Indian Society

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Indian Society

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Unit 1 Unity and Diversity, Concepts of Unity and Diversity, Racial, Religious, Ethnic and Linguistic Composition of India

Learning Objectives:

After studying this unit, the learners would be able to:

- know India as a pluralistic, multilingual and multi-ethnic society.
- find the origin and development of the Indian society.
- deal with the composition of Indian society.
- deal with the racial, religious, ethnic and linguistic composition of Indian society.
- find out various characteristics of the Indian society, which is unity in diversity.

Structure:

1.1 Introduction
1.2 Concepts of Unity and Diversity
1.3 Racial Composition of Indian Society
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1.1 INTRODUCTION

Indian society is characterized by a couple of features of being a very old one, which has already crossed over five thousand years and being very complex in its nature. Its complexity may be attributed to immigration of different races with their inherent qualities, their own languages and cultural elements from different corners of the world. As a sequel, there emerged a peculiar Indian society having three

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major emerged a peculiar Indian society having three major attributes, such as the prevalence of richness of Indian culture elements, presence of different social groups and existence of strong vitality within Indian culture and her wonderful power of accommodation and synthesis. With the accommodative capacity to assimilate all contradictions, the social mosaic of Indian society comprises a multiplicity of races, linguistic stocks, religious faiths, castes and tribes. With a hoary past spanning over 5000 years and having a vast patch of territory covering an area of 32,87,782 sq km, India now contains one fifth of the world's population as the second most populous country of the world.

As ancient and plural society, India is characterised by its unity and diversity. Diversity of India is tremendous and unique which lies on the surface and thrills everyone. The unique fusion of cultures, languages, religions, castes, and communities has managed to keep its integrity and unity despite its variety. Despite severe economic and social disparities, the country has retained its unity and integrity. Many rulers and brilliant intellectuals in India have always aspired to create a single, united India. The concept of Indian society's oneness is the result of a number of objective variables found in various aspects of Indian social life. As a result, India is regarded as a shining example of unity in diversity. Because, here we find unity amidst diversity and diversity amidst unity. It has become part of India's self identity.

One can find unity in all its historical, social, religious and cultural facets. India's rich cultural legacy has been a live example of the fusion of various cultures. The diversity of religions has aided cultural integration. Its unity and cohesiveness have been maintained through a magnificent synthesis of different people's cultures, languages, and religions. Despite its many differences, India has retained its unity throughout history. The British Raj was opposed by India as a single country. India's culture is unique, dynamic, and tolerant due to immigration from all over the world and the presence of numerous cultures, languages, ethnicities, and religions. Absorption and assimilation continue to be trends of our socio-cultural change. Thus, there has been a continuous unity amidst diversities. Prof M.N. Srinivas is right when he remarked that as a secular state India tolerates diversity. This tolerance has contributed to the richness and varied nature of our socio-cultural life. This unique synthesis has created continuity from unchronicled past till today. Many times it's diversities contribute to its unity. That is why India can rightly he characterised as a society having unity in diversity and diversity in unit.

1.2 CONCEPTS OF UNITY AND DIVERSITY

Factors of Unity

One of the primary elements of Indian society is unity in variety, or unity in the midst of multiplicity. Despite their differences, there are strong linkages of oneness that lie beneath these differences and a uniformity of life that frequently eludes the observer. India is undeniably a huge and ancient land, home to a museum of customs and rituals, culture and social structures, creeds and religious

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beliefs, as well as individuals from different languages, religions, and nationalities. Solidarity still permeates society strongly. India concurs with the idea of unity that has been cultivated over time. As a result, the concept of "bonds of oneness" is not new to India. Great intellectuals and administrators of the past and present have always aspired to create a single, united India. Besides it's diversities facilitate it's unity. Unity means a sense of 'Oneness' or integration or togetherness. It binds together the members of a diverse society. Bonds of unity are the cementing factors which create a sense of oneness among the people of a country. Bonds of unity are the cementing factors.

However, the idea of unity of Indian society is neither an imaginary one nor a utopian one. Rather the unity of Indian society is the result of a number of objective variables that exist inside Indian society. These objective factors or bonds of unity are as follows:

(A) Historical Unity

Out of different bonds or factors of unity, historical factor is the most important one or strongest bond of Indian unity. Indian society is very old and it has a long history. It is said that unity of Indian society is a result of its extensive historical background. Indian society is very old and ancient. It is thought that the first man to inhabit this area was traced in 5,00,000 B.C. It is also believed that the prehistoric man passed through several stages of development such as paleolithic (old stone age), the mesolithic (transitional stone age), the neolithic (the new stone age), the chalcolithic (stone-copper age), and the copper to the iron age.

Indus valley civilization is the most ancient and the first civilization of the world which is supposed to be originated in India at about 2500 BC and declined around 1700 B.C. People of India always feel that they are the members of one of the most ancient and great civilization of the world. This feeling creates a strong sense of unity among Indians. This emotional attachment with one of the most ancient civilization of the world always helps to keep the Indians united. Besides, Indians always feel that they are the superior race, i.e. the Aryans, which creates a sense of unity among them.

Besides, the ancient Indian cultural tradition is unique. The fundamental cultural and social values and conventions have remained mostly unchanged. To a significant part, Indians' social and cultural activities are guided by the same old values of Dharma, Karma, Varna, and Jati. This creates a feeling of unity among all Indians that they are the part of a great cultural tradition.

Besides, there were great kings like Bharat, Chandragupta, Samudragupta, Ashoka and Akbar. Emperor Ashoka, the great, sincerely worked for the unity of India by achieving cultural and religious harmony and good administration. Similarly Chandragupta and his Prime Minister Kautilya or Chanakya is known for their good administration. Akbar, the famous Mughal Emperor, also tried a lot to establish Hindu-Muslim unity by his new religion Din-i-ilahi. All these historical records create a feeling among Indians that they all are the part of a great past.

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Under Mahatma Gandhi's leadership, Indians were united during British rule. Gandhi launched a massive, non-violent struggle against the British, which is unparalleled in history. India got its independence without much bloodshed. Gandhian method of satyagraha, truth and non-violence and achievement of India's independence is a unique historical event. This historical event and India's fight against the formidable British force fosters a strong sense of Indian solidarity.

The nation's distinctive literature, song, music, drama, art, and architectural marvels are additional sources of Indian unity and integrity. India's distinct customs, traditions, and cultural legacy, as well as its magnificence, bring Indians together.

(B) Geographical Unity

Geographical unity is one of the important bonds of Indian unity. India is a vast country which covers 32,80,483 sq km. Its geographical area spans more than 1,500 miles from Gujarat to Assam and more than 2,000 miles from Kashmir to Cape Comorin. But despite this vast area and geographical diversities, India possesses geographical unity. This geographical unity is provided by it's natural boundaries in all sides such as the great Himalayas in the north and the sea around the other sides. Because of its geographical isolation by mountain on one side and seas on other three sides, India appears to be a single geographical natural entity.

The terms India, Bharat or Bharatvarsha always refer to this vast geographical area and implies a historical significance that symbolises unity. Scholars, poets, philosophers, statesmen and others have always conceived this vast land as Bharatvarsha. Even today by India we mean this vast geographical area. The name 'India' has come from the term 'Sindhu' (Indus) the mighty river in the north west. The name Bahrat or Bharatvarsha is given according to the name of the legendary king Bharat. This term was not associated with geography of the land but with the concept of Rajachakravarty i.e. universal overlord. Hence, the term Bharatvarsha implies historical significance which sysmbolises fundamental unity. The name occupies an important place in the minds of all Indians. The kings and emperors of the past tried to extend their empires to this vast land considering India as one geographical unit. Even today the very name 'Bharat Mata' or Mother India denotes the understanding of India's geographic unity. The song "Vandemataram" of Bankimchandra also shows the unity of India. The concept 'Mera Bharat Mahan' also signifies our unity. The geographical unity of this vast land has been maintained by uniform administration by our great rulers of the past and by our Constitution at present.

(C) Cultural Unity

Despite cultural diversities, India possesses strongest cultural unity. Because culture of India is unique in the world. "The sacred geography of India has contributed to it's cultural unity". This cultural harmony permeates every aspect of Indian social life. India's cultural unity and similarity is manifested in different social ceremonies, festivals, religious rites, literature, art architecture, thought of people and modes of life. The fundamental approach to art, architecture, literature,

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philosophy, customs and social institutions like joint family, caste system are typically Indian in character. These social institutions are universal in nature. Every Indian, irrespective of it's religion and race, finds himself or herself within a joint family or a caste. Different religious rites, rituals, ceremonies and samskaras are observed almost in a similar manner everywhere. Festivals like Diwali, Dussehra and Holi are observed all over India in a similar manner. This shows that cultural unity does exist in India.

India's classical music also expresses our cultural unity. It originated from the ancient Gandharvas who cultivated this and developed it to a sublime height. Indian music was drawn considerably from folk forms. It is also Indian in character. All this commonness in our cultural tradition indicates that India possesses strong cultural unity. The Ramayana and the Mahabharata, the two great epics are known widely not through Sanskrit language but through folk and regional languages. These two epics have been diffused to large sections of Indians. Both these two epics are read with devotion in all parts of the country and help in fostering the unity of the country since early times. Like the epics, Sanskrit language also fostered the unity of the country being the common medium of communication between elites in different parts of the country. Thus, all this speaks about the cultural unity of Indian society.

Our culture is comprehensive and is the handiwork of time. Change, continuity and flexibility are the main characteristics of our culture. The varnashrmadharma, the purusharthas and the doctrine of Karma are the foundation of our culture and social order which unites the Indians.

(D) Religious Unity

India is a multi-religious country. As India believes in secularism, almost all major world religions are found to be practised here by their respective followers. Inspite of religious diversities, India possesses religious unity. An undercurrent of religious unity exists among these different religious groups and sects in the country. That is why Prof. Srinivas rightly remarked that "the concept of unity of India is essentially a religious one."

Religion is defined as "beliefs and practices relating to supernatural entities, spirits and powers which are considered as ultimate in shaping human relations". As opined by Durkheim "religion is a unified system of beliefs and practices relating to sacred things ...". Since ancient times, religion has been a significant factor in maintaining the integrity and cohesion of Indian society.

Hinduism as a dominant religion of India provides a solid basis of unity. Hinduism has many different sects, but they all share a lot of characteristics. They worship gods and goddesses in temples in every part of India. These temples are found in all parts of India. The worship of Vishnu, Siva and Ganesha is widespread allover India. The same doctrines are taught by several Hindu sects on the immortality of the soul, soul transmigration, rebirth, doctrine of karma, dharma, purushartha, salvation, etc. Though Hinduism admits different concepts of God and different ways to attain God, still it believes that "There is one and they call it by

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many names". It shows the idea of unity in Hinduism. In spite of sectarian differences, Hindus share the same deities, myth, legends, rites and rituals.

Besides, all the religious scriptures like Gita, Bhagavat, Vedas, Upnishadas, Puranas are widely read and given equal respect all over India. All over India, people read epics like the Bhagavata, the Mahabharata, and the Ramayana with tremendous devotion, despite caste and linguistic differences. Everyone enjoys singing and retelling the tales of Rama and Krishna. These epics are translated into almost all languages.

The presence of places of worship and pilgrim centres throughout India further demonstrates the country's religious oneness. Places of worship with enormous religious significance include Badrinath in the north, Rameswaram in the south, Dwarika in the west, and Puri in the east, and provide religious unity to this vast land. Along with the feelings of unity, these centres also arise the feeling of patriotism among Indians.

Besides these places of worship, there are mountains like Himalayas and the rivers like the Ganga, Jamuna, Godavari, Kaveri, Krishna, Saraswati, Narmada and Indus spread throughout the entire nation, giving every Hindu the impression that every square inch of the land is extremely sacred. Every Indian aims to have a holy bath in these holy rivers. Existence of the Himalayas and the flow of these holy rivers speaks of the religious unity of Indian society. Similarly existence of fifty one shakti peethas throughout the country also speaks of our religious unity

In terms of beliefs and faiths, other religions such as Buddhism, Jainism, and Sikhism are very similar to Hinduism. They have a philosophy that is practically identical. These faiths were widely practised and had a significant impact on Native Americans. Hinduism also influenced Islam and Christianity to a greater extent in India and, in turn, was influenced by them. As a result of all of these various traditions and beliefs, India is one and has religious unity.

Some other Bonds of Unity: Besides, the above bonds or factors of unity, there are some other bonds or factors which are responsible for the unity of Indian society. These are as follows:

(E) Political Unity

India has political unity in addition to geographical, cultural, religious, and historical unity. However, Indian society's political unity is dependent on religious and cultural unity. The concept of political unity is not something new for Indians because the concept of Raja Chakravarty or the covetous position of universal overlord was always there in the minds of kings and emperors of ancient Indian society. The term Raj Chakravarti shows the political unification of lndia under one central authority. Many monarchs in the past, driven by the desire to take Raj Chakravarti's covetous position, organised the Aswamedha Yajna, waged wars, and achieved political dominance over the entire region. The ancient Indian kings who had achieved this covetous position were Dilip, Sagar, Yayati, Mandhata and Yudhisthira. Later on, Chandra Gupta Maurya, Samudragupta, Ashoka and others all attained this position. These emperors waged war only to achieve this position

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and they had no expansionist ambition. Aswamedha yajna is a religious activity that demonstrates religious support for the goal of political union under a single ruler. Even after independence India also believes in the same traditional political culture not attacking others with expansionist ambition. During the attack of China and Pakistan, India showed her unity.

(F) Linguistic Unity

Along with other bonds of unity, India also has a unified language. India is a language museum. There are more than 1652 number of languages and dialects. Despite these linguistic diversities, India possesses linguistic unity.

Language consists of a series of symbols, the meaning of which is learned by all those who use that language. Members of a social group cooperate and communicate with one another through language. Constitution of India recognizes 18 languages. Hindi is the national language of India. Hindi is also declared as India's official language along with English. During ancient period Sanskrit acted as a link language. It is regarded as the mother of all Indian languages. Despite the existence of a large number of languages in different parts of India people accept Sanskrit as the common language. Being the common language of India, Sanskrit provides the basis of linguistic unity to Indian society.

(G) Emotional Unity

Emotion is another important bond of India's unity. This emotional bond binds all Indians together. The very name 'Bharatvarsha' and "Bharatmata" binds all Indians in an emotional bond. It brings them closer to each other. Sanskrit as the common language and as the mother of all Indian languages helps in the emotional integration of Indian society. Besides, education, art, music, dance and drama also help in the emotional integration of Indian society. Today's mass media significantly contributes to how people integrate their emotions.

As a result of its geography, history, faiths, languages, and culture, India has a strong sense of unity. Through outward differences in races, languages, geography, castes, and faiths, there is an undercurrent of unity. As a result, India is regarded as a shining example of unity in diversity.

Factors of Diversity

The diversity of India is tremendous which lies on the surface and any body can see it. India is a country of diversities both in letter and spirit. It is a synthesis of diverse social and cultural elements. But before going to analyse these elements of diversity we must know the meaning of diversity. The term diversity is the opposite of the term unity. Diversity means collective differences among groups of people based on linguistic, religious, and biological traits. Racial diversity is thus brought forth by biological differences. Considering the variety of languages spoken by the people of a country, linguistic diversity is caused. Similarly on the basis of religion, or faith or religious differences, religious diversity is caused. In other words, when individuals of many races, religions, languages, and cultures dwell in the same country, it is said to as a varied country. Because India is such a

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large and ancient country, it is rich in diversity. Race, location, ideology, cultural beliefs, political views, and other factors can all be attributed as sources of diversity in India.

(A) Racial Diversity

India is a multi-racial country. The most striking element of Indian society is the existence of various races. Nearly all of the major races in the world are represented in Indian civilization. The majority of India's population is descended from Himalayan immigrants. A regional concentration of different racial traits and the emergence of racial distinctiveness were the results of the entry and spread of immigrant races.

A race is a collection of people who have similar physical traits, such as short or tall stature, a particular type of nasal structure, etc. These collectives or groups share particular characteristics. Defining race A.W. Green says "A race is a large biological human grouping with a number of distinctive, inherited characteristics which vary within a certain range."

It is a truism that the Himalayas in the north and the seas on the other three sides of the Indian subcontinent keep it relatively isolated from the rest of the globe, but a wide diversity of races from around the world have settled there. Hence, C.B. Mamoria is right when he remarked "Indian Population contains many primitive strains of mankind not found elsewhere to the same extent."

Many scholars, anthropologists and experts have given their own classification of Indian races. These scholars are Sir Herbert Risley, J.H. Hutton, A.C. Haddon, D.N. Majumdar and B.S. Guha. Out of all these classifications, the classification given by Risley and B.S. Guha seems to be the most acceptable and important.

Risley's Classification of Indian Population

Sir Herbert Risley has given the first scientific racial classification of Indian Population. Hence, his classification is accepted by many. He has classified Indian Population into seven racial types such as:

1. Turko-Iranian
2. Indo-Aryan
3. Scytho Dravidian
4. Aryo-Dravidian
5. Mangolo-Dravidian
6. Mongoloid and
7. Dravidian.

But these seven racial types can be reduced to three basic races, such as:

1. The Dravidian,
2. The Mongoloid and
3. The Indo-Aryan.

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However, the seven racial types of Risley are described below:

1. **Turko-Iranian:** According to Risley, the Turko-Iranian racial people are primarily found in Baluchistan and Afghanistan, both of which are now outside of India's formal borders. People of this racial types are fair in complexion and very tall.
2. **The Indo-Aryan**: According to Risley, the Indo-Aryan racial people are primarily found among the Rajput, Khatri, and Jat castes in East Punjab, Rajasthan, and Kashmir. These folks are tall with long noses and heads.
3. **Scytho-Dravidian:** Scythians and Dravidians combine to form this racial type. Saurashtra, Coorg, and the hilly parts of Madhya Pradesh are considered to be home to this racial strain. The highest layers of these regions' population are thought to be largely Scythian, while the lower strata are thought to be dominated by Dravidian components. These individuals have a fair complexion and are of the broad-headed type.
4. **Aryo-Dravidian:** Indo-Aryan and Dravidian races are intermingled in this racial type. This race is primarily found in the states of Uttar Pradesh and Bihar. In this area, the Dravidian element is more common among Harijans and other lower caste people, but the Aryan element is more common among Brahmins and other upper caste individuals.
5. **Mongolo-Dravidian**: The intermixture of Mongolian and Dravidian races creates this racial type. Brahmins and Kayasthas of Orissa and Bengal are believed to belong to this racial stocks.
6. **The Mongoloid:** People belonging to this race is primarily found among the indigenous people of Assam and the North-East Frontier.
7. **Dravidians:** This type of racial people is found in Southern India and Madhya Pradesh. This racial people have dark complexion.

But this classification of Indian population are not accepted by many Indian Anthropologists. D.N. Majumdar opines the term Aryan and Dravidian is more linguistic than racial.

Dr. B. S. Guha's Classification of Indian Population

Not being satisfied with the earlier racial classifications, Dr. B.S. Guha has presented his own racial classification of Indian population. His classification is accepted by many. He classified Indian population into the following six racial types:

1. **The Negrito:** According to Guha, the existence of Negrito race in Indian Population is a controversial one among anthropologists. Supporters of this view opine that there is an element of Negrito race in Indian Population. Further it is claimed that Negritos in a relatively pure form are still found in the Andaman Island. Further they claimed that traces of Negrito blood is found in the blood of some south Indian tribals like Kadar, the Nagas and some people in the Rajamahal Hills in Bihar and North-Eastern Frontier between Assam and Burma. They claim that

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Negritos were the original inhabitants of India, who were ultimately driven out by Proto-Australoids.

Opponents of this viewpoint, on the other hand, argue that there is insufficient, acceptable, and strong evidence to prove that the Indian population contains a Negrito element. Whatever the evidence, it is insufficient to prove that the Indian population contains a Negrito component.

Despite this debate, it is undeniable that, although Negrito ethnic features once existed, they are currently barely noticeable in India.

2. **The Proto-Australoid:** It is also popularly known as pre-Dravidian race. It is another important racial stock found in India. According to Dr. B.S. Guha, this racial component dominates Indian tribal groups. The Chenchus, the Khonds, the Korwas, the Juangs, the Mundas, the Parajas and the Santals are believed to belong to this race.
3. **The Mongoloid:** People belonging to this racial type thought to have arrived in India from the both North-Western China and the majority of North-Eastern India. There are two subtypes of this race, including: (a) the Palaeo-Mongoloid and (b) the Tibeto-Mongoloid.
   - **(a) The Palaeo-Mongoloid:** The Palaeo-Mongoloid of the Mongoloid race has two other subtypes, including the broad-headed type and the long-headed type. The first sub-type includes the Angami Nagas, while the second sub-type includes those who reside in the Himalayan foothills from Kashmir to Assam.
   - **(b) The Tibeto-Mongoloid:** This type of racial people are found in Sikkim and Bhutan.
4. **The Mediterranean:** One of the significant races in India is the Mediterranean race. Previously this race was found all over India. But at present, it is mainly concentrated in the south. The people of south, speaking Dravidian linguistic family are said to be of this racial origin. There are three categories for this race:
   - (a) Palaeo Mediterranean,
   - (b) Mediterranean, and
   - (c) Oriental.

   Tamil and Telugu Brahmins are members of the Palaeo Mediterranean race. The Indus Valley civilization is thought to have been built by Mediterranean race people. The oriental race resembles the Mediterranean race in appearance.
5. **The Western Brachycephals:** It is believed that this race entered into India from the west. There are three categories for this race:
   - (a) Alpinoid,
   - (b) Dinaric, and

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(c) Armenoid.

The Alpinoid type of racial people found in Saurashtra, Gujarat and Bengal. The Dinaric type of racial people are found in Orissa, Bengal and Coorg, whereas the Armenoid type of racial people are Parsis of Mumbai.

6. **The Nordic:** It is believed that the Nordic type of racial people came to India from the North. Now, members of this race may be mostly found in Northern India, where they are mingled with people of the Mediterranean race. It is also believed that this race of people has enhanced Indian culture by adding new ideas like horses, iron and many others.

Dr. B.S. Guha claims that of the aforementioned six races, the first three, including the Negrito, Proto-Australoid, and Mongoloid, account for the tribal people of India, whilst the last three races, such as the Mediterranean, western Brachycephals, and Nordic, make up India's general population..

Haddon's Classification

Another Scholar A.C. Haddon has classified Indian population into five racial types such as:

(i) The Pre-Dravidian

(ii) The Dravidian

(iii) The Indo-Aryan

(iv) The Indo-Alpine and

(v) The Mongolian.

Hutton's Classification

Another scholar J.H. Hutton though has not given a systematic classification of Indian races, still he has prepared a succession list of Indian races. According to him, the Negritos were the earliest occupants of India followed by Australoid race or pre-Dravidian race. Then came an earlier Mediterranean and then advanced Mediterranean who lived in the Indus valley. Then came the Armenoids. They followed by Brachycephalic race and Mongoloids.

The above classifications of different anthropologists makes it evident that practically every significant race in the world is represented in India's population. Though all race imposed taboos on inter-marriage to keep their separate identity still there has been much inter-mixture of races through intermarriages. Hence, today there is no pure race in India. Since racial mixing occurs so frequently, we can even uncover racial differences within a single family. Hence, India is rightly been called as a museum of races.

(B) Linguistic Diversity

India is a diverse nation on a linguistic level as well. Indians are known to speak a wide range of languages. In light of this diversity of languages, noted sociologist A.R. Desai said, "India presents a spectacle of museum of tongues".

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Language refers to some symbols whose meaning must be learned by all those who use that language. Language is a living force and changing socio-cultural phenomenon. It is a medium by which one expresses himself. Defining language Gazetteer of India, Vol-I "A language is a system of arbitrary vocal symbols by which members of a social group co-operate and interact". A language has both a written and oral aspects. In his "Linguistic Survey of India," renowned linguist Grierson noted that India has 179 languages and 544 dialects. But this estimate was not authentic. According to 1961 census, there are 1652 languages and dialects in India. But it was believed that more than 2000 languages and dialects are used in the sub-continent. Out of these large variety of languages, very few are spoken by many people whereas many of them are spoken by very few.

However, this large variety of language may come under four main linguistic families such as:

(i) The Indo-Aryan linguistic family,

(ii) The Dravidian linguistic family,

(iii) The Austric linguistic family,

(iv) The Sino-Tibetan linguistic family.

Assamese, Bengali, Gujarati, Hindi, Kashmiri, Marathi, Oriya, Punjabi and Urdu languages came under the Indo-Aryan linguistic family, whereas the Kannada, Malayalam, Tamil and Telugu languages came under the Dravidian languages. But the other two includes the tribal languages. However, the 8th schedule of our Constitution recognises 18 major languages such as:

1. Assamese,
2. Bengali,
3. Gujarati,
4. Hindi,
5. Kannada,
6. Kashmiri,
7. Konkani,
8. Malayalam,
9. Manipuri,
10. Marathi,
11. Nepali,
12. Oriya,
13. Punjabi,
14. Sanskrit,
15. Sindhi,
16. Tamil,

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17. Telugu and
18. Urdu.

But now it has increased to 22. These languages all have a wealth of literature. It is acknowledged that Hindi written in Devanagari is the official language by our Constitution and English remains as an associate language. Hindi is spoken by majority of Indians followed by Telugu, Bengali, Marathi, Tamil, Urdu, Gujarati, Malayalam, Kannada and Oriya, respectively. At about 90 percent of people claim 18 recognised languages as their mother tongue. By the Official Language Act of 1963, India proclaimed Hindi to be its national language. But it faced strong opposition from non-Hindi speaking states. As a result English was retained as an associate language and three language formula was introduced. Linguistic riots very often create problems. This linguistic problem became so acute that a structure of linguistic states came into existence in India. This multilingual nature of the country continue to affect each and every aspect of our national life and obstructs our national consolidation and development. Thus, the unity, integrity, and existence of our nation have all been seriously threatened by linguistic variety. Language being a socio-cultural phenomenon became a very sensitive issue at many occasions hence must be handled with utmost care.

(C) Religious Diversity

India is a multireligious nation. The diversity of faiths' existence is India's most notable characteristic. Almost all of the world's major religions are practised in India by its adherents without objection. It has been a secular state since its inception. Despite the fact that Hinduism is practised by more than 82 percent of the people, India is a religiously diverse culture. Even so, religious diversity has been a significant cause of division and dissolution. Because people seem to be more loyal towards their own religion than to their country. This religious loyalty breeds communalism and perhaps is resulted in the partition of our country. Still communal feeling among different religious groups are very strong.

Defining religion, Emile Durkheim says "Religion is a unified system of beliefs and practices relating to sacred things .....". It can also be defined as "beliefs and practices related to supernatural entities, spirits and powers, which are considered as ultimate in shaping human relations."

Since the beginning of time, religion has played a significant role in Indian civilization. Religion in India has taken on a variety of shapes and nomenclatures in accordance to the many groups of people that are involved with it. As per the record of 1931 census, there were ten religious groups in India but 1961 census listed only the existence of seven religious groups. However, the major religions found in Indian society are Hinduism, Islam, Christianity, Sikhism, Buddhism, Jainism, Judaism, Zoroastrianism, Animism etc. Among these religions, Hinduism is the dominant form of religion because more than 79 percent of Indian population practise Hinduism. Next to Hinduism comes Islam which is practised by at about 14 percent of Indian population. It is followed by Christianity, Sikhism, Buddhism and others. Besides, each religion has a number of sects which prescribe alternative

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paths of attaining God. Hinduism has a number of sects such as Shaiva, Shakta, Arya Samaj, Brahmo Samaj, Kabirpanthi, Vaishnava etc. So also Islam has two sects such as Shiya and Sunni. Christianity has two sects such as Protestants and Catholics. Buddhism has two sects such as Hinayana and Mahayana and Jainism has two sects such as Digambar and Swetambar. This existence of multiple religions and number of sects within a particular religion leads to different social and cultural differences among people which vary from state to state. Because of more loyalty shown by Indians towards their religion it has made inroads into the arenas of politics and economic life which creates number of problems.

Besides, the above important elements of diversity or forms of diversity, in Indian society we find the existence of a number of factors of diversity such as geographical diversity, caste diversity, social diversity, tribal diversity, rural-urban diversity, regional diversity and a host of others.

(D) Geographical Diversity

Geographically, India is a diverse nation. It is a large country that is classified as a subcontinent due to its size. It stretches from the Himalayas to the ocean. Its current area stretches by more than two thousand miles from Kashmir to Cape Comorin and 1,500 miles from Gujarat to Assam. Within this vast areas there are several geographical regions such as the Himalayan region or the mountains, Northern plains or Ganga-Yamuna plains, plateau region of the central India and the Deccan region. Within these geographical diversities, climatic diversities are also found to exists. Here we find the freezing cold of the north and the tropical heat of the south, high rainfall areas like Cherrapunji, and the dry lands of Rajasthan. Thus, this geographical and climatic diversity gives Indian society a unique identity.

(E) Caste Diversity

One of the most important and unique social institutions in India is caste. It distinguishes Indian society from others. People are arranged in hierarchical order according to their caste in the basic type of stratification known as caste. It is a type of closed social organisation at its most severe. Originally there was no caste system. But subsequently a large number of castes emerged from varna vyavastha. Now there are more than 2000 castes in India whose positions is not clear in the hierarchy. The relative position of a caste in different areas also differs. Each and every Indian finds himself or herself within the purview of caste. A caste ts further divided into many sub-castes.

1.3 RACIAL COMPOSITION OF INDIAN SOCIETY

India, excluding the present day Pakistan and Bangladesh, according to the 2011 census, contains 121 crores people. There are a wide variety of creeds, customs, and colours represented in this enormous community.

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Racial Composition of the Population

A.W. Green says, "A race is a large biological human grouping with a number of distinctive, inherited characteristics which vary within a certain range."

According to MacIver, "Race refers to human stocks that are genetically distinguished, to major physiological differences, to a remote separation of ancestry."

In the words of A.L. Krober, "A race is a valid biological concept. It is a group united by heredity, a breed or genetic strain or sub-species."

D.N. Majumdar says, "If a group of people who by their possession of a number of common physical traits can be distinguished from others, even if the members of this biological group are widely scattered, they form a race."

The Indian sub-continent, notwithstanding the country's relative isolation from the rest of the globe by the insurmountable Himalayas on one side and by the high seas on other sides, received a significant number of migrant races, especially from the west and the east. Therefore, C.B. Mamoria remarks, "Indian population contains many primitive strains of mankind not found elsewhere to the same extent."

1.4 RELIGIOUS COMPOSITION OF INDIAN SOCIETY

Religious Composition

India is a land that is home to nearly all of the world's main faiths. Hinduism, Islam, Christianity, Sikhism, Buddhism, Zoroastrianism, and Animism are all represented here. Each of these major religions has its own set of sects.

Religious affiliations appear to be overemphasised in India. As a result, Indians sometimes seem to have more loyalty to their respective religions than to their nation. This range of religions has contributed to the country's divisiveness and discord. Religious conflicts, as is widely known, were to blame for the development of the two-nation theory and, as a result, for the country's division in 1947. But the division hasn't either provided a solution to the issue of the Muslim minority in India, nor has it resulted in a religiously homogeneous population.

1. Hinduism: Hinduism is a religious synthesis of Indo-Aryan, Dravidian, and Pre-Dravidian components. Most Indians practise it as their main religion.

The 1961 census shows nearly 84% of the Indian population as Hindus. Hinduism is not an all-encompassing faith, it allows for a multitude of conceivable conceptions of God as well as a variety of alternative paths to God's unity. This, however, should not mean that there is nothing common among the Hindus. There are certain beliefs which are shared by all the Hindus irrespective of the sects they belong to. Thus, for instance, every Hindu believes in the soul's immortality, transmigration and rebirth, the law of Karma, Dharma, Moksha, Maya, and so on

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Hinduism is made up of several different sects, including the Lingayat, Kabirpanthi, Sakta, Radhaswamy, Satnami, Brahmo Samaj, Arya Samaj, and numerous others.

Hinduism, as the main religion practised by majority of Indians, serves as a foundation for national unification. It unites more than two-thirds of the Indian population by means of common gods, common beliefs, common festivals, common customs etc.

2. Islam: Islam, the Muslim faith, has its origins in Arabia. Around the end of the 12th century, it reached India. It spread and thrived in India under the political patronage of the Muslim rulers, who established long dynasties over large tracts of the country. The numbers of the Muslims gradually swelled mainly due to conversions from Buddhism and Hinduism. As such, a large majority of the Indian Muslims are the descendants of these converts. They share little in common with their Hindu neighbours as a result. Only a few Muslim aristocratic families can trace their ancestry to Arabia, Turkey, Afghanistan or any other foreign country.

Muslims accounted for about 24% of the entire population in undivided India in 1941. After the partition, their number in India has considerably decreased. India, however, continues to have a sizable Muslim population. India's Muslim population was 10% according to the 1961 census. India now has the world's second-largest Muslim population.

In India, there are two primary sects. They are Sunni and Shia Muslims.

3. Christianity: In India, Christians account for greater than 2% of the populace. Although they are present throughout the nation, they are more common in the south, especially in Kerala, where they account for over a quarter of the population. Christianity has spread intermittently throughout the north, and its effect is primarily limited to indigenous populations and disadvantaged castes.

In Christianity, there are primarily three sects. They are:

(i) Romo-Syrians

(ii) Roman Catholics and

(iii) Protestants.

4. Sikhism: Guru Nanak started Sikhism in the 16th century A.D. Before converting their religion, the Sikhs were members of the Vaishnava sect. Following Guru Nanak, several Sikh Gurus contributed to the growth of Sikhism. The Sikh ideology, according to Rose, involves belief in one God and condemns the worship of other deities; it forbids idolatry, pilgrimage to the important Hindu shrines; belief in omens, charms, or witchcraft; it does not recognise ceremonial impurity at birth and death. As a social structure, it eliminates caste divisions as well as Brahminical supremacy and usages in all rituals, including those for birth, marriage, death, and other life events.

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Sikhs and Hindus share more philosophical ground than Muslims do. Due to the five "K"s they consistently don, they can be clearly recognised as a group. The five "K"s are as follows:

(i) Kesh (uncut long hair and beard)

(ii) Kanga (wooden comb)

(iii) Kaccha (shorts)

(iv) Kara (iron bangle in the hand) and

(v) Kirpan (short sword).

In India, the Sikh population is estimated to be roughly 2%, with the majority of Sikhs living in Punjab and neighbouring regions. Sikhism allows converts into its fold.

5. Buddhism: Buddhism was founded by Gautama the Buddha in India in the sixth century B.C. Buddhism enjoyed royal support for a very long time, starting with the Great Emperor Ashoka in the third century B.C. Buddhism as a result spread not only within India but also outside its borders. Buddhism, however, had almost completely lost all of its influence by the 10th century A.D., and it is now all but extinct. The Hinayana and the Mahayana are two Buddhist sects.

Buddhism is independent of "theism" and stresses fellowship of mankind irrespective of caste or sex. Its main creed is Ahimsa.

Buddhists can now be found in Sikkim and the surrounding hills, due to recent conversions carried out under Dr. Ambedkar's direction, as well as Maharashtra. However, India has a very small Buddhist population, accounting for fewer than 1% of the overall population.

6. Jainism: In the sixth century B.C., Lord Mahavir founded Jainism in India. It has a lot in common with Hinduism. Many Hindu ideas are still present in it. Jains frequently offer prayers at Hindu temples and, like Hindus, revere and worship the cow. They also use Brahmin priests in their household rites. They are considerably more conscientious about maintaining caste distinctions than Hindus. However, it varies from Hinduism in its heretical ideas on the Vedas' purity and its uncompromising adherence to the principle of Ahimsa.

Jains make up a minor percentage of India's population. They account for around 0.45% of our population.

There are three sects of Jains, namely:

(i) The Digambaras,

(ii) The Svetambaras and

(iii) The Dhundias.

Jains live primarily in cities and towns in Punjab, Uttar Pradesh, Rajasthan, Gujarat, and Maharashtra.

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7. Zoroastrianism or Parsi religion: The Parsis are Zoroaster's disciples. In the seventh century A.D., Zarathushtra left Persia and emigrated to India to avoid being forced to convert to Islam. They are devoted to fire. They don't want the earth, fire, and water elements to be defiled by the interaction of the dead materials, therefore they place their dead atop the so-called "towers of silence" for vultures to consume.

In India, their numbers are insignificant. They number around one lakh in total, with half of them residing in Bombay alone. As a result, they are predominantly urban. They are at the top of India's economic ladder and have the best education.

8. Animism: Animism is primarily a tribal religion. Animism is practised by roughly 25 million individuals in India.

Animism is a primitive religion based on the belief that man is encircled by several different impersonal spirit powers. Rocks, rivers, trees, and stones are among the alleged sources of these powers. The tribal people believe that by propitiating these powers they can ward off diseases and other difficulties.

The preceding discussion has demonstrated that there are many different religions in India. Given this religious diversity, independent India has made secularism one of its primary guiding principles. India's current goal is to bring its people together to form a great nation based on secular ideals. However, despite the State's secular policy, sectarian riots have occurred in India on occasion, resulting in significant loss of property and death. How much we can instil the principle of secularism in our primarily religious population is still up in the air.

1.5 ETHNIC COMPOSITION OF INDIAN SOCIETY

Ethnic Composition of India (General Classification)

The current population of India is made up of people from various racial and ethnic groupings. People from all around the world migrated to India at various times and adopted the Indian culture. From the beginning of time, India has been at crossroads for various races and tribes. Nearly all of the major races in the world reside in India. As a consequence. India's population is diverse, as is its ethnic makeup.

The following racial groups make up the majority of the country's population:

1. Negrito

Negrito is a short form of the word "negro", which means "small black person" in Spanish. The first people to arrive in India were the African Negritos. This is India's oldest tribe. They have managed to survive in their home islands of Andaman and Nicobar. The Jarawas, Onges, Sentinelese, and Great Andamanese are a few instances. Inuias and Kodars are two hill tribes. Paniyans and Kurumbas can be found in several areas of mainland India, for example, the Badgi in Rajmahal (Bihar), the Jarawa in Andaman, the Kadar in Karnataka, the Naga and Khasi in the North East, and so forth. According to how this has been read, they are

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the remains of the original 70,000-year-old spread from Africa. According to another study, the Onges (from the Little Andaman) are "more closely linked to Southeast Asians than they are to modern-day South Asians." The Great Andamanese "appears to have gained a degree of relatively recent mixing from surrounding regional populations, but they also share a large degree of genetic heritage with Malaysian Negrito tribes," according to the study. Andaman Nicobar Island in India has a significant geographical dispersion (globally). Malaysia's Peninsular region, Thailand's Southern provinces, the Philippines' Luzan, Negros, and Palawan regions, and so on.

Racial features:

- **Height:** Short stature
- **Skin color:** Brown to black
- **Hair:** Woolly or curly hair
- **Nose:** Wide and fatty
- **Lips:** Wide and reverse
- **Forehead:** Bulbous forehead

2. Proto-Australoid or Australo-Melanesian

This has been interpreted to mean that they are remains of the original 70,000-year-old spread from Africa. According to another study, the Onges (from the Little Andaman) are "more closely linked to Southeast Asians than they are to modern-day South Asians." The Great Andamanese "appears to have gained a degree of relatively recent mixing from surrounding regional populations, but they also share a large degree of genetic heritage with Malaysian Negrito tribes," according to the study. Andaman Nicobar Island in India has a significant geographical dispersion (globally). Malaysia's Peninsular region, Thailand's Southern provinces, the Philippines' Luzan, Negros, and Palawan regions, and so on. The Oraon, Munda, Santal, Bhil, Gondi, the Kadars of Kerala, the Kurumba and Irula of the Nilgiris, the Paniyans of Malabar, and the Uralis are all South Indian tribes with Australoid affinities. Kannikars. Mithuvan and Chenchus are Malpaharis from central India's highlands. In Middle and South India, this tribe is the most powerful. After the Negritos, the next species to reach India were the Proto-Australoids or Austrics. They are individuals with wavy hair that's strewn liberally across their dark bodies. Low foreheads and prominent eye ridges, broad jaws, large palates and teeth, and short chins are characteristics of long-headed persons.

Racial features:

- **Height:** Short to medium stature
- **Skin color:** Brown to black
- **Hair:** Clean hair
- **Nose:** Broad flat
- **Lips:** Wide and reverse

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- **Head:** Wide
- **Forehead:** Bulbous forehead

Mongolia and China's Inner Mongolia Autonomous Region are home to the Mongols, an East-Central Asian ethnic group. They also exist as minority in other parts of China and in Russia. The term "mongoloid" refers to a group of Asian peoples. North America, South America, and the Pacific Islands are the continents of North America, South America, and the Pacific Islands, respectively (with some exceptions). Mongoloids made up 29% of the world's population in 2019, followed by Negroids at 27% and Caucasians at 20%. Christoph Meiners coined the phrase Mongolian race in 1785, when he split humans into two races, "Tartar-Caucasians" and "Mongolians." The word "mong" is a combination of "mongol" and "Mongoloid." In the 1860s, Dr. John Langdor Down, who discovered Down's syndrome, used the terms "mongolism" and "mongoloid" to characterise Mongolians and the Mongoloid race (those of Asian ethnicity). Mongoloids are individuals that reside in the north-eastern parts of India and have a golden complexion, slant eyes, and high cheekbones, such as Assam, Nagaland, Mizoram, Meghalaya, Arunachal Pradesh, Manipur, and Tripura, as well as the northern states of West Bengal, Sikkim, and Ladakh. Hair is scant, and she is of average height. Lepcha, Toda, Rava, Khasi, Limbu, Garo, Naga, Chakma, and other Mongoloid tribes in India.

Mongolian Community in India

Onward migration from Tibet: Mongolians who had been studying in Tibet since the 1050s followed the Tibetans and fled to India following the 1950 invasion of Tibet and the 1959 Tibetan rebellion. Kalimpong, West Bengal, became their new home for many of them.

Direct migration from Mongolia: They arrived in India via the northern or eastern mountain ranges. They now control huge sections of Ladakh, Arunachal Pradesh, Sikkim, and other North-East Indian states.

India's Mongoloid race is classified into two subgroups:

(i) Palaeo-Mongoloids: Assam and Myanmar border.

(ii) Tibeto-Mongoloids: Bhutan border, Sikkim and Trans Himalayas.

Racial features:

- **Height:** Medium to tall
- **Skin color:** Yellowish to fair
- **Hair:** Straight and dark hair
- **Head:** Wide and round
- **Forehead**: High
- **Check bones:** High

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4. Dravidians

The Sanskrit term dravida comes from the word tamiz (Tamil). The geographical region of South India is referred to as dravida in Sanskrit. Words like "Damela" in Prakrit. "Dameda". The words "Dhamila" and "Damila," which originated from "Tamila," could have been used to indicate ethnicity. The Sanskrit word dravida has historically been used to refer to geographical regions of Southern India as a whole, though Robert Caldwell coined the English term Dravidian in his book of comparative Dravidian grammar based on Kumarila Bhatta's work "Tantravarttika," which uses the Sanskrit word dravida. The Dravidian people, also referred to as Dravidians, are individuals who speak one of the Dravidian languages. Dravidian languages have roughly 245 million native speakers. Dravidian speakers are native to India, Pakistan, Afghanistan, the Maldives, and Sri Lanka, and make up the majority of the people of south India.

Origin of the Dravidians

The origins of the Dravidians are a "very complicated issue of scholarship and controversy," according to the researchers. They may have originated on the Indian subcontinent, but West Asian origins or influence have also been suggested. Dravidians were produced by a mix of Archaic Ancestral South Asians and neolithic farmers from Iran, according to Narasimhan et al., (2018). Dravidian speakers must have been common throughout the Indian subcontinent before the Indo-Aryan migration, even though they have historically lived predominantly in the southern region of India. Many academic experts have allegedly tried to link the Dravidians with the ruins of the illustrious Indus Valley Civilization, which was located in northwest India, according to Carole Davies. For instance, Asko Parpola conducted extensive research on the IVC scripts. The Brahui group in Baluchistan, Pakistan, has been described as the linguistic equivalent of a remnant population, suggesting that Dravidian languages were formerly far more widespread before being supplanted by Indo-Aryan languages.

Tamils, Malayalis, Telugus, and Kannadigas, who make up about 20% of India's population today:

- **Height:** Medium to tall
- **Skin color:** Black, brown, fair
- **Hair:** Plentiful hair with slight curls
- **Nose:** Steep
- **Lips:** Simple
- **Head:** Wide and round
- **Forehead:** High

5. Mediterranean

One of the sub-races into which the majority of anthropologists in the late 19th and early 20th century separated the Caucasian race was the Mediterranean race (Mediterranean race). This racial stock may be connected to the Caucasian

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physical type of the white race.. It is one of India's most powerful races. The Mediterranean is known for its low or middling stature. Has a tall head, a dark complexion, and a thin build.

Three subtypes of the Mediterranean race include:

(i) Palaeo-Mediterranean

(ii) Mediterranean and

(iii) Oriental.

Tamils and Telegu Brahmins in South India belong to the *Paleo-Mediterranean* racial type, which is found in Tamil Nadu and Andhra Pradesh.

The *Mediterranean* is one of India's most prevalent racial strains, and they are thought to have been the Indus Valley Civilization's architects.

The *Oriental Mediterranean* resembles the Mediterranean in appearance. Although the Mediterranean race was previously widespread in India, it is currently restricted to the south:

- **Height:** Shorter or medium (not tall) stature,
- **Skull:** Long or moderate skull,
- **Nose:** A narrow and often slightly aquiline nose,
- **Hair and Eyes:** Prevalence of dark hair and eyes,
- **Skin Colour:** Cream to tan or dark brown skin tone,

6. Brachycephals

The large-headed people who live in the country's western regions, including the Ganga valley and delta, portions of Kashmir, Kathiawar, Gujarat, Maharashtra, Karnataka, and Tamil Nadu, are known as Western Brachycephalics. The Parsis and Kodavas are also included in this group. The western Brachycephals are thought to have arrived in India from the west. There are three sub-groups in this race:

(i) The Alpinoid

(ii) The Dinaric and

(iii) The Armenoid.

The *Alpinoid* caste includes the Banias of Gujarat, the Kayastha caste of Bengal, and others. They have a large head, medium stature, and light skin.

The *Dinaric* is found among Bengal's Brahmin and Karnataka's non-Brahmin. The Orissans are also said to be carriers of this strain. This type is distinguished by a large head, long snout, tall stature, and dark skin colour.

The *Armenoid* has a more defined back of head form, as well as a prominent and narrow nose. The Parsis of Bombay are thought to be the actual representatives of this racial type since they exhibit these qualities.

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6. Nordic or Indo-Aryan

The name "nordique," which is French for "northern," was first offered as a "ethnic group" by Joseph Deniker, a Russian-born French anthropologist (a term that he coined). Physical characteristics that best described Nordique included slightly curly hair, light eyes, reddish skin, tall stature, and a dolichocephalic head. Deniker hosted four of the six 'Caucasian' groups who arrived in India between 2000 and 1500 BC. They are now primarily found in India's Northern Central region. This racial strain is distinguished judging from its towering size, long head, light skin, light hair, and blue eyes. During the second millennium B.C., this physical stock arrived in India from North South East Asia, South West Siberia, Central Asia, and dispersed throughout the northern section of the country. This strain is currently found in North India among the Bania castes of Gujarat, the Kayasthas of Bengal, and others, but in a mixed form with the Mediterranean race, not in a pure form. In particular, Rajputana and Punjab are rich in them. This racial group includes the Khatash, Red Kaffirs, and the Kho of Chitral. They are thought to have had an impact through introducing fresh concepts to literature and philosophy, on Indian culture.

1.6 LINGUISTIC COMPOSITION OF INDIAN SOCIETY

Linguistic Composition

According to A.R. Desai, India "presents a spectacle of museum of tongues." It has been remarked that India is a "Veritable tower of babel." The 1951 census shows a total of 845 different languages and dialects spoken in India. George Grierson in his "Linguistic Survey of India" writes that there are 875 languages in India, 80% of which are spoken alone in North India. While millions of individuals speak a handful of these languages, a sizable number of them have less than a hundred thousand speakers each. This diversity of languages creates new social cleavages among India's existing split populace based on caste and creed, making intercommunication difficult, if not impossible.

These various Indian languages, on the other hand, can be divided into four speech families, including:

1. The Indo-Aryan
2. The Dravidian,
3. The Austric and
4. The Sino-Tibetan.

1. Indo-Aryan languages: Hindi is the most important and most widely spoken language in the Indo-Aryan speech family. The long-term goal is for to eventually replace English as India's lingua franca or official language. As well as other related languages like Hindustani, Urdu, and Punjabi, it is estimated that 46.3 percent of India's population speaks Hindi as their first language. Almost all the people inhabiting the great Indo-Gangetic plains in Northern India speak this language in one form or other.

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Urdu, the lingua franca around the Mughal army camps and administrative centres, developed from various dialects spoken near Delhi. Many words from Persian, the language of the Mughal emperors, were freely adopted by it. It also adopted the Persian script as its own.

Hindi, which developed from a local dialect spoken in Eastern U.P., came into prominence in the 19th century. Hindi, unlike Urdu, borrowed words from Sanskrit and used Devanagari as its script. Hindi and Urdu were together known as Hindustani till 1947. These two differ in their written form. At present, Hindi is progressively being Sankritised by dropping Persian word and incorporating into itself more and more Sanskrit words.

Punjabi is the language of mainly the Sikh religious minority. Though it resembles Hindi in its spoken from, it differs from it in its written form, since it uses Gurumukhi as its script. Gurumukhi is the script in which Sikh religious books are written.

The other Indo-Aryan languages are:

(i) Assamese,

(ii) Bengali,

(iii) Oriya,

(iv) Gujarati,

(v) Marathi, and

(vi) Kashmiri.

These languages are spoken by the people of the States named after these languages. The percentages of the people speaking these different languages in the total population are as follows: Assamese 1.5%, Bengali 7.8%, Oriya 4%, Gujarati 5.1%, Marathi 8.3%, and Kashmiri 0.05 lakhs only.

2. Dravidian languages: The four Southern languages namely: (i) Tamil (ii) Telugu (iii) Kannada and (iv) Malayalam belong to the Dravidian speech family. Tamil is the language spoken by the people of Tamil Nadu who constitute 8.2% of our population. The native tongue of Andhra Pradesh is Telugu. The percentage of Telugu speakers in India's overall population is 10.2% and as such, forms the second largest linguistic group in India after Hindi. The people of Karnataka, who speak Kannada, constitute 4.5% and the Keralites, whose mother tongue is Malayalam, form 4.1% of our population.

