

B. A (Hons.) Part-III
Sociology Paper -V

CONTENTS

	Lesson	Page
1. Rural Sociology : Origin and Growth	1	2
2. Rural Sociology : Definition and Scope	2	3
3. Village Community—Meaning and Characteristics	3	6
4. <u>Difference Between Rural and Urban Community</u> *	4	10
5. Indian Caste System—Concepts and Changes in Caste System	5	13
6. Dominant Caste	6	18
7. <u>Sanskritization and Westernization</u> **	7	22
8. Rural Power Structure : Concepts and its Bases	8	28
9. Recent Changes in Rural Power Structure	9	30
10. Rural Leadership in Present Conditions	10	33
11. Land Relation—Meaning and Changes	11	35
12. Land Reforms Measures—Government Measures	12	39
13. Bhoodan and Gramdan	13	43
14. Jajmani System	14	48
15. <u>The Planned Change in Rural India</u> ***	18	53
16. The Integrated Rural Development Programme	19	56
17. Community Development Programme	20	58
18. Barriers to Rural Social Change	21	63

* (Note: Add a new chapter after chapter No-4)
Rural-urban Continuum.

** (Note: Add a New chapter after chapter No 7)
Indian Rural Family : nature, function, problems and changes.

© Directorate of Distance Education, Patna University

No part of this booklet be reproduced in any form without permission in writing from Directorate of Distance Education, Patna University.

*** (Note - Add a new chapter after chapter No - 14)
Panchayati Raj : meaning, objective, organization, function and impact with special reference to Bihar state. ✓

RURAL SOCIOLOGY : ORIGIN AND GROWTH

The history of Rural Sociology is very young because though the rural sociology has been existing in one way or the other. The scientific study was first done in the nineteenth century in America. After that Rural Sociology is treated as an independent and useful branch. At present, Rural Sociology is to be accepted as the scientific study and remedy of different rural problems resulting on account of urbanisation, industrialisation and westernisations. As other fields of knowledge were not quite associated with the study of rural problems, the rural sociology came into existence.

The nineteenth century is quite significant in content of scientific discoveries and industrialisation. In this century, the capitalistic set-up came into existence due the development of new means of production. The new economy adversely affected the traditional rural economy, thus giving rise to a number of rural problems. Therefore, rural sociology developed. For the American society, the last phase of the eighteenth century as well as the starting phase of the nineteenth century was an age of exploitation in which different rural problems were given birth. Due to economic crisis, exploitation and oppression, the villagers began to rush towards the urban areas. For the American society, this was the age of down fall.

Regarding this phase, Sims writes in his book "Elements to Rural Sociology" the whole period was the age of social decay. Therefore, first of all the clergymen began to contribute their services in this direction. Later on, different scientists started working on the rural problems, thus giving, birth to Rural Sociology. Sims, rightly remarks that Rural Sociology was born when the rural life became imbalanced. This imbalanced in rural economy drew the attention of researchers, social scientists and other scholars. The University Professors also started working in this field. On this context, Butterfield of Michigan University, Charles Anderson of Chicago University, John Morris Gillette of Northfolia University, Franklin H. Giddings of Columbia University, and Thomas Nixon Carbor of Harvard University are to be mentioned.

The American President, Roosevelt established a Commission for studying the major problems prevalent in the rural life. This Commission was known as "Country Life Commission" which was presided over by Dean Belm. This Commission, after its objective study presented such facts which were not only striking, but also developed the independent study. In the meantime, in 1917 under the Sociological Society of America, a separate department of Rural Sociology was established. The Scholars started studying the rural porblems and publishing resarch papers on the basis of interviews, questionnaires and observations. Besides, Prof. John M. Gillettee wrote a book on this subejct.

Under the Department of agriculture in America, the Bureau of Agricultural Economics was established in which there was a separate department for rural studies. The name of this department was later on changed to the farm population and rural life. This department helped to a great deal encouraged by providing with economic aids. In the U.S.A., the Sociological Research Committee was also established for the development of the Rural Sociology. After this, in 1937, the American rural sociologists established an organisation which was named a Sociological Society." which studied different sociological problems related with rural if not only in the U.S.A., but also in other countries like Greece, Italy, Japan, South American countries and Germany.

After the Second World War, the Rural Sociology got impetus when a number of books, periodicals and articles began to be published on the subject. The outstanding works included Charles P. Harris's *Studies in Rural Social Organisation* (1945) T. L. Smith's *'People and Institutions'* (1946), C. Tylot's *'Rural Life in Argentina'* (1948), L. Nelson's *Rural Cuba and Rural Sociology'* (1950) etc. Today, the American Rural Sociologists like Zimmerman Sorokin, Sims, Redfield Smith and Rogers need mention. These sociologists undertook scientific comparative studies of Indian villages, resulting in the publication of different research books, periodicals and articles. These publications are 'Yojana,' 'Rural India', *Economic and Political weekly* etc. The important books include S.C. Dubey's *'Indian Village'*. M.N. Shrinivas, *'India's Village'*, Maxiny Mariet's *'Village India,' Louis'*, *Village Life in North India*, R. K. Mukherjee's *The Dynamics of the Rural Society*, B. R. Chauhan's *'A Rajasthani Village,'* and A. R. Desai's *'Rural Sociology in India.'*

For the development of Rural Sociology, different programmes have been launched. These include the Programme Evaluation, Organisation, Akhil Bharatiya Sarvseva Sangh and the Indian Committee of Agricultural Economics. These organisations not only encourage the India's rural development and reconstruction, but also evaluate their works and publish that. But unfortunately, there is no independent department in India for this subject. Yet, the research works in this field reflects the development of this subject and many are working for the development of this subject.

Since the majority of people, (70%) live in rural sector in India, the studies of the rural sociological problems in this country is must. Though the works in this field had already started before the Indian Freedom Struggle, the studies were hardly scientific as it was not directed towards solving the rural problems. It was only after the Independence, that this subject was developed in India.

For the rural development and reconstruction, the Government of India started different measures like the Community Development Programme, the Five Year Plans, and the Rural Development and Reconstruction Programme. Besides, there are Co-operative Movement, Bhudan, Gramdan and the IRD Programmes. For making these measures successful, the central and state governments are promoting researches on rural problems. Moreover, some foreign rural sociologists are also invited, like Morris Oplar and Maxim Marriet.

Questions

1. Trace the origin and development of Rural Sociology in India.
2. Throw light on the factors which are helping to develop Rural Sociology in India.
3. Analyse the factors responsible for origin and development of Rural Sociology in India.

Reference Books

1. A. R. Desai : Rural Sociology in India
2. T. L. Smith : The Sociology of Rural Life
3. Lowery Nelson : Rural Sociology

**Lesson— 2****RURAL SOCIOLOGY : DEFINITION AND SCOPE**

Since the majority of world's population resides in rural areas, and since their living style, environment and behaviour are different from those of the urban population, so a separate independent and systematic branch of Sociology has come into existence. The modern era is the era of specialisation. Sociology deals with human groups and incidents, in general, whereas the Rural Sociology studies the human groups and incidents only in the context of rural environment.

Different sociologists have defined the rural sociology in different ways. Chidambaram, in his book "Introductory Rural Sociology" defines that Rural Sociology is the scientific study of rural man in relation to groups with whom he interacts. Likewise T. L. Smith has defined it as the systematic study of rural social relations. Stuart Chapin writes. "The Sociology of rural life is a study of rural population, rural social organisation and the rural social processes operative in rural society. Dr. A. R. Desai is of the opinion that as 'the basic task of rural sociology is to discover the laws of development of rural society. Sanderson, Nelson and Bertrond have also defined the Rural Sociology as the study of life in the rural environment. On the basis of these definitions we may conclude that the Rural Sociology is that branch of sociology which comprehensively and scientifically studies the social relations, processes and institutions to be found in the rural environment, and besides, this also plans for rural reconstruction and solution of rural problems.

The importance of Rural Sociology is getting increased day by day. Its scope includes the study of social interactions in rural areas, rural classification, rural family, rural economic institutions, rural occupations, rural industry, rural agriculture and production and reform, the rural life style, village marriages, rural social stratification, class and caste, religion and magic, rural political institutions the village Panchayat and leadership, rural language and culture, rituals, folksongs, music and dance, rural means of entertainment, rural art and literature, measures of the community development and likewise.

Nelson calls the scope of this subject three dimensional and explains that these are the length, width and the depth of Rural Sociology. This subject studies basically the different social relations, studies the rural community life which is its length. The Rural Sociology studies the rural social life which is extended to more than one age or period, it is its width. Rural Sociology studies the changing nature of individuals, the changing attitudes and human values, which is its depth.

The scope of Rural Sociology can be conveniently studied under the following heads :

1. Rural Social Structure—The subject includes the study of different aspects of social structure. It studies the rural patterns, their types and their impacts on social life. In villages, the localities are often based on castes. Thus there are the localities of untouchables and other castes. This fact has influenced the mutual relations of castes in the rural areas.

2. Rural Social Organisation—This subject studies different social organisations like rural family, marriage, caste system, kinship, religion and education. It studies the structure and functions of many such organisations.

3. Rural Social Group and Institutions—It undertakes the study of different social groups such as playmate group, entertainment group, religious group and caste group as well as social institutions like rural rituals, folklores, customs and laws.

4. Rural Social Processes—Rural Sociology studies different social processes like co-operation, co-ordination, unification, competition and socialisation.

5. Rural Social Problems—As the very origin and growth of Rural Sociology sprang up from rural social problems, naturally these problems are also within the scope of this subject. Thus it studies different socio-economic problems like poverty, unemployment, diseases, indebtedness, begar custom, the problems of entertainment, fateism and conservatism.

6. Rural Population—Rural Sociology also discusses the composition, nature, distribution and density, physical and mental attributes, the birth and the death rates-sex-ratio and many such rural demographical aspects.

7. Rural Urban Relationship and Social Change—The urban and the rural community life styles are the two edges of community life. They mutually influence each

other. Therefore, the relationship between the rural and the urban lives also comes under the scope of the subject. This includes the influences of urbanisation, industrialisation and modernisation of the rural life.

8. Rural Reconstruction—Under the practical aspect of Rural Sociology comes the study of rural reconstruction. Rural Sociology studies, therefore, the different measures of rural reconstruction. Though the scholars are divided in their opinion on this point, yet the majority of Sociologists including A.R. Desai believes that one of the most useful aspects of Rural Sociology is the solution of the rural socio-economic problems and reconstruction.

Therefore, it becomes obvious that the scope of Rural Sociology is quite wide. In fact, the scope includes all the aspects of the rural life. The scope includes such matters which is intended to undertake a scientific study of the rural life including such things as its organisation structure, problem of migration and the solution of various rural problems and reconstruction.

Questions

1. Define Rural Sociology and discuss its scope.
2. Discuss the concept of Rural Sociology.
3. What do you understand by Rural Sociology ? Discuss its scope.

Reference Books

- | | | |
|----------------|---|--|
| 1. A. R. Desai | : | Rural Sociology in India |
| 2. Zimmerman | : | Principles of Rural-Urban Sociology |
| 3. T. L. Smith | : | The Sociology of Rural life |



Lesson—3

VILLAGE COMMUNITY : MEANING AND CHARACTERISTICS

The word community has been derived from two words of Latin : namely "Com" and "Munis." In English "Com" means together and "Munis is" means to serve. Thus community means to serve together. We know that a person rarely exists alone. He is

linked in many ways to his fellows who form a group. We cannot, however expect a man to become the member of all the groups existing in the world. He can establish his relation only with the people who reside near him in a definite part of the territory. It is must that the people whosoever, for any length of time resides in a particular locality should develop social likeness shall have common social ideas, common traditions and the sense of belonging together. This fact of social living and common specific area gives birth to a community.

Whenever the member of any group, small or large, live together in such a way that they share, not this or that particular interest but the basic conditions of a common life, we call that group a community.

Its basic elements are, we-feeling and primary relationship between the rural people. This relationship is personal and minutely affected with each other. It means various communities are responsible for the creation of village community in which the basic characteristics is that the village people have the direct relation with nature. The main occupation is agriculture in rural areas. The size of the village community is limited and people have the personal relationship with each other. Kasba is formed when 200 to 300 people unite together.

When some families lived as neighbours in the same area, shared in each others joys and sorrows and joined hands in the struggle against the physical elements, a community feeling, originated in them. This marked the foundation of village communities. It was natural that an economic organisation would have developed where the people lived together in the rural community. Some laws about social relation, conduct and mode of living came into being which after being habitually obeyed by the people became traditional dogmas. A village community can, therefore, be defined as a group of persons permanently residing in a definite geographical area and whose members have developed community consciousness and cultural, social and economic relations which distinguish them from other communities. Various Sociologists have defined the village community in the following ways—

Defintion :

According to N. L. Sines : There is growing tendency among sociologists to restrict the term rural community to the larger areas in which all or most of the major human interest are satisfied.

According to Sanderson : A rural community consists of the social interaction of the people and their institution in the local areas in which they live or dispersed farmsteads and in a hamlet or village forms the centre of their common activities.

According to Fairchild : In the rural community the people live in a definite geographical areas, they have the personal relationship and their whole life is related with religious and social activities.

In Encyclopadia of Social Science : In rural community the basic occupation is agriculture and most of the people live under the joint family system.

Characteristics of Indian Village Community :

The village community is marked by several features. Based on these characteristics of villages, the features peculiar to rural life are as follows :

1. Village is a Community—The village satisfy all their needs in the village. They have a sense of unity and a feeling of amiability towards each other. The relations between them are intimate. They know each other personally. Their customs and traditions as well as culture are common. They jointly take part in religious celebrations. Structurally and functionally the village is a unit. Thus it is a community because its people have community consciousness.

2. Faith in Religion—The people in the village have deep faith in religion and duties. Their main occupation is agriculture which largely depends upon the vagaries of nature or in which man has to struggle constantly with nature. The farmer acquires an attitude of fear and vowe towards natural forces and starts worshipping them as very often nature plays an important role in the life of farmers. The farmer, at times, tries to gain command over them by magic. In this way faith in religion and sometimes even magic find in the life of villagers.

3. Role of the Neighbourhood—Not may people live in the village and therefore, they assist ecah other as and when any occasion arises in their struggle for livelihood. They are generally in need of one another's assistance. Secondly, there is not enough of individuality and speed in the life of villagers, hence, neighbourhood is of great importance to them. The neighbour, therefore, have intimate relation with each other.

4. Joint Families—Though in the towns and cities the joint family system is breaking down yet in the villages it still retains its hold. The agricultural occupation requires the co-operation of all the family members. In the village the family has strict control over individuals.

Generally, the father is the head and the representative of the family and he is also invest with the duty of maintaining discipline among the members. His orders are obeyed by all the members of the family in marriages, festivals, business etc. The villagers maintain a sense of co-operation among themselves. Much attention is directed towards the preservation of the family honour and utmost care is taken to observe and maintain the tradition of the family.

5. Simplicity—The village people lead a very simple life. It is not ostentatious. They are away from the evils of modern civilizaiton. In the village the atmosphere of simplicity, calmness and peace prevails. In the village there is not much noise and sophistication. Their behaviour is natural and not artificial. They do not show pretensions. They are free from mental conflicts. They do not suffer heart strokes. They are sincere, hospitable and hard-working. The level of morality is very high. Social crimes are very rare. Their life is governed by norms.

6. Group-feeling—In the life of villagers group-feeling plays an important role. They respect the judgement and obey the orders of their elders and panchayats.

Society, caste, Panchayat have control over the individual. People are afraid of being criticised or condemned.

7. Intensity of Primary and Families Relation—The relation between primary group and families in the villages are close. The family fulfil the needs of its members in all aspects of life and exercise control over them. It is family in which every new member learns the customs and traditions of society. In this way village people hold family as institution having revered status. Due to limited contact with the external world their ideas are narrow. In villages the relations among the people are direct and intimate so that the entire village is organised like a family.

8. The Village is a Unit of Society—India is a country of villages. According to Max Weber, German Scholar—"India has always been a country of village. India is absolutely agricultural country and 76% of the Indian population lives in the villages. Thus in every respect the future of India depends upon the village."

9. Poverty and Illiteracy—This is the most depressing feature of the village community. The villagers are generally poor with a low income. They take coarse food and put on rough clothes. The pressure on land is high resulting in fragmentation of holding and poor productivity. The opportunities for education are very less. The State have launched schemes for eliminating the illiteracy and removing the poverty from the villages.

