim of marriage is- satisfaction of sexual need and legitimacy of the children.

Murdock after making a comparative study of 250 societies has drawn this conclusion that human society has three main objectives of marriage.

First, satisfaction of sex needs.

Second economic cooperation.

Third bringing up of Children.

No doubt that there is a change in the aims of marriage. But marriage is complete only through the performance of certain rituals. **Kapadia** has said, "Marriage continues to be a sacrament, only it is raised to an ethical plane." But it is no more sacrament from other aspects it is becoming a contract.

8.2.2 Change in the form of Marriage

In the early times, polygamous form of marriage was prevalent. This was of two kinds, Polygyny is that form of union in which one male with more than one females, there is plurality of wives. Second form is polyandry in which one woman marries more than one man, there is plurality of husbands. Circumstances and causes for these kinds of marriages were different. We have already discussed in the last chapter - The types of marriages). But now Polygamy has been legally prohibited as Hindu marriage Act 1955 put legal restrictions on it.

But these days, Monogamy form of marriage is prevalent. It is that form of marriage in which one man can marry one woman or vice versa. It is highly valued form of marriage. It is an ideal form of marriage. It is a sacred as well as social affair. In case, of second marriage, first wife is to be divorced. One can not give legal status of wife to two women at a time.

8.2.3 Change in the process of Mate Selection

We find significant change in three areas of mate selection i.e.

- (i) Field of selection
- (ii) Party to selection, and
- (iii) Criteria of selection.

Endogamous and exogamous rules use to limit the selection of mate. Hindu Marriage Act 1955 has widened the scope of mate choice.

Now the selection of partner is not restricted to caste rather Intercaste marriage are becoming more popular. Now legal protection has given more freedom to make own choices. Arranged marriages are still a way of life but modification in arranged marriages are observed in recent times. Now boys and girls are given the opportunity to participate in the decision making process of mate selection. Parents do not play an active role in the selection of life partner. Thirdly these days much importance is given to individual interests and preferences rather than family considerations. Most of marriages are solemnised through advertisement in the paper. The latest in this field is shadi.com. Internet provide wider area of choice, such marriages are on the way.

8.2.4 Change in the age of Marriage

What is the right age at the time of marriage? There is a great variety of opinion among the Hindu writers. There is only one general opinion that the age of bride must be less than that of a boy. Earlier child marriages were prevalent but these days in the middle class, upper class and educated people we don't find such marriages. Early marriage was prevalent due to certain reasons.

- (i) Due to Practice of patriarchal authority in the family.
- (ii) Greater opportunity for young bride to adjust in her in laws family.
- (iii) Early birth of son essential for moksha.
- (iv) Compatibility.

Now the age of girl as well as of boy at the time of marriage has undergone a constant change. Special marriage act 1954 fixed the marriage age of boys 21 years and girls 18 years. (Child Marriage Restraint Act 1929's amendment 1978).

In the present time, age at marriage is increasing due to the education of girls. Girls prefer to get married after the completion of their education. Sometime they get too late in the mate selection. That may be one of the reasons of late marriages.

8.2.5 Divorce or Marital Break down

Divorce is something alien to Hindu view point. Hindus consider marriage as a sacrament which is regarded as unbreakable throughout life. In spite of having different and opposite views the wife and husband are bound to live together. There is no reference of divorce in the whole of vedic literature.

Present age believes in providing equal opportunities to each person for his or her development. Even the special Marriage Act 1954, has provision of divorce. Under this Act both wife and husband can seek divorce. These days instances of divorce and desertion are on increase.

M. Haralambos has divided marital breakdown in three categories.

- (a) Separation - which refers to the physical separation of the spouses.
- (b) They no longer share the same dwelling.
- (c) Empty shell marriage -live together, legally married but marriage exist only in name.

In 'When Marriage Ends', **Nicky Hart**, argues that marital break down:

- (i) has affected the values attached to marriage.
- (ii) affected the degree of conflict between the spouses.
- (iii) affected the opportunities for individuals to escape from marriage.

Talcott Parson, William, J. Goode believe in the functionalistic view of marital breakdown. There is overall increase in the rate of divorce not only in western countries but in India. One important factor for marital breakdown is changing role of women in society.

8.2.6 Change in the Practice of Dowry System

The practice of dowry is very common among all the people. It was considered a necessity to set up a new family. The practice of dowry was prevalent during vedic period. Dowry was recognized as (stridhan) women's property. Now the custom of dowry has undergone a great change. It is considered as the bridegrooms price by which a father buys husband for her daughter. In certain communities it is customary to fix a price of bride groom according to his qualifications. Development of education has enhanced this practice. In certain cases this is an apparent cause of indebtedness. In order to abolish the custom of dowry the government passed the Dowry Prohibition Act 1961. Under this act, if a person demands directly or indirectly from the guardian, it is a punishable act. In spite of this legal restraint the demand for dowry is on the rise. Everyday we read in the paper about dowry deaths. It has become an evil practice which affects the institution of marriage.

8.2.7 Widow Remarriage

There are references of widow remarriage in ancient Indian literature. In the 10th and 11th century widow marriage was universally prohibited among the Hindus. There were only two ways for the widow to live as a widow throughout the life or to burn herself with her deceased husband on his funeral pyre. So long as the sati custom remained prevalent, the condition of the widows in Hindu Society continued to be very deplorable. Lord William Bentick in 1829, through the prevention of Sati Act abolished the custom of Sati.

Hindu Widow Re-marriage Act 1856 was passed as a result of the efforts of Shri Ishwar Chand Vidya Sagar. Though Widow re-marriage was prevalent in India from the very ancient period. It was only the upper castes, who were against it. But due to induction of various laws and awareness among the Hindus the attitude toward this practice changed. In the Northern India it is very common among Jats that after the death of the elder brother, the younger brother becomes the husband of the wife of the deceased brother. Nowadays because of the influence of western civilization and modern education a large number of people support re-marriage and this has become a common and ordinary practice.

Factors Affecting Hindu Marriage :

The Hindu marriage has undergone vast changes during the recent years as mentioned earlier. These changes are caused not only due to one or two factors but these changes have been caused by a number of factors among

which the following may be :

1. Industrialisation : Growth of industry directly affected the institution of marriage and brought about changes. For example employed women take an affective role in the selection of their life partners. Daughter's earnings may function as a substitute for Dowry.

2. Urbanisation : Young men and women in cities want to select life partners of their own. Child marriage normally do not take place in cities. Marriage ceremony in urban areas turn towards modernity than to traditionality. Large amount of money is spent on the marriage ceremony in cities. The duration of marriage ceremony is also short in city. In urban areas it is observed that there are bigger number of instances of divorce, desertion, seperation, extra-marital relations found than in a village.

Role of Education : Modern education has played its role in initiating some changes in marriage. Educated youth have their own views and stand on matters to marry or not, when to marry, whom to marry, how to marry etc. For the purpose of mate selection they contact marriage bureaus or give advertisements in newspapers or internet.

8.2.8 Role of Legislation

During the British period some acts were passed for prohibition of child marriages in regard to the rights of women and relating to the removal of conventional customs of marriage. The Special Marriage act 1954, aims to provide for special marriage and divorce. It legalise the inter caste marriage. This Act allows the marriage of a boy at the age of 21 and girl at the age of 18. Hindu Inheritance Act 1956, provided equal rights in the property irrespective of their sex, age or status. The Hindu Widow Remarriage Act 1856 facilitates widows remarriage. The Dowry Prohibition Act 1961 prescribes the penalty of six months imprisonment or fine upto Rs. 5000 or both for its violation. Cooperation of the people is necessary for achieving the objectives of marriage legislation.

Check your knowledge

- (a) What are the changing trends in marriage?

- (b) Define the concept of divorce in Hindu Society.

- (c) What do you know about Widow Remarriage Act?

- (d) How far law is responsible in bringing a change in the institution of marriage?

8.3 Conclusion

In brief we can say change is the law of nature. When we observe change in every sphere of life, individuality has replaced collectivity. Individual has started thinking not as a group but as an individual. He can take independent decisions. Women have become aware of their rights. This change has affected the institution of marriage. It is very difficult to say whether it is for the betterment of society or not. This aspect is yet to be analyzed.

8.4 Exercise Questions

- Q1. Hindu Marriage is sacrament or not. Discuss this statement.
Q2. Do you think marriage institution is in transition or change. Discuss the causes.
Q3. Discuss various factors which are responsible for bringing a change in the institution of marriage.

Short Questions

- (a) Marriage (b) Divorce (c) Dowry
(d) Widow remarriage

8.5 Suggested Readings

1. A.M. Shah, *'The Family in India, Critical Analysis'*.
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FAMILY: MEANING AND TYPES

Structure

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9.6 Summary

9.7 Exercise Questions

9.8 Suggested Readings

9.1 Objectives :

After going through this lesson you will be able to :

- * know the meaning of family
- * describe its various characteristics
- * explain its salient features
- * discuss various types of family

9.2 Meaning :

Family is a primary group. English word family is used in different senses. According to the shorter Oxford English Dictionary 1959, the word family means:

- (i) Household, the body of persons who live in one house or under one head including parents, children, servants.
- (ii) The group consisting of parents and their children whether living together or not.
- (iii) In wider senses, all those who are nearly related by blood and affinity.
- (iv) Those descended or claiming descent from a common ancestor: a house, kindred, lineage.

These four situations indicated by four meanings are related to each other. In sociological terms, family is, "a group defined by a sex relationship, sufficiently precise and enduring to provide for the procreation and upbringing of children," Maciver and Page. Family has certain common characteristics everywhere in human society.

9.3 Characteristics of Family

9.3.1 Mating Relationships:

A family comes into existence when a man and woman establish mating relations between them.

9.3.2 A Form of Marriage :

Mating relationship is established and maintained in accordance with the norms of the society. Marriage can be monogamous or polygamous.

9.3.3 A system of Nomenclature :

A system of nomenclature is a made of reckoning descent. Descent may be

reckoned through male line or patrilineal descent where father is the leader of the household. It may be reckoned through female line i.e. matrilineal descent where mother is head of the household.

9.3.4 Economic Provision :

It is shared by members of the group. Economic needs refers the child bearing and childrearing. Family provides for the satisfaction of the economic needs of its members.

9.3.5 Common Habitation :

A family need a place to reside. Without dwelling place, family cannot perform the duties towards family members properly.

9.4 Features of the Family :

Family has certain feature which are distinctive in nature as compared to other institutions :

9.4.1 Universality:

The institution of family is universal. It is found in all societies, all stages of social development. Every human being is or has been a member of family in one form or the other.

9.4.2 Emotional Basis :

Family is the early unit which has base of emotions. Impulse of mating, procreation maternal and paternal care are important aspects of family. In family one is in close contact with its members.

9.4.3 Formative Influence :

Family plays an important role in character building of child. Family is the primary group, where the child is born his contact with the world comes later. Families role or influence is more profound. It shapes the personality and moulds the character of its members.

9.4.4 Limited Size :

Family is a group which is limited in size. It is defined by biological conditions which it cannot transcend to other. It is the smallest formalized organization in social structure.

9.4.5 Nuclear Position in the Social Structure :

Family has central position in formal organization. Family has a nuclear position in the sense, a child is born in the family and all secondary relations are made through this unit. The whole social structure is built of family units. It influences the whole life of society.

9.4.6 Responsibility of the members :

The members of the family has certain responsibilities, duties and obligations. It is the duty of the head of the household to look after the needs of the

family. Family is a unit with shared responsibilities.

9.4.7 Social Regulations :

Family is, as Andersanand Parker said, "social recognized unit of people related to each other by kinship, marital legalities". This relation is regulated through certain norms and values of the society. Here partners are not free to decide its terms or change their mutual agreements. The family is guarded both by social taboos and by legal regulations.

9.4.8 Permanent and Temporary Nature :

Family as an institution is permanent and universal. But as an association, is the most temporary and the most transitional of all organizations. This contrast between the two aspects of the family show certain problems like divorce, instability of the family etc.

9.5 Types of Family

Following are the main forms of family based on different crieteria.

9.5.1 On the basis of residence :-

(a) Matrilocal Family :

In this kind of family husband goes and lives with wife. In India among many tribes such families are present as khasi, Garo and Nairs of Malabar.

(b) Patrilocal Family :

In this family system, wife resides with husbands family. In almost all the civilized societies this form of family system is present. In India among many tribes this family system is practised among Kharia, Bhil etc.

(c) Avunculocal Family :

This term is derived from latin word AYUNCULUS (Mother's Brother) which is sometimes used to describe the authority of the mother's brother over his sister's children in a matrilineal society.

(d) Neo-Local :

This is the most common form of modem family. When married, couple does not reside with husband's or wife's family rather they have their own separate place of residence.

9.5.2 On the basis of Authority: Family may be divided into the following two forms.

(a) Patriarchal Family :

Patriarch used to be and is the absolute ruler. In a patriarchal family, father is the head of the family. After marriage wife goes and resides with her husband's family. The children can inherit property of their father and are mown by the name of their father's name.

(b) Matriarchal Family :

Maciver prefers to call it by the name of maternal family rather than the matriarchal family. In a matriarchal family the authority rests in the woman as head of the family with the males being subordinate. **Morgan, McLennan** call it earliest form of family. In matriarchal family, Men exercise some authority in the family but it is mainly as a representative of women. Family is known by the name of women ancestor and property is inherited through women's side.

Morgan has given few features of matriarchal family.

- (i) Descent is reckoned through the mother.
- (ii) Marriage relations are transient. The husband sometimes is merely a casual visitor.
- (iii) The children are brought up in the home of wife's relatives. Descent is not only matriarchal but also matrilineal.
- (iv) The authority in the family rests in the hands of wife or in some representative of the wife's kin.
- (v) Property is transferred through the mother and only female succeeds to it.

9.5.3 On the basis of descent : On the basis of descent family may be classified into matrilineal and patrilineal family.

(a) Matrilineal :

In this form of family inheritance is through mother's side. A woman considered to be the ancestor of the family. The rights of each member in the family depend on his relation with the mother.

(b) Patrilineal :

In this family a male is considered to be the ancestor of the family. This is the common type of family prevailing in modern societies.

9.5.4 On the basis of blood relationship : On the basis of blood relationship family may be divided into two forms.

(a) Consanguineous Family :

It consist of blood relatives, their spouses and children.

(b) Conjugal Family :

It consists of spouses, their off springs and relatives through marriage.

9.5.5 On the basis of Marriage :

Family may be of the following three types on the basis of marriage.

(a) Monogamous Family :

In this kind of family a man with his wife and children live together. A

man is not allowed to marry more than one wife. Woman is also married to one man only.

(b) Polygynous Family :

In this kind of family a man marries many women at one time.

(c) Polyandrous Family :

In this kind of family one woman marries many men and lives with all of them or with each of them alternatively.

The main forms of family which we will discuss in detail are :

9.5.6 On the basis of Structure

On the basis of number of family members we can divide family into following two types:

- (i) Nuclear Family
- (ii) Joint Family

9.5.6.1 Nuclear Family

In the modern society, nuclear family has an important place. Nuclear family consists of husband wife and unmarried children. Nuclear families came into existence due to change in the society. Different thinkers have defined the nuclear family in their own way.

According to **Murdock**, the nuclear family consists typically of a married man and woman with their off springs, although in individual cases one or more additional persons may reside with them.

9.5.6.1.1 Characteristics of nuclear family are following :

(i) Its smaller in Size :

Nuclear family is not big in size as Joint family system. Wife Husband & Children (unmarried) live together. After marriage generally children move to their own separate place of residence.

(ii) Simple Family Structure :

Nuclear family has simple structure where the relations are limited in number. These are of eight kinds - wife husband, mother-son, father, son, mother-daughter, father-daughter, brother-sister, Brother-Brother, Sister-sister. Secondary relations are not of much importance. In Nuclear family, it is with in the small group, all the needs of family members are looked after.

(iii) Equal Status :

Nuclear family is based on the principle of equality. Husband and wife enjoy equal status in the family. Women are no longer considered inferior to their husbands. Here the role of the women is not only to look after the house and family. More and more women are becoming economically independent. So

man and woman share equal status in the family.

(iv) Independent Social Unit :

Nuclear family is considered to be independent as all the members of this small unit have the feeling of self reliance. They don't depend upon others for final decisions. Although independent but depend upon each other for mutual cooperation.

Note: For more characteristics of nuclear family see characteristics of family.

9.5.6.1.2 Functions of the Nuclear Family

Davis has characterized the main functions of the family in for divisions Reproduction, maintenance, placement and socialization of the young.

Lundberg has given following basis of the family.

- (a) The regulation of sexual behaviour and reproduction.
- (b) Care and training of children.
- (c) Cooperation and division of labour.
- (d) Primary group satisfaction.