3. Austric languages: The Austric speech family encompasses the majority of the languages and dialects spoken by Central Indian tribes.

4. Sino-Tibetan languages: The languages and dialects of the North-Eastern tribal population are primarily members of the Sino-Tibetan speech family.

Approximately 3.2 percent of India's population speaks one of the 23 tribal languages that fall under the Sino-Tibetan or Austric speech family.

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The seven Indo-Aryan and the four Dravidian languages are included in the eighth schedule of the Constitution as the National languages of India. Besides these eleven languages, three other languages namely Punjabi, Urdu and Sanskrit are also mentioned in the Constitution. 91% of the total Indian population speak one or the other of the 14 languages.

At present, India is divided into States along linguistic lines for the simple reason that most of these major languages are localised in various regions of the nation. However, at the same time, it should be noted that while each language tends to concentrate in a particular part of the country, there is much overlapping of two or more languages, especially in areas near the borders. Similarly, most of our big cities are multi-lingual in composition. Therefore. the fact that there are linguistic minorities in each of the linguistic states in all our big cities, should never be lost sight of.

Even the same language is not uniformly spoken throughout a linguistic state. It varies from one part of the state to another. The, dialects of a language are so many that, as an American specialist in Indian languages puts it, villagers in a community may find it challenging to understand the speech of their relatives who live 100 miles away.

Check Your Progress

Multiple Choice Questions

1. India owes it's name to which of the following rivers?
   (a) Indus (b) Kaveri
   (c) Ganga (d) Yamuna
2. Who called India as Hindustan?
   (a) Britishers (b) Muslim rulers
   (c) Indians (d) Greeks
3. Herbert Risley classified Indian population into how many racial types?
   (a) 5 (b) 6
   (c) 7 (d) 8
4. Who criticises Risley's racial classification as Linguistic division?
   (a) D.N. Majumdar (b) M. N. Srinivas
   (c) B.S. Guha (d) A.C. Haddon
5. "A race is a large biological human grouping with a number of distinctive, inherited characteristics which vary within a certain range". Whose definition it is?
   (a) MacIver (b) A.W. Green
   (c) P. Sorokin (d) D.N. Majumdar
6. Which of the following scholars remarked that "India presents a spectacle of museum of tongues"?
   (a) A.R. Desai (b) Anita Desai
   (c) M.N. Srinivas (d) Mahatma Gandhi

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7. A.C. Haddon had classified Indian races into how many types?
   (a) 7 (b) 6
   (c) 5 (d) 4
8. Our constitution recognises how many languages?
   (a) 15 (b) 19
   (c) 18 (d) 22
9. All the Indian languages can be grouped under how many linguistic families?
   (a) 4 (b) 2
   (c) 6 (d) 7
10. Which one of the following is the largest religious group in India?
    (a) Islam (b) Hinduism
    (c) Christianity (d) Buddhism

1.7 ANSWERS TO 'CHECK YOUR PROGRESS'

Multiple Choice Questions

1. (a)
2. (b)
3. (c)
4. (a)
5. (b)
6. (a)
7. (c)
8. (d)
9. (a)
10. (b)

1.8 SUMMARY

The Indian society portrays a picture of many complexities and it survives the ravage of times. In Indian society, one can find people from different races. Though it is very difficult to identify the racial qualities of the inhabitants of India, we can broadly divide them as Nordic, Dravidians and Tribals. In South India, there lived the Dravidians and in the North-Eastern part of India there lived the Indo-Aryans. In the North East, one can see the domination of the Mongol race. Linguistically, North India, Western India, East and a part of North-East manage with Indo-European/Indo-Aryan type of language. Tamil, Telugu, Malayalam and Kannad are the major South Indian languages. In the body of this chapter, we also discussed the composition of the Indian Society from the point of view of different languages – small and big. The Indian society has some unique features but the most important thing is that Hinduism as a religion is surviving in India inspite of various historical ravages to uproot it. No doubt, India is a pluralistic country. It is a museum of

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many religions. But oneness of India is still prevailing and that is the most important achievement of Indian Society. Indian Society is a nationalistic society.

1.9 KEY TERMS

- **Race:** A collection of people who have similar physical traits, such as short or tall stature, a particular type of nasal structure, etc
- **Ethnicity:** The fact or state of belonging to a social group that has a common national or cultural tradition.
- **Aryan:** A term originally used as an ethnocultural self-designation by Indo-Iranians in ancient times
- **Dravidian:** A linguistic group living in South Asia who predominantly speak any of the Dravidian language
- **Mongoloid:** A linguistic group thought to have arrived in India from the both North-Western China and the majority of North-Eastern India.
- **Turko-Iranian:** People are primarily found in Baluchistan and Afghanistan, both of which are now outside of India's formal borders.
- **Negrito:** Several diverse ethnic groups who inhabit isolated parts of Southeast Asia and the Andaman Islands.
- **Proto-Australoid:** A member of an ancient race of South and Southeast Asia and North Australia characterized by dark brown skin, short stature, and wavy hair.
- **Mediterranean:** A person whose physical characteristics are considered typical of the peoples native to or inhabiting the Mediterranean area.
- **Nordic:** The racial people mostly found in Northern India.
- **Zoroastrianism:** They are Zoroaster's disciples, predominantly urban and at the top of India's economic ladder and have the best education.
- **Animism:** A tribal religion and a primitive religion based on the belief that man is encircled by several different impersonal spirit powers.
- **Austric Linguistic:** The Austric speech family which encompasses the majority of the languages and dialects spoken by Central Indian tribes.
- **Sino-Tibetan:** Primarily members of the Sino-Tibetan speech family which encompasses the languages and dialects of the North-Eastern tribal population.
- **Casteism:** A system of thoughts and social division, in which the society is divided into upper class and lower class people.
- **Communalism:** A feeling among different religious groups of loyalty towards their own religion than to their country.

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1.10 SELF-ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. Briefly discuss historical bonds of Indian Unity.
2. Write short notes on geographical bonds of Unity.
3. Distinguish between Unity and Diversity.
4. Briefly discuss the religious bonds of Indian Society.
5. Explain the cultural bonds of Unity.

Long Answer Questions

1. India is a fine example of Unity In Diversity. Explain.
2. Discuss different factors of diversity in Indian Society.
3. Explain the racial composition of Indian Society.
4. Discuss about different factors of unity of Indian Society.
5. Discuss the religious composition of Indian Society.
6. Discuss the religious composition of Indian Society.

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Unit II Endogamy, Exogamy, Monogamy, Polygamy, Marriage as a Sacrament, Marriage as Contract

Learning Objectives:

After studying this unit, the learners would be able to:

- understand that marriage is one of the universal institution in Indian Society.
- understand its importance in the human society to control and regulate the sex life of marriage.
- know that marriage is closely connected with the institution of family.
- know that, "Marriage is a socially approved way of establishing a family of procreation" as said by Gillin and Gillin.
- know that it is enforced as a social rule in some of the societies, and according to Hindus, marriage is a sacrament which is regarded as more or less obligatory.

In this chapter, we shall try to understand purposes, types, functions of marriage. And marriage is an institution of society which can have very different implications in India.

Structure:

2.1 Introduction

2.2 Types of Marriage

- 2.2.1 Endogamy
- 2.2.2 Exogamy
- 2.2.3 Polygamy (Polygamous Marriages in India)
- 2.2.4 Monogamy

2.3 Hindu Marriage

2.4 Hindu Marriage as a Sacrament

2.5 Marriage as a Contract

2.6 Answers to 'Check Your Progress'

2.7 Summary

2.8 Key Terms

2.9 Self-Assessment Questions and Exercises

2.10 References

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2.1 INTRODUCTION

The institution of marriage, which welcomes both men and women into family life, serves as the foundation of civil society. Every religion views marriage as the foundation of civilised society, decent morality, and family devotion. For Hindus, marriage is a monogamous partnership between a man and a woman that satisfies the social, religious, and spiritual demands of both parties. Marriage was thought to be entirely a sacrament among Hindus, an indissoluble joining of flesh with flesh, bone with bone that would last into the next world.

Marriage is defined by the Encyclopaedia Britannica as a moral, legal, and physical union of a man and a woman in full community of life with the intention of starting a family.

Marriage

One of the fundamental social institutions is marriage. It was developed by human society to control and impose limits on men's sexual behaviour. It has a strong bond with the institution of the family. Marriage and family are actually mutually beneficial. "Marriage is a socially acceptable manner of forming a family of procreation," as Gillin and Gillin have stated. Marriage is rooted in the family rather than the family in the marriage, as Westermarck once observed. A societal institution, marriage can have quite a few distinct connotations depending on the country. It may have different goals, roles, and forms depending on the culture, but it always exists as an institution.

Definition and Characteristics of Marriage

Definition of Marriage

There is no single description that encompasses all sorts of human marriage. It has offered several definitions and justifications, including the ones listed below:

(i) Marriage is defined by *Edward Westermarck* as "the more or less persistent bond between male and female lasting beyond the mere act of propagation till after the birth of progeny" in his book "History of Human Marriage."

(ii) Marriage is a "contract for the creation and upkeep of offspring," according to *Malinowski.*

(iii) Marriage is a "somewhat permanent tie between permissible mates," according to *Robert H. Lowie.*

(iv) However, marriage can generally be described as "a socially sanctioned sex relationship which is expected to endure beyond the time required for gestation and the birth of children". – Duncan Mitchell's "A dictionary of Sociology".

(v) According to *Alfred McClung Lee,* marriage is the public union of a man and a woman as husband and wife under socially prescribed rules.

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Characteristics of Marriage

1. **Universality:** In a way, marriage is a universal institution. It is found in both preliterate and literate people. In certain societies, it is imposed as a social law. Examples: Celibacy is openly condemned in Japan. Unmarried people in Korea are referred to as 'half' people. Marriage is a ritual that Hindus consider to be more or less necessary. If a girl dies before her marriage, the Nilagiri Todas decline to conduct her funeral rites. They do, however, perform it after the corpse has undergone some sort of marriage ritual. A person who remains unmarried throughout his life, according to the Chinese philosopher Confucius, commits a tremendous offence. Unmarried natives of Central Brazil are forced to lead miserable lives, as Levi-Strauss found.
2. **Relationship Between Man and Woman:** A man and a woman form a partnership in marriage. It denotes the existence of a relationship between two or more males and two or more women. Who should get married to whom? How many people should one marry? – these are questions that illustrate social standards about marriage that varied greatly.
3. **Marriage Bond is Enduring:** The word "marriage" refers to a committed union between a husband and wife. It does not interfere with sex life as a result. Relationships with prostitutes and other sexual encounters deemed to be unlawful by custom, law, or the church are excluded. Even after sexual fulfilment is achieved, an ongoing marriage exists between a man and a woman. For instance, Hindus consider marriage to be a holy bond that cannot be severed even by death between a husband and wife.
4. **Marriage Requires Social Approval:** A man and woman's partnership does not constitute a marital bond unless society accepts it. Marriage becomes a legal contract when it has the stamp of social acceptability.
5. **Marriage is Associated with Some Civil or Religious Ceremony:** Marriage receives societal acceptance as a result of a ceremony. In addition to other elements, this ceremony might have its own particular set of rites, rituals, customs, and formalities. It suggests that the union must be consummated in a public and formal ceremony. It occasionally receives religious blessings as a sacrament. Marriage is viewed as a sacrament among Hindus, for example. Homa, Saptapadi, Panigrahana, Mangalya-Dharana, and other rituals are associated with it.
6. **Marriage Creates Mutual Obligations:** Both the husband and wife have particular rights and responsibilities as a result of their marriage. Both must look out for each other and their children.

Functions and Importance of Marriage

Marriage is significant because of the functions it fulfils. The following are the primary functions of marriage:

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1. Regulation of Sex Life: Marriage is a great tool for managing a man's sexual life. Man has a strong sexual urge. Throughout his life, he is subjected to its impact. It is a human need that is both urgent and seductive. To avoid anarchy and confusion in society, it must be properly governed and regulated. Marriage has evolved into such a regulating institution. As a result, marriage is frequently referred to as "the licence for sex life."

Sex relations are also regulated by marriage. It outlaws sex between close relatives, such as father and daughter, mother and son, brother and sister, and so on. The term "incest taboo" refers to such a prohibition. Premarital and extramarital sex interactions are likewise restricted by marriage.

2. Marriage leads to the Establishment of the Family: Marriage provides sexual fulfilment, which leads to self-perpetuation. It signifies that marriage requires the pair to start a family of their own. It is here that children are conceived and raised. The freshly born individual's descent is determined by the marriage. The rule of decent governs inheritance and succession.

3. Provides for Economic Cooperation: Marriage provides for sex-based labour division. Couples that are married divide and carry out tasks among themselves. In some prehistoric tribes, we see a distinct distribution of labour between the husband and wife. Even in modern industrial cultures, husbands and wives work outside the home to supplement their income and improve their economic status.

4. Marriage Contributes to Emotional and Intellectual Interstimulation of the Partners: Marriage unites potential life mates and aids in the development of passionate love and affection. It enhances their feelings for one other and improves their bond. It also aids in the development of intellectual cooperation among them.

5. Marriage aims at Social Solidarity: Not only do two persons of different sexes be married, but also their respective families, clans, and kindreds. Marriage strengthens the bonds of friendship between groups. It is sometimes stated that promoting unions of individuals from many castes, races, classes, religious, linguistic, and other communities can reduce social distance and promote group unity.

2.2 TYPES OF MARRIAGE

In Hindu civilization, there are two different kinds of norms that govern the selection of marriage partners. They are endogamy and exogamy.

2.2.1 Endogamy

Endogamy is a rule that forbids community members from marrying outside the group.

In Hindu civilization, the most common forms of endogamy are: (1) Varna endogamy (2) Caste endogamy and (3) Subcaste endogamy.

1. Varna endogamy: Varna endogamy is the practise of getting married to people from the same varna. Varna marriages were regarded as ideal and suitable

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unions. Although hypergamy and hypogamy in varna marriages were sometimes permitted, they were never regarded as acceptable. As a result of this regulation, a Hindu must choose his life mate from his own varna.

2. Caste endogamy: The restriction prohibiting members of a caste from marrying outside their own caste is known as caste endogamy. Each varna is made up of a collection of castes or jatis. Due to this legislation, even those who share the same varna are prohibited from being married if they are not in the same caste at the same time. Breaking this regulation used to be considered a major offence, and the typical punishment was excommunication from the caste. Despite being technically abolished, the rule is still in effect in Hindu society.

3. Sub-caste endogamy: This law further restricts a person's ability to choose a partner to a smaller group, specifically his sub-caste, one of many sub-castes within a caste.

Sections and sub-sections are also used to categorise sub-castes, and they are all endogamous. As a result, an individual's option of a life partner is limited to a few families of 50 to 300 people

Causes: While the exact causes of endogamy cannot be ascertained, the following may be regarded as the probable reasons for its rise:

1. **Policy of separation:** One of the causes for the rise of endogamy is the desire of a group to maintain its separate identity. As such, endogamy in India might be an outcome of a policy of separation followed by the Aryans to maintain their own identity from the aborigines whom they vanquished.
2. **Religious differences:** Another potent factor responsible for the rise of such a custom is the differences in religious beliefs. Everywhere in the world, marriages between members belonging to different faiths are discouraged. As such, religious differences, which have been there in India since times immemorial, Endogamy's rise must have been significantly influenced by this.
3. **Racial and cultural differences:** Racial and cultural differences in the population must also Endogamy's rise must have been significantly influenced by this, since India has been a recipient of a number of diverse races and cultures from different parts of the world.
4. **Sense of superiority:** Feelings of superiority and inferiority among members of different groups generally lead to the practice of endogamy. There are several instances of superior groups keeping themselves aloof from the so-called inferior groups by putting restrictions on marriage all over the world and India cannot be an exception.
5. **Geographic separation:** Geographic separation must have contributed much to the growth of endogamy in India as everywhere. Long distances separating groups from one another must have rendered marriages between them difficult, especially in the past when the means of transportation and

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communication were not at all developed. This difficulty must be one of the reasons for the development of endogamy in India.

Consequences

1. Endogamy maintains unity within a group such as a varna or a caste or a sub-caste.
2. It preserve the purity of blood in the group.
3. Caste secrets can be safe-guarded by following this rule.
4. It hampers the growth of nationalism. In fact, it shatters national unity.
5. It fosters narrow group loyalties like casteism and sets one group against the other.
6. It restricts the choice of mate selection to a narrow circle and thereby gives rise to such un-desirable practices like polygyny, bride price, dowry and unsuitable matches.

As the consequences of endogamy are definitely harmful to the interests of the present day society, it should immediately be abolished. National integration and unity can be achieved only by breaking these narrow barriers that divide Hindu society into hundreds of small water-tight compartments. It is heartening to note that it has already been legally abolished by the Hindu Marriage Act of 1955. But, the rule still continues to be strong in Hindu society due to the social support it receives.

2.2.2 Exogamy

While endogamy laws forbid marriages within the group, exogamic regulations forbid such unions.

In Hindu civilization, the following are some of the exogamic laws that are most frequently observed: (1) Gotra exogamy (2) Pravara exogamy and (3) Pinda exogamy.

1. Gotra exogamy: Gotra exogamy forbids unions between members of the same gotra. Gotra, which was first referred to a cow enclosing device, has since come to allude to a clan or family. A gotra's members believe they are linked by blood since they descended from a common ancestor. As a result, members of the same gotra are barred from marrying each other. The Hindu Marriage Act of 1955, however, rendered this provision invalid.

2. Pravara exogamy: The restriction prohibiting suggest a family or clan. Members of a gotra feel they are pravara exogamy. At the Agni sacrifice, a Brahmin conjures a sequence of 'rishi' ancestors known as Pravara. As a result, this rule exclusively applies to Brahmins. This legislation prohibits members whose "rishi" ancestors are the same from getting married. Abolishing pravara exogamy is also part of the Hindu Marriage Act of 1955.

Altekar and Dange are of opinion that sagotra and sapravar marriages were not forbidden in ancient India; but have come to be treated so only from the time of the Dharma sutras.

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3. Sapinda exogamy: Marriages between 'sapindas' are forbidden under this regulation. Sapindas are people who are linked to one another by four maternal generations and six paternal generations, respectively, in ascending or descending order. Hindus in India have never generally accepted sapinda exogamy. For instance, cross-cousin unions are not only common but also highly preferable in the South and, except in a few places in Maharashtra. Even in the north, the rule was not fully adhered to. Cross-cousin marriages have been documented in famous lineages such as the Yadvas and Pandavas. Although the Hindu Marriage Act of 1955 prohibits sapinda marriages in general, it allows cross-cousin marriages as a unique South Indian custom.

Cause: P.N. Prabhu says that the origin of exogamy lies in the horror of incest. R. H. Thouless, on the other hand, is of opinion that the rules are intended to check the tendency of the smaller groups of a large society to segregate themselves from one another by selecting mates from within. Thus, while Prabhu posits psychological factors, R.H. Thouless postulates social purposes as the causes of exogamy.

Consequences: Summer and Keller say, "Endogamy is conservative, while exogamy is progressive." Exogamy is· found to be a sound principle from biological point of view, because it leads to healthy and intelligent offspring.

But, it is neither necessary nor desirable to prevent hundreds of relatives from entering into marital relations as is done by the application of exogamic rules in Hindu society. This only limits the scope for mate selection and thereby encourages such mal-practices like dowry, unsuitable matches etc.

2.2.3 Polygamy (Polygamous Marriages in India)

In the past, polygamy was widespread in India. The Hindu Marriage Act now prohibits the practise and declares a marriage null and void if any of the partners were still married to their previous spouses at the time of the union. This law is applicable to the great majority of Indians. Polygamous unions do exist in several societies, though it is unknown how common they are. In the years 2005–2006, the National Family Health Survey (NFHS–3) asked questions on this subject and some key findings include: 2% of women said their spouse had other wives besides them. In comparison to husbands of women who have at least one child, husbands of women who have never had children are more likely to have several spouses (2.51 partners) (1.80 partners). This investigation aims to use advanced statistical approaches to examine NFHS-3 data in order to better understand the profile of women who live in polygamous marriages, as well as the cultural and regional correlates of such marriages. Marriage is primarily performed in India for the sake of procreation, and having a son is regarded crucial. In this framework, the significance of childlessness and the predilection for sons in polygamous marriages will be investigated.

Polygamy is a marriage system in which an individual has multiple partners. Two types of polygamy can be distinguished: In polygyny, a man marries multiple women, and polyandry, in which a woman marries multiple men. Although it is unknown whether polyandry and polygamy were ever commonly tolerated, they

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were both widespread in ancient India. It was largely performed by warrior castes and wealthy businessmen. Polygamy was a personal option, a status symbol, and in ancient India was occasionally a social, moral, and religious duty. Marriage in traditional Hinduism was intended for the purpose of producing children and performing necessary responsibilities in accordance with a person's dharma in order to achieve the four major goals of human life. The Hindu law texts did not object to polygamy if it fitted these principles. However, some restrictions were established for its implementation, such as who could marry more than once, who may marry again, and so on. According to the book Yagnavalkya Smriti, males should marry women who have never been married before. In the case of men, however, the same regulation was not mentioned. If "a man's wife drinks alcohol, is unwell, cantankerous, barren, wastes money, quarrelsome, spawns exclusively female children, or is antagonistic to males," according to this text, "he may take another wife." Limited polygyny is permissible in Islam, while polyandry is outright forbidden.

In today's world, every religion has its own set of marriage regulations, which must be followed to the letter. The Hindu Marriage Act of 1955 forbids a man from having more than one wife. Islam is a different religion with its own set of principles that is practised by a sizable portion of the population in India. Only one religious text in the entire globe, the Quran, commands "Marry only one." (Zakir Naik, 1995). According to the allegation, this instruction to have only one wife can be found in no other holy text. One can marry as many times as one desires, according to Hindu sacred books such as the Vedas, Ramayana, Mahabharata, and Geeta. The Hindu priests did not limit the number of wives until much later.

Because the Bible does not limit the number of wives, Christian men may have as many wives as they wanted in the past. A man was only permitted to be married once by the Church until a few centuries ago.

Today, a person is constrained by the marriage laws of his or her religion, which must be followed to the letter, and any departure from the standard is considered unlawful. Up until recently, there was no national or local scientific data to show whether or not polygamy was still practised. For the first time, data were gathered in the 2005–2006 National Family Health Survey that may be used to analyse and understand such marriage customs. Women and men were asked if their husbands had other wives besides themselves, while men were questioned about whether they now had one or more wives.

Preliminary study of the data reveals some intriguing marriage-related findings. 2% of women in India as a whole claimed that their husband had additional spouses in addition to them. The distinctions between urban and rural settings are negligible (1.5 percent in urban areas and 2 percent in rural areas). the husbands of elderly ladies, women with less education are more likely than husbands of younger women and women with greater levels of education to have multiple wives. Husbands of women The average number of partners for people under 30 is around 1.35, whereas the average number of partners for males married to women over 30 is between 2.22 and 2.51. Women from all religious groups have

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claimed that their husbands had many wives, including Hindus (1.77 partners), Muslims (2.55 partners), Christians (2.35 partners), and Buddhists (3.41 partners). Compared to husbands of women from other castes and tribes, husbands of women from scheduled castes and tribes are more likely to have several wives.

In addition to the women's backgrounds, the results of the poll also point to a different regional variation that explains differences in this trait. In the Eastern (2.11 partners), Northeastern (3.20 partners), and Southern (3.02 partners) regions, polygamy is more common. It is non-existent in the northern and central regions, ladies from these regions have stated that on average, their husbands had only one partner.

Marriage is regarded to be conducted primarily for progeny in India, i.e. having children is necessary to carry on the family line. We also need to look at marriage trends in the majority of India's regions in light of the significant son preference. The statistics clearly reveals that husbands of women without children are more likely than women with at least one child to have many wives (2.51 partners) (1.80 partners).

A study like this would shed light on a distinct element of women confronting spousal violence and prejudice in today's times of diminishing sex ratios and gender inequities.

The goal of this study is to learn more about the ladies whose husband has more than one wife. The influence of childlessness on having numerous wives will be the subject of research. The purpose of this study is to use statistical approaches to evaluate NFHS-3 data in order to comprehend the characteristics of polygamous wives as well as the regional and cultural factors that influence such unions. Marriage is primarily performed in India for the sake of procreation, and having a son is regarded crucial. The role of childlessness and son preference in polygamous marriages will be studied in this context.

Polygyny

A single man marries numerous women at the same time in a polygynistic marriage. Though less frequent than polyandry, polygyny is nonetheless more prevalent than monogamy. The bulk of ancient civilizations employed it. Ancient Hebrews, Assyrians, Babylonians, Indians, and other peoples all made extensive use of it. Although it is now widespread throughout prehistoric cultures, it is typically only found in the wealthier ones. Polygyny is practised by Eskimo groups, Crow Indians, Hidatsa of North America, African Blacks, Nagas, Gonds, and Baigas of India. However, it is acceptable in the Muslim world.

Types of Polygyny

Polygyny is of two types: (i) Sororal Polygyny and (ii) Non-Sororal Polygyny.

(i) Sororal Polygyny is a type of polygyny when all the wives are sisters. It also goes by the name "sororate." The Latin word "soror" means "sister." A circumstance known as a "sororate" occurs when several sisters marry the same man at the same time. Tribes with high bride prices tend to use it more

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frequently. The introduction of a new spouse—typically the deceased woman's younger sister—compensates for the wife's passing or infertility.

(ii) Non-Sororal Polygyny,As the name suggests, this sort of union involves two people who are not related by blood. For social, economic, political, and other reasons, some people engage in both types of behaviour.

Causes of Polygyny

The causes of polygyny have been the subject of several studies by anthropologists and sociologists. Some of the elements they mentioned include the following:

(a) More Women Less Men: When there are more females than males, polygyny becomes a natural practise. The sex-ratio balance may be upset for a number of reasons even if it is normally maintained. If members desire to have a respectable sex life, they must practise either polygyny or polyandry in such a setting. Polygyny is practised by Plains Indians and Eskimos, for example, due to a sex-ratio imbalance.

(b) Economic Advantage: Polygyny is practised by some African tribes (for example, the Longos and the Thongas) for financial reasons. In the tribes, women provide a range of financial contributions to the family. Sometimes the first wife persuades the husband to marry again in order for her to have less labour at home.

(c) Women as Badges of Distinction: The number of wives a guy has often determines his social standing among some indigenous people. As the number of women rises, so does prestige. Polygyny was caused by early kings marrying several women for this purpose.

(d) Childlessness of the First Wife: Polygyny can also be caused by the first wife's barrenness. The childless woman can suggest that her husband get married again.

(e) Constancy of Sex Urge in Man: Unlike women, men are vulnerable to sex excitement all year long. Polygyny allows him to partake in sex activities all year long.

(f) Other Factors: Along with the previously listed elements, polygyny is favoured by the following:

(i) Taste for variety: Men are attracted to a wide range of women because they enjoy variety.

(ii) Enforced Celibacy: It is forbidden to have sex with a woman during her menstruation, pregnancy, or nursing phases. This forced celibacy is a strong argument for polygyny.

(iii) Earlier Ageing of the Female: In some societies, men marry more women because they think women age more swiftly.

(iv) Desire for More Children: Polygyny is also supported by men's desire for more children. Polygyny is practised by the African 'Gum' and 'Hihi' tribals for this reason.

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(v) Captured Women are usually kidnapped and enjoyed by the victorious males as additional spouses in wars and conflicts.

(vi) To establish their manhood, guys may marry more women.

Polyandry

The coupling of a single woman with numerous men is known as polyandry. That is significantly less common than polygyny. Tibetans, Polynesians from the Marquesa Islands, Africans in the Bahamas, Samoan tribe members, and others all practise it. Indian tribes including the *Tiyan, Toda, Kota, Khasa,* and *Ladakhi Bota* practise polyandry. Nairs in Kerala used to be polyandrous.

Types of Polyandry

There are two types of polyandry: (i) fraternal polyandry and (ii) non-fraternal polyandry.

(i) Fraternal Polyandry: *Alelphic* or *fraternal polyandry* is a practise in which numerous brothers share the same wife. Being an actual or potential partner to one's husband's brothers is known as "levirate." It's extremely typical among the Todas.

(ii) Non-Fraternal Polyandry: The husbands do not need to be close friends before the wedding for this kind of union. The woman spends a brief time with each husband. A woman who lives with one of her husbands has no rights over the other women. In the case of Nair polyandry, this was true. This personality type is also present in Tibetans. We must distinguish between "wife-sharing" or "wife-lending," which is much more prevalent among primitives, and both of these types of polyandry. However, it is only transient in all circumstances.

Causes of Polyandry

When it comes to the causes of polyandry, no universal generalisations can be established. Polyandry is still favoured by a number of variables, including a lack of women, a desire to preserve property, a high bride price, poverty, and male sterility, to name a few.

Prior to the British invasion, the *Todas of India* practised female infanticide. This resulted in an overabundance of males, which naturally led to polyandry. Polyandry is practised by the *Marquesan Islanders* for the same reason. Despite the fact that women outnumbered men in Ladakh, polyandry was still practised.

Polyandry is commonly practised because of poverty and the high cost of a bride. Poor young men who cannot afford to pay the wedding price and maintain their wives separately frequently marry a woman jointly. Polyandry was still practised by the wealthy in some cases.

Polyandry has also been common among the Toda because of property disputes and sex equality. The Tibetans adopted polyandry to protect the communal resources.

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Social Implications of Polyandry

Polyandry has its own set of consequences, including the difficulty of determining a child's biological paternity. The primitives, on the other hand, have their own social ways for determining a child's fatherhood. "*Social fatherhood*" is a term for this type of fatherhood.

One of the Polyandrian Todas' spouses participates in a "*bow-and-arrow*" ceremony with the woman and thereby becomes the legal father of her kid. Until the other husband(s) goes through the same process, he is still referred to as the father of her children.

Children in Samoa are allowed the freedom to select their parents for their permanent residence after the first few years. The chosen parent takes on the role of the children's biological father. If they believe they are not being handled fairly, they may seek treatment from others.

Polyandry is said to be a means of coping with poverty. Even though it provides sexual fulfilment to all, it tends to keep the birth rate low. As a result, it tends to have a negative impact on population increase. Polyandry necessitates strong communication between the husbands and their wives, as well as between the husbands themselves. Extramarital and premarital sex relationships are also possible outcomes. The polyandrous Khasa wife must adhere to marriage customs. Her unmarried daughter, on the other hand, is free to mingle with visitors at home.

Even in communities where polyandry is tolerated, it should be highlighted that it is not a frequent practise. Monogamy, on the other hand, is growing increasingly common over the world. Polyandry is dwindling in popularity.

2.2.4 Monogamy

A monogamous marriage is one in which just one man and one woman get married. The majority of marriages, both in agrarian and civilised societies, are of this type.

It was formerly a fairly popular practise, but it has now practically become a global practise. It is practised by tribals such as *the Kadars, Santals, Khasis, Canellas, Hopis, Iroquois, Andaman Islanders, Ceylonese Veddas, Malaysian Sevangas, and others.*

Monogamy has a distinguished and lengthy past. Westermarck asserts that monogamy is as old as humanity. The only type of marriage that the ancient Greek philosopher Aristotle advised was monogamy. It was also recognised by the ancient Romans and Spartans. It was revered by ancient Jews, Christians, and Indians. Ancient Hindus viewed monogamy as the most ideal kind of marriage.

Advantages of Monogamy

Contrary marriage arrangements don't seem to compare favourably to monogamy. Compared to other varieties, it has some advantages. Some of these are worth mentioning:

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(i) **Universally practicable:** Because practically all civilizations have a Monogamy is the only relationship that can give each person the chance to have a happy marriage at a one-to-one ratio (one man to one woman). Both polygyny and polyandry do not satisfy all people equally.

(ii) **Economically Better Suited:** Polygyny is unthinkable for a man of average means. The only man who can sustain two women and their kids is a wealthy one. Only monogamy has the ability to adapt to poverty. Even if the Koran allows The obvious reason why a typical Muslim wouldn't consider being married to four women is that he couldn't provide for them.

(iii) **Promotes Better Understanding Between Husband and Wife:** When a husband and wife are at their most in love and affection, produced through monogamy. It helps to family harmony, unity, and joy. "At best, a man can only please one lady physically, mentally, and spiritually," Vatsayana, an authority on the "Kama Sutra," said. As a result, a man who intentionally weds more than one lady invites unhappiness and despair into his life.

(iv) **Contributes to Stable Family and Sex Life:** Families that are monogamous tend to be more enduring and stable than polygamous families. It is devoid of the disputes that plague polyandrous and polygynous families. Sexual jealousy is also out of the question. It does not allow for extramarital sex relationships, unlike polyandry and polygyny, because sex relations are more closely restricted here. Monogamy, according to Herbert Spencer, is more stable, and as a result, the family link is stronger.

(v) **Helps to Better Socialisation:** The husband and wife can spend more time on their children's socialisation since they have a better understanding of one another. Both the parents and the kids are given meticulous attention. able to devote their undivided attention to them. Because there are so many wives and children in polygyny, the husband is unable to give each of them his full attention.

(vi) **Aged Parents are not Neglected:** Only monogamy ensures that ageing parents are properly safeguarded and taken care of. Old wives are frequently dismissed in polygyny, and younger spouses are brought in to replace them.

(vii) **Provides Better Status for Women:** Women are given a very low status under polygyny. They never have their legal rights recognised. They have the right to divorce at any time. Contrarily, women enjoy greater social status in monogamy. They are in essentially the same social standing with males in modern nations.

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2.3 HINDU MARRIAGE

Marriage is the bedrock of civil society, and it is an institution that admits both men and women to family life. All religions see marriage as the foundation of civilised society, decent morality, and family devotion. Marriage is the foundation of the family, which is the most important unit of society. According to the Encyclopaedia Britannica, marriage is a complete community of life that combines a man and a woman's physical, legal, and moral union with the aim of creating a family.

In order to satisfy the social, religious, and spiritual needs of the community, Hindus believe that marriage is the sole union between a man and a woman. According to Sanskrit literature, Hindu marriage is a samskara. The concept of marriage as a purely civil institution is alien to Hindu thought. Marriage is, in reality, the most common fate of most adult people. According to Monch, a man or woman who is not married has not fully developed their identity and must be seen as incomplete or imperfect. Hindus believed that marriage was a totally sacramental act, an unbreakable union of flesh with flesh and bone with bone that would endure into the next world. The marital bond, once established, was expected to last forever, in this world as well as the next, and it could not be broken under any circumstances.

Hindus regard marriage as a sacred connection between a man and a woman for the objectives of dharma, praja, and rati (physical, social, and spiritual well-being). Hindu marriage is primarily for the goal of producing a male offspring. The gratification of sex is regarded as a secondary goal. According to K.M. Kapadia, finding a spouse was more important than having sex or having children as a companion to carry out one's religious duties.

The marriage rite had gained social and theological sanction since the commencement of the Rigveda. In Brahmanical society, the Vedic marriage's religious aspect was only slightly altered. The sacred book of the Rigveda can also provide insight into the Hindu marriage concept at the time. According to the Rigveda, through marriage rites, the virtue of husband and wife cooperation is encouraged to grow. Marriage was viewed as a sacrifice in later vedic literature, and those who did not marry were regarded as unclean. Man is half-man and the other half is a wife, according to a different stanza of the Taittiriya Brahman. Thus, according to Brahmanic doctrine, marriage is a holy act. Marriage was seen as a religious obligation that every person, in addition to being a social need, had to fulfil during this period of religious consciousness.

The holiness of matrimony is often enumerated in the Smriti texts. According to the sastras, the objective of marriage is to allow a man to make sacrifices to the gods and generate sons by becoming a homeowner. Marriage is held in higher regard by Hindus than by anyone else. Marriage gained more importance and sanctity as the doctrine of three debts (rinas) evolved.

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Traditional Hindu marriage, as practised in ancient India, was a lifelong commitment, and divorce or breakup ran against to its philosophical underpinning.

Major Aims of Hindu Marriage

The goal of a Hindu marriage, according to the sastras, is to enable a man to become a householder, conceive sons required for salvation, and perform god sacrifices. Vatsayana was primarily focused on the physical aspects of marriage, but it also considered dharma and artha, or progeny's spiritual, social, and financial well-being. Hindu marriage has three primary goals, according to K.M. Kapadia: (1) Dharma, (2) Praja, and (3) Rati are the three pillars of Hinduism.

1. **Dharma:** In Hindu marriage, the concept of 'Dharma' is very important. Dharma has always impacted and governed the Hindu way of life and culture. As a result, Hindu marriage is centred on upholding one's religious commitments, or "dharma." According to K.M. Kapadia, in this regard, "marriage was desired not so much for sex or for progeny as for getting a mate for the fulfilment of one's religious obligation." The householder must perform the Pancha Maha Jajnas, or five main sacrifices, as prescribed by the Vedas, for the rishis, gods, ancestors, guests, and all living things. This debt repayment can only be done if the guy lives in the same house as his wife, and both of them must be present for this religious rite. The wife is referred to as the "Dharma Patni" because she is required to execute religious rites. No other religion, with the exception of Hinduism, has been more firmly identified with and prompted by religion than marriage.
2. **Praja:** The second primary goal of Hindu marriage has always been regarded as prja, or progeny. "The sastras advise man to marry in order to have a son, which is vital for his soul's salvation." It was once thought that a Hindu had to get married in order to conceive a male child who would save his father from going into the 'Put Narka', a pit of hell. The father's burial rites are performed by the son, enabling him to escape the "Put Narka" after his passing. The son has earned the name "Putra" as a result.
3. **Rati:** The satisfaction of sexual desire, or "Rati," is given the least weight in Hindu marriages. Kapadia has stated that as a result, "marriage was not wanted so much for sex or progeny as for getting a companion for the fulfilment of one's religious duty." Vatsayana was mostly interested in the pleasures and luxuries of married life, as well as the physical aspects of marriage.

Traditional Forms of Hindu Marriage

Since the time of the Grihas Sutra, Dharma Sutra, and Smritis, there are said to have been eight different marital configurations. However, from a historical perspective, there were more common forms than eight. Apart from the eight kinds of marriage decreed by the sastrakaras, it is thought that the other forms of marriage were depending on the people's preferences and customs. N.C. Sengupta is of the

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opinion non-Aryan influences may have influenced the adoption of inferior forms of marriage in Aryan civilization. The smriti, on the other hand, recognised eight ways to get a maiden as a bride, those are now referred to as the eight varieties of marriage under Hindu law.

Brahma, Daiva, Arsa, Prajapatya, Asura, Gandharva, Rakksash, and Paisacha are the eight types of Hindu marriage mentioned by Manu, the great Hindu law giver. There were eight types of marriage before the Hindu Marriage Act was enacted, four of which were approved and four of which were not. This was due to the vast extent to which Hindu society had extended and the diverse aspects that it was made up of. The following is Manu's description of the eight types of marriage:

1. Brahma form of marriage: The Brahma form of marriage, which is popular in India, is said to be the best. It is considered a significant advancement in social development. Manu, the Hindu lawgiver, regarded this type of marriage as so important that he elevated it above divine marriage. The nuptial rite is described as "gift" of the daughter to a man skilled in the Vedas, whom her father freely invites and politely receives, "Brahma," according to Manu. This kind of marriage, in C.D. Banerjee's opinion, was given that name since it was suitable for Brahmans. However, the Mahabharat also mentions that the Kshatriyas practised Brahma marriage. The Hindu Sastrakaras considered it the highest, purest, and most sophisticated kind of marriage because it was devoid of physical coercion, carnal longing, imposition of conditions, and money. The Brahma form of marriage thoroughly maintained social decorum and adhered to religious customs. As the form appears to have been created as a reward for studying Hindu scriptures and is viewed as a motivating factor for Vedic study, it also signifies a high level of social progress. The Roman "Confarreation" marriage is comparable to the Brahma type of marriage.

A son born of a Brahma marriage purifies himself, his ten ancestors, and ten descendants from sin, according to Manu and Yajnavalkya.

2. Daiva form of Marriage: In the Daiva type of marriage, the suitor was an official priest, which set it apart from the Brahma form of marriage. Character, Vedic learning, and a strong family background of the groom were not prioritised in the selection procedure. The ritual known as "Daiva" involves the father presenting his daughter before the priest performing the ceremony while she is adorned in elaborate clothing for the religious act when the sacrifice is already underway. The Manu described the Daiva type of marriage as "the gift of a daughter, after dressing her, to a sacrificial present fulfilling his duty in a sacrifice beginning."

Manu and Yajnavalkya claim that the child of such a union will cleanse the sins of seven male descendants and parental ascendants in addition to himself.

This kind of marriage is prohibited for Brahmins as they can only perform sacrifices as priests and reserved solely for them. However, because the bride's father or other guardians considered the bridegroom's services, this type of union was viewed as inferior to the Brahma form. In the Brahma type of marriage, on the

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other hand, the bride was treated as a 'dana' or gift to the bridegroom by her father or guardian.

3. Arsha form of Marriage: When a parent marries his daughter after receiving one or two pairs of kine from the groom for legal purposes, the union is known as an arsha. This kind of union is referred to as Arsha because, as the name implies, it was most common among priestly families. The bride's price is determined by the pair of kine, or two pairs, in this type of marriage. "It implies the Rishis' ceremonial and is perhaps suggestive of the pastoral state of Hindu culture, when the free gift of daughters in marriage was not frequent and cattle formed the economic basis for the gift," says Sir Gooroodas Banerjee. Many examples of this type of marriage may be found in the epics and Puranas, including the marriage of sage Agastya and Lopamudra.

Despite the fact that only six people are redeemed by the male offspring of such marriages The Visnu Purana and the Matsya Purana both stress the significance of this type of marriage (three male descendants and three female ascendants). According to the Visnu Purana, the individual who participates in this type of marriage and provides a maiden gains the capacity to reach Vishnu's region in heaven.

In a nutshell, this sort of Arsha marriage exemplifies Hindu society's pastoral era, when animals were regarded essential. The Brahmins were also the only ones who practised this type of marriage. However, the Arsha style of marriage could no longer be practised in later periods due to the diminution of sacrifices and the concept that marriage is a pure gift from the father, hurting Hindu religious emotions.

4. Prajapatya form of Marriage: In this type of union, the father gives his daughter in marriage with honour, saying clearly: "May both of you carry out your civil and religious duties jointly," and "You two shall be the partners for carrying out your civil and religious duties." By virtue of the word Prajapatya, it is clear that the couple signs a binding contract for the purpose of bearing offspring and repaying obligations to Prajapati.

The fundamental requirement for this type of union is that the bridegroom treat the bride as a partner for both secular and religious purposes. The bridegroom makes the marriage proposal since he is the damsel's suitor.

The Prajapatya form of marriage is a traditional arrangement that avoids the need for parental consent and the practical difficulties associated with engagement. Because the gift in the prajapatya form of marriage is not gratuitous and instead is subject to conditions that, in accordance with the religious definition of a gift, should not have been imposed, it is perceived to be inferior to the previous three types. It's possible that the prevalence of child marriage has led to the decline of this type of union. This type of union was likewise exclusive to Brahmans.

5. Asura form of Marriage: In the Asura type of marriage, the bride was given to the husband in exchange for a sum of money known as the "bride-price" or "sulka." The Asura Marriage occurs when the bridegroom accepts a damsel freely

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as his bride after giving as much money as he can to her father or paternal kinsmen and to the damsel herself.

The guardian of Kailkeyi was granted a fantastic sum according to the Ramayana, of bride payment for her union with king Dasaratha. The Mahabharata also contains accounts of buying of a lady by the offering of a large sum of money as a bribe to the groomsmen of the bride. Iravati Karve claims that Monarch Pandu acquired Madri by paying a large sum of money to the king of Madra.

When the bride had monetary worth or was viewed as a commodity, the Asura type of marriage was common in ancient India. Anyone who wanted her had to pay for her. As a result, this kind of union is based on a business deal between two families.

Because it was a practise of the Asuras, or the indigenous non-Aryan tribes of India, marriage came to be known as an Asura type of union. The bridegroom's gift to the bride or her father as a token of appreciation did not automatically equate to a "asura" type of union.

6. Gandharva form of marriage: A man and a woman enter into a Gandharva marriage of their own free will. The voluntary union of a man and a woman is referred to as a Gandharva union, which Manu claims results from passion. Therefore, "the marriage denominated as the reciprocal connection of a youth and a damsel with mutual desire." "Gandharva," a contract intended for arousing hugs and stemming from a sensual proclivity. This type of marriage resembles "Gretna Green" marriages in several ways. "Gretna Green" marriages are ill-advised and clandestine marriages committed by people controlled To circumvent the provisions of that law barring ill-advised and clandestine weddings, by English law at "Gretna Green" or elsewhere in Scotland.

This type of marriage is thought to be known as 'Gandharva' since it is widely practised by the 'Gandharva' tribe who live on the Himalayan slopes. Manu and Narada, on the other hand, advised all caste groups to marry in this manner. This Gandharva kind of marriage is mentioned multiple times in the Mahabharat. Even the epics and puranas' 'Swayamwara' marriage could be regarded as a Gandharva kind of union. The Gandharva marriage is comparable to the "Usus" type of marriage under Roman law. Despite the fact that the Gandharva type of marriage was common in ancient Hindu society, solemnization of such marriages was uncommon for a number of factors. First, individual preference was not valued in Hindu theology, which did not result in love and respect for one another. Furthermore, the Hindu society prohibited love, emotion, and mutual agreement. Second, due to the rarity of physical proximity in ancient times, romantic bond between spouses could not form. However, if a maiden is not married by her father or guardians within three months or three years after reaching puberty, then according to ancient Hindu law literature, she is free to choose a husband from her own caste.

Because she is unable to give her assent, a minor girl is unable to enter into this 'Gandharva' type of marriage. This type of marriage stipulates that both parties

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must be of legal age to engage in sexual activity. This was a common kind of marriage among the Rajbanshis and in Manipur.

Due to the Hindu society's child-marriage practise, this type of marriage gradually faded. However, it was later renamed "love marriage" after the introduction of post-puberty marriage.

7. Rakshasa form of marriage: In simple terms, marriages of the "Rakshasa" variety can be viewed as unions through capture, similar to a victor's claim to a captive's person in a fight. Manu holds, "The seizure of a maiden by force from her house while she weeps and calls for assistance, after her kinsmen and friends have been slain in battle or wounded, and their houses broken open, is the marriage styled Rakshasa" This type of marriage is known as Rakshasa, according to P.V. Kane, since Rakshasa's (demons) are known from mythology to be addicted to harshness and aggressive methods. Traditionally, only the Kshatriyas, or military classes, were permitted to use this form. This type of marriage was also practised by the Gonds of Berar and Betul. In the name of 'posisthur,' the Gonds also practised marriage by capture. "Among no population, it is known to have been the customary or normal manner of performing a marriage," Westermarck states of the Rakshasa style of marriage. It is most commonly discovered as a result of a conflict or as a means of obtaining a wife when getting one in the traditional manner is difficult or inconvenient. This Rakshasa type of marriage has been outlawed in modern Indian society, and its practise is criminal under section 366 of the Indian Penal Code.

8. 'Paishacha' form of marriage: "When the damsel in distress is either sleeping, flushed from too much alcohol, or having brain disturbances, the lover stealthily embraces her," the Hindus say. The eighth and lowest kind of sinful marriage is known as paishacha. This was the most heinous and heinous kind of marriage, resulting from a sort of rape committed by a man on a woman in need when they were sleepy or drunk by the administration of an intoxicating medication. This marriage, according to P.V. Kane, is named paishacha because it involves action similar to that of the goblins known as paisachas, who are said to operate covertly at night. The paishacha form of marriage is placed eighth in Vatsyayan's "Kamasutra," ahead of the Rakshasa, and so is seen as superior to the Rakshasa form. The paishacha type of marriage, in the opinion of Sir G.D. Banerjee, was solely included as a type of marriage for the purpose of the unhappy lady in distress's honour.

The distinction between the 'Paishacha' and 'Rakshasa' marriage forms is that, whilst the latter allows for the simultaneous exhibition of courage and force, the former takes the maiden through trickery and fraud. As a result, Sternabach classifies the 'Paishacha' kind of marriage as a subset of the "Rakshasa" vivaha. However, due to the legal notion that a perpetrator should not be held accountable for their actions, this sort of marriage is punishable under the I.P.C. as rape in today's sociocultural matrix rewarded for any wrongdoings he causes.

The first four kinds of Hindu marriage, namely 'Brahma', 'Daiva', 'Arsha', and 'Prajapatya', were approved, while the last four, namely 'Asura', 'Gandharva',

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'Rakshasa', and 'Paisacha', were unapproved. In the first four types of marriage, the father's or guardian's control over the maiden is fully recognised. In the 'Gandharva,' 'Paishacha,' and 'Rakshasa' kinds of marriage, the father's dominion is entirely weakened.

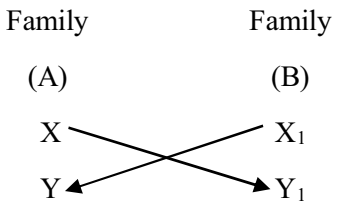
Three types of Hindu marriage appear to exist in the current Indian environment, when viewed from a socio-legal perspective. The three types of marriage are Brahma, Asura, and Gandharva. The Brahma kind of marriage is solemnised in the most refined way by higher caste Hindus. Lower castes prefer the Asura style of marriage, although Gandharva marriage, sometimes known as a "love marriage," is gaining popularity among modern adolescents.

Some other Forms of Marriage

In addition to the eight types of conventional marriage we already covered, some other forms of marriage are also found among the Hindus in the past and the present, but these are not recognized by the ancient Hindu law-givers:

1. **Marriage Based on Contract or Mutual Consent:** Despite the concept that the Hindu marriage is a religious sacrament, instances are there where in the past contractual marriages were solemnized. The Rigveda records that Puraravas and Urvasi married on the contractual basis. In the Mahabharat the episode of Santanu and Ganga provides an example of contractual marriage.
2. **Marriage by Exchange:** This form of marriage is based on the principle "take thou my sister and give me thy sister." Thus in this marriage two brothers exchange their sisters. It does away with the necessity of paying for wife."

   The marriage by exchange should not be construed as a customary practice. It is rather a compelling situation and poor pecuniary condition which impels them to enter into such a wedlock when a brother and sister from one family, respectively, marry a sister and brother from another family.