10. Local Self government—The villagers manage their affairs through the Panchayats in all sphere of life, the development work, the toll taxes collection and judicial system through Village Court is done through Panchayat after the introduction of Panchayati Raj system by the government. The functioning of government at local level has come prominent. Hence, the Village Panchayat are playing major role in national reconstruction and development.

11. Ideal Democracy—In ancient time Indian village was an ideal democracy. The people were self dependent. Most of them were agriculturists and beside agriculture they were capable of handling the work of carpenter, blacksmith, wood cutter and sometimes even weaver. We can say that all the needs of the villagers were fulfilled in the village itself. In the villages, even today, the sense of neighbourhoods is not neglected and given great respect. Even today the community of ideals, customs and social patience is an important feature of the village. The Indian society retained its strength and organisation as long as the villagers were well knit and well organised. From the medieval time the condition of village is getting bad to worse. But after the independence of the country, the work of social construction is being implemented taking the village as the unit and the basis. Thus from sociological point of view the villagers are also as important as the people of the town.

Thus the life of the villagers are more natural and orderly. There are very few occasions for conflict between father and son, master and servant, husband and wife in spite of the fact that the income of villagers is very low, their life continues to be pleasant. In this way the attributes of the villagers is greater than towns. It is for this

reason that Mahatma Gandhi gave main emphasis to rural reconstruction in the over all plan. The main ambition of Mahatma Gandhi was based on the development of the village. Indian government are also trying to bring revolutionary development in the village communities. Social and economic reconstruction of Indian rural communities is being implemented though the establishment of co-operative societies and community development blocks.

India is a country of village and a country cannot hope to achieve any progress without removing the social and economic backwardness of the villages. This can be achieved by the social and economic reconstruction of the villages.

Questions

1. Define village community and discuss its main characteristics.
2. What do you mean by village community? What are its main types.

Reference Book

- | | | |
|--------------------|---|--|
| 1. A.R. Desai | : | Rural Sociology in India |
| 2. S. C. Dubey | : | EK Bharitya Gram- (translated by Jogesh Atal) |
| 3. S. C. Dube | : | India's Changing Villages |
| 4. Srinivas M. N. | : | Social Change in Modern India |
| 5. R. N. Mukherjee | : | Bhartiya Gramin Samajshastra |



Lesson—4

DIFFERENCE BETWEEN RURAL AND URBAN COMMUNITY

It is very difficult to compare rural and urban communities and this has prompted Gist and Halbert to write—

"Thus the familiar dichotomy between 'Rural' and 'Urban' is more of a theoretical concept than a division based upon the facts of community life."

Yet, in spite of these difficulties, there are sharp difference between the city and village life though with the expansion of urban influence on the village this difference is being more and more a matter of degree. However, in spite of the recent trends of

urbanisation the villages still retain many of their traditional features and present a sharp contrast with the urban life. Social life in the countryside moves and develops in a rural setting just as social life in the urban area moves and develops in an urban setting. Their respective settings considerably determine rural and urban social life. The sociologists have laid down a number of significant criteria for distinguishing the rural social world from the urban social world, such as—

1. Force of Traditional Mores—In the rural community the force of traditional mores and the bond of family solidarity are more dominant than in the urban community. According to Biesanz and Biesanz—"In the rural community custom is the King, the folkways and mores control most of behaviour." The sense of group responsibility which tends to be more and more dissolved in the growth of the city prevails in the village life.

- (a) **Family**—The family in the villages and towns exhibit the following difference—In village the families are comparatively stronger than the families in the towns where greater importance is attached to the individual than to the family. In the village the system of joint family is to be found in greater measure than in the towns. In the villages, there is greater control, intimacy and organisation than in the families in the towns. In the towns as compared with the villages the functions of the family are more steadily decreasing.
- (b) **Marriage**—In respect of marriage also lot of difference may be observed. Villagers follows the traditional forms of marriages in which customs and traditions are strictly followed by the family members. In town the greater number of inter-caste marriages, love-marriages and divorces are common and also greater freedom is allowed for the selection of the partner.
- (c) **Inequality of Classes**—The inequality of class is much more dominant in the towns than in the villages and there are correspondingly more conflicts in the towns. In the words of Bogardus—"class extremes characterize the city."

2. Primary Contact—A village community is marked by immediate contacts between its members. There is a strong we—feeling in the rural community. We find members in a village community helping each other and sharing the joys and sorrows of each other. In the village the members have very personal relationships. In the words of Gist and Halbert—"The city encourages impersonal rather than personal relationship." In the village the relation of individuals are mainly with primary groups, family, near relatives etc. In the town the relation tends more towards secondary groups. Most of the relations are indirect in cities. Competitions among family and individuals has a great importance in the city area than in villages.

3. Simplicity and Uniformity—Life in the village community is very simple and uniform. There are few ambitious men and fewer excitements. The villagers lead a uniform life tilling land and rearing animals. Their standard of living is lower than that of the towns because the means of earning money are limited. Agriculture is their main

Maclver and Page—Village and town both are the parts of societies, one can't say that this is more natural and that is more artificial.

Questions

1. Bring out the difference between the rural and urban societies.
2. How does village organization influence the nature and characteristics of the people ?

Reference Books

1. A.R. Desai : Rural Sociology in India
2. S. C. Dubey : Ek Bharitya, (Gram-translated by Jogesh Atal)
3. S. C. Dube : India's Changing Villages
4. Srinivas M. N. : Social Change in Modern India
5. R. N. Mukherjee : Bhartiya Gramin Samajshastra



Lesson—5

INDIAN CASTE SYSTEM—CONCEPTS AND CHANGES IN CASTE SYSTEM

Caste system is the main basis of rural social stratification. It has been the important characteristics of Hindu social organisation. It is difficult to understand Indian social institutions in their original form without studying caste system. According to A.R.Desai, caste differences decide the familial and social life-styles, their residential places and cultural patterns in villages. Land ownership is also based on caste. Due to several reasons, administrative functions have been mostly divided on the basis of caste. Caste has determined the complex religious and cultural patterns of people. There are several specific and self-dependent caste-groups in Hindu society.

The caste system finds its origin in the Spanish word 'Casta' meaning breed or race. Thus, basically caste means people belonging to the same breed. The term caste has been defined differently by different scholars. According to Cooley, (Social Organisation), 'When a class is somewhat hereditary, we call it caste.' Majumdar and Madan defining caste system wrote. "Caste is a closed class." According to E. A. H. Blunt, "A caste is an endogamous group or collection of endogamous groups, bearing a common name, membership of which is hereditary imposing on its members certain restrictions in the matter of social intercourse, either following a common traditional

occupation or claiming a common origin and generally regarded as forming a single homogenous community." Katkar says that, "A caste is a group having two characteristics (i) membership is confined to those who are born of members and include all persons so born, (ii) the members are forbidden by an inexorable social law to men outside the groups."

Besides above scholars, several other scholars have also defined caste in their own way. Hutton, MacIver, Green, Risley etc. are significant among them. Definitions by these scholars also include more or less the above features.

So, it is clear on the basis of above definitions of caste that caste is such a social system which implies restrictions on its members in the matter of diet, marriage, occupation and social intercourse.

Dr. Ghurye, N. K. Dutta, Hutton etc. have described some important features of caste system instead of defining caste. In short, these features of caste can be discussed in the following way—

(i) Segmental division of Society—Indian caste-system has divided the Hindu society in several small and large groups and sub-groups. Every segment determines the status, and work of its members. In a caste dominated society, the community feeling of members is restricted to their own caste only instead of the entire society. Member of a caste considers his duty to obey the moral laws of that caste. In case of disobedience, caste Panchayat punishes him.

(ii) Hierarchy—In a caste-system there is hierarchy of groups which is on the basis of ritual status and purity and impurity. It believes that certain castes are purer than the other and each individual is required to act within standard fixed norms and can not go beyond them. His place is fixed in the hierarchy of castes and is more or less fixed. Basis of fixation are religious and many a time not even rational. In the hierarchy, there are concepts of high and low. this group hierarchy is both in the religious as well as social fields.

(iii) Restrictions on feeding and social intercourse—In the caste-system, there are definite rules as to what sort of food or drink can be accepted by a person and from what castes. But, these are not uniform and there is great diversity in these rules. Higher classes believe in the theory of pollution which states that a person belonging to a higher class gets polluted even by the shadow of a person belonging to the low caste or by accepting food or drinks from him. A Brahman doctor, under this theory of pollution gets polluted, if he touches the pulse of an ailing low caste patient.

(iv) Traditional occupation—In caste-system, each caste wants to have monopoly and purity of occupations and is not required to change the occupations. It has resulted in a limited choice of occupations and also competition. Usually, it is expected that a person belonging to a particular caste will follow his caste occupation only. It is considered more or less impossible for caste people to leave their ancestral occupation and to switch over to any new occupation.

(v) Restrictions on marriage—Under caste-system society is divided into castes and sub-castes and none is supposed to marry, not only outside the caste but outside his sub-caste also. While settling matrimonial alliances, consideration of caste and subcaste dominate. Thus, caste endogamy is the essence of the caste-system.

Thus, it can be concluded on the basis of above features of caste-system that caste is a closed class.

Caste-system had very favourable climate in the country in the past but since last 50 years and more, particularly after independence times are against the system. Some basic and fundamental changes are coming within it which include decline in the prestige of Brahmanic cult. In present time, intermixing of people of various castes and groups in schools, colleges, railways, buses etc. is a common thing. But, at the same time, castes are in some respect holding firmly. Inter-caste marriage are still few and far between.

After independence, some important changes have come in the whole system. The existence of the system and its operation is being very seriously examined. Rigidity and conservatism is gradually losing its grip. Some of the important changes in caste-system are as follow—

(1) Changes in ideas related to traditional occupation :

In the past, occupation were pre-determined under the caste-system. Occupation of an individual was fixed by his birth without any consideration of his ability or interest. High caste people did not adopt the low caste occupations in any case. But, today the situation has changed. Changes are coming in occupations of people according to the needs. It is paving the way of social change.

In present times, high caste people are also working in 'Sulabh Shauchalya Sansthan' whereas traditionally it was considered the work of sweepers. Similarly, Brahmins, Kshatriyas, and people of other castes are engaged in Bata Shoe Factory which was considered as work of chamars only. Several other examples may also be given.

J. H. Hutton concluded on the basis of his study of Sanauli village of Saharanpur district that occupations are no longer hereditary under caste system. It is causing social change. Now-a-day, it is not proper to say that occupations are fixed within the laws of caste system in villages.

Similarly, P. C. Joshi concluded that people have adopted very flexible attitude in view of changing economic conditions and attempted to change their occupations in accordance with the changing situations. All castes have adopted farming and other such occupations. But, this situation has not caused any harm to the status and prestige of several castes. Now, Brahmins also use to plough and do physical labour in villages which was not supposed to be the work of Brahmins previously. Artisans and other

serving caste have also adopted subsidiary occupations besides their traditional occupations. It has resulted in the fact that people have started coming out of the boundaries of their ancestral occupations and adopting other occupations.

P. C. Joshi further said that various studies prove the fact that lower castes are determined to raise their social status. So, they are leaving the occupations symbolizing lower social status and adopting such occupations related to higher social status.

(2) Challenge to Brahmanic Cult—One of the significant changes is that superiority of Brahmanic cult has been challenged. Superiority of Brahmins which was considered a religious dogma and was based on birth is no more so, as it was in the past. Now, in industries, offices and business, quality and worth and not birth of the Brahmin matters. One finds that Brahmins in many establishments are serving under the low castes or sudras. Not only this but in our social set up, those who wield economic and political power are more respected and cared than the Brahmins by birth.

(3) Increase in social mobility—Caste mobility has not been the feature of the caste system. This was also a factor which created obstruction in social change but now mobility is also being found within caste system due to influence of various factors.

Social mobility is of two types—

- (a) Horizontal mobility and
- (b) Vertical mobility.

Horizontal mobility was found within caste system but its social significance and influence was negligible and it did not cause changes in social relationships also. As for example, in Brahmins, if Tiwaris marry with Dubey, then after marriage, Dubey girl will now write Tiwari with her name. This type of mobility is called horizontal mobility. Division of occupations was also related to castes. e.g., Brahmins in teaching, Vaishyas in agriculture and trade etc. Now Brahmins also do farming and trade and Vaishyas also are engaged in teaching. This situation is encouraging vertical mobility which is causing basic changes in social relationships.

R.O. Tilman found in his study of a village in Bengal in 1947 that occupational mobility is increasing among various castes. Their social mobility has increased and traditional restrictions are now losing their grip. And this situation will continue. Kingsley Davis has also proved through his survey that people are adopting new occupations and leaving their traditional occupations. Every caste has such people numbering more than 70 percent, K.N. Sharma found in one of his studies that people are leaving their caste-occupations which is causing social mobility.

(4) Trend of inter-caste marriage—Purity of blood was one of the main aims of the caste-system. For all practical purposes inter-caste marriages were socially forbidden and violation of custom was considered an unpardonable offence. But due to economic and social necessities as well as advancement of India on Western lines, inter-caste marriages are being performed. Though not very common, yet such type

of marriages are usually not disliked by the people as a whole. B. Narayan found in his study that a Brahmin clerk of Kanpur fixed marriage of his daughter with a boy of lower caste as he was unable to give dowry.

(5) Challenge to Orthodoxy—Another new trend in the caste-system has been that new trends are emerging in the system. Child marriage, ban on widow re-marriage, ban on conversion, sensitiveness of the superior classes towards the low caste people were some features of the system. These had given birth to Sati-system. But, all these have now been challenged and Sati-system is universally condemned. Child-marriage is an outdated institution and so can be said about ban on widow remarriage. Due to industrialisation and advanced means of transportation and communication, the upper classes have been forced to give up their sensitiveness towards low caste people.

(6) Relaxation in restrictions of food-habits—Due to industrialisation and modernization, there has been relaxation in restrictions of food-habits based on caste.

Mayer proved in his study that restrictions on food habits now no longer imply on industrial centres. Those Hindus who follow restrictions on food habits in their villages violate these laws when they come to towns. Mukherjee also found in a study (Inter-caste tensions) that in towns, all people belonging to whatever caste they belong take water from the same tap in slums.

The process of urbanisation has caused increase in the number of hotels which has resulted in relaxation of rigidity in food habits. Indian Constitutions has also influenced this change as it prohibits discrimination in the name of caste and religion. Now there has been decline in laws relating to purity and impurity of food habits. People use the thing which is good for health and useful. Prof. M. N. Srinivas wrote that people did not use to drink water of hand pump due to leather (washer) in it. But later, considering its usefulness people have left bothering about it.

Thus, the above facts make it clear that changes are now visible in the Indian caste-system. But, most of the features of caste system are still holding firm. Indian caste system is still stable. It provides a definite condition to people which cannot be altered by poverty or wealth or success or failure.

Normally, all behaviour of person is determined by his caste. It is caste which decides the occupation and form of marriage of a person. Though caste system is losing its grip in cities but is still firm in villages. Caste system is still holding its influence, changes are occurring only in the attitudes of people of various castes. Hence, every caste is attempting to strengthen its status.

Questions

1. Give a brief account of Indian caste-system.
2. "The Indian caste-system is getting changed since independence." Substantiate this with suitable examples.



DOMINANT CASTE

It is essential to understand the concept of 'dominant caste' for understanding the mutual relations between castes and village community. The concept of 'dominant caste' contributes significantly to the understanding of the political system, the power structure, the judiciary system and the dominance of a village. This concept of the dominant caste was discussed for the first time by Prof. M. N. Srinivas during his study of Rampura village in Mysore. His concept was used by several scholars in their studies later. They succeeded in explaining the political organization, inter-caste conflict and dominance in the village through this concept of 'dominant caste.'

Prof. M. N. Srinivas in his book—'Dominant Caste' 'India's Villages,' in "A caste is dominant when it is numerically the strongest in the village or local area, and economically and politically exercises a prepondering influence. It need not be the highest caste in terms of the traditional and the conventional ranking of the caste." It is clear from this explanation that any caste, which is economically and politically powerful in a local area, is the dominant caste. It is not necessary for this caste to be an upper one. Any caste may be dominant in an area though such villages are rare where untouchables are dominant. Sometimes, groups not necessarily Hindu, also become dominant, as for example, the Kurgs of Malabar or Rajgondas of Andhra who have become dominant due to their number, property or military power. The main thing is that the dominant caste controls the entire organization or system. It also respects the norms and behaviour of other castes though they are quite different from their. Normally, the leaders of the dominant caste solve the local conflicts or tensions.