Ogburn and **Nimkoff** have divided family functions into six categories.

- (i) Affectional (ii) Economic (iii) Recreational
- (iv) Protective Religious (v) Educational

Maciver divided the functions of family into two categories - essential and non-essential. Which are further divided into following categories :

Essential functions are :

- (a) Stable satisfaction of sex need.
- (b) Production
- (c) Rearing of children.

Non-essential functions are :

Religious, educational, economic, health and recreation which have been transferred to socializing agencies in society.

(a) Satisfaction of sexual desires :

It is the foremost function, which the family performs. Manu has given importance to this function as the main aim of the family. Vatsayan also looked upon sexual satisfaction as the main aim of the family.

(b) Procreation and rearing of children :

Continuity in the family is the main function of family Scriptures the main aim of family is to get a male child. Certain religious functions in family are performed through the male child. For example, Sharad, Pitra Rin etc. If there is no male child in the family, it is allowed to go in for second wife.

Family is an ideal place for bringing up children. There is no substitute for this function. Nowadays crech system is coming up as a temporary substitute for the working couples that too, for limited time and need of the hour.

(c) Emotional Security :

Family is the only institution where you get emotional security. Psychologist give importance to this factor. One feels emotionally secured in the family. Most of the problems are the cause of lack of love, affection and warm-relations. Home is a heaven. After spending days together outside the family, ultimately one gets comfort only in the family.

(d) Economic Functions :

Family serves as an economic unit. It gives economic security to the family members. Food, clothing and shelter, these are the basic necessities of life which one gets from family. There is equal division of labour between male and female.

(e) Socialization :

Family is the primary agent of socialization of the child. The first lesson of social life, child learns from the family. Family plays two kinds of roles in the socialization of child. It functions as an authoritative role when father or mother impose their authority upon the child. On the other hand there is a equalitarian role, when brother sister (son, daughter) share the equal level to share their problems.

Miscellaneous or Non-essential Functions :

Other functions of family are religious, Education and Health, recreation etc. It is a centre of religious teachings which are provided to the child. In the present time families are becoming secular in outlook. Traditional family was a centre of vocational training because the children from the early childhood were associated with family task. In the modern family these task are shifted to technical institutes and colleges. It was the family responsibility to look after the health of family members. Family used to be a centre of recreation. Modern family opts for outdoor activities for recreation.

Check your knowledge

- (a) What do you mean by family?

(b) Define Patriarchal Family.

(c) Define Nuclear family.

9.5.6.2 Joint Family :

Joint Family system is a peculiar characteristics of Indian social life. Joint family means where three four generations live under one roof. The family has a Joint property and every person has his share in it since the time he is born. All the earnings are put in a common fund at which family expenses are met. Joint family in India is based on patrilineal descent. Children are identified by fathers name and property is transmitted from generation to generation within father's family.

According to Karve : A Joint family is a group of persons who generally live under one roof, who eat and cook food together in a common kitchen, who hold property in common and who participate in common worship and are related to each other as some particular type of kindred.

According to K. Davis: The Joint family consist of males having common male ancestor, female offspring not yet married and women brought into the group by marriage. All these persons might live in a common household or in several household near to one another. In any case, so long as the Joint family holds together its members are expected to contribute to support the whole and to receive from it a share of total product.

9.5.6.2.1 Characteristics of Joint Family :

The chief characteristic of family are as follows:

(i) Large Size :

The first characteristics of joint family is the larger size. Nuclear family consists of only husband wife and their children and grand children. But joint family consists of parents children and grand children and close relatives

along with their spouses.

(ii) Joint Property :

In a joint family property is Joint, where production, consumption take place on joint basis. The head of the family manages the property of the family and look after the needs of the family members.

(iii) Common Residence :

All the members of the joint family live under one roof. After marriage they do not live separately but in the same house.

(iv) Common Religious and Social Obligations :

All the members of the family believe in one religion. It is the collective responsibility to perform religious ceremonies, festivals. All social functions like the marriage of brother's children are common or joint responsibility.

(v) A Productive Unit :

Joint family is the product of agriculture society. All the members of the family work on common farms. Traditional division of labour was prevalent, men folk used to work in the farm and women looking after the house and supply food in the fields.

(vi) Mutual Rights and Obligations :

Each member works according to his capacity and get according to needs. All the members are bound to one another with mutual feelings of rights and duties. Every member has a specific position in the family and he is expected to perform such a role not only for his needs but help in the satisfaction of other's needs.

9.5.6.2.2 Functions of the Joint Family :

The following are some of the merits or functions of joint family.

(i) It ensures economic progress and security :

In a joint family, economy is progressive as everyone acts according to one's capability and gets according to one's needs. It checks economic wastage. To maintain big house and run a common kitchen is quite economical.

It provides economic security to family members. All members are working in a joint family. If some mishap happens, everyone is there to look after the dependents, aged, sick, unemployed, handicapped all are secured in the family.

(ii) It saves fragmentation of Land :

As I have mentioned earlier family is (to same extent) associated with agriculture. Joint family system checks the division of land into small and scattered holdings. In small scattered piece of land one cannot make use of modern scientific techniques. Here the advantage of large land and that jointly, scientific machines can be used for agricultural purposes which ensures high yield of crops. It will solve not only the problem of shortage of

food grain but also national progress on the other hand.

(iii) It functions as Social Insurance :

Joint family acts as an insurance company in case of physical disability old age accident or natural calamity. All the members are looked after properly. It provides emotional, social, economic and physical security to all members.

(iv) Cooperative Organization :

It inculcate the feeling of cooperation and spirit of sacrifice. All the members cooperate with one another in economic pursuit. They enjoy a common social status in the family. Division of labour in family is organized in such a way as every member has to cooperate with one another to satisfy their needs.

(v) Culture Transmission :

Every elder generation adds its own experiences to the present cultural system and passes it on to the coming younger generation. Youngsters are brought up in a atmosphere where the family virtues like sacrifice, affection, cooperation, spirit of selfless, broad mindedness among its members. Joint family is informal way of teaching. It is the main source of cultural transmission.

(vi) Family acts as entertainer :

Family provides recreation to all the members of the family. It has rich cultural heritage on the festivals all the members get together and celebrate jointly. Grandma stories are popular among the younger generation. Everyone enjoys gossiping with one another. Cutting jokes, singing folk songs and religious songs etc are source of entertainment.

(vii) It creates the feeling of patriotism and national integration :

It instills the feeling of sacrifice mutual sharing and collectivity among its members which are essential to lead a healthy social life. It inculcates those values which help to broaden the outlook of its member and they learn to work not for their own self interest but in the interests of the community as a whole. Feeling of service and self sacrifice instill in patriotic feeling which are essential for social solidarity.

9.5.6.2.3 Dysfunctions or Disadvantages of Joint Family

The main demerits of the Joint family are following :

(i) It hinders the personality development of Individual :

Joint family system checks individualism. It do not allow the individual to grow. Younger are checked by elders in the family. They are not allowed to move freely and take independent decisions. In all the matters, concerning job, selection of mate, the decision of head of the family is final.

(ii) It leads to Idleness :

In a Joint family whatever is earned shared by all members of the family

equally. It discourage the member to work hard not for earning more as they know the earnings and the profit will be shared by all. It will not help them to improve their own living conditions. They prefer to remain idle or do less work.

(iii) It lowers the status of women :

Women are not given due status in the joint family. Procreation, looking after the children and house is the function of women. Husband wife relations are limited to physical relations also. They are not allowed to sit together in the family. Parda system was prevalent. Relation of mother-in-law and daughter-in-law were not cordial. Neither woman was allowed to take divorce or live separately. She was not economically independent. She had to depend on others. Women status in the family was very low.

(iv) Family Conflict :

In a joint family women from different family background have to live together. There is a generation gap, all the three four generations live together. Youngster do not get the appropriate reply to their queries. In the brief there is a clash of values.

(v) It affect the economy of the family :

Family property is held jointly. Sometime there are extravagancies as the money is spent from common pool. Lot of money is wasted on household affairs, kitchen, as it does not pinch anybody pocket.

Sometimes conflict in family leads to litigation. At the time of division of common property, disputes crop up, which are not settled without court. Division often leads to fragmentation of holding which is harmful from the view point of agricultural progress.

In brief, we can say, in the present times, conditions are such, the survival of joint family system has become difficult. The number of joint family system is decreasing. According to K.M. Kapadia; Spread of education new judicial system and changed views are the reasons for the disintegration of family. The joint family system has been in existence since long, while the system is breaking down in cities, it still prevails in the villages among agricultural families.

9.6 Summary

From the above discussion we conclude that family is the most basic and universal group. It is a permanent union of man and woman for the procreation and socialization of children. Members of the family are related either by marriage, adoption or affinity. It is a primary group which plays an important role in character building of children. Mainly there are two types of marriages i.e. Monogamy and Polygamy. In the modern times monogamy is the one which is more prevalent and approved by law.

9.7 Exercise Questions:

- Q1. What is family? Discuss its various types.
- Q2. What is nuclear family? Discuss its functions.
- Q3. Define Joint family. Explain its different functions and dysfunctions.

Short Questions (Define)

- (a) Family
- (b) Nuclear Family
- (c) Joint Family
- (d) Matriarchal Family
- (e) Patrilineal Family

9.8 Suggested Readings

- A.M. Shah, 'The Family in India' critical analysis.
- Harry M. Johnson, 'Sociology: A Systematic Introduction.
- K.M. Kapadia, 'Marriage and Family in India.'
- Maciver & Page, 'Society, An Introductory Analysis'.
- M. Haralambos, 'Sociology, Themes and Perspectives'.
- M.L. Gupta & D.O. Sharma, 'Sociology' Competitive Literature; Series.
- Prakash Rao, 'Marriage', The Family and Women in India.
- Ram Ahuja, 'Indian Social System'.

Family : Changing Patterns

Structure

- 10.0 Objectives
- 10.1 Introduction
- 10.2 Empirical studies on change
- 10.3 Change in the structure and functions of family
 - 10.3.1 Change in the size
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 - 10.3.7 Weakening of Family Norms.
- 10.4 Forces of Change
 - 10.4.1 Industrialization
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 - 10.4.5 Role of Media
 - 10.4.6 Feminist Movements
- 10.5 Future of Family
- 10.6 Summary
- 10.7 Exercise Question
- 10.8 Suggested Readings

10.0 Objectives

After going through this lesson you will be able to :

- * give account of the empirical studies on change
- * explain various changes occurring in the structure and functions of family.
- * discuss various forces responsible for change.

10.1 Introduction :

The Joint and undivided family accepted as a normal pattern of Hindu Family. Common residence and joint preparation of food, eating together are some of the features of joint family. Today joint family has lost these characteristics to some extent. Now man can live separately with separate kitchen, Individual way of worship, keep his own earnings and still part of joint family.

10.2 Empirical Studies on Change :

The disintegration of Joint family system started with change in the society. Different factors are affecting the structure and functions of joint family. Some of the empirical studies conducted in this field put light on it. The census commission of 1951 observed that a large preparation of small households (33% in villages and 38% in towns), indicate that families do not continue to be joint according to the traditional custom of the country and the trend is of breaking away from the joint family and setting up separate household. An article in India Today show people live in many nuclear families under one head of joint family.

The Change in Joint family can be studied at two levels.

- (a) Change in the structure of joint family.
- (b) Change in the functions of joint family.

Studies conducted in the field by few scholars like K.M. Kapadia, A.M.Shah and I.P. Desai that joint family system is changing.

K.M. Kapadia's study conducted in 1955-56 gave comparative change of urban and rural families. He has studied one town-Navsari - and its fifteen surrounding villages in Surat district in Gujarat. He studied 1345 families of which 18 percent were from Navsari town and 82 percent from surrounding villages. According to K.M. Kapadia.

- (i) Joint family structure is not nuclearized.
- (ii) The difference in rural urban family pattern is the result of modification of the caste pattern by economic factors.

A.M. Shah studied 283 households in one village in Gujarat between 1955 and 1958. Shah divided these household into two groups :

- (i) Simple household which consist of whole or part of parental family.
- (ii) Complex household consisted of two or more parental or part of parental families.

On the basis of study Shah found that 68 percent household in the villages were simple household and 32.0 percent were complex household.

Desai observation regarding change in the Joint family is :

- (i) Nuclearisation is increasing but on the other hand jointness is not decreasing.
- (ii) Individualism is not growing.

With the advent of industrialization; advancement of technology new factors of social transformation began to accumulate which were potent enough to cause change in family life. Family is becoming the smallest unit of human association which is essential for :

* Parental Family consist of man his wife and unmarried children the prime act of procreation. Large family has become economical liability of an economic asset.

10.3 Change in the Structure and Function of family :

10.3.1 Change in the Size :

In a joint family three or more generations were living together. Size of the family used to be large. But due to spread of education, family planning or desire to make the living standard high small family norm has come into use in which man women and their unmarried children live together.

10.3.2 Decline in the status or Karta :

Karta was the eldest member of the family. The Karta had the right to make decisions for his family, working head, judge and jury. But now new educated generation, believes in equality and democracy they do not accept the sole authority of Karta. They take their own decisions and don't want much interference.

10.3.3 Change in the Position or Women :

The change in the status of women is the result of her changing earning role. Now here are women who control and owns giant financial interests. The old outlook of women has altered. Formerly they had no choice or decision making in family affairs as they were economically dependent. Now the changed set up of society gives women a new position.

According to **Maciver** and **Page**

Not only the economic and the religious changes but also the whole process of modern civilization within which they fall has worked towards giving women a new position in society and specially in their relation to man. The reduction of the functions of family, lightening the task of the home bring more leisure to large number of women, the shortening of the period of child bearing and the lengthening of the interval between the arrival of successive children have transformed the family into new problems for the family of the present and of the future.

10.3.4 Changes in the form or Marriage :

Selection of mate was the right of the parents or their relatives. But now parents do not play an active role in the selection of life partners rather young boy and girls select their own life partners or they have their say in the selection of partners. Now the factors which tend to accelerate the tempo of change in the selection of partner are :

- (i) The opportunities provided to young men and women to get together in co-educational schools and mixed clubs.
- (ii) Mixed employment in factories, schools, commercial firms and govt. offices.

10.3.5 Temporary In Nature :

New trends are emerging in the family system. As Britishers passed certain laws which affected the foundations of a joint family. Women are given right in the ancestral property right to divorce which affected the domination of males. Secondly women are educated with all these changes they do not tolerate any kind of exploitation and subordination which results in divorce women are becoming economically independent which make them take independent decisions. If women step out of the house, the foundation of joint family is affected and it becomes transitory in nature which make it temporary. In a joint family as compared to nuclear family, status of women was lower.

10.3.6 Change in the Interpersonal Relations :

Western education is based on the principle of freedom, equality and brotherhood. It gives more importance to the individual and humanistic values. Economic factors which involve industrialisation, urbanism and mobility, broke down the self sufficiency of the patriarchal family. On the other hand, there were cultural factors, the growth of democratic ideals and decline of religious orthodoxy which were in less harmony with the priorities and attitudes of the patriarchal family. These factors have changed the interpersonal relations between the generations. Joint family is more authoritarian and autocratic with power vested in the head of the family and with the subordination of sons and their wives and children and unmarried daughter to her authority. But present family is democratic based on equality between husband and wife with consensus in making decisions and with increasing participation by children as they grow older. There is a conflict between the traditional view and modern ideas. This clash of ideas affect the foundation of joint families.

10.3.7 Weakening of Family Norms :

Family Norms are standard patterns of behaviour set by the elders and transmitted from generation to generation. Now these family norms are in

transition. Indian family was structured according to particularistic criteria. This criteria was based on the ascribed status of person rather than qualities or abilities he or she has. Division of work was partial. But in the present family, universalistic criteria is based on skill, training rather than ascribed status.

10.4 Forces of Change:

What are the facts responsible for the change in the traditional family system.

Bottomore said : The disintegration of joint family is not the result of industrialization but joint family was not able to meet the economic needs.

Dr. Kapadia said, "New judicial system, Industrialization and spread of education and changing attitude are responsible for the disintegration of joint family". Following are some of the factors of change.

10.4.1 Industrialization:

Industrial revolution in Europe and the introduction of Industry in India by the British rule is another factor for disintegration of joint family. To meet the industrial needs there was railways, roads, means of transportation and new job opportunity and decline of cottage industries. People came to cities in search of jobs which affected the jointness or family. Industrial and capitalist system has replaced agriculture economy. Agriculture economy was the base of joint family. People migrated to cities and started living alone in nuclear families. Lack of housing facilities in the cities compel to live in small rooms. Some of the effects of factory system and its impact on social life are given below :

- * Industrialization has given rise to employment. New opportunities available in the cities affect the joint living.
- * It has given rise to new economy which give employment to women.
- * Women's independence and awareness affected the submissiveness.
- * Cash economy in industry make people materialistic.
- * Economic independence of women, affect their living standard.