X & Y — Brother and Sister of Family A

X_1 & Y_1 — Brother and Sister of Family B

XY_1 = Couple (X = husband and Y_1 = Wife)

X_1Y = Couple (X_1 = husband and Y = Wife)

3. **Marriage by Service:** According to this practice the male, aspiring for marrying a girl, goes to the damsel's house and serves her family as a labourer until the family members of the girl are satisfied with his work

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or till the expiry of the stipulated time, whichever comes first. This practice may be viewed as an indirect way of compensating the bride price. That apart, the emotional attitude of the would-be partners can be tested through this procedure. The Reddis of Andra Pradesh practice this form of Marriage though Illotam form of adoption.

4. **Swayamvara as a form of Marriage:** 'Swayamvara' is known as the self-choice marriage and as such it is different from the other stereotyped forms of marriage. It is mentioned in the Rigveda that Surya, the maiden of sun got married to Soma (moon); But since this form of marriage is not contained in the smrities, the Brahmins did not consider the ordinary swayamvara as one among the traditional forms of marriage. However, the Kshatriya's daughter had the privilege of choosing her husband through the 'swayamvara'. In the epic ages many 'swayamvaras were arranged through brilliant festivals and luxurious ceremonies wherein the bride's father (usually the king) boasted of the beauty and quality of his maiden in order to lure the prospective bridegroom.

   The examples of Swayamvara include the marriage of 'Rama' with 'Sita' in the 'Ramayana', 'Kunti' with 'Pandu' in the 'Mahabharat' and 'Nala with Damayanti'. Another historical evidence of 'swayamwara' may be cited with regard to 'Sanjukta', the daughter of 'Jayachandra' and 'Prithviraja'. Swayamvara as a form of marriage persisted upto the medieval period in India.

2.4 HINDU MARRIAGE AS A SACRAMENT

It is believed that a Hindu is born on this earth with certain specified missions in life which may be expressed through the 'purusharthas' comprising Dharma, Artha, Kama and Moksha. Every Hindu must travel through numerous stages or resting places in life, known as 'Ashramas,' in order to fulfil these missions. Brahmacharyashrama, Grihasthashrama, Vanaprasthashrama, and Sanyasashrama are among the four Ashramas. The Hindu law-givers have made provision for the attainment of salvation by leading a Grihastha life, too. The married householder is regarded as the society's property, and he alone is capable of carrying out all necessary tasks. The Shastras also claim that in the absence of a woman, the 'dvija' is incapable of performing all of the tasks. To complete one's development as a full man or woman, one must marry.

The human society cannot continue without procreation. Procreation is possible through the gratification of sexual desire or 'Kama'. Moreover, among the Hindus the birth of a son is considered essential as it would enable the householder to attain 'moksha.' Hence marriage becomes obligatory among the Hindus. It is a sacred union between a man and a woman, and it exists only to produce male children.

Regarding the analysis of Hindu marriage in the light of its sacramental character, we must begin with the concept of sacrament. A sacrament is a religious ceremony that includes elements such as confirmation, penance, ordination, and

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nuptials. The Hindu concept of marriage as a sacred union involves three statements when viewed from this perspective. To begin with, Hindus regard marriage to be divine in nature. It is not a contractual relationship, but rather a religious one. Second, a sacramental union implies that it is a long-lasting bond that endures not just in this life but also after the passing of both partners. Finally, Hindu marriage's indissolubility is a necessary consequence of its sacred nature. No one on earth has the power to annul a Hindu marriage after the ritual is over. The belief in the Hindu marriage's indissolubility stems from a realisation of the spiritual principles of marriage. The permanent character and indissolubility of the Hindu marriage has been emphasized by the Apasthama Dharma sutra and Manu. Apastama Dharmasutra also holds that no kind of separation between the husband and the wife is possible, they have to perform the religious duties jointly.

The Grihasthashrama commences after marriage and is required for the fulfilment of 'panchmahajajnas' or five great sacrifices as the recitation of Vedas at home, burning oblations for gods, offering Sraddha Tarpana, receiving and entertaining guests, and giving food to the Bhutas. The Grihasthashrama, which arises out of marriage has been held high. The 'Mahabharat' is quite emphatic in this connection. In the 'Santiparva', Yudhistira was persuaded by Dvaipayana Vyasa, Lord Indra also held that a householder's life is only more noble and sacred and allows for the fulfilment of one's life's purpose.

According to Dvaipayana Vyasa. "the highest dharma as sanctioned by the shastras, consists in a training through the duties and living the full life of a householder."

The rites of the Hindu marriage also reflect its sacramental character. "There are certain rites which must be performed for marriage to be complete. The main rites are: homa, offering of the hand of the bride and saptapadi, the bride and bridegroom going seven steps together". All of these procedures are carried out by a Brahmin in front they are accompanied by Vedic "Mantras" and the sacred fire. The Hindus place such a high value on these rites that if one of them is missed, the marriage may be called into doubt legally. In legal terms, a Hindu marriage is complete and binding only after the seventh step (in Saptapadi) is taken; it is incomplete and revocable until then. The marriage remains incomplete if the saptapadi ritual is interrupted before the seventh step is taken.

In another sense, Hindu marriage is seen as a sacrament. During the course of a Hindu man's life, he must complete a number of sacraments. These start with the foetus being laid down and end with his cremation. There are various sanskaras (sacraments) between the laying of the foetus (Garbhadharana) and cremation (Antyesthi), with marriage being the most significant and important among them. Similarly, women are considered to need marriage because it is the only sacrament they participate in.

Hindu philosophy fully rejects marriage as a social contract or purely civil institution. Manu thinks a man who has never been married may be seen as imperfect and flawed since he cannot fully establish his or her identity. Women are

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made to be mothers, and men are made to be fathers. According to Manu, an unmarried person will never find peace after death. The Mahabharat teaches us that an unmarried girl cannot enter heaven since she has never experienced wedded life.

The sacramental nature of the Hindu marriage implies that marriage is regarded to be sacred; therefore, it is irrevocable, and the partners cannot divorce at any time. They are obligated to be together until one of them passes away, and the wife is still thought to be obligated to her husband after his passing. Following the marriage's solemnization, the pair is regarded to be one personality and Because of this, the husband's rank and personality incorporate the wife's "gotra." Marriage was once regarded as being so sacred that its dissolution for any reason other than death was viewed as being against the laws of God and nature.

The Hindu marriage is also viewed not as "an ordinary affair wherein the weakness of flesh plays a dominant part." On the contrary, the basis of the marriage is the fulfilment of duties at the cost of personal gratification and pleasures.

From the above discussion the following points may be deduced in favour of the sacramental character of Hindu marriage.

First; Hindus desire marriage in order to uphold their moral obligations of a householder and not primarily for sex. **Secondly**, the Hindu marriage implies that the marital bond is permanent in nature. **Thirdly,** the dissolution of marriage is not allowed and divorce is out of question. **Fourthly,** the completion of the Hindu marriage requires the performance of certain religious rites like 'Homa', 'Panigrahana,' 'Saptapadi' etc, and the burning of sacred fire and the chanting of mantras by a Brahmin priest. **Fifthly,** the goal of marriage is to produce a son, or "putra," who will save the father from being sucked into the ditch of hell (Put Narka). **Sixthly,** marriage is one among several sacraments (Sanskaras). It is the most essential sanskara. **Seventhly,** For entry into the Grahasthashrama, where various "Jajnas" and "rinas" must be fulfilled, marriage is a requirement. **Eigthly,** the unmarried persons are considered incomplete and imperfect and marriage makes their life complete. **Ninthly,** The woman considers the husband to be a god during his lifetime and is referred to as his better half or "Ardhangini," sharing equally the benefits of both pure and impure activities. Extramarital or premarital sexual relationships are forbidden. **Tenthly,** the Hindu Marriage does not allow a widow to enter into wedlock.

Marriage Rituals

During the vedic age allegoric references were made in the marriage hymns highlighting the marriage of Surya, the daughter of sun with Soma or the Moon. The Atharva Veda described that the bride was wearing a Beautiful coverlet and robe, eyes painted with makeup, and Kurirh-style head-dress set out for the targeted lord's home along with his bridal friends. She travelled in a canopied chariot and carried her dowry in the same chariot. At the time of departure from her father's house, she was blessed with these words. "We pay worship to Aryama, finder of husbands; In the heaven of righteousness, in the world of virtue, be it pleasant for thee, accompanied by world. Let Bhaga, who presides over marriages take your

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hand and hence conduct thee. Go to the house to be the householder's mistress, and speak as a lady to thy gathered people."

Later on the Sutrakaras converted the rituals into a system. But the vedic verses and marriage customs remained the same. The marriage ceremonies underwent further modifications in the post-sutra period due to the acceptance of local customs prevalent in one's village or province. Since then religious ideology, social customs, rites and ceremonies have been transformed, keeping in touch with time. In the present day Hindu Society, the procedures, rites and rituals concerning marriage which have been handed down through traditions are still prevalent and mostly practised. The rites and ceremonies of Hindu remarriage mostly pertain to the Brahma form of marriage.

The most important procedures, followed in performing marriage in the present day society include betrothal, Mradhaharana', the worship of Ganesh, Ghatika, the marriage bath, 'Madhuparka', Laukikagni, Samanayana, Gotrochara, etc:

1. **Betrothal:** It is the preliminary part of the Hindu marriage ceremony in which an oral promise is made to give the bride to the bridegroom. The girl is formally seen and if accepted, the bridegroom's father worships the bride in accordance with his family's tradition by presenting her with rice, cloths, and flowers. At the time of betrothal, an auspicious date is fixed for marriage. That apart, every ritual connected with marriage is performed at the proper time which is fixed in accordance with the Nibandhas the Puranas, the Smritis and the medieval astrological works.
2. **Mradhaharana:** This is the ceremony which preceeds remarriage and is performed just a few days before the wedding. The main feature of this ceremony is that some earth-clay is brought for growing sprouts in a pot made out of it. The clay is collected on the ninth, seventh, or third day before the wedding. They either go forward in the eastern or in the northern direction of the house with music and dance to bring some earth clay. Then the Haridra Lepana ceremony is performed, one day before marriage. In this ceremony both the bride and bridegroom are coated with turmeric oil and powder ointment the day before the wedding.
3. **The worship of Ganesh:** Lord Ganesh,, the God who is the destroyer of obstacles is worshipped before the marriage day. The sacrificial alter for the marriage **'homa'** is built and the marriage conopy is raised over it. Thereafter the bride's father takes bath and wears auspicious robes and mentally prepares himself to perform the ceremonies of svasti-vachana, Mantapa-pratishtha, Matru-Poojana, Vasondhara-poojana, Ayushya-jupa and Nandi-Shraddha.
4. **Ghatika:** In this part of the marriage ceremony the water clock is established. It is considered useful in carrying the programme for marriage at appropriate periods. It is a representation of time, which controls the entire cosmos. With the advent of modern clock, the water

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clock or Ghatika has lost its popularity and in many a case the custom of fixing of the Ghatika is done away with.

5. **The Nuptial Bath:** The bride and the bride groom take the marriage bath on the wedding day. The bridegroom travels to the bride's residence. A group of married women welcome him. They contain lamps and water-filled jars.
6. **Madhuparka:** In this ceremony, the father in law bestows the first honour upon the bridegroom by offering a rare drink reserved for important persons. This is known as 'Madhuparka'. After washing the feet, the father-in-law gives the 'Madhuparka' to the bridegroom. The bridegroom utter mantras and takes the Madhuparka sip by sip. He repeats such an action thrice. In the ancient days this ceremony was accompanied by the sacrifice of a cow as it was considered as the highest honour for the son-in-law. But in the later period cow-slaughter was prohibited. Instead of sacrifice of cow, offering of cow was made to the bride groom.
7. **Laukikagni:** The 'Madhuparka' ceremony is followed by the worshipping of the bride by her father-in-law. With perfume, garlands, sacred threads, and a couple of ornaments, he worships his son-in-law. The bride offers prayers to Gowri and the bridegroom establishes the household fire, known as Laukikagni. The bride is brought near the nuptial fire by her maternal uncle. After that, a curtain is drawn to separate the bride and groom and bridegroom offers a garment to the bride.
8. **Samanjana:** in the Samanjana ceremony the bride's father anoints the bride and bridegroom who face each other. The bridegroom prays for the unity of their hearts by reciting verses.
9. **Gotrochara:** In this ceremony the 'gotra' and 'pravara' of both the bride and bridegroom and the names of their ancestors are loudly announced thrice. The purpose is to indicate that both the parties to marriage hail from good families.
10. **Kanyadana:** The marriage's most significant ceremony is this one and some sociologists treat it as the initial marriage rite wherein the father of the girl or her guardian gives away the maiden to the bridegroom. It is the ceremony of properly giving away of the bride by the father through pouring of a libation of water, symbolising the giving away of daughter or 'Kanyadana'. While giving away the girl, a condition is laid on the bridegroom that the bride is not to be trangressed in the attainment of piety, wealth and desire. The bridegroom promises. "Transgress her I will not." the same promise is repeated thrice. The bridegroom accepts the maiden as a gift and recites the hymn of Kama Sukta thus:

    Who offered the maiden?

    Who is she being offered to?

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Kama, the God of love, has given her the solution, to put it simply. Then the guardian or the father of the girl advises the bride groom to succeed in the pursuit of Artha, Kama, and Dharma. The bridegroom promises that he will not fail his wife in these purusharthas.

11. **Kankana Bandhana:** No mention has been made in the Grihasutras regarding **Kankana Bandhana** ceremony. Probably this has come from the "Lokachara". It was an ancient practice that in the Kankana Bandhana the sacred thread was tied to the wrists of the bride and bridegroom. The belief was that from the time of binding of sacred thread on the wrists until performing a sexual union, the bride and the groom were protected from any kind of pollution.

12. **Laja Homa:** This is the ceremony in which a fire ritual is followed. This "Homa" represents fertility and wealth. The bride offers the sacrifice of some grain which is poured into her joint palms by her brother or some other relative. With the sacrifice of the grains, the bride prays thus: "May my husband live long, My relations be prosperous, Swaha! This grain I have thrown into the fire, may it bring prosperity to my husband and may it unite me with him." This homa is offered to the gods Aryaman, Varuna, Purshan and Agnic, and works as the intercessor on her behalf.

13. **Pani-Grahana:** In this custom, the bride sits in front of the groom as he faces west and faces east. The bridegroom grasps the right hand of the bride and chants the vedic mantra.

    I take thy hand in mine
    Yearning for happiness;
    I ask thee
    To live with me
    As thy husband
    Till both of us
    With age, grow old.
    Know this,
    As a declare
    that the gods
    Bhaga, Aryama
    Savita and Purandhi
    Have bestowed thy person
    Upon me,
    That I may fulfil
    My Dharmas of the Householder
    with thee.

14. **Saptapadi:** As the name suggests, this is the ritual of "the seven steps". The bridegroom leads the bride in the north-eastern direction seven steps

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with the words: one step for sap, two steps for juice, three steps for wealth, four steps for comfort, five steps for cattle, and six steps for season. Friend, be united to me in seven steps. So commit yourself to me. Hindu Marriage becomes complete after 'Saptapadi' is performed. As a result, this rite is taken into consideration from a legal perspective.

15. **Local Customs:** After the completion of marriage, several rites are followed according to local customs and traditions. The women constitute supervising authority of these customs. The bride is required to take a glance of the sun and at night he observes the Arundhati Darshan. In this ceremony the couple look at the firm star 'Dhruba' i.e., the polar star. The bridegroom recites the mantra.

    "Firm be thou, thriving with me."

16. **Triratra Vrata:** The marriage rites are followed by the observance of continence for three consecutive days by the couple, known as Triratra Vrata. On the fourth day after marriage, "Chaturthi Karma," which is performed, is believed to end the continence. When the "Chaturthi Karma" is finished, the bridegroom make the bride eat the cooked food with him, with the words; I add breath to thy breath, bones to thy bones, flesh to thy flesh, skin to thy skin.

17. **Removal of 'Mantapa:** After the completion of all the marriage ceremonies the 'Mantapa' or marriage canopy is removed symbolising the dismissal of presiding gods and goddesses to their respective places. As per the traditional belief, the Mantapa is removed on some even day after marriage. However the fifth and seventh days are exceptions in this regard.

Recent Trends in the Hindu Marriage

The Hindu system of marriage has seen significant transformations, particularly since independence. Although the fundamental religious ideas around marriage have not changed, many of the practises, customs, and forms of marriage have changed. The following are some of the most recent trends in this area:

1. **Changes in the Form of Marriage:** The traditional forms of Hindu marriages [as described by Shastrakara Manu] such as:
    (i) Brahma,
    (ii) Daiva,
    (iii) Arsha,
    (iv) Prajapatya,
    (v) Asura,
    (vi) Gandharva,
    (vii) Rakshasa and
    (viii) Paishacha. (The last two are no more in practice).

    Polygamy, polyandry, and even bigamy are all illegal in the United States. Monogamous marriages are the only ones that are generally practised.

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2. **Change in the Aim or Purpose of Marriage:** Traditional Hindu marriages prioritise "dharma," whereas modern Hindu marriages place a greater emphasis on a husband and wife's "lifetime togetherness." The primary goal of marriage is to secure "lifelong companionship" of members of the opposite sex, rather than for religious reasons.
3. **Change in the Process of Mate Selection:** Today, we see major shifts in three areas of mate selection:
   - **(i) Field of selection:** It's gotten a lot bigger. It is broad enough to include marriages between subcastes and castes.
   - **(ii) Party to selection:** Parents do not actively participate in their children's life mate choices. Today, the trend of young men and women choosing their own life mates is gaining popularity.
   - **(iii) Criteria of selection:** Individual interests, preferences, and considerations are given more weight than familial issues. The increase in the number of love weddings reflects this tendency.
4. **Change in the Age at Marriage:** Nowadays, child marriage is practically unheard of [at least among the middle and upper classes as well as educated people]. A boy under the age of 21 and a girl under the age of 18 cannot marry under the current marriage Act [a 1978 amendment to the *Child Marriage Restraint Act*, 1929]. Post-puberty marriages have replaced pre-puberty marriages as a result.
5. **Change in the Stability of Marriage.** Divorce legislation has had a significant impact on the marriage's durability. Hindu marriage is no longer considered irreversible. The prominence of the value of "pativratya" has been undercut by legislation governing widow remarriage and divorce. The idea of gender equality has changed how "pativratya" is valued.
6. **Change in the Economic Aspect of Marriage:** Dowry is a custom that is connected to marriage. This practise has grown into a significant social scourge. The bride's parents are required to provide a sizeable dowry. Marriage has become a pricey event as a result of this tradition. Marriages are frequently decided solely on the basis of dowry considerations.

   Marriage ceremonies are likewise becoming more expensive as large sums a lot of money is spent on items like decorations, processions, band setups, video shooting, music, and orchestra.
7. **An Increase in the Instances of Divorce and Desertion:** Even though Hindu marriage is regarded as a sacrament, the number of divorces and desertion cases is rising.

   Even though these new trends are prevalent now, marriage's relevance has not reduced. It is still widely used today. Its sanctity is harmed slightly, but it is not reduced to the status of a simple civil contract.

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Marriages between Hindu men and women are still highly charged. At this time, there appears to be no threat to Hindu marriage.

Factors Affecting Hindu Marriage

Industrialisation, Urbanisation, Education and Legislation

Hindu marriage has seen considerable changes recently. The age at which a couple marries, traditional marital values, the structure of marriage, the style of the wedding ceremony, the process of choosing life partners in marriage, and other aspects of marriage have all changed significantly. These advances have been influenced by a number of variables, including the following: urbanisation, industrialization, law, and education are all factors to consider.

1. Influence of Industrialisation

The remarkable expansion of highly sophisticated industries and their subsequent dominance over agriculture is referred to as industrialisation. "Industrialisation is a phrase that encompasses, in broad terms, the establishment of modern industry in a society that was previously primarily agrarian, along with all of its attendant situations and challenges." "Both economically and socially." Industrialisation had a direct impact on family and marriage institutions, resulting in changes in both.

The family's economic functions have been diminished and its size has shrunk as a result of modern enterprises. Joint families have given way to nuclear families. People are starting to "leave their families" to work in order to make ends meet. Women are now participating in the job search and earning process with men. This has increased the self-esteem and confidence of women. Men could no longer rule over women and prevent them from becoming self-sufficient. The institution of marriage has been impacted by these changes.

Today's working women actively participate in selecting their life partners. They do not simply accept their parents' choice. A girl's beauty, family, education, character, and other factors are all taken into account before she is chosen as a life mate, but her job and the pay she receives are also taken into account. In many cases, the wages of daughters have relieved their parents' financial difficulties in marriage. The employment of the daughter may serve as a *dowry substitute*. Parents who previously restricted their search for a good life partner for their daughters to a tight group of family and friends are now prepared to venture outside the boundaries of the state. Nowadays, it's also not unusual for young people who work for the same firm or organisation to fall in love with and marry one another.

2. Impact of Urbanisation

In most cases, urbanisation and industrialization go hand in hand. The process of urbanisation is accelerated by industrialisation. Urbanization describes the extraordinary expansion of towns, cities, or urban centres. To a rural hinterland, it "denotes a diffusion of the impact of urban centres." It is "a process of being urbanised, relocating to cities, shifting from agriculture to other pursuits, common to cities, and concomitant alteration, of behavioural patterns."

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It is well known how urbanisation and the urban environment affect family and marital structures. The current metropolitan environment has an impact on life-partner selection, marriage age, nature and type of marriage ceremony, wedding expenses, and so on. Young people who live in cities typically like to make their own personal life partner selections. Arranged marriages are becoming less common in cities. In comparison to villages, city dwellers postpone marriage. In most cities, child marriages are uncommon.

Instead of a religious ceremony, marriage is frequently done as a social or civil ceremony in cities. The scarcity of, high price, and absence of experienced priests choultries or 'kalyana manap,' and the difficulties in gathering the large number of goods required for a conventional form of marriage must have all contributed to this new trend in marriage. As a result, wedding ceremonies in cities are becoming more modern rather than traditional. To make the ceremony a 'grand gala,' a large sum of money is spent [often going into the hundreds, and even a few lakhs]. Money is lavishly spent on wedding manaps, pandals, magnificent dinners, take-home sweets, music orchestras, video shooting, photography, and the wedding procession, among other things. In the city, the length of the wedding ceremony is also shortened. Extensive traditions are either avoided or abridged. The ritual is then completed in a matter of hours. It is rarely extended for more than a few days.

Divorce, desertion, separation, and other forms of adultery are more common in cities than in villages, according to statistics. In cities, there is more room for developing pre-martial and extra-martial sex relationships.

3. Role of Education

Marriage has undergone certain adjustments as a result of modern education. Our educated young people's perspectives have been influenced by some contemporary principles and western philosophies, like rationalism, individualism, gender equality, democracy, individual liberty, and secularism as a result of modern education. As a result, people wish to make their own decisions on major life events such as education, employment, and marriage. As a result, our educated adolescents have their own opinions and positions on issues such as whether to get married, when to get married, who to get married with, and how to get married. They do not want to have these decisions made for them by their family members.

Young adults with an education don't hesitate to seek outside their familial ties to find ideal life partners. They sometimes contact "marriage bureaus" for this purpose and place adverts in the matrimonial pages of newspapers.

Marriage is becoming a simple ritual in the circle of college educated young men and women, abandoning many of its rigorous conventional customs. They place a greater emphasis on personal preferences and marriage choices than on family customs, horoscope laws, and gotra standards. Even some of them are ready for intercaste unions, as well as registered nuptials if necessary.

Marriage has been influenced by modern schooling in a variety of ways. In the pretext of "family decision or prestige," parents cannot force an undesirable marriage on their educated daughters. It is expected of well-educated persons not to

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demand dowry from prospective brides. In India, men with advanced education, contrary to popular belief, expect a bigger dowry than ignorant or less educated men. Women who are educated and employed are likewise incapable of resisting such a request. They typically give in to its influence, and some of them even suffer dowry tragedies. Divorce, desertion, and separation occur more frequently in the circle of the learned than in the circle of the uneducated.

4. Influences of Legislations on Marriage

Many of the concepts, ideals, aspirations, and marital laws outlined in the Hindu shastrakaras have since lost their original significance and intent. As a result, there are some flaws with Hindu marriage. Some social reformers also made an effort to fix the system and get rid of these problems. To make the required modifications in the Hindu marriage system, legislation was passed both during and after the British rule.

The Indian laws cover the following topics:

(i) Marriage age;

(ii) Field for choosing partners;

(iii) Number of married couples;

(iv) Separation from a spouse;

(v) To give and receive dowry, and

(v) Remarriage.

The following laws, which have occasionally been passed, are the most significant ones pertaining to these six qualities of marriage:

1. The Prevention of Sati Act, 1829: The veneration of the "Pativratya" ideal has resulted in the inhumane practise of "Sati." Widows were commonly forced to sign a "sankalpa," or pledge, that they would pass away after their husbands or wives. Without their consent, several wives were carried to their husbands' death pyres. Well known Brahmo Samajist Sri Raja Ram Mohan Roy championed the cause of women and persuaded Lord Bentinck, the British Governor General of India at the time to pass legislation banning the practise of "Sati".

The 1829 Prevention of Sati Act changed the culpable killing of widows by burning or burying them alive a crime punishable by fine and/or jail. This legislation has the potential Several widows' lives could be saved, although it won't instantly result in an end to the practise.

2. The Hindu Widow Remarriage Act, 1856: The previous legislation, the 'Prevention of Sati Act of 1829,' served as a complement to this one. Widows were rescued from the grasp of death, yet they were taken advantage of and humiliated as a result. To alleviate the plight of Hindu widows, Pandit Ishwara Chandra Vidya Sagar, a notable social reformer of the time, encourage the British government to legalise widow weddings by applying pressure. The Hindu Widow Remarriage Act of 1856 was consequently passed.

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3. The Civil [or Special] Marriage Act, 1872: According to this legislation, Hindu marriage is a "civil marriage," allowing for intercaste, inter-religious, and even "registered" unions. [This Act was abolished by the Special Marriage Act of 1954. The marriage officer must receive notice from the parties interested in a registered marriage at least one month prior to the wedding date according to this Act. For marriage, it requires the presence of two witnesses].

4. The Child Marriage Restraint Act, 1929: The Act was put into effect on April 1st, 1930. The Act prohibits a child from marrying. This Act made it illegal to marry males under the age of 18 and girls under the age of 14.

- **Latest Amendment:** In 1978, the Act was revised to raise the age to 21 for boys and 18 for girls. This Act imposes a penalty for violating it. The parties to the marriage, including the bridegroom, parents, guardians, and the priest are subject to punishment [three months of simple imprisonment and a fine of up to ₹ 1000/-]. This Act, on the other hand, does not make any woman liable to incarceration.

5. The Hindu Marriage Act, 1955: This Act, which took effect on May 18, 1955, revolutionised not only marriage relations but also a variety of other social elements. Except for Jammu & Kashmir, this Act extends across India. Jains, Sikhs, Buddhists, and Scheduled Castes are all considered "Hindu" under the Act.

- **Conditions for valid marriage is provided in this Act:**
  - (i) Neither party is married and still alive;
  - (ii) The bride and groom are neither foolish nor crazy;
  - (iii) According to the 1978 Amendment to this Act, the groom must be 21 years old and the bride must be 18 years old;
  - (iv) If the custom forbids it, the parties should not be "sapindas" of one another.
- **Conditions under which divorce is permitted as per this Act:**
  - (i) The spouse had to be infertile at the time of marriage and is still impotent now.
  - (ii) At the time of the marriage, one of the parties was an idiot or a madman.
  - (iii) The petitioner's or guardian's consent was gained by force or deception
  - (iv) At the time of marriage, the wife was carrying the child with a person other than the petitioner.
- **Other conditions providing for divorce:** Adultery, changing one's faith, being mentally ill, having leprosy or venereal disease, deserting one's home for seven years, and continuing to live together after two years of a legal separation are all grounds for divorce. are all reasons for dissolution of marriage.

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- **Other important aspects of marriage:**
  - (i) This Act allows interfaith and intercaste marriages.
  - (ii) It promotes gender parity;
  - (iii) It gives men and women in marriage equal rights. separation or divorce;
  - (iv) It was amended in 1986 to allow divorce based on incompatibility and mutual consent
  - (v) During and after a divorce, both the husband and the wife may file a claim for maintenance.

6. The Dowry Prohibition Act, 1961: On May 20th, 1961, this Act was approved, prohibiting the practise of dowry. Muslims are exempt from the Act. It allows for the exchange of presents worth up to ₹ 2000. It imposes a punishment of six months in prison or a fine of up to ₹ 5,000, or both, for violating it. This Act was modified in 1986, and its provisions have since gotten much stricter.

The above-mentioned laws, as well as a slew of others, have had an impact on Hindu marriage in a variety of ways. These laws, on the other hand, have not reduced it to a straightforward legal agreement. The principles and values of Hindu marriage are still relevant today. and legislation has only strengthened them by removing some of the irregularities.

2.5 MARRIAGE AS A CONTRACT

Marriage has changed dramatically in recent decades. Even if reality has always been ambiguous, conflicting, and complex, there was a social consensus on what marriage meant until a generation ago. Marriage was permanent and monogamous; children were natural, necessary, and central; husbands worked and made decisions; and wives stayed at home to care for the house, children, and husband. Marriage's social customs were reinforced by the legal system.

The home image has lost its clarity and cohesiveness. Only a small percentage of American families currently fit the traditional nuclear family model's requirements. We have compelling demands for autonomy and solitude, as well as numerous models of intimacy, in place of a single socially sanctioned ideal: stepchildren, single parents, househusbands, working wives, homosexual couples, cohabitating couples without marriage, and those who have been married more than once are all examples of people who are not married. The shifts are numerous, and their message is clear: traditional marriage cannot serve as the primary model for adult relationship.

The previous marriage model's demise shifted public opinion toward a very different understanding of what constitutes appropriate marital legislation. Whereas society and the law had previously institutionalised a single form of marriage, there are now more and more appeals for the state and the federal government to "get out" of marriage and intimacy. However, supporting the removal of the state and the law from all facets of marriage and interpersonal relationships is no better than

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the archaic model of the law. While there is a strong demand for variety tolerance and private autonomy over intimate relationships, there is also a strong demand for societal support, acknowledgment, and legitimacy.

Intimate connections are important to society and the law, regardless of the preferences of the intimate partners. This is due to the fact that marriage, despite substantial changes, continues to be a midlevel institution that balance the individual and society. From child raising to taxation to property inheritance, marriage touches on many aspects of law and social policy. Marriage also helps to the broader social and political fabric's stability. Furthermore, while intimate partners desire their interactions to be private and independent, they nevertheless require societal procedures and institutions to recognise, legitimise, and support them. Furthermore, as litigation arising from cohabitation show, it is not possible for the law to be completely removed from intimate relationships merely because two people reject the formal definition of marriage, sometimes on purpose to avoid state and legal entanglements.

In other words, the rigidity of the traditional marriage paradigm is no longer acceptable, but proposals to completely remove the law from matters of intimacy are also inadequate as a basis for policy. To offer dignity and validity to today's myriad kinds of personal commitment, a new synthesis of private demands and public concerns, of freedom and structure, of flexibility and formality, must arise. This article suggests that contractual instruments and practises can play a key role in achieving those objectives.

The idea of marriage contracting has been a side issue in legal and public discourse in the United States for a long time. The subject frequently comes up in journalism; the odd feminist argues for its legalisation; and student notes make comments on instances involving the treatment of marriage contracts in specific jurisdictions; and instructions for practitioners arise on a regular basis. Proposals are considered by legislatures, and the subject is dealt with in a limited way by courts. Regarding the body of law that regulates marriage and intimacy, little, contract-like accretions form.

Despite all of this debate, we have not taken marriage contracting seriously in any essential way. We've flirted with, skirted around, and tinkered with the subject. Clearly, it retains its allure, but there is still a feeling of absurdity or of intellectual or political gaming. Why is there so much ambiguity, so much sense of validity combined with so much resistance? The solution is firmly rooted in core values, assumptions, traditions — in other words, ideologies — They have caused us to form presumptions, customs, or beliefs, which, despite the allure of the concept, have caused us to conclude that the union of contract and marriage is unsuitable and untenable. It seems to be an attempt to bring together intimacy and economy, love and law, feeling and reason, soft and hard. The entire concept is perplexing, to say the least.

This article looks at its ideological ambiguity as well as the underlying truths. It considers if they are still legitimate and, in the end, rejects them because they are

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no longer in charge. Instead, the article suggests bridging the divides that divide our minds and lives. the impossibility of knowing, comprehending, organising, or choosing everything in our private as well as public lives does not negate the value of aim or justice. Love does not absolve you of responsibility or consequences. Obligation and voluntariness are intricately linked. Intimacy may coexist with planning and decision; in fact, it is necessary nowadays.

To be sure, marriage entails intense, often illogical emotions and inchoate longings. Marriage expresses core human wants, particularly in its modern form: for a sense of belonging, security, and connection; for romance, adoration, and intimacy. Marriage must reaffirm its endurance and promise, both for itself and as a proxy for various forms of committed connection between adults, despite, and maybe even more so, because of its function in addressing those demands. This article concludes that marriage's contractual instruments and processes, as well as social and legal structures, have developed to the point where marriage contracting is particularly suited to revamping and rejuvenating the state's marital governance laws.

Part One provides a framework for analysing the state's options for managing every aspect of marriage and other human interactions. It demonstrates how the state's functions in areas controlled by private contracts are practically incompatible with the functions it performs in traditional marital regulation. The second section of the book examines several factual, legal, and theoretical advancements that have impacted our comprehension of legal obligations, the function and operation of the legal system, and, most significantly, the social and legal institutions of marriage and intimacy. The discussion looks at changes in marriage legislation and contract theory, as well as changes in the real patterns of marriage and other contractual relationships. The discussion implies that our perceptions of facts and legal concepts in these disciplines have shifted dramatically. The purpose of Part Two is to extrapolate from these developments the necessity of a new design of intimate relations legislation in which contractual tools and processes play a key role. Part of recognising and accepting what already exists; part of finding connections between previously unrelated events; and part of going forward to innovate and solve problems is what such a pattern entails. It would also need actively determining where to enthusiastically apply contract ideas, when to reject them as improper, and when to modify them to the particulars of marriage.

Affirming the possible advantages of a marriage contract does not imply that all marriages or all aspects of marriage call for contractual ordering tools. Depending on the temperaments and predispositions of the parties to the partnership, the usefulness of contractual processes will vary.

Check Your Progress

Multiple Choice Questions

1. Marriage is one of the _____ social institution.
   (a) particular (b) universal
   (c) individual (d) secular

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2. Endogamy refers to marriage within a _____ group.
   (a) caste (b) class
   (c) gender (d) culture
3. Monogamy is the union of one man with _____ woman.
   (a) one (b) two
   (c) three (d) four
4. Polygyny is a type of marriage in which a man is allowed to marry more than _____ wife.
   (a) one (b) two
   (c) three (d) Any other
5. Exogamy is a rule of marriage _____ the group.
   (a) inside (b) outside
   (c) both side of (d) Any other
6. Hindu marriage is a _____.
   (a) social contract (b) religious sacrament
   (c) secure process (d) Any other
7. _____ is the aim of Hindu marriage
   (a) Dharma (b) Karma
   (c) Artha (d) Moksha
8. Polyandry is the marriage of one woman with _____ men.
   (a) one (b) two
   (c) three (d) several
9. _____ is a type of marriage in which the wives are invariably the sisters.
   (a) Sororate (b) Levirate
   (c) Alelphic (d) Non-sororate
10. When several brothers share the same wife, the practice can be called _____.
    (a) fraternal polyandry (b) non-fraternal polyandry
    (c) sororal polygyny (d) non-sorroral polygyny

2.6 ANSWERS TO 'CHECK YOUR PROGRESS'

Multiple Choice Questions

1. (b)
2. (a)
3. (a)
4. (a)
5. (b)
6. (b)
7. (a)
8. (d)
9. (a)
10. (a)

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2.7 SUMMARY

Marriage is a societal institution that can have quite varied meanings in various cultures. It may have different goals, roles, and forms depending on the culture, but it always exists as an institution.

Marriage has never been viewed from a materialistic perspective in the Hindu social legacy. Marriage is a sacrament, not a contract, for Hindus. The sacredness of the institution of marriage is mentioned in the Rig Veda. Even at that time, marriage was seen as a binding force that would last for the rest of one's life. Marriage was a religious ceremony that required the husband to regard his wife as a divine gift. The "Vivah Sanskara" marriage rite brings men and women together to form a family, or "Griha," as a husband and a wife. It's a socially sanctioned union between a man and a woman for the sake of procreation, pleasure, and the fulfilment of certain social obligations. Despite considerable changes, Hindu marriage has maintained its purity.

2.8 KEY TERMS

- **Procreation:** A process possible through the gratification of sexual desire or 'Kama.
- **Endogamy:** A rule marriage within a class group.
- **Exogamy:** A rule of marriage outside the group.
- **Polygamy:** A marriage system in which an individual has multiple partners.
- **Polygyny:** A marriage system in which a man is allowed to marry more than one wife.
- **Sororal Polygyny:** A type of marriage in which a man is simultaneously married to one or more of his wife's sisters.
- **Non-sororal Polygyny:** A type of marriage in which a man is married to at least two women at the same time, but the co-wives are not related to each other.
- **Polyandry:** A practice in which a single woman is married to several men.
- **Fraternal Polyandry:** A practice in which numerous brothers share the same wife.
- **Non-fraternal Polyandry:** A practice in which several brothers share the same wife.
- **Levirate:** A type of marriage in which the brother of a deceased man is obliged to marry his brother's widow.
- **Sororate:** A type of marriage in which several sisters marry the same man at the same time.

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- **Monogamy:** A type of marriage in which just one man and one woman get married.
- **Religious Sacrament:** A religious ceremony that includes elements such as confirmation, penance, ordination, and nuptials.
- **Panigrahana:** A Hindu marriage ritual which is basically the grasping of the bride's hand by the bridegroom.
- **Saptapadi:** The ritual of "the seven steps" performed after which the Hindu Marriage becomes complete.

2.9 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. Write short notes on 'Endogamy'.
2. Discuss the forms of Exogamy.
3. Describe the advantages of Monogamy.
4. What are the functions of marriage?
5. What are the aims of Hindu marriage?

Long Answer Questions

1. Define Marriage. Discuss the nature and importance of marriage.
2. What is Polygamy? Discuss the types and causes of polygamy.
3. Discuss briefly the different types of marriage.
4. Describe the Hindu marriage as a sacrament.
5. Discuss briefly marriage as a contract.

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Unit III Family: Extended, Nuclear, Matrilineal, Patrilineal, Matriarchal and Patriarchal Families, Joint Family, Characteristics, Functions and Disintegration, Changes in the Indian Family

Learning Objectives:

After studying this unit, the learners would be able to:

- know that the family is an organisation par excellence. Of all the social organisations, large or small, family is of the greatest sociological significance.
- understand that it occupies the central position in our social structure.
- know that the family, unlike other institutions, enjoys a unique position, in society.
- know that in the Indian social setting the term 'joint family' is used in the sense of vertically, extended family or/and horizontal extended family.
- know that it has been considered one among the main pillars supporting the Hindu Society.

It may be noted that our purpose here, is not to give counsels on family relations but to acquire sociological knowledge regarding family. Other objectives of this unit is to:

- Understand the concept of family.
- Identify the various types of family.
- Analyse the features, functions, disintegration and change in the joint family in India.

Structure:

3.1 Introduction

3.2 Types of Family

3.2.1 Extended Family

3.2.2 Nuclear Family

3.2.3 Matrilineal Family

3.2.4 Patrilineal Family

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3.2.5 Patriarchal Family

3.2.6 Matriarchal Family

3.3 Joint Family Characteristics, Functions and Disintegration, Changes in the Indian Family

3.4 Criteria of Jointness

3.5 Answers to 'Check Your Progress'

3.6 Summary

3.7 Key Terms

3.8 Self-Assessment Questions and Exercises

3.9 References

3.1 INTRODUCTION

The family is the most important primary group in society. It is the most fundamental and basic kind of civilization. Of all the social institutions, it has existed the longest and spread the most. Every culture, no matter how big or little, insular or civilised, old or new, has the same kind of family. Furthermore, of all the social groupings that have an impact on people's life, none affects them as closely or as frequently as the family. Family is an agent of socialisation also. In fact, it moulds the child's personality.

The term 'joint family' can also refer to a 'undivided family' or a 'extended family.' In many old communities, particularly in Eastern societies, the joint family structure was the most important social organisation. Both Hindus and non-Hindus in India practised the joint family structure. The Hindu ideals and attitudes are established on the foundation of the unified family. It may be found practically everywhere in India.

Advanced western societies, notably the United States, are where one may largely find the modern nuclear family. Its unity is based mostly on sexual arousal as well as companionship between parents and children, as well as between a husband and a wife. This kind of family is still prevalent in India as a result.

Meaning and Characteristics

The Latin word "Famulus," which means "servant," is the source of the English term "family." Roman law employed the phrase to describe a group of producers, slaves, and other servants, as well as individuals connected through marriage or mutual ancestry. A family used to be made up of a man and a woman who had a kid or children, along with servants. You can grasp what family means better by using the definitions below:

1. *M.F. Nimkoff* says that, "Family is a more or less durable association of husband and wife with or without child, or of a man or woman alone, with children".

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2. *Burgess* and *Locke,* "A family is a group of people who are related through marriage, blood, or adoption and who live together in a single household while engaging and communicating with one another in their different social roles as brother and sister, son and daughter, father and mother, and husband and wife."
3. *Eliot* and *Merrill*: Family is, "The husband, wife, and children make up the biological social unit"
4. *MacIver*: Family is "A group defined by sex relationships sufficiently precise and long-lasting to permit childbearing and childrearing."

General Characteristics of the Family

(i) A Mating Relationship: When a man and a woman form a mating relationship, they create a family.

(ii) Selection of Mates: Parents or elders may choose a wife or husband, alternatively, the decision could be left up to the individuals involved. Several guidelines determine this selection.

(iii) A Form of Marriage: Marriage is the institution that establishes the mating partnership. Marriage is a social institution that allows individuals to have marital relationships with one another. Monogamy, polygamy, polyandry, and group marriage are all possible kinds of marriage.

(iv) A System of Nomenclature: Every family has a particular name that is known or recognised.

(v) A Way of Tracing the Descent: Every family has their own way of tracing their ancestors. Descent is the term for the social recognition of biological links between individuals. The male line (*Patrilineal Descent*), the female line (*Matrilineal Descent*), or both lines can be used to determine descent (*Bilateral Descent*).

(vi) A Common Residence: To live in, a family requires a home or a household. After the marriage, the wife may live at the home of her husband's parents *(Patrilocal or Virilocal Residence)*, in her own parents' home *(Matrilocal or Uxorilocal Residence)*, or in both of their parents' homes *(Neolocal Residence)*.

(vii) An Economic Provision: The economic demands of the family members are met by the family.

Distinctive Features of the Family

The family is an exceptional organisation. Family is the most sociologically significant of all social organisations, large or little. It is the most important a feature of our social organisation. The family holds a distinctive place in society in contrast to other institutions. Here are some of its distinguishing characteristics:

1. **Universality:** Murdock comes to the conclusion that the family is universal after studying more than 250 societies. There is no human culture that does not include some type of family, nor has there ever been

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one. "The normal family, a group consisting of mother, father, and their progeny, can be found in all communities, savage, barbaric, and civilised," writes B. Malinowski. This universality is due to the irrepressible sex need, the need to reproduce, and the common economic needs.

2. **Emotional Basis:** Emotions and sentiments abound in the household. Our mate-seeking, reproduction, maternal love, fraternal love, and parental care instincts are all a part of it. It is founded on feelings of love, adoration, sympathy, cooperation, and friendship.
3. **Limited Size:** The family is comprised of a limited number of members. Its size as a major group is limited by necessity. It appears to be the most basic social unit. Its modest size is also due to the biological circumstances.
4. **Formative Influence:** The child is surrounded, raised, and schooled in the family, which is their initial social setting. It moulds the personalities and characters of its members. It affects the child's emotional well-being. It is the 'birth ground of our more and the nurse of our loyalties,' as well as the 'nursery of human nature.'
5. **Nuclear:** Place in the Social Hierarchy. The foundation of all other social organisations is the family. The foundation of society is made up of family units. It has an impact on every aspect of social life.
6. **Responsibility of the Members:** Every family member has particular responsibilities, functions, and obligations. How effectively family members collaborate with one another to fulfil their tasks determines how well a family functions. "In times of crisis, men may work, fight, and die for their country, but they toil for their families their entire lives," MacIver says.
7. **Social Regulation:** Social taboos and legal regulations protect the family in a unique way. The society takes precautions to protect the organisation from possible disintegration due to divorce, desertion, or separation.
8. **The Permanent and Temporary Nature of the Family:** The institution of the family is enduring. It continues to exist because it is founded on man's organic and emotional essence. Family, on the other hand, may be a transitory relationship. These qualities do actually show the family's sociological relevance.

Functions of the Family

As a social institution, the family serves a variety of purposes. Various viewpoints on the family's functions have been stated. The family has four main functions, according to Kingsley Davis:

(i) Reproduction,

(ii) Maintenance,

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(iii) Placement, and

(iv) Socialisation.

Six key functions of family have been identified by Ogburn and Nimkoff:

(i) Affectional,

(ii) Economic,

(iii) Recreation,

(iv) Protective,

(v) Religious,

(vi) Educational.

According to Reed, the family has four functions:

(i) Race perpetuation,

(ii) Socialisation,

(iii) Regulation and satisfaction of sex needs, and

(iv) Economic functions.

Primary and Secondary or essential and Non-essential Functions

Family tasks are divided into essential and non-essential tasks by MacIver. He lists the following as crucial actions:

(i) steady sex need fulfilment,

(ii) production of children, their upbringing, and

(iii) the provision of housing

He argues that non-essential functions also include those related to religion, education, the economy, health, and recreation.

The Primary Functions

The survival of the family depends on certain aspects of its activities. MacIver refers to them as "*vital functions*." They can also be thought of as family's *primary functions.* The following are the details:

1. **Stable Satisfaction of Sex Need:** Humans have a strong lust for sex. Man is open to sexual stimulation throughout of his life. Additionally, the need for sex is insatiable. It drives people to look for a stable source of fulfilment. Marriage, as the agent of the family, governs man's sexual behaviour. As a result, it satisfies man's sexual need. Sexual fulfilment is one of the fundamental goals of family life, according to Vatsyayana, the author of the Kamasutra, and Manu, the Hindu Lawgiver.
2. **Production and Rearing of the Child:** All animals, both lower and higher, engage in reproductive activities. However, it is a practise that needs oversight or control. Sexual satisfaction leads to reproduction. The act of reproducing is institutionalised inside the family. As a result, it presupposes the stability and uniformity that all civilizations appreciate.

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As a result, family gives the act of reproducing legitimacy. In every society, this function is reinforced by strict sanctions and is surrounded by norms. Family has enabled the spread of various species and the survival of the human race by fulfilling its reproductive purpose.

3. **Provision of Home:** For its members, the family provides a home. Men and women both have a strong yearning to return home. Only children are born and raised in their own houses. They are only breastfed and fed at home, despite the fact that many babies are born in hospitals, clinics, maternity homes, and other places. Even parents who work outside need the safety, comfort, and tranquilly that come with their houses. The "lovely" place to be is still at home.

4. **Family:** A tool for cultural transmission and a socialisation facilitator. The family acts as a conduit for cultural transmission. Not only does the family ensure the biological survival not only guarantees the survival of the human race but also the cultural continuity of the civilization in which it lives. Ideas and ideologies, customs and traditions, folkways and mores, beliefs and values are all passed down from generation to generation.

   The family plays a role in socialisation as well. The socialisation of the individual is its purpose. The method by which one internalises group norms in order to develop a distinct "self" that is distinctive to the individual is known as socialisation. The child is indoctrinated with the society's values, morality, beliefs, and ideals by his or her family. It acquaints its children with a bigger culture and prepares them for engagement in the larger world. It is the primary agency in charge of preparing the next generation for community life. It affects the child's emotional well-being. It establishes the personality's basic structure. It does, in fact, shape the child's personality. In terms of cultural goals, the family is a system for disciplining the child. In a nutshell, it turns the little barbarian into a civilised adult.

5. **Status Ascribing Function:** The family also serves the following two purposes:

   (i) Status ascription for the individual, and

   (ii) Societal identification for the individual.

   There are two types of statuses. Assigned and accomplished. The assigned statuses are provided by the family. Age and sex are biological ascriptions for two of these. Others, on the other hand, are societal labels. It is nearly solely the family that acts as a conferring agent or institution.

   Our names are what others recognise us by, and our names are given to us by our families. In this case, our societal identification comes from our families. Our families assign various statuses to us at first. Our ethnicity, nationality, religious status, residence status, or class position–and, in some cases, our political and educational standing–are all gifts that our families give to us. Naturally, these are subject to change at any time.

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Wherever hereditary statuses are concerned, such as in the case of royalty and nobility, the family is the ruling force. Both the status attribution and societal identification processes are interrelated. There can never be enough emphasis on how important family is in this regard.

6. **Affectional Function:** Man has both physical and mental requirements. Both of these requirements must be met for him. Individual members of a family receive mental or emotional satisfaction and security as a result of the institution. It is the family that provides the closest and deepest link for all of its members. The individual initially encounters affection in his paternal family, where he receives love, sympathy, and affection from his parents and siblings. A baby's ability to thrive is harmed by a lack of compassion. *One who has never experienced love is rarely happy.*

Secondary Functions of Family

In addition to the basic or major duties outlined above, The family in some way serves some ancillary or non-essential purposes. Among these, the following should be mentioned:

(i) Economic Functions: The family provides for the financial necessities of its members. This has been the family's traditional role. Previously, the family served as a financial unit. The goods were made by the family. For the manufacture of products, men used to work in their families or on farms. For this reason, family members used to collaborate. It was self-sufficient to a large extent. There was a distinct division of labour between the sexes, that is, between men and women. However, the situation has altered today. At home, the family members do not collaborate. Outside the home, they are involved in a variety of economic activities. They aren't held together by division of labour any longer.

The modern family's economic position has changed dramatically. Family life has been impacted by the industrialisation process. The factory has replaced the home as the centre of production. The factory employs only one worker at a time, rather than the full family. The factory creates things that are eaten by the household. As a result, the family has evolved into a consuming rather than a producing unit. Its members are more concerned with "getting wages" than "creating a livelihood." However, the situation has altered today. As a result, the family is gradually outsourcing its economic tasks to outside entities. The institution of property is still linked to the family.