It is essential to discuss the main characteristics of the dominant caste for having a more clear picture of this concept. The main characteristics of the dominant castes are the following :

1. Numerical Strength—The main basis of the dominant caste is its numerical strength. The dominant caste is more in number in the village or the local area in comparison to the other castes. Due to this numerical strength, it keeps dominance over other castes. The minority castes surrender before their strength and sometimes they have to face atrocities also committed by the dominant castes. In such case, the minority castes protest against these dominant castes.

2. Economic and political dominance—The dominant caste has economic and political strength in the village or the local area. This caste owns most of the land of the village on which the people of the other castes are forced to work. The famous sociologist, Prof. Yogendra Singh writes in his book, "Modernization of Indian Tradition." "Okkaligas in Wangla and Delana control more than 80% of the land; the Rajputs in

Senapur, Eastern U. P., control 82% of the land in the village and the Vaghela Rajputs in Kasandra village in Gujarat have control over all the land in the village."

Due to its prosperity, the dominant caste is able to give loans to other castes. In this way, the other castes depend economically on the dominant caste. This economic dependence gives rise to political dominance also. The dominant caste succeeds in getting the votes of its dependants during the elections. Sometimes, this caste exercises force or threatenings also to gain political strength and power. In a village, the dominant castes act as the 'vote-bank' during the State Assembly and Parliament elections.

3. Higher Status in Ritual or Caste Hierarchy—It is essential for the dominant caste to have an upper position in the caste-system. Any lower caste has not been found dominant in a village as purity or impurity of castes has been an important aspect of the social hierarchy. Several times, a lower caste, in spite of its being numerically stronger or economically prosperous, could not become dominant in the village as it stood on a lower level in the caste hierarchy.

4. Modern Education and New Occupation—The dominant castes are more educated in comparison to the other castes in a village. They are involved in new occupations or jobs. Due to their being educated, they have contacts with the big politicians and the government officials. The other castes are influenced by this and hold their dominance.

5. Administration of justice, unity and welfare of the community as a whole—The dominant caste contributes in keeping the unity in the village. It undertakes such measures which cause the welfare of the entire community. It helps in solving conflicts and doing justice to all. The dominant caste gives due respect to the norms of the other castes. The conflicts of the other castes are kept before the elderly people of the dominant caste for solving them. The dominant caste solves the problems without any favour and are neutral. The dominant caste also plays a significant role in public meetings and functions. Thus, it becomes clear that the dominant caste is considered to be dominant in the village due to its numerical strength, higher social status, economic prosperity, political strength, education etc. The leader of the dominant caste is also a powerful person in the village. Normally, he may be the most prosperous or the oldest person in the village, or he acquires respect and prestige due to his personal qualities and feeling of service and thus, he guides the other people.

Various scholars have tested and used the concept of the 'dominant caste.' A. C. Mayer developed this concept further. In his opinion, Srinivas observed the dominant caste in reference to the dominant caste of an area, but if any caste is dominant in most of the villages in the area, it becomes dominant caste in the village also.

I. Dumong (Homl : Hierarchical) : An Essay on the Caste System, 1970) describes the importance of the concept of dominant caste, "The notion of dominance, or rather of the dominant caste, represents the most solid and useful acquisition of the studies of social Anthropology in India."

Some Dominant Castes of Indian Villages

Prof. Srinivas found okkaliga caste as the dominant caste in Rampura village of Mysore. The total population of the village in 1948 was 1523. Out of them, 735 belonged to the okkaliga caste. This caste was engaged in agriculture. Some of the biggest landlords in Rampura village are of the same caste. These people hold influence in Madya and Madras districts. There are 4 graduates in Rampura vilalges, 3 are okkaliga. Many people of this caste have started their business. They own tea-stalls, grocery shops, clothes-shops etc. Some youth showed serious conscisouness towards the changed political situation. They have high ambitions also for acquiring political strength Okkaligas are spokesmen of Rampura. The people of the other castes have respect for them. They are able to provide or hide information about their village. Their help is taken for enacting the punishments given by the caste-panchayats. Other castes seek the help of the dominant caste for acquiring land, exchanging cattle, giving compensation, getting repayment of loan and getting a bride.

Andre Beteille has described the Brahmins as the dominant caste in the Sripuram village of Tanjore district. In Sripuram, the Brahmins had religious, political and economic dominance over the non-Brahmins and the pre-Dravidians. The Brahmins made up the only educated caste and had a monopoly over the Sanskrit language. They only accepted the western education earlier than any. The Brahmin landlords had most of the land of the village. So, the other castes were economically dependent on them. This economic dependence made the Brahmins politically powerful also.

Prof. N. K. Shukla ("The Social Structure of An Indian village") studied 'Bharko' village near Bhagalpur. He found that the Yadavas were dominant there. They were numerically stronger and politically powerful in the village. They were landlords of most of the land in the village and hence acquired a higher social status.

Several other scholars also have discussed the presence of the dominant caste in various villages of India. The Rajputs were found to be dominant in a village Ranawats Sadri of Rajasthan studied by Dr. Chauhan. Deviar village studied by Anand Chakravarti, and six villages of Rajasthan studied by K. L. Sharma. Oscar Lewis found jats as the dominant caste in the Rampur village of U.P. Harper observed Hawick Brahmins as the dominant caste in Totagrahi.

Criticism of the Concept of the Dominant Caste

The concept of the 'Dominant caste' given by Prof. Srinivas has to face severe criticisms also. **S.C. Dube**, **D. N. Majumdar**, **L. Dumont** and **Anthony Carter** are the main critics of this concept.

S. C. Dube writes in his book, "Caste, Dominance And Eactionalism, contribution to Indian Sociology", that it is not necessary that any caste may become the dominant caste on the basis of its numercial strength. It may be possible that there is a lack of unity and consciouness among the members of that caste in spite of their numercial strength. On the contrary, it is possible that a caste having unity and consciouness may

become powerful in spite of being less in number. According to Dube, economic and political power may also become the basis of the dominant caste only in case it is used for the welfare of the entire caste. But, mostly it happens that, it is used for the welfare of the entire caste but, mostly it happens that, it is used for personal interest and the unity of caste breaks, Dube does not consider economy and higher position in status as essential for the dominant caste as it is not necessary that all the castes will accept the supremacy of a particular caste. Similarly, the Western education and occupation are also not essential for caste dominance, though they increase the economic and social status of a caste. Dube used "dominant person" in lieu of "dominant caste."

Dr. D. N. Majumdar ("Caste And Community In An Indian Village") tested the concept of the dominant caste in his study of Mohana village and raised some objections regarding this concept. He said that a caste was not always the dominant caste due to its numerical strength. A zamindar due to this extended kinship or some families due to their land ownership and high standard of living may become dominant in the village and act as the bond uniting the various castes. It is also not necessary that the caste being numerically stronger will also be socially dominant. Neither the majority has ever ruled nor their decisions ever accepted in the Indian villages. No importance was attached to the numerical strength in feudal India. In a village, a Brahmin, priest, a zamindar or a social worker used to hold more influence than the majorities. There were 23.5 percent Chamars and 21.5 percent Rajputs in Mohana village. Thakurs, who were on the second position when numerical strength was considered were owners of 40 percent of the land of the village. This single factor was responsible for the economic dominance of the Thakurs.

According to L. Dumont, numerical strength is a consequence of dominance, not the basis of dominance. He said that actual status of a caste is based on the principle of purity and impurity. It should be clearly separated from the dominance. Dominance in a consequence of the ownership of the land.

Anthony Carter ("Elite in Rural India") found in his study of Girur village of Maharashtra that castes did not work in an organized way from the political point of view. So, the "caste" should be separated from "dominance." We can use the "dominant group" instead. Giruris and Marathas are dominant castes in Maharashtra but it has also been observed that one part of the caste was dominant instead of the entire caste. According to Anthony Carter, caste and dominance are distinct in principle as well as in practice.

On several occasions, more than one castes claim to be dominant in any village on the basis of their number, caste hierarchy and economic and political basis. In such a situation, it is difficult to decide which caste is really dominant. Thus, we observe dominant class instead of a dominant caste, as for example, the Brahmins and the Yadavas, both are claiming for dominance in Bharko village near Bhagalpur. Beteille also observed such a situation prevailing in a village of Orissa.

Thus, the traditionally dominant caste is now being challenged in recent times due to new changes and other castes are acquiring the position of the dominant caste. These castes include the middle castes also. These changes are observed in almost all the villages of India.

Questions

1. "Critically examine that numerically strong is also dominant caste in the village.
2. Discuss the role of dominant caste in Indian village.



Lesson—7

SANSKRITIZATION AND WESTERNIZATION

Sanskritization—Rural life-style and the economy based on agriculture have contributed a lot to provide a stable basis for the features of caste system. Before the advent of the British rule, no changes occurred in the rigid caste system. But, during the British-regime, increasing urbanization, industrialization and modern education started bringing changes in the caste system. One of these changes was the imitation of the life-style or the entire living standard of any upper caste or castes by the lower castes in order to raise their status or gain prestige like any upper caste.

The term 'Sanskritization' was used by Prof. M. N. Srinivas to express the above situation. The impact of this process of Sanskritizations is visible in different parts of the country. This concept of Sanskritization was discussed by Prof. M. N. Srinivas during his study of the Coorgs in Karnataka. He found that the lower caste in order to raise their position in the caste hierarchy, adopted some customs of the Brahmins and gave up some of their own which were considered to be impure by the higher castes. For instance, they gave up meat eating, consumption of liquor and animal sacrifice to their deities; they imitated the Brahmins in matters of dress, food and rituals. By doing this, within a generation or so, they could claim higher positions in the hierarchy of castes. To denote this process of mobility, Srinivas first used the term 'Brahmanization.' Later on, he replaced it by 'Sanskritization'; as he found during his study that lower castes were not only imitating the cultural ways of the Brahmins but of any upper caste.

Prof. Yogendra Singh discussed the above function in his book, 'Modernization of Indian tradition.' He wrote—"Sanskritization is a much broader concept than Brahmanization. Srinivas realized that the process which motivated the lower castes to imitate the customs of the Brahmins in Mysore was a specific case of a general tendency among the lower castes to imitate the cultural way of the higher castes; in many cases these higher castes were non-Brahmins; they were Kshatriyas, Jats, Vaisyas etc. in various regions of the country."

Prof. M. N. Srinivas defines the term 'Sanskritization' in his book, "Social Change in Modern India"—"Sanskritization is the process by which a low Hindu caste or a tribe or other group changes its customs, rituals, ideologies and way of life in the direction of a high and frequently twice born caste. Generally, such changes are followed by a claim to a higher position in the caste hierarchy than that traditionally conceded to the claimant caste by the local community." Thus, it is clear from the above definition that Sanskritization is the process denoting social mobility through which lower castes acquire the ability to claim higher status in the caste hierarchy after one or two generations.

Characteristics of Sanskritization :

The concept of Sanskritization can be explained more clearly on the basis of its characteristics.

(1) Sanskritization is related to lower castes—When lower castes attempt to raise their status in the caste hierarchy by adopting the customs, traditions, deities and life-style of twice born or dominant castes, it is called Sanskritization.

(2) Sanskritization is the process denoting social mobility—Sanskritization denotes only positional changes, not structural changes in the caste, passing through this process. It means that the caste going through Sanskritization raises its position than other castes and the other caste comes down, but the structure remains unchanged.

(3) Sanskritization is not confined to Hindu castes only—This process is found among tribal and semi-tribal groups also. The Bhils of Western India, the Gonds and the Oraons of Central India and the tribes of the Himalayas have attempted to imitate the style of Hindus.

(4) There may be several model of Sanskritization—A lower caste may consider Brahmin, Kshatriya, Vaisya or any other dominant castes as its model and adopt its customs, traditions, food habits and life style.

(5) A lower caste related itself with any higher caste for two or three generations in order to raise its social status through the process of Sanskritization.

(6) Dr. Yogendra Singh called the process of Sanskritization as "Anticipatory, Socialization." It means that a lower caste adopts the culture of any higher caste in the hope that it will be included in that caste.

(7) Sanskritization is absolute of concepts—It includes the elements of concepts like Brahmanization, adoption of other cultures, anticipatory socialization, imitation etc.

Similarly, Sanskritization has several other characteristics also which are related to the above ones.

Srinivas gave several historical and recent examples of Sanskritization. According to the historian, K.M. Panniker, the Nandas were the last real Kshatriyas in India (fifth century B.C.). After then, every royal family came from some non-Kshatriya castes. Pala of Bengal belonged to lower-caste. Charans and Bhats used to sing imaginary stories

and poems regarding ancestral praise in order to prove the legality of lower castes to become Kshatriyas. Marathas, Reddy and Pattayachis have also been claiming of their being Kshatriyas. Baniyas of Gujarat wear turban and keep sword like patidars and are trying to include themselves in the list of Patidars. Patidars themselves belong to Kunabi caste. In U.P., Noniyas of Senapur village have started wearing the 'sacred thread' like the Brahmis. Several tribes have also followed Sanskritization i.e., Bhils, Gonds, Oraons etc. imitate Hindus and consider themselves as Hindus. The craftsmen castes of Mysore (goldsmith, blacksmith etc.) claim to be 'Vishwakarma Brahmins.'

Criticism—Though the concept of Sanskritization has significantly contributed in the analysis of socio-cultural changes occurring in the caste system, this concept has several defects also. Several scholars have severely criticized this concept as given below—

- (1) Prof. M. N. Srinivas himself accepts that Sanskritization is a complex and vague concept. It is more proper to consider it as a bundle of concepts than a single concept. It should be kept in mind that it is a mere name for a widespread social and cultural process and our main function is to understand the nature of these processes. As soon as it is realized that the term Sanskritization is unable to help in the analysis, it should be left without hesitation.
- (2) As some places Srinivas has given contradictory statements about the concept of Sanskritization. He writes at one place that any untouchable group, howsoever Sanskritized it may be, will be unable to cross the boundary line of untouchability. Thus, it is clear that this concept has several lacunae.
- (3) Dr. Mazumdar wrote about Sanskritization that any lower caste cannot raise status vertically and become similar to higher castes through this process. It can only rise a little higher than the other castes of level or various levels of its own caste. He further clarifies that there is no instance of Chamars becoming similar to any higher caste.
- (4) B. Kuppaswamy considers Sanskritization as an example of conducting a Reference Group Process.' A reference group is a group which is used as a model or a standard-scale to evaluate the attitudes, customs, rituals etc. of our own. He wrote that the lower castes attempt to raise their status through this process. But it is impossible to gain the membership of the reference group in Sanskritization, as the caste system is based on birth which is unchangeable.
- (5) The process of Sanskritization, is not found all over the country. According to P.N. Majumdar, lower castes do not attempt to adopt the culture of the higher castes at all places.
- (6) Some scholars have considered it as a process of mere imitation.

Thus, it becomes clear from the above analysis that this is not an appropriate concept to explain the process of cultural change. Dr. P.N. Majumdar says that we are not much pleased with the tool we use for describing the process of cultural change. Thus, in brief, it can be said that, we need several concepts than one concept to explain the processes of cultural transition in India.

Westernization—Like Sanskritization, Dr. M.N.Srinivas gave the concept of 'Westernization' in order to study the processes of change in the Indian society. Sanskritization expresses the real and desired cultural mobility within the caste system. Whereas, westernization denotes the changes that occurred as a consequence of cultural contact with the west, especially Great Britain. Thus, Dr. Srinivas used the term westernization for expressing the changes which occurred in India in the nineteenth and twentieth century during the British regime.

Prof. Srinivas wrote about the meaning of westernization—"I have used the term 'westernization' to characterize changes brought about in the Indian society and culture as a result of over 150 years of British rule and the term subsumes changes occurring at different levels—technology, institutions, ideology and values."

The famous sociologist O.M. Lynch quotes Srinivas in his book, "The politics of untouchability—A case from Agra, India."—"Westernization involves the acceptance of western dress, diet, manners, education, gadgets, sports, values etc."

Thus, these definitions make clear that westernization includes all the cultural and institutional changes that occurred in India as a consequence of the political and cultural contact with the western countries, especially England. Westernization means various types of changes i.e., changes in dress, diet, ways of fooding, manners etc. Prof. Yogendra Singh writes—"Emphasis on humanitarianism and rationalism is a part of the Westernization which led to a series of institutional and social reforms in India. The establishment of scientific, technological and educational institutions, the rise of nationalism, the new political culture and the leadership in the country are all the by-products of westernization.

Humanitarianism means active interest in the welfare of humankind without taking into consideration their caste, economic status, religion, age and sex. Humanitarianism includes both equalitarianism and secularization.