10.4.2 Urbanization:

Industrialization resulted into urbanization. New cities came into being and urban population increased. In the cities people are culturally different from the rural people because there are new Ideologies, Ideal and values. In the cities people are innovative, individualistic, materialistic and are of progressive outlook. Women believe in Independence. It is not possible for the big joint family to live in small house in the cities. There are plenty of economic job opportunities and people run to the cities where they live in small families.

Social economic environment of cities is more progressive as compared to villages.

10.4.3 Impact of Western Education, Culture and Ideology :

Due to British rule in India, western education their culture and ideology and new values affected Indian people. Western education was based on Individualism, humanitarianism, progressiveness and utilitarianism. Western education and literature, affected the Indian social institutions. Indians have adopted the ideas of equality of status from western culture. Love marriages, inter-caste marriages made a drastic change in the family system. It also has affected the status of Karta. All the above mentioned features of Western education resulted into the disintegration of joint family.

10.4.4 Impact of Legislation :

During British rule, many laws were enacted which affected the joint family. The unity of joint family was based on the idea of no individual rights in property but Hindu Succession Act 1929 has given property rights. Now if they want to live separately they can have their own share of a ancestral property. "Hindu Women's Right to Property Act 1939" has given right to the women to have equal share in her parents property. It also affected the division of joint family. Child Marriage Prohibition Act 1929, legally controlled the child marriage, 1856 Widow Remarriage Act, in which women were allowed to remarry after the death of her husband also played an important role in the change of family structure. Special Marriage Act 1954 has given approval to inter-caste marriages. The idea of intercaste marriage is against the values of joint family. Special Marriage Act 1955 has given right of divorce to women which also affected joint family. Dowry Prohibition Act 1961 has affected the supremacy of Karta. All these laws are important force for the disintegration of joint family.

10.4.5 Role of Media :

In the present times, many institutions and associations have adopted the role of family and affected it. To educate the child is the function of educational institutions. Family is no more a source of entertainment, story telling or a socialization. Folk tales are the matter of past. Now indoor, outdoor activities, T.V. media, computer and lot more sources of entertainment have brought change in the functions of family institution.

Even the chores of women have undergone a drastic change. Whole day spending in the kitchen, washing clothes, remaining in the four walls of the house has been replaced by laundry man, hotels, restaurants, creche and day-boarding schools. It has affected the dependency on family members another set back to the joint family.

10.4.6 Awareness among Women:

Women's education and economic independence has made her aware of her position in family. She is trying to come out of the exploitation of joint family. She prefers to live in a nuclear family. This new attitude of women has affected the Joint family.

Check your Knowledge

- (a) Write two changes in the structure of family.

- (b) What Role does media play in the changing Patterns of family?

- (c) Briefly explain the impact of Industrializations on family.

- (d) Point out any three changes in functions of family.

10.5 Future of Family

From the above discussion we conclude that there is a great change in the structure and functions of family. There is a transformation from community to association and institution to companionship. Family is no longer a source of socialization, education, recreation etc. because these functions are performed by other agencies. Though the family has lost some of its primary function still we can say it is not going to perish. The task of procreation, satisfaction of physiological and psychological needs can only be performed through family. Family plays a significant role in the social strength and social solidarity means it is a foundation of social life. So one can predict that this institution will survive.

10.6 Conclusion :

It is clear from the above discussion that the future of joint family is not

weak yet certain changes have taken place in the joint family. These are not the causes of its disintegration but transformation.

10.7 Exercise Questions :

- Q1. What changes have taken place in the joint family system?
- Q2. Do you think joint family is disintegrating? Discuss its causes.
- Q3. Discuss changing trends in the families. Discuss its future?

Short Questions :

- * Change in the structure of joint family?
- * Change in the functions?
- * Forces of change?
- * Family in transition?

10.8 Suggested Readings

- A.M, Shah, 'The family in India' critical analysis.
- Harry M. Johnson, 'Sociology: A Systematic Introduction'.
- K.M. Kapadia, 'Marriage and Family in India.'
- Maciver & Page, Society : An Introductory Analysis'.
- M. Haralambos, 'Sociology, Themes and Perspectives'.
- M.L. Gupta & D.D. Sharma, 'Sociology' Competitive Literature; Series.
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- Ram Ahuja, 'Indian Social System'.

**GENDER DISCRIMINATION AND CHANGING SEX RATIO :
CAUSES AND CONSEQUENCES**

Structure

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11.7 Summing Up

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11.11 Suggested Books

11.0 OBJECTIVES :

After going through this lesson you will be able to :

- differentiate between the concepts of sex ratio and child sex ratio.
- identify the forms of gender discrimination
- explain the causes of gender discrimination
- analyse the consequences of declining sex ratio.

11.1 INTRODUCTION :

Indian Society is a patriarchal society where all the forces and means of production are predominantly owned and controlled by the males. Indian Constitution has given equal rights to all its citizens, irrespective of their caste, class, religion or the sex but even then females are treated as second rate citizens. They are grouped with disadvantaged section of schedule class, schedule tribes, disabled, destitutes, children and the old persons. They are relegated to the back seat labelling them as soft, weak, tender hearted, polite or forgiving etc.

The Constitutional right of liberty, fraternity, equality and justice are all theoretical. In every walks of life females are discriminated and this discrimination starts on the very initial, the embryonic stage; when she is not yet born. Discrimination on the basis of gender has serious implications. One of the most important being the ever

declining sex ratio.

Here we will discuss the concept of gender discrimination and sex ratio in detail. Its causes and consequences will also be analysed in the later part of the lesson.

11.2 MEANING OF GENDER DISCRIMINATION :

Gender discrimination means biased or discriminated treatment met on the basis of gender. Gender discrimination is nothing but discrimination against women. This discrimination is only on the basis of sex of the person. This can be at work place, in educational institutions, in schools with the girl students, at other public places, while moving or traveling in buses, trains etc. or it can be even at home.

In other words at work place gender discrimination occurs when an employer intentionally treats (favours) male employees differently as compared to its female employees, when the two are similarly situated and qualified. For example when males are being preferred in higher positions, ranks, committees etc.

11.2.1 Concept of Gender Discrimination :

Gender discrimination exists on the basis of some prejudice. This occurs when an individual receives less favourable (in case of females) or the more favourable (in case of males) treatment due to one reason or the other. In our patriarchal society the discrimination is not only on the basis of caste, class, colour, religion, disability, but it is by sex also. Thus, when the discrimination is on the basis of sex it is known as gender discrimination or the gender bias.

Thus we can say that gender discrimination is “departure from parity in the representation of males and females in key indicators of social life”. It determines the status of females in any society. Indian Constitution is based on the principle of liberty, fraternity, equality and justice.

11.2.2 A BRIEF HISTORICAL PERSPECTIVE OF GENDER DISCRIMINATION :

Gender discrimination and status of women are interdependent variables. Higher status of women in any society means lesser level of discrimination and vice versa. But in Indian society we have a paradoxical scenario. On one hand, woman has touched the heights of the sky, she has entered the jobs which at one time were considered as the monopoly of the men, she is contributing to the productive work, she is representing the governing bodies, on the other hand she still is considered as the second class citizen in the society. Males are preferred

than females in the family. Birth of male baby is taken as an occasion of celebration whereas the birth of female baby is just an 'event'.

History of gender discrimination goes back to Manu Smriti, when women was a source of dishonor, whose place was as lower as 'Jutti' (shoes) in the foot. In Judaic and Christian traditions woman was held accountable for man's descent into sin. She was considered as an object of superstitious taboo, feared for supposed magical power and blame as an evil force. She was treated like animal and slave to act as per directions of her master, the male.

Earlier, in the stone age male and female were living in groups, just like animals, in their biological ignorance and relations. The offsprings were known by the mother only. The idea of possession and private property changed the scenario. This possession may be of land, animals or the woman. The discovery of male's role in fathering the offsprings gave him the new right and authority along with his physical strength. Subsequently, it became advantageous to male to the family property on the patriarchal line and female subjugation which is continuing in the present phase.

Ironically, on one hand women is manifestation of Goddesses like Durga, Kali, Sarsvati and is worshipped as symbols of power and knowledge, on the other hand she is maltreated, malnurtured, malnutrited and neglected in every walk of life.

11.2.3 Aspects of Gender Discrimination :

Inequality is existing in all aspects of women's life which reflects gender discrimination. Following are these aspects :

11.2.3.1 Economic Aspect :

According to the World Women Development Report, 1998, 'Woman perform two third of the total labour of the World, they earn one-tenth of wages and own one hundredth of wealth'. This explains the nature and extent of economic discrimination, women are facing. Further whatever they earn, they do not have control over that. Their preference is their home and children. One may say that by doing so she feels emotionally satisfied, whenever the opportunity comes for spending, she will be the last one to spend the surplus earnings on her. In this way she uses her earnings to promote family's welfare. Thus, even their earnings are not at their disposal.

Further, females get lesser wages/salaries/payments as compared to the males

for the same work and duty hours. This practice is more prevalent in unorganized and private sectors. In agriculture females get 3/4th of the payment when her male counterpart gets 100 percent. In other words, if both males and females are working in the fields, for the same duration, if male gets rupees 100 the female will get rupees 75. No explanation in labour laws is there but in our society the social prejudice is that females are less efficient and they cannot perform menial and the heavy work (which is not always true).

11.2.3.2 Health and Nutrition :

This aspect operates both from supply as well as demand side. On the supply side, so far as availability of health is concerned, it is equally lacking or available irrespective of the gender. But on the demand side it behaves in a biased manner.

Lack of adequate resources puts a constraint on poor woman for accessing health services for themselves. Their priority with the available resources is their male children, first. The girls are mostly given the domestic based treatment. The girls are taken to hospitals only at a later and critical stage. That is the reasons, sometimes why the number of female patients admitted in the hospitals is more as compared to the males.

Same behaviour is found in serving nutritious food between the males and females. According to the latest National Family Health Survey-3 (2005-06) for Punjab and Haryana reported that more than 75 percent females were such who have never taken non-vegetarian food, and about 10 percent had never taken milk or Curd. Thus daily intake of nutritious food, milk and milk products, vegetables, pulses, fruits, eggs and meat etc. is higher in males as compared to females. Females are denied the non-vegetarian food on the pretext that they do not like it or they do not have the taste for it. Why? Similar thinking prevails when the question of duration of breast-feeding is there. Baby girls are given breast feed for lesser duration as compared to baby boys. Females are discriminated in other baby food supplements also.

Not only this, boys are preferred in vaccination and medical check-ups more regularly than the girls.

11.2.3.3 Education :

Education is third eye of a person. It is a tool with the help of which you can empower a person not only economically, but emotionally, socially and politically

also. Female education is more relevant as the saying goes – that when you educate a male you educate one person, but when you educate a female you educate the whole family.

But the practice is that gender discrimination is there in providing education to girls also. Whenever the choice of selecting school is there, the son is sent to public school and his study continues up to higher level whereas the girls are sent in government or less priced schools. The drop out rate for girls goes higher at higher level of education. In professional courses the percentage of male students is much higher as compared to females.

The quality of education being imparted to girl students speaks the social reality and the attitude of our patriarchal social structure towards females in general and imparting higher education in particular.

‘Education for all’ and ‘Health for All’ are the slogans of every government but the female is discriminated here also. Parents are of the view that why to invest in girls as they are to be married off and they will go to the other house, i.e. her in-laws’. She is considered as ‘praya dhan’. In educational aspects we find gender discrimination with respect to (public vs. private) quality of education, (traditional vs professional) level of education (lower vs higher) etc. All these have direct reflection on differentials in total literacy, male and female, which generates gender gap in literacy rate, differentials in school enrolment rate in the beginning and school dropout rate at slightly higher the secondary level and later at tertiary, the still higher level.

11.2.3.4 Political Aspect :

In India, as well as world over, the power and authority relations have been male dominated. In spite of the fact that we have constitutional rights of freedom (of speech, movement, expression), females do not have any say in decision making. Their representation is less than 9 percent in the administration. Even the 33 percent reservation in local bodies of Panchayats is not proving as fruitful as expected. Their representation in higher seats of power, in politics or in management is less than one third. In most of the cases they are directed by their males to take decision regarding local administration.

11.2.3.5 Social Aspect :

The most important aspect and dimension of gender discrimination is deep rooted in our traditional, outdated social set up. We are carrying centuries old values

and norms and traditions, which have no value in the present phase of fast growing and changing society. Society everywhere is developing along with economic and political advancement. But the mind set of the masses is still backward. Every family has a strong desire to have male child in the family. A number of traditions and rituals are attached along with this desire and they provide justification for this. In order to fulfill this desire parents go to any extent, the most important being the sex-selective abortions. The small family size is pre-requisite for occupational mobility. For this, parents prefer, either not to have any children or at the most they have only one child. For this they prefer only the male child, to carry the family name, to lit the pyre, to inherit their property etc. They feel comfortable, especially the father, in the presence of male child, and foresee the secured old age. Increasing crimes and violence against females including dowry deaths, molestation, rape, wife beating, harassment etc. add fuel to the fire. Parents have preference for male children.

11.2.3.6 Demographic Aspect :

The social aspect of gender discrimination causes demographic imbalance in sex ratio. Preference for male child or the son preference on one side and increasing crimes against women forces the couples not to welcome the birth of girl child. The modern technology of ultrasound which facilitates detecting sex of the foetus (the unborn baby) makes it easy for sex selective abortions. The ever declining sex ratio is an obvious indicator of demographic gender discrimination. Differentials in neo-natal and post natal mortality rates, along with differentials in child mortality rate also indicate the female children are discriminated against.

Thus, Demographic gender discrimination or the bias is reflected through unbalanced sex ratio and child sex ratio, differentials in mortality rate (infant, child and maternal) and differentials in life expectancy at birth.

11.3 SEX RATIO : CONCEPT AND TREND OF CHANGE :

Sex ratio is an important component of demographic characteristics. It gives a glimpse of composition of population i.e. the number of males and females in total population. Ultimately, this number gives us an idea about the status of women of that area at a particular period of time.

11.3.1 CONCEPT OF SEX RATIO :

By Sex ratio we mean the number of females, per thousand males. This is a

broader concept as here we take all females, of all age groups in the population. When this ratio is age specific, for example females in the age group of zero to six years then we are talking about the **Child Sex Ratio**. Thus Child Sex Ratio is the ratio of females, in the age group of 0 to 6 years to per thousand males in the same age group i.e. of 0 to 6 years. This concept of Child Sex Ratio (CSR), is more relevant when we are interested to know the status of women or the extent of gender discrimination in the society. Lesser and declining CSR reflects declining status of women. Because in such cases female babies are taking lesser births as compared to male babies. Biologically and statistically there are fifty percent chances of taking birth of either sex. But practically if it is not happening like that then there must be some reason. The most obvious and immediate reason is that female foetus is not allowed to mature into full baby and take birth, with the medical and technological intervention. Sex selective abortions lead to imbalance in sex ratio and CSR.

This practice of 'killing-female foetus right there in the womb' is not a new phenomenon. In the olden days this killing of female infants was, after the birth of the baby girl and these days this heinous crime is committed even during the embryonic stage. Earlier, it was female infanticide and now it is female foeticide. This has direct impact on overall decline in sex ratio.

Before going into the details of the causes and consequences of declining sex ratio let us have a look on the following table 10.1 which gives an idea about the fact that how over the period of time both sex ratio and child sex ratio has been changing.

11.3.2 TREND OF SEX RATIO :

A continuous decline in sex ratio is observed in India after 1951 census in the independent India, when it was 946. It declined to 941 in 1961, 930 in 1971 and further to 927 in 1991 (with marginal increase to 934 in 1981). An increase was there in 2001 when it was 933. However in the latest census 2011 it has further improved to 940, indicating that if genuine efforts are made and implemented effectively, it brings positive results.

Here the more worrying part of the story is sharp decline in Child Sex-Ratio (CSR). From 976 in 1961 it declined to 962 in 1981, 945 in 1991 and further to 927 in 2001. The latest census 2011 has given still alarming figure of 914. Now we, in India have 914 girls against every 1000 boys in the age group of 0-6 years. (See Table 10.1)

Table 10.1**Sex Ratio, India 1901-2011**

CENSUS	SEX RATIO	CHILD SEX RATIO (0-6 YEARS)
1951	946	--
1961	941	976
1971	930	964
1981	934	962
1991	927	945
2001	933	927
2011*	940*	914*

Note : Sex Ratio : Females per 1000 males.

Source : 1. India, Registrar General & Census Commissioner

Provisional Population tables paper 1 of 2001 : Census of India 2001, New Delhi p.96, 154

2. Provisional figures - Provisional Population Totals Census 2011 Govt. of India, Office

of the Registrar General - Census Commission, India. Statement-13.