(ii) Educational Functions: The family is the foundation for a child's formal education. Despite significant changes, the family continues to provide the child with the fundamental social behaviours and attitudes required for adult participation in social life. "How he learns to engage with his family will be carried over to his contacts with school officials, religious leaders, the police, and other social control agencies." As the youngster gets older, he develops the ability to handle circumstances that don't

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include his home or family. He broadens his perspective to embrace various social groups. He broadens his horizons to include other groups. His intelligence, emotions, and social habits grow as a result of all of this, and he gradually weans himself from his initial reliance on his mother, father, and other family members.

(iii) Religious Functions: The family acts as a centre for the children's religious education. The parents teach their children a variety of religious virtues. The houses were once sites of religious observance. Among other things, the family used to teach the kids morals, religion, and how to worship. Even today, the foundations for the moral principles that will guide the children throughout their lives are built in the family. The family takes care of its members' spiritual needs. The religious legacy is carried down through the generations through the family.

(iv) The Recreational Functions: Recreation used to be mostly focused on the family. It fostered a strong sense of community. The whole family got together for reading aloud, visiting relatives, family reunions, church socials, singing, dancing, indoor games, and other activities. Elders would get together in each other's houses for social gatherings. Children would plan their own entertainment with other children or amongst themselves. The same recreational activities are commonly enjoyed by both parents and children. This had a significant impact on the family's cohesiveness.

Outside of the family, recreation is becoming more organised. Modern recreation is not designed to be enjoyed by the entire family.

3.2 TYPES OF FAMILY

Different sorts of formal or types of family have been discussed by sociologists. They used a variety of variables as the foundation for classifying the family. The major types of family are as follows:

3.2.1 Extended Family

The term "joint family" or "undivided family" are also used to describe the extended family. It is sometimes referred to as a complex family or a multigenerational family. In most cultures, the nuclear family, which consists of the parents and their offspring, is considered the "core" of the family, while further relatives are referred to as "extended." In this kind of family unit, in addition to the parents and their kids, there may be other relatives or close friends who live in the same home, maintain close ties, or help out in the household.

A family that consists of parents, such as a father and mother, and their children as well as aunts, uncles, grandparents, and cousins who all reside in the same home is referred to as an extended family. Sometimes a member of the extended family replaces or moves in with an immediate family member. An illustration would be an elderly parent who decides to live with their kids because

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of their age. The term is sometimes used interchangeably with consanguineous family in various cultures.

Parents will reside with one child, their spouse, and both of their children, in a stem family, a type of extended family initially explored by Frederic i.e., Play, where other children will depart or remain unmarried. The stem family has also been used to refer to a family type in which parents live with their married child and his or her spouse and children, but land and movable property transfers are more or less egalitarian, as in Romania and Thailand, though it is sometimes associated with egalitarian inheritance practises, such as in Japan and Korea and among Mesoamerican indigenous peoples.

The following are the most important qualities of extended family:

- Family structure,
- Basis of a bond,
- Place of residence,
- Marriage structure.

Advantage and Disadvantages

The extended family has several benefits and suffers from some drawbacks, some of which may be discussed here.

Advantages

- Family members can assist and care for one another.
- There is always someone accessible to watch the child if necessary.
- Calling for assistance is all it takes.
- Everyone can enjoy one other's company and there is a strong sense of family connection.
- With numerous working people, you'll have more financial security.
- Increased cultural and intergenerational family values sharing.
- More role models for the younger members of the household.

Disadvantages

- There may be a lack of privacy and differences about how to raise a child
- There may be an excessive number of visitors in the house
- Members' lack of decision-making authority
- Personality development is slowed
- It restricts social mobility.

The extended family is the most fundamental family unit in Asia, the Middle East, Africa, the Pacific Islands, and Latin America, although it is less frequent in Western Europe and North America.

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3.2.2 Nuclear Family

The nuclear family as a unit is a global social phenomenon. "*A small group of husband and wife and immature children who form a unit away from the rest of the community*," according to the definition. - (In his 'Dictionary of Sociology,' Duncan Mitchell).

A nuclear family is, to put it simply, one in which the husband, wife, and kids all reside together. Soon after their marriage, the children move out of their parents' house and start their own family. As a result, a nuclear family is a self-contained unit independent of the elders. There is minimal interdependence between parents and their married children due to the physical distance separating them. As a result, a nuclear family is essentially self-sufficient. The modern independent nuclear family is typified by the American family.

All modern industrial societies have the nuclear family as a feature. "It makes no difference whether marital connections are permanent or temporary; whether there is polygyny, polyandry, or sexual licence;....the one truth stands out above all others that the husband, wife, and immature children create a unit apart from the rest of the community," argues Lowie.

According to *T.B. Bottomore*, the nuclear family's universality can be explained by the vital functions it has performed. Sexual, economic, reproductive, and educational functions have all been performed by the nuclear family. The indispensability of these and a few other duties, according to him, has contributed to its universality. In primitive societies, anthropologists have constantly emphasised the family's economic functions. Economic cooperation based on sex division of labour is a crucial aspect in maintaining the nuclear family. Levi Strauss has written extensively about the plight of unmarried people in most primitive societies.

The Structure of Nuclear Family

Incest taboos are extremely important in the nuclear family. The members of the family are unable to marry amongst themselves. As a result, it is limited to only two generations. The establishment of new families can result in the formation of a third generation. This can be achieved by exchanging males and females across nuclear families that already exist. It implies that daughters can marry into other nuclear families and that girls from other nuclear families can be brought in to marry into their sons' nuclear families. As a result, there are two types of nuclear families:

(a) The family of orientation, and

(b) The family of procreation.

Every typical adult belongs to two nuclear families in every human society. First is the individual's supportive family, which includes his father, mother, brothers, and sisters, and in which he was born and raised. The second is the procreative family, which a person builds through marriage and comprises his or her spouse or wife, sons and daughters.

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The nuclear family structure differs from place to place. Bottomore distinguishes two types of family systems:

(i) Those where nuclear families are typically self-sufficient, and

(ii) Those in which the nuclear family is integrated into or subordinated to a broader group, such as the extended or polygamous family. More frequently than not, the independent nuclear family is absorbed into a larger composite family structure.

Because of the rise of individualism and strong geographic and social mobility, the independent nuclear family has become the norm in modern industrial societies. The social welfare activities of the contemporary state have also had an impact. The state now supports the person when they have bad luck. He no longer depends on his family for assistance in times of need as a result. Modern nuclear families are mostly prevalent in developed Western countries like the United States of America. Its unity is based mostly on sexual arousal and husband and wife companionship, as well as parent-child relationships However, as children grow older, familial ties, both between parents and children, tend to deteriorate. However, when the children become older, the family relationships tend to deteriorate.

Recent Trends in the Modern Nuclear Family

In the last half-century, the family has undergone significant transformations. Its natural condition, its functions, and its structural makeup have all changed. This has been caused by a number of causes, including social, economic, educational, legal, cultural, scientific, technical, and so on. It is true that analysing recent family trends and determining their reasons is tough. Nonetheless, there are a few noteworthy tendencies to note:

1. **Industrialisation:** The 18th-century Industrial Revolution and the subsequent emergence of the factory system of production had an impact on the family's economic functions. The family's economic functions were moved to the industry, and the family became more of a consuming unit than a production centre.
2. **Urbanisation:** Industrialization and urbanisation are frequently linked. Cities are expanding in size and population. Family is shaved down to size. Families are the smallest currently, and ties to the house are the weakest. The wheels of disorganisation are in motion.
3. **Democratic Ideals:** Today, democratic concepts and values are popular. Democracy ensures equality and liberty for all, including women! Women increasingly have economic and political roles in addition to domestic ones. They've progressed to the point where they now manage businesses and own properties. They are able to cast ballots and, as a result, have entered politics. There have already been four female prime ministers in the world.
4. **The Decline of the Influence of Mores and the Religious Beliefs, and the Spread of Secular Attitude:** Religion and morality are losing followers. Family members are thinking more secularly. The religious

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activities of the family have diminished. Religious feelings, attitudes, and convictions are no longer integrated into family life.

5. **The Spirit of Individualism and Romantic Love:** Nowadays, individualism and romanticism are in vogue. Their very presence has undermined the family's power over the specific members of the group. How people fall in love and get married has been impacted by individualism. Romanticism made the notion of unrestricted love-based dating popular. With both parties' consent, marriage has become as simple to end as it is to begin.
6. **Economic Independence of Women:** Women's employment opportunities are also expanding. The woman is now the breadwinner of the family. She now works in a variety of settings, including offices, factories, financial institutions, educational institutions, healthcare facilities, and government agencies. Her financial independence has improved her reputation, yet it had a negative impact on her mindset. The age-old adage that *men are for the field and women are for the kitchen* has been debunked.
7. **Emancipation of Women:** Women have finally been freed from the shackles of traditionalism. They are on a level playing field with men. The assertive leaders of the Woman's Liberation Movement have criticised the moral double standard. Women's rights and liberties are being pushed for.
8. **Decline in Birth Rate:** The average family size is shrinking. It's unusual to have a joint family. The birth rate suffers as a result. Children's absence is a prominent element of Western families.
9. **Divorce:** Romantic love is being emphasised more these days. "Love is no longer sacramental," says the author. 'Love at first sight and divorce the next' is a regular occurrence in the West. In the West, separation, divorce, and desertion are all on the upswing. Marriage has devolved into a purely legal agreement.
10. **Parent-youth conflict:** In the household, inter-personal conflicts are on the rise. An exceptional amount of tension is occurring between parents and their adolescent children. This is frequently expressed in terms of a generational divide.

3.2.3 Matrilineal Family

Maternal rather than paternal lines are employed to determine ancestral descent in matrilineal culture, commonly referred to as matriliny (the latter being termed patrilineage or patriliny). Every society's system of reckoning kinship has crucial elements such as family, marriage, postmarital residence, prohibitions against specific categories of kin from having sexual relations (and hence being married), descent, and terminology used to identify kin. In a matrilineage, for instance, they are linked as kin through the female line of ancestry. A lineage is a group of people who have a common ancestor.

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Matrilineage is occasionally linked to polyandry or group marriage (the simultaneous marriage of one woman to two or more men). On kinship and its importance in society, anthropologists have presented a variety of analyses and points of view. Based on Charles Darwin's theory of evolution, some 19th-century academics, including Johann Jakob Bachofen and Lewis Henry Morgan, believed that matrilineal cultures predated patrilineal societies and represented an earlier evolutionary stage. As a result, patrilineal systems were regarded as "civilised" and "advanced" in comparison to matrilineal systems. Writing at the time in the context of evolutionary philosophy, Morgan also proposed that matrilineal systems will gradually give way to patrilineal systems. That kind of view grew in favour outside of anthropological and ethnological groups throughout time.

The "Matrilineal Puzzle"

Matrilineal norms and behaviours have long been the subject of scholarly investigation using the "matrilineal puzzle," as it is known, by British anthropologist Audrey Richards to describe kinship theory. It evolved from structural functionalism, which is most closely linked with social anthropologist A.R. Radcliffe-work, Brown's and by the mid-twentieth century, in social anthropology, it had replaced Bachofen and Morgan's kinship theories as the preeminent analysis paradigm. Working within a structural-functionalist paradigm that studied social systems including institutions, relationships, and norms in terms of their purposes in the functioning and perpetuation of a society, Richards was perplexed by the status of men in matrilineal groups. The main concern was whether a matrilineal society with ambiguous positions and multiple loyalties could work in practise. The subsequent argument centred on what distinguished matrilineal cultures from "typical" patrilineal societies.

The idea that father, mother, and kids make up the core of a family is a key normative assumption in the study of kinship and matrilineal vs patrilineal systems. One widely accepted notion is that one sex rules and the other is "weaker." The traditional kinship idea held that men had ongoing power over their wives and children. This power was held by men, according to professor David M. Schneider. This led to the constant being taken for granted in anthropological discussion and analysis. Schneider also noted that, in contrast to matrilineal civilizations, where males did not pass on their status to their sons, patrilineal societies carried along authority and kinship through patrilineal descent. Men's authority would exclusively depend on their position in the matrilineal hierarchy. As a result, rather of serving as a husband and a parent, the male's major roles would be those of brother and uncle. The fundamental tenet was that it wasn't natural to downgrade the "normal" patriarchal role.

According to that perspective of all societies' structures and practises, male dominance, taken for granted in patrilineal cultures, did not translate into a corresponding female dominance in matrilineal civilizations. In a matrilineage, according to the presumptive normative "principle of male authority," descent passed from a woman's brother to her son and from him to her sister's son. This implied to some academics that the roles of brother and uncle were fundamental to

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matrilineal societies. The in-marrying wife will likely adjust to a dependent role (as in a patrilineal society) in the practise of virilocal residence (when a woman moves into her husband's home), but she will also play a significant role as the mother of children, especially sons who will carry on the patrilineal lineage. In matrilineal societies, in-marrying males may be regarded as important and valued as husbands, fathers, and labour resources, but their purpose becomes a mystery; in the context of male authority assumptions, their roles may appear effete or unclear.

3.2.4 Patrilineal Family

Patrilineality is the term for how families are organised in societies according to a person's male ancestors' lines of ancestry. The English pater ("father") and linea ("thread") are derived from the Latin words pater ("father") and linea ("thread"). The generations of male descendants make up a patriline. A patriline can have both male and female offspring, but only male children can perpetuate the line. Agnatic kinship is another name for patrilineality, which comes from Roman law. One type of unilineal descent system is patrilineality. The other variant is based on matrilineal lineage from the mother. In determining familial ties, social identity, and the transfer of wealth and privileges, both matrilineal and patrilineal lines of descent are important under amilateral or bilateral kinship systems.

Human civilizations structure their members' interactions in a variety of ways, although they all share some fundamental qualities and restrictions. The fundamental nature of the mother-child bond is typically undeniable, even though cultural differences exist in marriage customs and traits. Families and clans, for example, must be able to recruit members (those who identify as members of a particular group) and determine whether their members will live with the mother's or father's family. Incest, or unions of people from the same group, is usually prohibited. In addition, groups must be able to identify the descendants to whom family property is handed.

Unilineal systems, such as patrilineality, alleviate these concerns by focusing on the idea of father-to-son descent. When a community defines relationships and identities in terms of male ancestors, choices are made over who is or is not a relative. In patrilineal civilizations, when boys get married, their wives become a part of the patrilineal group and live with the husband's family. This is referred to as patrilocal residency.

The father's line is used in patrilineal family organisation to determine naming traditions and the inheritance of property, privileges, titles, and social standing. Children and wives in patrilineal families take the patronym, or surname, of the father. The patrilineal line of ancestry is commonly followed by family property. Daughters are typically not given anything from their fathers because they are expected to marry outside the family. Only sons may inherit positions of power or prestige inherited from male forebears. Although daughters and wives gain from the family's social standing and monetary prosperity, they are not permitted to directly participate in ownership or leadership. Primogeniture refers to the tradition of only the oldest son inheriting in various patrilineal civilizations. In other

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societies, such as the United Kingdom, male heirs to the monarchy take precedence over female heirs, despite the fact that the country has regularly been governed by hereditary queens.

There is no necessary connection between patrilineal kinship systems and patriarchal societal structures, which put the father in charge and function on the principles of male dominance and control. On the other side, patriarchy is typically found in cultures with patrilineal kinship structures. Although many cultures, such as Jewish traditions, define kinship as matrilineal, those societies may nevertheless have patriarchal systems of power, prohibiting women from participating directly in religious rites, for example. There are no cultures that are solely patriarchal.

History and Theories

Cultures' descent systems have evolved over time. Many patrilineal cultures in Western Europe, such as Greece and Rome in antiquity practised patrilineal families. The patrilineal succession of power in kingdoms in mediaeval Europe was governed by salic law, which also governed the Frankish tribes that today make up what are now Germany and France. Extensive families or clans with variations on one system of genealogy were the foundation of many societies, including those in Africa, Polynesia, and the Americas. Clan systems were commonly associated with patrilineal kinship systems, However, matrilineal cultures included the Ashanti of Ghana, the Nayar of India, and Native American tribes like the Crow. Although most communities in North America and Western Europe today are amilateral—that is, they form familial links based on ancestry from both mothers and fathers—many still practise patrilineal name and inheritance rituals.

Previously, anthropologists believed patrilineality was a step up from a matrilineal kinship system that was more archaic. Johann Bachofen (1815–1887) thought that matriarchal cultures were the norm in the past. He believed that matriarchies functioned promiscuously, with women engaging in sexual activity with many different men. Because paternity could not be established due to the promiscuity, such cultures were likewise matrilineal. Women became more socially important as only mothers were able to secure their bond with their kids. As men gained authority, they became more monogamous in order to safeguard paternity, which led to the creation of law and civilization. The transformation of matriarchies and matrilineal systems into patrilineal patriarchies was the beginning of civilization.

Illom and Tarward

The patrilienal type of families are common in rural India and are governed either by 'Dayabhaga' law of inheritance of 'Mitakshara' law. But there are indigenous types of patrilineal joint families on the Malabar coast, known as the Illom. The Illom differs from the general types of joint families which are governed by the Brahminical laws of inheritance. Similarly there is another exception of the prevalance of matrilineal joint families in Malabar and Assam. In malabar (Kerala), they are known as 'Tarwad' joint families. The 'Tarward' joint family exists among the Nayars. The Nayars are governed by the 'Marakattayam' law of inheritance.

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(a) Illom

The Nayars of malabar are the original inhabitants of Kerala. They are governed by their indigenous laws. The Nambudri Brahmins have settled there with their own Aryan culture. They have a peculiar custom of marriage connections with the Nayars. According the custom of the Nambudris, the eldest son of the family marries within the Nambudri caste. The other sons marry Nayar girls. The family pattern of these two castes are different from each other. While the Nambudri Brahmins are governed by partilineal law of inheritance, the Nayars are governed by 'Marumkattayam' or law of matrilineal inheritance. Thus in Kerala one finds two distinct patterns of joint families.

The joint family prevalent among the Nambudris is called Illom. The Illom differs from the general type of joint family, widely prevalent among the Hindus, regarding the transferability of family property and the rights of all members in family property, including females, no definite share of the father that can be made available for his individual obligation or that passes to his son upon his death without involving the other joint family members. The son in the 'Illom' is not bound to repay his fathers debts. The odd marriage tradition facilitates the transfer of Illom property among the Nambudris. According to their custom, the eldest son marries girls from his own caste. Other sons generally do not marry within their own caste. They marry the Nayar women. The next senior member of the family only marries and continues the family after the eldest son is unable to have children.

As regards the control over family property, the eldest son enjoys absolute power of control as the head of the family. However, he lacks the authority to permanently alienate any part of the family's property through a sale, gift, or other means. This requires the consent of all expressed or implied. Male and female Illom members alike have the freedom to observe that the common family property is not alienate by the eldest brother who acts as the manager.

The Nambudri wife is competent enough to sue, to revoke her husband's alienation of the family's possessions. She also has the right to file a lawsuit to have her husband dismissed from the "Illom" management. Thus any alienation of 'Illom' property is impossible without the assent of the female members. The Nambudri widow also enjoys the right to adopt a son without her husband's permission or the approval of her husband's family.

The 'Illom' type of joint family, so varies in two ways from the Hindu joint family. First, it continues to be patriarchal in order to the principle of impartibility of 'Illom' property. Secondly the female member of a Nambudri family has more rights than the Hindu family's equivalent, because in the Hindu family she only has the right to maintenance. Of course the Hindu succession Act of 1956 has made provision for the woman in the Hindu joint family to ask for a portion of the shared property when all the-male members agree for the partition.

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(b) Tarwad

In India, the patrilineal families are widely prevalent. But the Nayars of Kerala, the Khasis and Garos of Assam have matrilineal families. The matrilineal family of Kerala is different from that of the Khasis and Garos of Assam.

Among the Nayars, the collective family is known as "Tarwad." A lady, her sons, daughters, the offspring of those daughters, and so on make up a "Tarwad." The children of the woman's sons do not belong to the "Tarwad," of which she is the leader. Those kids are connected to their mothers' "Tarwad."

The property of the 'Tarwad' is the property of all the members, both male and female, who belong to it. The property of 'Tarwad' matrilineal joint family is impartible. Any individual member is not allowed to impose a split. The shared family property is managed by the oldest male member of the "Tarwad." He is referred to as the "Karnavan." The management of the joint family estate is given to the next senior male member if the oldest male member of a "Tarwad" is unable to serve as the "Karnavan" due to illness or senility. The joint family of the "Tarwad" can resist partition, therefore even though theoretical split may be carried out by consensus, the joint family will still exist as one. No member has the right to demand partition.

The only right that a member of the 'Tarwad' has is that of maintenance. They own the joint family property as co-owners. The members have the right to conserve the 'Tarwad' property and the manager should make sure the property is not wasted or misused. Therefore, the members can object to the alienation of 'Tarward' property by the manager, 'Karnavan'.

When the member of the 'Tarward' find it difficult to stay together due to the misconduct or ill-treatment of the 'Karnavan', they may live separately with the consent of the 'Karnavan'. In such cases the members are entitled for maintenance. If the members live separately at different places by agreement, they have to meet together annually on the day of 'Onam' and take part in the annual feast.

The 'Karnavan' may be removed from his managerial office on the grounds of mismanagement of family property. He may also be removed from the 'Kamavanship' if he is susceptible to physical disability, such as mental illness, blindness, or any terminal illness like leprosy.

When a 'Tarward' becomes large, it often splits into smaller units of family, known as 'Tavazhis'. The main 'Tarwad' family is divided into 'Tavazhis' only on the basis of mutual agreement of all the "Tarwad" members. A "Tavazhi" is a matrilineal group of individuals, such as a female, her offspring, and all other female line ancestors.

The property of Tarwad is dispersed equally among the "Tavazhis" after the main "Tarwad" has been partitioned into smaller "Tavazhis." The Tavazhies thus constitute family units with joint ownership of the property allotted to them out of the main 'Tarwad' property. The members of the 'Tavazhis' lose all rights to the

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assets of the parent "Tarwad" following the division Their links of blood to the Tarwad, however, remain strong.

A member of a 'Tarwad' is allowed to acquire separate property and dispose them according to his pleasure, during his life time. But if anything remains undisposed out of his self-acquisitions, it is added to the 'Tarwad', on his death.

3.2.5 Patriarchal Family

Under patriarchal family all inclusive power are possessed by the male head. He is the family's owner and executor of all rights and property. He is superior to every other family member who resides there. He preside over the family's religious rites as the protector of the family Gods and holy hearth. In a nutshell, as the family's guardian and leader, the eldest male descendent or family father had complete control over all of the family's members.

Strong patriarchal families were practised by the Aryans of Vedic periods in India. The father had complete control over his wife and children. They would be unable to own any property. As a matter of principle the position of the wife was almost completely subjugated and subordinated to the husband. The husband's wishes were binding on the Indian wife as no law prevailed in the patriarchal system to protect against such sole right of the husband. The Indian woman was dependent on her father prior to her marriage, her spouse following their union, and her son during her widowhood. She had to obey all those male persons in the patriarchal system as at no point of time she was considered independent. Even though, in the recent times, a series of legal provisions are made to improve her conditions and a lot of efforts have been made by the social reformers and human rights activitsts and feminists to create awareness regarding the rights of women. In traditional homes, woman is subordinate to her husband's authority under the spell of patriarchy. Cases of bride burning and honour killing are also reported.

Although it is extremely hard on the part of women to achieve great fame in the patriarchal families, an individual woman may come out successful in exceptional cases as they do not have many opportunities to leave their homes and engage in public life.

Beyond India, the patriarchal family also prevailed in other parts of the world not only is the feudal society, but also in the civilized society of antiquity. Patriarchal family has been described in the old Testament as those of Abraham, Jacob and Isaac. It was also prevalent, among the Greek the Romans and the Hebrews. Among the Romans the patriarch (pater familias) was the family's single property owner as well as its official legal representative. As the head of the household he was the supreme of his people and possessed ultimate authority and absolute despotism over its members. The members who were completely dispossessed of separate jural existence, could be punished, disowned, sold and even killed by the pater familias. Similarly, the eldest male parent had absolutely supreme position and in that capacity he exercised almost despotic power over the member of his family. In ancient times, the head of the patriarchal family in Palestine may buy his daughter as a slave. The servitude of women in a patriarchal

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family was also noticed in China and Athens where they were not free to go out of the household. They were confined to the household and secluded in women's apartment respectively.

The patriarchal family is characterized by:

(i) Prevalence of patrilocal residence where the woman resides in her husband's home after marriage.

(ii) The eldest male parent is the supreme lord of family property.

(iii) Ancestry continues through the father. In other words, descent is reckoned through male line. Therefore, the offsprings are referred to by their father's title. You have patrilineal ancestry.

(iv) Property is inherited in the male line. In other words, the offsprings can receive their father's property as an inheritance. They are not entitled to any of the belongings that belong to their mother's family.

3.2.6 Matriarchal Family

Bachopen believed that mankind lived in a state of promiscuity in the early times and thereafter matriarchal family existed as the earliest form of family. Morgan postulated that in the process of evolution from the lowest stage of promiscuity to the highest degree of monogamy, of family through many stages, matriarchy formed a distinctive stage in the history of human marriage. Briffault maintains that the earliest form of family was patriarchal and patriarchal type of family emerged only after agriculture was developed and men came to dominate the economy. In his work 'The Mothers', he described vividly the prevalence of patriarchal and matriarchal families. However, MacIver prefers the term maternal family to matriarchal family.

According to Eshleman "the matriarchal family pattern, the least stable, is the one in which the female head is the dominant member". As a result, the males become subordinate and the authority vests in the female head who serves as the family's head and property owner. However, the matriarchal and matrilineal family organization is not uniformly observed among the Indian Tribes where it is prevalent. The Khasis of the Jaintia Hills and to Garos of Meghalaya are the best known examples of matrilocal and matrilineal societies. Although multiple people of Meghalaya in the North-East practice despite having distinct languages, rites, traditions, and habits, they are frequently referred to as Khasi as a general term. Although many of them have practised Christianity, the British allowed them the practice of their customary law in the matrilineal inheritance of property and descent.

As regards the South, the tribe of Kadars in Kochi is also matriarchal. The Nayars of Kerala are known to have practised polyandry as an indicator of matriarchy in the manner patriarchy is associated with polygyny.

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The matriarchal family is characterized by the following features:

(i) Ancestry continues through the mother. Under other words, in a matrilineal system, maternity is a fact whereas paternity is simply an opinion, hence descent is traced through the female line (mother) rather than the male line (father).

(ii) Prevalence of matrilocal residence where the husband is sometimes merely a casual visitor, known as visiting husband system. Therefore, marriage relations are transient.

(iii) The offsprings are brought up in the matrilocal residence.

(iv) The female head is the dominant member and The female (the wife or another member of the wife's relatives) holds the reins of power in the family.

(v) Property is inherited in the female line in matriarchal family which is also matrilocal and matrilineal. Only females can succeed the family property.

Khasi

In the North East, a multiplicity of the tribes covered under the umbrella Khasi, practise matrilineal descent and matrilocal residence. Even though each of the Meghalayan tribes has its own distinctive language, rituals, ceremonies, and way of life, they are frequently referred to as Khasi because they have a common ethnic identity with the 'Ki Hynniew' Trep (The Seven Huts). The Khasis are thought to be the world's largest matrilineal culture still in existence. the matrilineal tradition which the Khasi practise along with the Garo living in Meghalaya and the bordering areas of Assam and Bangladesh is unique in India. It is believed that the Khasis have migrated from the East Asia and therefore they have ancestral links with the mon Khmer tribe inhabiting there. The matrilineal principles of the Khasis may be traced to their myths, legends and origin narratives which describe that the deep rooted and respected role of women in society was due to the responsibilities bestowed on them by the Khasi kings who were mostly pre-occupied with wars in those days. In the great epic 'Mahabharata', one also finds the reference to female kingdom or land of matriarchy which probably relates to the Garo and Jaintia Hills and the matrilineal society of Meghalaya of the present times.

The Khasi woman plays a dominant role in the matrilineal society of the North-East. After marriage the husbands move to the home of mother-in-law as matrilocal residence is the practice there. All inherited property passes to the family's youngest daughter. She is called the 'Ka Khadduh' in their language. As the family is matrilineal, the children take the surname of their mother. The birth of a girl is always welcome and celebrated. On the other hand, the birth of a son is not discouraged, but simply accepted. When no female offspring is born to the spouses, they adopt a daughter to transfer their right to property to her. The "Khasi Social Custom of Lineage Act" gives security to Khasi women and no social stigma is attached to remarriage or giving birth out of wedlock. Mothers and mothers-in-law shoulder the responsibility of caring the children. The family's youngest daughter

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not only receives the ancestral property, but also plays an important role in providing for the parents' later-life needs, the siblings' welfare, and their education.

A mother, her spouse, her unmarried sons, her unmarried and married daughters, and their spouses and offspring make up the Khasi family (ling). A Khasi clan (kur) is composed of an extended group of interconnected lings. The male children in a Khasi family continue to stay in the ling of their mother till they get married. Upon their marriage, they leave their mother's home to stay with their wives in their mother's-in-laws residence or in the matrilocal residence of their wife. The male supplements to the family where their mother and sisters live, not to the ling where their children live. Following the idea of ultimo geniture, the youngest daughter inherits the estate and serves as the family's priestess, overseeing all family rites, including burial ceremonies such as cremation and interment of the ashes in the family tomb. After their marriage, the eldest daughters move to new residences built in the same compound. Only the youngest daughter serves as the family's priestess in her mother's ling. Because she is the housekeeper, she is awarded a larger share of the family property and for her responsibility of performing all family rituals. This does not mean that the husbands are not respected or loved in the Khasi family. In reality they also exercise some authority.

Although the Khasi women enjoy high status and power, live an independent life, dress well, attend church and many prefer not to get married, most small business are managed by them. Hard jobs like those of agriculture or and other professional functions are carried on by the male. Weaving is carried on by the females.

As the Khasi men do not have any security, do not have own land or manage the family business, in recent times they perceive themselves to be accorded with a secondary status and feel diminished in their manhood, compared with the outsiders. In order to protect equal rights, they have established associations like 'Sam Kam Rin Ku mai' and 'Syngkhong Rympei Thyinmai' which aim at societal restructuring.

In spite of the dominant position of the Khasi women in their family, their representation in politics is minimal. The 'Dorbar Shnong', the political arm of the tribes has always been male centric. In the village councils or panchayats their representation is not at all encouraging. Even in their Assembly (Meghalaya Legislative Assembly) of sixty members, as of 2013, there are only four women. Nevertheless, the Khasi women are happy with their economic freedom.

The Garo

The matrilocal Garo family is an extended family and is called a Machong in their language. The husband leaves the Machong of his mother to live in the Machong of his wife after marriage. As a result, he becomes a member of his wife's Machong and takes her clan's name. His sister's children, on the other hand, live in his mother's Machong and are members of her kin. The Garos and Khasis both adhere to the ultimogeniture principle, according to which the Machong's youngest daughter is the rightful heir to the family estate. The eldest daughter is referred to

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as "Nokna dona," while her husband is referred to as "Nokrom." The term 'Chowari' applies to the husbands of other daughters. As a general principle, the youngest daughter is chosen to inherit the family property although Any of the daughters may be proposed as the "Nokna-dona" in rare circumstances. Daughters of a 'Machong' other than the 'Nokna dona' may move out to reside in separate households with their husbands in the same compound. As a preferred form of marriage, the 'Nokna dona' marries to her father's sister's son. The widow mother of the 'Nokna dona' is free to remarry. However, in the event of remarriage, there is still a chance that the mother will give birth to another daughter. In that case, the youngest daughter born out of remarriage inherits the family property as the previous youngest daughter surrenders her rights in favour of the new one.

The Khasi practised matrilineal inheritance, matrilocal and duolocal post-marital residence (husband living in separate house, although his spouse continues to reside at her mother's house), preference for cross cousin marriage, and acceptance of premarital sex by women, in contrast to the Garo, who practised matrilineal residence, matrilocal post-marital residence, and preference for father's sister's son in marriage. However, both the tribal communities punish adultery by women.

3.3 JOINT FAMILY CHARACTERISTICS, FUNCTIONS AND DISINTEGRATION, CHANGES IN THE INDIAN FAMILY

Hindu Joint Family

The Latin term "Familia" is where the English word "family" has its roots. The most significant and prevalent social institution is the family. It alludes to a social group that exists in every society. The family is ageless and common to all social systems. In its simplest form, the small social group is made up of the husband, wife, and kids born at their wedlock. It is both a functional and an economic unit which performs a large number of functions necessary for the healthy existence of its members and provides personal satisfaction to the individual as well as to other members.

In different stages of development of Indian Society different types of families are found. Families can be divided into nuclear families and joint families based on their structural makeup.

A most common and uniform family pattern found in India is the joint family which is an example of extended family or undivided family. Hindus regard the family as a sacred institution. A joint family consists of husband, wife, children, married sons, parents of the husband, his brother, unmarried sister and his kindred ones. They live under one shelter and take food from common hearth.

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Definition

1. Kingsley Davis: "A joint family is one which consists of males having a common male ancestors, female offspring not yet married and women brought in the group of marriage.

All of these persons might live in common household near to one another. In any case, so long as the joint family holds together, its members are expected to contribute to the support of the whole and to receive from it a share of the local product".

2. Henry Maine : "The Hindu family is a group consisting of known ancestors and adopted sons and relatives related to these sons through marriage".

The definition given by Smt. Iravati Karve is most satisfactory.

3. Iravati Karve: "A joint family is a group of people who generally live under one roof, who eat food cooked at one hearth, who hold property in common and who participate in common worship and are related to each other as some particular type of kindred."

So it may be concluded here that a group of people from different generations who have a common head is known as a joint family and share a common dwelling, hearth, and property, as well as mutual obligations.

Characteristics or The Features

The following have been the main traditional features of joint family:

(i) Common Habitation: The common dwelling is the key component of a joint family. It implies joint living of all the members under one common roof. It brings close social contact among its members. But in the modern society because of housing and work issues, its members live independently. Nonetheless, they make an effort to maintain regular touch also a feeling of being a part of the same family

(ii) Common Kitchen: Food cooked over a single fire is consumed by the entire family. It is essential to the family's survival. Usually, the family's elderly female member is in charge of supervising the kitchen's operations. It's the shared kitchen which is responsible for the performance of all other activities on a collective basis.

(iii) Common Property: All of the joint family's members share a common piece of property. Each family member has an equal claim to the property (Both movable and immovable property). The ownership, creation, and consumption of wealth occur jointly in a joint family. As long as the family's property is jointly owned, the joint family endures. The members' combined profits are accumulated. The head of the family acts as the trustee and manages the property with a view to derive benefit for all the members. It is a cooperative entity with joint property, akin to a joint stock company, according to Melley in "Modern India and the West.".

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(iv) Common Worship: The group's members worship common Gods or Goddesses. They practise several religious rites and ceremonies and share a common religion. Every family has its own "Kula Devata" or divinity, as well as its own religious customs. This brings unity among the members.

(v) Exercise of Authority: Normally the aged male member who is the "Karta", exercises authority over others in all matters. Side by side rest of the family typically complies with all of his instructions. He has absolute authority over them. He makes an effort to keep the family in order and under control. After his death, the next senior member takes all responsibilities.

(vi) Large in Size: Joint families are very big in size. There are at least three generations shown, including grandparents, parents, and children. Sometimes, more family members reside in the joint family itself. In the past, procreation was regarded as a religious duty. Joint family is associated with high rate of production. So its size is larger to other types of families.

(vii) Mutual Co-operation: The establishment of a united family is impossible without cooperation. All works are done on the basis of co-operation. Each member is willing to give his life to save the lives of others. In turn, the family defends the rights and advances the welfare of everybody.

(viii) Self Sufficiency: The joint family is regarded as a self-sufficient unit. It satisfies all kinds of needs of its members i.e., economic, recreational, medical, educational etc. The combined farming families in the countryside tended to be independent. However, no family today is independent.

Merits or Functions of Joint Family

Joint family has the responsibility to provide all sorts of facilities for the welfare of its members and the society. It acts as an important institution because of the advantages it provides to its members. The advantages are given below:

(i) Provides social security.

(ii) Ensures economy of expenditure.

(iii) Provides division of work.

(iv) Provides recreation and leisure.

(v) Provides psychological security.

(vi) Helps in social control.

(vii) Promotes co-operative virtues.

(viii) Ensures economic progress.

(i) Provides social security: Joint family provides security to those members who are mentally and physically weak. It is a comfortable unit for the orphans, widows, divorced, deserted and the separated. It gives

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them food, clothing and shelter. The care and the protection of young children are taken properly. They are treated equally.

(ii) Ensures economy of expenditure: All the members have equal share in the family property. In the joint family, there is more chance of saving as the household purchases are done jointly. Because of non-fragmentation of landed property, the economic production increases considerably.

(iii) Provides division of work: It is based on the concepts of the division of labour. Each family member receives employment according to his or her age, sex, capacity, and aptitude. For example, the male members in the joint family have to work in the field, females look after the household and take care of the children. The females and children also help the male members in cultivation. According to K.M. Kapadia, "The Indian farmer used to be producer, seller, labourer and investor combined. Each of these functions can be performed efficiently to the advantage of the family, if it is joint one". The principle of division of labour has become successful as they hold property in common.

(iv) Provides recreation and leisure: The members of joint family get more leisure time as it is based upon the principle of division of labour. It provides leisure to its members to relax. The female members are more benefited by this. Not only it saves more time for leisure but also it is a centre of recreational activities. As all things are found in common among the members, their collective presence in different occasions brings pleasure to their lives. This makes the relationship among the relatives more tight and intimate.

(v) Provides psychological security: The extended family gives its members psychological protection. It permits the optimum growth of social cohesion. It stops the family from becoming overly individualistic.

(vi) Helps in social control: The joint family has a much larger impact on social control than any other type of family. It serves as a social control agent. Typically, the family's oldest male member exercises authority over everyone else's behaviour. The individuals are taught to sub-ordinate their individual interest to the group interests.

(vii) Promotes co-operative virtues: Different good qualities are fostered among the members in the joint family. It includes love, affection sympathy, co-operation, tolerance, sacrifice, loyality and obedience etc. It is based on the socialist spirit of "from each according to his ability, to each according to his needs".

(viii) Ensures economic progress: The essential necessities of a joint family, such as food, clothes, and shelter, are met. It acts as a form of corporate structure for the pooling of resources needed for joint venture.

For instance, it helps to maintain large land holdings and avoids the problem of subdivision of land. Under the heavy pressure of population this is of considerable importance.

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Demerits or Dysfunctions of Joint Family

lnspite of the advantages of joint family, the joint family also suffers from a serious set back. Its disadvantages are many. The significant among them are:

(i) Encourages idleness

(ii) Promotes quarrels

(iii) Lack of privacy

(iv) Encourages reproduction

(v) Miserable condition of women

(vi) Retards the development of personality

(vii) Limits social mobility

(viii) Hinders the socialization of children

(ix) Decline the standard of living

(x) Encourages litigation

(i) Encourages idleness: It is an important responsibility of the joint family that it provides the basic needs to all its members whether they work or not. Because of this facility, nobody is particularly engaged in the constructive activity. They become idle to do any hard work. Furthermore, with their indolent tendencies, all relatives may swarm to the joint family and become lifelong parasites.

(ii) Promotes quarrels: Family feuds are centred on the joint family. Women are envious of each other and fighting and bitterness among different members of the family as their contributions are unequal while their shares are equal. There is also conflict between the members of older and younger generations which is the common feature of joint family.

(iii) Lack of privacy: There is lack of privacy in the joint family. Because of its large size, the newlywed couple's privacy is violated. They are unable to openly express their love and affection for each other because it would cause them embarrassment. They do not have the opportunity to develop their personality on account of the restrictions the joint family imposes on them.

(iv) Encourages reproduction: The functions like bearing and rearing of children are smartly carried on by the joint family. So no member bothers about the number of children he should produce. It is associated with high birth rate as there is uncontrolled reproduction. Members do not feel that birth control measures are necessary.

(v) Miserable condition of women: Normally, in the patriarchal joint family, the women play a secondary role. They have no freedom and are not given opportunity to do anything without the permission of the members. Their position was no less than a slave. The brides are often ill-treated by their mothers-in-law and sister-in-law. The salvation of a

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man is another thing it values highly, along with the birth of a male kid depends upon certain ceremonies that only the son and grandson could perform. Therefore, a woman does not gain respect among her husband's kins until she has given birth to a son.

(vi) Retards the development of personality: The disadvantage of joint family is that it retards the development of personality of its members. The combined family's head has complete authority over all family concerns. He controls and regulates the behaviour of all the young members who have attained adulthood. The young members have nothing to do independently. So the head's recommendations serve as a barrier to the members' ability to become more effective. The qualities like adventure, self-determination, industriousness etc. do not develop in the joint family. Due to the elder members taking on too many responsibilities and the younger members being overprotected, there are relatively few opportunities for the development of personal autonomy and freedom.

(vii) Limits social mobility: The joint family is very conservative in nature. It is dominated by the customs and traditions. So the members of joint family do not want to accept any change in it. They follow their old culture. It makes people compulsory stay at home in the interest of family unity. It does not want change.

(viii) Hinders the socialization of children: The process of socialization of children badly affected by the joint family as the children are not given personal attention by their parents. The children also stick to idleness and old benefits, ideas as they are much more influenced by the aged members of the family. Because of lack of privacy, the socialization of children is also affected badly.

(ix) Decline of the standard of living: As a result of miserable condition of women, uncontrolled reproduction, lack of social mobility and idleness, The joint family's standard of life is declining. The members of a joint family believe that it is the leader of the family's duty to safeguard family assets. As a result, they show no interest in it and attempt to create opposing principles, which causes social unrest and division in general. Savings is also impossible because a large family need a shared income.

(x) Encourages litigation: Litigation is a form of conflict which is judicial in nature. Joint property is an element of joint family which keeps the members very close to each other. But on the other hand, it encourages litigation. In this family, when the members want distribution of common property, litigation arises. They take the help of court in order to redress their grievances in which there is loss of time, money, energy as well as peace.

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Factors Affecting Joint Family System

The joint family structure in Indian society has undergone significant modifications, just like many other institutions. This family which was very popular and a self-sufficient unit in the traditional societies has lost its vigour and utility in modern society. This is the result of social change. Various processes of social change and other elements of present society are responsible in bringing change in its structure and functions, for which joint family is disintegrating and disorganizing day by day. The factors responsible for it's disintegration are discussed below:

(i) Industrialisation and urbanisation.

(ii) Impact of western culture.

(iii) Family conflict.

(iv) Improvement in transport and communication.

(v) Modern education.

(vi) Enlightenment of women.

(vii) Decline of agriculture and cottage industries.

(viii) Influence of legislation.

(i) Industrialisation and urbanisation: The invention of the factory system of production is referred to as industrialization. Cities have expanded as a result of the expansion of industries. It's referred to as urbanisation. It is the process of urbanising oneself, moving to a city, switching from agriculture to other urban interests, and changing one's behaviour pattern as a result. Industrialisation and urbanization are the main aim of independent India. Due to industrialization, people have started to move to industrial areas in quest of employment. It has had an impact on the nature and growth of joint families. Side by side the village life including the joint family system undergoes tremendous changes.

(ii) Impact of western culture: Joint families are breaking up due to the influence of western society. It has changed the Indian way of thinking and living. It favours single family system which is comprised by the father, mother and their children. The members have equality, freedom and love. This has made members of the joint family conscious about its disadvantages and defects. So they are attracted by western type of small family and prefer it.

(iii) Family conflict: Quarrels also cause disintegration of joint family. Disputes in family property, unequal income and expenditure of male members, jealousy and conflict among the women hamper the growth of joint family. It is believed that the larger the size of family, the greater the degree of conflict we find among the members.

(iv) Improvement in transport and communication: People used to be compelled to live in joint families in the past due to poor transportation and communication. But in the modern society, we find changes in it.

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Improvement in transport and communication have aided individuals from many backgrounds to have regular contacts and leads to disruption of joint family. Because they are no longer forced to stick to the family occupation.

(v) Modern education: Peter Worsely points out, "Education reflects society and educational change follows social change". Modern education has changed our attitude and outlook. The old customs, traditions, morals and religious beliefs on which joint families are based on have already been changed.

(vi) Enlightenment of women: The life of women was within the four walls of the home. Their condition was miserable. Modern education, on the other hand, has aided in the radical improvement of women's status. Moral double standards are no longer tolerated by educated modern women. It has aided them in finding work outside of the family. For the position of women in secondary groups outside of emancipated womanhood, the family are the signs of family disorganization.

(vii) Decline of agriculture and cottage industries: Agriculture was the predominated mode of occupation in the traditional society and the productions of cottage industries were more preferred. But changes have started in it since the beginning of the nineteenth century under British overlordship. This process of change was further stimulated by industrialization and rapid urbanization during the present century, particularly in the post-independence period. The people who do not get absorbed in agriculture, set off for cities in search of employment. So the joint family system has disrupted. The decline in the joint family's economic significance is another factor contributing to its dissolution. Today, the goods are produced in the industries and mills are of good qualities with a less price. Its quality is also high as compared to the productions of the village industries. So the village craftsmen lost their work and at last these are closed down after sometimes. In order to get any job in the towns particularly in the industrialized areas, they leave the villages which leads to disorganization of joint family.

(viii) Influence of legislation: A number of legislation have been enacted by our Parliament which are also responsible for the disintegration of joint family. There are four major legislation which have influenced the family pattern. These are the:

(a) Hindu Marriage Act, 1955

(b) Hindu Succession Act, 1956

(c) Hindu Adoptions and Maintenance Act, 1956

(d) Hindu Minority and Guardianship Act, 1956

Women can now seek divorce under the Hindu Marriage Act if certain conditions are met. Women can now claim a share of their father's property under the Hindu Succession Act. It has given them the right to mortgage, sell or use their

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share of their father's property in any way they like. A Hindu woman may adopt either a boy or a daughter under the Hindu Adoptions and Maintenance Act. It also permits her to claim maintenance from her husband (alimony) under certain specific circumstances. The Hindu minority and Guardianship allows a mother to act as the guardian of her son or daughter under certain conditions. So by the impact of all these legislations, the family situation has changed. As the women are given equality with men in all aspects of life, it favours disintegration of joint family.

Besides the above factors, over population and problem of accommodation disorganize joint family.

Recent Changes or Changing Pattern of Hindu Family in India

The above cited factors have disorganized the joint family by bringing change in its traditional characteristics and functions. The joint family is in a perpetual state of transformation. It is now a consumption unit rather than a production unit. Because of their economic independence, women have achieved a new social stature. All these have tended to undermine the foundations of patriarchal joint family. The changing pattern of joint family may be summarized below:

(a) Change in the role of the family.

(b) Reduction in the size of the family.

(c) Change in the status of women.

(d) change in the authority of the head.

(e) Change in the choice of the marriage partners.

(f) Change in the standard of living.

(g) Change in the restrictions of social mobility.

(a) Change in the role of the family: The centre of production, distribution, and consumption was the joint family. However, since the country's industrialization, the situation has altered. The joint family's self-sufficiency has been shattered, and the family's structure has been drastically altered. Not only has the female position as a consumer goods maker essentially vanished as a result of urban industrial expansion, but the male members have also been threatened with unemployment and other industrial threats. The typical person's daily life has changed as a result of this. So the joint family is now a consuming unit rather than a production unit but not a self-sufficient unit.

(b) Reduction in the size of the family: Owing to the change in its economic functions, the joint family is becoming a small unit than it used to be. It has limited space. The small size of the family may also be due to the discovery and introduction of birth control techniques. Thus, the joint family is steadily vanishing in India while individual households are growing, especially in the cities.

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(c) Change in the status of women: The women in the joint family lead a miserable life. Their life was within the four walls of their home. They were generally suppressed and were ill treated by the family's male members overall. But today, women and men are treated equally in the legal system. They enjoy many rights. They have the right to own and govern the property that belongs to their family. She is able to support herself at the moment. This offers them a sense of autonomy, giving them the freedom to pick who she will marry and whether she will marry at all. In the joint family, there is a new kind of partnership; "man for the field and women for the hearth" has become a slogan of the past, at least in advanced industrial societies. The patriarchal control is gradually weakening.

(d) Change in the Authority of the Head: The family's eldest male member was considered as the patriarch. A hallmark of the joint family was the eldest member's superordination and the subordination of the other members to him. But because of the impact of the new social legislations, economic independence of women and family conflict etc, the authority of head has been reduced to some extent. The modern democratic state has carved through its laws the patriarchal control over wife and children.

(e) Change in the choice of the marriage partners: The elder male member who were the guardians in the joint family have lost control over their children. In case of selection of mates of their children, they had control. They gave advice in all matters of children. However, the choice of a child's marriage partner is becoming less and less controlled by the family's head of household or by family concerns. In terms of who and when they marry, people are less vulnerable to parental control and other forms of social pressure. "Choice of mate and mental determination of the relationship" replaces the previous external and one-sided control.

(f) Change in the standard of living: The level of living of joint families has changed as earnings have risen as a result of industrial expansion, and wealth has risen as a result. More focus is being placed on material comfort than than anything else. If the family members, either the husband or the wife, do not have enough money, the frustrations grow great. Children may be sacrificed for the sake of material gain due to a desire to maintain social status. Because joint family income is restricted and managing a home entails so many expenses, couples might decide to have fewer kids. This choice causes a delay in taking parental obligations and a reduction in the family's size.

(g) Change in the restrictions of social mobility: In comparison to other forms of families, a joint family is more conservative. Its members are not encouraged to pursue change. Social mobility is very much limited. Because of change in society, mobility has become a frequent feature in modern society. Each of its members has many interactions with the outside world, where changes can be seen in all facets of life.

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In the modern society, the joint family has developed many new features as well as new consequential problems. Today, people live in the family as partners and in many cases they face serious problems of adjustment. As such, there is growing instability in the family system. There is no doubt that the joint family system is undergoing a change and its disorganization is bound to create sociological problems. Being an institution, it has now moved towards companionship. As such the age old institution of joint family system of India is steadily disintegrating into individualistic family units very much comparable to the family system in western countries.

The Hindu Joint Family Disintegrating?