There may be several model of westernization. European, American and Russian models are important among them. In spite of some elements of Westernization found more or less similar in all countries, i.e., European countries and America, Canada, Australia. Newzealand etc., every country's culture has its specific characteristics. So, there are significant differences between them. The English model of westernization is important for the analysis of social and cultural changes in India, though the American and Russian models are also becoming meaningful since 1947.

Westernization in India—After the establishment of the British rule in India, several political, economic, social and technological forces started functioning. These

forces influenced the social and cultural life of India in several ways. Thus, the process of westernization started in India. The Britishers had political and economic strength. Moreover, they had new technology, scientific knowledge and great literature. Influenced by all these, the higher castes started imitating the Britishers, adopted their customs and habits. Thus, the Britishers acquired the highest position in the cast hierarchy and the Brahmins became the next highest. In this way, whereas the lower castes were engaged in adopting the life style of the Brahmins and higher castes in order to raise their social status, Brahmins and some other higher castes showed interest in adopting the life style of the English people. Thus, the process of westernization started in India.

Due to westernization, the Brahmins got the opportunity to act as mediators between the Britishers and the other Indians. Consequently, a new and secular caste system developed over the traditional system in which new Kshatriyas (English) were at the peak, Brahmins on the second position and the rest of the people on the lowest level of the caste pyramid. In this new hierarchy of castes, the Brahmins were imitating the English and the rest of the people were imitating both the Brahmins as well as the English. But the Brahmins had to face a difficult situation as some values and customs of the British people were quite contrary to the values and life-style of the Brahmins.

The Westernization caused several changes in the life of the Brahmins in Mysore. Their dress and style changed. Due to this change in dress, the traditional ideas regarding purity also became weak. Several Brahmins left wearing the sacred thread which was very essential before westernization. Now, the Brahmins started eating onion, potato, carrot, turnip, raddish etc. which were prohibited for them. Several people also began to eat eggs, fish and meat. The educated ones started smoking and drinking also. Many changes occurred in the traditional occupations of the Brahmins.

Dr. Srinivas described that there was a custom of bride-price in some groups of Brahmins previously in Mysore. But, due to the demand of the educated youth engaged in and have hence engaged in good services, the dowry system became popular. The marriageable age for girls also increased considerably.

After the advent of independence, several lower castes getting English education, are now westernizing themselves. Now, people of various castes are proceeding directly towards westernization without imitating the Brahmins or through Sanskritization. Dr. Srinivas said that normally, the urban people were much influenced by the western impacts rather than the rural ones.

Viewing the process of urbanization from the rural point of view, H.A. Gould said, during his study of two villages in U.P., that westernization and urbanization were taking place among the higher castes i.e., Brahmins, Rajputs (Thakurs), Jats etc. but not among lower and poor castes.

We should also keep in mind that the westernization of one aspect of behaviour does not necessarily cause westernization in other aspects of behaviour also. It is a general custom in entire India to clean and offer vermilion and flowers to the tools

related to one's occupation, on the occasion of Dussehara. Thus holds true for the rural as well as the urban people.

As far as the Indian Muslims are concerned, Srinivas said that Muslim elites were unhappy with Britishers for losing their rule over India in their hands, Hence, they were strong opponents of Westernization till the end of the nineteenth century. But, when the Muslims decided to change with the recent times, breaking the segregation imposed on them by themselves, they found that the Hindus had gone far ahead. Sri Syed Ahmad Khan (1817-1898) was the founder of the westernization movement among the Muslims. Some Muslims of the Indian National Congress were highly westernized.

Viewing from the historical point of view, we find that around the seventh decade of the nineteenth century, such leaders rose in India due to the western impact, who became lamp-posts for modern India. Several leaders like Tagore, Vivekananda, Ranade, Gokhale, Tilak, Nehru, Raja Ram Mohan Roy etc. vehemently opposed the social evils in vogue i.e., child marriage, sati system, prohibition on widow re-marriage, opposition of women's education, untouchability, prohibition on inter-caste marriage etc. These leaders provided a direction to the social reform movement. During this process of reforming the society, the elite class realized that state-power was needed in order to make India proceed towards modernization. Thus, westernization contributed significantly not only to the rise of the elite class but in releasing the Hindu society from several evils, raising the feeling of nationalism and starting the movement for gaining independence also.

Criticism—Several sociologists and social anthropologists have criticized the concept of westernization. Daniel Lerner's ('The Passing Traditional Society') opinion was that westernization was an inappropriate and narrow concept because the Russian Socialism was also a strong model of modernization. Dr. Srinivas considers westernization as the British impact on India, but it is a very narrow concept. After independence, the Russian and American models also have had a clear influence on India.

According to Prof. Yogendra Singh, "Moreover for many new elite in India, as also in the new states of Asia, the term westernization has a pejorative connotation because of its association with former colonial domination of these countries by the west. It is, therefore, more value-loaded than the term modernization, which to us appears as a better substitute.

Devraj Chanana also does not find westernization to be a simple process. According to him, in the present, it would be better to say that Indianization is at work. It means westernization to a large extent in the external and the reassertion of largely Indian values, mingled with the humanitarian values of the west in matters of the spirit.

Dr. Yogendera Singh said, "Obviously, sanskritization and westernization are theoretically loose terms; but as truth asserting concepts they have great appropriateness and viability." These concepts analyse cultural change only but are unable to explain the changes occurring in the social structure. Thus, we agree with B. Kuppuswamy that "The concepts of sanskritization and westernization help us in understanding the processes of level-changes in the beginning of the twentieth century.

The appropriateness of these concepts is very limited in providing help to analyse the processes of change going on in the Indian society.

Questions

1. Bring out the difference between sanskritization and westernization.
2. Analyse the concept of Sanskritization in India.



Lesson—8

RURAL POWER STRUCTURE : CONCEPTS AND ITS BASES

To understand the nature of the changes in the developing countries and particularly a country like India where the majority of the population resides in the rural areas, it is quite essential to understand the nature of the rural power structure in India.

From time immemorial, the village has been a basic unit of the political system and economy of the state, and it still persists as a unit even in today's democratic set-up. Thus, until and unless one properly understand the socio-economic conditions of the rural sector of India, one hereby understands the nature, direction and factors of the changes in India.

Keeping the importance of its study in mind, different sociologists have studied different rural areas of the country. Yogendra Singh, for instance, conducted his studies in the villages of U.P., Dr. O.P. Joshi studied some of the villages of Rajasthan, B. S. Cohen has studied in village of Jaunpur district, and Daniel Thorner has studied various villages including the southern and the northern states. Actually there is a long list of those sociologists who have studied Indian Rural Power Structure. The name of a few significant names of them, M. N. Srinivas, S. C. Dubey, L. P. Vidyarthi, J. B. Chidambar, Leela Dubey, H. S. Dhillon and Prabhat Chandra are some of them.

Concept of Power :

Different scholars have defined the term, 'power' in different ways. P. B. Horton and C. L. Hunt in their book, "Sociology" have defined it as "the ability to control the actions of others." Discussing the concept of power, Max Weber in his "Essays in Sociology" writes : "In general, we understand by "Power" the chance of a man or a number of men to realize their own will in a communal action even against the resistance from others who are participating in the action." Similarly, Talcott Parsons defines it as "the product of the polity as a system in power, which it would like to define as the generalized capacity of a social system to get things done in the interests of collective

goals. " If we analyse the definition given by Parson, we come across two important aspects. First, the power is to be taken as the generalized capacity of a social system. And secondly, power exercised for the interests of collective goals.

There are two sides of the power—the authority and the influence. The authority may be defined as that legitimate power which is obtained as a result of holding a post by which an individual or group of individuals gets the right of commanding other persons, thus controlling their behaviours. The power may be either formal or informal. The influence, on the other hand, may be defined as "the ability to collect the decisions and actions of others beyond authority to do so." The authority is the formal power which is called "legitimate power" such as the power exercised by a B.D.O. or S.D.O. On the contrary, the influence is informal power is called "non-legitimate power," such as the power exercised by a noble gentle person.

Power may be seen in the society in four forms. The first is the power of the elite which is based on the possession of wealth, status and influence of a few elite persons of the society. Secondly, law is the legitimate form of power. It is one which controls social behaviours of the people by defining their rights and duties and punishing those who violates the laws. Thirdly, there is the power of organizations such as those of students, teachers, writers and doctors. These organisations are approved and supported by the people, and discharge their power through different means of mass media. And lastly, there is the power of the unorganised masses which is manifested casually, such as at the time of revolt, revolution, poll and demonstrations.

The bases of Power—

It would be proper to discuss here the sources or bases of the rural power structure, Mainly there are three sources—the Zamindari System, the Village Panchayat, and the Caste Panchayat.

1. Zamindari System—There is a strong relation between the zamindari system and the rural power structure. The rural power has generally been invested in those persons of the villages who had been rich and influential. In the zamindari system, most of land property was concentrated in the hands of the landlords and their officers, so naturally they exercised great influence in the rural politics. They almost controlled the administrative and judiciary activities of the villages. Actually, the zamindars acted as the headman of the village. Similarly, in the joint zamindari system, the officers, like 'Lambardar', 'Tallukedar' and 'Thakedar' exercised the political power.

2. The Village Panchayat—The Village Panchayat has been a basic unit of the rural power structure in India. Though theoretically, it holds the highest position in the structure, yet practically the decision of the Panchayat has been influenced by the influential persons of the zamindars or the groupism.

3. Caste Panchayat—Caste is a bitter reality in India. It is the significant role of the caste Panchayat who drive the attention of different sociologists towards them. Prior to the new judicial system introduced by the British government, the caste Panchayats

were extra ordinarily important as these Panchyats were extended to more than one village. The caste Panchyayat were extraordinarily important as these Panchayats were extended to more than one village. The caste Panchayat had a lot of functions to do, such as passing judgement on some disputable matter and punishing the wrong-doers of the concerned caste. Though the new legal system minimised the influence of these caste Panchyats, yet it still retains in some under developed rural areas.

To sum up, the three above discussed sources are the main sources of the rural power structure in India. These are three bases from which the traditional rural power of structure of India spring up. Even in the new pattern of rural power, these elements intend to influence the progressive elements in one way or the other. For instance, even after the abolition of the zamindari, system, the elite and 'noble' class and upper castes are getting upper hand in the political activities in rural areas. The activities of the Panchayats are still influenced by the rich and high caste people.

Questions

1. Discuss the concept of rural power structure.
2. Examine the major basis of rural power structure found in Indian Society.
3. Explain the changing pattern of rural power structure in independent India.

Reference Books

- | | | |
|-------------------------------|---|---|
| 1. A. R. Desai | : | Rural Sociology in India |
| 2. A.S. Altekar and B.M. Puri | : | State and Government in Ancient India |
| 3. Lewis Oscar | : | Group Dynamics in the Northern Village |



Lesson—9

RECENT CHANGES IN RURAL POWER STRUCTURE

With the democratisation of the society and political system significant changes were observed in every field of life. It was also the structure of the rural power. Particularly, after independence, the rural power structure was changed to great deal.

The traditional leadership in the rural structure was held by the elite or zamindar class which suffered a great deal with the democratisation of the political system.

In the direction of the democratisation of the rural power structure different laws of the government, served roles. In 1920, for instance, the British government passed an Act which intended to abolish the influence of the zamindar class on the village Panchayats by nominating the office-bearers of the Panchayats. In 1948, the free India introduced adult suffrage which ensured right to every adult person, be it male or female, the right to vote. The Panchayat became wide in its nature. The records of the procedures started to be maintained and the Panchayat was ensured with certain judicial and revenue rights. Thus, not only the influence of the landlords was minimised, but even the influence of caste and the economic status was theoretically finished though, practically the influence of the landlords and the rich as well as that of money and might still persisted. The abolition of the zamindari system even accelerated the democratisation of the rural power structure. The abolition of the zamindari system resulted into the changing of the public properties like ponds and grazing fields which were under the zamindars into the properties of the village Panchayats.

Thus, the changing socio-economic factors of the Indian society gave birth to such a rural power compared to the traditional rural power structure which based on co-operation and democratic means. Though still, the influence of birth and dominating caste persists, the influence has diminished to a great deal.

Different scholars and sociologists have studied the nature of the present rural power structure as compared to the traditional rural power structure. The study of some of them are to be discussed here so as to show whether the nature of the present rural power structure has changed as compared to the traditional one, Dr. Yogendra Singh, indeed, is one of them.

Dr. Singh, studying the situations, expressed these things. He pointed out that even today, the rural political power is concentrated in the hands of upper caste like Brahmins, Kshatriyas and Bhumihsar, and the higher classes like ex-landlords and money-lenders. Secondly, it is true that at the same time, the lower castes and classes are competing with upper classes and castes, thus giving birth to different groups, particularly based upon casteism. This type of groupism is intending to spoil the village life. Thirdly, even today, the political power in the rural sector is invested in the groups of cultivating families and not in individuals. Fourthly, even today the politics of the villages is influenced by the economic status of the families.

A. C. Mayor found that the rural political power has been influenced on all the three levels of the rural power structure—the Village Panchayat level, the Panchayat Samiti (Block) level, and the Zila Parishad (District) level. The political parties as well as the caste groups have influenced the rural power structure on all these three levels. Mayor observed that it is the dominant castes and landlords that controls the political

power structure in the rural sector. In such villages where there are no mighty (dominant) castes, the rivalry is among the non-dominant castes. And generally, there is inter-caste understanding and agreement in such conditions.

B. S. Kohen in his book "The Changing Status of Depressed Caste," or The Study of Madhopur Villager of Jaunpur found that prior to 1951, it were the Thakurs (Rajputs), who were politically most influential because the land property was mainly concentrated in their hands. But after 1952, after the abolition of the zamindari system, the rural power structure grew democratic, and consequently the depressed castes and classes started participating in the rural political activities. For instance, the castes like Nonia and Chamars defined the status of the Rajputs, and captured almost all the posts of the Panchayat as they outnumbered the Rajputs. But as the Rajput caste group possessed most of the land property as well as amicable relations with the administrative officers, they have created troubles, and the neo-dominant caste groups are not quite successful in smoothly running the development works.

There have been many other such caste studies including those of Daniel Thorner, P. C. Joshi, T. K. Omew, Andre Besellie, Srinivas, N. K. Shukla, Baijnath Varma and the like. It is quite impossible to present all those studies. Yet, on the basis of those studies we may conclude that there have been a considerable change in the rural power structure after Independence. The traditional power structure which was born by the traditional economic system of that time is gradually giving way to the new rural power structure which is again a result of the present socio-economic circumstances where casteism and communalism is losing their dominance, and the democratic means were getting gradually the upper-hand. It is true that there is still a conflict between the conservative and the progressive forces, but in the long run the latter are bound to win the race undoubtedly.

Questions

1. Examine the changing pattern of rural power structure in Indian village.
2. Explain the emerging patterns of leadership in village India.
3. Write a brief essay on the changing pattern of rural power structure.

Reference Books

1. Lowry Nelson : Rural Sociology
2. N. K. Shukla : The Social Structure of An Indian Village
3. Andre Besellie : Caste, Class and Power



RURAL LEADERSHIP IN PRESENT CONDITIONS

No society can be possible without any leadership, be it the rural society or the urban society. There is particular importance of leadership in the structure of the whole society. Every society has such individual who guides and inspires other individual to progress. Such people are called the leaders of the society, or as Chidambar has pointed out they are called the power-men or centre of power.

Regarding the concept of leadership, different scholars have expressed their own views. Tead, in his book entitled. "The Art of Leadership" defines leadership in the following words : "Leadership is the activity of influencing people to co-operate to some goal which they came to find desirable." Webster, on the other hand, defines a leader variously as a guide, a conductor, a chief, a commander, as the head of a party of state and as one who proceeds and is followed by others in conduct, opinion, and undertakings. Similarly, Lapiere and Iransworth in their "Social Psychology" writes : "Leadership is behaviour that affects the behaviour of other people more than their behaviour affects that of the leader." In, this way, we may say that leadership is that activity in which an individual or a few individuals guide and inspire leaders for some common goals.

On the basis of the above discussed definition, four aspects of leadership are reflected, First, there is a person or a group of persons that guides others; secondly, there are some persons who are guided and inspired by the leading person or group of persons; and thirdly, the leading persons or group exercises the power for achieving the common goals.

The rural leadership is distinguished from the common leadership on different grounds, such as in the rural leadership certain factors like age, large family, economic status, education, contacts with the administrative officers, practical knowledge of court procedures, the caste status and the influential personality matter.

But the above mentioned factors are those of the traditional leadership. In today's changing society, the nature of the rural leadership has changed to a great deal. In present circumstances, the following changes are to be observed in the rural leadership.