11.4 CAUSES OF DECLINE IN SEX RATIO AND GENDER DISCRIMINATION :

Why this pattern of growth in population, is the major question of the day. In spite of the fact that we have a number of schemes to save the girl child, we do not find any good results. The continuous decline in sex ratio has become important concern in India in recent time. Amartya Sen (1990) is worried when he says that worldwide particularly in Asia, millions of women were missing from the population totals of many countries.

The irony of the situation is that this is not a political problem that you give incentives to the families with only girl child and rewards to the panchayats of the villages having improvement in sex-ratio, it is rather a social problem. More girl children against boy-children might not give correct picture of the situation. As their number might have increased due to enlarged family size. In order to have at least one male (surviving) child in the family, parents go on having another pregnancy. So, here **strong son preference** on one hand, and complete **ban on sex-selective abortions** aggravate the situation. Increasing economic pressures and family planning programmes' successes becomes a justification for the families towards **two child norm** and sex selective abortions become a means to meet the conflicting demand of a small family and desire for sons. (Ganatra et. al 2001; Gangopadhyay, 1996). We cannot say that in a village more girls against boys is a good sign, if the family size is equally large, with two daughters and one son or three daughters and one son, or two daughters and two sons. Birth order and the sex of the child is another important issue over here.

Strong son preference is common in all the patriarchal societies. Parents in these societies have cultural tradition to have male child (at least one) in the family

- to inherit parental property.
- to perform certain religious and ritual practices.
- sons provide old age security and
- support within the patrilineal kinship system.

Low and declining sex ratio is a reflection of gender bias; and strong son preference is one of the important causes behind this phenomenon; which leads to sex-selective abortions of female foetus. Sometimes this is attributed to discrimination against women in general and girl children in particular, in providing nutritional and health facilities. It is also due to **undercounting of females** in some communities. **Males migrating to other parts** in search of work is another reason of low sex-ratio of that particular area during that particular census or the enumeration.

In the literature of economics and sociology, a combination of factors is held responsible for decline in sex-ratio and strong son preference. Adult sons are expected to provide economic support; while daughters are supposed to create

an economic burden for the parents in terms of dowry during marriage. Other than financial support some arguments associated with son-preference are, old age security, property inheritance, family lineage, prestige and power with more sons, birth and death rituals, religious duties and salvation (that only the son will lit the pyre) are some of the reasons why sons are preferred to daughters, common in all classes (rich & poor) castes (high and low) religions and communities. Son preference is cause of female foeticide and infanticide. Now rather than going through repeated pregnancies bearing daughters in an attempt to have a male progeny, smaller family size and reduced fertility seems to imply that unborn daughters are first to be sacrificed, resulting in sex-selective abortions. The desired family size and gender composition of children under the prevalent regime of male preference work towards elimination of girls in the foetal stages through interventions of advanced scientific technologies. It ultimately helps parents to have desired composition of the family. And the gender bias starts here in the womb itself.

On the basis of preceding discussion we can summerise the causes of decline in sex ratio as follows :

11.4.1 (a) Social Causes : The most important social cause is son prefference. As already explained every family has strong desire to have at least one male child in the family due to following reasons :

- to perform certain religious and ritual practices
- to carry the family name or the lineage
- to provide old age security
- to lit the pyre to get salvation after death
- to took after the parental property and business if any.

(b) Small Family Size : In order to have smaller family size every couple prefers one male and one female child. Given the social structure, no one would like to have only one daughter or end up with only two daughters. To have a so called balanced family, the 'birth order' and the 'sex' of the baby plays an important role. If the first child is female almost 97 percent parents go for sex selection test; and if the potential baby is again female there is no second thought, but to get it aborted.

(c) Thus, Sex Selective abortions and Sex Selection test with sex selective

techniques are helping decline in sex ratio leading to female foeticide by misuse of PC-PNDT test.

(d) Again, **Social pressure** is more powerful here also. To get respect from in-laws' family and not to be treated as 'bechari' or 'unlucky' she herself wants that God should bless her only with sons. On the other hand daughters girls also pray to have brother (which is just emotional) and say

'ikk veer devin ve rabba

sohan khaan nu barha chitt karda'.

While performing the heinous crime of female infanticide the maid or 'the daai' says -

'Gurh khaayn, pooni kattin

aap na aavin, veera ghattin'

(e) Sex-Selective under Numeration :

During census or other demographic surveys, it is general practice, especially in rural, backward illiterate families that they do not disclose the exact number and age of their females in the family. This results in numerical decline in sex ratio. But now with awareness among masses and increasing literacy, this practice of under numeration is decreasing.

11.4.2 Economic Causes :

In our society boys are considered as asset while the girls are taken as economic burden for the parents. This is because of the following causes -

- (a) Practice of dowry
- (b) Social rituals and tradition of giving heavy gifts to daughter at the time of birth of grand children (Nanka Chhuchhak) at every festival teej, Diwali, Lohri etc.

Even during the death of her mother in law or father in law the parents of the daughter have to give her clothes and some ornaments etc.

Thus economically, daughter remains an economic obligation for the parents throughout her life.

(c) Fear of division of property : The right to inherit the parental property in fact has gone against the female folk in general. Parents do not want

to divide their property, especially land, among their daughters also. In fact they think that by doing so they are parting with their assets giving it to some others (in-laws). Because, even if the female has her property or the earnings, she is not free to exercise her full right over that. Hence investing in daughters or giving her some property or more gold etc. is considered, just a burden. So why to have daughters?

(d) Sex Selective Migration : Male members generally migrate from one place to the better place in search of work. It might be due to compulsion or by choice. If those migrated males are living at a particular place for a sufficiently long time, they are counted as residents of that area only. This happens in relatively developed areas like Delhi, Benglore, Calcutta etc. and within Punjab the districts of Ludhiana, Amritsar, Kapurthala etc. In these developed areas sex ratio is generally low. This is due to migratory population also.

11.4.3 Miscellaneous Causes :

(a) Crime Against Women : This is the most important cause of declining sex ratio in the modern, developed phase. The National Crime Branch, 2005, has reported that mental and physical torture of females is highest (38 percent) amongst other forms of crimes. Domestic Violence is also increasing, which includes use of abusive language, wife beating, overwork etc. The increasing violence discourages parents to have girl children.

(b) Differentials in infant mortality rate. Higher death rate among female infants after birth due neglect and poor vaccination leads lesser survival rate of the female children. This results in lower sex ratio of the special age group. Girls, once overcome the tender stage of one to 5 years, their survival rate increases after that.

(c) Poor Health and Nutrition :

On an average baby girls are served with breastfeed for lesser duration as compared to the male babies. Secondly they are served with the lesser nutritive food generally the vegetarian, when their male counterparts consume non vegetarian food also too after. Thirdly, girls get partial treatment with respect to vaccination and other health related problems.

Poor nutrition and health means to poor survival rate which results in higher female death rate and lower sex ratio.

(d) Agricultural set up of the economy and society Indian society is

basically an agricultural society. Agriculture is considered as the male occupation, which requires more males in the family. Though more and more females are entering this into this occupation but still it remains as male's domain. Further division of agricultural land is never welcomed. This has direct impact on the composition of family, that is lesser females as compared to males.

(e) In the patriarchal social set up parents of the married daughter get a mental satisfaction that their daughter is now safe in her in-laws' family, after giving birth to a son. Now she has her 'roots' there. Sometimes it is said that it is the female who is against female and does not like to have a 'baby girl to be born to her'. Infact she is overburdened and overpowered by the social (unfavourable) circumstances, which enforce her to think like that.

Social causes related with son preference and other traditional values, norms and customs, all are exerting biased influence on the status of women. All this has serious implications, as follow.

11.5 CONSEQUENCES OF DECLINING SEX RATIO AND GENDER DISCRIMINATION:

In fact the causes and consequences of gender discriminations are interdependent.

We have just discussed the causes of gender discrimination and the tabular analysis gives the true picture of declining trend in sex ratio. Let us now have a look on the implications or the consequences of this type of behaviour of our patriarchal society.

11.5.1 Imbalance in Sex Ratio :

As mentioned in table 10.1 sex ratio has declined in almost all the states since 1981 leaving the case of few. One of the most important consequence is gender discrimination is declining sex ratio. This has led to increase in female foeticide and female infanticide through neglect of female child. Some of the scholars are of the opinion that female foeticide is cause of overall gender bias. But at the same time this is also true that other related factors causing declining sex ratio has direct impact on female foeticide. Infact this is implication of gender discrimination. The decadal change in sex ratio over the period of time of 2010-2011 has been presented in Table-10.2. Table 10.3 gives the rank wise position of the states.

Table 10.2**Overall Sex Ratio of Indian States and UTs 1981-2011**

Sr. No.	States	1981	1991	2001	2011
1.	Andhra Pradesh	975	972	978	992
2.	Arunachal Pradesh	862	859	893	920
3.	Assam	--	923	935	954
4.	Bihar	946	907	919	916
5.	Chhattisgarh	--	--	989	991
6.	Goa	981	967	961	968
7.	Gujarat	942	934	920	918
8.	Haryana	870	865	861	877
9.	Himachal Pradesh	973	976	968	974
10.	Jammu & Kashmir	892	--	892	883
11.	Jharkhand	--	922	941	947
12.	Karnataka	963	960	965	968
13.	Kerala	1032	1036	1058	1084
14.	Madhya Pradesh	941	912	919	930
15.	Maharashtra	937	934	922	925
16.	Manipur	971	958	974	987
17.	Meghalaya	954	955	972	986
18.	Mizoram	919	921	935	975
19.	Nagaland	863	886	900	931
20.	Orissa	981	971	972	978
21.	Punjab	879	882	876	893
22.	Rajasthan	919	910	921	926
23.	Sikkim	835	878	875	889
24.	Tamil Nadu	977	974	987	995
25.	Tripura	946	945	948	961

26.	Uttarakhand	--	937	962	963
27.	Uttar Pradesh	885	876	898	908
28.	West Bengal	911	917	934	947
29.	Andaman & Nicobar	760	818	846	878
30.	Chandigarh	769	790	777	818
31.	Dadra & Nagaland	974	952	812	775
32.	Daman & Diu	--	969	710	618
33.	Delhi	808	827	821	866
34.	Lakshadweep	975	943	948	946
35.	Pondicherry	985	979	1001	1038
	All India	934	927	933	940

Source : HDR Haryana 2006 Table-20, p-101 and Govt. of India, Ministry of Home Affairs Registrar General & Census Commissioner, India 2011. op. cit. and NHDR-2001 Govt. of India; Planning Commission 2002 Table-5.23 p-240. For 2011 data are taken from Govt. of India, Ministry of Home Affairs, Office of Registrar General and Census Commissioner, India statement 13.

Table-10.2 gives a glimpse of statewide sex ratio at four points of time viz. 1981, 1991 and 2001 and 2011. The data show that there is a gender discrimination is of higher degree in North Western states as compared to the Southern states of India. As on 2001 Census, the overall sex ratio was better in Kerala (1058), Tamilnadu (987), Andhra Pradesh (978), Karnataka (965) all from South and Manipur (974), Meghalaya (972) and Tripura (948) from North Eastern belt. But the situation is not good in the North and North Western States with the only exception of HP (968). The worst performing states reported were Haryana (861), Punjab (876), Jammu and Kashmir (892), from North; Madhya Pradesh (919), Gujarat (920), Rajasthan (921), Maharashtra (922). The BIMARU states Bihar, Madhya Pradesh, Rajasthan and Uttar Pradesh show their "sick mentality" towards females with lowest ranking in sex-ratio.

Table 10.3**Rank and Change in Sex-Ratio of Indian States-2001 and 2011**

State	2001		2011		Decadal Change in Sex Ratio 2010-2011
	Sex Ratio	Rank	Sex Ratio	Rank	
Kerala	1058	1	1084	1	16
Tamil Nadu	987	2	995	2	8
Andhra Pradesh	978	3	992	3	14
Manipur	974	4	987	4	9
Meghalaya	972	6	986	5	14
Orissa	972	6	978	6	6
Himachal Pradesh	968	7	974	8	6
Karnataka	965	8	968	10	3
Goa	961	9	968	10	7
Tripura	948	10	961	11	13
Assam	935	11	954	12	19
Mizoram	935	12	975	7	40
West Bengal	934	13	947	13	13
Maharashtra	922	14	925	17	3
Rajasthan	921	15	926	16	5
Gujarat	920	16	918	19	-2
Bihar	919	18	916	20	-3
Madhya Pradesh	919	18	930	15	11
Nagaland	900	19	931	14	31
UP	898	20	908	21	10
Arunachal Pradesh	893	21	920	18	27
Jammu and Kashmir	892	22	883	24	-9

Punjab	876	23	893	22	17
Sikkim	875	24	889	23	14
Haryana	861	25	877	25	16
India	933		940		7

Source : Taken from Table-10.2

11.5.2 Crime Against Women :

The other major implication of gender discrimination is increasing incidents of crime against women. Some of these as identified by the National Crime Branch, under IPC, are Rape, Kidnapping and abduction for different purposes, Homicide for Dowry and Dowry deaths, Mental or Physical torture, molestation, sexual harassment and Importation of girls etc. Again our socio-economic factors are responsible for these crimes against women where cruelty at home is reported to be highest (36 percent) followed by molestation 26 percent and increasing cases of rape and kidnapping of adolescent girls 13 percent each. Sexual harassment has become the phenomenon of time, 17 percent, which is common at workplace, public places, even in the educational institutions are not spared.

11.5.3 Poor Health and Anaemia Among Females :

Due to poverty and lesser access to economic resources on one side and lower status of women on the other, females in general and girl children in particular have to face discriminated treatment and they enjoy far lesser facilities as compared to their brothers and other male members in the family. Due to malnutrition they suffer from health problems, the most common being the anaemia, and other types of health related weaknesses. This aggravates maternal deaths during child birth and affects fertility rate also.

11.5.4 Chances of Polyandry :

If the present trend and scenario goes on then it will be difficult for the boys to find brides for them. A recent study was reported in The Tribune, that there is a village in Haryana, where for the last 110 years no 'Barat' has come to marry a girl. This event is an indicator of shortage of females on one side and extent of gender discrimination, on the other. Ultimately, it will result, either in **wife buying** from other poor states and poor families or it will lead to the practice of **polyandry**. Polyandry means that one wife will have more than one husbands. In remote areas this practice is prevalent that openly and legally there is

marriage of one male with one female but indirectly with the consent of other family members (even the mother of the boy) she is treated as wife of other brothers. The justification they provide is simple that this way they avoid division of property specifically the land. But this practice has directly negative impact on the physical and mental health of that female.

11.6 SUGGESTION FOR IMPROVEMENT :

In order to eliminate all forms of gender discrimination following suggestions are recommended.

- Implementing policies related with the protection of girl child.
- Strict implementation of Laws-PC-PNDT test and prohibition of sex selective abortions.
- Heavy punishment for law breakers and those who are found guilty.
- Peoples' involvement in implementing policies and laws.
- Recognising role of state, NGOs and other self help groups.
- Convincing masses, and propagating equality of females and males so that people are convinced that there is no difference between male and female children.

11.7 SUMMING UP :

In this lesson we have discussed various forms and aspects of gender discrimination. Declining sex ratio in general and child sex ratio is demographic indicator of gender discrimination. There are economic, political and social factors which cause gender discrimination. Lower status of women in our patriarchal society is the root cause of all this which has resulted in ever declining sex ratio. This is major consequence of gender discrimination along with violence against women and other health related problems. Effective implementation of laws is suggested to control the menace of female foeticide to check the declining trend of sex ratio.

11.8 KEY WORDS :

- **Gender** : Gender refers to the socially constructed roles and responsibilities of men and women, boys and girls.
- **Gender Discrimination** : It is discriminated treatment met on the

basis of gender.

- **Sex Ratio** : Number of females (of all age groups) per thousand males.
- **Child Sex Ratio** : Number of female babies (in the age group of, 0-6 years) per thousand male babies.
- **PC-PNDT** : Pre-Conception and Pre-Natal Diagnostic Test. The test is conducted to detect any deformity of the foetus.

11.9 QUESTIONS :

Exercise Questions :

- (i) Discuss in detail different aspects of gender discrimination.
- (ii) Analyse causes and consequences of declining sex ratio in India.

Short Questions :

- (i) Define the concept of Gender discrimination.
- (ii) What do you mean by Sex Ratio.
- (iii) Explain difference between Sex Ratio and Child Sex Ratio.
- (iv) Enlist any five causes of declining sex ratio.
- (v) Fill in blank space in the following :
 - * As per census 2011, child sex ratio in India is_____.
 - * As per census 2011 sex ratio of Punjab is_____and of India_____.