Scholars have been debating the issue of the Hindu undivided family's fragmentation in India for several years. Change is unavoidable in any social institution. The traditional Hindu family system in India has altered, along with other aspects of the Indian family structure. The debate is on whether or not these developments are contributing to the breakdown of the family. Scholars have three different perspectives on this issue. The following are some of them:

(i) **The joint family arrangement is not only changing quickly, but also disintegrating:** On the basis of their field research, K.T. Merchant [1935], A.M. Shaw [1955-58], Aileen Ross [1961], William Goode [1963], Prameel Kapoor [1970], B.R. Ghosh [1974] - and others - reinforced this position.

(ii) **In India, joint families are effectively surviving despite all the dissolving factors:** This view has been held by the scholars - K.M. Kapadia [1956], I.P. Desai [1964], B.R. Agarwala, M.S. Gore [1968] and others on the basis of their field studies conducted at Surat, Navsari, Baroda, Poona, Kheda, Delhi, Rohtak and other places.

(iii) **Despite the fact that they are rapidly changing, joint families continue to be of a smaller size:** Dr. Iravathi Karve, David G. Mandelbaum and others strongly held this opinion.

Joint family is fazing changes: It is true that the shared family system is changing quickly. Some of these changes destabilise the system. In contrast to rural areas, the breakdown is more obvious in urban and industrial areas. However, the rate of disintegration is slow and steady. While certain forces are working to dismantle the joint family system, others are working to keep it alive.

As a whole, the forces of change are not destroying the system: Because India is a rural country, hence the joint family system has a chance to survive in the countryside. The forces of mechanisation, industry, urbanisation, education, and so on have not yet annihilated all of the existing joint families.

Joint family is not dying out: "*The-general assumption that the joint family is dying out is erroneous*," writes K.M. Kapadia. Rural folks who have Despite having moved away from their joint families and into the cities for financial or other reasons, they nevertheless want to keep in touch with their paternal joint

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families. At the absolute least, they want to attend weddings, festivals, and other family rituals and celebrations with their native kin. Indians with higher education nonetheless feel a moral obligation to retain their links to traditional joint families. They believe it is their moral responsibility to educate and employ their younger siblings and sisters. They still have a strong sense of togetherness, which they value as a cultural goal. As a result, joint families are less likely to disband. They, on the contrary, are making enough concessions to modern ideas to ensure their longevity.

3.4 CRITERIA OF JOINTNESS

In the present scenario, the number of generations living together, the relationship of the family members, and the joint ownership of property are the criteria for consideration of jointness of family, since in the modern context, in most of the cases it is not feasible to live under one roof, take part in common worship or take food cooked in a common hearth due to the possibility of some joint family members moving away in search of employment or education. Therefore we will have to take into account the following criteria for determining jointness:

(A) Kin relationship among the members

(B) Number of generations present in the unit

(C) Joint ownership of Property.

(A) Kin Relationship: Member in a joint family may be related lineally or collaterally or both. In case of lineal type of kin relationship, typically, a father-son relationship is mentioned, though occasionally a father-daughter relationship occurs. In the collateral type of relationship, a brother-brother relationship or a brother-sister relationship sporadically predominates. Both the above types of kin relationship constitute the jointness of patrilineal joint family. The ladies, her mother, her children who are both married and single, and the mother's brother, live together in a matrilineal joint household. The mother's brother manages the matrilineal joint family matters as an important member of the family.

On the basis of the relatives staying in the joint family, as members, the following typology has been presented by P. Kolenda:

(i) Combined family that includes at least two siblings and the spouses of those siblings. In this regard, the situation of two brothers and their spouses and unmarried children can be used as an illustration.

(ii) Joint family with additional members that are not married, divorced, or widowed stay together with a collateral joint family. As for example in certain families some supplemented relatives live with the widower father or Widowed mother or the unmarried siblings of the married brothers stay together.

(iii) Lineal joint family wherein two lineal relatives alongwith their spouses live together. Example– parents, as well as a married daughter or son.

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(iv) Unmarried, divorced, or widowed relatives who live with the other members of a lineal joint family form a supplemented lineal joint family. In some joint families, for instance, the father's widowed brother or the son's wife's unmarried sibling or sister continue to live with the lineal joint family members.

(v) Lineal and collateral relationships are shared by the members of this joint family. In this type at least three couples stay together who are linked lineally collaterally. Such a sort of joint family is made up of parents with at least two married sons as well as the unmarried offspring of the couples.

(vi) A supplemented lineal collateral joint family is formed by unmarried, widowed, or separated relatives who are not members of any nuclear family. Consequently, it is a type of joint family made up of both the lineally collaterally linked relatives and supplemented relatives. As for example the widowed paternal aunt or uncle or an unmarried nephew of the father may stay with the members of the lineal-collateral joint family.

(B) As regards the number of generations present in a unit: Jointness may be evinced in those families wherein members belonging to at least three generations stay together. For instance, a person will form a joint family with his married son and grandchildren. Sociologists like T.N. Madan and I.P. Desai have laid emphasis on this criterion of generation as one important determinant of jointness.

(C) The sharing of common property: The sharing of common property, as an important determinant of jointness, has been emphasized by researchers like, F.G. Bailey and T.N Madan. A joint family, according to M.S. Gore, is a group of adult male coparcenaries, their wives, and their children. Female members, on the other hand, are not included in the coparcenary categories. Nonetheless, as dependents, the female members have the right of residence and maintenance.

As regards the inheritance of property among the patrilineal Hindus, a couple of systems, Mitakshara school and Dayabhaga school, prevailed until the enactment of Hindu Succession Act, 1956.

Mitakshara School: The Mitakshara school of inheritance of property prevails all over India except Bengal, Eastern Bihar and Kerala. According to Mitakshara Law, right of inheritance depends on the proximity of relationship. Vijnanewar, an ancient Hindu Law-giver is the founder of this school. The principle of ownership by birth is the basic feature of this system. (Janma satwabada)

Here in order to understand the system in detail, a distinction must be made between the self-acquired property and the ancestral property. In case of 'Janma satwabad' in Mitakshara system of inheritance, ownership by birth relates to the ancestral property and not to the self-acquired property of the father. The sons get the 'Janma satwa' or the possession of property since birth. The persons sharing the common property are common as coparceners. Therefore the father cannot dispose

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of the ancestral property all alone. The other coparceners have every right to prevent him from the alienation of the ancestral property. Under the 'Mitakshara' system the father's right over the ancestral property is restricted.

In the Mitakshara school of inheritance, there are four classes of heirs, such as 'Gotraja', 'Sapindas', 'Samanodakas' and 'Bandhus'. 'Gotraja Sapinda' denotes the six male offspring in the male line. The Samanodakas comprise of agnates from 8th to 14th degree.

The order of succession among the 'Sapindas' is thus : son, grandson, great grandson, widow, predeceased son's widow, and predeceased son's predeceased widow. In the order of succession, next to the 'Sapindas' come 'Samanodakas'. But if both the 'sapindas' and samanodakas fail, the Mitakshara school of inheritance places the "Bandhus" last in the line of succession. There are three classes of Bandhus such as the 'Atma Bandhus', 'Pitri Bandhus' and 'Matri Bandhus':

(i) Sons of the mother's sister, mother's brother, and father's sister make up the group known as "Atma Bandhus."

(ii) The "Pitri Bandhus" are the sons of the father's father, father's mother's sister, and father's mother.

(iii) The "Matri Bandhus" are the sons of the mother's father's sister, the mother's mother's sister, and the mother's mother's brother.

Thus in the Mitakshara school of inheritance, the following features are to be noted:

(i) Everyone in the family often benefits from having family property. When a kid is born, ownership rights are established. Even when the father is still alive, the sons have an equal claim to the family's property.

(ii) Division of ancestral property is possible, even throughout the father's lifetime. This is in accordance with the sweet will of the coparceners.

(iii) Women do not enjoy equal property right with that of the male members in the family.

(iv) As regards succession, the ancestral family property is passed on to the surviving members.

(v) The father acts as the manager and preserver of the ancestral family property.

(vi) The self-acquired property of the father passes on to the heirs by succession only.

(vii) Widows do not succeed the property.

(viii) In case of exigencies, the father may dispose of the family property for repayment of debts of the family.

Dayabhaga School: The Dayabhaga system of inheritance is based on the doctrine of spiritual benefit. It was advocated by an ancient Hindu law giver, Jimutavahana. This Dayabhaga School prevails in Bengal and Eastern Bihar. Dayabhaga law of inheritance takes into account three classes of heirs, such as:

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(i) Sapindas

(ii) Salukyas and

(iii) Samanodakas.

According to D.F. Mulla, the individual who offers a pind and the deceased for whom a pind is offered are sapindas of one another. Both the one who offers Pindalepas and the one who receives them are salukyas. The samanodakas of each other are the one who offers libations of water and the one who receives them." In the order of succession, sapindas come first, followed by the salukyas and samanodakas. The sapindas who deserve to be offered pinda are father, grandfather, great grandfather, maternal grandfather and maternal great grandfather.

After death, they are offered 'pinda' by son, grandson, great grandson, daughter's son, son's daughter's son, and grandson's daughter's son. Apart from all these sapindas, sapindas may also be traced in the female lines, the widow, the daughter, the mother, the father's mother, and the father's father make up this group.

The "Dayabhaga" custom is founded on the Uparama satwavada, or "ownership by death," premise. This clearly indicates that the right over family property comes after the death of the father. While the father is still alive, the sons do not have the right over the property, whether it is ancestral or earned by the father. The father has the sole authority over both the types of property. He can deal with it in any manner he likes. The sons do not have any right to prevent him from alienating the family property.

The 'Dayabhaga' system possesses the following characteristics:

1. The ancestral property is transmittable when the father is still alive.
2. As regards the right of father over the property, the typology of ancestral property or self-earned property makes no difference.
3. The members of family cannot stake the claim of property right over the family property or any claim to an ancestral property during the father's lifetime.
4. The "Karta," or head of the family, has complete control over all family assets. He is free to dispose of or manage the family property however he pleases.
5. The family property is passed on to the sons through the principles of succession, which is governed by the capacity of offering funeral cakes to the deceased.
6. The family members also enjoy right over the property, but they may be prevented from succession on the ground of bad character.

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Differences between Mitakshara and Dayabhaga School of Inheritance of Property

1. The Mitakshara system of inheritance is widely prevalent all over India, but the Dayabhaga system remains confined to Bengal and Eastern Bihar only.
2. The classes of heirs in the 'Mitakshara' system are 'Gotraja' 'Sapindas', 'Samanodakas' and 'Bandhus'. On the contrary, 'sapindas', 'salukyas' and 'samanodakas' constitute the three classes of heirs in the 'Dayabhaga' system.
3. 'Janmasatwabada' or the principle of ownership by birth is the practice under 'Mitakshara' system. On the other hand, 'Uparamasatvavada' or the principle of ownership by death is recognised in the 'Dayabhaga' school.
4. The principle of coparcenary exists in the 'Mitakshara' system, but in the 'Dayabhaga' system the son becomes heir only after the death of the father.
5. The father is only the sole owner of self-earned property in the Mitakshara school. He has no absolute right over the ancestral property because of the practice of coparcenary. On the contrary, father enjoys absolute rights over both the types of property in the Dayabhaga system.
6. As regards the modes of transfer of property rights, both the ways, survivorship and succession, exist in the 'Mitakshara' system, whereas property is transferred only through succession in the Dayabhaga system.
7. The coparceners are construed as the joint tenants under the Mitakshara school of inheritance. But, on the other hand, the Dayabhaga law provides that the coparceners are the tenants in common.

Hindu Succession Act, 1956: The Hindu Succession Act of 1956 is a watershed moment in Hindu law, bringing significant reforms to the traditional Hindu legal system. Equal succession rights for male and female heirs of the same type, such as brothers and sisters or sons and daughters, are guaranteed, is a standout element of this statute. The Act repealed the concepts of the 'Mitakshara' and 'Dayabhaga' systems relating to succession and simplified the law by allowing women to inherit and eliminating their limited estate. It effectively made the Hindu the only proprietor of the land. The Act also provided some female heirs the capability of succeeding to the interest in the coparcenary property of the deceased.

"Ostensibly the Hindu Succession Act, 1956 was legislated to give woman the same rights in matter of succession as available to a male except birth right to a daughter with that of a son in the Mitakshara coparcenary property."

Illom & Tarwad

The patrilienal type of families are common in rural India and are governed either by 'Dayabhaga' law of inheritance of 'Mitakshara' law. But there are indigenous types of patrilineal joint families on the Malabar coast, known as the

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Illom. The Illom differs from the general types of joint families which are governed by the Brahminical laws of inheritance. Similarly there is another exception of the prevalance of matrilineal joint families in Malabar and Assam. In Malabar (Kerala), they are known as 'Tarwad' joint families. The 'Tarwad' joint family exists among the Nayars. The Nayars are governed by the 'Marumakkathayam' law of inheritance.

Illom

The Nayars of Malabar are the original inhabitants of Kerala. They are governed by their indigenous laws. The Nambudri Brahmins have settled there with their own Aryan culture. They have a peculiar custom of marriage connections with the Nayars. According the custom of the Nambudris, the eldest son of the family marries within the Nambudri caste. The other sons marry Nayar girls. The family pattern of these two castes are different from each other. While the Nambudri Brahmins are governed by partilineal law of inheritance, the Nayars are governed by 'Marumakkathayam' or law of matrilineal inheritance. Thus in Kerala one finds two distinct patterns of joint families.

The joint family prevalent among the Nambudris is called Illom. The Illom differs from the general type of joint family, widely prevalent among the Hindus, regarding the transferability of family property and the rights of all members in family property, including females, no definite share of the father that can be used to pay his personal obligation or that goes to his son after his death without going to the other joint family members. The son in the 'Illom' is not bound to repay his fathers' debts.

The Nambudris' distinctive marriage ritual facilitates the continuation of the Illom property. According to their custom, the eldest son marries girls from his own caste. Other sons generally do not marry within their own caste. They marry the Nayar women. The next senior member of the family only marries and carries on the family tradition when the eldest son is unable to have children.

As regards the control over family property, the eldest son enjoys absolute power of control as the head of the family. He does not, however, have the authority to permanently alienate any part of the family property through sale, gift, or any other methods. This requires the consent of all expressed or implied. Male and female Illom family members alike have the right to keep an eye on the shared family property is not alienated by the eldest brother who acts as the manager.

Check Your Progress

Multiple Choice Questions

1. The word 'Family' has been taken over from Latin word '_____'.
   (a) Familiar (b) Famulus
   (c) Fabulus (d) Any other
2. The Family is an agent of _____.
   (a) Social change (b) Socialisation
   (c) Social Mobility (d) Any other

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3. A _____ family is one which consists of husband, wife and their children.
   (a) Joint family (b) Extended family
   (c) Nuclear family (d) None of the above
4. The nuclear family is a characteristics of _____ societies.
   (a) Industrial (b) Agrarian
   (c) Traditional (d) Cultural
5. The Nambudri joint family is known as _____.
   (a) Tarwad (b) Illom
   (c) Polygamous (d) Nuclear
6. The Nair joint family is known as _____.
   (a) Illom (b) Tarwad
   (c) Extended (d) Nuclear
7. The Matriarchal family is also known as the _____ centered family.
   (a) Sister (b) Grand mother
   (c) Mother (d) Father
8. The Matriarchal joint family is found among the _____ tribal groups in India.
   (a) Naga (b) Kuki
   (c) Khasi (d) Residence
9. On the basis of _____ family can be classified into matriarchal and patriarchal family.
   (a) Authority (b) Marriage
   (c) Kinship (d) Residence
10. On the basis of _____ family can be classified into matrilineal and patrilineal family.
    (a) Descent (b) structure
    (c) marriage (d) Relations

3.5 ANSWERS TO 'CHECK YOUR PROGRESS'

Multiple Choice Questions

1. (b)
2. (b)
3. (c)
4. (a)
5. (b)
6. (b)
7. (c)
8. (c)
9. (a)
10. (a)

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3.6 SUMMARY

Family is without a doubt the most important grouping that the human experience has to offer. Other groups we join for longer or shorter times to focus on a particular interest. The family, on the other hand, is always there for us. Or, to put it another way, we are a part of it. Our analysis of this chapter is confined to the family as a social phenomenon.

From our discussion of the family it is possible to draw at least these conclusions:

1. As a biological unit, the family continues to be significant for reproduction and child care.
2. There is considerable decline in the 'institutional functions'.
3. The socialisation function of the family have assumed importance.

Family is a sacred institution for Hindus, supported by their religion and by social norms that are rooted in legends and mythology. The Indian family structure, including the conventional joint family structure, has also changed.

3.7 KEY TERMS

- **Mating Relationship:** An important pre-condition for the establishment of family.
- **Nuclear Family:** A family which consists of husband, wife and their children.
- **Extended Family:** A family which extends beyond the nuclear family to include grandparents and other relatives.
- **Polygamous Family:** A family which consists of a husband and his several wives and their children.
- **Polygynous Family:** A family which consists of a man married to more than one woman at the same time,.
- **Polyandrous Family:** A family which consists of a woman and her several husbands simultaneously.
- **Monogamous Family:** A family which consists of one husband and wife, including children and is based on monogamous marriages.
- **Illom:** The Nambudri joint family.
- **Tarwad:** The Nair joint family.
- **Patriarchal Family:** A family in which the father is considered head of household.
- **Matriarchal Family:** A family in which the mother is considered head of household.
- **Patrilocal Family:** A family in which the wife lives at the home of her husband's parents after the marriage.

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- **Matrilocal Family:** A family in which the wife lives in her own parents' home after the marriage.
- **Socialization:** The process of learning to behave in a way that is acceptable to society.
- **Personality Development:** A process of developing and enhancing one's personality.
- **Ancestry:** A series of ancestors.
- **Descent:** The social recognition of biological links between individuals
- **Kinship:** The most universal and basic of all human relationships and is based on ties of blood, marriage, or adoption.

3.8 SELF-ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. Define family. Discuss the natures of the family.
2. Discuss briefly about the Nuclear Family system.
3. Define Joint Family. Describe the natures of Joint Family.
4. Discuss the functions and dysfunctions of Joint Family.
5. Describe the changes in Indian family system.

Long Answer Questions

1. Write short notes on Monogamous family.
2. Briefly discuss the polygamous family system.
3. Describe the characteristics of Matriarchal family.
4. Write short notes on Patrilineal family.
5. Discuss about the polyandrous family system.
6. Discuss the religious composition of Indian society.

3.9 REFERENCES

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Unit IV Caste System in India, Conceptual Analysis, Features of Caste System, Origin of Caste System in India, Changes in Caste System

Learning Objectives:

India's caste system is a unique form of social stratification. Caste is linked to Hindu philosophy and religion, customs and traditions, marriage and family, morals and etiquette, cuisine and social habits, jobs, and hobbies. The caste system is thought to have originated and been sanctioned by God. It is backed up with a plethora of rituals and ceremonies. It is a long-standing and deeply ingrained social institution in India.

After studying this unit, the learners would be able to:

- Define caste and describe its features.
- Discuss the theoretical approaches to the understanding of caste.
- Describe the functions and dysfunction of caste.
- Discuss major changes and the elements of continuity.
- Explain the factors responsible for changes the caste system.

Structure:

4.1 Introduction

4.2 Caste System in India

4.3 Conceptual Analysis of Caste System

4.4 Features/Characteristics of Caste System

4.5 Functions of Caste

4.6 Dysfunctions of Caste

4.7 Origin of Caste System in India

4.8 Approaches to Caste

4.9 Changes in the Caste System

4.10 Changes in the Caste System in Different Periods

4.11 Changes in Caste System during the British Rule

4.12 Caste in Independent India [After 1947]

4.13 Answers to 'Check Your Progress'

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4.14 Summary
4.15 Key Terms
4.16 Self-Assessment Questions and Exercises
4.17 References

4.1 INTRODUCTION

The three pillars that underpin the Indian social system are the caste system, joint family system, and village community system. Because of its reliance on the political, economic, and social structures, the caste appears to be the most significant component of Hindu society. Hindu society has even been referred to as the "world's caste society." In the Indian social structure, caste is a distinct category since it is a traditional basis of social stratification. The persecution of different Hindu caste groups has resulted from this belief, despite its roots in the Hindu theory that four varnas correspond to four functional divisions.

An essential component of Indian society, the caste system, has a lengthy and glorious history. The caste system is an inextricable part of Indian civilization. Its origins and evolution are uniquely Indian. When India entered the twentieth century, the caste system saw a few more noteworthy alterations. In current times, caste has taken on a new meaning. Some of the conventional characteristics and functions have undergone significant changes.

4.2 CASTE SYSTEM IN INDIA

Of course, there is a caste structure in place in every community some form or another even among the world's most advanced societies, The irony is that the caste system in this peninsular subcontinent of India became so severe that other religious communities, like Muslims and Christians, felt its effects and its resurgence became a target of international criticism.

Egyptians had castes as well. Aside from the extant sources, it is possible to conclude that other societies, like those of Mexico, Persia, the Medes, and Iberia, had caste systems.

But the caste system which we understand today with all its peculiarities is found in India alone. India is a caste-based society. In India, there are about 2800 castes and subcastes, each with a unique set of traits. Major castes including Brahmanas, Kshatriyas, Vaishyas, and Shudras (or depressed caste) can be found in practically every state. However, none of these castes are numerically dominant in any of India's states.

The 'Chaturvarna' system is the source of Indian society's caste stratification. The Hindu society was split into four primary varnas, according to the Chaturvarna doctrine: Brahmanas, Kshatriyas, Vaishyas, and Shudras. The varna system was primarily centred on the division of labour and occupation throughout the Vedic era.

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The caste system developed from the varna system. The current caste system is a deteriorated version of the old varna system.

Before delving into the caste system in Indian society, it's important to understand some of the fundamental concepts that underpin it. Individuals and groups are classified as social strata based on social disparities in wealth, occupation, status, and other factors. The phrase refers to the classification of persons in society into multiple strata based on their social position. A person's social standing can be assigned or earned. In India, caste is an ascriptive category. It's a hereditary family. Because caste is built on kinship and primordial affinity, it is a community. As an institution, "Caste illustrates the spirit of comprehensive synthesis – characteristic of the Hindu mind with its faith in the collaboration of races and the cooperation of cultures."

4.3 CONCEPTUAL ANALYSIS OF CASTE SYSTEM

The partitioning of a population into strata is referred to as social stratification. A key sort of social stratification is the caste system. Three main pillars support the Indian social structure. The three are the caste system, joint family structure, and village community. The most important factor among these is the caste system. It had its origin from four varnas. People were divided into castes among Egyptians as well. Hindu philosophy, religion, customs, and traditions, marriage and family, morals and etiquette, cuisine and dress habits, occupations, and hobbies are all intricately related to it. It is a long lasting social institution of India. The major castes which are found in almost all the states are Brahmanas, Kshatriyas, Vaishyas and Shudras.

Caste is derived from the Spanish term "Casta," which signifies a breed, race, strain, or grouping of hereditary traits. This phrase was coined by the Portuguese to describe the "Jati" classes of people in India.

In a caste system, a person's social standing is established by their birth into a certain group, as well as their rank and associated privileges and obligations. Various definitions have been given by eminent sociologists about Caste.

Definitions

In "An Introduction to Social Anthropology" Majumdar and Madan have defined caste as "a closed class".

According to C.H. Cooley, "When status is wholly predetermined, so that men are born to their lot in their life without any hope of changing it, then class takes the form of Caste."

In the book "History of Caste in India," According to Ketkar, a social group's "caste" is determined by two traits:

1. Membership is only available to those who are born to members, including all such children.

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2. An unbreakable social law forbids members from marrying outside the community.

According to Sir Herbert Risley, "A caste is a collection of families or group of families bearing a common name, claiming a common descent from a mythical ancestor, human or divine. Professing to follow the same hereditary calling and regarded by those who are competent to give an opinion as forming a single homogeneous community."

After analysing the above mentioned definitions of caste system, We can infer that caste is an endogamous, hereditary group with a shared name that is viewed as a single homogeneous society. For better understanding of the meaning and definition of caste, it is necessary to discuss some of the important features of caste system.

4.4 FEATURES/CHARACTERISTICS OF CASTE SYSTEM

Some of the predominating characteristics of caste arc the following:

(i) Hierarchy
(ii) Heredity
(iii) Lack of mobility
(iv) Endogamy
(v) Social restrictions related with food and water
(vi) Fixed occupation
(vii) Taboos
(viii) Authority
(ix) Cultural difference

(i) Hierarchy: Caste system is hierarchical in nature. The four varnas are in descending order of ranking. They are the Brahmanas, the Kshatriyas, the Vaishyas and the Shudras. The first three castes are called the "twice born" because unlike Shudras, its members are permitted to perform the sacred thread at the Vedic rite of "Upanayana." The untouchables are a separate category from the varna system (outcast), now called Harijans. A perception of superiority and inferiority, or superiority and inferiority, is tied to this ranking or grading.

(ii) Heredity: Membership in the caste is hereditary. It is determined at the time of birth. Even if a person's status, employment, education, income, or other factors change, he continues to belong to the caste he was born into and his membership does not alter.

(iii) Lack of Mobility: There is lack of mobility from one caste to another. Though it is technically illegal, a low caste has been able to climb the social ladder in a generation or two after gaining economic and political power by adopting the superior castes' habits.

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(iv) Endogamy: "Endo" is within, "gamous" is marriage. Endogamy is the prohibition that a man must wed a member of his own social group. Castes are endogamous entities. There are further endogamous caste divisions within each caste. For example, Iyers, Madhvas, Shivalli, etc. are all Brahmin sub-castes which are endogamous. Inter-caste marriages were strictly forbidden then. The essential foundation of the caste system is endogamy. But in some exceptional cases like Sapinda (marriage within the Pinda), Sagotra (marriage outside one's own gotra), caste provides for some kind of exogamous marriages.

(v) Social restrictions related with food and water: There are some regulations about what food and drink one should take from someone from a different caste than one's own. All foods are divided into two categories for this purpose: Kachcha (meal prepared with water) and Pakka (Food prepared in ghee without using water). A Brahmin will not eat "Kachcha" food from someone from another caste. However, a Brahmin may only eat 'Pakka' food from the hands of certain castes. In general, any dish served by Brahmins is acceptable to individuals from all castes. But the Brahmins are not permitted to take onions, garlic, cabbage, carrot etc. Similar restrictions are observed on smoking.

(vi) Fixed occupation: There are different levels of employment within the caste system. The functions of Brahmins were to teach, study and to perform religious rituals, the Vaishya to engage in agriculture, trade, and animal husbandry, the Shudra to perform menial labour for all other varnas, and that of the Kshatriya to study, give alms, and go to battle. The occupations in the varna system were definite. The occupations followed by the higher castes were considered as sacred and superior while the occupations of the lower castes were of degrading and inferior. The caste members were anticipated to keep working in the same fields.

(vii) Taboos: Castes are required to observe certain taboos and moral rules. Castes that fail to observe these rules lose status, while caste that follow them gain status. For example, drinking taboo, eating taboo and the commensality taboo (which is concerned with the persons from whom one may accept cooked food or with whom one may take food), the food taboo (which prescribed what kinds of food a man may eat).

(viii) Authority: Each caste has its own status. The status is carefully protected not only by caste laws but also by the conventions that are understood within the communities. These are openly enforced by a governing body which is called "Caste Panchayat". Each caste consisted of five chosen members who enjoy much social respect. Each Panchayat is used to make the members comply with caste rules and regulations, setting aside disputes and giving its final verdict on the issues referred to it are also its functions. For example: Adultery, killing the cows, breaking the marriage promise are dealt with by the panchayat. It imposes punishments such as purification, arranging dinner party for the fellow caste-men and out-

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casting etc. for the offenders. It strives to promote the welfare of the caste members.

(ix) Cultural difference: Because each caste has its own set of norms and regulations, each caste develops its own subculture because an individual's behaviour is governed by his caste's criteria. According to the philosophy, it is preferable for a person to obey his own caste's "Dharma," or religious responsibilities, no matter how lowly, above the "Dharma" of another caste, no matter how distinguished. As a result, various castes have different "lifestyles."

4.5 FUNCTIONS OF CASTE

Caste is significant for the overall society as well as for its individual individuals. Some of the important functions of Caste are given below:

(i) Represented division of labour

(ii) Maintained purity of blood.

(iii) Preserved culture

(iv) Defined economic pursuits.

(v) Developed spirit of co-operation.

(vi) Maintained political stability.

(vii) Determined social status.

(viii) Helped in the integration of society

(ix) Raised the standard of living.

(x) Guaranteed security.

Let us discuss one by one:

(i) Represented division of labour: Under the caste system, each caste had to follow its traditional occupation. The Brahmins had to teach and to do all religious work, the Kshatriyas had to give protection and security, Vaishyas had to carry on agriculture, trade and commerce but the Shudras did all the menial work of these three caste. Each caste was required to follow its occupation assigned to it. So caste helped the smooth functioning of thc traditional social system.

(ii) Maintained purity of blood: Each and every caste followed endogamous marriage. It resulted in maintaining the purity of blood. By forbidding indiscriminate intercaste unions and maintaining the purity of upper castes had substantially cultivated hygiene practises by requiring ceremonial purity. For example—the marriage of a Brahmin boy with a Brahmin girl gives birth to a pure Brahmin child.

(iii) Preserved culture: This was an important function of caste that it preserved the culture of its own and handed it over to the succeeding generations by its members. Each caste had its own style of life which

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included its customs, traditions, rituals and ceremonies etc. For example—by restricting the social relationship caste had been able to maintain the continuity of culture. It took satisfaction in preserving certain cultural components, which resulted in the nation's ability to sustain its culture as a whole.

(iv) Defined economic pursuits: Every caste had to follow hereditary occupation or the ancestral occupation. So that not only is the child's future certain, but there is also access to a good apprenticeship. As a result, from the outset, a person attempted to achieve maximum efficiency in the career that he was to pursue throughout his life.

(v) Developed spirit of co-operation: The members of the same caste had a sense of we-feeling with each other. The degree of unity, brotherhood, fellow-feeling was greater. It promoted the spirit at the very least within its bounds, of cooperation. It assisted both the needy and the impoverished, eliminating the need for caste-based assistance for the underprivileged. It had simultaneously strengthened group sentiment and he had given the civilization the support system it needed to advance and prosper.

(vi) Maintained political stability: Caste stood as a political stabilizer. It served as the constitution to the Hindus. As a result of which On the Hindus, no meaningful influence could be made although major changes and up levels took place in political field. The Indian society has gained the fortitude to resist the "shocks of politics" as a result. It had assured a stable government and had worked as a defence against despotism.

(vii) Determined social status: Determination of social status was an important function of caste. Under caste system, status was ascribed. It meant that the person inherits his status on the basis of his birth. It passed from generation to generation. It was not changeable.

He got that status what his forefathers had, for example, the status of a Brahmin always remained same for generations despite the change in his ability, wisdom and knowledge. The caste is what establishes a caste's social standing in relation to other castes.

(viii) Helped in the integration of society: Caste system had integrated the diverse racial, religious groups into the social mainstream by acting the role of a initiating force. It stopped the nation from dividing into dwindling racial units. It brought Indian society together into one large community and gave it a solid foundation for stability and continuity, allowing for the possibility of a stable civilization.

(ix) Raised the standard of living: Under the caste system, members of every caste were very much conscious about the standard of their own caste. So they made efforts to maintain hereditary position of caste. This ultimately improved the quality of life for members of a certain caste. Simultaneously, it was also helpful for the smooth running of the society

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(x) Guaranteed security: Each and every caste prescribed the taboos for its members to follow. So the members did not face any trouble at the time of need. They felt secure that caste people would come to their help in performing these rituals. Another aspect of caste that gave them social and economic security was its occupation. In fact, caste insured an occupation to each of its members. No one could change it for another occupation. So occupation was safeguarded by the caste. According to J.H. Hutton, an eminent sociologist, who made detailed study on caste, "He was provided in that way with a permanent body of associations which controlled almost all his behaviour and contacts. His caste canalised his choice in marriage, acted as his trade union, his friendly and beneficent society, his state club and his orphanage, it took the place for him of health insurance and if need be provided for his funeral."

From the above discussion on the functions of caste, it was assumed that caste was very much useful not only to the individual members but also to the community and the society as a whole. No doubt, since its origin, it served the development and preservation of Hindu community.

4.6 DYSFUNCTIONS OF CASTE

Inspite of the above functions of caste, in due course of time, caste became degenerated. Some of the aspects of caste became obstructions on the way of social progress and development. Rigid and complex structure of caste prevented it from keeping pace with the advancement in other spheres of human activities. Time came, instead of doing good to the society as well as to the individuals, it became harmful to Indian Society. Some of the important dysfunctions of caste are given below:

(i) Hinders national unity
(ii) Untouchability
(iii) Low status of women
(iv) Restricts social mobility
(v) Retards solidarity
(vi) Provides wrong occupational structure
(vii) Religious conversion
(viii) Harmful to democracy
(ix) Creates a false sense of prestige among higher caste
(x) Hinders social progress
(xi) Restricts social relations.

Let us discuss the above mentioned dysfunctions of caste one by one:

(i) It hinders national unity: Although caste system has had its origin from chaturvana vyavastha, it has many sub-groupings like sub-caste, section,

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sub-sections etc. There are nearly about two thousand eight hundred castes (with their sub-groupings) which exist in Indian Society. It is said that the more the number of castes, the greater complexity will be there. It has divided the whole nation into different parts. Every member has his caste consciousness. So the sense of loyalty towards one's own caste sometimes gets priority over national interest. As a result of which it hampers national unity

(ii) It brings untouchability: Due to the hierarchical order of caste system, shudras stand at the bottom of the order. Among the shudras, we find the "Untouchables" who have to suffer from serious disabilities. They are the impure castes. They are still treated as sub-humans. They are deprived of all social privileges which are available to members of higher caste. Gandhiji has clearly said, "untouchability is the ugliest expression of the caste". He further regarded untouchability as a crime against men and God. So for the practice of untouchability even in present society caste system is responsible.

(iii) Low status of women: In the caste system, there was low status of women, They led very miserable life. There was dominance of males in the society. Women were deprived of not only education but also all directions of their progress. There was practice of child marriage and widow-remarriage was totally restricted. Instead, they were made to burn themselves in their husbands' funeral pyres. But they had nothing to say against all those restricted practices due to the prevailing social pattern. Ina nutshell, women had only a sub-ordinate role to play in a caste-ridden society.

(iv) Restricts social mobility: Social mobility is the transition from one position to another within a society. In caste system there was virtually no mobility. Based on a person's birth into a particular group, a rank was assigned to them along with the privileges and responsibilities that go along with it. For instance, members were free to follow their caste's customary vocation but were not permitted to alter it. It stood as an obstructions on the path of economic progress of the nation.

(v) It retards social solidarity: Caste system had divided the society into different segmental groups. Each and every caste had its own caste consciousness, caste taboos, caste prestige. Although brotherhood, fellow feeling, sympathy and co-operation were present among the members of every caste, still then it was rigid.

(vi) It provides wrong occupational structure: Occupation under caste system was hereditary and fixed. So the occupational mobility was totally restricted under this system. A person was bound to follow his traditional occupation even if he was highly qualified. It did not fully utilize the talents and capabilities of the members. So a person could not change it according to his likes and dislikes. Acceptance of one's own hereditary

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status was mandatory. Thus, the aspirations and ability of people were relegated to the background in this system.

(vii) Religious conversion: It had given scope for religious conversion. The lower caste people got the chance to be converted into Islam and Christianity as they were suppressed and oppressed by the higher caste under the caste system. This system was solely based on exploitation of the lower castes. So it stood as a hindrance to national integration.

(viii) Harmful to democracy: Democracy stands for equality. However, the caste system was built on societal injustice. Specially the lower caste people were not given freedom in their physical as well as mental development. They were not provided with opportunities for that. So it denied equal rights to all. Democracy which, presupposed human equality, caste system ran contrary to it. So democracy was not only inconsistent with the caste division of society but it also opposed to it. Hence, it was anti-democratic.

(ix) Creates false sense of prestige among higher caste: Caste system has divided the society into different groups. Its graded or ranking system is linked to a concept of 'highness' and 'lowness' or superiority. The 'pure', 'supreme,' or superior Brahmins at the pinnacle of the hierarchical order are regarded as such. It is taken for granted everywhere all over India. So they have monopoly of wisdom. They feel that all other castes should respect and honour them. Other castes should work for them. It creates false sense of prestige among them

(x) Hinders social progress: Caste is a closed social system. Due to its rigidity, there are restrictions on food, water, marriage, social interaction and occupation etc. It is a conservative social system. The members of every caste have a sense of caste consciousness with each other. Any deviation from caste rules makes him liable for expulsion. There is no place for individual innovation in caste system. As a result, both economic and social development suffer. Hence, it stands as a hindrance in social progress.

(xi) Restricts social relations: Each caste has its own laws regarding social relations. The members of lower caste cannot mix with the other caste freely. When a superior caste is mixed with a lower caste, this becomes even more rigid. It suggests that a lower caste's touch would corrupt a higher caste. His shadow is dirty enough to infect a member of a higher caste. This practise keeps people from lower castes separated from those from higher castes. As a result, it produces an unfavourable environment for the development of national consciousness and healthy social interactions.

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4.7 ORIGIN OF CASTE SYSTEM IN INDIA

The exact origin of caste system remains a matter of surmise. Therefore in spite of the prevalence of a number of theories, no one properly explains it. Some scholars state that caste system has been mentioned in the records of the Indo-Aryans culture for the first time. The Indo-Europeans, also known as Indo-Germans, revolted against the Anglo-Saxons, Celtics, Romans, Spanish, Portuguese, and Iranians, among others. It is believed that a branch of these people came to India about 2500 B.C., known as Indo-Aryans.

Many non-Indian and non-western scholars have attempted to explain the origins of castes in their own unique way. Whereas Herbert Risley attributed the cause to ethnic differences, Nesfield and Ibbeston explained it as a result of vocational circumstances. The importance of the Brahmins in the formation of the caste system was emphasised by Abbe Dubois. The belief in 'Mana,' according to J.H. Hutton, is the source of caste. Various ideas about the origins of the caste system have also been proposed. The following are some key theories.

Traditional Theory: The origins of this theory can be traced back to ancient literature. It considers caste to have a heavenly origin. Castes are claimed to have been formed by Brahma, the supreme creator, according to several allusions in Vedic literature. He divided society into castes to ensure that diverse social functions were carried out in a harmonious manner. According to the Rig Veda's "Purushasukta" hymn, the Supreme Being is supposed to have given birth to the Brahman from his mouth, the Kshatriya from his arms, the Vaishya from his thighs, and the Shudra from his feet. Four castes from different parts of Brahma's body suddenly appearing is only a symbolic depiction of the labour performed by each of them. It views caste as a social structure that is inherently determined and uses both the Karma and Dharma beliefs to explain why someone is born into a particular caste. The Brahmin has a duty to serve society as a teacher and to protect his cultural legacy because he sprang from the mouth, the seat of speech. Arms are a sign of authority. As a result, the Kshatriya's role is to protect society from both internal and external threats while also ruling the land. The Vaishya who emerges from the thighs has the responsibility of feeding society's members and looking after its economic well-being. The feet are there to help the body. Because of this, the Shudra, who was created from "Brahma's" feet, is in charge of serving members of other castes without murmuring or resentment. As a result, each caste was created with the specific purpose of carrying out those responsibilities according to God Brahma's creation, and castes cannot be changed as a result of human choice. The Manusmriti, Puranas, Ramayana, and Mahabharat are cited by proponents of the traditional concept of caste to support their assertion that society is split into four groups. It is believed that marriages amongst the four original "varnas" that were either hypergamous or hypogamous gave rise to a variety of castes. The origins of the caste system are also explained by the 'Karma' and 'Dharma' teachings. Unlike the Karma concept, which states that a man is born into a certain caste as a result of his previous incarnation's actions, the Dharma doctrine states that a guy is living in accordance with Dharma if he accepts the caste

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structure and the goals of the caste to which he belongs. It is thought that those who follow their Dharma are rewarded. Violation of one's own dharma, on the other hand, results in punishment. Confirmation of one's own dharma also results in birth in a wealthy high caste, whereas a violation leads to birth in a lower caste with less wealth.

There have been attempts to explain caste in terms of attributes or 'gunas,' which are divided into two categories: 'gotrika' and 'namika.' The 'gotrika' trait has to do with inheritance. Based on his birth, the person inherits from his ancestry, which is shared by all other consanguineous kins. The 'namika' attributes are the characteristics that are unique to each person. As a result, the 'gotrika' connects a person to a specific group and determines his ascriptive position. He is assigned to a specific 'jati,' or caste, as a result of his ascriptive position.

On three aspects, this orthodox theory has been criticised. First, it credits the four varnas' origins to a heavenly being, biologically inaccurate, considering it as a miraculous occurrence.

Second, it implies that the caste and varna systems are the same by treating the four "varnas" as four castes. This point of view is inaccurate. According to M.N. Srinivas, the idea of caste as a four-way divide of society is an inadequate simplification of reality. The term "Jati," which refers to an endogamous group with a roughly defined ritual rank and traditional occupations, is the basic unit of the caste system.

Finally, attributing the origins of caste to miscegenation or 'Varna Sankar' is deceptive. Some castes may have arisen as a result of miscegenation, but this does not mean that all castes have arisen as a result of miscegenation.

Theory of Cultural Integration: Sarat Chandra Roy is the author of this notion. Roy thinks that the interaction between the Dravidian tribal structure and the Indo-Aryan varna system led to the development of caste. As a result of the merger and absorption of many civilizations such as the Aryans, the tribal system of the Dravidian occupational division of society, the "Karma"-based varna system, etc., S.C. Roy believes that the caste system arose. The caste system became increasingly complex as the number of ethnic groups increased.

Occupational Theory: Nesfield believed that the caste system was a logical extension of Hindu society's vocational division. "Function and function alone is responsible for the origin of the caste system," he says. According to him, everyone was free to do anything they wanted at the beginning when there was no formality in pursuing any vocation he desired. However, as the system became more rigid, occupational transitions came to a standstill. Castes were established based on a set occupation. People who worked in noble activities such as education, combat, trade, and so on were viewed as belonging to higher castes. Others, like the Shudras, were assumed to be members of inferior castes. Nesfield supported his theory by citing the fact that skilled metalworkers are valued more highly than basket makers or other common vocations that do not need the usage of metals.

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This notion, however, is not without its detractors. The argument is that caste inequalities are caused by factors other than occupation. In different sections of India, there are also significant differences in the position of agricultural castes. Whereas these agricultural castes are seen as lower in the south, In the north, they are valued higher and with greater respect.

Political Theory: Some argue that the foundation of the caste system was due to political convenience and manipulation by those seeking to keep power, rather than race. To keep their power, the Brahmins were exclusively responsible for developing and sustaining this system. "Caste is the Brahminic offspring of Indo-Aryan civilization nursed in the land of Ganges and thus transferred to other pans of India by Brahminic prospectors," according to Dr. Ghurye. The caste system, according to Abbe Dubois, is a brilliant invention devised by Brahmins for Brahmins. To maintain the cleanliness required for sacerdotal tasks, Brahmins set eating and social contact restrictions. They also gave themselves a high position and declared everyone else to be inferior to them. "Whatever a Brahimin says is a social standard, and the entire property of the society belongs to the Brahmins," the Brahmins also believed. The only way for individuals or societies to be saved was for Brahmins to execute religious rites. To win the approval of the local authority, the Brahmins created the concept of the king's spiritual merit, which was channelled through the priest or purohit.

Hutton, on the other hand, has launched a two-pronged attack against the Brahminical hypothesis of caste genesis. First, this theory cannot be accepted until it is proven that Brahmins had the political authority to put such a programme in place. Second, an official instrument could hardly impose such a deeply embedded social institution as caste. Of all, both of Hutton's arguments sound nonsensical, because Kshatriyas have governed over the region through administrative means, Brahmins may not be able to impose their supremacy over others as they have in the past. Perhaps the people's religious beliefs are the best answer. sensibilities were appealed to.

The Theory of Mana: The hypothesis of 'Mana' in the creation of castes was proposed by J.H. Hutton. Roy, Rice, and Swart have all expressed their support for this. A supernatural force known as "mana" has the power to help or hurt mankind. The indigenous people believe that things, locations, and even people have "mana" tied to them. The indigenous people also thought that contact and social interaction may convey this unknown impersonal power.

The conviction in the value of taboo is invariably accompanied with tribal belief in 'Mana.' There are taboos associated with each 'Mana.' Taboos are required to give safety precautions. Members of one tribe must be shielded from the "Mana" of the other tribe, taboos are enforced on commensality, inter-marriage, interaction, and so on. Tribes consider the food of other tribes to be dangerous because they believe that food and connections with other tribes could be infected with dangerous soul stuff. According to Hutton, caste elements existed in India prior to the Aryan invasion. Hutton learned that each village in this region had its own independent administration and that the villages were responsible for

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allocating jobs, in his study of several tribes east of the Naga Hills. Some of the peasants were skilled potters. Cloth was being weaved by people from different communities. Blacksmiths might be found in some villages. Through a trade system of their products, the settlements were interdependent on one another. Hutton speculated that this was most likely the case across pre-Aryan India. Due to political, social, and environmental disruptions, exogamous tribes began migrating from one settlement to the next. Villages also encouraged such migration because it benefited them because some trades were unavailable in their area. Because the professions were tabooed in the village where they settled, the migrants were not allowed to practise them.

The tribals felt that allowing strangers to undertake the villagers' ancestral occupation would irritate their forefathers. The earth's crops and fruits would be destroyed since it was believed that the forefathers had the "Mana." Hutton has also brought up the concepts of "Mana" in other faiths, including Buddhism, where they are known as "iddhi." In Islam, such views are known as "Kudrat." It is comparable to Hinduism's "Shakti."

As a result of this fear of 'Mana,' Hutton has concluded that since it was thought that such contracts might transmit "Mana," restrictions on occupation, diet, drink, and marriage were put in place. The caste system developed as a result.

Criticism: The "Mana" idea has drawn criticism on two aspects. To begin with, India was not the only country where people believed in 'Mana.' It did not, however, create the caste system in any other portion of the world. As a result, it appears to be untrue that "Mana" was the one who instituted the caste system. Furthermore, there is no proof that the caste system only existed in India.

Racial Theory of Caste: The most ardent supporter of the race theory of the origins of the Caste System is Herbert Risley. Scholars such as Ghurye, Mazumdar, Westermarck, and others are also advocates of this view. According to this view, the caste system arose as a result of cultural clashes and race mixing. The Aryans arrived in India as conquerors; in comparison to non-Aryans, the Aryans positioned themselves as a superior race due to their fairer complexion, physical appearance, and physical build. The Aryans kept their own ideas and ceremonial purity as a result of which they considered the natives to be beneath them. The Aryans married non-Aryan women, but they refused to marry their own daughters with non-Aryan men. The Chandal was the name given to the progeny of such marriages. The Chandals were at the bottom of society. As a result, irregular race unions and racial supremacy were held accountable for establishing the caste system in India.

Risley identifies six stages in the evolution of the caste system:

(i) Change in traditional occupation: When a caste or subcaste gives up their regular jobs in favour of a new one, it eventually becomes a distinct caste.

(ii) Migration: There were no established communication and transportation systems in the past. As a result, whenever a caste moved from one region

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to another, it found it difficult to maintain contact with the previous location. It became delinked from the parental caste over time.

(iii) Customary changes: The emergence of new castes has always been based on the acceptance of new practises and habits while rejecting old norms and usages.

(iv) Preservation of old practices: Some caste groups distinguish themselves from the rest of society, which follows more modern rules and practises, by being concerned with upholding old traditions. Caste groups that adhere to customs may choose new names. As a result, new castes are created.

(v) Getting into the folds of Hinduism: Certain tribes or sections of tribes gain Hindu status by:

(a) Changing their ancestors,

(b) Accepting the teachings of any Hindu school of thought,

(c) By adopting the Hindu religion, maintaining their original names, and developing contacts with Hindus. Tribes became castes as a result of this transformation. In this regard, One could cite the Madhya Pradesh Maria Gonds and the Bengal Rajbanshies as examples.

(vi) Role of religious enthusiasts: Religious zealots separate themselves into sects. They propagate their beliefs and entice others to join them. Their supporters gradually form a new group. In this sense, Kabir was used as an example.

Ghurye's view: Additionally, G.S. Ghurye connects race to the beginnings of the caste system. He has connected the caste system to the Brahmanic system. Due to the Aryan invasion conquest, the system began on the Gangetic plains. According to him, the subjugated people became known as Shudra. The Shudras were barred from all Aryan religious and social activities. They were not allowed to participate in Indo-Aryan social events by the Aryans. According to him "the Brahmanic variety of this Indo-Aryan civilization was developed in the Gangetic plain. I, therefore conclude that some of the important aspects of caste originate in this region." He writes, "Multiplicity of groups and the thoroughness of the system was due to the habit of the Hindu mind to create categories to carry things to their logical end, a characteristic manifest in the literature, philosophy and religious creeds." Ghurye believed that it is because of this diversity that castes and sub-castes have emerged. "The numerous features that characterise caste system were the outcome in the first instance of the upholders of Brahmanic civilisation attempting to prevent the aboriginals and Shudras from religious and social communion with themselves," he says.

Risley's View: The caste system, according to Herbert Risley, began with the departure of Persian Indo-Aryans. Four classes of Indo-Aryans existed in Persia, and migrants to India wanted to maintain this divide. They also wanted to maintain a distance from non-Aryans since they believed they were inferior to them in terms

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of both racial and cultural traits. They prohibited hypogamy with Aryans while practising hypergamy with non-Aryans.

As a result, three different classes in society emerged::

(a) Endogamous marriage of the Aryans

(b) Hypergamy and

(c) Stray cases of exogamy.

Castes were created as a result of these marriage customs.

Majumdar's View: The genesis of the caste system, according to D.N. Majumdar, may be traced back to the 'varna' or complexion. On the basis of complexion, there were just three classifications at first. The intermixing of Proto-Dravidian and Proto-Mediterranean races resulted in these three classes. In his book, 'Races and Culture in India,' D.N. Majumdar believes that the intermixing of races evolved from the desire for a steady life and the acquisition of Dravidian wives. "The actual mention of the caste system in Avestan literature as consisting of the priest, charioteer, agriculturists, and artisans, as well as an identical division of society in ancient India, may point to a common origin of the caste system, especially because the Indo-Aryans are only a branch of the same race that moved towards Persia." Over time, the higher castes developed a preference for specific professions, whereas the lower castes avoided practising certain skills. Marriage was subjected to restrictions. Superior castes gradually maintained social isolation from lesser castes. To stake their place in the caste structure, the lower castes organised themselves. The emergence of hierarchy is where the caste system got its start.