(a) The Importance of age—In the traditional leadership, generally an aged person was to be the leader of a village, but gradually it started shifting over to the hands of the youth. The youth are comparatively 'open-minded and energetic. So, naturally they are excelling the old men in the recent rural leadership.

(b) The caste status—Earlier, it were the persons belonging to dominant castes who lead the rural people. But in today's changed socio-economic circumstances, the

rural leader may belong to any caste. This change is largely due to the democratisation of the society and political system.

(c) The collective leadership—Today, the socio-economic circumstances have changed significantly. Consequently, the collective leadership is gradually replacing the individual leadership. The village is now often led by a group of persons instead of a single person. Collectivity is the very foundation of the democratic system, which has influenced the rural leadership positively.

(d) The leadership is not hereditary—In the traditional rural leadership, the leadership was generally vested in such persons as Mahtos, Patels and Thakurs of the villages. The leadership was hereditary. But now the leadership goes on changing from one hand to another in the course of time.

(e) Education and the rural leadership—In the traditional leadership, the leadership was mostly in the hands of uneducated people. But today, due to the changed political and administrative circumstances, an uneducated person can handle the affairs of the courts and offices. Nevertheless, the importance of education has not been recognized in rural leadership to that extent which is required.

(f) Different leaders for different fields of activities—Earlier, a single person led the village in all the fields of life. But today is the age of specialization. As a result, there are different leaders for different rural activities such as the religious field, the social field, the political field and the cultural field.

(g) The importance of large family has diminished—In the traditional leadership, the rural leader could spring up only from a large family as it was treated to be a sign of prosperity of the family. Therefore, the criterion of large family in the rural leadership has completely diminished.

(h) The importance of material prosperity has diminished—In the traditional rural leadership, the leadership was often in the hands of the rich and prosperous, but now that myth has been broken as even the poor can handle the rural leadership.

(i) Affiliation to political parties—Now, almost every rural leader is affiliated to some political party. It was not so in the traditional rural leadership.

(j) Not feudal and cruel—Now, the rural people are seldom led by the persons who are feudal and cruel. The age of tyrannical leadership has given way to the liberal and democratic leadership.

(k) The women are also participating—As the Indian society has been male-dominated, only the male could lead the rural population. But now, the seats of women have been reserved in many of the committees. Consequently, the women leadership has also developed in the rural sector.

Finally, though the nature of rural leadership has changed a great deal, yet, to enrol with Yogendra Singh, the leadership is mostly in the hands of the rich prosperous, as they easily develop relationship and contact with the administrative officers.

Questions

1. Examine the emerging patterns of leadership in village India.
2. Explain the changing patterns of rural leadership in India.
3. What is leadership ? Discuss the various types of rural leadership in India.

Reference Books

1. L. P. Vidyarthi : Leadership in India
2. T. B. Chidamber : Introductory Rural Sociology
3. Dr. Y. Singh : Modernisations of Indian Traditions



Lesson—11

LAND RELATION—MEANING AND CHANGES

India is a country of villages where about 70 per cent people live, in which about three-fourth people are engaged in agricultural work. Others perform the work related to agriculture. Rural and farmer the two terms are used as synonym. In other words rural people are called as farmers and farmers are called as rural people. Generally rural people have deep attachment with land, because agriculture is only means of their employment. Basically Indian economy is also based on agriculture. Thus the economy of the country will not be balanced, unless the land system is proper.

Farmers do not take agriculture work only as profession but they have sentimental attachment with land also. If they do agricultural work for profit they would have adopted another occupation, but they do not do so. The relationship of farmers with land has been discussed by S.C.Dube in his book, 'Indian village.' According to him the agriculturists have considerable sentiment attached with their land and cattle. If adverse situation compels them to sell some of their land or cattle, the day when this is done becomes a day of mourning for the members of the family. In the sentiments of an Indian peasant, the land occupies a mother's position and parting with a fragment of it tantamounts to separation from the mother.

It becomes clear from the definition of Dube that farmers have sentimental relationship with land and they have considerable feeling for land. They do not want to be separated from their land.

Land Relation is the system in which there are arrangement of rights and responsibilities of farmers related to land. In land system there are explanation of farmer's right and ownership on land giving rent to the government and other related rights and responsibilities. Land relation is of many types. Those who obtained land from government are called land lord and those who got land from landlords called tenants. There are three classes of tenants—Occupancy Tenants. Tenants-at-will and Sub-tenants. Occupancy Tenants are those tenants on whose land landlord cannot inance or reduce the land rent. Tenants-at-will are those on whose land land-rent can be enhanced or reduced. Sub-tenants do not obtain the land from landlords directly, but they obtain land from tenants.

But before discussing the major changes in land relation after independence, it is essential here to discuss the agrarian structure in pre-independent India. Before independence there were following types of land system in India :

1. Raiyatwari System—Raiyatwari system was introduced by Thomas Munro in Madras in 1772. Subsequently, this sytem was implemented in Bombay, Madhya Pradesh, Assam and eastern part of the country. Under this system tenants have complete ownership on land. The actual tillers of the soil were vested with a heritable and transferable right of property in their lands. Land-lord's direct relationship with the government. The land lords hold the ownership on land, till they pay the amount of land-revenue. Generally this settlement (Bandobast) had been done for the period of 20 to 30 years. This assessment of land-relvenue was done by the government according to the fertility of the soil. A. R. Desai in his book "Rural Sociology in India" has written that land revenue was given either in cash or kind, not in the form of the share of production.

2. Mahalwari System—This system had been implemented for the first time in Agra and Awadh in 1833. Subsequently, it became popular in Punjab and Madhya Pradesh. Under this system the wasteland, trees, wells etc. were the joint property of the village. If any farmer had left the right of property on his land, the ownership of land goes to entire village. This system was comparatively better than other system.

3. Zamindari system—In 1765 East India Company had bought the right of property to collect the land revenue in the states of Bengal, Bihar and Orissa after paying an amount of Rs. 20 lakhs to Mughal Empire. Lord Cornwallis had given the right of property of land to Zamindars by permanent settlement in 1793. Under this system zamindar was the owner of the land and he can lease out the land to anyone for cultivation. Land revenue was paid by the Zamindars to the government as per the rule of permanent settlement while they could collect amount of land revenue from the tenants what they wanted. Zamindars were the intermediaries between government and tenants. They had never taken part in actual cultivation.

Thus, the British government had changed the existing economic structure of normal area. The implementation of Zamindari system has a political motto. In was thought that the Indian who will get zamindari will become the follower of British

government. The second important thing was that the new Zamindars were made after replacing the previous Zamindars. It was expected from them that they will quarrel with each other. In this way 'Divide and Rule' policy will flourish. The result was as expected. Zamindars became the blind followers of British government and started payment of fixed amount to British government after exploiting the rural people. The enmities between new and old Zamindars had increased. This is the main reason that British ruled India for a long period.

After getting independence it became the duty of State and Central governments to make planning for the economic development of the country. Debates were started that how to develop the backward and agricultural country like India into a developed industrial country. It was essential to find the adequate solution of the land problem for economic development. A discussion was started that which type of land system would suit India for its economic progress. This subject took serious disagreement within the ruling Congress Party. Congress Party had constituted many Committees and Commissions with a view to suggest some measures in this regard. The change in land relation had some objectives in mind, which are as follows :

The first objective of the land reform is that the agricultural production should increase and it is possible only when there is a proper land system and farmers have attachment with the land. The condition of production and agriculture largely depends upon the structure of the land relation in any country. It depends upon the types of relationship between land holders and land owners.

The second objective of land reform establishes social justice. Common man should avail the benefit of economic development and exploitation of farmers should end. It was the main objective of the reforms.

The third objective of the land reform is related with the economic development. It was expected that the advancement of agriculture will lead to the economic development of the country.

To achieve the above objectives, the Congress Economic Programmes Committee put forward for reaching proposals for changes in the agrarian structure. On the basis of the proposals attempts were made on government and non-governmental level to change the land relation in the country. The major changes in land relation can be expressed in the following way—

After implementing the Zamindari Abolition Programme the government got major success to end the exploiter class. Zamindars had become uncontrolled due to traditional rights and they used to exploit the people. Zamindar used to take 'begar' and they did not allow them to rise from any point of view. They used to practice all the tricks for it. Their rights have been seized due to Zamindari Abolition and they are no more as ruling class.

A famous sociologist, Andre Besellie in his study "Studies in Agrarian Social Structure (1974)" has told that there is no doubt that the importance of top position

or strata of traditional agricultural hierarchy system have lessened in India and their form have been changed. It will not be proper to say that land reform is the only reason for it, but it certainly played an important role. There has been a downfall of many big Zamindars, Talukedars and Jagirdars during last fifteen years and with them the specific form of land ownership and elements of feudal life style have also ended.

One of the major changes in land relation is that the dominant position of big Jagirdars and Zamindars in economic-political and cultural affairs in many States of India like rural Bengal, Rajasthan and other states has decreased. Though the top strata people of traditional agricultural structure possessed enough land, but they had no actual relationship with agriculture. They used to lease out their land to the tenants or share-croppers and get rent or share of the crop from them. Now the ratio of the top strata people of agricultural hierarchy system, who used to lease out their land to others on rent has been decreased. Now the opportunities of economic profit through agriculture have increased. Being inspired by them the ex-Jagirdars and Zamindars are now taking active part in agricultural work. Now they look after the management of agricultural work though they still have much income but they do not get the honour and prestige what they got previously as a Jagirdar. At present the importance of economic type of landlords have increased in comparison to feudal type of landlords.

It is essential here to see that to what extent the emergence of new type of landlords, who are engaged in scientific cultivation, have changed the tendency of centralization of land in some limited hands, There is no doubt that big Jagirs which were spread over hundred of miles or villages, have come to an end. But even today many people possess more than 100-200 acres of land or farm. They have partitioned their land by different names due to Land Ceiling Act, but actually the right of property on 'Farm' is of one family.

Andre Beitle has told that very few persons are the owner or controller of adequate size of land, while majority of agricultural families possess small size of land. It is obvious from the data of 1953-54, 1959-60 and 1960-61 of National Sample Survey that there is no radical change in the distribution of different size of holdings. But gradually the unequal distribution of land has shown decreasing trend.

In this way new productive system has lessened the traditional base of stratification. Now the economic landlords work in agricultural field in various form. Sometimes they drive tractors in their field and sometimes they do another work. Sometimes as observer they look after the work done by another. Andre Beitle has told in this context that in previous productive system there was negative co-relation between landlords and labourers. When the landlord himself works in his agricultural field, the main constraints between him and the labourers working in the field have come to an end. The economic disparity between them makes no difference in this regard. It is obvious from the above fact that the changed situation had contributed in lessening the stratification in production relation as it was existing before.

Consequently the existing gap between landlords and tenants is now lessening. But it did not come to an end. Even today it is a reality that there are much inequality

of disparity in distribution of land in Punjab, Haryana, Western Uttar Pradesh and many other parts of the country.

Under the changed circumstances due to legislation regarding land reforms sometimes a tenant succeeds in getting legal ownership of the land. In such situation, he was not to depend upon the mercy of the landlords. Though some change have taken place in the position of tenants at some places, but looking from the overall view of the country it can be said that the real position of tenants is not only uncertain but also unprotected in spite of legal favour being on their side.

Thus, in the context of discussion regarding changes in land relation, it can be said on the basis of observations of facts that Land Reform Legislations in India have been unable to completely abolish the fundamental disparity, existing in the agricultural social structure. Due to land reform there has been decrease in the area of rental land and rights of high level intermediaries have also abolished. But it has not reduced the centralization of ownership of land. In this context G. P. Mishra wrote on the basis of his study, "Some Aspects of Change in Agrarian Structure (1977)" that the fundamental structure of land relation is as it is. It is evident from the agricultural structure of landlords tenants and landless labourers.

Questions

1. Discuss the main features of land relation in rural India.
2. What do you mean by land tenure system ? Discuss its various types.



Lesson—12

LAND REFORMS MEASURES : GOVERNMENT MEASURES

India is predominantly an agricultural country where about 70.0% percent population reside. Agriculture is the main source of the livelihood of majority of them. About 70 percent of the active labour force is engaged in agricultural work and they produce about 50 percent of the national income. The country, where majority of the people reside in rural areas and agriculture is the main source of livelihood, cannot progress in economic field without developing agricultural production. The main problems of the traditional and developing country is the problem of economic development and social justice. India is among those countries in Asia which is proceeding towards all round development through planning and developmental programme. Rural reconstruction has been given preference in Five Year Plannings. It has been tried to bring Green Revolution in agricultural sector. Moreover, it has been

tried to improve the condition of tenants, share-croppers and landless labourers through land-reform after independence. There has been mechanisation in the field of agriculture. Now people are using tractors, pumping sets and other agricultural equipments. There is no doubt that the agricultural products have increased with the use of new developed seeds, chemical fertilizers and new agricultural techniques and by the availability of irrigation facilities. Today there is no scarcity of grains in the country and the raw material for agro-industry is available in enough quantity.

But in agricultural sector where someone possess much of the land on another side. Consequently disparity increased between zamindars, tenants and landless Labourers. Soon after independence the two opposite poles of the disparity draw the attention of the people. Consequently the country had implemented the constitution which was committed to casteless and classless society. But before discussing the measures of land reforms in independent India, it is essential here to discuss the agrarian structure in pre-independence period. Before independence there were three main types of land systems in the country, Zamindari system, Raiyatwari system and Mahalwari system. Raiyatwari system was first implemented in Madras by Thomas Munro in 1792. Under the Raiyatwari system, no intermediary proprietors were recognised, and the actual tillers of the soil were vested with a heritable and transferable right of property in their lands. Under Mahalwari system the ownership of land was commonly used by all the villagers. Generally, the wasteland trees, well etc. were the property of the entire village. Under Zamindari tenure the rights of property inland were vested in Zamindars and they can give the lands to anyone for cultivation. Lord Cornwallis had given the rights of property of land to Zamindars by "Permanent Settlement" in 1793. Land revenue had been paid by the Zamindars to the government as per the rule of permanent settlement and they can collect revenue from the farmers what they wanted. Zamindars were the intermediaries between government and tenants.

But after independence the central as well as state government have paid the attention in this direction. When they were preparing planning for the economic development of the country. They thought about the total change in land system which had been coming from the British period. A debate on the land reform in India was resumed to discuss the backwardness of the country and to get the exploited peasants rid of Zamindar's grip. Many committees and commissions were appointed by the ruling Congress Party with a view to suggesting an appropriate land policy. These appointed committees and commissions had many objectives in mind which were obviously related with the economic development of India. The important objectives, which were related with land-reforms, are the following :

The first objective of land reform is related with the production of agriculture. Land reform should be done in a way so that there is an increase in agricultural production and it is possible only when there is a proper land system and peasants have attachment with the land. The condition of production and agriculture largely depends upon the structure of the land relation in any country. It depends upon the types of relationship between land holders and land owners.

If there is a direct relationship between land holders and land owners, the production of agriculture will increase and if there is an indirect relationship between the two, the agricultural production will decrease.

The second objective of the land reform was to establish the social justice in the society. Common man should avail the benefits of the economic development of the country and exploitation of peasant should be ended—it was the main objectives of the reforms. Social justice and independence from exploitation were necessary because without it no country could progress.

The third objective of the land reform is related with the economic development. It was expected that the advancement of agriculture would lead to the economic development of the country.

To achieve the above objective, the Congress Economic Programme Committee (1947-48) put forward far reaching proposals for changes in the agrarian structure.

1. The committee suggested that land should be used for agriculture and as a source of employment. The use of lands of those who are either non-cultivator landlords or otherwise unable for any period to exercise the right of cultivating them, must come to rest in the village co-operative subject to the condition that the original holder or his successor will be entitled to come back to the land for genuine cultivation.
2. The committee further suggested that the maximum limits of land holding should be fixed. The surplus land over such a maximum limit should be acquired and placed at the disposal of village co-operatives.
3. The committee is of the view that in the agrarian system of India there is no place for intermediaries and land must belong to the tiller. In future sub-letting of land will be prohibited except in the case of widows, minors and other disabled persons.
4. Committee had suggested that those who had been cultivating land continuously for a period of six years would automatically get full occupancy rights.
5. Future committee suggested that, "determination of reasonable rent as well as for the commutation of rents in kind into cash."
6. Finally, on the most crucial and controversial question viz., the pattern of the agrarian economy, the committee suggested a composite pattern of individual farming assisted by co-operative organization, co-operative joint farming, collective and state farming.