(For correct answer see table 10.1, 10.2)

11.10 REFERENCES :

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3. Govt. of Punjab, Human Development Report, 2004.
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7. Platform for Action and Beijing Declaration, Fourth World Conference on Women, China, 4-15 September 1995, UN, Department of Public Information.
8. Srivastava, Om Priya (1999) : **Women Law and Society** in Social Justice and Women in India, ed. Dube and Neeta Bora, Swaraj Parkashan.

11.11 Suggested Books for Further Details :

C.N. Shankar Rao : Sociology

FEATURES OF TRIBAL SOCIAL ORGANIZATION

Structure :

- 12.1 Objectives
- 12.2 Introduction
- 12.3 Meaning of Social Organisation
- 12.4 Definition of Social Organisation
- 12.5 Tribal Social - Organisation
- 12.6 Definition of Tribe
- 12.7 Characteristics of Tribe
 - 12.7.1 Common Territory
 - 12.7.2 Common Dialect
 - 12.7.3 Absence of Writings
 - 12.7.4 Clan Organisation in Tribes
 - 12.7.5 Totemism
 - 12.7.6 Family in Tribes
 - 12.7.7 Marriage in Tribes
 - 12.7.8 Economic Organisation
 - 12.7.9 Religion in Tribes
 - 12.7.10 Political System
- 12.8 Changing Trends
 - 12.8.1 Change in Occupation
 - 12.8.2 Migration
 - 12.8.3 Diversification of Economy
 - 12.8.4 Fall of Tribal God
 - 12.8.5 Change in the Culture
 - 12.8.6 Change in Political System
 - 12.8.7 Change in Tribal Way of Education
- 12.9 Problems of Tribal People

- 12.10 Summary
- 12.11 Key Words
- 12.12 Model Answers
- 12.13 Questions
- 11.14 Suggested Readings

12.1 OBJECTIVES :

After going through this lesson you will be able to :

- * understand the meaning of the term social organisation
- * learn about TRIBE - its meaning and definition
- * describe the features of tribal life - Social , Economic, political religious etc.
- * explain the changes taking place in tribal society.

12.2 Introduction :

Social organisation is an unavoidable aspect of human society. Human beings line in, act through and even realize their dreams through these organisations. Before studying in detail about social organisation let us make ourselves familiar with the meaning of the term organisation.

Organisation is the structural framework of duties and responsibilities required of individuals in performing various functions in order to accomplish the desired goals or objectives. In simple words organisation is viewed as a group of persons formed to seek certain goals.

According to **Chaster I. Barnard** -

"Organisation is a system of consciously coordinated activities of two or more persons. According to him there are four characteristics of organisation (i) Communication (ii) Cooperative efforts (iii) Common objectives and (iv) Rules and Regulations.

12.3 Meaning of the term Social Organisation :

Since times immemorial people have always formed organisation to accomplish a task or to achieve a desired goal. For example in order to construct pyramid (Egypt) it required lakh (One Lakh) of people to work in an organized way for twenty long years.

The pioneers of this discipline used this term with reference to particular society. August Comte defined social organisation as 'general social agreement'. Herbert Spencer in his book "The Principles Sociology, Vol-I used the term social organisation to refer to the interrelations of the economics, political and other divisions. Emile Durkhiem in 'Le Suicide' used the term

social organisation to refer to social integration and individual regulation through consensus about morals and values. According to Charles H. Cooley social organisation is differentiated unity of mental or social life. Cooley in his book 'Social Organisation' says that - social organisation is nothing more than the shared activities and understanding which social interaction requires. In the middle of twentieth century social organisation was used to refer to the interdependence of parts in groups of all sizes, from small group of workers, to hospitals and factories to societies few sociologists like Talcott Parsons, George C. Homans etc. prefer to use the term social system instead of social organisation.

Today the usage of this term has become so broad that it has become synonymous with the subject matter of sociology. However, for any group to survive & function efficiently social organisation is essential therefore reference to social organisation can be found in all kinds of Sociological research and theories.

12.4 Definition of Social Organisation :

The term Social Organisation is made of two words - Social and Organisation. The term 'social' refers to human beings living together as a group interacting with one another to fulfill their needs. 'Organisation' means a set of differentiated activities (by different groups and institutions) serving a common purpose and are correlated so that the efficiency and effectiveness of each is increased.

Some definitions given by eminent thinkers of this field :-

According to **Leonard Broom and Philip Selznick** :-

"Social Organisation is the patterned relations of individuals and groups. It is one of the sources of order in social life."

Elliott and Merrill :-

"Social organisation is a state of being, a condition in which the various institutions in a society are functioning in accordance with their recognized or implied purposes".

According to **Duncan Mitchell** :-

"Social Organisation means, 'the interdependence of parts, which is an essential characteristic of all enduring collective entities; groups, communities and societies'".

12.5 Tribal - Social Organisation :

The word Tribe is derived from a Latin term 'Tribuz'. The term Tribuz is used for the three divisions into which the early Romans were grouped. This term gradually evolved to the modern English term 'Tribe'. In Indian context the term 'Adivasis' (original inhabitants) is generally used for the Tribal people.

Mahatma Gandhi used the term 'GIRIJANS' for Adivasis. Dr. B.R. Ambedkar preferred the use of Scheduled Tribe to Adivasis in the Constitution of India.

12.6 Definitions of Tribe :

The term 'Tribe' is nowhere defined in the Indian Constitution but there is reference made to the term 'Scheduled Tribe' in the Constitution. Article 366(25) of the Constitution says that Scheduled Tribes are Tribes or Tribal communities which the Indian President may specify by public notification under Article 342(1).

There is no marked agreement among the sociologists regarding the definition of the term Tribe. Some definitions are given as follows:-

According to **'Imperial Gazetteer of India:**

"A tribe is a collection of families, which have a common name and a common dialect and which occupy, or profess to occupy a common territory and which have been, if they are not, endogamous".

According to **D.N. Majumdar :**

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

S.C. Dube defines :

Tribe as an ethnic category, defined by real or putative (generally considered) descent and characterized by a corporate identity and a wide range of commonly shared traits of culture."

According to **Andre Beteille :**

"We have described the tribe as a society with a political, linguistic and some what vaguely defined cultural boundary, further, as a society based upon kinship, where social stratification is absent".

Thus we can say that a tribe is a group of families having

- common territory
- common dialect (language)
- common occupation
- and forming homogenous community.

12.7 Characteristics of Tribe :

12.7.1 Common Territory : Tribal societies are small in size and they have specific territory in which its members reside. For example Garos & Khasis live in Assam, The Naga, Rengama Naga, Sema Naga, etc. Tribes live in Nagaland; The Gonds (largest Tribe of India) live in Madhya Pradesh.

12.7.2 Common Dialect : Tribal languages are unwritten and hence the extent of communication both in time and space is very narrow. The members of a tribe speak a particular language. A common dialect helps the members to develop 'we-feeling' among themselves as their language is unwritten. It is passed orally from one generation to the next.

12.7.3 Absence of Writings : The tribal people have not developed any system of phonetic alphabets. They have a simplistic method of counting in units, twos or fours. Most of their tradition is passed down in terms of oral literature or symbolic objects like Kula ornaments.

12.7.4 Clan Organisation in Tribe : A tribe is divided into a number of clans. As our country is divided into number of states similarly a tribe is also divided into Clans or Sib (The sib is other name given to clan).

12.7.5 Totemism : The term Totemism comes from the word Totem. By totem we mean any plant, object or animal which is respected or worshiped by the tribals because they believe that it possesses some supernatural powers. According to Goldenweiser by totemism we mean that a tribe has - 'a social organisation, usually of the sib (clan) pattern which is associated with a form of supernaturalism, consisting of certain typical attitudes towards species of animals or plants or classes of natural objects'.

For example most of the Naga clans have cobra snake as their totem. The Kharia Tribe has eight totemic clans named after living or non-living things for e.g. Mura (Tortoise); Soren or Soreng (rock or stone); Samad (a kind of deer); Mail (dirt); kiro (Tiger) etc. Kharia - Orissa (hill ranges), Chota Nagpur.

12.7.6 Family in Tribes : The family is the basic human grouping found in all human societies. There are variations in the form of family from society to society. If there are only two generations living together than it's a nuclear family (Parents & children). More than two nuclear families having common kitchen, property etc. is called Joint family. A family in which descent is traced through mother's side and mother is the head of family is called Matrilocal (residence at mothers place) or Matriarchal (authority of mother). If it is father's authority & residence than it called Patriarchal & Patrilocal. Avunculocal if residence is in Mother's brother's house. If a person has more than one spouse (husband or wife) than its polygamous family. If there is one spouse at a given time then its monogamous.

The Khasis and Garo of Assam exhibit Matriarchal (mother's authority), Matrilocal / mother's residence, Matrilineal (descent from mother's side) type of family.

In the 'HO' tribe of Bihar the clan or the killi is more important than family. The killi is a group of families having common ancestor, it can be regarded as

a wider group than the family. The educations of children, performance of religious rites or ceremonies, economic activities etc. are the functions of killi or clan. Family is giving only warmth and emotional care to its members. Thus main features of tribal families along with procreation & upbringing of children are as follows: -

- (a) Members of the tribal families are emotionally attached and bounded by official and consanguineous (blood relations) bonds.
- (b) Members share a common residence and common nomenclature (naming system).
- (c) Families are the source of education and social training.

12.7.7 Marriage in Tribes :

Marriage is an institution which admits man and women into family life.

Among Indian Tribes marriage is a simple bond of togetherness in which the couple concerned decides to settle down as man and wife without any religious ceremony. Thus marriage in tribal society is neither sacrament (sacred) nor it is in-dissolvable in life as is found among Hindus & Sikhs (non-tribals). It is rather a social contract.

In almost all tribes the custom of bride price is present. Bride price is money, goods and services offered by the groom (boy) to the parents of the bride (girl) at the time of marriage.

The tribes are endogamous in nature i.e 'endo' - meaning inside and 'gamous' meaning marriage. Thus a member of a tribe has to find his or her partner inside the tribe. As discussed earlier the tribes are divided into clans and these clans are exogamous i.e. 'exo' means outside and 'gamous' means marriage. Hence clan exogamy means marrying outside ones clan. So a member of a tribe has to marry outside his or her clan but inside his or her tribe.

There are number of ways of mate selection in the tribal society. These are as follows:-

(a) Probationary Marriage - A boy and a girl live together for some period and if they find each other's nature suitable then they marry other wise they part ways.

(b) Marriage by Service - If the boy is unable to pay the bride price than he offers his services to the girl's parents. He works as a suitor-servant in the girl's parent's land till his services become equal to the amount of bride price.

(c) Marriage by Capture:- The 'HO' tribe call it Opportipi. In this type of marriage the girl is forcibly carried away by the boy and his relatives (kin group). This is practiced in order to avoid bride price. The girl pretends to cry

when she is being captured.

(d) Cross-Cousin Marriage - In this type of marriage two households exchange boy and girl in order to avoid bride price. The boy of one house is married to the girl of another house and the boy's sister is married to the girl's brother. It is practiced among Gond tribe of M.P.

12.7.8 Economic Organisation in Tribes :

Economic activity of the tribal people was aimed at the satisfaction of basic needs for physical survival.

Nature of Tribal Economies - The tribes exhibit subsistence economy i.e. production for consumption.

There is maximum exploitation of natural resources.

Work is never calculated in terms of money hence barter system prevailed.

There is no profit involved in the economic activities.

Negligible competition is present. Collective and co-operative efforts were made.

Regular markets are absent. There are only weekly or fortnightly markets.

Division of labour is simple and the specialisation is generally absent.

Rate of innovation internal or induced/external is negligible.

The types of tribal economies are as follows :-

(a) Food gathering - It includes collection of fruits, honey, edible roots from forests. Tribes such as Bihor, Chenchu, Kharia are food gatherers.

(b) Shift-Axe-Cultivation - It means that changing the places of cultivation after the production and harvesting of a particular crop. A piece of land is first prepared after cutting the trees of forest by an axe. Then the seeds are sowed after ploughing. Once the harvesting is done the tribals move to another place. For e.g. Baiga tribe.

(c) Handicrafts - The tribal people always had some additional occupations along with hunting, food gathering etc. These include basket making, weaving, pottery, metal work, cane work etc. Tribal handicrafts are very popular even in the modern world. For e.g. the Khond, the Gond are known for weaving cane work, pottery etc. The Madras Irula make bamboo mats and baskets.

(d) Pastoralism - It means the economic organisation based on domestication of animals especially cow & buffaloes for their milk. The Toda tribe furnish a classic example of Pastoralism. Their economic life is built around their buffaloes. They sell milk and milk products.

(e) **Industrial labour** - Tribal people have lost their original occupation and have joined industrial sector because of tough conditions. Some tribal areas are rich in natural resources such as coal, iron, steel etc. The government had set up industries and mines in these regions. For e.g. the HO and Santhal tribes are involved in coal mines. Tribal labour is also involved in building railways tracks and collecting forest produce.

12.7.9 Religion in Tribes :

Religion is a set of beliefs and practices which binds an individual to a supernatural power. According to Bouquet the term Religion comes from a latin word 'Religio' which has two root words - one is 'leg' which means to observe and its implies to Beliefs, the other is 'lig' which means to bind and it implies to Rituals. Thus both beliefs and rituals are the main component parts (elements) of religion everywhere.

In tribal society there are a various beliefs and practices (which include worship of natural objects, magic, sorcery, witchcraft etc.)

Hutton and others in order to describe the variety of tribal beliefs and for the ease of study has used the term 'Tribal Religions'. The different religions of various tribes in India can be summed up under the common heading called the Tribal Religions.

The major Tribal Religions are as follows :-

(a) **Animism** - It is the earliest theory about Primitive religion given by E.B Tylor. It is derived from the term 'Anima' meaning 'soul'.

(b) **Manaism** - It was given by Marett. He says that primitives believed that there is some sort of force or Mana is present in all living and non-living objects of this world.

(c) **Naturism** - It was given by Max Muller. He said the primitives feared and worshiped the natural objects. They lived in close proximity of the nature and were unable to explain the cause of natural events.

(d) **Bongaism** - Among the HO, the Munda tribe it is believed that a vague supernatural power (Bonga) is the cause of all energy. Differences between individuals, differences of power, prestige etc. are regarded to be due to the degree of the bonga power possessed by a person.

(e) **Fetishism** - It is often associated with Magic According to this belief certain objects are regarded to be possessed of powers to help man out of various difficulties or in achieving his desires. Such objects are called 'Fetishes'. It may be a feather, a skull, a bone etc.

12.7.10 Political System in Indian Tribes :

Morgan and others believed that the primitive people lacked any type of political set up. But anthropologists like Malinowski, Radcliffe Brown, Evan-Pritchard

etc. maintain that every society has a political system and it operates within a territory.

According to Radcliffe Brown, a political system is "that part of the total organisation of a society which is concerned with maintenance or establishment of social order within a territorial framework, by the organized exercise of coercive (using force) authority through the use or the possibility of the use of physical force.

Main features of Tribal Political life -

- (i) The tribal law depends on the agnatic relations like clan and lineage.
- (ii) Moral principles and public opinion are matters of consideration. These are reflected in the mode of social control.
- (iii) The tribal laws do not distinguish between accident and intention nor they distinguish between public and private crime.
- (iv) In order to establish a guilt oath and ordeals are administered to the guilty. The tribals take the administering of an oath very seriously because they feel perjury (lying after taking an oath) will bring supernatural wrath (anger).
- (v) Crimes were equated with sins. Ex-communication and fines were the commonest form of punishments.
- (vi) There is an institution of Chieftainship and headman is present in all the tribes. In some tribes the office of chief is hereditary in others the headman is elected.
- (vii) The Garo tribe of Assam has a democratic set up. It has no chiefs. Some Naga tribes are autocratic.
- (viii) It is generally believed that breach of any law would invite supernatural punishment and natural disaster would strike the tribe.

Thus the political structure revolves round the man-nature-supernatural complex where all function effectively.

Do you remember

- Tribe is an endogamous group whereas Clan is an exogamous group.
- Bride price is money, goods or services offered by the boy or groom to the parents of the bride or girl at the time of marriage.
- Gonds of Madhya Pradesh is the largest tribe in India.
- Khasis and Garo are Monogamous, Matrilineal and Matriarchal tribes found in Assam.
- Some international tribes Zulu of South Africa, Bindibus of Australian desert, Bushmen of Kalahari desert, Amazon Indian of Brazil.

12.8 Changing Trends in Tribal India :

12.8.1 Change in Occupation - The occupation of the most of the Indian tribes was non-profitable. There is a considerable shift from agriculture based occupation to non-agriculture based occupation. The tribals have migrated to other places and are now employed in various service providing sectors and industries.