Critcism: Racial theory cannot be regarded as the sole explanation for India's caste structure. The caste system should be abolished worldwide, not just in India. It should be present in all communities that have been conquered by different racial groupings.

Secondly, whenever two or more separate races come into touch, segregation is unavoidable. However, this does not always imply invulnerability.

Thirdly, the practise of hypergamy could have played a role in the creation of the caste system. However, this isn't the only explanation. If we only look at race as the source of caste, we'll miss out on a lot of other aspects.

Evolutionary Theory

This evolutionary idea of caste system concept was provided by Denzil Ibbeston. This theory contends that the caste system was not created overnight. It is the result of a protracted societal evolution process. Slowly but steadily, the caste system formed. Desire for blood purity, loyalty to a certain profession, it was influenced by the Karma philosophy, the victories of one army by the other, location, and solitude.

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This argument, however, has failed to explain the origins of the caste system since, although there were comparable circumstances in other parts of the world, the caste system did not develop there.

As a result, numerous theories have been put forth over time to account for the caste system's beginnings. However, no explanation has ever proved entirely compelling. This is owing to the caste system's intricacy and volatility. As a result, it is acceptable to conclude that monocausal theories cannot explain the Indian caste system. It is the organic outcome of the interaction between geographical, social, political, economic, and religious factors.

4.8 APPROACHES TO CASTE

Although since long very many scholars have advanced their theories for studying caste. It is possible to distinguish between two fundamental approaches to the institution of caste: one ideological, emphasising culture and a hierarchical model that focuses on its ritual symbolism; and the other interactional, emphasising structure and a stratification model that focuses on power relations. The first approach, due to its consideration of attributes as the main source of caste ranking, is called the attributional approach to caste. It is also called, the traditional theory due to its long applicability. The second approach to caste developed by recent scholars on the basis of their field studies suggests for studying caste ranking on the basis of structure and interaction. Thus, the interactional approach is what it is termed. Despite the fact that the interactional technique is more common these days, its unidimensional model has been construed to have been inadequate. Moreover, its credibility has been doubted due to its economic reductionism with the flavor of orthodox Marxist model and diminishing religious and political overtones of caste as an epi-phenomena in the superstructure.

Attributional Approach

This method primarily focuses on the caste system's key characteristics that set it apart from other systems of social stratification. Right from the beginning the institution of caste has been cognized on the basis of attributes assigned to various caste groups and as such attributes are conceived to have been the caste system's innate, unchangeable characteristics. Caste has also been defined in terms of the attributional properties and therefore every caste is necessarily obliged to partake those attributes.

The definition of caste by Mandelbaum treats caste as an endogamous, hereditary social group that has a name and a compilation of attributes. The entire range of these attributes incorporates pollution and purity, occupation, food habit, rituality and others.

G.S. Ghurye regarded each caste as distinct from the others in a hierarchy, arising properly from its characteristics. These attributes according to Ghurye are:

(i) Acquisition of membership by birth and in relation to other castes, matching position in the rank order, resulting in segmental division

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(ii) Hierarchy with the untouchables at the bottom and the Brahmins at the top;

(iii) Imposition of caste restrictions on its members for interacting with specific social classifications, on its attire, language, and traditions, and customs, on acceptance of food from certain social categories and on maintaining both the caste group's and the group's members' purity;

(iv) Avoiding pollution in order to protect oneself from infection by contaminating things or people who engage in filthy activities and maintaining social distance from them in residential accommodation;

(v) Clinging to the traditional occupation;

(vi) Restriction of inter caste marriage or practice of endogamy.

J.H. Hutton describes that the core of the caste system is endogamy. Another significant aspect of the caste system is the prohibition on consuming prepared food from any caste other than one's own. These limitations apply to the chef, the type of pot used, and whether the dish is raw, cooked in water (Kaccha), or fried in oil (Pakka). Other castes are able to eat the pakka meal. Vegetarian food is ranked higher than non-vegetarian food in the food pyramid. Therefore, the Brahmins, who are at the apex of caste hierarchy, are supposed to be vegetarians. However, the Brahmins of Bengal and Kashmir are exceptions to it.

Additionally, a physical barrier is kept between the upper and lower castes. to avoid pollution. In the like manner the lower castes also avoid entry into village temples.

On this basis of his study of a Mysore village, M.N. Srinivas presents the structure of caste relations that are based on qualities. He considers diet and occupation to be the most significant determinant of caste hierarchy. He makes this aspect clear in his research on "Sanskritization," which he refers to as positional mobility. It is a method wherein a caste at the bottom of the hierarchy tries to go up by acting in a way that emulates the traits of the caste or castes above it. In other words it may be stated that the inferior traits are eventually eliminated, while the superior castes' high traits are imitated. such as consumption of vegetarian food and being engaged in clean occupation, wearing sacred thread etc. rather than eating meat, consumption of alcohol, clearing human emissions etc. Srinivas also speaks of the concept of dominant caste which has got a close connection with the concept of sanskritization. According to him a caste is considered dominant when it stands out due to its size, property holdings, and political influence. He also contends that the dominant caste does not necessarily need to be at the top of the caste structure. However, the dominant is a service taker from all other castes.

McKim Marriot attempts on attacking on the attributional theory of caste ranking on three counts. First, he refutes Srinivas's view which establishes a correlation between the preserved hierarchy of values in matters of diet, occupation etc. and the observed order of caste ranking. He points out that in spite of consumption of non-vegetarian food, a Brahmin is ranked higher than the vegetarian Vaishya. Secondly, there exists no definite criterion for comparison of various kinds of polluting behaviour with each other for placement in the hierarchy

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of caste ranking. Finally, it is a difficult task to make a definite hierarchy among caste when they are in possession of similar corporate elements.

Interactional Approach

According to this theory of caste, castes are graded based on how they interact with one another. It explains, in other words, how castes are genuinely ranked in relation to one another in the context of local factual data. Although we cannot deny the fact that attributes have bearing on interaction and vice versa, privacy given to either of these two aspects in analyzing the caste dynamics and identity formation determines the approach to caste. Accordingly in the interactional approach we emphasize that interaction has its attributional aspects.

The pioneers of interactional approaches to caste include F.G. Bailey, Adrian Mayer, M. Marriot and L. Dumont. According to Bailey, the ritual hierarchy of castes is embodied in the rules of interaction and overlaps with the political and economic systems. Bailey's study of the Bisipara village in Odisha revealed that caste system was in the melting pot after Independence. As a result, the land owning Kshatriyas lost much of their land, causing a discernible transformation among the interaction patterns that included beliefs and behaviours around the question of accepting or rejecting food, services, water, smoking together, seating arrangements at feasts, and the exchange of gifts. Changes in the interactional patterns also effected a down slide in their ritual ranking.

Mayer explained his view point with reference to Ramkheri village in Madhya Pradesh. He examined interaction between castes and thereby commensal hierarchy based on eating, drinking, and smoking with others, the sort of food shared in a "Kaccha" or "Pakka" setting, whether ritual or not, and the seating configuration at the dining place, caste of the cook and supplier of food and type of vessel used for taking water, earthen or metal. Castes which are at the apex of commensal hierarchy accept only food or water from castes or types of vessels that won't taint them. An occupation is construed as a kind of behaviour rendered as service by one caste for another caste. The servant raises his master's caste status by giving away honour or purification and demonstrates his inferiority by rendering his service and accepting his caste rank as lower.

McKim Marriott made an analysis of caste hierarchy in the local context with reference to the arrangement of caste ranking in ritual interaction. On the basis of his study in 1952, of the villages of Kisan Garhi and Ram Nagla in the Aligarh District of Uttar Pradesh, Marriot confirmed the linkage between ritual hierarchy and economic and political hierarchies. He also observed the coincidence of economic and political ranks. In other words, although the ritual hierarchies tends to play a greater role, the standing within the caste system is influenced by both ritual and non-ritual hierarchies. Thus, everyone supports the development of a consensus regarding caste ranking. The prevalence of consensus was revealed by Marriot's observations of ritual and ritual interaction in the hamlet about caste ranking in those villages.

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It is found that the important indicators of caste in Marriot study include: (i) giving and receiving of food (ii) giving and receiving of honourific gestures and practices, and (iii) according high status to Brahmins for their officiating at the most important and exclusive rituals receiving services from other castes, acceptance of Pakka food from another group of castes being considered high, and the reverse, i.e. acceptance of kaccha food from them being considered as for Marriot found only a couple of these upper castes in the village of Kishan Garhi and four of them in the village of Ram Nagla. The lowest caste only provides its services to all other castes without receiving any service from them. Thus in a nut shell, the major indicators Food and services, as well as how they are provided and accepted, are indicators of caste status. Marriot noted in his research, however, that there were additional regulations governing (i) sharing a cigarette together, (ii) the layout of a housing complex, (iii) the specifics of physical contact, and (iv) the order in which food is presented during a feast. Marriot discovers that the ritual hierarchy is impacted by non-ritual hierarchies of interaction in that it partially derives from them, expresses them, keeps a good association with them, and does so in general. The majority of castes seem to eventually rise through the ceremonial hierarchy to positions that are appropriate for their level of wealth and power. Nevertheless, inconsistencies tend to persist.

TL. Dumont's interactional perspective lends a fresh perspective to the study of caste in India. It maintains that hierarchy is localised and that ranking is the result of interaction. He believes that putting more attention on the connection between castes than on specific features will help to explain qualities in regard to caste relationships. According to Dumount, the concept of hierarchy led to the development of the caste system, and caste identification and ranking are influenced by the local environment.

View of Scientists

Scientists led by Utah University's The caste system in India is supported by a pattern of genetic variations that Dr. Michael Bamshad has identified. Based on their examination of the genetic makeup of 250 people representing 12 different castes in Andhra Pradesh, they found that each caste has developed its unique genetic profile as a result of the rarity of intercaste marriages and that variations in social standing are reflected in DNA. Men's genes suggest that they have some social mobility, whereas women's genes suggest that they do not. Around 2000 castes and sub-castes exist in Hindu society, each dictating a person's access to education, vocation, and social position. To determine how much these differences had influenced them, the researchers examined their Y chromosomes (inherited only from fathers) and mitochondrial DNA (inherited only from mothers).

The findings of these scientists were:

(i) The DNA of a man is very particular to his caste, although this phenomenon is less prominent in women. DNA from one caste was occasionally detected in adjacent castes with them.

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(ii) Women marry men from higher castes on rare occasions, giving birth to offspring who inherit their father's caste.

(iii) Women are the driving force behind the Hindu caste system's stratification.

4.9 CHANGES IN THE CASTE SYSTEM

Changes in the caste system can be viewed from various angles, such as the structural change, the functional change, the attitudinal change and changes relating to caste restriction. Structural changes pertain to the changes in the hierarchical arrangement, i.e., the supremacy of the Brahmins and the suppression of the untouchables and other backward classes:

1. **Decline of the supremacy of the Brahmins:** Brahmins were at the peak of the social and religious worlds in the old caste system, and so had authority over others. However, as a result of secularisation and westernisation, the Brahmins' power progressively eroded, and they lost their customary respect and honour in society.
2. **Changes in the caste hierarchy:** Traditionally, each caste had its own way of life, with the higher castes having a better existence than the lower castes. However, the process of sanskritization began over time. Sanskritization is a social stratification process in which a lower caste aspires to go up the social ladder by imitating the higher castes' lifestyle and its acceptance within the great tradition of sanskritic norms and varna system. Sanskritization was used by the lower castes to improve their social standing. In Northern India, many Shudra castes demanded a higher status. After sanskritizing themselves, they wanted to put on the sacred thread in order to register themselves in the census as members of the Kshatriyas or Vaishya Castes.
3. **Safeguards to the Dalits and OBCs:** The Indian government has approved a policy of protected discrimination. This aims at making various provisions for the Harijans in the spheres of entry into educational institutions, getting into jobs, representing in the legislature etc. That apart, the practice of untouchability, in any form, is banned. As a result, the position of the Harijans is gradually improving in the social, economic and political spheres.

Functional Changes

Changes in the traditional functions of castes can be evinced in the following ways:

1. **Changes in the fixation of status:** Castes' status-indicating function has shifted as a result of secularisation, westernisation, and individuals' materialistic attitudes. The caste and birth-based ascriptive status has lost ground, while the achievement pattern has gained traction.

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2. **Occupational changes:** In a caste-based society, vocations were inherited, and a person's birth caste dictated his occupation for the rest of his life. When the caste system's rigidity crumbled, however, occupational shifts were also noticeable.
3. **Changes in the sphere of culture:** The impact of the west and the process of sanskritization acted as the external and internal forces of cultural change in the traditional Hindu society. This expressed itself in the altered way of life of various caste groups, including their forms of living, patterns of worship and rites and rituals, customs, and traditional practises.
4. **Changes in eugenics:** The rigidity of endogamic rules in marriages has undergone changes due to the changed attitude of people, legal support, romantic fallacy etc. the caste barriers have broken down and inter caste marriages are practised, resulting in heterogeneous composition and inter-mixture of different castes. Thus, a fundamental function of the caste system, i.e., to maintain purity in blood, has lost its significance.
5. **Changes in the commensality:** Changes have also occurred in the commensality aspect of the caste system. People are no longer bound by their birthplaces. They have relocated to various locations, making it extremely difficult to adhere to the dietary requirements. It is impossible to maintain the limits, especially in urban areas where strangers dine in hotels. The cook and the co-dinners may not belong to the same caste. Hence persons from different caste groups come together and eat by breaking the rules of commensality. The same level of relaxation can be seen in a variety of businesses and workplaces. Employees gather and allow for interdining.
6. **Attitudinal changes:** Within the system, there have been changes in attitudes concerning castes. This has to do with a lack of faith in the ascriptive pattern and the system's rationale. The following are the attitudinal changes:
   (a) **Loss of faith in the ascriptive status:** Under the sway of rapid social transformation, people have changed their attitude towards life and have started questioning the old values, which are of no use for the social system, at present. People are no longer prepared to accord a fixed status on the basis of birth which is the sole criterion for determination of one's caste. The question of ability, aptitude, talent and efficiency has haunted the minds of people. As such the very existence of the caste system has been threatened.
   (b) **Suspicion of the justification of caste:** The traditional belief that the caste system has a divine sanction has been lost. This is also due to contradictory views in the Shastras as well as recognition of efficiency and talent. Panikkar holds the view that the four-fold division of the society as a divinely-ordained institution has remained at the level of a myth or fiction.

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Factors Influencing the Caste System

The caste system is still existing in our society, but it is not as rigid or irrational as once it was. Changes to the system are brought about by a variety of circumstances. These elements are described below:

1. **Industrialisation and Urbanisation:** The twin forces of industrialisation and urbanisation have far-reaching consequences in our society. The process of urbanisation operates at two levels. First, it draws people from villages to urban and industrial centres through the migratory current. Second, the occupational landscape is changing from agriculture to non-agricultural occupations. That apart, urbanisation also produces social heterogeneity, secondary and tertiary occupations, tolerance, secondary control, social mobility, voluntary associations, individuation, spatial segregation, etc.

   Industrialisation refers to the processes through which hand-tooled manufacturing is replaced by advances in agricultural, transportation, and communication technology, as well as changes in trade and finance organisation. The process of industrialisation results in specialised division of labour, development of the machine mode of production, concentration of economy and the growth of class system.

   Industrialisation and urbanisation, taken together, produce far-reaching change in the socioeconomic life of people in the following manner:

   (a) The ascriptive status is no longer significant. Low caste people hold greater jobs in the industrial urban sector, and vice versa. As a result, members of the upper castes work for them and accept the lower castes' dominance.

   (b) In the industrial colonies, the residental accomodation is usually so allotted that there is no distinction between high and low caste people. Thus they have social intercourse through inter-mixing and inter-dining. This strikes at the roots of caste system.

   (c) There are no restrictions on the basis of caste in educational institutions. Children from many castes attend the same school, play together, and worship together.

   (d) The frequent mixing of a large number of people inside and outside the factory broadens their outlook and develops a rational approach towards the social issues. They also question the validity of caste system itself.

   (e) People of all castes ride in the same public buses and railway compartments thanks to contemporary modes of transportation and communication. The subject of a person from a lower caste defiling a Brahmin or someone from another high caste has automatically lost its significance. The situation is similar at work, at marketplaces, and in other public places.

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(f) Open competitions for jobs in many firms and sectors have revealed that persons from the lower castes frequently establish their superiority over those from the higher castes. As a result, the high castes' claim to superior intellect and understanding cannot be maintained.

(g) In the industrial urban matrix the status symbols of both the higher and lower castes change, food habits and dress pattern become more or less uniform and the high caste people do not hesitate to host lunch and dinner in honour of well-established persons and holders of superior official positions of other castes.

2. **Westernisation:** The term westernisation was used by Srinivas to describe the changes in the Indian society during the British rule. The changes were observed in the spheres of dress, food habits, style of eating, manners etc. Westernization brought very important changes in the field of education by introducing English as the medium of instruction and the introduction of secular subjects of study. Moreover, the schools were thrown open to all and so people belonging to the lower castes could send their children for study. This came as a blow to the supremacy of the higher castes, especially the Brahmins, in matters of acquisition of traditional knowledge.

   By learning English, young men belonging to different caste groups could enter government services and take up jobs in other commercial organizations and banks started by the Britishers. Thus westernisation also brought occupational changes cutting across the caste barrier.

   Westernisation also resulted in promoting equalitarianism, secularism, rationalism and a critical outlook towards various social issues and problems. All these offer a striking contrast to the traditional belief pattern promoted by the caste system.

   The most significant impact of westernization on the Indian society was that it promoted a humanitarian outlook among the westernized elites and some of them led the social reform movement against child marriage, taboos against widow remarriage, seculsion of women, untouchability, restrictions on inter-caste marriage, commensality etc.

   Thus the process of westernization weakened the traditional caste system and brought about a great change in the Indian Society.

3. **Sanskritization:** Sanskritization as a process of change is the mobiliy concerned with positional change in the caste system. Srinivas defines "Sanskritization" as the process by which a low Hindu caste or tribal or any other group changes its customs, rituals, ideology and way of life in the direction of a high and frequently "twice-born" caste. By changing the customs and rituals, people belonging to the low castes claim a 'higher' position in the caste hierarchy. According to Srinivas "A low caste was able, in a generation or two, to rise to a higher position in the

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hierarchy by adopting vegetarianism and teetotalism and by sanskritizing its ritual and pantheon."

As regards changes in the system through Sanskritization, S.K. Chatterjee holds the view that "the progressive sanskritization of the various pre-Aryan people in their culture, their outlook and their ways of life, forms the keynote of India through the ages." And in the course of this Sanskritization "the affected people also brought their own spiritual and material aspects to bear upon the sanskrit and sanskritic culture which they were adopting and thus helped them to modify and enrich it in their own circle."

Sanskritization is an illustration of the operation of the "reference group" process which is used to evaluate one's attitudes, customs, rituals etc., depending on the prestige of that group in a particular society. Therefore Srinivas remarks, "the best way of staking a claim to higher position is to adopt the customs and the way of life of higher caste". But the caste system being a closed one, membership in the reference group is impossible. Nevertheless the lower caste people have a slight shift within the varna and move up slightly in the scale of 'Jatis' within a particular varna.

3. **Secularization:** Secularization also disintegrates the caste system as it displaces the religious beliefs, rituals and sense of community from the moral life of the society. People's routine invocations of the sacred lose importance and the "major institutions in society become legitimized primarily by secular ideologies and formal legal doctrines rather than by religious ethics.

   Thus the process of secularization diminishes the religiosity of tradition-bound people and simultaneously promotes rationality, scientific attitude and differentiation. As such, the validity of the caste system and its very basis relating to birth, occupation and the concept of purity and pollution fail to withstand the severe challenge posed by secularization. As a result the system undergoes a process of transformation. Prof. M.N. Srinivas has rightly pointed out: "What was previously regarded as religious is now ceasing to be such and it also implies a process of different creation which results in the various aspects of society, economic, political, legal and moral, becoming increasingly discrete in relation to each other.

4. **Legislative Measures:** Law has two important functions to play in a society, first, to reinforce social control and secondly to bring about a social change by influencing the behaviour, values and beliefs of people. India is a bright example of imputing legislative measures to initiate changes. The framing of the Indian Constitution was the first step in this direction. By making provision for the principles of equality, freedom, justice etc., it created a series of reverberations in the Indian social structure. Institutionalised inequality, which was the basis of caste system, came under attack. Caste-based education and occupation became

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meaningless and traditional social forces were struck by radical changes in the law of this land.

In the post-independence era, a range of social legislations are being enacted. Legislations to protect the interests of the downtrodden, to abolish untouchability, to encourage the social and economic development of depressed castes, and to provide reservation for scheduled castes and other backward classes are among those relating to changes in the caste system.

The Untouchability (Offenses) Act of 1955 established penalties for practising untouchability. Articles 14 and 15 of the Indian Constitution provided equality before law as a fundamental right. The Hindu Marriage Act of 1955 abolished all caste restrictions as a necessary requirement for a valid marriage, inter-caste marriage became valid. In the pre-independence days various legislations such as the Special Marriage Act, 1872 was amended to make provision for intercaste marriage. The caste Disabilities Removal Act, 1950 was also enacted. All these legislations and constitutional provisions are slowly but surely making their impact on the caste system.

5. **Reform Movements:** Whereas the effective legislative measures are mostly post-independence phenomena, the social and religious reform movements dominated the Indian scene early in the twentieth century. Protest against Brahminical supremacy, formulation of new religions of conversion to other religions were not unknown to India. Nevertheless towards the end of the 19th century, with the rise and growth of National Movement, the Backward Classes Movement emerged among the various depressed caste groups. Social Movements attacked Hinduism and wanted its followers to come out of the Hindu fold, whereas some other reform movements aimed at attacking Hinduism from within and sought relief for the depressed castes within the Hindu framework.

   On the basis of the objectives and directions of caste movements, these movements may be classified as:

   (a) Status mobility movements,

   (b) Caste unity movements and

   (c) Caste welfare movements.

   The social reform movement launched by Mahatma Gandhi early in the 20th century advocated the abolition of untouchability and social discrimination on the basis of caste.

   Thus, the social reform movements refined the concept of caste and caused an awareness among people against the evil system.

6. **Changed World View:** Due to the belief of the doctrine of 'Karma' and the belief in salvation and rebirth, the people had to accept their fate on the basis of birth and did not question the basis of religion. Western

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education changed their attitude towards life. Religious interference in the social activity came to a halt. The Hindus became more concerned with this-worldiness rather than the other-worldiness. Gandhiji and Pandit Nehru propagated the ideology of action and people became more and more oriented towards the changing world view.

4.10 CHANGES IN THE CASTE SYSTEM IN DIFFERENT PERIODS

A key component of Indian civilization, the caste system has a long and rich history. To understand how the current system came to be, one must trace its origins, evolution, and growth through the pages of history. It's challenging to determine precisely how, when, and under what circumstances and forces the system was created and evolved. It is also challenging to pinpoint precisely and unambiguously the system's growth and progress. For the purpose of research, three key stages in the development of caste can be identified. Here are several examples:

(i) Caste in Ancient Age [The time from 1100 A.D. to 1100 A.D., which includes the Vedic, Post-Vedic, and Puranic eras].

(ii) Caste in Medieval Age [The time period from 1100 and 1757 A.D., which mostly encompasses the period of Muslim rule in India].

(iii) Caste in Modern Age [The time following 1757 A.D., which covers both the pre-independence British period and the post-independence British period].

It is not possible to go into depth on the changes in the caste system over the first two major periods of history in this book. Hence the description is confined to third stage, that is, Caste in Modern Age.

Caste in Modern Age [After 1757 A.D.]

The modern period, during which important changes in the caste system occurred, can be classified into two stages:

(A) Caste during British rule, and

(B) Caste in Independent India

4.11 CHANGES IN CASTE SYSTEM DURING THE BRITISH RULE

Caste had become a powerful social institution before the British arrived, with Brahmins dominating at the top. With the support of their civil power, Hindu monarchs also perpetuated this institution. With the arrival of the British as the political leaders of the country, the ancient caste system began to change.

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The British Intention was to Rule and not to Initiate Reformative Chances

The British brought their own system of governance with them, which was very dissimilar from the monarchical one in India. The British, on the other hand, being Christians, "could not have much sympathy with the Hindu institutions" - [Ghurye: page-270]. Instead of instituting reformative changes in its peculiar institutions, such as "Caste," as smart foreigners, they were more concerned in solidifying their power over a strange area and its inhabitants. They created a system of education that did not demand caste or religious conversion from students. Lower castes fought against Brahmin dominance due to the British policy of relative non-interference The fast spread of urbanisation and the growth of modern industrial organisation further affected the social environment. In cities, people of many castes, classes, and religions were compelled to dwell in close proximity. as a result of this predicament. With this context, the evolution of the caste system under British control can be analysed in two stages:

(A) Pre-industrial British period 1757-1918 A.D., and

(B) Pre-Independent Industrial period - 1918-1947 A.D.

(A) Pre-Industrial British period [1757 to 1918 A.D.]

In the early 17th century, the Mughal emperors granted some business advantages to the British East India Company. Within 7 to 8 decades, it had tightened its political grip on the entire country of India. The British Age in India officially began in 1774 with the appointment of Warren Hastings as the first Governor General of India.

1. **Declining Hold of the Caste Panchayats:** After solidifying their dominance, the British implemented unified legal, legislative, and judicial institutions throughout India. The British transferred the judicial authority of the caste councils to civil and criminal courts., which had an impact on the Panchayats' control over its members. There were cases of rape, adultery, and other crimes heard in British courts. In civil concerns like marriage, divorce, caste-based workplace issues, arguments between husband and wife, parents and children, and other such situations, the British wanted to be ruled by caste customs. In practise, however, various High Court decisions have effectively overturned caste power.
2. **Influence of Social Legislation on Caste:** The British enacted some legislation that rocked the caste system's integrity. A handful of the laws need special attention, including the following:
   - **(i) The Caste Disabilities Removal Act of 1850** [which served to remove some of the disabilities associated with caste including the practice of untouchability].
   - **(ii) The Special Marriage Act of 1872** [which legalised intercaste and inter-religious marriages].

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(iii) The Hindu Widows Remarriage Act of 1856 [which gave legal permission for widows to remarry].

The integrity of the caste system was severely harmed by the British government's implementation of these and other sociolegal measures. However, as Prof. Ghurye has pointed out, the British government took all of these measures merely for administrative reasons and had no aim to remove caste rigidity.

3. **Impact of Social Reform Movements:** During the British administration, The caste system and its inequities were the focus of some social reform projects launched by social reformers:

   (i) Raja Ram Mohan Roy founded the Brahma Samaj in 1820, and Devendranath Tagore and Keshav Chandra Sen helped it grow. denounced caste divides, idol worship, and human and animal scarifies. It promoted men's international brotherhood.

   (ii) Justice Ranade's Prarthana Samaj focused on social changes such as interdining, intercaste marriage, and widow remarriage, among other things.

   (iii) Swami Dayanand Saraswathi created the Arya Samaj in 1875 to oppose caste limitations, protest the prohibition of maritime expeditions, and assert that anyone may study the Vedas, including shudras. It attempted to restructure Hindu society around Vedic values. It served as a guerrilla group to defend Hindu society against the "onslaughts of Western rationalisation." It began the "Shuddhi" (purification) campaign in order to re-Hinduize converts, fallen, outcasts, and other non-Hindus.

   (iv) Swami Vivekananda, a prominent disciple of Sri Ramkrishna Paramhansa, founded the Ramakrishna Mission in 1897, which represents a fusion of ancient or oriental and modern western culture. Vivekananda was pragmatic in his approach, having assimilated Dayananda Saraswathi's spirituality and Raja Ram's reasoning. He denounced caste inequities and the exploitation of women and lower castes. He emphasised education, self-sufficiency, and women's rights. He further predicted that in the future, the Shudras ["Shramiks" or "labourers") will rule.

   (v) Other Reform Movements: Other social movements such as:

   - Jyotirao Phuley's (1873) "Satyashodak Samaj";
   - Annie Besant's "Theosophical society";
   - The "Divine Life Society" founded by Maharishi Arvind Ghosh helped to abolish caste limitations as well.

What is to be noted is that these reform movements "did not succeed in removing the rigidity of the caste system in this period..." [Ram Ahuja -

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Page: 277]. However, they may only have an impact on caste's structural characteristics.

4. **Spread of English Education and Influence of the Western Ideas:** Indians were first exposed to the West thanks to the expansion of English-language schooling. Popular Western concepts and principles like "liberty, equality, and fraternity," democracy, rationality, individualism, women's liberation, secularism, humanitarianism, and others made inroads into India. People who had been subjected to atrocities, deprivation, exploitation, and humiliation in the past might now express their outrage by exercising their rights. The expanding influence of science and technology has bolstered the public's growing awareness.

5. **Birth of the Backward Castes Movement:** More violent anti-caste campaigns started in 1873 with the founding of Satyashodhak Samaj by Jyotirao Phuley of Poona, a member of the Mali caste. This Samaj's main objective was to affirm that every individual is valuable, regardless of caste. He spearheaded a struggle against the caste system's despotism and the Brahmins' rule through his writings and activities. He advised non-Brahmin castes to forego using a Brahmin priest to officiate at their nuptials. He made an effort to condense the complex ritual system into a simple strategy. He understood the value of educating those from lower castes. When he established a primary school for the so-called untouchables in Poona [the epicentre of orthodoxy] as early as 1851, he was able to put his concept into action.

   Phuley's uprising against caste did more than only end Brahmin dominance. In his publications, he called for equal representation of Hindus from all social groups in all local organisations, institutions, and services. Phuley's battles served as the catalyst for the non-Brahmin movement.

(B) Pre-Independent Industrial Period [1919-1947]

When India entered the twentieth century, the caste system saw a few more noteworthy alterations. It's worth highlighting the importance of three variables in bringing about such changes:

1. **Influence of Industrialisation: Decline of Caste-Based Occupational System:** The Industrial Revolution had an impact on India's socioeconomic situation. The British introduced modern machinery and a factory-based production method. New industries, occupations, job opportunities, and a salary-based service system were created. Industries grew, destroying ancient crafts and domestic industries while providing a plethora of new methods to make a living. Railways, telegraphs, and road construction all aided trade and business. People of all castes began to take advantage of the newly available economic opportunities.

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Occupational and geographic mobility arose as a result of industrialisation. Many caste rules began to crumble as individuals moved from their confined ancestral villages to towns and cities. Thousands of people from all castes could be crammed into crowded trains and buses, leaving little room for ritual purity. Taboos against certain foods and accepting food and drink from people from other castes began to fade. The hotel and hostel systems of food and lodging worked to bring individuals of all castes together. The "jajmani" economic system, which had created economic interdependence between different castes, began to deteriorate. It gradually gave way to the capitalist economic system. Caste members were able to break out from caste-based jobs and turn to new occupational pathways based solely on personal preferences and choices as a result of these industrial and associated developments.

The impact of industrialisation was undeniably extensive. However, it did not have an equal and complete impact on all aspects of caste. For example, it had essentially no effect on the endogamous nature of marriage and different marriage traditions, regulations, and beliefs. As some Western scholars believed, rapid industrialization did not lead to the natural breakdown of the caste system and its gradual replacement by a class structure. The economic parts of caste shifted quickly, but the socio-cultural aspects of caste never altered as quickly.

2. **Impact of Urbanisation:** People began migrating in great numbers to towns and cities in order to take advantage of new educational and employment opportunities. The needs of city life weakened the influence of Brahmins and the common taboos imposed by caste. As Srinivas has noted, the non-brahmins declined to treat Brahmins with the same reverence they always did. The rigidity of the caste system changed as city life expanded with its immigrant population. [Ghurye - Page: 262]. Kingsley Davis also held that "the anonymity, congestion, mobility, secularism and changeability of the city make the operation of caste virtually impossible" [Prof. Ram Ahuja - Page: 280].

3. **Influence of Freedom Movement and the Role of Gandhiji:** To some extent, the Indian liberation war changed the character of caste. The Indian National Congress's freedom campaign brought together individuals from many castes, classes, faiths, under a single flag, and territories. Gandhiji led the Congress in starting an anti-untouchability campaign, awakening people's consciences to the practise. The lower classes' participation in the liberation snuggle strengthened their image.

   Though caste's conventional significance was waning at the end of British rule, its organisational strength was growing. As Ghurye observed, "At about the end of the British rule in India, caste-society presented the spectacle of self-centered groups more or less in conflict with one another". (Ghurye- Page: 303)

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4.12 CASTE IN INDEPENDENT INDIA [AFTER 1947]

The political independence of the country, besides the process of industrialisation, urbanisation, secularisation etc. brought in a series of changes in the caste system. These changes can be classified into two categories:

(A) Changes in the traditional features of caste;

(B) Changes in the role for functioning of the caste.

(A) Changes in the Traditional Features of Caste

In the modern day, caste has taken on new forms. Some of the traditional features (described earlier) have been radically altered. Here is a brief survey of the changes that have taken place in caste system after Independence:

1. The caste system's religious foundation has come under fire. Caste is no longer believed to be determined by a higher power. It is being given a social and secular interpretation rather than a religious one.
2. The restrictions on eating habits have been loosened. The distinction between 'pukka' and 'kachcha' meals has nearly disappeared. Food choices have become more of a personal preference than a caste norm. Still commensal taboos are not completely ignored especially in the rural areas. Interlining has not become the order of the day.
3. Hereditary jobs are not strongly linked to caste. A person's occupational career is no longer determined by their caste. Occupations are becoming more and more "caste free". Even Brahmins are found driving taxis, dealing with foot-wears and running non-vegetarian hotels and bars and so on.
4. Endogamy, which is commonly referred to be the "heart" of the caste system, still exists. Intercaste marriages though legally permitted, have not become the order of the day. As K.M. Kapadia says "there is an indifference to the intercaste marriages if not tacit acceptance by the society".
5. The special civil and religious privileges which the Brahmins enjoyed are no more being enjoyed by them. The Constitution of India has removed all such privileges and made all-castes equal.

   Most of the legal, political, educational, economic and other disabilities from which the lowest caste people had suffered, have been removed by the constitutional provisions. They are given special protection also. Adult franchise and "reservation" have given them a strong weapon to protect their interests.
6. Caste continues to be a segmental division of Hindu society. Caste with its hierarchical system continues to ascribe statuses to the individuals. But the twin processes of Sanskritisation and Westernisation have made possible mobility both within and outside the framework of caste.

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7. Caste panchayats, which used to control the behaviour of caste-members. have either become very weak or disappeared. Though they are often found here and there in the village areas, they are almost non-existent in the urban areas,
8. Restrictions imposed by the caste on social intercourse are very much relaxed. Distinction between 'touchable' and 'untouchable' is not much felt especially in the community of literate people. However, instances of untouchability are heard in the rural areas.
9. Other Important Changes:
   (i) Though the dominance of caste is still found in villages it no longer depends upon its ritual status.
   (ii) Casteism, which is related with caste, has grown even stronger in the aftermath of modernism, rather than dying.
   (iii) The 'jajmani' system which used to govern the inter-caste relations especially in the villages has become very weak. In many places it has vanished. In place of intercaste dependence, intercaste strifes are found.
   (iv) Caste has lost much of its hold over the social usages and customs practiced by its members.
   (v) Caste today does not dictate individual's life nor does it restrict newly valued individual freedom. As a result, it is no longer an obstacle to a person's development.

(B) Changes in the Role of Caste

In an attempt to adapt to changing life conditions, the caste system has taken on new roles. The caste system has been significantly impacted by a number of other factors, including Westernization, Sanskritization, the reorganisation of Indian states, the development of education, socioreligious reforms, spatial and occupational mobility, and the expansion of the market economy. The following elements must also be taken into account while examining caste role changes:

1. **Increase in the Organisational Power of Caste:** People develop liberal, open-minded, pragmatic, and democratic traits as a result of their education. People who are educated are thought to be less conservative and superstitious. As a result, it was predicted that as India's literacy rate increased, caste-mindedness and casteism would decrease. Members' caste consciousness, on the other hand, has been growing. Every caste wishes to protect its own interests. Castes are organising themselves along the lines of labour unions to achieve this goal.

   Every caste today wishes to organise itself. These types of caste organisations are on the rise. These organisations offer hostels and hospitals, schools and colleges, reading rooms and libraries, dharmashalas and temples, and other facilities to meet the educational, medical, and religious requirements of their members. These caste-based

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organisations are also attempting to project some of its members' leadership as spokespeople.

2. **Political Role of Caste:** Caste and politics have now become intertwined. Our politics has become inextricably linked to caste. It is, in reality, strengthening its grip over politics. Elections are more frequently fought on the basis of caste. Candidate selection, voting analysis, legislative party leadership selection, cabinet portfolio distribution, and so on are all heavily influenced by caste. Even communist parties, which espouse the ideal of a caste-free and class-free society, are not immune to this. According to M.N. Srinivas, each state's politics is essentially a politics of struggle amongst its "powerful castes." Thus, one cannot comprehend the politics of these two states unless one is familiar with the political conflict between the dominating castes, such as Ligayats and Vokkaligas in Karnataka and Reddys and Kammas in Andhra Pradesh. M.N. Srinivas distinguishes between caste on a ritual level and caste on a political level. On a ritual level, caste is a smaller unit than caste on a political level.
3. **Protection for Scheduled Castes and other Backward Classes:** The Indian constitution contains sufficient measures to safeguard the rights of Scheduled Castes and Tribes. The reservation policy provides them with greater political, educational, and service options. From Mandal panchayat to Parliament, and in all government departments, seats are set aside for them. Despite the fact that the quota policy contradicts the stated goal of creating a casteless society, all political parties have mostly backed it for electoral reasons. "The introduction of constitutional guarantees to Scheduled Castes and Tribes has given caste a fresh lease on life," says M.N. Srinivas. Because of these provisions, some of them have developed vested interests in continuing to receive the benefits of reserving. They are also enticing many other Castes to put pressure on the government to proclaim them Scheduled Castes.
4. **Sanskritisation and Westernisation:** The process of Sanskritisation and that of Westernisation, as M.N. Srinivas has pointed out, are two major developments in caste. The former refers to a process in which lower castes emulate the dominant higher castes' values, rituals, and other ways of life. The latter refers to a trend among upper-caste people to model their lifestyles after that of Westerners.
5. **Backward Classes Movement:** Non-Brahmin castes are becoming increasingly organised in order to challenge the Brahmins' authority and establish their rights. In Poona, "Satyoshodhak Samaj" was established by Jyotirao Phuley in 1873, initiating a non-Brahmin movement. The Backward Classes Movement was born out of the lower castes' opposition to Brahmin supremacy. At first, the main objective of this movement was to break the Brahmin monopoly in two fields: government appointment and education.

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The Backward Classes Movement has developed into a significant political force today. Its impact has changed the political climate in the county. The Brahmins have become politically weak and inconsequential as a result of this movement, particularly in Kerala and Tamilnadu. This movement has also put pressure on different political parties to give those from the lowest castes specific opportunities to catch up to those from higher castes. As a result of this pressure, Backward Classes Commissions were established at the federal and state levels, and they suggested "reservation" for backward castes and classes.

6. **Competitive Role of Castes:** Caste dependence that was supported by the "Jajmani" institutional structure for millennia no longer exists. The "vertical solidarity" of castes has been replaced with "horizontal solidarity," as M.N. Srinivas points out. The "live and let live" attitude that was once associated with caste is no longer rational. Each caste, on the other hand, regards the other with mistrust, contempt, and jealously, seeing in it a challenger, a competitor. This competitiveness has been exacerbated by excessive caste-mindedness and caste-patriotism. The intensity of this competition is almost entirely determined by a caste's economic foundation and political strength. Caste-mindedness is strengthened even more by this competitive mentality.

7. **New attempts to strengthen caste-loyalty, caste-Identity, caste-patriotism and caste-mindedness:** Caste organisations are growing in number today and are making every effort to win over their members' loyalty and to develop their caste identity and cohesion.

Check Your Progress

Multiple Choice Questions

1. The caste system as form of _____ is peculiar to India.
   (a) social control (b) socialization
   (c) social stratification (d) social change
2. The term 'Caste' is derived from the _____- word Casta.
   (a) Germany (b) French
   (c) Latin (d) Spanish
3. Th Caste system has divided Hindu society into _____ main types
   (a) Four (b) three
   (c) Five (d) six
4. Caste system is _____ in nature.
   (a) Secular (b) Scared
   (c) Democratic (d) Any other
5. Marriage within the caste group is known as _____.
   (a) Exogamy (b) Endogamy
   (c) Monogamy (d) Polygamy

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6. Caste is a _____ group
   (a) Open (b) closed
   (c) Economic (d) Political
7. Caste in India is an _____ status group.
   (a) Achieved (b) Ascribed
   (c) Secular (d) any other
8. Caste system is based on division of _____.
   (a) property (b) Religion
   (c) Labour (d) Any other
9. The socio-cultural mobility within the caste group is known as _____
   (a) Sanskritization (b) Secularization
   (c) Westernization (d) Modernization
10. _____ is the author of the book 'Caste and Race in India?
    (a) M.N. Srinivas (b) Y. Singh
    (c) G.S. Ghurye (d) J.H. Hutton

4.13 ANSWERS TO 'CHECK YOUR PROGRESS'

Multiple Choice Questions

1. (c)
2. (d)
3. (a)
4. (b)
5. (b)
6. (b)
7. (b)
8. (c)
9. (a)
10. (c)

4.14 SUMMARY

The term "caste institution" refers to the entire framework through which society is split into several groups, their relationships are established, labour is distributed, trade in goods and services is conducted, and social obligations of individuals are prescribed. In fact the phenomena of caste is so vast, complex and diverse that it hardly permits any universal generalisation or building up any general theoretical perspective. However, without entering into such controversies and confusions, we here propose to have a simple understanding of its general meaning, content, characteristics, functions and above all, its positions and role in Indian social structure.

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The caste as it exists today in Indian life along with some possible predictions about its future was also discussed in this unit, for a clear and comprehensive understanding of this institution. Caste is gradually taking up new forms and functions leaving its traditional ones. It has, especially become more influential in the field of public life and politics.

4.15 KEY TERMS

- **Social Stratification:** The partitioning of a population into strata.
- **Hierarchy:** The desired and necessary structure for a family.
- **Commensality:** The practice of eating together.
- **Endogamy:** A rule that forbids community members from marrying outside the group.
- **Ascribed Status:** Refers to one's economic or social position within that status.
- **Caste Panchayat:** The members of particular castes who follow caste-based social norms, rules, religious values and settle conflict among its own members.
- **Untouchability:** The practice of excluding a group of people regarded as 'untouchables'.
- **Sacred Group:** A group followed by the higher castes.
- **Sanskritization:** A process of change is the mobility concerned with positional change in the caste system.
- **Division of Labour:** The occupation assigned required to be followed by to each caste.
- **Segmental Division:** The division of the whole society by the caste system into various segments or sections.
- **Religious Disabilities:** The disability inflicted upon a person by God as a result of a sin committed by the person believed by some religions.
- **Closed Group:** A group in which the caste system being a closed one, membership in the reference group is impossible.
- **Purity and Pollution:** The ideation of purity and pollution is the major aspect in understanding the hierarchy process of the caste system.
- **Rites and Rituals:** Each caste had its own style of life which included its customs, traditions, rituals and ceremonies, etc. They practice several religious rites and ceremonies and share a common religion.

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4.16 SELF-ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. Write the meaning and definition of caste.
2. Write short notes on caste endogamy.
3. Discuss briefly the G.S. Ghurye's view on the origin of caste.
4. Explain three important functions of the caste.
5. Explain the structural changes in the caste system.

Long Answer Questions

1. Define caste and described its features.
2. Discuss the functions and dysfunction of caste.
3. Discuss the origin and development of caste system.
4. Describe the changes in the caste system.
5. Discuss the factors responsible for changes in caste system.

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Unit V Village in India – Evolution of Village Community in India, Village as a Social Unit, Changes in Village Communities

Learning Objectives:

Village community plays an important role in the life of an individual. The village community has a long history of its own. It has become almost natural with the human life. It is said that God made the village and man built the city. More than 70 per cent of Indians live in more than five lakh villages in India. The village is the backbone of India's economy. It also plays a major role in maintaining the ecological balance of the environment.

After studying this unit, the learners would be able to:

- discuss the importance of village life in India.
- explain the origin/evolution of village community in India.
- describe village as a social unit.
- discuss the important features of village communities.
- examine the various changes in village life.

Structure:

5.1 Introduction

5.2 Village Community in India

- 5.2.1 Meaning
- 5.2.2 Definition
- 5.2.3 Characteristics
- 5.2.4 Types of Village Communities

5.3 Evolution of Village Community in India

5.4 Village as a Social Unit

5.5 Changes in Village Community

5.6 Rural-Urban Continuum and Contrast

5.7 Answers to 'Check Your Progress'

5.8 Summary

5.9 Key Terms

5.10 Self-Assessment Questions and Exercises

5.11 References

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5.1 INTRODUCTION

Mankind's social life has evolved through several stages. The earliest human communities were likely loosely organised groups of a few families that engaged in mutually reliant activities like food collecting and self-defense. These nomadic bands moved around frequently. Man developed agricultural expertise and knowledge over time. Then, man started living a settled existence. the growth of agriculture and the ensuing stabilisation of the food supply Communities made up of people become more stable. Village communities were the name given to these settlements. The oldest man-made permanent community is the village.

We do not know of a single human species from a single nation that has not experienced a time of village communities, as Kropotkin notes. An association where there is "social interaction of individuals and their institutions in the local region" is frequently thought of as a village community. Intimate relationships, or what Cooley called primary relationships, are typical in the village community. The village's neighbourhood is frequently referred to as "the country." In addition to physical location contributing to the integration and stability of the village community, psychological ties also play a significant role. Such proximity has cultivated sociability and fostered cooperation and reciprocity. According to A.R. Desai "the real India Lives in village". Village community is the backbone of Indian an society.

5.2 VILLAGE COMMUNITY IN INDIA

Village community is the original abode of human civilization. The human civilization has been reared up in the cradle of village community. God created the country, and man created the city, as has been said with some justification. A village is a pleasant oasis in which Nature reigns, who blesses it with innumerable number of peculiarities that make it evergreen and self-sustaining. In course of time, the forces of industrialization and urbanization have brought about a new transformed form of human habitat called urban community. But the village community still continues as the primary place of human living throughout the globe.

Coming to Indian scene, Gandhiji - the father of the nation - used to say, "Village constitute the very heart of India." Prof. A.R. Desai is of opinion that "The real India lives in villages. It is the theatre wherein the quantum of rural life unfolds itself and functions. Like every social phenomenon, village is a historical category. Emphasizing on stability and importance of village community" Charles Metcalfe writes, "Dynasty after dynasty falls, revolution follows revolution, Hindus, Pathans, Mughals, Marathas, Sikhs, and English are masters in turn," reads the proverb. However, the local community endures.

Generally, village community consists of a number of families living in direct interaction with each other in a definite territory, having a similar folk culture, some sense of community, and a somewhat independent organisation, the design

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and operation of which is decided by the villagers themselves. Primary occupation based on nature is the dominant mode of occupation of such families. The most common occupations are agriculture, fishery, animal husbandry and the ancillary activities.

Famous sociologist E.S. Bogardus says: "Human Society has been cradled in the rural group" Village Community emerged Perhaps from a loosely organised aggregations of a few families. They were migratory communities. These wandering people started to lead settled lives as agriculture developed and food sources stabilised, and villages started to form.

5.2.1 Meaning

A village is a community made up of a number of individuals who live permanently in a specific geographic location and have established cultural, social, and economic links that set them apart from other communities. The oldest Permanent Community is this one. It is more than just a collection of houses, alleys, and fields, in Dumont's opinion.

In general, the term "village" refers to a settlement that was established during the earliest stages of human society. India is known as a country of villages, and this is true. The three cornerstones of India's social structure are the village, caste, and joint family.

The study of village community in the present day society has become an indispensable field of sociology.

A.R. Desai is of the opinion that "the real India lives in villages. The village is the unit of rural society. It is the theatre wherein the quantum of rural life unfolds itself and functions". Village is a historical category, much like every other social phenomenon.

More than 68% of all Indians, as reported in the 2011 Census Report, reside in villages.

5.2.2 Definition

1. According to Prof. M.N. Srinivas, a village "is a body of people living in a restricted area, at some distances from other similar groups with extremely poor roads between them, the majority of people being engaged in agricultural activity, all closely dependent upon each other economically and otherwise, having a vast body of common experience, must have some sense of unity."
2. Prof McKim Marriott calls it "a whole within a large whole".
3. According to Charles Metcalfe, "The village communities are little republics, having nearly everything that they want within themselves and almost independent of any foreign relations."
4. In the words of J.B. Ambekar, "An Indian village is a community comprising of several jati groups where agriculture continues to be one of the main sources of livelihood."

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5. According to renowned French sociologist Louis Dumont, the phrase "village community" has three different meanings.
   - A political culture,
   - A group of joint landowners, and
   - The symbol of conventional politics and economy.

5.2.3 Characteristics

Indian village community has some specific characteristic features. We can have better, idea on Indian village community when we come across its characteristics. The important characteristics are as follows:

(i) Small size: A major characteristic of an Indian village is the small number of its people. So the degree of sense of belongingness is high and the relationship exists among its members is deep. Smaller the group, the greater will be the co-operation there. As a result of which all the good qualities like fellow feeling, brotherhood, we-feeling and feeling of dependence emerge in the village.

(ii) Definite locality: As village is a community, it has a fixed locality. When small number of people live in a definite locality, the relationship becomes more and more personal and direct. So a small number of people living together without definite locality is not village community. Although very often the boundary of the village expands because of the growth of population, even then, the village cannot lose the membership of original community.

(iii) Community sentiment: Every village community is characterized by the community sentiment it possesses. It implies sense of belongingness and we-feeling. The degree of community sentiment among the members of village community is very strong and high. They have a common aim and purpose. The village community being small in size provides friends and friendship, gossip and face to face rivalry, local pride and residence. It stands as a symbol of unity and integrity of the village community. It gives more satisfaction to its members.

(iv) Primary relation: The village community is based upon primary relationship. It is basically face-to-face, direct and personal. The relations among the people in the village being direct and intimate, often the entire village is organised like a family. The primary relations exists between the primary groups and families in the village. It is through the family that the new members are initiated into the customs, conventions and culture of the society.