On the basis of above suggestions the main steps taken by the government was abolition of intermediaries and many other changes in agrarian structure.

1. Zamindari Abolition : After independence the ruling Congress government abolished the Zamindari system, because they were committing atrocities on peasants.

The abolition of Zamindari system was necessary so that peasants can do agricultural work independently for their upliftment. Moreover they can use high yield seeds and sophisticated modern equipment in their cultivable land. Now tenants have direct contact with the government. In other words Zamindars were deprived of the right of enhancing and reducing the rents of these land, Now, the government is fixing the rent according to the fertility of the land.

2. Regulation of Rent : There has been a change in the rent of the land. The first plan had recommended that rent should not exceed one-fourth or one-fifth of the produce. The actual provision embodied state legislation in this regard showed wide variations. In very few states like Assam, Karnataka, Manipur and Tripura the maximum provision of rent is one-fourth and one-fifth of the produce. In Kerala the provision of rent is one-eighth of the total produce. Land-revenue can be collected in Madras in between 33 per cent to 40 percent of the total produce. In Andhra Pradesh, Jammu and Kashmir and some parts of the West Bengal the rent was fixed at half of the total produce.

3. Security of Tenure : Security of tenure for tenants had been one of the important recommendation of the Five Year Plan. The question of security for tenants was, however, interlinked with the question of land lord's right to resume land for personal cultivation. Provision for security of tenure adopted by different states during the plan showed very wide variations. They assumed mainly the following forms—

1. No right of resumption was granted to the landlords and the tenants holding land on the particular date acquired permanent and heritable rights in some states. Uttar Pradesh, West Bengal and Bihar are important among them.
2. In some states the landlord was granted the permission to resume land over a limited area subject to the condition that a minimum area or portion of land was left with the tenants. These states include Gujarat, Kerala, Madhya Pradesh and Manipur etc.
3. A limit was imposed on the extent of land which a landlord could resume for cultivation in some states but there was no provision for the tenant to retain a minimum area for cultivation.

4. Ownership for Tenants—The first plan had recommended the conferment of ownership rights on the tenants of non-resumable area of land. The provision incorporated in the land laws of different states in this respect were such that only a small section of the tenants could benefit from them and acquire ownership rights. In certain states the right of acquisition of ownership rights was granted to a limited section of tenants while the vast masses of tenants outside these categories were excluded from these rights. For instance, the right of purchase was available only to protected tenants in Hyderabad, to occupancy tenants in Madhya Pradesh and in Punjab only to those had been in continuous possession for 6 years. In Bihar an optional right of purchase was given and the tenant could exercise it only after 20 years.

5. Ceiling on land holdings—In First Five Year Plan the maximum limits of land holdings had been fixed. After the recommendation for fixation of maximum limits of land

holdings, many states collected relevant data. Thus many facts came into light. It was decided that this limit will be fixed by state government. Different ceiling were fixed for specified classes of land in some states. In West Bengal it was proposed to fix ceiling, on 25 acres, in Himanchal Pradesh 30 acres, in Jammu and Kashmir 22 acres, In Hydwrabad it varied between 12 to 180 acres, in Madhya Pradesh 28 to 84 acres, in Rajasthan 30 acres, in Uttar Pradesh 30 acres and in Bihar it varied from 30 acres to 90 acres. Land ceiling legislation had not been implemented completely in the whole country till now but central government are fully prompt to do this work.

6. Reorgnization of Agriculture—Agriculture was also reorganized for changes in land relation. Under the reorganization of agriculture, main works included Chakbandi, Co-operative farming and reform in land relation. Chakbandi means that the scattered fields should be collected at one-place for agriculture. According to Scotland-Chakbandi is that process through which ownership tenants should agree to take one or two pieces of land of the same type, of the same area at one place instead of their scattred land.

In India, attempt were made for implementing the chakbandi legislation in the whole country. By the end of 1964 chakbandi programme was in progress on 2957 lakh hectares of land. Uttar Pradesh, Madhya Pradesh, Maharastra, Punjab, Haryana, Rajasthan and Jammu and Kashmir are important among the states in which chakbandi programme is in operation.

It becomes clear from the above analysis that several reforms were made in land relation on governmental level before and after independence. The main objective of this reform in land relation is to provide ownership right to peasants and landless people on land.

Questions

1. Give an account of land reform measures taken by Government in post-independence period.
2. Discuss the constraints in the way of land reform measures undertaken by Govt. of India.



Lesson—13

BHOODAN AND GRAMDAN

Indian village are facing many social, economic, political and cultural problems. Due to these problems the condition of village are deteriorating day by day. The condition of rural life is very miserable and they are not even getting adequate facilities of food, cloth and harring. There are lack of facilities like water, electricity, communication, medical and many other modern facilities in the villages. They have

become ignorant and superstitious due to lack of education. In one front there are the axis of the nation's economy and on other front they have become pitiable by their own problems. Thus it is the need of the time to remove these problems of the village and to make an ideal village.

Different ideologies and institutions are engaged from very ancient period for rural reconstruction. Many institutions have conducted many works for rural development on governmental and non-governmental level. Among many programmes on non-governmental level the programme of Bhoodan and Gramdan started by Vinoba Bhave Jee is important. We are going to discuss here the programme of Bhoodan and Gramdan launched by Vinobajee.

BHOODAN

Acharya Vinoba Bhave started the Bhoodan movement in 1951 during his Telangna visit. He wanted to change the whole social system by Bhoodan movement. Vinobajee was of the opinion that there were about 5 crores of landless people and 5 crore acre land was needed for them. If sincere attempts were made in this direction, it was not impossible to obtain that much of land. Vinoba Jee became hopeful because when he asked land for landless people Pochampalli village of Nalgunda district, one of the landlord Ramchandra Reddy denoted his 100 acres of land. From that day Acharya Vinoba became engaged in this work with his many associates and followers. In 1953 they got maximum land from Bihar. By the end of 1957 Vinobajee obtained 43, 81, 871 acres of land in his mission while the goal was of 5 crores acre of land.

The meaning of Bhoodan yojna may be to do Bhoodan for the people who are landless, know cultivation and eager to do cultivation but don't have independent land. This Bhoodan will eliminate the individual ownership from the land. As nobody has personal right on air, water, land is also god gifted. Nobody should have personal right on to People will after the land keeping in mind that the entire land of the village will be property of the village ruralization of land. Shree Jay Prakash Narayan has written in his book, "A Picture of Sarvodaya Social Order" that "Bhoodan is not a programme of merely collecting and distributing lands. It is rather the first step towards a total revolution—social, political and economic."

In describing the objectives of the Bhoodan Vinobajee told that, "Our work consists in changing the present social order from the very root." According to him Bhoodan is a multi-purpose revolution. The main objective of Bhoodan is as follows :

1. Samyayog—Everything is of society is considered as 'Samyayog.' Bhoodan provides equal opportunities to landless people to cultivate the land independently. Entire land is the property of village and society. It is the duty of every individual to labour according to capability for production. Acquiring land through Bhoodan from the people who possess more land and distributing it among the landless people is establishment of "Samya."

2. Self-disciplined Free India—Equal reward for every work, decentralization of power on village level and equal right to every person on land and property are the main objective of Bhoodan movement, failing which self-disciplined Free-India, cannot be established.

3. World Peace—The most actually needed thing in world today is the peace. Today every person is suffering from discontentment and fear. Atom, Hydrogen and many other sophisticated weapons cause fear among its inventors too. In this situation Bhoodan movement is the only way which can help the man to establish a peaceful world.

4. Dignity of labour—The dignity of labour have been emphasized through Bhoodan. Every work should be given equal treatment for economic equality, social equality would be established on the basis of morality. Labour should be given honour in industrial production and other social works.

5. Elimination of Poverty—The main objective of Bhoodan is to provide land to the landless people and to give employment to unemployed person so that they can arrange necessary items for themselves and the members of their family. It will lead to elimination of the term rich and poor from the country.

6. Political Equality—By Bhoodan yojna different political parties will come nearer to each other and the hatred between landlord and landless people will be minimized. The feeling of reciprocal love and goodwill will be strengthen. Political discrimination will be reduced. Consequently the country will be powerful from all fronts.

Thus on the basis of 'Yojana', 'Dan' and 'Tap', Bhoodan movement is the first step towards the direction in establishing Gramrajya which is classless, casteless and far from exploitation, after changing the entire social, economic, political and cultural value of the society.

Weakness of Bhoodan

The objectives of Bhoodan was great but this programme could not get expected success. Many factors were responsible for this. Danie Thorner has expressed these weakness in this way—

1. Maximum land obtained from Bhoodan movement were either stony, unfertile and unfit for cultivation or cases were lodged on that land. The land owner who donated the land had lost the right on that land either legally or the land was going to government right under Land Ceiling Act after abolition of zamindari system. There were many legal constraints in redistribution of this type of land. Besides, many people used their influence in land redistribution. Land redistribution were unnecessarily delayed at some places.
2. The major weakness of Bhoodan was its appeal which was restricted only to riches and landlords not to poors and landless people. Landless people should

made conscious that they needed land and the land given to them was not snatched away again by Zamindars.

3. The people who got land from Bhoodan neither had agricultural equipments nor enough resources for cultivation. Consequently, it influenced the production of crops. Due to lack of proper means no cultivation was done on most part of land.
4. There are many small holdings of land in India. Due to Bhoodan the number of this type of land swelled. Moreover, the progress of this movement was very slow. It took more time to obtain the land and also in their distribution.

In spite of these weaknesses the contribution of Bhoodan movement can not be denied. Bhoodan is the way through which we can reach the apex of Sarvodaya social order where every person will be independent, disciplined and hard working. In this social system individual will be helpful in the development of society and society will be co-operative in the development of individual. One can hope for achievement of dreamy heaven when this process is complete. Mr. Pat Mc Mohan, "Bhoodan as seen by the west." had rightly said that to stop this movement will be equivalent to a jump from the running train.

GRAMDAN

"Bhoodan Yojna is a great Banyan Tree. Partial Gramdan is its seed and entire Gramdan is its fruit. This 'Dan-Yojna' is like mountaineering. Partial bhoodan is its first step and Gramdan is its apex."

According to the above statement of Shree Charu Chandra Bhandari (Gramdan Kyon?). Gramdan is the last stick of the first used in the establishment of Sarvodaya society. Acharya Vinobajee had imagined for establishment of a free and self-relianced Gramrajya in India on the basis of Samyayoga through Bhoodan.

Gramdan wants to give the management of village in the hands of Gramsabha considering the entire village as an unit. Gramdan starts the making of that society of Gandhijee where there is no exploitation of anyone, where there is no discrimination of upper and lower rich and poor etc. and which is based on the power of love and affection. The feeling emerged from gramdan that entire land and property of the village each person of the village. Thus it is the duty of each individual to develop it. Brotherhood among the people develops in this system and village works as a family.

The people of Mangrowth village of Uttar Pradesh started Gramdan movement in 1952. The expansion of this movement has been more in Uttar Pradesh, Orissa, Bihar and in another 11 states. The thought of Gramdan is religious as well as scientific. There are mainly three ideologies in Gramdan—

1. Religious Idea—If there is a hungry man in the village, all villager should arrange their food. Sharing other's grief gives rise to pity. Pity causes sympathy and the feeling of co-operation arises from this sympathy. Gramdan takes care of the

comfort, rearing and education of every person and keep up the village clean. Thus religion is inherent in Gramdan.

2. Moralize of economic Idea—The present economic disparity will be abolished if production was made on the basis of co-operation of equality after collecting the property of the society. This is the economic idea of Gramdan.

3. Scientific Idea—It is not possible to live in the age of science without mutual co-operation. A family needs the help of other family, village needs the help of other village and subsequently a country needs the help of other countries. Gramdan have come forward with this scientific idea.

After discussing the ideologies of Gramdan it is essential to discuss the important functions of Gramdan which are most important and are as follows :

1. Land Management—Farmers will have to make the barren land cultivable by land management. Each person can take land independently for cultivation. Some parts of land will be used as grazing cattles and for common purpose. Entire village will go for co-operative cultivation or some co-operative groups will do cultivation on the basis of co-operative system. Ownership of land will be of the society or village and not of individual. There will be no right of individual on personal cultivation too, because Gram-Sabha will redistribute it according to need and the situation. Common planning will be done for irrigation and selection of crops. Means will be collected on co-operative basis. Production should increase but not the difference between rich and poor. This is the goal of Gramdan.

2. Economy—There is the problem of loan and capital in the village reconstruction. But in the beginning Gramsabha may not have fund. This problem can be solved by taking loan from co-operative institutions, state and central government or money lenders on lower interest. Gramsabha will be the owner of the entire land and property of the village and he will be responsible to manage the capital.

3. Education—Literacy of their members is essential for advancement or development of any society. Education is the means of civilization. Every village will have a Bal-Mandir under gramdan. There will be the arrangement of higher education.

4. Social order—The environment of equal prestige for all will be created on the basis of 'Samya' in Gramdan village. The conflict of the village will be solved in the village itself. Unanimity will be the fundametal policy of the Gram-Sangathan. There will be direct or obvious democracy in the village. The village will send their representatives in districts, states and centre. There is a chance of misuse of power. Every adult of the village will be the member of gram-sabha and their views will be taken into consideration for every work. Gram-sabha itself will form laws for its functioning. Co-operative association can be made according to the need of agriculture, industry and trade.

5. Health and Sanitation—In Gramdan wells, ponds and other common places will be the property of Gramsabha. Cleaning of village, arrangement of clean water for man and animals, arrangements of the playgrounds for children and other recreational facilities will be the responsibilities of the Garam-sabha.

The workers of Gramdan should take co-operation from administration for the

fulfilment of above work. Different development programmes are being conducted under community development programmes. The workers of Gramdan should try to take advantages from that programme.

LIMITATIONS

In present context gramdan is a high ideal but not practicable. There is the need of hard labour to reform the present social structure. Gramdani workers have been facing many problems in establishment of Gramrajya.

1. Lack of Workers—The main hurdle in the way of Gramdan is the lack of workers. Outsiders cannot understand the new value of Gramdan. After Gramdan the land is vested village. It is difficult to pay land-tax legally. It is rather difficult to pay collective land tax. Villagers are to go to jail also due to the tension or conflict with government officials for this work.

2. Loan—After Gramdan people do not have land of their own. They have no right on crops. Money lenders, government, officers, co-operative banks and others have stopped to provide them loan. Although in Gramdani villages, Gramsabha have tried to get loan, but there is need to remove the hurdles to obtain capital immediately, to fulfil the legal formalities.

3. Lack of means—Villagers are generally poor and have no means. They got land from bhoodan but in absence of plough, bullocks, seeds and wells, they are not able to carry farming. Their collective means also could not solve their problems. Thus every Indian should be co-operative for the development of these people.

Thus, in spite of these limitations Gramdan is a significant programme in the direction of rural reconstruction. If it is adopted with complete devotion and honesty it will definitely cause fundamental changes in the socio-economic conditions of villagers.

Questions

1. Discuss the concept of Bhoodan movement. Has it failed ? Give reason.
2. "Gramdan movement has remained non-starter." Do you agree ? Give its limitations.



Lesson—14

JAJMANI SYSTEM

In caste system, castes are functionally related to each other from the ancient days. In spite of social distance and the feeling of superiority and inferiority between castes, they are mutually related to each other on economic and commercial basis. This mutual dependence between different castes is called 'Jajmani System.'

Much literature is available on the origin, development and characteristics of the caste system but the economic aspect of the caste system has been neglected. A few books are available in this matter. The famous sociologist Oscar Lewis wrote in his book, "Under this system, each caste group within a village is expected to give certain standardized services to the families of other castes."

In a village, the carpenter makes wooden tools, the barber cuts hair, the blacksmith makes iron implements but they provide their service to those families only with which they are related hereditarily.

His father would have rendered his services to those families only and his son will also work for the same families. Thus, professions and services continue from its inception on the basis of caste. Under the jajmani system, the family or the head of the family who is served is called the 'jajman' of the serving family and the person offering services is called 'kamin' or 'person doing work.' These terms are used in Northern-West India. Other terms for 'kamin' are used in other parts of India. Jajmani system is called 'Balute' in Maharashtra, 'Mirasi' in Tamil Nadu and 'Addaye' in Karnataka.

William H. Wiser defining Jajmani system views that under this system, every caste has some definite work running from generation to generation. He has monopoly over this work. One caste fulfils the needs of the other castes. According to N.S. Reddy in the Jajmani system, the member of a caste provides his services to other castes on the traditional basis. These service relations which are ancestral, are called "jajman-Kamin" relations.