12.8.2 Migration - The conception of the earlier Social Anthropologists was that the tribals were immovable. But now-a-days in search for livelihood tribal people has started to migrate to other (far-off) places in search of employment.

12.8.3 Diversification of economy - Tribals had subsistence economy. They depended on forests and forest produce. But over a period of time their economy got diversified. According to the need of hour the tribal people are switching over from one occupation to another. The tribal products are now sold in even in cities.

12.8.4 Fall of Tribal god - It means that their religious beliefs are also changing. The tribal religions such as animism, naturism etc. are giving way to Hinduism, Christianity etc. The tribals believe that their religions are inferior to Hinduism, Christianity etc. so they are performing the rituals of the non-tribal religion. This is also done in order to enter with the main stream and to shed the label of being a tribal.

12.8.5 Change in the culture of tribal people - The stagnation of the closed tribal communities has been broken because of the development schemes of the government and N.G.O's due to which the tribals are exposed to new ideas and outer world. The ways of dressing, eating, drinking and even modes of living have changed. The totemic taboos have lost their significance in some tribes.

12.8.6 Changes in Political System - The traditional system which consisted of institution like council of tribal leader, chieftainship etc. has given way to the Panchayati Raj System. It has opened up the political process for participation of the tribals at local, state and national level. A tribal has now a right to vote. The tribals even now have their elected representatives in state legislative assemblies and parliament.

12.8.7 Changes in Tribal way of Education - The education in the tribal societies was imparted in Dormitories. After independence the government of India has made education open and available to all sections of population. Modern education has developed a scientific outlook in the tribals and they think that education is the only means for bettering their living condition and to achieve secure life in future.

CHECK YOUR KNOWLEDGE :

Define Social Organisation.

What is Tribe?

Define Totemism.

12.9 Problems of Tribal People :

The Tribal constitute 8.8% of the total population of India. The problems of the tribal people are as follows:-

12.9.1 Socio - Economic Problems - After coming into contact with the non-tribals the tribals had to face a number of problems that are socio-economic in nature :-

(a) Exploitation - The tribals are exploited at the hands of non-tribals. They are under-paid and treated badly.

(b) Indebtedness - The tribals are targeted by the money lenders who give them loans and snatch whatever they possess.

(c) Land Alienation - The tribals are being displaced from the forest areas or their habitat because of the building of dams, power projects etc. They are being uprooted from their native places and are now being reduced to landless labourers.

(d) Ban on cutting forests - The main economic activity of tribals revolves

around the forests and forest produce with government banning on cutting of forests the tribals have to face many economic problems.

12.9.2 Cultural Problems - These are as follows :-

(a) Bilingualism - The tribals who came in contact with non-tribals learnt their language (Hindi etc.) and in the course of time forgot their own language. Hence, they are now at cross-roads.

(b) The attitude of non-tribals towards clothing - The tribals people were made to feel ashamed of themselves (because of nudity) and were compelled to dress themselves. The result was that they had to face health and hygienic problems.

(c) Change in Religious beliefs - The religious beliefs of the tribals were condemned (or looked down upon) by the non-tribals and were mocked upon. As a result they were forced to abandon their tribal religions and follow hinduism or christianity.

(d) Problem of Alcoholism and Social organisation - Brewing of drinks for self consumption is a tradition among tribal people. It has caused serious damage to tribal economy. Similarly, the tribal social organisation has also undergone many changes that cause strain and tensions.

Exposure of the tribals to the modern civilization resulted in their exploitation, forcible conversions etc. at the hands of the non-tribals. Tribals reacted very strongly when their religious beliefs were mocked at, their rights over the forests were removed and when their very way of life was disturbed. This resulted in tribal unrest which gave rise to tribal movements such as the Jharkhand Movement, Gond Movement, Naga Movement, Mizo Movement, Bodo land Movement etc.

12.10 Summary :

Organisation means a group of persons that have come together to achieve certain goals. There are a number of social organisations present on earth. The interaction of individuals varies depending upon the spacio-temporal factors.

In this lesson we have concentrated on the Tribal Society. A tribe is a group of families having a common name a common dialect, common territory and are homogenous in nature.

A tribe always has a clan organisation (except Andaman Island & Kamar) a typical set of religious beliefs and practices (Tribal religions i.e. animism, manaism, fetishism etc.) a unique political system of chieftainship in which they have different forms of crimes and punishments which are non-uniform. Each tribe has its own totem (any object living or dead which is respected it believed to be possessing some supernatural powers). The tribal economy

ranges from subsistence economy, food gathering, agriculture to industrial labour. Marriage and family are basic institutions of the tribal society. Marriage though is a civil contract and in order to avoid bride price different alternative modes of mate selection are adopted for e.g. marriage by capture or elopement etc.

Since independence due to welfare measures taken by the government N.G.O's and other agencies, there is sea change that has taken place in tribal society. Due to Mass media, transport and communication the life of the tribals is changing, there is increase in awareness and political participation, migration into villages and cities is at all time high and the tribal from local plane and going to global plane.

In spite of all these changes the tribals are suffering from a number of socio-economic problems. Some of the problems are firstly due to isolation i.e. of health and hygienic, illiteracy etc. and secondly due to contact with non-tribals i.e. exploitation, indebtedness, questioning of tribal beliefs etc.

12.11 Key Words :

- * **Social Organisation** - It is the patterned relations of individuals and groups. It is one of the sources of order in social life."
- * **Tribe** - A tribe is a group of families having common territory, common dialect (language), common occupation and forming a homogenous community.
- * **Totemism** - A tribe has a social organisation which consists of certain typical attitudes towards species of animals or plants or natural objects.
- * **Bride Price** - It is the money, goods or services offered by the groom(boy) to the parents of the bride (girls) at the time of the marriage.
- * **Pastoralism** - It means the economic organisation based on domestication of animals especially cow & buffaloes for their milk. The Toda tribe furnish a classic example of Pastoralism. Their economic life is built around their buffaloes. They sell milk and milk products.
- * **Shift-axe-cultivation** - It means that changing the places of cultivation after the production and harvesting of a particular crop. A piece of land is first prepared after cutting the trees of forest by an axe. Then the seeds are sowed after ploughing. Once the harvesting is done the tribals move to another place. For e.g. Baiga tribe
- * **Subsistence Economy** - In this type of economy things (commodities) are produced only for consumption and not for sale or any profit.
- * **Animism** - It is the earliest theory about Primitive religion given by E.B Taylor. It is derived from the term 'Anima' meaning 'soul'.

12.12 Model Answers :**Q.1. What do you mean by Clan?**

Ans. It is an exogamous division of tribe, in which people have common name, common dialect and common territory. All the members in the Clan are blood relatives, therefore, marriage inside the Clan is prohibited.

Q.2. What are the distinguishing characteristics of tribe?

Ans. The distinguishing characteristics of a tribe are :-

- A tribe is a group of families having
- common territory
- common dialect (language)
- common occupation
- having clan organization
- forming homogenous community

Q.3. What are the types of mate selection in tribal society?

Ans. The type of mate selection in tribal society is as follows :-

- a) Probationary marriage b) Marriage by service
- c) Marriage by capture d) Cross-cousin marriage

Q.4. Discuss the nature of primitive economies.

Ans. The nature of primitive economies is as follows :-

- a) Tribes exhibit subsistence economy.
- b) Maximum exploitation of natural resources.
- c) Profit motive was absent
- d) Negligible competition and e) Absence of regular markets.

12.13 Questions :

- Q.1. Define Tribe, Discuss its main features.
- Q.2. What do you know about the institution of marriage among tribals.
- Q.3. Give a detailed account of Tribal family institution.
- Q.4. Discuss the tribal economic organisation.
- Q.5. What are the changes taking place in the tribal Society.
- Q.6. Discuss the problem of the Tribals.

Short Questions (Define)

- (a) Social Organisation
- (b) Tribe
- (c) Animism

(d) Totemism

(e) Shifting Cultivation

12.14 Suggested Readings :

1. Peter M. Blau Richard Scott - "Formal Organisation"
2. Amita Etzioni - "Modern Organisation".
3. Leonard Broom and Philip Selznick - "Sociology - A text with adopted readings (3rd edition)."
4. W.F Ogburn & M.F Nimkoff - "A Hand Book of Sociology".
5. P.K. Kar - "Indian Society".
6. C.N. Shankar Rao - "Sociology of Indian Society".
7. Majumdar & Madan - "Introduction to Social Anthropology".

FEATURES OF RURAL SOCIAL ORGANIZATION

Structure

- 13.1 Objectives
- 13.2 Introduction
- 13.3 Meaning and Definition
- 13.4 Characteristics of Rural Society
 - 13.4.1 Rural Population
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13.1 Objectives :

After thoroughly studying this lesson you will be able to :

- understand the meaning of Rural Society.
- learn about the definition and features of Rural society.
- explain Panchayati Raj system
- describe about Rural Development programmes
- comprehend about problems of rural people.

13.2 Introduction of Rural Society :

On hearing the term rural society one imagines about the lush green fields, open sky, people living in the lap of nature (away from concrete jungle) and individuals involved in occupations related to agriculture. The rural society has a long history, rural life has preceded the urban life. It is said that God made the village and man built the city. In India more than 50 crore of people live in more than 5.5 lacs villages. In the Indian context the urban life still depends on the farm and its products. The rural society forms the back bone of India. The term rural society has been interchangeably used with village folk society, country side (in the west) etc. Some thinkers use the term rural an opposite of the term urban. Still others think of a continuum from rural to urban i.e. some kind of continuity from rural to urban.

13.3 Meaning and Definition :

The branch of sociology which studies the human relationship in rural environment is called rural sociology. It can be said that rural sociology is the sociology of life in rural setting. It is interesting to note that the systematic study of rural life originated in the U.S. It originated from the report of the Country Life Commission (CLC) appointed by the then American President, Theodore Roosevelt in 1907.

The Census of India have defined a village in the following manner :- "The basic unit for rural areas is the revenue village which has definite surveyed boundaries. The revenue village may comprise several hamlets but the entire village has been treated as one unit for presentation of census data. In unsurveyed areas, like villages within forest areas, each habitation area with locally recognized boundaries within each forest officers beat, was treated as one unit".

According to A.W. Green - "A village community or rural community is a cluster of people living within a narrow territorial radius who share a common way of life."

In other words rural society can be defined as a group of individuals residing permanently in a definite geographical area, who have developed a certain

community consciousness , cultural , social and economic relations and feel that they are separate from other communities".

Thus we can say that for sociologist the term rural society means that

- * A small geographical area which has a small population.
- * The density of population is low.
- * Rural society is mostly an agrarian society which includes agriculturalist, artisan skilled craftsmen etc. and are dependent upon agriculture.
- * It is marked by traditional customs i.e. folkways and mores. It is considered that rural society preserves the traditional culture.

13.4 Characteristics of Rural Society :

13.4.1 Rural Population :

A study of population of a particular area or society serves as an important source of knowledge. It also brings into lime-light the under lying forces and currents that influence the behaviour and action of the people. The increase in human population is rapid and in Indian context the rate of increase in population is more rapid. It has placed a considerable strain on the natural resources.

In India as per census 2001 the total rural population is 741,660,293. The male population being 384,141,184 & female population being 360,519,109. There are 5,58,088 villages in India according to Census 1991.

13.4.2 Rural Family :

Rural societies are mostly family oriented. It is the most important institution of rural society. It acts as a fulcrum around which the life of rural people revolve. It plays a decisive role in the material, cultural, socio-psychological life of the rural people.

All members in the family are engaged in agriculture. The division of labour or work is done on the basis of age and sex. The family forms a single economic unit in the villages.

The social control in rural family is informal and the norms or customs are strictly followed by the members. The rural family exhibits a greater discipline among its members. Elder family members have full control over the younger generation. There is greater degree of interdependence among the members of the rural family. This gets the family members together in a single unit.

The authority of father is supreme in the rural family. He is the head of the family and exercises absolute power over its members. He distributes the work among the members. He acts as the teacher, educator and the manager

of the family. The rural family is a co-operative unit. All the religious activities, marriage ceremonies, festivals etc are collectively celebrated with great zeal & enthusiasm.

13.4.3 Rural Economy :

Agriculture is the dominant or primary occupation of the rural folks. The land is thus the most valued possession for anyone living in the rural society. Barbers, washer man, black smith, potters, crafts men, carpenters etc. also form a part of rural economy.

(i) Techniques of production : According to A.R.Desai the rural technical culture can be divided into three types.

a) Hoe Culture - It was the early stage of agriculture. It was carried out only with the hoe operated by human beings.

b) Plough Culture - Man is a tool making animal he invented plough which was superior to hoe. The plough culture required the use of animals in the process of agriculture.

c) Higher Technical phase of Tractors & Fertilizers - The invention of power driven machinery which is efficient, saves labour for example agricultural machines such as tractors & fertilizers etc. It has resulted in the increase in agricultural production and has proved to be cost effective.

(ii) Land Ownership Pattern

The land relations in village depend upon the ownership of land. The land ownership can be of four types :-

a) Land Lord :- These individuals own big land holdings. They do not work on their fields but give their land on lease or rent out their land to other small farmers. The relationship between landlord and tenant is that of the exploiter and the exploited.

b) Owner Cultivator :- These are the persons who work on their own land and also employ agricultural labourers. The labourers are exploited by their owners.

c) Family Labour :- These people have little land or these work as tenant cultivators, they render services not as individuals but as a unit. All members of family work together, their income is quite low.

d) Landless Labourers :- These are the individuals who do not own any land and provide their services for survival. Their number is increasing day by day.

13.4.4 Jajmani System :

It is an important institution of the rural economy. The term 'Jajman' in this system is used for employer and the term 'Kamin' is used for the one who

provides services. The term 'Jajman' originally was referred to the client for whom the Brahmin priest performed rituals.

This relation involves Jajmani links between the families. In this system the relation between the service provider and the employer was informal & use to go on from one generation to other. It assures a stable labour supply to the dominant caste. There are multiple bonds between Jajman and the Kamin. Jajmani relations are exclusive. There are certain disadvantages of this system as the Kamins are exploited by the Jajmans. The Kamins get indebted and consequently it gives rise to bonded labour.

13.4.5 Zamindari System :

The credit of creating this system goes to Lord Cornwallis. He entered into 'permanent settlement' with the land lords in 1793. The landlords were known as Zamindars who did not cultivate their land. These landlords held a powerful position in the society because of the proprietary right in big land holdings held by them. These land lords held all other castes and classes in a subordinate or subjugate feudatory relationship.

The main tasks of Zamindars were :-

- * Collection of rent from agricultural produce
- * Collection of house tax
- * To hear appeals of the tenants against the caste panchayats.
- * Distribution of pasture land & timber to their tenants.

This system created a kind of insecurity in the minds of farmers, the tenants were exploited , tortured and finally the farmers lost interest in agriculture. The government of independent India recognized the evil effects and abolished this system.

13.4.6 Mahalwari Tenure or System :

It was introduced during the british regime by the viceroy Lord William Bentick. In this system the whole village or the Mahal is treated as a unit, as far as the payment of land revenue was concerned. It was the responsibility of village headman to collect the land revenue & deposit it into the treasury. In this system the land ultimately belonged to the state. Under this system there were certain intermediaries. It came to an end after independence.

13.4.7 Ryotwari Tenure or System :

It was introduced by Sir Thomas Munro in 1792. In this type of system cultivator (individual ryot) himself had to pay land revenue to the government and there were no intermediaries. The registered holder of land was considered as proprietor.

The advantage of this system was that it abolished intermediaries and the

proprietor of the land took all interest for improving the land. The main disadvantages of this system were the problem of sub-letting the land, the money lenders got an opportunity to mortgage the lands & there was problem of fixing the appropriate rent.

13.5 Land Reforms :

After independence certain legislative measures were initiated or taken by the government of India to bring changes to ensure uniformity in the pattern of land holdings and to solve the tenancy problems that would result in improvement in agriculture.

Objectives of Land Reforms :

- (i) Abolishment of intermediaries such as jagirdars , zamindars etc to ensure social justice.
- (ii) To bring about institutional reforms such as redistribution of land ownership in favour of the actual land tillers (cultivators), provision of security of tenure to the tenants etc.
- (iii) Tenancy reforms i.e. to prevent the exploitation of the tenants by the landlords by fixing fair rent & giving ownership rights to the tenants.
- (iv) To ensure scientific use of the agricultural land through ceiling on land holdings, consolidation of land holdings etc.

The land reforms were instrumental in bringing about rural development. But its implementation was a highly complex issue, because the land reforms are kept in the concurrent list so it is within the state government to legislate land reform and the central government can only give suggestion in this regard. However if there is a political will, the reforms can work for the benefit of poor and downtrodden.