(v) Neighbourhood: The sense of neighbourhood in the village community is given considerable importance. At the time of need the villagers assist each other. There is close and intimate relationship among the neighbours. They can easily share each other's sorrows and joys. There is no place of individuality.

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(vi) Joint family system: The joint family is a significant aspect of village life. It is the foundation of village community. The majority of families are of joint type. The nuclear family is very rare there. The family's assets are divided equally among all of the family members. They have everything in common in the family. The family has every control over its member and the discipline is maintained under the guidance of the 'Karta' (The head of the family). Typically, the family's male member does the field work, the women do the crop harvesting, and the kids look after the livestock. So not only the sense of co-operation is maintained but also the family tradition and family honour is preserved.

(vii) Caste system: Caste is an important base of stratification of rural community in India. It has divided the entire village into many groups. This system controls every area of social existence. Every caste has its "Caste Panchayat" or "Caste Council" in the village community which controls and regulates the activities of its caste members.

(viii) Agriculture as the primary occupation: According to T.L. Smith, "Agriculture and the collecting enterprises are the bases of the rural economy, farmers and countrymen are almost synonymous terms". In rural India, agriculture is the primary form of employment. Majority of people depend directly upon agriculture for earning their livelihood whereas only a small percentage of individuals are employed in the trades of carpentry, blacksmithing, and pottery etc. besides agriculture. But their occupation is mainly connected with agriculture. So agricultural economy is the backbone of village community.

(ix) Homogeneity: Due to their population homogeneity, the residents of the hamlet do not regularly engage in confrontation with one another and continue to live in peace and harmony. It means that people are more or less alike in their dress, custom and have relatively similar ways of life. So there is greater homogeneity in the village community.

(x) Faith on religion: All the members of village community have faith on religion. Since agriculture is the main occupation of village community, man has to struggle constantly with nature. They have the attitude of fear and awe towards natural force. At the time of sowing and harvesting, they worship nature. This religious belief strengthens the community sentiment of village community and becomes part and parcel of rural social life.

(xi) Conservatism: The people of village community are primarily conservative in their outlook. Because of their strong attachment to the old customs and traditions, they accept changes with extreme reluctance. They are staunch supporters of caste system. They are very rigid in following rules and regulations regarding their marriage and other customs.

(xii) Peaceful and simple life: The villagers lead a peaceful and simple life. The food they take, the dress they wear and house in which they live in

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are completely lacking in the trapping of modern civilization. There is no noise and little sophistication. The ill practices like theft, robbery, misconduct etc. are not found in the village. Their life are plain and tranquil. They are incapable of making false pretence. They are very sympathetic towards each other. They are also free from all the mental conflicts and anxieties. So to say, they are very free, frank, honest and hard working.

(xiii) Lack of amenities: From the medieval ages to the present, the conditions of the villages are continually deteriorating. The village community is deprived of all social as well as economic privileges. All modern amenities are not found present in village community. It is gradually gaining its facility.

(xiv) Lack of specialization: In the village community, there is no or little specialization. Although the villagers follow other side occupation along with agriculture, there is no such specialization in these fields. There is less innovation and discovery because of lack of specialization. People are governed more by the traditional norms than by the scientific tenets.

(xv) Isolation and self-sufficiency: In India the village community is treated as more or less self-contained, isolated and self-sufficient. They have very little to do with the outsiders. Life in each village was self dependent to a certain extent. Villagers fulfil all kinds of their needs from the village.

(xvi) Less intensity of mobility and change: The intensity of mobility is less in village community. Because the village communities are caste ridden societies. The occupation as well as the status, is permanently fixed and hereditary. These are determined by birth. The speed of change is also very slow as the custom, tradition and value system have ruled over the village. In the words of Smith, "Rural community is a quiet pond with small waves created by cool breeze."

(xvii) Restricted social control: Social control plays significant role in village community. The village community exercises control over its members and different organisations as well as institutions the fundamental structures of the family, caste, panchayat, neighbourhood, and group, among others. These institutions control and guide the villagers with the customs and traditions etc. which they are bound to obey. As a result of which the unity and integrity of village community is properly maintained.

(xviii) Poverty and illiteracy: Poverty and illiteracy are the most glaring features of village life. They unquestionably have a modest salary and are destitute. They live in extreme poverty. They take coarse food, wear worse dresses and live in thatched houses. All the people in the village do not get even two square meals a day. The number of people in the village who are employed throughout the year is extremely small. Even the farmers do not work all the time in many months of the year while at certain periods, they are completely unoccupied. Their standard of living

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is very low. Besides poverty, the problem of illiteracy is very serious. They get less opportunity for their education in the village. And also poverty deprives them even from education. But the minority who can afford for such, are led by blind beliefs and religious dogmas which kills their initiative for higher education.

We might infer from the explanation above that village life is more orderly and natural. The primary economic activity of the inhabitants of a village are agriculture and related businesses.

5.2.4 Types of Village Communities

With differential climatic and historical conditions different types of village communities have emerged in different periods of human history. They differ from each other in their social systems, folk-culture, traditions etc. For example a wide variance is marked between a Saxon village, the German Mark, Russian Mir, Indian Gram, village of feudal Europe, U.S.A. village, Western-Europe village etc. Different social thinkers and sociologists have classified village communities into different types, on the basis of several factors. The major types may be discussed as follows:

(A) On the basis of Residence

On the basis of residence, H.J. Peake has classified village communities into three types, such as:

(i) Migratory Village: The people of this type of villages live for months or for a season in a particular locality, arrange their foods from natural resources in the form of wild fruits, animal meats etc. When the food supply at a place exhausts, they relocate to a new location where they can get enough food.

(ii) Semi-Permanent Village: Due to the exhaustion of the land's productivity, residents of semi-permanent agricultural villages move after a few years to another location. Compared to settlements of this sort that are migratory, the length of residence is longer. Domesticated animals like cows and goats are kept in this kind of community, but the land is not cultivated for agriculture. They typically destroy any tiny trees, bushes, etc., and scatter seeds across the ground, which results in some crops after it rains. And when the inhabitants discover that the land is not producing the necessary quantity of food grains, they move to another new settlement.

(iii) Permanent Agricultural Villages: People in this kind of village have lived there for many generations. They improve their farming techniques, village administration, and social interactions both inside their own villages and with those of their neighbours. They typically don't relocate their place of residence or place of cultivation. These kinds of settlements produce permanent households. The number of households may vary from any little number to hundreds or thousands.

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(B) On the basis of Settlement

Meitzen divided the local community into two heads based on settlement, such as Nucleated and Dispersed villages:

(i) Nucleated Villages: In the nucleated villages, the residents dwell in one cluster and it has a dense population, The different families live in physical proximity with each other and lead a common life. Their farms are spread around the village dwelling. Their farm land may be scattered in many plots or may be consolidated in a block.

(ii) Scattered Villages: In this type of village, families are scattered over a relatively large piece of land. The Villagers live separately in their respective farms, which is away from one another. Since their habitat are dispersed they have a lesser degree of contact with each other. Their social life assume a different form. However, some sort of relationship binds all the families together. Generally they participate in common festivals and observe common functions.

(C) On the basis of Organisation

On this basis, villages may be classified as follows:

(i) Co-operative Villages: In this kind of village, each person owns a piece of land, and residents pool their resources for communal farming and cultivation. Co-operative residences are typically set up to provide them with the necessities. The Mosavidin type of village of Isrsel, co-operative village in India and Saxon village in Germany fall in this group.

(ii) Semi-Collective Villages: Land in these villages is collectively owned. Collectively, all tools of production and resources are owned. The people collaborate to produce food grains and other necessities. According to the village's income, their monthly or yearly dues are set on the consumption side. The amount of hours a given family member works does not affect the income of villagers. The quotas are distributed to the families based on their size in numbers.

(iii) Collective Villages: In this form, residents reside in communal settlements where all property is owned collectively and all decisions are made as a group. All the needs of life, including food, clothes, housing, and education, are provided for by the village members who merely contribute their labour to the communal pool. The town has a communal playground, common store, and dining hall. The common fund also provides support for the elderly and disabled. Such a community provides total security for a person's entire life, his children, and dependents.

(D) On the basis of Land Ownership

On this basis, villages may be classified into two categories; such as:

(i) Land Lord Villages: Individual families or small groups of families, known as land lords, are the owners of the land in these settlements. Despite giving the land to the renters, the landowners retain full rights to

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the property. Tenants often pay the rent that landowners impose on the property. They (Land Lords) keep a sizeable portion of the rent for themselves while giving a specific amount to the King or Government. Such settlements were present in India prior to the elimination of middlemen in the agriculture sector.

(ii) Ryotwari Villages: Farmers own the land in ryotwari communities, where they cultivate it. Without using a middleman, they pay the government the remaining amount directly. These communities, where the land is owned by Ryot or cultivators, are referred to as ryotwari villages.

Besides these important classification of village community, on the basis of the following characteristics, Dube has created an extensive classification of Indian village communities.

5.3 EVOLUTION OF VILLAGE COMMUNITY IN INDIA

How the village came into existence? This is an interesting question, which frequently arises in our mind while we come across the study of any aspect of village. During the prehistoric period people led nomadic life or barbarian life. They were fully dependent upon nature. They lived on what they collected in the forests. It was purely the Hunting age. In course of time they acquired knowledge and skill to procure food and to satisfy their material needs from a particular track of land. There the nomadic life came to an end and people started settling on the fertile areas permanently. As a result of which village came into existence.

Village community is the organisation of human society when a group of people share a sense of community and reside permanently in a specific area. Thus, village community consisted of group of families, who live in a prescribed geographical area being nearer to each other and shares sorrows, suffering and pleasure with each other and develop community consciousness. So three important things have emerged out of the above definitions:

(i) Large group of people living within a demarcated area are conscious about their territorial integrity.

(ii) Majority of people are engaged in agricultural activities and solely dependent on agriculture as their major economy.

(iii) A sense of unity and co-operation are found among the residents of the same unit.

In ancient India, there were socio-cultural distinctions. But, inter village ties always existed. The villages had connection with the king and towns area. But the medieval India had a different village scene from that of ancient India. The stagnant village economy created general misconceptions about Indian village during medieval period. In the modern age, the village is linked by many ties to other villages, towns and cities. In the 18th century, the study of the Indian villages began.

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Many intensive empirical studies have been made by Metcalfe, Maine and Marx etc. who considered the Indian village as a closed and isolated system.

Factors in the Growth of the Village

The village is a historical necessity. There are multiple factors contributing to the village community's growth. The development of the village community was influenced by a number of things. The following are them:

Topographical Factors:

(i) Land

(ii) Water

(iii) Climate

Economic Factors:

(i) Condition of agriculture

(ii) Rural Economy

(iii) Cottage industries

Social Factors:

(i) Peace

(ii) Security

(iii) Co-operation

(iv) Intelligence and labour

Topological Factors

All the geographical factors are included under topological factors in the growth of village community which help the families to migrate and settle in definite locality. The land, water, and climate are crucial topological factors:

(i) Land: On rough and uneven terrain, agriculture is challenging to practise. Sandy, barren land makes it difficult for settlements to grow there. There the villages are not so well off in respect of the economic condition. It is also easier to construct houses in the plains than in a mountainous region. It is equally difficult to live in house in the deserts where there are frequent sand storms.

(ii) Water: Water is crucial to the development of the rural community. It is impossible on the part of a village to come up where there is non-availability of water. Water is very much useful for agriculture. So in the desert and steep regions where water is scarce, the village are scattered far and wide. But the village along the banks of the rivers (where there is availability of water) are in much better condition and they are prosperous and well developed.

(iii) Climate: A significant element in the development of village communities is the climate. Man always tries to live in those areas having good climate. Because agriculture and human health both benefit best

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from a moderate environment. The most established and successful community in those locations is the village community.

Economic Factors

Economic factors like the state of agriculture, the rural economy, and cottage industries have an impact on the growth of the village community:

(i) Condition of Agriculture: The growth of any village community varies from place to place depending upon the condition of agriculture. The places where agricultural products has increased The development of the village communities is advanced. Punjab is a state that serves as an illustration in this regard. because Punjab has more developed village communities than other parts of the country due to higher agricultural production. On the other hand, the village communities in the barren highland regions are in a highly vulnerable and impoverished state because of low agricultural production which leads to bad economic condition.

(ii) Rural Economy: Besides the condition of agriculture, another crucial economic component is the village economy. A thriving and well-organized economy is crucial for the growth and development of a village community. If the village has the facility of getting money in time of need, it prospers, but poor rural economy leads to poverty.

(iii) Cottage Industries: Landless people can completely support themselves through cottage or village businesses, but the elderly and infirm should also be able to work in some lucrative fields.

Social Factors

Peace, security, cooperation, intelligence, and labour are some of the social variables that contribute to the development of village communities:

(i) Peace: For the wholesome growth of the rural community both external and internal peace is essential. Without peace, village communities' ability to thrive is limited.

(ii) Security: Security includes many kinds like security from diseases in agriculture, property, business and in other activities of life.

(iii) Co-operation: The village runs smoothly where there is greater degree of co-operation among its members, without cooperation, it is extremely difficult to achieve its development. Village community is based on collective co-operation. The nature of growth of village community differs from each other depending upon their degree of co-operation. So for achieving permanent development, the village community should have proper co-operation.

(iv) Intelligence and labour: The labour of the people and the intelligence are a key social aspect in the development of an ever-present village community. With the help of these elements, the villagers can deal with

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issues related to agriculture, life's natural challenges, and other issues. It is because of these factors, the villages of Western Countries are happy and prosperous and it is because of the absence of these two, that the Indian villages are left backward.

Ecological Factors

Greater importance is placed on ecology by humans. There are many ecological factors like population, occupation, distance of the village from the town, social organisation and geographic condition etc. The variations in these factors bring difference in the way of living of people in the village communities:

(i) Population: Population constitutes an important aspect of rural community. The village life is very much influenced by it. The village is not only inhabited by the members of different religions, but also by the people following different occupations and the rich and the poor. This brings difference in the social and cultural life of the village. So when population varies, the life in a village starts to change.

(ii) Occupation: Work has an impact on village rural life. It is clear that the social and economic conditions of a village with a large proportion of farmers are different from those of a community with residents who work in other professions.

(iii) Distance from the town: The nature of growth of development of any village community based on how far it is from the town. The nearby rural settlements that are close to the town, their economic life is well off. People living in these villages are more intelligent, clever, business minded, progressive and prosperous. They become more egoistic, rationalized, materialistic. But the village communities which are in desert, hilly and forest areas their social life is less dynamic and their economic life is more based on ancient dogmas.

(iv) Social organisation: The social organisation of the village community is another ecological component that affects its growth. In India, the caste system serves as the foundation for village organisation. Caste influences employment, social standing, financial situation, and standard of living.

(v) Geographic location: The rural life is also affected by the geographical location of the village to a great extent. In the village located in deserts, hilly, plains, forests as well as in the mountains, regarding their social, economic, cultural, and political lives, among other things, there appears to be a noticeable difference.

So from the above discussion, we find that different villages have different ecological components.

5.4 VILLAGE AS A SOCIAL UNIT

With thorough survey work on rural landholdings, the study of villages in India had started in the 18th century. In the 20th century, in-depth empirical

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investigations of village social life gained popularity. According to Sir Charles Metcalfe, Henry Maine, and Baden-village Powell's studies, the Indian village is a closed-off social structure. According to Sir Charles Metacalfe "The village communities are little republics having nearly everything that they want within themselves and almost independent of any foreign relations."

The works "Indian Village" by S.C. Dube, "Rural Profiles" by D.N. Marjundar, "Indian Village" edited by M.N. Srinivas, and "Village India" edited by Mckin Marriott were all published in 1955. The aforementioned research all examined the structural processes of transformation in rural India. Caste system, family types, the Jajmani system, religious practises and rituals, caste and gramme panchayats, social mobility among various caste groups, the impact of the introduction of universal adult franchise, educational and development programmes, etc. on the rural community in India, were the main topics covered in these studies.

David Mandelbaum has written, "A village is not a neatly separable social and conceptual package but it is nonetheless fundamental social unit". Mandelbaum further observes, "A village is clearly an important and viable social unit to its people who also take part in the larger society and share in the pattern of the civilization."

In a nutshell, the village life in Indian village society is characterised by belief in religion and universal power. Agriculture, which is a big occupation and is dependent on nature. Farmers revere natural forces. The joint family system is central to village life. As a social structure, the family possesses rigorous control and decision-making authority over its members. In this way of working jointly the villages uphold a sense of social unit among themselves. The following social units of the village communities exercise control over the day to day functioning of an individual:

1. **Social Stratification:** Indian village are based on caste based stratification. Villages are divided into upper and lower caste as the social unit. It is closely connected with religions, culture, marriage and family's occupation and hobbies. It is a long lasting social institution of India.
2. **Economy:** Agri-based self-sufficient economy with client-patron relationship between service provider and receiver. Market economy had shattered the traditional arrangements in rural community.
3. **Social organisation:** Rural areas have a complex social structure that connects many organisations, associations, and groupings in accordance with definite social values. The caste and joint family system represents the rural social structure in India. The village panchayat represents mostly the political and public aspects of social life.
4. **Political organisation:** Traditional political space is taken over by democratic set-up. Inter-caste dependence is lessened to quite an extent, however, the struggle for control of the majority of the village's resources had become more intense among the various castes. PRIS have introduced new political class and developmental paradigm.

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5. **Social change:** The overall changed scenario which we find today in different villages of the country is due to the immense transformation in the areas of education, crop types, rural electrification, better irrigation systems, and interaction with urbanisation.

The traditional pattern of lending money, agricultural labours wage rate, the problem of untouchability had also changed to great extent.

5.5 CHANGES IN VILLAGE COMMUNITY

Change is universal. Every society and culture, regardless of how traditional and conservative, is always changing. Change and transformation are part of our lives. Indian village community is not an exception to this. The village community is less dynamic than the undergoing change, no doubt, but this does mean that the cultivators have absolutely no mobility. The village communities too are changeable even though the rate of change within them is very slow. The characteristics of village community which have been delineated above can be found to exist in those villages which have remained unaffected by the influence of the town. Otherwise, these elements are vanishing from the village community. Some important aspects of village community in which changes are taking place are discussed below.

Changes in Caste System

Changes in the elements of caste have brought changes in the different aspect of village community. They are the following:

(i) Caste is no more closed in today's society. During the British rule, caste in village community has lost its weight. The linkage between caste and occupation is no longer because the people are adopting new vocations in large numbers. This has happened because the traditional occupations are unable to provide jobs to all its members in the context of the technological advances in agriculture. Brahmins and Kshatriyas have taken up farming in large numbers. Untouchable caste members now work as farm labourers. So in these days, members of different caste, high and low, taking to factory work and another manual jobs.

(ii) The prestige of an individual is now decided not only by his personality, financial situation, and activities but also by his birth into a family.

(iii) The caste panchayats have lost their power. It has completely died away although some castes have formed their organisation for the protection of their interests.

(iv) Even though the caste system looks to be deteriorating on the surface, it actually seems to be strengthening. Political and other interests have led to an increase in casteism. Government as well as non-government authorities think it desirable to employ only the members of their own caste in elections who would try to gain advantage for their own caste.

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Marriage

The institution of marriage in the village community has completely changed:

(i) Marriage is no more endogamous. Marriages are now contracted between members of neighbouring villages and groups.

(ii) Marriage which was treated as a religious sacrament, now it is found that the sacred base of marriage is gradually deteriorating. Because the customs of marriage are undergoing changes.

(iii) The area of selection of mate is widening. Although the marriages are decided by the parents, it is considered quite proper to take the consent of the boy and girl.

(iv) In today's society, there is heavy demand for dowry which is increasing day by day among Hindus. So is that of Mehar in Muslims. Apart from it, education and qualities of girl are still important factor in marriage.

(v) The growth of divorce is very high in village community. There is also a decline of child marriage and acceptance of widow remarriage in modern village communities.

Joint Family

(i) The joint family which was previously treated as the village community unit has been replaced by the nuclear family. Consequently, the family size is being smaller and smaller and there is the growth of individualization, materialisation showing the sign of disintegration.

(ii) The role of elders in family decision making has been weakened. Each and every member wants to become stronger, by which the family ties are discarded.

(iii) The enlightment of woman has made them conscious of their position in the family. Their lives are not restricted to the four walls of the house any longer, and they have taken many activities outside the family, which is sometimes responsible for breakdown of family in the village community.

Jajmani System

Jajmani system in the traditional village community was closely connected with the caste system. Due to changes in different aspects of caste, the growth of the jajmani system has been affected:

(i) The government has made a variety of initiatives to help the lower castes, and they have now gained a certain degree of self respect and their jajmani relations with other castes are in the progress of being broken.

(ii) The occupations are no longer based on caste and the caste panchayats have lost their power which lead to the elimination of jajmani system.

(iii) The circulation of money in place of services in the village has a degenerating effect on jajmani system.

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Food Habits and Dress Pattern

Many changes have been noticed in the mode of living of village community. Particularly in the dress pattern and food habits:

(i) The consumption of tea, sugar and tobacco has definitely increased in the village communities. The use of vegetable oils is also increasing.

(ii) There is a quick change in the dress pattern of villagers. They use modern fancy dresses by imitating the urban civilisation. It has given emphasis to the mill made cloth which has replaced the handspun cloth. They have liking towards western dresses. The village women are now buying more fake silk clothing, fake jewellery, and inexpensive cosmetics. So there is unexpected change not in food habits but in dresses also.

Recreation

A great change has been noticed in the village communities. In the traditional society, family was treated as main centre of recreation. But today the young men of the village have developed liking for cinema, news papers, clubs, hotels, parks. So the means of recreation are gradually getting into life patterns of village communities. The organised facilities like radio, television, video have attracted the villagers in village community in place of old music, song, theatre and drama.

Economic Life

There are rapid changes in the economic life of the village community. The development of industries, factories and mills are the main causes of change in the economic condition of villagers:

(i) Use of modern machinery in agriculture has increased the production of agricultural products. Establishment of co-operative society and facilities of loans to them have brought changes and have improved the condition of financial capital.

(ii) The need for new products is growing as the standard of living does. There is quick change in the food, dress and housing etc. The educated young men are preferring to go to towns in search of jobs instead of agriculture.

(iii) The cottage industries have been encouraged by government aid.

Political Changes

Politics has deeply influenced the village communities in today's society:

(i) The political consciousness of the people has been increased because of introduction of panchayats in the village communities.

(ii) The knowledge of politics has emerged among the villages due to the availability of news papers along with radio and television. So the number of participation of the people with politics is increasing.

(iii) The village community has been divided into many groups on the basis of political parties as a result of which individualism and community feeling

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have increased along with co-operation. So modern Indian village communities are not free from politics.

Health

Modern age is the age of science and technology. Due to the development of science and technology, changes in health in the village communities are easily visible:

(i) Sanitation has improved, and the number of doctors in the hamlet has increased.

(ii) The number of PHCs and dispensaries have been increased.

(iii) The health condition of women including children are improving by the proper arrangement made by the Government.

(iv) Control of Government over malaria, T.B., small-pox have been successful.

(v) But the excessive use of tea, opium and tobacco etc. have undermined the health of the villagers.

Social Control

(i) There is a significant variation in the social control of traditional village and modern village. The village community had much control over its members. But this has decreased to a great extent. Customs, traditions, folkways, and mores, which were formerly powerful control mechanisms, are now ineffective due to the spread of education and decrease in superstition.

(ii) The primary groups like family, neighbourhood have lost their hold over their members.

(iii) The control is now indirect, formal and is exercised through court, police and law.

(iv) The anti-social activities like crime, juvenile delinquency, prostitution and suicide have become common.

From the above discussion, it is clear that the village community is not free from changes. It is also not correct to say that it is static. It is changing and it will keep on changing in future. So the change in village community is quite inevitable and easily justified.

5.6 RURAL-URBAN CONTINUUM AND CONTRAST

Rural – Urban Continuum

Generally, it appears that rural social life evolves and develops in a similar manner to how social life in cities moves and changes in urban settings. While comparing and contrasting between the two societies, i.e., rural and urban, it is important to remember that both societies are components of the same human society.

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They share many common elements. In a rural society some elements of urban life are quite visible and in urban societies also some basic features of rural life are prevalent. There is no definite boundary between the two. In this context, Maclver has rightly remarked that "between the two there is no sharp demarcation to tell where the city ends and country begins". It is presumed that a town starts where a village ends. But such a notion is not at all scientifically true. It is in fact, a difficult task to demarcate and distinguish the two communities. The distinction between "Rural" and "Urban" is more of a theoretical idea than a classification based on the realities of everyday living in a community. Often the dichotomy between rural and urban community substituted by rural-urban continuum. Such overlapping explanation are due to many factors that prohibits any concrete distinction between the two:

1. Lack of universal definition of Village and Town: There is no universal definition which can distinguish between a town and a village. It is very difficult to give comprehensive definition of rural and urban society. As Bergel has rightly pointed out "everybody seems to know what a city is but no one has given a satisfactory definition". Some thinkers are of the opinion that there are some important characteristics which can determine whether a particular area is town or village. These important determinants are population, mode of life and mode of occupation. Let us examine these conditions in detail.

An area to be called a town must possess a sizable population. According to the demographic structure, the number of population needed for an area to be called urban varies from country to country. In America, a town must possess 2500 population, in France 2000 and Japan 30,000. The census authority of Government of India, lays down that a town or municipality area or notified area council must not possess population less than 5000. But such a definition is too loose to distinguish between town and village. Because there are some villages in India where population exceeds 20,000 and, on the other hand, there are some railway towns where population is below 5000. For example, Bhuban – a village of Orissa, has approximately 35,000 population and the village itself has an notified area council. There are also number of villages in U.P., and Punjab where population exceeds 20,000.

Some are of the opinion that mode of life is one of the important criterion for determining an urban area. The patterns of urban living is closely associated with transportation, communication, electricity, palatial buildings etc. But a closer examination of the facts reveal that these facilities are not the adequate criteria to distinguish between the rural and urban life. For example, if the palatial buildings are constructed thirty miles away from the Bombay city, it cannot be called a town. If the atmosphere of a village is created in the heart of a town, the town can't be called a village.

Some other scholars take the mode of occupation as a criterion to distinguish between town and village. In village the predominant mode of occupation is agriculture whereas in the town the important mode of occupation is industrial. But it is found that with the impact of industrialization and industrial policy of

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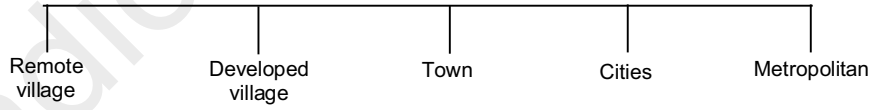
government, industries are no more confined only to urban centres. Number of industries are gradually growing up in rural areas. Hence, it cannot be strictly held that the occupation in rural area is only agriculture. In this way all such attempts to distinguish between a rural and urban society has failed due to the overlapping nature of both the societies.

2. Change is Universal in both Rural or Urban Society: Both rural and urban society do change. Each influences be other. With the advent of industrialization, urbanization, modern education and a host of ether modernizing forces a number of changes are taking place in both the societies. Due to such changes, the distinction between village and town is being steadily diminished. For instance, industrialization has resulted in numerous changes. Due to growth of industries in village communities and establishment of modern educational institutions, provisions of electricity and communication, the pace of change has been sped up in rural society. Owing to the influence of urbanization, villagers are imitating the various ways of urban living like dress style, food habit etc. Under these conditions, it becomes quite difficult to bring about a clear-cut distinction between the two.

On the perusal of the above facts it is revealed that the distinction between a town and a village is more of a matter of degree than sort. A clear cut demarcating line can't be drawn between the two or the two communities can't be separated into, two water-tight compartments. Therefore, rural and urban are not mutually exclusive rather both exhibits many similar features. So there is a continuum rather than contrast between the two.

The following diagram shows how the continuum can be visualised.



The line's two ends, which depict rural and urban life, respectively, represent two different ways of living. The rural and urban habitats form the two halves of the continuum and they exist side by side. As we see in the scale, there is a gradual progress from the remote village to the metropolitan city. Therefore, we can conclude that rural and urban differences are more of a matter of degree than sort.

Rural – Urban Contrast

In spite of all these difficulties in bringing out a contrast between rural and urban community and inevitability of rural-urban continuum, some sociologists have tried to distinguish between rural and urban societies. The following are the crucial ones:

1. Differences in social organisation: Regarding social organisation, there is a clear distinction between rural and urban societies. Let's take a closer look at them.

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A rural family is different from an urban family in terms of form and purpose. In villages, the family is given prior importance, it exercises a great control over its members. Whereas in urban society relatively less importance is given to family and is not regarded as much powerful agent of social control. In villages, joint family is the most predominant institution and the bond between family members is very strong. On the other hand, in towns, the joint family is gradually declining and new types of nuclear family is emerging. The hold of the family bond is gradually slackening in urban setting. Many of the functions of the family are being performed by other modern institutions.

In respect of marriage, both the rural, and urban communities differ from each other. In rural areas, marriage is strictly regarded as a religious sacrament and irrevocable, whereas in urban areas marriage is gradually becoming a contract. Love marriages, inter-caste marriages and divorces are more frequent in urban areas.

Regarding the condition of women, it is found that most of the women are illiterate in rural society as a result of which their status is low. They remain confined to the house and live under innumerable restrictions. In urban society women are considered at par with men, participating in various activities and are not confined to the house. They are walking side by side with men in every sphere of life. Therefore, the status of women in urban society is much higher.

So far as neighbourhood tie is concerned, rural society also differs from its urban society to a great extent. In rural society, neighbourhood has greater importance, for which village is based on co-operation, fellow-feeling, mutual help and good will etc.

In urban society, neighbourhood does not have that important place, even an urbanite does not know his next-door neighbour. They are least concerned with others' sorrows, sufferings and pleasures.

In rural society, the members have a stronger sense of "we" because the influence of the community is comparatively stronger and people live in mutual co-operation and interdependence. In urban setting, such feeling is not visible and people are more concerned with their personal life. So 'we' feeling is not that much visible as it is in rural society.

The system of stratification in rural society is different from urban society. Although inequality is universal in both the societies, but in rural society it is based on caste system whereas in urban society it is based on class system.

2. Homogeneity Vs. Heterogeneity: The rural society is generally small in size, whereas urban society is comparatively large in size. In urban society, a number of people follow different occupations and work in factories, offices, shops, and many other types of business concerns. They come from different socio-cultural background. But in village community, people usually live in a single occupation. More or less, they share a common way of life. Due to small size and closer contact, they develop many identical characteristics among themselves.

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All these things bring about a greater degree of homogeneity among them. But, in urban society, due to difference of occupation and social background, a greater degree of heterogeneity is visible among the individuals.

3. Difference in social relationship and interaction: A marked difference is visible between rural and urban community as far as social relationship is concerned. In rural society, a greater degree of co-operation, fellow-feeling and personal relationship etc. is found among individuals. Relationships are governed by primary groups and institutions. Thus the relationship is permanent in nature. On the other hand, in urban area the relationship is impersonal in nature. As Gist and Halbert writes "The city encourages impersonal rather than personal relationship."

The relationships in urban setting are governed by secondary groups and institutions. The relationships are of touch and vanish type.

In respect of social interaction, it is found that processes of interaction varies from one community to the other. In village community, there is direct co-operation among the members, the competition is less intensive and conflict is of direct type. The villagers are more accommodative, and the degree of tolerance is more among them. In urban community, direct co-operation is comparatively less visible due to predominance of division of labour and specialisation. The velocity of competition is greater in the urban setting due to the less availability of desired positions. The problem of assimilation is mostly an urban problem due to the heterogeneity of imputation. Such a problem is almost negligible in rural society.

4. Difference in social view point: The social view point of the rural people greatly varies from that of the urban people. The villagers are more dogmatic and fatalistic in their attitude. Greater importance is given to religion and rituals in village community. Newmeyer says, that rural people tend to be conservative. They are simple and honest. Bogardus has rightly remarked that "rural people are frank, open and genuine, they scorn to artificiality of many phases of city life."

The attitude of urban people is based upon reasoning and rationality. They are comparatively more influenced by the scientific knowledge and temper. The urban people have comparatively more variety of interest. They take part in various things like politics, religion, and entertainment etc. The urbanites have more cosmopolitan outlook than the rural people. As Ross pointed out that "The city is cosmopolitan whereas country is nationalistic and patriotic."

5. Difference in economic life: In economic life also differences are visible between rural and urban community. Agriculture being predominant mode of occupation in rural area, brings about low income. This has a negative impact on living standards. Also absent from rural society are specialisations and division of labour, all the works are performed by a single individual. On the other hand, in urban society majority of the population live on industrial or non-agricultural occupation. So their income is comparatively higher, so also the standard of living. As Ross pointed out that "country life suggests save, city life suggests spend."

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6. Difference in cultural life: Rural and Urban society are also different from one another, so far as cultural life is concerned. Culture is more static in villages because it is very much dependent upon cause system and traditional values. So rural society is conservative and people are guided by customs superstition and religious beliefs. The urban culture seems to be relatively dynamic and it has a secular basis. The culture of rural society is full of superstition, blind beliefs, religious dogmas whereas the urban culture is tinged with scientific outlook and modern values.

7. Difference in social mobility: Another point of different between the two societies is the extent of social mobility. The social mobility is almost absent in rural society, due to the caste system's foundation, which is a closed and rigid structure of stratification.

The instance of occupational mobility are rare, because the son generally, carries the occupation of his father. His social status is determined at the time of his birth. On the other hand, in urban community there are greater chances and avenues for mobility, since urban society is stratified on the basis of class system.

People are free to follow their chosen vocation if they so want. Since the status of individual is based on his achievements, there is greater chance for mobility in urban society.

As Sorokin and Zimmerman have rightly pointed out ".....Stability is the typical trait for one, mobility is the typical trait for other." So, rural society is characterised by stability, while urban community is by mobility.

8. Difference in social change: So far as social change is concerned, the two societies differ from each other. In rural society, due to the fact that societal change occurs at a very slow rate, predominance of customs and traditions, lesser degree of innovation, competition and creativity, and a high degree of stability. In village community, the speed of social change is slowed down considerably.

Whereas in urban society, the speed of social change is very high. Urban society is dynamic in nature. Scientific inventions, technological innovations etc. take place very rapidly in urban society. Further, urbanites are also very much influenced by the different forces of modernization. All these things accelerate the speed of social change in urban society. The change of a decade in urban society can be compared to the changes that takes place over a century in rural society.

9. Difference in social control: In respect of social control a great difference is marked between the two societies. In rural society, the primary institutions like family, caste, neighbourhood, religion etc. control the behaviour of individuals in an informal way. The urban society itself, on the other hand, does not effectively exert control over its constituents. Nobody makes an effort around here. In urban culture, men are comparatively free from all forms of primary control, and they are able to avoid any primary group's repressive rule whenever they want by blending in with the crowd. In an urban society, therefore, the social control is exercised through many formal means like law, police, court, prison etc.

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Thus, as is clear from the above discussions, some difference can be found out between the rural and urban society. But, as we have already discussed in the preceding section, these difference are not that much distinct. The rural and urban societies exhibit the similarity on the same point where they differ from each other.

Check Your Progress

Multiple Choice Questions

1. _____ said "Village constitute the very heart of India."
   (a) A.R. Desai (b) Mahatma Gandhi
   (c) Charles Metcalfe (d) M.N. Srinivas
2. _____ is the predominant mode of occupation of the village community.
   (a) Agriculture (b) Trade and commerce
   (c) Industry (d) Any other
3. _____ sentiment is very strong in village community.
   (a) Group (b) Culture
   (c) Community (d) Institution
4. Village community is characterized by _____ relationships.
   (a) Primary (b) Secondary
   (c) Tertiary (d) Unitary
5. _____ family is an important feature of village community.
   (a) Nuclear (b) Joint
   (c) Patriarchal (d) Matriarchal
6. _____ is of opinion that "The real India lives in villages."
   (a) A.R. Desai (b) M.N. Srinivas
   (c) Bogardus (d) Metcalfe
7. The social control in village community is of _____ type.
   (a) Informal (b) Formal
   (c) Positive (d) Negative
8. The differences between village and urban community is known as _____.
   (a) Rural-Urban continuum (b) Rural-Urban contrast
   (c) Heterogeneity (d) Any other
9. Ryotwari village is classified on the basis of _____
   (a) Residence (b) Settlement
   (c) Organisation (d) Land ownership
10. Social change is _____ in the Indian villages.
    (a) Low (b) High
    (c) Moderate (d) Any other

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5.7 ANSWERS TO 'CHECK YOUR PROGRESS'

Multiple Choice Questions

1. (b)
2. (a)
3. (c)
4. (a)
5. (b)
6. (a)
7. (a)
8. (b)
9. (d)
10. (a)

5.8 SUMMARY

The caste system, the joint family system, and the village community serve as the three pillars that support the Indian social structure. Due to its interdependence on the social, economic, and political institutions, the village community stands out among them as the most important aspect of Indian society. Historically, "the village community has been an expression that emphasized the unity of the common life of a people or of mankind." Community has been "generating a sense of belonging together." The important features of the village community are essential for the social system in India's unity and integrity. Similarly, the village community's roles has supported the socioeconomic development of the life of an Indian.

The task of maintaining a "sense of belonging together" has become, in the words of MacIver, "most less necessary but more difficult," as a result of modern industrialization, increasing mechanisation of daily life, phenomenal growth in urbanisation, widespread division of labour, and significant socio-economic and political changes. As Louis Wirth observes, "In the transition frame type of social organisation based on kinship, status and crude division of labour, to a type of social organisation characterized by rapid technological developments, mobility, the rise of special interest groups and formal social control, the community has acquired new meaning and has revealed new problems."

5.9 KEY TERMS

- **Community Sentiment:** A sense of belongingness and we-feeling among the members.
- **We-feeling:** A strong sense of a feeling of belonging together among the members.
- **Homogeneity:** The quality or state of being all the same or all of the same kind.

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- **Local Self-government:** Management of local affairs by the natives of the area itself or their representatives.
- **Rural-Urban Continuum:** A merger of rural and urban areas.
- **Rural-Urban Contrast:** The differences between village and urban community.
- **Social control:** The unity and integrity of village community is properly maintained.
- **Little Republic:** The village communities are little republics having nearly everything that they want within themselves and almost independent of any foreign relations.
- **Heterogeneity:** The quality or state of being diverse in character or content.
- **Frugality of Living:** The act of being very intentional with your spending.

5.10 SELF-ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. Define village community.
2. Discuss the important characteristics of village community.
3. Describe the economic change in village community.
4. Explain the socio-cultural changes in village community.
5. Discuss the political changes of village community.

Long Answer Questions

1. Define village community. Discuss the characteristics of village community.
2. Discuss the evolution of village community in India.
3. Describe village as a social unit in India.
4. Discuss the recent changes in the village communities.

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Unit VI Tribes in India: Concept of Tribes, Features, Problems of the Tribal People

Learning Objectives:

The tribal communities represents an important social category of Indian social structure. The tribals are said to be the original inhabitants of India. Tribe is a kinship group that constitute a society. Tribes have a strong sense of distinctiveness and separate themselves from non-tribals.

In this unit we are going to introduce to you the concept of tribe in the Indian context and discuss some for the most characteristics external features of the social structure of the Indian tribes.

After studying this unit, the learners would be able to:

- Explain tribal structure of Indian society.
- Describe the concept of tribe and its distinctive features.
- Explain the tribal problems in India.
- Measures for the upliftment of scheduled tribes in India.

Structure:

6.1 Introduction

6.2 Concept of Tribe

6.3 Features of Tribe

6.4 Problems of the Tribal People

6.5 Measures for the Upliftment of Scheduled Tribes

6.6 Social Organisation of Tribe

6.7 Answers to 'Check Your Progress'

6.8 Summary

6.9 Key Terms

6.10 Self-Assessment Questions and Exercises

6.11 References

6.1 INTRODUCTION

According to the 2011 Census, the tribal people make up 8.6% of India's overall population and are dispersed throughout the nation's states. Tribals live away from the civilised life and are mostly found in remote areas such as forest

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areas, hilly areas, mountain regions, deep forests, dense valleys and so on. Schedule 5 of the Indian Constitution recognises the existence of tribal communities in India. So-called "Scheduled Tribes" are the tribes that the constitution recognises. In India, there are around 645 different tribes.

Most of those tribes today have interaction with the developed society and have picked up cultural elements from their neighbours. They have created a complex material economy and stolen their dress patterns. Some of these tribes have advanced incredibly quickly, making improvements that would have taken millennia in other locations.

It is relevant here to known the sociological meaning, definition, characteristics and the problems of the Scheduled Tribes and finding solution for the same.

6.2 CONCEPT OF TRIBE

An anthropological idea is a tribe. It is described as a social community that typically has a distinct geographic region, distinct dialect, cultural uniformity, and united social organisation. The tribe is now referred to as "Adivasi" in modern times. Members of India's tribal clans congregated in Shillong in 1962 for a consultation, according to them "a tribe is an indigenous, homogeneous unit speaking a common dialect living in a particular geographical area, backward in technology, preliteral, loyal, observing social and political customs based on kinship." Generally, people conceive of tribals as semicivilised people residing in forests and hills. They may be considered as special groups of agriculturalists. In India, there are numerous tribes, dispersed throughout various regions and with varying levels of socioeconomic development. Hence, most of them fail to fulfil the requirements of the definition exactly. In India, contrasting images of tribal life are presented. While tribes like the Khasi or the Lushai have made significant economic and educational advancements, tribes like the Onge of the Andaman and Nicobar Islands, the Birhor of Bihar, or the Kattunayakan of Kerala have remained backward and rely on hunting, fishing, and food gathering to support themselves. We barely ever discover any distinctions between the socioeconomic circumstances of the West Bengali Bhumaj, Mina of Rajasthan or the Dhodia of Gujarat and their neighbours. The main tribal stocks of India include the Kadar, the Kamar, the Chenchu, the Toda, the Munda, the Khond, the Bhill, the Santhal, the Naga, the Khasi etc. Nearly 8.08% of India's population constitutes the tribal stock. Madhya Pradesh, Bihar and Orissa taken together comprise the largest segment of tribal population in India. Tribal population in India is not a homogeneous group. They belong to different races, speak different dialects and they are still at various stages of socioeconomic development. Indian tribes are divided into four categories by L.P. Vidyarthi: I the Himalayan, (ii) middle Indian, (iii) Western Indian, and (iv) Southern Indian regions. Contrary to the non-tribal group, tribal people are economically, educationally, and politically backward despite their cultural and economic differences. Therefore, as a social entity, the tribals continue to be a reality. The "tribal identity" tends to persist among the tribals despite the proximity to caste groups. However, it is also impossible

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to ignore the tremendous changes that are taking place in the social and economic lives of these tribal people. Majumdar says in this regard, "Today most of the tribes have come in contact with advanced communities, have learnt traits of their neighbours, have borrowed patterns of their dress and developed an intricate material economy. Some of these tribes have progressed at a tremendous pace effecting in a few years, changes, which have taken centuries to achieve in other areas". Simultaneously, the cultural contact has also caused problems for the tribal people. They have been alienated from their own lands, exploited by landlords or money lenders. Ghurye has listed the socio-economic problems of the tribes concerning representation of aristocracy, landlordship, nobility, Hinduisation of tribesmen, and isolation from non-tribal population.

Since the tribals are concerned with the complex problems of socio-cultural adjustment, In India, there are three main strategies for tribal development: preservation, assimilation, and integration.

The conservationist school advocated for a policy of isolation. During the British rule the Government desired to keep the tribals in a state of comparative isolation from the non-tribal segment of population through its policy of exclusion or partial exclusion. This approach held good due to the prevailing conditions at that time. The colonial administration could not touch the tribals who lived in hills and forests and the administrators preferred not to interfere with the tribal way of life. The internal desire of the British administration was to keep the tribals aloof from the national movement. The policy of isolation was proposed during the national movement. The policy of isolation was proposed by Verrier Elwin so that the unregulated contact leading to serious exploitation by outsiders could not take place. This was known as the parkland theory for the tribes. This policy held good during the pre-independence days. But Elwin changed his view after independence and proposed for a policy of constructive intervention. Due to the realisation that the conservationist method resulted in a zoo or museum of tribal life, it is now rejected and failed to help the tribes improve the conditions through contact with the modern way of life.

The second viewpoint, which was primarily supported by nonprofit groups and social reformers, was one of assimilation. This school's supporters were motivated by a sense of altruism and idealism because of their humanitarian work in the tribal areas. They desired that the tribes should be assimilated into the larger society. But this assimilationist approach suffered a setback due to the fear that the tribes might lose their identity and sensibilities.

Therefore, a third approach was made. The integration approach is the name for this recently popular viewpoint. This viewpoint contends that the tribes should not be integrated into larger culture or turned into zoos or museums. Thus this approach is that of integration through gradual process of intermingling of tribes in the national mainstream. Simultaneously, their distinctive identity has to be maintained. This approach of gradual integration and planning for the tribes must be done with attention and carefully in order to preserve tribal culture. It also emphasises on the understanding of tribal culture, identification of their different

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problems as well as the integrative forces causing inter-connection in their cultural fabric. The anthropologists advised careful planning of development projects in order to strike a balance between tribal goals and regional and national interests. Thus, this is the only strategy that allows the tribes to profit from contemporary, advanced society while still maintaining their unique identities. The policy encourages innovative adaptation between the nation's tribes and non-tribes with the goal of forming a trustworthy alliance.

The guiding principles for tribal development were established by Pandit Jawaharlal Nehru, our first Prime Minister, in accordance with this strategy. Verrier Elwin presented them in a very effective manner as the tribe "panchasheel." The tribal 'panchasheel' laid down five principles:

(i) These folks ought to be permitted to grow in accordance with their own genius. On them, we shouldn't impose anything. We ought to make an effort to support their unique way of life, traditional arts, and culture.

(ii) Respect for tribal rights to land and forests is necessary.

(iii) For the job of administration and development, we ought to try to form a group of their own individuals. It shouldn't be too crowded with strangers.

(iv) We shouldn't administrate these places excessively or overburden them with numerous schemes. Instead of interfering with their own social and cultural institutions, we ought to work through them.

(v) Results should be evaluated according to the quality of human character that has developed, not by statistics or financial expenditure.

In the various Indian states, the Ministries of Home Affairs and Community Development established 43 sub-multipurpose tribal blocks. in accordance with Article 46 of the Constitution. In 1960, a committee was formed to look into the programmes of these blocks. Verrier Elwin was appointed the Chairman of the Committee. The Committee in its reports dealt with fundamental approach to the tribals, staffing and training, the problem of land and agriculture, shifting cultivation, the problem of forest, the tribal culture and research etc. The Committee in its report recommended for intensive training of the staff at the Tata Institute or at the Ranchi Institute or other institution before they are posted to these blocks. The Committee was in favour of the simplification of the forest laws so as to permit the tribals to procure timber for construction of their house. The Committee was also in favour of changing game rules, particularly in matters of special permission for the ceremonial hunts of the tribals. The Committee further recommended that forest extension officers should be appointed as a liaison between tribal people and forest officers and also to help them to form forest cooperatives. The members of the Committee expressed their desire in favour of the formation of tribal councils.

A Committee was established in 1960 to report on the management of the scheduled territories in conformity with the provisions of Article 339 of the Constitution, with Dhebar serving as its head, the formation of tribal advisory council, the law applicable to the scheduled areas etc. The Committee in its report

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presented in October, 1961, preferred the principle of integration of the tribals without destroying their sense of community or their desire to live. The Committee stressed on the role of tribal development blocks in areas such as communication, health, education, and the economy. By the conclusion of the fourth five-year plan, the tribal people should at least attain a stage comparable to surrounding areas. The members of the Committee laid emphasis on the provision of land alienation and protection of the tribals against exploitation by the money lenders. The Committee also desired that the mode of compensation, when necessary, should be through replacement such as, land for land and house for house.

The Shilu Ao Committee, set up by the planning commission for reviewing the Tribal Development programme submitted its report in 1969. It was made clear in the report that a flexible policy for Tribal Development was the most essential ingredient for a realistic approach. Regarding the Tribal Development Blocks, the Committee noted that while results had generally lagged behind expectations, the programme had still contributed to "a psychological shift in the viewpoint of the tribals." Concerning the shortcomings, the Committee noted that: (a) the Tribal Development Blocks could not benefit from any significant support from the general development programmes, including the CD programme; (b) the schemes developed for these blocks were not adopted to the felt needs of the specific areas; (c) the benefit had primarily gone to the more advanced tribal; and (d) the Tribal Development Block appears too small for coordinated planning. Programs like secondary and higher education, soil conservation, and other programmes linked to infrastructure development across block, district, or even state boundaries could not be carried out with a meagre financial allocation.

Thus, from the initial stage tribal development has been based on a couple of long term approaches, such as encouraging development initiatives to improve their standard of living and defending their rights through judicial and administrative backing.

The Fifth Five-Year Plan era saw a rise in the popularity of the tribal sub-plan concept. It was acknowledged as the primary tool for tribal development, and institutional financing, special central aid sectoral programmes of central ministers/departments, and financial resources from the state plan were used to carry it out.

During Sixth Plan period, 3.46 Million families as against the target of 2.70 Million were provided with economic assistance in order to enable the tribals to cross poverty line. The twenty-point programmes also laid emphasis on tribal development. Sikkim was added to the states covered under the Tribal Sub-Plan during this plan period.

The Seventh Five-Year Plan was quite ambitious though it became difficult to mobilize the outlay. The programme of tribal development with ITD pattern was allowed to continue sans any fundamental or significant adjustments to the strategy, structure, or pattern. But at the same time, more cooperation between various organisations was sought, and social services were given top priority. The planners also realized that the process of planning in the tribal areas had to be a judicious mixture of infrastructure development, human resource development and

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beneficiary-oriented programmes. Programmes of socioeconomic development of the tribal areas as well as of the tribal families were decided to continue. It was decided to assist the first 3 million tribal families in the TSP to build up their economic base. The base was to be expanded in order to improve tribal areas' large-scale agricultural societies (LAMPS). During this plan period, rehabilitation stress on the removal of tribal woman's backwardness was conceived, Sufficient care was also taken to avoid any clash of development with the customary nodes and usages of the tribal areas. Thus, the objectives of the strategy unto the Seventh Plan remained two fold: (a) encouraging STS's socioeconomic growth; and (b) safeguarding tribal people from exploitation. As regards the implementation, the ITDPs envisaged during the Fifth Five Year Plan and the Modified Area Development Approach (MADA) was adopted during the Sixth Plan. Seventh Plan embarked upon identification of clusters of tribal concentration with at least 5000 population constituting a minimum of 50 percent tribal population. The benefits of the TSP method were also extended to all tribals throughout the Seventh Plan period, going beyond the purview of the ITDP's MADA cluster groups or primitive groups. 75 primitive tribal groups were identified in 15 States and Union Territories accounting for 1.36 million tribal population characterized by low level of literacy, lower rate of growth of population and pre-agricultural level of technology.