According to Webster's Dictionary, "A person by whom a Brahmin is hired to perform religious services, hence a patron, is a client."

The term 'Jajman' is derived from the word 'Jajman' in Sanskrit, which means 'one who does Jajna.' Gradually, this word began to be used for all those persons who took services of others in any form. Thus, there is less exchange of money in the Jajmani system as it is neither an open-market economy nor the relation of Jajman and Kamin is that of the employer and the employee in the capitalist system. A Jajman pays his Kamin in cash or grains from time to time. The Kamin gets food, clothes, house and the facility of using some tools and raw materials in lieu of his services. These facilities make this system stable. These days, when money is very useful, farmers prefer to pay in the form of grains.

When Wiser wrote his book after studying Karimpur village of Mainpuri district, he did not know that this system was so wide. Oscar Lewis studied this system in detail in Rampur village, Jats are Jajman castes in Rampur. Castes in Rampur are mutually related to each other traditionally through the Jajmani system. The Kamin castes serve their "Jajmans" on occasions like marriage, birth, death and various festivals and in turn, Jajmans pay them in various ways. Oscar Lewis presented the services done by various castes and their mode of payments in the form of a table in his study.

Studies of Opler and Singh in Eastern U.P., E. J. Miller's in Malabar and some parts of Cochin, M. N. Srinivas's in Mysore district, E. K. Goughs in a village of Tanjore and studies of several other scholars clearly illustrate the fact that the "Jajmani" system is widespread and differences are also found on the basis of local conditions.

We can discuss the following characteristics of the Jajmani system on the basis of the above analysis of this system. A discussion of these characteristics is essential in order to understand the Jajmani system more clearly.

(i) Vertical Relation System—Mutual relations of the members of the same caste are called horizontal relations whereas mutual relations of various castes form vertical relations. In 'Jajmani' system, lower and upper castes become tied in a bond of unity through mutual services. As for example, the cobbler, the weaver, the harijans serve other casts and in turn the brahmins, the kshatriyas, the vaishyas provide their services to them. Thus, the 'Jajmani system' is an indicator of vertical relations.

(ii) More or less stable relations—Under the Jajmani system, more or less stability is found in the mutual relations of various castes. In this system, a farmer gets services of different castes permanently. Jajmani relations are made on the basis of direct and familial relations, so, neither the family can break those relations normally. If so, the family which breaks relations has to suffer losses. Any Jajman can break his relation with Kamin only when he does a crime or an unforgivable act. The Kamin also does not want to leave his Jajman. Sometimes, when a Kamin leaves his village, he transfers the services of his 'Jajmans'; to his relatives so that his relations are maintained with the 'Jajman.' In times of economic crisis, a Kamin can sell his Jajmani rights to some other person of his caste. But, normally it does not happen so. According to the sociologist Hazari (An Indain out caste, 1951), this will mean losing one's birth right and the loss of familial prestige. Besides this, the services of the Jajmans is the only way of livelihood of 'Kamins.' The more the prosperous landlord, a Kamin serves the more and gets prestige and respect. This is why, sometimes Jajmans are pressurized not to leave their Kanins. On doing so, other Kanins also refuse to serve that Jajman. If any family agrees to provide his services, the caste panchayat' puts pressure on him not to serve. Dr. S C. Dube (Indian village) realized this fact in 'Shamirpet' village. He writes that it is not possible for the farmers to remove one family from his services and to take services of yet another family. Every serving caste has its own 'panchayat.' Neither person agree to work in the place of another due to fear of getting punishment from the panchayat.

On the other side, it is also expected from the Kamin that he should not go to another village leaving his 'Jajman.' Mr. S. S. Nehru ('Caste and Creed, In the Rural Area, 1932) found in his study that the community can put pressure on any person for living in the village. He found that legal pressure was put on the black-smiths of the village for not leaving the village. Wisner saw in his study that people put pressure on the washermen of Karimpur village who desired to leave the village.

Thus it becomes clear that 'Jai mani' relations are stable and it is very difficult to break them in normal situation.

(iii) The Jajmani system runs from generation to generation—In the 'Jajmani' system, the give and take of services run from generation to generation. The father and the grandfather of a barber may have served the same family in the past and may be serving it today and the succeeding generations may also do the same thing. Thus, the Jajmani rights are transferred from the father to the son. Lewis writes, "Jajmani rights, however, which link one to certain families, may be regarded as a form of property passing from the father to the son.

When the brothers of a family separate, Jajmans are also distributed like the landed property. In a family having only one daughter, her husband gets the rights of her father, Reddy writes that one black-smith family may have seven Jajman families whereas others can serve them. When one black-smith family increases and the work is divided between them, the "jajmani activities are shared by all the members. This process continues till the Jajman's family also increases in the same ratio as that of the Kamins.

(iv) A traditional system of reward—In the 'Jajmani' system, the payment is not done in the form of cash as their relations are not like that of an employer and an employee as in the capitalist system. Most of the payments are done in the form of goods or services. Reward is given in three forms in the Jajmani system.

(a) Service in lieu of service, That means the family of one caste serves the family of another caste and in turn receives services from them. As for example, the barber cuts the hair of the washerman and the potter and gets services from them in form of washing clothes and getting them earthen pots.

(b) Serving castes get food, clothes or cash in their reward from their Jajmans on daily, monthly or annual basis and on some occasions and festivals i.e. birth, marriage, death and Diwali, Holi, Dussehara etc. This reward also depends on the capacity of the Jajman.

(c) Reward is sometimes given in form of special concessions, as for example, giving old clothes, providing some kinds of jobs, giving a house without rent etc. But, when he stops giving services, these facilities are withdrawn. Lewis has described the services of the potter, the black-smith, the barber, the sweeper and the cobbler and the rewards given in turn to them in Rampura village.

(v) Difference in the function of Kamins—There are difference in the functions of Kamins. It is more or less according to the nature of services. As for example, a barber is needed once or twice in a week in a village. A barber can serve more than one village. A grocery shop owner can serve 10 or 15 nearby villages. The area served by a Kamin depends on the laws of demand and supply, local situations and the ability of the Kamin so, the number of the Kamin caste is different in every village. S.S. Nehru after surveying 54 villages of North India found that cobblers were only in 34 per cent

villages. There were wahserman and kurmi in 26 per cent villages, potters in 30 per cent villages, grocery shop-owners in 16 percent villages, milkmen in 60 per cent villages barber, blacksmith, brahmis and oilmen in 40 per cent villages only. It is thus clear that all kinds of Kamins are not found in all villages, sometimes, people do their work themselves in the absence of Kamins.

Merits of Jajmani System :

The Jajmani system had been in practice in the Indian villages for quite a long time. Today also, when the money economy is popular, this system is found in some villages due to its merits which are the following.

(1) Economic security—Every caste gets economic security in the Jajmani system. He has not to face unemployment. His life goes on getting things from his Jajmans. The caste engaged in agriculture is also assured of getting help from other people in agricultural work when it is needed.

(2) Social insurance—The Jajmans help the castes serving them on the occasion of birth and marriage and in case of distance, accident or death. Jajmans also financially helps on the occasion of the marriage of the son or the daughter of his Kamin. In cases of law suits also, the 'Jajmans' support their Kamins. In lieu of this, Kamins are also ready to do anything for their 'Jajman.'

(3) Occupational security—In the Jajmani system, the Jajmans of every caste are divided. So, there is no occupational conflict between them. Every family know that which families he has to serve. Caste panchayat also controls the distribution of the Jajmans, if any person disobeys his caste panchayat, he has to face social bycott and punishment.

(4) Intimate relations—There are direct, primary and intimate relations between the 'Jajman' and the 'Kamin' in the 'Jajmani' system. As these relations are not only economic, there are intimacy and belongingness also. So, both perform their duties and responsibilities.

(5) Peace and satisfaction—According to Wiser, the Jajmani system provides peace and satisfaction to the villagers. It releases people from occupational competition and provides them economic security due to which there is no mental conflict and tension in them.

Demerits of the Jajmani System—

In spite of several merits, 'Jajmani' system is not free from demerits, its main demerits are the following :

(1) Economic exploitation—In the jajmani system, the 'Jajmans' exploit their kamins. In lieu of their hard work, the reward given to them is not sufficient. Lewis found in his study of Rampura village that jajmans used to exploit their Kamins. The study done by Dr. Mazumdar and his associates proved that the upper castes used to torture the lower castes and exploit them.

(2) Misbehaviour—When the Kamin could not satisfy the 'Jajmans through their services, he is ill-treated and sometimes beaten also.

(3) Symbol of slavery—The Jajmani system is a symbol of slavery. The Kamins are treated in the same way as the slaves were treated in the slavery system. The Kamin is not free to work and he has to suffer several atrocities also.

But, with the changing time, the 'Jajmani' system is breaking and monetary relations are increasing. Occupations are not traditional now as they were before. Any person can take up any occupation now. The Kamins have no respect now for their 'Jajmans' and there is no intimacy in their relations. Still, it cannot be said that the 'Jajmani' system has been completely abolished. The 'Jajmani' system is found in villages these days also.

Questions

1. Discuss the significance of Jajmani system in villages.
2. Discuss the merits and demerits of Jajmani system in Indian villages.



Lesson—18

THE PLANNED CHANGE IN VILLAGE RURAL INDIA

The cycle of change always works. Change is the unchangeable and inevitable law of Nature. In sociology, however, it has been considered as a process. Whether it is a rural society or urban one, civilized society or barbaric one, the change is essential there. Since the majority of Indian population (nearly 70%) lives in villages, the rural sociologists have assigned it the name of rural India. The rural society of today is quite different from that of yesterday which reflects the change in the rural sector. The changes are not wholly automatic but man's planned efforts have also given it impetus. Therefore, the different factors of the planned change and their consequences must be examined.

The planned changes are those changes which are the result of human efforts and which take the rural society to a definite positive direction. Dr. A. R. Desai in his famous book 'Rural Sociology in India' has expressed that in the rural society many such methods and techniques are adopted for ensuring change which may cause the required change and which may accelerate the development of the rural society. Other sociologists like Siems have also pointed out certain methods and techniques which have been adopted by different social groups and social organisations of the world to ensure change in the rural society. In India also, different methods and techniques have been adopted so far for bringing change in the rural society, some of them are as follows :

(1) Propaganda and encouragement—In a country like India where the literacy rate is quite low there is the need of convincing the people about the need of change. The rural population believes in customary and traditional way of living and are not very willing to change. Therefore, they must be told about the need and advantages of the rural reconstruction. The changes can not be imposed on the population in a democratic age, it can on the other hand be propagated and promoted.

(2) Demonstration—Only oral encouragement is not enough for convincing the masses, they must be convinced through demonstrations. In the technique of demonstration, the social worker is expected to demonstrate the plans of the rural development before the rural people. The rural population is trained in cottage and small scale industries, which is done by demonstrating the things at public places. In the post Independence India exhibitions are very common. They have influenced the villagers, sometimes, so much that they have adopted the techniques and methods as in the cases of the Japanese way of cultivation, the use of scientific means in cultivation and the use of fertilizers and improved seeds. The cottage industries like weaving, tailoring, making butter and the and poultry are quite common today.

(3) Social pressure and teaching—The social pressure and teaching method is also one of the most important methods to ensure social change in rural society. In this, the social worker applies pressure on the villagers to change. The teaching and instruction methods, however, includes establishing schools, institutes of informal education and training centres for the rural people for which the government invests a lot. For it is with the help of education that superstitions, fatalism, casteism and nepotism, untouchability, dowry system, child marriages and different other evils may become over.

(4) Contact—The contact method is also one of the most important factors of the planned change. In earlier times, there was scarcity of communication resulting into the isolation of one rural areas from other. No cultural contact and mutual relation might have developed in such a condition. But now the communication as also mass communication has developed a great deal resulting in easy cultural contacts between two rural social groups. Each of these groups learn the life style and behaviour of the other group, and are in this course influenced. It leads to social change.

(5) Imposing method—This method is adopted by the government to abolish evil customs and to insure change by making certain laws. This type of change is imposing in nature and has little to do with the desire of the rural people. The child Marriage Act, the Widow Remarriage Act and the Dowry Act are intended to ensure social change, but they are imposing not optional.

Due to the above as well as some other factors, the rural India has seen significant development. The consequence of such change can be discussed under the following heads :

(a) Economic and industrial development—The social change in the rural India has caused the growth of cottage and small scale industries like fishing, poultry, honey

production and dairy. All these have affected the rural economy positively. Due to electricity and means of irrigation, fertilizers and improved seeds, and scientific means of cultivation, even cultivation is growing like an industry improving the rural standard.

(b) Education, training and social welfare—Due to the planned change in the rural India, the primary level of education has been made essential and free. The adult education and the women education are being provided by the government. Different training centres have been established to train the people so as to run industries with the help of subsidy and grants. Likewise, for social welfare also such institutions like Theatre, Child Welfare Centre, Women Shelter, Harijan Hostel and Community Halls are established.

(c) Housing and Health—In rural areas, low income houses have been introduced for which the poor may get loans also. For improving the sanitation, drinkable water has been arranged and canals and gutters have been repaired. At time, the bleaching powder and other preventive medicines are also sprinkled. The family planning has been encouraged.

(d) Governmental schemes—The planned change in the rural India has given birth to a number of governmental schemes like Panchayati Raj, Community Development Programme and IRDP.

Thus we see how the rural sector of India is being developed by bringing planned changes both by the governmental and non governmental efforts, so as the living standard of the rural India may equal that of the urban India after a certain period.

Questions

1. Analyse the changed characteristics of Indian rural society.
2. Write a sociological note on the planned change rural life in India.
3. What do you understand by planned rural social change ? Give a critical assessment on planned change.
4. Do you think that Indian rural society is changing ? Discuss with illustrations.

Reference Books

1. Narmadeshwar Prasad : "Change Strategy in a Developing Society : Indian Rural Society
2. B. B. Chatterjee : "Psychological Factors in Rural Reconstruction Through Panchayati Raj.
3. S. C. Dubey : "Indian Changing Villages"
4. Dr. P. C. Joshi : "Land Reforms in India"



THE INTERGRATED RURAL DEVELOPMENT PROGRAMME

For the development of rural India, it is essential that the rural population is raised beyond the poverty line. And it is possible only when the employment of the rural population is ensured. Previously the government run different schemes and programmes for providing employment to the rural population, such as Employment Guarantee scheme, Food for Work Programme, Small Farmers Development Agencies, Drought Prone Area Programme and Desert Development Programme. But in the sixth plan (1980-85) it was decided that the multiple programmes and schemes for the development of the rural India should give way to an intergrated programme, which is known as the Intergrated Rural Development Programme.

The Philosophy Behind the Programme—A large section of economists have come to conclude that if the per capita income is raised, the poverty and unemployment or under-employment is not necessarily ended. Some areas may be left backward even though the per capita income is enhanced remarkably. Thus, even the common economic development cannot solve the problem of the poverty and unemployment fully. And here lies the significance and relevance of the Integrated Rural Development Programme within which a especially directed programme for the rural poor was conceived. The Sixth Plan (1980-85) Intended to increase the productivity of rural areas by providing full employment to the rural sector within a duration of ten years. This would naturally be followed by a growth in social justice too. For translating these objectives into practice, the Integrated Rural Development Programme was started. The term, 'integrated' has four dimensions: the integration of sectoral programmes the special integration, the integration of social and economic processes, and above all, the intergration of the policies with a view to achieving economic development removal of property and that of unemployment. The programme mainly focus on the small and marginal farmers, the agricultural labourers and the rural artisans. Thus the I.R.D.P. has been conceived essentially as an anti-poverty programme.

The IRDP was started on October 2, 1980 in all the 5011 blocks in the country. During the five year plan period, 1980-85, 600 poor families in each block, were to be assisted to develop. Therefore, it was intended that as many as 15 million families should be raised beyond the poverty line. In other words, a total of 75 million persons were targeted to be profitted with the programme during that period. Each block would

be provided an amount of 35 lakhs which would be equally shared between the centre and the state. For the implementation of the programme, a special administrative set up in each district was given shape.

The programme runs on subsidies. The amount of the subsidy for the small farmers is 25 per cent, that for marginal farmers is 33%, that for agricultural labourers and rural artisans is again 33% whereas for the tribal as well as scheduled castes, it is 50%.

The Programme follows the Antyodaya Principle as it intends to reach the poorest households first and later on to reach other poor sections in an ascending order.