CHECK YOUR KNOWLEDGE :

- What are main features of Rural Society?

- What is Zamindari System?

- What is land tenure system?
-
-
-

13.6 Village Settlement Patterns :

a) Nucleated Village Settlement - This is the most common type of settlement found all over the country. A tight cluster of houses are surrounded by the fields of the villagers. An outlying hamlet or several satellite hamlets are also found to be attached to some villages.

b) Linear Settlement - In these settlements the house are strung out each surrounded by its own compound. There is little to physically demarcate where one village end and another begins. These are found in Kerela, in Konkan and in Bengal.

c) Scattered Settlement - These are simply scattered homes or clusters of two or three houses. The physical demarcation of villages is not clear. Such settlement are found in himalayan foot hills , highlands of Gujarat and in Satpura range of Maharashtra.

13.7 Agrarian Class Structure :

The major occupation of rural people is agriculture, so land ownership pattern ascertains the social status of an individual. In the post independent period we find that there are overall four classes : The first three in the field of agriculture - Land owners, tenants and labourers, the fourth class is of the non-agriculturalists.

The emerging trends in the class structure in post independence period according to P.C. Joshi is as follows :-

- (i) The decline of feudalistic and customary types of tenancy and their replacement by more insecure lease arrangements.
- (ii) The increasing importance of commercial tenancy based on the rich and middle strata of the peasantry.
- (iii) The rise of commercially oriented landlords. They are either functioning as owner cultivators or utilizing the mode of a new non-customary type of tenancy for the pursuit of agriculture as a business proposition.

In the most of the villages in India the power structure is still dominated by the rich and upper caste groups. The rich and the dominant caste are holding on to the power by joining political parties. There is a tendency towards the

recruitment of younger members to the leadership roles (Panch & Sarpanch) in the villages and majority of the leaders are now a days literate.

13.8 Panchayati Raj :

The word 'Panchayat' is a combination of two Sanskrit words :- Panchen (Panch) which means five and Ayatnam (Ayat) which means place or house. In this sense the term Panchayat means abode of five or panchas. The rural people consider the 'panchas' as the representatives of God.

In Indian context we often talk about panch parmashwar. The tradition of village or gram panchayat is present in Indian society since times immemorial. The concept of panchayati raj became effective only after independence. The objective of constitution of panchayati raj was:-

- i) Decentralisation of Power.
- ii) Development of villages.

The panchayati raj came into existence following the recommendations Balwant Rai Mehta Committee (formed in 1957 and recommendation suggested in 1959)

- (i) The panchayats should be statutory, elective, comprehensive in its duties and functions.
- (ii) It should be equipped with necessary executive machinery and in possession of adequate resources.
- (iii) It must not be cramped by too much control by the government or Government agencies.
- (iv) It stressed on the need for real decentralization and meaningful popular participation.
- (v) The committee suggested the setting up of a three-tier system (the village panchayat the panchayat samiti & zila parishad) of elected and originally linked democratic bodies.

The Mehta Committee did not favoured the uniform pattern of Panchayati Raj so till 1992 a variety of structural patterns involved in different states. In 1992 the then union government passed the 73rd constitution amendment act. It is also known as Panchayati Raj Act, 1992 or the 73rd Amendment Act. The main highlights are :-

- It is made obligatory for all the states to establish a three tier system.
 - i) Sarpanch & Panches - elected by village people
 - ii) Samiti -
 - a) Directly elected
 - b) Representatives of Sarpanches
 - c) MLA
 - iii) Zila Parishad - a) Representation of P.Samitti

- b) Member directly elected
- c) Member Representative other institution
- d) Associate Members (D.C. etc.)
- * Panchayats - at village level
- * Panchayat Samiti at Intermediate level (Block)
- * Zila Parishad at Apex Level (District)
- * The seats at all these levels to be filled in by direct elections on the basis of adult franchise. However, members of Lok Sabha, Vidhan Sabha and chairperson of the Panchayat at intermediate level may be nominated but such members will have no voting rights.
- * Vidhan sabha & chairperson of the panchayat at intermediate level may be nominated but such members will have no voting rights.
- * Reservation of seats for the scheduled castes, scheduled tribes, and women (30%) in the panchayats at all levels on rotation basis.
- * The tenure of all panchayats shall be five years, unless dissolved early. In case where the panchayat is dissolved before the period of 5 years the election to reconstitute it should be completed within 6 months.
- * It lays down that the state legislature is free under at law passed by them to endow panchayats with such authority & powers to enable them to carry out functions entrusted to them.
- * In short we can say that Panchayati Raj is becoming a political institution with open participation of political parties. Decentralisation of powers with the declining role of state govt. and producing more powers to panchayats.

13.9 Rural Development :

The concept of development is a universal concept. The whole world is caught up in the concept of development and there seems to be no escaping it. India has been and continues to be dominated by the rural society. According to 2001 census 72.2 percent of Indian population lives in villages. Hence it becomes very important to improve the living standards of the rural people who are without any civic amenities and comforts.

The plans and programmes that are especially designed for the upliftment of the rural masses are covered under the concept of rural development. Their main objective is to change and improve the quality of life style of the rural people. According to **world bank** - Rural development is a strategy designed to improve the economic and social life of a specific group of people i.e. the rural poor. It involves extending the benefits of development to the poorest among those who seek a livelihood in the several areas. The group includes small scale farmers, tenants and the landless.

Thus rural development means - development of villages; to bring about improvement in agriculture; a comprehensive socio-economic process undertaken by the government for the purpose of improving the economic and social conditions of the people in rural areas. It involves utilising natural and human resources, technologies, institutions and organizations and government policies and programmes. We can say that it is characterized with material, educational and attitudinal advancement.

The rural development programme envisaged two types of policies firstly- Policies for production-oriented activities targeting production and services, e.g. subsidized fertilizers, irrigation, promoting village industries, loans etc. (CDP, IRDP) and secondly the non-production oriented activities targeting living problems e.g. unemployment, poverty (TRYSEM, NREP/National Rural Employment Programme 1980).

Some of the rural development programmes launched by the government of independent India are as follows:-

Some production oriented programmes :-

- (i) Community Development Programme (CDP) 2nd October 1952.
- (ii) Land Reforms (1950).
- (iii) Poverty Alleviation Programme - such as
 - * Integrated Rural Development Programme (IRDP -1978)
 - * Training of Rural Youth for Self Employment (TRYSEM -1979)

IRDP one of the most important poverty alleviation programme implemented in India. It has brought under one umbrella the following projects :-

- (i) Rural Development Programme.
- (ii) Small Farmers Development Agency (SFDA).
- (iii) Operation Food.
- (iv) National Rural Employment Programme.
- (v) Minimum Needs Programme
- (iv) Nehru Rozgar Yojna (NRY 2nd Oct. 89)
- (v) Prime Minister Rozgar Yojna (PMRY 2nd Oct. 1993)
- (vi) Drought Prone Area Programme (DPAP-1979)
- (vii) Development of Women and Children in Rural Areas (DWCRA)
- (viii) Rural Landless Employment Guarantee Programme (RLEGP)

Impact of Rural Development Programmes :-

According to Joshi and Jain following were the effects of Rural Development Programme :-

- * **Green Revolution** - It refers to the introduction of new species of crops

and new techniques leading to greater crop yields. This began in Mexico in 1950s and from the mid 1960s new high-yielding varieties (HYV) of rice and wheat were introduced in the Indian sub-continent.

The main area of focus in Green Revolution was to increase agricultural production and extensive use of technology. In India it started in 1967-68 and continued for about ten years. It has occurred in the states such as Punjab, Haryana, Gujrat, Maharashtra, Andhra Pradesh and Tamil Nadu. The high-yielding varieties have been tried in the case of wheat, rice, jowar, sugarcane, maize, millet etc. Thus it was the result of green revolution that India became self-dependent or self-sufficient in the production of wheat, rice etc.

13.10 Problems of Rural India :

India is known as the land of villages where more than 2/3rd of its total population lives in villages. Ever since the muslim and british rule problems of the people of rural India are on the rise. Some of the problems are as under:-

a) Problems related to mode of cultivation - Even today most of the farmers are using traditional and unscientific system of cultivation. This is due to the lack of awareness, illiteracy and custom -bound nature of the rural people.

b) Lack of Irrigation facilities :

Due to improper irrigation facilities large number of Indian farmers are still dependent on nature i.e. monsoon. In spite of all the efforts of government to provide better irrigation facilities the ratio irrigated land to total cultivated land is about 33% approx.

c) Problem of Rural Indebtedness :

It is only an under statement that Indian farmer is born in debt, lives in debt and finally dies in debt. One of the main reason behind the suicide committed by the farmers is indebtedness.

d) Poverty and Unemployment :

More than 37% of the farmers are living below poverty line. The land distribution is one of the main reasons for the rural poverty. The decline in the traditional skills, handicrafts, disappearance of home industries and increasing industrialization have deteriorated the economic condition. It has also led to unemployment.

e) Lack of Awareness & Illiteracy :

Most of the rural folks are illiterate hence they are unaware of the development programmes and latest technology. Lack of reading and writing ability has made the farmers to turn their back to the progress in modern age of science and technology.

f) Traditional, Orthodox and Superstitions beliefs :

The rural society is dominated by traditional , conservative and superstitious beliefs. They resist change and adhere to their age old superstitions. They are averse to idea of new or innovative things hence they lack initiative.

g) Casteism and untouchability :

It is a dominant factor that decides all the aspects of rural life. Strong identification with ones own caste further leads to ethnocentrism and this finally result in caste conflicts which damage the unity of the villages.

h) Lack of Basic amenities, poor-health and inclination towards alcohol (drugs):

Indian villages are deprived of civic facilities , most of the villages even do not get pure drinking water. This is the main reason of ill-health of the rural people. The villages are deprived of medical facilities, schools, bank's and have poor transport facility. Recently it has been observed that the rural youth which are vulnerable one taking drugs which is harmful for the future of villages and even our country.

13.11 Changing Trends in Rural Society :

Change is the law of nature and rural society is no exception. It has also been changing and the changes have been more rapid during last couple of decades. According to A.R. Desai some of the major trends of rural transformation resulting from development programmes are as follows :-

1. Rapid transformation of agrarian society from subsistence economy to market economy.
2. Rapid transformation followed by the introduction of modern technology.
3. Abolition of intermediaries such as Jamindar, jagirdar etc.
4. Emergence of various associations and institutions having linkages with urban and national organizations.

Some of the other changing trends are as follows :**13.11.1 Change in the caste system :**

The traditional power house of the rural social structure i.e. the caste system, is on the decline. Though at the one end it is consolidating itself and on the other end it is expanding in some rather unexpected directions. Most local & state level elections are fought along caste lines. There has been considerable relaxation in rules regarding commensality, social contacts, occupational choice and general observance of ritual purity.

13.11.2 Ascribed to Achieved Status :

There is a shift from ascribed status to achieved status. There is a greater recognition of individual achievements, though even today caste status of person still contributes materially in determining one's status. On the whole the traditional criterion for determining one's status is undergoing a drastic change.

13.11.3 Changes in marriage and family system :

In recent years there has been change in these institutions. Modes of mate selection and the structure of family have undergone changes. Inter-caste, Intra-caste and inter-religious marriages are taking place. Similarly there is shift from joint to nuclear family. The patriarchal system of family is also changing, there are changes at both structural and functional level. The kin-oriented outlook of rural people has changed into interest-oriented outlook. But the growth of individualism within the family and kin group does not yet symbolize total loss of controlling authority of rural family.

13.11.4 Changes in Rural Economy :

Various legislative measures and Rural development programmes has brought about phenomenal changes in the rural economy. The Green revolution has made India self-sufficient in wheat & rice and has brought about enormous change in rural economy. Though, these agrarian reforms have brought regional disparities, for instances states like Punjab and Haryana have developed to a great extent whereas states like Bihar, eastern U.P. have remained underdeveloped.

13.11.5 Changes in Political Institutions :

There is a greater participation of the rural people in elections. The 73rd amendment has made the panchayats more powerful and there has been decentralization of the power. Reservation of seats for women in panchayats has consolidated their positioning rural society.

13.12 Summary :

In this lesson an attempt has been made to understand the rural structure of India. For a sociologist rural society is a small geographical area where the density of population is low, it is an agrarian society which includes agriculture and other related occupations and is marked by traditional customs, folkways etc.

The various institutions such as rural family, rural economy etc. have also been discussed. We have also studied the rural development programmes, the problems faced by the rural people and the changing trends of the rural society.

Rural community form a major part of Indian society since an over whelming

majority of Indians live in villages. We should always remember the slogan ' Back to villages, if villages will prosper, we will prosper and if villages will perish, India too will perish'.

13.13 Key Words :

* **Jajmani System** : A traditional system of exchange of goods and services based on caste wise division of labour. It is an age old social institution which refers to inter caste and inter family social, economic, political ritual ties prevalent in villages.

* **IRDP** : Integrated Rural Development Programme is a programme for improving the living standards of the poorest of the poor living in rural areas and for making the process of rural development self-sustaining.

* **Population Density** : It is defined as the number of persons living per square kilometer. The density of population was found to be 77 in 1901 and it increased to the record mark of 324 in 2001.

* **Land Tenure System** : It is a broad term covering all those relationships established among men which determine their varying rights in the use of land. It deals with the splitting of property rights, for their divisions among various owners, between owner and occupier or creditor and between private owners and the public".

* **Dominant Caste** : M.N. Srinivas while studying the relation of dominance of caste in village of Rampur (Mysore) used this term. This term reflects the inter-relations among the various caste groups & helps in their understanding. Through this one can understand how a caste utilizes its high status in getting power, in making decisions & to make others to agree to its decisions.

Strength of numbers high place in ritual hierarchy , high economic & political power and some of the features of dominant caste.

* **Rural Sociology** : It is one of the branches of sociology. The primary objective of rural sociology is to make a scientific, systematic and comprehensive study of rural social organization, of its structures, functions and objective tendencies of development and on the basis of such a study to discover the laws of its development.

13.14 Model Answers :

Q.1 What is Green Revolution ?

Ans. The rapid transformation in the field of agriculture which was brought about through the introduction of biological, chemical innovations and accompanied by mechanical innovations which has brought about enormous changes in the nature of rural economy, with its social, economic and cultural repercussions consequences is called as Green Revolution.

Q.2. What do you mean by C.D.P. ?

Ans. Community Development Programme was the first organized and planned effort of Government of independent India of rural reconstruction . Launched on 2nd October 1952 this programme of rural development intended to create

- an interest among the rural people for better economic, social and cultural life.
- increase agriculture productions and providing good irrigational facilities.
- to provide safe drinking water, improve transport & communication, education, sanitation, medial facilities etc.

Q.3. What do you mean by Land Reforms ?

Ans. Land reforms refers to the legislative measures initiated by the govt. to bring about changes in the pattern of land holdings to solve the tenancy problems, to increase the size of the land holdings and to effect improvements in agriculture. The main objectives of land reforms are :

- * Abolition of intermediaries
- * Ceilings of land holdings
- * Compilation and updating land records
- * Consolidation of land holdings
- * Tenancy reforms

13.15 Questions :

- Q.1. What do you understand by Rural Society? Give its features.
- Q.2. Highlight the main features of 73rd Amendment Act.
- Q.3. What is Rural Development ? What are its objective?
- Q.4. Discuss the problems faced by Rural people.
- Q.5. What are the changing trends in the rural society?

Short Questions (Define)

- (a) Jajmani System
- (b) Dominant Caste
- (c) Green Revolution
- (d) Zamindari System
- (e) Mahalwari System
- (f) Ryatwari System

13.16 Suggested Readings :

- 1) A.R. Desai - "Rural Sociology"
- 2) M.N. Srinivas - "India's villages"
- 3) Mckim Marriott - "Village India"
- 4) K.L.Sharma - "Caste Class and Social Movement"
- 5) Alvin Bertrand (ed)- Rural Sociology
- 6) C.N. Shankra Rao - Sociology of Indian Society
- 7) Doshi & Jain - Rural Sociology
- 8) George Mathew - Status of Panchayati Raj in India
- 9) Ram Ahuja - Society in India.

FEATURES OF URBAN SOCIAL ORGANIZATION

STRUCTURE

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14.1 Objectives :

After going through this lesson you will be able to :

- * understand the meaning of Urban society.
- * distinguish between Urbanisation and Urbanism.
- * describe Rural-Urban contrast.
- * comprehend the problems faced by Urban people.

14.2 Introduction

The understanding of the Indian Society (social structure) has been largely based on knowledge of village communities (rural society). But with the enormous urban growth, the interest of sociologists in urban domain has changed. If the future of India is linked with rural development, it is equally linked with the growth of cities.