The progress of the programme—During the sixth plan (1980-85) the actual expenditure was Rs. 1,661 crores against the provision of Rs. 1,500 crores. Likewise, only Rs. 3,102 crores of the term credit could be mobilized during the plan against the target of Rs. 3,000 crores. That means, the total expenditure on the programme was Rs. 4,762 crores during the plan as against the target of Rs. 4,500 crores. A total of 16.56 million beneficiaries were covered during the five years whereas the target was 15 million. The scheduled caste and tribe beneficiaries out of these were 6.40 million (39 per cent of the total). It is to be noticed that the per family investment under the programme improved from Rs. 1,641 in 1980-81 to Rs. 3,339 in 1984-85. The increase is nearly 103%.

The Seventh Five Year Plan intended to assist 20 million households under the IRDP. The centre was to allocate an amount of Rs. 2,643 crores. The 20 million targeted beneficiaries included 10 million old and 10 million new beneficiaries. The family to be included was to be identified on the basis of its annual income which shouldn't pass the line of 4,800 annual income. But at first, the families having the income below Rs. 3,500 were to be considered. All these families were under the poverty line which was Rs. 6,400 per annum.

The first two years of the progress of the IRD Programme, that is 1985-87, reveals that a total of Rs. 1,054 crores was invested on the programme during these two years benefitting 6.8 million beneficiaries which is only 3.4% of the total plan target. In this way, the achievement is not satisfactory. But the per capita income has increased from Rs. 2,870 in the sixth plan to Rs. 4,511 during the period 1986-87.

Thus, we see how the Integrated Rural Development Programme is a major effort in the direction of the rural development. It is intended to curb poverty and unemployment or underemployment, so that the rural India can walk side by side with the urban India.

Questions

1. **What are the major problems of I.R.D.P., in India ? How far have the 6th & 7th Five year plans solved them.**

2. What are the major objections of I.R.D.P.? How far have they been attained ? Discuss.
3. What do you mean by I.R.D.P. ? Discuss its characterization.
4. Discuss the concept : A IRDP and analyse its achievements with a critical assessments.

Reference Books

1. B. Dutta. : **The Economics of Industrialization.**
2. Lok Qansly D.T. Growth. : **'Unemployment and Poverty'**
3. 'Nillnath Rath : **'Garibi Hatao. Can I.R.D.P. do it ? Economic and Political Weekly, Feb 9,1985.**



Lesson—20

COMMUNITY DEVELOPMENT PROGRAMME

The programme of community development is important in the rural reconstruction. The meaning of the term, 'community development' is the development or progress of the community. This is done as part of a programme. By this programme, the village community itself recognizes its different necessities and tries to fulfil those needs. The objective of the community development programme is to ensure that the village community is self-dependent. The community development programme in India dates back to october 2, 1952. At the time of beginning, this programme was started only in 55 selected villages. By the Third Five Year Plan, this development work was extended to 2,600 community development blocks. Now, this development programme is running all over the country.

The progress of the community is an important process of the underdeveloped or developing countries. After independence, India has also advanced in this direction. In India, there are the problems of poverty and poor living standard. There are too many other problems in the villages. It's agriculture is in a miserable state. The capacity of production of land is very low as compared to other countries. In rural areas, there is lack of knowledge and education. People are without any work for most part of the year. There is a necessity of developing the cottage industries again, so as to ensure their employment for the whole year.

For all round development of a vast country like India, the rural development is a must. For improving the standard of their living, specific attention must be paid to the rural development because nearly 70% of the Indian population live in villages. Keeping this into account, the rural development has been emphasized, and different programmes have been launched from time to time.

The meaning of community development is the development of community. The changes occurring in a community living in the same place on the basis of the recognized values of society, are called community development, indeed a revolution which intends to raise the living standard of the community members who are required to participate actively in the programme.

In Lakie's opinion, community development means of bring out the latent abilities and qualities of those persons who live in the same region and who are related to each other by means of mutual dependence. Thus, in his opinion, the community development programmes help in developing those abilities and qualities of the people who are themselves not aware of their own qualities. These qualities and abilities are used in the development of that community.

Dr. Baijanth Singh has said while defining it, that the community development is the process of the development and improvement of wide organisations and institutions in the community, that of the maximum utilisation of its means and sources by means of the active participation of its members. Thus, the term, 'community development' has a wide meaning. We may define the community development as the term, community development has been defined in different ways. The Cambridge conference defines it as follows : the Community Development Programme is a movement for the better living of the whole community with the active co-operation of the members of the community. It is a programmed movement in which required methods may be used.

Thus the community development programmes is a revolution for the development of the whole community, a revolution which intends to improve the living standard of the community. In it, the inspiration and co-operation of the same community is required. If the members of the community do not voluntarily take initiative in this direction due to certain reasons, such methods should be implied which may ensure their active participation. In this definition, the emphasis is on the help rendered by the concerned community itself. Unless and until this cooperation is received, the community development cannot be said a programme. Therefore, the rural development programme is the process of development of society by the society and for the society. Desai is of opinion that the community development programme is like a system by which the Five-Year Plan paves the process of the changes of the socio-economic life of villages. From all this, it is quite clear that the community development programme is the programme of rural reconstruction. The salient feature of this programme is that it makes the rural people self-dependent. In the magazine, "India," it has been properly remarked that the community development programme is a self-dependent and the government assisted programme which is conducted and executed by the villagers themselves. In this way,

it is evident that the community development programme is that programme which is conducted by the people of the villages themselves, a programme in which all the material and human resources available in the village area is used for the socio-economic upliftment of the whole village. The programme aims at raising the standard of living of the whole village or rural area by mobilising the physical labour of the villagers. The programme is, therefore, devoted to all-round development of the rural life by the people themselves. G. Majumdar, has written "The community development is for the all-round development of the rural community, particularly the economic, political, social, cultural and moral development."

Therefore, the rural community development programme implies the development in every field of the rural life. The programme covers a vast panorama. It breaks up the religious, racial and economic differences. In this L.L. Rapna observes, "The community development has represented a mystical deviation. In its new meaning, the community development is a correlated programme touching all the areas of the rural community and breaking the religious, racial, social and economic differences within the community."

THE ORGANISATION OF THE COMMUNITY DEVELOPMENT PROGRAMME

There are five levels of organisation, those of centre, state, district, block and village. In the beginning, it was handled by the Planning Department of the government of India. But seeing its wide and enormous programmes, a separate department under the name of "Community Development Ministry" was established. These days this programme is under the ministry of Agriculture and Irrigation. Here the different levels of its organisation is being discussed—

(1) Central level—At the centre level, the community development programme is under the ministry of Agriculture and Irrigation which makes the related policies and an outline of the concerned expenditure. It is the government of each state which is responsible for the implementation of these programmes. There is a council of advisors for suggesting the policies and development schemes. Its Chairman is the Prime Minister himself. The Agriculture Minister and the members of the Planning Commission are also the members of this Council.

(2) State level—There is a development committee under the chairmanship of the Chief Minister at the state level. The ministers of all the development departments are the members of this committee. The Development Commissioner is the secretary of this committee and practically handles the things. He also co-ordinates the policies and programmes of different departments of the state related with the rural development. In some of the states, there is a single department for both agriculture and the development which is looked after by the Agricultural Production Commissioner who discharges all the functions relating the community development as well as the Panchayati Raj and Co-operative. For advising the Commission, there is an Advisory Committee of certain nominated members from the Legislative Assembly and the Legislative Council. Since 1969, the responsibility of financial management has been

handed over to the state government. Thus the responsibilities of the Development Commissioner have even increased.

(3) District Level—At this stage, the District Council is responsible for the co-ordination and implementation of the programmes. The Council includes as its members the representatives elected by the people. It includes the chief of all the block Panchayat Committees along with the members of the Parliament and Assembly. In each district, there's a District Employment Committee whose chairman is the District Magistrate. This committee is responsible for the community development programmes according to the policies of the District Council.

(4) Block level—In the beginning, a Community Development Block covered, 1,300 square kilometers. It included 300 villages and nearly 2 lakhs population. Since April 1, 1958, the things have changed. Now a Community Development Block consists of nearly 1,00,000 persons. It consists of about 100 villages and covers an area of 620 square kilometers. The governance of these Development Blocks is in two stages, each of five years. Rupees 12 lakhs and 5 lakhs are kept to implement the programmes of the Blocks respectively in the first and the second stages. Before 1969, the Central Government was responsible for the financial management for these development programmes, but there after it was handed over to the state governments. On the Block level, it is the Panchayat Committee which is responsible for the block-level development. The members of the Panchayat Committee include the "Sarpanch" of the Village Panchayats alongwith the women and the scheduled caste and scheduled tribe members.

(5) village level—On the village level, the Panchayats control all the development institutions and their programmes. The 'gram sevak' acts as an agent of the multi-purpose development. Under a Gram Sevak, there are as many as 10 villages. In the chain of administration, the structure of the post of the gramsevak is strange. A gram Sevak is aware of different areas like agriculture, education, health, industry, husbandry and co-operative. It is he who encourages the villagers for development works. All other officials of the Block-level, assist the Gram Sevak in his efforts for development. He is a jack of all trades in whose advice the villagers do have a faith.

OBJECTIVES OF COMMUNITY DEVELOPMENT PROGRAMMES

The main objective of the community development programme is the all round development of the persons of all strata of India. The all-round development implies the progress of the social, cultural, economic and all other aspects of life. Another objective of this programme is to mobilise the latent abilities and qualities of the rural community in order to encourage them, for their own multifarious progress, so that a sense of self-help can be inspired in them. Prof. S.C. Dubey has described two main objectives of this programme.

(1) Sufficient growth of agricultural production of the country, development of the means of communication and main development in the fields of rural health, sanitation and education.

(2) Initiation and guidance of the process of a systematic cultural change with a view to change the socio-economic life of the villages.

H. Belshah and B. Jean asserts that this programme aims at making the villagers happier and richer than they were so that each villager can get an opportunity of developing himself both as an individual and also a member of the integrated society.

The Community Development Ministry of the government of India has laid down the following objectives of the programme—

- (a) To change the mentality of the villagers,
- (b) To develop a responsible and active leadership in villages,
- (c) To enable all the villagers to become self-dependent and progressive,
- (d) For raising the economic level of the villagers, the modernisation of agriculture on one hand, and the development of rural industries on the other,
- (e) For making the above discussed reforms practical, to uplift the conditions of the women and the families.
- (f) The proper development of the personality of the rural children who are the future citizens of the nation.
- (g) To ensure the interests of the village teachers.
- (h) To raise the level of health and sanitation so that they are free from diseases and can become more and more active in order to make use of the development programmes. It is clear that the programme aims at an all-round development of the rural people.

Dung Hemarshold in a petition to the U.N.O. remarked the aim of the Community Programmes and National Extension Services is not only to ensure sufficient food, clothes and accomodation of the people and the facilities of health and sanitation in villages. More important than these immediate material means is the change in the approach of the people. The real objective of the programme is vested in making them ambitious for a more prosperous and complete life, so that they theselves can solve their problems.

The Panchayat and development Department of Rajasthan has laid down that the aim of the Community Devloepment Programme is to blow the buiggle of an economic revolution so that a new ray of hope enters in the rural life and a new society can be created, a life where there is no darkness of ignorance, superstitions, conventions and split, where there is no trace of dirt, where the people may devote themselves to work leaving all their lethargy and being single minded, where the sense can be aroused in the people that they have certain responsibilities towards their country, of which they are a part.

It becomes quite clear from the earlier discussions that the Community Development Programme aims at the progress of the whole rural India so as to uplift them socially, economically and above all culturally. The active participation of the rural

people has been strongly sought for in this regard. In this programme, the main emphasis has been given on agriculture which is the source of livelihood of nearly 70% rural population, other areas of development being health, education, sanitation, communication, housing, welfare of the children and women, the cottage and small scale industries etc.

Questions

1. What are the major objectives of the Community Development Programmes? How far success they seems to have attained in India ?
2. What do you understand by Community Development Programme ? Discuss its features.
3. What are the aims and programmes of Community Development Programme in rural India ?
4. Discuss the concept and objectives of Community Development Programme.

Reference Books

1. 'S. C. Dubey. : Indian Changing Villages'
2. M. L. Wilson. : 'Community Development Programme in India'
3. A.R. Desai : 'Community Development Progress : A Social Study, Sociological Bulletin, vol VII no 2, Sept. 1958, Pp.-152-65
4. V.T. Krishnamachari. : 'Community Development in India'



Lesson—21

BARRIERS TO RURAL SOCIAL CHANGE

Change is the law of Nature. The nature, direction, motion and way of changes may be different from each other, but no object can escape the influence of change. The Indian rural community is no exception to this. It is true that the villages exhibit a slower pace of changes as compared to that of the urban areas. Yet the villages are never without changes. If we have a glance of the history of Indian villages, it becomes

clear that the villages of our own days, are different from the ancient or medieval villages. The villages today exhibit different features of urban life. Here also we find growing elements of the urban culture. In most of them there are facilities of water and electricity, the modern means of entertainment such as radio, television, tape recorder, and cinema are also used by the villagers. They are also aware of modern games and sports. There are persons in villages who have got modern education, and use English terms in their common speech every now and then.

One may easily see modern living style, clothes, hair style, make-up, medical therapy and means of communication even in village communities. The elements of western culture and civilization have crept into the rural life too. The modern equipments of cultivation, developed seeds and chemical fertilizers all are being used increasingly. Now, the villagers have become socially and politically conscious. They are now conscious of their rights and duties as well as their different problems. New desires have haunted the villagers. In short, the Indian villages are in course of change. The changes in the rural community may be discussed under following heads—

(1) the reluctance towards innovations—Whenever a new object comes before villagers, they are reluctant to accept it. That innovation may be good or bad, therefore, the villagers prefer the use of the old one to that of the new one. They even oppose a new idea. It takes time to change in the attitude of the villages.

(2) the intolerance towards shortcomings—In a new innovation there may be too many shortcomings despite all its positive aspects. Gradually, these drawbacks vanish. But there is a tendency in the villagers that they are not tolerant towards the negative aspects of the new innovation.

(3) Habits—Generally people prefer something because they have been habituated to that. It is the fundamental tendency of human nature. Whenever there occurs a change in the village community, the old habits of the villagers prevail over and prevent them from embracing the new object.

(4) conservatism—People are generally victims of conservatism. The things and ideas that had fascinated our fathers and forefathers appear naturally good to them. We support and obey those customs and laws. The doings and beliefs of our ancestors sometimes become our conventions. We consider these conventions powerful and true. They are actually hostile to changes in the society.

(5) A sense of reverence and devotion towards the past—There is a general tendency among the people that they depend to a great extent on the past. They recall their pleasant moments forgetting the unpleasant one. Thus they naturally grow a sense of reverence and devotion towards their past. This tendency of relying on the past, opposes the new things.

(6) Vested Interest—In every society, there are certain persons who do have some vested interests in the particular system. For instance, when the government tried to abolish the zamindari system, the zamindars opposed it. Whenever system is tried to change, the people with vested interests in the old system oppose the developments

in that direction. Generally, the persons, with vested interests are the dominant and honorable persons of the old society.

It is not essential that the vested interests be only those of wealth. On the contrary, they may be those of power and reputation. For example, in the education department, there are certain persons who oppose changes only for the fact that the change may adversely affect their power and reputation.

(7) ignorance—Most of the Indians are ignorant and uneducated as the two-third of the whole population live in villages. The uneducated rural people are deprived of the awareness of recent discoveries and changes. The major source of income for the villagers are indeed cultivation. They are reluctant to accept and adopt newly invented means only because they cannot get benefitted with the related literature and books. Their blind adherence to the old things even adds to it. Consequently, the village community are not benefitted with new means and ideas.

To sum up, there are too many factors that are obstacles on the path of the rural social change. There may indeed been other factors than discussed, but these are the most glaring of these barriers. It is owing to only these barriers that the village community is very slow in recognizing the changes as compared to the urban one. If these barriers are removed, the process of rural social change will be accelerated.

Questions

1. Discuss the forces and factors, which bring about changes in Rural Society.
2. Discuss the salient changes in Indian rural life and indicate the factors responsible for the same.
3. Analyse briefly the barriers of rural social change.
4. What are the major barriers of rural social change ? Discuss.

Reference Books

- | | | |
|----------------------------------|---|--|
| 1. H. Rahman, | : | Khadi Gramodyog. 1965 II Social Change Through Panchayati Raj |
| 2. S.D. Dubey | : | 'Indian Village' Routage and Kegavi part London |
| 3. Asia Publishing House, Bombay | : | Village India |
| 4. N. Patnaik | : | 'Caste and Social Change' National Institute of Community Development, Hyderabad |