The branch of sociology that is primarily concerned with the impact of city life on individuals, social, relationships, actions, institutions etc. is called urban Sociology. It ranges from studies of city life, ancient, medieval and modern, often comparative studies, to small scale studies of human interaction in urban communities, suburbs, neighbourhood and the like.

14.3 Meaning and Definitions :

Several attempts have been made to define city or urban area. It is important to mention here that the very name civilization is derived from the Latin term 'civitas' or 'city'. The historical role of the city is that of defence. The Greek city 'polis' (of which the present ruins of the acropolis of Athens are a classical illustration) meant originally a fortified place for defence against attacks of hostile neighbours. The same phenomenon can be found in the East where the term 'Pur' meaning a fortified place developed into a city for instance Nagpur, Udaipur, Bijapur, Rampur.

The term urban is generally used in two ways, when demographically used it refers to the size of the population (not less than 5000), density of population not less than 1000, persons per square mile and 75 percent or more of working population engaged in non-agricultural activities like manufacturing trade and commerce, service etc. and secondly when sociologically used it focuses on heterogeneity, impersonality, interdependence and the quality of life.

Louis Wirth says that "For sociological purposes a city may be defined as a relatively large, dense and permanent settlement of socially heterogeneous individuals.

Howard Woolston an Urban sociologist defines the city as a limited geographical area, inhabited by a largely and closely settled population, having many common interests and institutions, under a local government authorized by the state".

14.4 Urbanisation and Urbanism :

Urbanisation is a global phenomenon. It is a process which involves movement of population from rural areas to the urban areas. According to **Anderson** - "Urbanisation involves not only movement of people from village to cities and change from agricultural occupation to non-agricultural occupation (such a business, trade, services etc.) but also change in the migrants, attitudes, beliefs, values and behaviour patterns".

The United Nations ' State of the World Population 2007 report says that the urbanization of India is taking place at a faster rate than in the rest of the world by 2030, 40.76% of India's population will be living in urban areas compared to about 28.4% that are living now.

Role of push and pull faction in Urbanisation :- The main reason for enormous urbanization is the "pull" factors at the urban end such as better job opportunities, city as centre of attraction, better life chances and living conditions etc. and the "push" factor at the rural end. It is mainly the 'push' factor that is more important in this process of Urbanization. Unemployment, rural poverty, unavailability of socio-economic facilities and services are some of the pressures of the 'push' in the country side. These pressures compell the people to move to the cities in search of employment and livelihood.

Urbanism - It means a way of life which refers to an urban way of life.

Louis Wirth states that the elements of the urban environment with the greatest impact on the social life in the cities are the size, density and social differences among the people of the urban population. He further mentioned four characteristics of Urbanism :

- a) Relationship are Transient i.e. short lived or for short period of time.
- b) Relationship are superficial i.e. urban individual pretends his behaviour.
- c) Relationships are anonymous (an urbanite gets lost in the darkness of urban crowd)

In addition to these some other features are :-

- d) Individualism - It is another feature of urbanism. The individual and not the family is the unit in market and before law.
- e) Mobility - Urbanism involves & encourages spatial and occupational mobility i.e. moving of people from one place to another, also from one kind of job / work to another and from one social class to another.

14.5 Characteristics of Urban Society :

The following are some of the salient features of Urban Society :-

14.5.1 Heterogeneity : Cities are heterogonous because the population from different areas migrate into urban areas. These people have different faiths

beliefs and backgrounds. Therefore we find mixing up of many cultures, and as a result of interaction a new set of cultural beliefs and ideologies evolve.

14.5.2 Social Mobility : It is another striking feature of urban areas. Mobility may be horizontal or vertical resulting in the change of status of an individual. It may be spacial or geographical i.e. moving from one place to another in one city or to another city.

14.5.3 Impersonality and Anonymity : The density of population in cities is very high. There is an ocean of individuals in a limited space. An individual gets lost in the hustle and bustle of the city. The relations are also highly secondary and formal in nature. On one hand an individual becomes a lonely and on the other hand it gives an opportunity to achieve higher status by imitating the ways of life lead by individuals belonging to higher status.

14.5.4 Individualism : People in the cities are more individualistic in their attitude. It is the individual and not family that is the unit in the market and in front of the law. **Kingsley Davis** remarks that the secondary and voluntary character of urban association, the multiplicity of opportunities and the social mobility all force the individual to make his own decision and to plan his life as a career. He further says, the individual stands over against the whole city, never completely absorbed by any one social group'.

14.5.5 Non Agricultural Occupation : The life in the urban areas is not dependent on agriculture as is the case in rural society. In cities people are largely dependent on trade, commerce, industry, services etc. The urbanites mostly work in artificial and in unnatural environment and live in concrete jungles.

14.5.6 Secondary or Formal Control : The social control in the cities is exercised largely by formal agencies. Predominance of secondary group relations makes social control more complex. The social behaviour of individuals is not regulated by customs, traditions but it is controlled by law, police, courts etc.

14.5.7 Voluntary Associations : Any public, formally constituted and non-commercial organization of which membership is optional, within a particular society is called a voluntary association.

According to **Oxford Dictionary** in Urban areas these associations are emerging phenomenon , where people who have common interests come together for the satisfaction of certain goals.

The main features of voluntary associations are as follows :- According to **Pickvance** in Collins Dictionary of Sociology, a voluntary association is -

- a) A non-commercial orientation
- b) They are public organizations in the sense that, formally at least, access

is open to all.

c) They are formally constituted organizations, often with an elected administration.

d) They are not statutory, not established by law.

These association includes - clubs, occupational associations, red cross, political committees etc. Thus voluntary association have following features

- i) **Organized** - These have a proper structure, rules & regulations, and lasting over a substantial period of time.
- ii) **Private** - These are generally non-government association.
- iii) **Self-Governing** - These associations are generally free from outside control since they have their internal procedures of governance.
- iv) **Voluntary** - These are mostly formed on voluntary basis. The membership is voluntary. Its membership is neither attained by birth.

14.5.8 Level of Awareness and knowledge :

It is generally considered that an urbanite is knowledgeable and his level of self awareness is very high. In order to make an intelligent choice an individual must be aware of pros and cons of the work or job that he is doing. The dissemination of information in urban areas is very fast and wide spread through internet, magazines, newspapers etc.

14.5.9 Social Tolerance :

Successful accommodation to urban living demands higher degree of tolerance and flexibility. High density of population , impersonal relations, heterogeneity of life style makes it almost unavoidable for the city people to develop the spirit of tolerance. It is believed that tolerance helps people in adjusting with persons of diverse groups.

14.6 Urban Economy :

Urban Economy is based on non-agricultural occupations. It is characterized by highly complex division of labour and a greater degree of specialization. The urban economy is largely influenced by high degree of industrialization. Some of the characteristics of Urban economy are as follows:-

- (i) It is based on non-agricultural occupations.
- (ii) Complex division of labour and high degree of specialization.
- (iii) The status of an individual is achieved and does not depend on birth .
- (iv) Goods are produced at large scale and are sold in local, national and international markets.
- (v) The rate of occupational mobility is also very high.
- (vi) The three sectors - local sector, import sector and export sector are

- working in tandem with each other.
- (vii) Formation of labour unions of all sections of the urban work force for eg. union of doctors, teachers, government , employees, transports , cable operators etc.
 - (viii) Emergence of Urban middle class. It is the product of dynamic industrial society. The emergence and development of the middle class indicate changes in the economy and the class structure of urban industrial life.
 - (ix) Emergence of the urban unorganized sector. The urban unorganized sector absorbs a significant part of the total urban working force in India.
 - (x) Occupational Diversity - It is another striking feature of Urban economy. This diversification in each and every occupation has further lead to a higher degree of specialization in all fields. The specialized persons perform only particular specific task. Such specialization exists not only in manufacturing industry but also in other fields such as medicine, law, social work, administrative work etc.

CHECK YOUR KNOWLEDGE

- What do you mean by Urban Society?

- Define Urbanisation.

- Define Urbanism.

- What do you understand by occupational diversity?
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-
-

14.7 Urban - Rural Differences :

The term 'Rural' is used in a relationship of opposition with the term 'Urban'. According to **Spengler** the city and the country (village), the capital and province is one of the most widespread and important of all kinds of social differentiation to be found in all human societies.

Emile Durkheim talks about mechanical solidarity (characteristic of village community) and Organic solidarity (found in urban society).

Ferdinand Tonnies used the term *Gemeinschaft* for rural society and *Gessellschaft* for urban society.

Rural and Urban communities may be distinguished from each other on the basis of size, occupation, density of population , stratification, social control, social mobility etc.

- (i) Rural society is Homogeneous whereas urban society is heterogeneous
- (ii) Rural areas are less density populated as compared to urban areas.
- (iii) Occupation of the people in rural areas is agriculture whereas the urban people pursue non-agricultural occupations.
- (iv) In rural areas the status is ascribed (i.e. decided by birth, caste etc.) whereas in urban areas status is achieved.
- (v) Social control is informal in rural areas whereas it is formal in urban areas.
- (vi) Social mobility is very high in urban areas as compared to rural areas.
- (vii) There is predominance of natural environment in rural areas whereas one finds concrete jungles of cement, bricks in urban areas.
- (viii) Rural society is characterized by intimate, face to face primary group relations whereas in urban society impersonal & secondary group relations prevail.
- (ix) Rural society is uniform simple society whereas urban society is a complex multi-group society.
- (x) Women in rural areas are tradition bound and play a submissive role whereas in urban areas women enjoy almost equal status with men

and play an active role in taking decisions.

Thus it can be said that city life can be compared to a boiling water in a kettle and country life can be compared to a cool water in a bucket.

14.8 Problems or Urban Society :

The problems of urban society are endless. The rapid process of urbanization has led to the increase in urban population to an unprecedented proportions. Some of the problems are as follows :-

14.8.1 Overcrowdedness : It is one of the biggest problems faced by the cities around the globe. It disturbs intimacy, damages privacy, spoils health and encourages deviance. It leads to the spread of diseases and creating unhygienic conditions. Moreover it creates conditions that are favourable for developing bad habits such as drinking, drug addiction etc.

14.8.2 Problem, of Housing or Homelessness : One of the major outcomes of over crowd ness in cities is the problem of housing or providing accommodation to its residents. The pressure on space in cities is so tremendous that large number of people are forced to line on roads , bus stands, railway stations, slums and poorly equipped houses.

14.8.3 Problem of slums : Slums constitute the most important and persistent problem of urban areas . United nations report on urban land policies defined slums as - "a building, group of buildings or area characterized by over crowding, deterioration, unsanitary condition or absence of facilities or amenities which , because of these conditions or any of them, endanger the health, safety or morals of its inhabitants or the community".

Dr. Radhakamal Mukherji says that - "In the thousand slums of Indian industrial centres manhood is unquestionably brutalized , women dishonoured and childhood is poisoned at its very source."

Slums are a black spot on our cities. These are often considered to be the breeding grounds or living dustbins of beggars, criminals, juvenile delinquents etc.

14.8.4 Problem of water supply and drainage : There is no big city in this country that has water supply running round the clock i.e. for 24 hours a day. It has been estimated that most of the drinking water in the cities is unsafe water. There are even quarrels between neighbours over drinking water.

The condition of drainage in the cities is also not better. A slight rain and most of the Indian cities turn into swimming pools. The stagnant sewage water creates unhygienic environment and gives rise to many diseases.

14.8.5 Problem of Environmental Pollution :

The cities are major polluters of the environment. Urban industries pollute

the atmosphere with smoke and toxic gases. The number of vehicles in the cities is increasing rapidly resulting in air pollution. Govt. of India is facing the problem to dispose off the garbage or waste which another source of pollution.

14.8.6 Problem of Privacy, Individualism etc. :

Lack of privacy is the natural out come of city life. Due to secondary group impersonal relationship people have ceased to be emotional. Houses are over crowded even husband and wife find it difficult to show private moment. The materialistic out look of the urbanites have made them individualistic from family oriented and urban has turned to be self-centered and gets lost in hustle and bustle of the city life.

14.9 Summary :

The points discussed in this lesson are concerned with Urban life. Homo Sapiens did not start their life as urban creatures but slowly and gradually they have become Homo Urbans.

In this lesson we have studied the process of Urbanism and Urbanisation. Urbanism according to Louis Wirth is a way of life and Urbanisation is the process which involves movement of people from rural areas to urban areas and from agriculture to non-agricultural occupation. Its an ongoing and rapidly increasing process enhanced by the push (rural side) and pull (urban side) factors.

Heterogeneity, social mobility, Impersonality, Anonymity, Individualism, Voluntary association etc. form the characteristic feature of the Urban Society We have also seen the differences between the country life and the city life. In cities the life is very fast and individual to get lost in its busy life. It is said that - Magna Civitas Magna Solitude. It means a great city is a great solitude highlights the reality of cities.

To conclude it can be said that a city is a concrete expression of the motive force and ideas regulating the life of the citizens. It is an expression of man's ideas but it has its own disadvantages and demands hence it requires certain type of adaptation on the part of its citizens to adjust to this new mode of life.

14.10 Key Words :

* **Urban Area** - An area having a population of 5000 persons and more and the density of population in 400 persons per square mile and 3/4th of the population is engaged in non-agricultural occupations.

* **Urbanisation** - It involves not only movement of people from village to cities and change from agricultural occupation to non-agricultural occupation (such a business, trade, services etc.) but also change in the migrants, attitudes, beliefs, values and behaviour patterns".

* **Heterogeneity** - It means dissimilarity. Urban society is marked by Heterogeneity which means it allows a number of personality types. Caste and class barriers and broken as people interact with each other.

* **Urbanism** - It refers to the attitudes, beliefs, behaviour and of life style of the people who live in the urban areas.

* **Anonymity** - Thick density of population in urban areas leads to loss of sense of belongingness. People in cities are less likely to be friends with their neighbours. People tend to get lost in their busy schedules and do not have any time to socialize.

* **Slums** - The poor people who migrate from rural areas cannot afford to pay high rents so they pitch their shelters on degraded, marginal lands (garbage dump yards etc.) which are considered unfit, for human habitation. These are called slums

* **White Collar Crimes** - A term introduced by Edwin Sutherland in the 1940s in order to draw attention to the illegalities and misdeeds of captain of industry and other middle class members of the business world. The concept tends to be used very broadly to include both activities carried out by employees against employer and activities undertaken by corporate executives on behalf of the corporation itself (such as violation of anti-trust regulation or stock market rules etc.)

14.11 Model Answers :

Q.1. What do you mean by occupational diversification?

Ans. The process of industrialization has resulted in complex division of labour and an increasing degree of specialization. There are specialized persons in every field who perform their own tasks. Urban areas contain people who pursue different type of occupations that covers the entire spectrum of primary, secondary and tertiary activities. This is known as occupational diversification.

Q.2. What is voluntary association ?

Ans. It is an association that is formed to achieve certain goals. Membership of this type of association is voluntary i.e. based on choice and is not forced. These are non-governmental agencies working for the common good.

Q.3. What do you understand by folk urban continuum?

Ans. The line of demarcation between rural and urban is not always clear. MacIver says that - there is no sharp demarcation to decide where the city ends and country (village) begins. Every village possesses some elements of the city and every city carries some features of the village. Some sociologists like Robert Redfield, Oscar Lewis etc have used the concept of folk urban continuum to stress the idea that there are no sharp breaking points to be found in the degree or quantity of rural-urban differences. There is a continuity in the rural and urban societies.

Q.4. What is De-Urbanisation of cities?

Ans. The process of movement of population from the centre to the fringe and of economic decline of urban area is collectively referred to as de-urbanisation.

The new economic development i.e. setting of industries is taking place outside the old cities and the old units are also moving to outside. This results in the migration of population closer to work place or in the suburbs. These areas where the industries and offices are opened become urbanized. This is called De-urbanisation of cities. This gives rise to the concept of satellite towns. For example the Gurgaon, Noida etc. one emerging satellite towns.

14.12 Questions :

- Q.1. What do you understand by Urban Society? Highlight its main features.
- Q.2. Give an account of the contrasts between Urban and Rural society.
- Q.3. Write a note on slums.
- Q.4. Define Urban Economy. What are its main features.
- Q.5. Discuss the problems of Urban Society.

Short Questions (Define)

- (a) Urbanism
- (b) Urbanisation
- (c) Hetrogeniety
- (d) Voluntary Association
- (e) Urban Continuum

14.13 Suggested Readings :

- 1. Anderson, N and K.Ishwaram - "Urban Sociology"
- 2. Manoria C.B. - "Social Problem and Social Disorganization".
- 3. Ram Chandran R. - "Urbanisation and urban systems in India"
- 4. Weber, Max - "The city".
- 5. Ahuja Ram - "Society in India".
- 6. Rao, MSA(ed) - "Urban Sociology in India".