The recognition that STs' resources, bases, and sociocultural legacy are being destroyed as a result of a mix of development initiatives, commercial exploitation, and an incompetent legal and administrative structure led to the creation of the Eighth Plan. The Approach paper (1990-95) also took note that irrigation projects, power transport often disrupt the life and environment there are many ST families. Additionally, it is thought that programmes are needed to be devised with the involvement of the STs themselves in the light of their own order of priorities to dispel economic, educational and social disparities.

The Eighth Plan envisioned effectively combating exploitative tribal practises such land alienation, the privilege to harvest forest products, wages for labour, remunerative prices for their produce so as to ensure complete utilisation of the benefits of the plan, programme; providing complete rehabilitation for tribal members who have been displaced by project establishment; laying emphasis on development of essential infrastructure facilities; full implementation of projects for integrated development of identified primitive tribal groups; programmes with a particular focus on serving the needs of tribal women in terms of health and education; redefining and restructuring of the TSP strategy; emphasis on monitoring and evaluation of programmes; innovation of relevant area-based and family-oriented schemes on need-based criteria in the TSP districts. The Ninth Five Year Plan's key goals were stepping up efforts to close the gap between STs and the general population. Finding answers to the outstanding difficulties of tribal development, including as poverty, debt, land alienation, relocation, degradation of forest villages, shifting agriculture, etc., was the 10th Five Year Plan's top goal. With regard to the total empowerment of the tribal people, the Eleventh Plan has undergone a paradigm shift, maintaining the centrality of the governance-related issues.

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Tribal research and training institutes have been set up in various states like, A.P., Assam, Bihar, Gujarat, M.P., Orissa, Kerala, Manipur, Maharashtra, U.P., West Bengal, Tamil Nadu. These institutes play the stellar role in making sub-plan for tribal development, sub-plan for preparing project reports, monitoring and evaluation of developmental programmes launched for scheduled tribes as well as organisation of training programmes for personnel.

A number of safeguards are provided to the scheduled tribe to facilitate the execution of Article 46 of the Constitution's "Directive Principles of State Policy". The Article reads: "The state shall promote with special care the educational and economic interests of the weaker sections of the people and, in particular, of scheduled castes and scheduled tribes and shall protect them from social injustice and all forms of exploitation."

The promotion of the economic and educational interests of Scheduled Castes, Scheduled Tribes, and other disadvantaged sectors is outlined in Article 46. It empowers the state as well as the Union Territory Government to frame necessary rules that are required to promote the educational interests of STs. This also includes reservation of seats in professional colleges.

The administration of the scheduled and tribal regions is covered by Article 244. In order to incorporate measures for the administration of Scheduled Areas and Tribes of the states with tribal population, it is made possible to include a Fifth Schedule in the Constitution. This does not include Assam. Article 275 relates to grants from the Union to certain states. It provides for the grant of special funds by the Union Government to State Government for promoting the welfare of STs and providing them with a better administration.

The House of People and State Legislative Assemblies, respectively, have seats reserved for scheduled castes and scheduled tribes under Articles 330 and 332, respectively. The claims of scheduled castes and scheduled tribes to services and positions are covered by Article 335. The provision for appointment of a special officer for scheduled castes and scheduled tribes has been made under articles 338 of the constitution. Article 339 empowers the union to exert control over the welfare of Scheduled Tribes and the management of Scheduled Areas. Articles 338 lays down that "there shall be a special officer for the scheduled castes and scheduled tribes to be appointed by the President". In accordance with the provision of the Constitution, a Commissioner is required to be appointed by the Union Government for the SCs and STs. His responsibility is to look at every issue involving the protections the constitution provides for STs. The President must receive annual reports from the commissioner on the effectiveness of these measures. His reports are placed in each House of the Parliament for discussion. Instances of posting of Deputy Commissioners are also found in various states. The Deputy Commissioner assists the commissioner in his work.

The President of India is given the authority to designate and notify any tribe or tribal community from any location as a "Schedule Tribe" under Article-342(i). Article-366 (Clause-25) specifies the meaning of Scheduled Tribes which means "such tribes or tribal communities or parts or groups within such tribes or tribal

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communities as are deemed to be Scheduled Tribes for the purpose of this Constitution." Since the states of Bihar, Madhya Pradesh and Orissa constitute the largest chunk of ST population in India and in those states, it is required under Article-164 to select a Minister in Charge of Tribal Welfare.

The tribal welfare schemes are generally implemented by Departments of Education, Health, Industry etc. Of course it all depends upon the nature of the scheme to be implemented. But the states where there is predominance of tribal population, to protect the interests and welfare of scheduled tribes, there are separate departments.

The management of Scheduled Areas is divided between the Union and State Governments in accordance with the Fifth Schedule of the Constitution. The State Government is in charge of identifying the laws that should not be applied to tribal territories. Additionally, they are charged with creating the rules necessary to safeguard the tribal members' land and stop moneylenders from abusing them. Within its purview, the State Government also carries out tribal welfare programmes. The Union Government establishes the broad principles governing the management of Scheduled Areas. Additionally, it provides for the necessary funding to improve the quality of administration and the standard of living for the tribal people. The Union Government is given the authority under the Constitution to instruct the State Government on subjects pertaining to tribal welfare.

States like Andhra Pradesh, Bihar, Gujarat, Madhya Pradesh, Orissa, Himachal Pradesh, and Rajsthan have "Scheduled Areas." The Governors of these states have the authority to amend both federal and state legislation to make them relevant to the tribal territories under the Fifth Schedule of the constitution. The Constitution also gives the governors of these states the authority to enact laws they deem necessary for the safety and welfare of the indigenous people. The Fifth Schedule's Paragraph 4 provides for the establishment of Tribes Advisory Councils in states with high concentrations of tribe people. On issues pertaining to the protection and welfare of STs, the council provides advice to the governor. A sizable degree of social, cultural, and political autonomy is given to Assamese tribal regions.

An essential social group in Indian social structure is the tribal communities. The tribal people are thought to be India's first settlers. India is a country with a diverse racial makeup. Different types of groups, each with their unique cultural traits and levels of development, live in various regions of India. Many of the groups that are still in the primitive stage are referred to as "tribes," "primitives," "adivasis," and other such terms. In India, 67.76 million people identified as tribal, according to the 1991 census. This was almost as many people as there were in Great Britain. Only Africa has a larger population of tribal people than India currently, and their numbers must have surpassed 10 crore. India has a wide variety of tribal groups spread out over its territory.

Under today's Indian context, ***"tribes"*** are typically referred to as ***"Scheduled Tribes"*** in the Constitution's wording. **Dr. B.R. Ambedkar**, the head of the constitution-drafting committee, chose the term *"Scheduled Tribe"* over

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"Adivasis" because it gives the tribes a numerical designation and hence has a clear meaning. The *"Scheduled Tribes"* make up the second-largest segment of the underprivileged people in society, also referred to as the *"unprivileged portion."* The scheduled tribes, also referred to as "tribes," make up **8.6%** of India's total population as per the *2011 Census*. The tribes who are thought to be the original occupants of India today have persisted here for many years with their unchanging lifestyles. Many of them remain in an archaic stage and are removed from the influence of contemporary culture.

The term ***"scheduled tribe"*** or ***"tribe"*** has been explained variously. For example, *Scheduled Area* and *Scheduled Tribes Commissioner;* in this regard observes — *There is no satisfactory definition of the term "tribe" anywhere, including in the Constitution. For the average person, the term conjures up images of simple people living in hills and forests; for those who are a little more educated, it conjures up images of colourful people known for their dance and song; for a manager, it conjures up images of a group of citizens who fall under the exclusive purview of the President of India; and for an anthropologist, it conjures up images of a special field study of a social phenomenon. Each of these impressions is true in its own way. There is no agreed-upon standard term to describe those who are considered to be of tribal origin. The term "tribe" is used carelessly, according to* **S.C. Dube.** A few examples of the use of the term "tribe" can be cited in this regard. The tribals are referred to by various terms such as - *Adivasis, Adi Praja, Aranyvasi, Vanavasis, Vanya Jatis, Girijans, aboriginals, hill tribes, primitive tribes, indigenous people etc.* **G.S. Ghurye** called them *"backward Hindus",* whereas the Constitution of India prefers to use the term *"the scheduled tribes"* to refer to these people.

The *"Backward Classes Commission"* which was asked to revise the list of the scheduled tribes, states that *"the scheduled tribes lead a separate excluded existence and are not fully assimilated in the main body of the people. Scheduled Tribes may belong to any religion. They are listed as scheduled tribes because of the kind of life led by them."* At another place it said that *"the scheduled tribes could be recognised by their way of living, the way of their living being peculiar."* (**C.B. Mamoria.** Page - 170.] This definition puts emphasis on the peculiarity of the mode of life of the tribals.

There is no Definition but Reference only in the Constitution for the Term "Scheduled Tribe": There is no definition of *"tribe"* in the Constitution. Although the Indian Constitution does not explicitly define the term *"tribe,"* it states in Article 366 (25) that *"Scheduled Tribes"* are any tribes, tribal communities, or portions of or groups within such tribes or communities that the Indian President may specify by public notification pursuant to Article 342 of the Constitution (1)

It is relevant here to know the sociological meaning, definition and characteristics of the word *'tribe'* before studying the problems of the Scheduled Tribes and finding solutions for the same.

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Definition and Characteristics of Tribe

Definition of Tribe

The definition of the word "tribe" among sociologists and anthropologists is up for debate. Here are a few definitions that can be looked at:

1. **D.N. Majumdar:** *"A collection of families holding a common name, occupying the same region, speaking the same language, and adhering to particular taboos surrounding marriage, profession, or occupation and having formed a well-assessed system of reciprocity and mutuality of responsibility"* is what is meant by a tribe.
2. **Imperial Gazetteer of India:** *"A tribe is a group of families with a common name that speak the same dialect, live in or claim to live in a same territory, and are often not endogamous, though historically they may have been."*
3. **Gillin and Gillin:** *"A tribe is a group of local communities, which lives in a common area, speaks a common dialect and follows a common culture."*

6.3 FEATURES OF TRIBE

Definitions of tribe cited above point out some of the characteristics of tribe. Tribal community including the tribals of India generally reveals some of the characteristics of which the following may be noted:

1. **Common Territory:** A tribal community has its own boundaries. It indicates that the tribe has a set territory where its members are housed. The *Naga, Rengma Naga, Sema Naga,* and other tribal groups live in Nagaland, as do the *Garos, Khasis*, and *Khasas*; in Madhya Pradesh, *the Bhils*; in Mysore, *the soligas*; and in the Nilgiri Hills of Tamil Nadu, respectively. A tribe would lose its distinctiveness if it did not share a locality or territory.
2. **Collection of Families:** As the definitions of tribe cited above clarify, tribals constitute collection of families. This collection may have various sizes. These families which normally have blood relationships among themselves could be matriarchal or patriarchal in nature.
3. **Common Name:** Each tribe has a unique name. Each tribe has a unique name that helps identify it to other tribes. ***Indian tribes like*** *the Garo, Khasi, Khasa, Naga, Rengma, Sema, Limbu, Santal, Munda, Gond, Kota, Badaga, Urali,* and *Thodas* are a few examples.
4. **Common Language:** A tribe's members speak a certain language. Various tribes speak various tongues. Not only are these languages distinct from the language of the civilised people, but they also vary among themselves. Having a common language helps to foster a sense of community. The teaching of the tribal people has grown difficult because these languages lack a unique script.

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5. **Common Ancestor:** The tribal members assert that they share an ancestor. The *"bond of blood links"* between tribe members that result from shared ancestry is a significant factor in the tribe's sense of communal cohesion. Kinship ties are what hold the tribes together.
6. **Common Religion:** In the structure of the tribe, religion is crucial. A common progenitor is typically worshipped by tribe members. They frequently worship nature, too. In addition to honouring their ancestors and the natural world, tribal people also practise ***fetishism, animism,*** and ***totemism***. Among them, magic is also very common. This religion serves as the foundation for the tribe social and political organisations. Participation in shared religious rituals, events, and festivals strengthens group ties. While some tribal groups, like the Butia, Lepcha, and Chakma, have mainly embraced Buddhism, a sizable percentage of *Nagas, Mizos*, *Santhals, Oraons*, and *Munda* have adopted Christianity.
7. **Common Culture:** Every tribe has its own way of living. Every tribe has its own unique style of acting, thinking, and feeling. Each has its own culture, which includes its own traditions, morals, values, peculiar institutions, and customs. A tribe's unique characteristics show that it has a unique culture all its own.
8. **Common Political Organisation:** Every tribe has a unique political structure. The tribal leader typically has control over every other member. Typically, the chieftainship is inherited. He holds a significant position in the tribal culture. The indigenous people lack a government in the contemporary meaning of the word. They do, however, have their own tribal court or judicial system, tribal administration, and tribal council. For instance, the technologically superior tribe Santhal has a democratically elected village council. Following Meghalaya in April 1970, Nagaland became the 16th State of the Republic of India on December 1st, 1963.
9. **Feeling of Unity:** A tribe's members always feel connected to one another. For them to maintain their identity, they must feel a sense of unity. Tribes are typically cohesive and fight alongside one another against similar foes. They are constantly prepared to exact revenge on those who have wronged the group or an individual.
10. **Common Economic Organisation:** Over **90%** of indigenous labourers are involved in agriculture. About **3%** of tribal members work in manufacturing, which is below the national average of **11%**, and **5%** work in tertiary servicing, which is over the national average of **16%**. Forestry and food collecting are only practised by **1%** of the tribal population. Their financial situation is dire. Despite being in poverty, about **57%** of indigenous people are employed. Despite this, they receive virtually little compensation for their work.
11. **Organisation of Clans:** An essential component of tribal organisation is the Clan or sib. *The children of one ancestor and all of their mothers' or*

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fathers' relatives are included in the clan. Clan members can trace their lineage down to a single progenitor. A clan's offspring might be either matrilineal or partilineal in their lineage. There may be a large number of clans within the tribal civilization. The members of several clans are helpful to one another.

12. **Prevalence of Dormitories:** A unusual trait of tribal communities can be seen in the form of *shared sleeping quarters* or *dormitories*. These organisations educate young people on tribal customs. These are the places where tribal myths, music, dance, paintings, etc. are preserved. These dormitories are where young boys and girls spend the most of their nighttime hours, frequently with the job of protecting the locals. They continue to reside in the dormitories until they get married and are expected to keep their actions private. Their membership in the dorms is terminated after their marriage. The dorm residents are obliged to adhere strictly to the rules and regulations.
13. **Simplicity and Self-Sufficiency:** Tribal societies are basic in nature and lack complexity. Their primary methods of subsistence are hunting, fishing, and gathering of roots, fruits, nuts, berries, honey, and forest products. Some people have also started cultivating. They do not have access to or enjoy the comforts of civilised people. The indigenous peoples were once self-sufficient. Their self-sufficiency has vanished as a result of the growth in their population and the changes in their economic situation. They are becoming more and more reliant on assistance from the developed world and the government. They are straightforward, sincere, thrifty, and some of them are also quite welcoming. Most of them lack education and show little interest in it.
14. **The Need for Protection:** The tribal people are constantly in need of protection. They are a cohesive bunch as a result. The tribe is a uniform bunch as well. Less diversity and more *cohesion* and *homogeneity* are present. The tribal people have felt uneasy because of prejudices of all types, including racial, political, religious, and others, as well as a reciprocal mistrust between civilised and tribal people. They consequently feel the need for protection. Their governmental structure was created primarily for their own self-defense.
15. **Endogamous Group:** A tribe's members typically marry other tribe members, though this isn't always the case. Endogamy refers to *unions between members of the same group*. Every tribe has a large number of exogamous clans within it. Endogamy is a practise among the tribes likely to protect the group's property, cultural distinctiveness, and blood purity. However, exogamy is also used nowadays as a result of the impact of civilised people and more contact. Despite perhaps having been endogamous in the past, the tribe is not definitely endogamous today, according to *Imperial Gazetteer of India.* The prohibition against exogamy has been emphasised in all known tribal societies. A person is

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not permitted to marry someone who is a member of the same clan as him. Overall, it may be claimed that each tribe is mostly endogamous, while other sub-groups within it, particularly clans, are primarily exogamous.

6.4 PROBLEMS OF THE TRIBAL PEOPLE

According to the 2011 census, the tribal community of India, which makes up 8.6% of the overall population, is dispersed throughout numerous states and has a lot of issues. While some of these issues are unique to certain regions, others affect indigenous people everywhere. Numerous of these issues are a direct result of the changes occurring inside the indigenous society. Not all of these modifications are the same. Hence, it is not easy to understand the tribal problems in their true perspective.

Indian tribal groups generally struggle with issues including *geographic isolation, economic hardship, cultural hardship, social hardship, educational hardship, and health hardship*. These problems are briefly discussed below:

1. Problem of Geographic Separation

The majority of India's tribal people are somewhat geographically isolated from the rest of the population. Some of them reside in physically inaccessible places like deep valleys, thick forests, hills, mountains, etc. Since they find it difficult to develop consistent relationships with others, they are socially removed from the developed world. The progress of the tribe has been slowed by this kind of physical and social seclusion. Due to their geographic remoteness, the government's welfare programmes and development initiatives sometimes fail to reach the indigenous people. Therefore, it is important to preserve the tribal people from living in isolation far from settlements like towns and cities. Through the communication system and network of roadways, regular communication should be kept with them.

2. Cultural Problem

The tribal style of life is completely apart from that of the civilised world. The civilised people, their rituals and practises, beliefs and attitudes, and so on are not understood by the tribal people. They are wary of the developed population. They are tenaciously holding on to their traditions and practises. Foreign Christian missionaries attempted to spread their religion in various tribal areas while Britain was in power, especially in the North-Eastern provinces. Even so, they made an effort to force their culture on them. Such an endeavour is still being made now.

"Mass conversions to Christianity had occurred throughout the British era in a number of tribal locations. While the missionaries established the first schools and hospitals in tribal areas, they are also to blame for the tribal people's alienation from their culture. Many times, Christian missionaries have sparked tribal uprisings against the Indian government."

In a number of tribal regions throughout the British era, there had been widespread conversions to Christianity. While the first schools and hospitals were built in tribal areas by missionaries, they are also to blame for the tribal people's

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isolation from their culture. Many tribal uprisings against the Indian government have been started by Christian missionaries.

3. Social Problems

The indigenous people face unique social issues. They are conventional and individually bound. They are now the victims of unhealthy habits, outdated and pointless rituals, and superstitious beliefs. They continue to practise *child marriage, infanticide, murder, animal sacrifice, exchanging brides, black magic,* and other damaging socioreligious practises.

Hinduisation Tribals' conversion to Hinduism has created issues like dowry, divorce, untouchability, child marriage, etc. Information on the effects of Hinduization has been supplied by a number of research on Indian tribal populations. Studies of the *Konds* of Orissa, the *Kotas* of the Neelagiris, the *Bhumji* in West Bengal, the *Bhotias* in Uttar Pradesh, and the *Santhals* in Bihar show a common tendency of change brought on by interaction with the nearby Hindus. For instance: "A recent study of *Botia* women in Pithoragarh district, U.P., by Dharmaveer and Manral [1990] demonstrates that their position has deteriorated. They historically enjoyed a high rank and a great deal of freedom in various aspects of life. However, modernization, Sanskritization, and Hinduization have all drastically lowered their position.

Christianisation of tribals has resulted in issues with secession, isolation, religious strife, and cultural ambiguity. In India, tribal transformation has been significantly influenced by Christianity. In the past century, a lot of tribal people have converted to Christianity. Thus, a sizable portion of the *Khasis* and *Garos* of Meghalaya, *Oraons* of Chota Nagpur, *Bhils* of Madhya Pradesh, *Mizos*, *Nagas*, and numerous other tribal groups of the North East are Christians. *One estimate places the number of tribal Christians in India at around 1/6th of all Christians*. New ideas, ethical principles, and a new way of life have had a negative impact on the traditional tribal cultures and institutions. .... According to Vidhyarthi [1977: 460], Christianity has given the tribal peoples the first example of Westernization in the form of "Church Organization," western education, and most importantly, western values and morality.

Many tribals still believe in ghosts and spirits. They have a keen desire to maintain their own practices, beliefs, etc. Because of this, it is claimed that *"tribals are tribesmen first, tribesmen last, and tribesmen all the time."*

4. Economic Problems

The poorest people in India are those who live in the tribal areas. The majority of them are impoverished. The most primitive form of agriculture is the foundation of tribal economies. Following is a description of the indigenous people's primary economic issues:

(i) Exploitation: The outsiders take advantage of the tribal people's vulnerability, ignorance, and innocence. Particularly the British policy had favoured the zamindars, landowners, moneylenders, forest

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contractors, excise, revenue, and police officers while favouring the cruel exploitation of the tribals in many ways.

(ii) Unprofitable Agriculture: The majority of the tribal peoples cultivate, with about 90% of them being landless and using "shifting agriculture." They require assistance in embracing new cultivating techniques. The tribal people's low agricultural output is a result of their unprofitable properties. The population's participation in occupations in the secondary and tertiary sectors is quite low.

(iii) Problems of Land Ownership: Non-tribals have received a significant share of the land in the tribal territories through legal transfers. The restitution of this territory to the tribes is demanded. In actuality, the tribal members had previously had a great deal of freedom to use the forest and hunt for forest creatures. They feel a strong emotional connection to the trees because they think their gods and spirits reside there. The tribal people who have been "robbed" of their rights to the land and forest have reacted angrily to the limitations put on those rights by the government.

(iv) Unemployment and Underemployment: Young people from indigenous communities frequently have either little or no wages. They are dissatisfied because they can't find year-round employment, which makes them sad. The development of animal husbandry, poultry farming, handicrafts, handloom weaving, and other secondary sources of income is necessary to assist them in doing so.

(v) Non-Availability of Banking Facilities: Because there are so few banking options in tribal communities, the locals are primarily dependent on moneylenders. Therefore, the tribal members demand that "*Agricultural Indebtedness Relief Acts"* be passed so that they can reclaim the land that has been mortgaged.

5. Educational Problems

The primary issue facing the tribes is illiteracy. They are illiterate to a greater than 70% degree. The percentage of these people who were literate rose from 0.7 percent in 1931 to 11.30 percent in 1970, 16.35 percent in 1981, and 29.60 percent in 1991. This is extremely low when compared to the nation's overall literacy rate of 52.21 percent [in 1991]. Millions of tribal people are still illiterate today. Additionally, the country's overall literacy rate increased by 28.21 percent over the preceding three decades, while among STs, that percentage only rose by 11.7 percent [*The Hindustan Times*, July 11, 1955]. Although the tribal literacy rate in Mizoram is 82.71 percent, it is only between 57 and 61 percent in Nagaland, Sikkim, and Kerala, and it is far lower in Orissa, Uttar Pradesh, and Bihar.

Tribes that are cut off from the rest of civilization have no faith in established educational institutions. Many of them have no knowledge of education, institutions of higher learning, degrees, etc. They have no motivation to educate their kids. Since the majority of indigenous people are underprivileged, education seems to be a luxury for

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them. People from tribal groups who work in agriculture want their young children to assist them at home or in the fields. The parents who lack literacy do not see it as their top priority to provide for their children's education.

The Problem of Language: Another obstacle to the promotion of education among the tribes is the medium of instruction. The majority of tribal languages lack a unique script. As a result, the kids are forced to learn things in a language that they don't know. There are very few indigenous teachers, even in tribal communities, thus there is always a communication gap between the teachers and the students.

The Curriculum of Education is Another Main Problem: Experts have correctly noted that the current curriculum is inadequate for their demands and has little application in real world.

6. Problem of Health and Sanitation

The tribal people are unable to understand the modern concepts of hygiene and sanitation due to their illiteracy and ignorance. They don't give much thought to their personal well-being. They think that evil spirits and ghosts are to blame for illnesses. They use traditional methods for diagnosis and treatment. Many of them become victims of illnesses like skin conditions, forest fever, typhoid, tuberculosis, leprosy, malaria, venereal disorders, small pox, etc. A few other diseases in the tribal communities were made worse by contact with outsiders. **Example:** *Following their contact with the British, who made Niligiri Hills one of their summer resorts, it has been discovered that the Thodas of Niligiri Hills have been afflicted with various modern diseases such genital illnesses, diabetes, blood pressure, etc.* Tribal life is severely affected by these diseases. They don't use the modern medical facilities because of their mistrust and lack of faith in modern doctors.

7. Problem of Separatism

The British *"divide and rule"* strategy done a lot of harm to India's tribal population. The tribal people had lost access to their traditional ways of engaging with others because the British had imposed their own administrative structures in tribal territories. The British adopted the *"Criminal Tribes Act,"* which generated the notion that the tribal people were either *"criminals"* or *"anti-social individuals."* The tribal nations that battled the British were referred to as *"dactoits"* and "robbers," including the *Kolis, Mundas, Khasis, Santals, Nagas,* and others. The British administration, which sought to *"correct"* and humble these tribal people, actively supported foreign Christian missionary efforts, particularly in the Central and North-Eastern Zone. These activities which went on for more than 200 years, alienated many of the tribals and developed in them separatist tendencies.

Tribal and non-tribal ties have begun to deteriorate. Demands for a separate state for tribal peoples have manifested as insurrections, uprisings, acts of terrorism, and other forms of resistance in states like Mizoram, Nagaland, Meghalaya, Bihar, Manipur, Tripura, and Arunachal Pradesh. The tribal people have been persuaded

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to rebel against the establishment by hostile neighbouring nations. The tribals' hostility toward Indians has been used to their advantage.

8. Tribal Revolts and Uprisings

The first tribal rebellion occurred in Bihar in 1772, and there have since been numerous more in Andhra Pradesh, Arunachal Pradesh, Assam, Mizoram, and Nagaland. The *Nagas, Mizos,* and *Bodos* participated in the recent tribal uprisings in huge numbers, which seriously disrupted law and order.

Smuggling, Infiltration and Drug Addiction: The so-called *"tribal belts"* are where foreign invaders, particularly those from Bangladesh, Pakistan, Burma, and China, enter India. Some of them unfairly benefit on the tribal people's naivete and inexperience for their *smuggling endeavours*. Through the tribal regions, illegal weapons and drugs are transported into India from outside its borders. Additionally, some tribal members have become victims of drug addiction. Tribal areas near borders have consequently developed into very sensitive locations.

6.5 MEASURES FOR THE UPLIFTMENT OF SCHEDULED TRIBES

The issues of the scheduled tribes have received some attention in independent India, and efforts are being undertaken to properly address those issues. Before India gained its independence, the British government largely did nothing to address or resolve the concerns and problems associated with tribal development. The only thing the British accomplished was to prevent the tribal people from coming into contact with the civilised world. They sought to *"defend"* them from the nearby dominating groups through their *"policy of indirect rule."* Up until the *Government of India Act of 1935* came into effect, the British continued their alleged *"policy of extending special protection"* to the tribals. Following the establishment of the elected provincial legislative bodies, the British Governor was given direct jurisdiction over several tribal territories known as *"the excluded districts."*

The nationalists had misgivings about the British approach of dividing the tribal people from the rest of the population. They harshly criticised British policies and said that they were keeping a significant portion of our compatriots from participating in national life. *The tribes were isolated and then left to stagnate, which effectively stopped the process of blending cultures.* (S.C. Dube)

This raises the dilemma of *whether the tribal peoples should be integrated into society or maintained in their own villages while being protected. And how will they profit from the changes taking place in the nation?* Let us consider the different approaches or view-points which the scholars have developed regarding the solution of tribal problems and tribal development.

Three Views or Approaches to Solve Tribal Problems

Different approaches have been put out to solve the tribal issues successfully. Three approaches have been taken to the tribal issues. These are what they are:

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(i) Policy of isolation,

(ii) Policy of assimilation and

(iii) Policy of integration.

1. Policy of Isolation

Hutton, who served as a Census Commissioner in 1931, and **V. Elwin** have recommended that the indigenous members be maintained apart from the rest of society. Hutton and others criticised both excessive tribal seclusion and total assimilation. **V. Elwin** favoured the implementation of a revivalist approach. He advocated for the British military' complete non-interference and retreat from the tribal lands while putting out a plan for "National Parks" for the tribal people. Two issues could be resolved if the tribal people were kept separate in some "National Parks" or "reserved areas": (a) they could retain their unique identities; and (b) they wouldn't be subjected to outsiders' exploitation. The proponents of this strategy believe that the indigenous members need enough time to integrate with the rest of the community.

- The ***limitation of this approach*** is that if the tribal people are kept in isolation, they are likely to have vested interests and exclude themselves from other people permanently. **G.S. Ghurye** and others criticised this approach and advocated complete assimilation of the tribals.

2. Policy of Assimilation

*"Assimilation is the process whereby individuals or groups once dissimilar become similar and identified in their interests and outlook." [**Ogburn** and **Nimkoff**]*. Assimilation is one method for resolving tribal issues. Christian missionaries, Hindu social reformers, and nonprofit organisations all support assimilation or the "missionary solution." This solution contends that the tribal issues can only be fully resolved by promoting and helping the tribal people integrate into society at large. According to this strategy, we must change tribal problems into the context of a new community rather than attempting to solve them on the basis of tribal culture and way of life. Senior sociologist Prof. G.S. Ghurye argued in favour of completely assimilating tribal people into India's population. He claimed that it was inaccurate to refer to the tribes as "aborigines," as they were truly just "backward Hindus," and that the only way to resolve all of their cultural, economic, and social issues was for them to fully assimilate into Hindu civilization. Both Hindu social reformers like **Thakkar Bapa** and Christian missionaries have been attempting to incorporate them into the Hindu and Christian communities, respectively.

- ***This approach has its own limitations.*** Complete assimilation is challenging. The natives are unwilling to abandon all of their customary customs, beliefs, and ideologies. Any attempt to force them to adhere to external cultural practises causes them to feel guilty, confused, and mentally conflicted. Even worse, this solution can lead to moral, religious, and economic degeneration among them. The positive and practical elements of tribal culture must be preserved. According to **D.N. Majumdar**, the greatest approach to dealing with tribes would be to

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encourage their regulated [planned] and restrained integration. By limited assimilation, he suggested that although while certain institutions, habits, behaviours, etc. are tribal in nature and origin, it is necessary and desirable to preserve them.

3. Policy of Integration

The third viewpoint, known as *integration*, has recently gained a lot of attention. Isolationist policies are not feasible nor desired, and assimilationist policies would be imposed. Therefore, integration is the only way to provide the tribes with modern society's advantages while still preserving their unique identities. *According to this perspective, the tribal people should be rehabilitated on the plains alongside the civilised population, but away from their natural habitats, such as hills, mountains, woods, etc.*

This suggestion has also been criticised. It is alleged that this proposal has been promoted to advance the interests of capitalists and industrialists. This option is despised because it could lead to economic and moral degeneration for those who are cut off from their beloved homeland in the plains. Still, philosophers and authors like **Pandit Jawaharlal Nehru** have backed the integration programme, which tries to foster a creative adjustment between tribes and non-tribes.

Conclusion

The solutions to the aforementioned tribal issues each have advantages and disadvantages. Tribal issues are straightforward yet extremely delicate to resolve. Before gaining the trust of the tribals, no solution can be tried. They must not be forced to adopt modern culture. It is crucial to create a good balance between the tribal way of life and the development of culture's material aspects. It takes time for tribal society to fully integrate into Indian society, and this process needs to be supported while preserving the positive aspects of tribal culture. The only aspects of the new culture that could energise them for economic advancement should be injected into them. **Pandit Nehru** points out that *"Tribal people possess a variety of culture and they are in many ways certainly not backward. There is no point in trying to make them a second rate copy of ourselves".*

Pandit Nehru notes that it is our responsibility to promote the welfare and development of the tribal people *"First is to preserve, strengthen, and develop all that is best in tribal society, culture, art and language. The second is to protect the tribal economic rights. The third is to unite and integrate the tribes in a true heart unity with India as a whole, so that they may play a full part in their life. And the last is to develop welfare and educational facilities so that every tribesman may have an equal opportunity with the rest of the fellow citizens who work in the fields, factories, and workshops in the open country and the plains".*

The Tribal 'Panchasheela'

In 1957, **Pandit Jawaharlal Nehru** outlined five principles known as *"Panchasheela"* as part of the integration agenda in the prologue to Verrier Elwin's *"The Philosophy for NEFA."* Following are the tribal "Panchasheela" as stated by him.:

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(i) *The tribal people shouldn't have anything imposed on them. They must be given the freedom to grow in accordance with their own talent. We ought to make every effort to support their unique traditional art and culture.*

(ii) *It is important to respect tribal rights to the land where they live and to the forests.*

(iii) *To carry out the work of administration and development, an effort must be made to train and create a team of their own people. They will first benefit greatly from the assistance of some outside technical people. However, it must be avoided sending too many foreigners into the indigenous area.*

(iv) *It is important to avoid over-managing the tribal regions or overburdening them with plans. We shouldn't compete with their institutions of culture and society.*

(v) *The quality of the human character that develops—not statistics or financial expenditure—must be used to evaluate the work's outcomes.*

The Ministry of Home Affairs and the Ministry of Community Development (under the Article 46 of the Constitution), set up 43 sub-multipurpose tribal blocks in 43 different Indian states to aid in the integration and welfare of the native population. To investigate the programmes and projects of these blocks, two committees were formed, the first in May 1959 under the chairmanship of the anthropologist **Verrier Elwin** and the second in April 1960 under the presidency of **U.N. Dhebar.** The reports from both committees were turned in in 1960 and 1961, respectively. The five core values stated by Nehru in 1957 have been emphasised and expanded upon in the reports.

Welfare Programmes and Projects for Scheduled Tribes

The tribals make up a sizable section of India's population (8.6 percent in 2011). Since the tribal people are also Indian citizens, it is equally important to advance their wellbeing. Not only have the federal and state governments made a number of actions in this direction, but a number of non-profit organisations have also expressed interest in taking on this challenge. *Numerous Christian organisations, the Bharatiya Adim Jati Sevak Sangh, the Bhil Seva Mandal, the Kasturba Gandhi National Memorial Trust, the Vishwa Hindu Parishad, the Vanavasi Kalyanasrama, The Ramakrishna Mission, The Rastreeya Swayam Sevak Sangh, and the Vishwa Hindu Parishad* all engage in welfare work among the tribals. The government has been attempting to lift the tribal people out of their position of ignorance, illiteracy, and poverty through the Department of Tribal Welfare and its Five Year Plans. Here, you can look at a few of the government's initiatives for tribal welfare.

1. Constitutional Safeguards

Several provisions of the Indian Constitution have been introduced to protect the rights of the tribal peoples:

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1. *Article 15* of the Constitution provides equal rights and opportunities to all the citizens of India (including the tribals) without any discrimination.
2. Reservation in employment is made for the tribals under *Article* 16(4), 320(4) and 335.
3. Seats have been reserved for them in the legislatures (in Lok Sabha and State Vidhana Sabhas) under *Articles* 330, 332 and 334.
4. Under *Article* 19(5) the tribals can own property and enjoy it in any part of the country.
5. According to the Article 275 a large amount to be used for tribal welfare initiatives might be collected from the *Consolidated Fund of India.*
6. The President of India has the authority to appoint a Commissioner to oversee tribal welfare initiatives under *Article 338.*
7. According to *Article 339(2)*, the Central Government may direct the States in the creation and implementation of plans, projects, and programmes for tribal welfare.
8. According to *Article 275(i)*, the Center must provide grants-in-aid to the States for authorised tribal welfare programmes.
9. The State Governments are given the authority to select a special minister to oversee the welfare of the tribal peoples under *Article 164.*
10. The provisions in *Article 46* safeguard the tribals' economic and educational interests.
11. In *"Scheduled Tracts"* or "areas," *Article 224* directs the administration to take extra precautions to preserve tribal interests.
12. According to Article 342, the President of India has the authority to designate certain groups or communities as *"scheduled tribes"* upon the governor's suggestion. It also provides information on how new organisations might be suggested for inclusion as *"scheduled tribes,"* giving them full access to constitutional protections.

Committees and Commissions

In addition to the aforementioned constitutional provisions, the government occasionally creates committees, commissions, and research teams to examine how the target groups are using the constitutional provisions, the difficulties they confront, and to recommend actions for further improvement.

Examples of Some Commissions and Study Teams:

(i) Backward Classes Commission [1953-55] headed by **Kaka Kalelkar**;

(ii) The Study Team of Social Welfare and Welfare of Backward Classes [1958-59) headed by **Renuka Ray**;

(iii) The Scheduled Areas and Scheduled Tribes Commission [1960-61] under the chairmanship of **U.N. Dhebar**

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(iv) The Second Backward Classes Commission [1979-80] under the chairmanship of **B.P. Mandal,** etc.]

2. Special Central Assistance [SCA]

States and Union Territories receive *special central assistance* to support their efforts in tribal development. This funding is primarily intended for programmes that generate income for families in the fields of agriculture, horticulture, small-scale irrigation, soil conservation, animal husbandry, forestry, education, co-ops, fisheries, village businesses, and minimal needs programmes. During 1999-2000, an amount of ₹ 400 crore was released to the States/Union Territories [UTs]. Grants are given to States/UTs to meet the costs of the projects for tribal development [as per the provisions of Article 275(1)]. An amount of ₹ 100 crore was provided as grants to States/UTs during 1999-2000.

3. Economic Programmes and Facilities

The vast majority of tribal people are severely poor and uneducated. Numerous economic initiatives have been made to help the situation financially:

(i) Development Through Five Year Plans: The Government spent ₹ 30 crores, ₹ 80 crores, ₹ 101 crores, ₹ 172 crores and ₹ 257 crores on tribal welfare activities during the 1st, 2nd, 3rd, 4th and 5th Five Year Plans, respectively. ***Integrated Tribal Development Projects*** [**ITDPs**] evolved for the tribal development during the 5th plan [1974-79] cover today 19 States/Union Territories and 374 lakh tribal population.

The amount allocated for the tribal sub-plans in the **5th plan** was ₹ 1100 crores, in the **6th plan** [1980-85] it was ₹ 5,535 crore and in the **7th Plan** [1985-90] it was ₹ 10,500 crore.

- **Tribal Sub-Plan [TSP] Strategy:** TSP is a part of the overall plan of a State/UT or Central Ministry/Department and hence is called a Sub Plan. It seeks to ensure adequate flow of funds for tribal development from every state plan as well as Central Plan funds. It tries to promote development activities through legal and administrative support. The TSP strategy is being implemented by 82 clusters, 259 modified Area Development Approach [MADA] organisations, and 195 ITDPSs and IDAs.

The following ***specific goals*** were specified as part of the tribe sub-plan strategy:

(a) Increasing output in horticulture, small businesses, agriculture, and animal husbandry;

(b) Removal of indigenous peoples' exploitation in lending money, servitude, the forest, selling alcohol, etc.;

(c) Creation of training and education programmes;

(d) Construction in tribal territories;

(e) Environmental improvement in tribal regions.

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(ii) Establishment of "LAMPS": Large-sized Multi-Purpose Co-operative Societies: These co-operative societies are established in the tribal areas for giving productive and unproductive loans, for sale of surplus produce and purchase of necessities of life to the tribal people. Through these societies the tribals are supplied with improved seeds, modern agricultural equipments; chemicals and fertilizers, pesticides, etc. These societies are striving to relieve the tribals from the exploitation of middlemen, contractors and money-lenders.

(iii) Tribal Co-operative Marketing Development Federation of India [TRIFED]: The *Tribal Co-operative Marketing Development Federation of India* was set up by the Government of India in 1987 with a prime objective of providing marketing assistance to ST communities. The TRIFED also provides remunerative prices for the minor forest produce and surplus and agricultural produces of the tribal communities so as to protect them from the hands of the exploitative private traders and middlemen. The authorised share capital of TRIFED is ₹ 100 crore and its paid-up capital has gone upto ₹ 99.98 crore in 1999-2000. The Govt. of India's contribution is ₹ 99.75 crore in that.

(iv) The 20-Point Programme: focused on the growth of the scheduled tribes, helping the indigenous families financially so they might get beyond the poverty level.

(v) Vocational Training in Tribal Areas: This Central Sector programme, which was first implemented in 1992–1993, intends to improve the skills of tribal youth in order to increase their prospects for employment and self-employment. The plan calls for the establishment of *Vocational Training Centers* (VTCs). During 1999-2000, an amount of ₹ 375 lakh has been released for 19 VTCs.

(vi) Encouragement to Crafts and Home Industries: Encouragement is given to the existing crafts and home industries among the tribals and such new endeavours are also encouraged. **Example:**

(a) In West Bengal, tribals are encouraged to develop silk industry. A training institute is established in Darjeeling to give proper training to those engaged in sericulture.

(b) In **Bihar, M.P., Orissa** and **West Bengal,** wax industry is encouraged among the tribals of these provinces.

(c) **Madhya Pradesh** Government is helping its tribals to prosper in their economic pursuit of collecting beedi leaves.

(d) **Bihar** Government has established a Women's Co-operative Society for its tribal women to give encouragement to them to pursue their handicrafts.

(vii) Agriculture Made Stable: The tribals are persuaded to give up their system of *"shifting cultivation"* and to make agriculture their profession in order to permanently reside in a location of their choice. Thousands of

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tribals in Assam, Bihar, M.P., Orissa and Tripura, have been made to settle down permanently for agriculture. *Thodas* of Niligiri Hills and *Soligas* of Biligiri Rangana Hills in Mysore provide two other examples in this regard.

(viii) **Promotion of Labour Interests of Tribals Engaged in Mining Industry and Tea Plantations:** Attempts have been made to protect the labour interests of the tribals in Bihar, West Bengal, Madhya Pradesh and Orissa who are engaged in mining industry and of the tribals such as Santals, Gonds, Khondas and others who are working in tea plantations of Assam.

(ix) **National Scheduled Tribes Finance and Development Corporation [NSTFDC]:** To pay close attention to and speed up the rate of STs' economic development the Govt established the ***NSTFDC*** in April 2001 under the Ministry of Tribal Affairs. This Corporation is promoting Self-Help Groups and Co-operative Societies among the STs, and is giving marketing support assistance also.

4. Educational Facilities

The government has taken steps to offer S.T. with educational facilities. Some tribal areas have school buildings. Approximately 4000 schools were opened in the tribal areas under the First Five Year Plan itself. The cost of their education has been made entirely free up to the tenth grade. The students who are part of S.T. receive a variety of benefits, including free tuition, stipends, scholarships, and free supplies of textbooks, office supplies, and other supplies. In some locations, lunch is also provided. They are given free boarding and housing options. For the S.T. and S.C. candidates, 20% of the seats are reserved In technical education, there is a waiver of the age restriction and minimum score requirements.

- **Education of ST Girls in Low Literacy Pockets:** This programme, which was started in 1993-94, intends to increase the literacy rate of tribal females in 48 designated tribal areas in 8 states where it is less than 2 percent. July 1998 saw a revision to this plan. This plan calls for a residential educational complex for students in grades 1 through 5. The voluntary organisations and state governments/UTs will implement the programme. 75 complexes received a total of '183.76 lakh in funding during the 1999–2000 period.
- In these schools, there are **Ashrama Schools** that offer basic education and vocational training for S.T. education and training is given in areas such as agriculture, forestry, animal husbandry, poultry farming, bee-keeping, handicrafts, etc. There are 600 Ashrama Schools of residential character situated in Andhra Pradesh, Gujarat, Himachal Pradesh, Madras, Karnataka. Orissa, Rajasthan and Tripura.
- **Ashrama Schools in Tribal Sub-Plan Area:** This centrally sponsored scheme was started in 1990-91 to provide assistance to the states and Union Territories on 50 per cent and 100 per cent basis, respectively.

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During 1999-2000, ₹ 532.28 lakh have been released for the construction of 36 Ashrama Schools.

- **Pre-Examination Training Centres for S.C.s and S.T.s** are established in some places to help them to appear for UPSC Examinations and for I.A.S. and I.P.S. Examinations. The 1971 Census Report indicates that literacy has gone down in some tribal areas, while it has registered a slight progress in some other areas. Even in 1981 the literacy campaign could reach only 16.35% of the tribals. In some cases 100% of the expenses of the students may have to be met by the Government.
- **Post-Matric Scholarships for ST Students:** The objective of the scheme is to provide financial assistance to students belonging to STs pursuing post-matriculation recognised courses in recognised institutions. The scheme covers professional, technical, non-professional and non-technical courses at various levels.
- **Girls/Boys Hostels for STs:** Girls hostel scheme was started in the Third Five-Year Plan with the aim of providing residential facilities to tribal girls in pursuit of education. For this scheme, the central assistance [till 2007-08] is about 50% of the cost of construction of the hostels. During 1999-2000, an amount of ₹ 393 lakh has been released for 29 hostels. Boys hostel scheme was started in 1989-90 under the same pattern of the scheme. During 1999-2000, an amount of ₹ 698.43 lakh has been released for the construction of 77 hostels.

5. Medical Facilities

The indigenous people have access to a variety of medical facilities in the tribal communities. Hospitals are built in some locations, while mobile hospital facilities are available in many more. To combat diseases like malaria, leprosy, forest fever, monkey fever, typhoid, small pox, skin diseases, etc., several preventive and curative methods are performed. To help the tribal people understand how important access to modern medical services is, medical camps are organised in the tribal communities.

6. Research Work into the Problems of the Tribals

Tribal Research Institutes have been established in order to conduct extensive studies of tribal art, culture, customs, and other issues in Bihar, Madhya Pradesh, Orissa, Gujarat, Kerala, Maharashtra, Tamil Nadu, Andhra Pradesh, U.P., Rajasthan and West Bengal. The research work done in this field has thrown light on the tribal life and problems.

The research institutions are involved in data collection, research and evaluation studies, conducting training, seminars, and workshops, as well as providing planning input to the state governments. Tribal artefacts are displayed at museums at a few of these institutions. During 1999-2000, a sum of ₹ 105.53 lakh was released to the Slate Governments for this purpose.

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7. Special Schemes

(i) Adivasi Mahila Sashaktikaran Yojana [AMSY] is a unique programme with a significantly reduced interest rate designed to help ST women improve their economies. In accordance with the plan, the NSTFDC offers term loans for programmes and projects with a maximum cost of $50,000 per individual unit or profit centre.

(ii) Micro-credit Scheme - Launch of a New Scheme: This programme is designed to give qualified STs financial support for starting modest self-employment businesses or activities inside already successful SHGs. If necessary, the NSTFDC may offer a term loan for the full amount needed, up to a maximum of $15,000 per member.

8. Role of Voluntary Organisations

The government is not the only entity interested in the wellbeing of the tribe. Additionally, the task of tribal upliftment requires the encouragement of private organisations and individuals. **Thakkar Bapa** and **Gandhiji** have shown that individuals and voluntary organisations with social commitment can do a lot for the welfare of tribals. Organisations such as — *Sri Ramakrishna Mission, Vanavasi Kalyanashrama, the Rastreeya Swayam Sevaka Sangha and a number of Christian Missionary Organisations* are already working in the field. Such organisations can help the tribals to develop better interaction with the neighbouring people.

- **Aid to Voluntary Organisations Working for the Welfare of the STs:** For initiatives like as residential schools, hostels, medical units, computer training units, shorthand and typing training units, balawadis/creches, libraries, and audio-visual units, the government awards grants in aid to nonprofit organisations working for the welfare of the scheduled tribes. The grant is typically limited to 90 percent of the project's total approved cost, with the remaining 10 percent being covered by the recipient organisations. 14.74 crore was given to 137 NGOs (Non-Governmental Organizations) during the 1999–2000 fiscal year. 146.16 crores were made available under this scheme during the 10th Five Year Plan period. During 2009–10, a total of 27.80 crore was released.

9. Recognition of Forest Rights of STs:

The Scheduled Tribes and other Traditional Forest Dwellers [Recognition of Forest Rights] Act of 2006 aims to recognise and vest in the Scheduled Tribes and other Traditional Forest Dwellers—who have been living in these forests for generations—their forest rights and their occupation of the land. The Act has been announced to go into force on December 31, 2007.

6.6 SOCIAL ORGANISATION OF TRIBE

Social organisation of the tribes, as has been revealed by a number of anthropological studies, is mainly based on the principle of kinship. "It is a chief factor in maintaining social unity and it constitutes the framework within which the individual is assigned economic and political functions, acquires rights and

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obligations, receives community aid etc." Therefore, the best method to understand a primitive culture is to start by examining its kinship system.

One of the earliest groupings of man is the family. The integrative kinship link forms the foundation of family, which binds relatives from both the sides of mother and father. Thus, family is a kin group, which includes relatives from both sides, though, in most societies, one side is more emphasised than the other. For example, in our own society, children give up the surname of their mother's family of origin and take up that of their father's family of origin. But, family never completely ignores any one of the contributory sides. Therefore, family is called a bilateral groups.

Besides family, there are other groups, which depend upon 'kinship as their basis of integration. But, these other kinship groups differ from family in that they completely disregard one of the contributing factors. As such, they are called unilateral groups. But, they exist side by side with family. The lineage is the most basic type of unilateral group. A lineage is made up of all potential blood relatives who are descended only from one line. A sibling or clan is created when a lineage is expanded to include every member who is thought to be connected by blood. Thus, a clan or a sib is an extension of a lineage. These clans may combine to form phratries and moieties, which constitute a tribe.

Family

Family is the basic social unit of any society, modern or primitive. Though its forms vary from society to society and from time to time, it is found, in one form or other, in every society, irrespective of its level of cultural development.

In the words of Burgess and Locke, 'A family is a group of individuals who live together in a single household and are related to one another through marriage, blood relations, or adoption. They interact and communicate with one another as husband and wife, mothers and fathers, sons and daughters, brothers and sisters, and they foster and uphold a common culture.'

Types

There is no single pattern of family structure among the Indian tribes:

1. **Nuclear family or primary family:** Nuclear family, which is also known as the immediate family, is the most common from of family among the majority of the Indian tribes. It "consists of those individuals who are bound together by procreative urge and grouped with their children into a protective-cum-productive association"
2. **Consanguineous family:** This kind of family is formed, when "a nucleus of blood relatives is surrounded by a fringe of spouses". Thus, it is composed of members who are related by birth and such individual choice does not operate in it. Since its main emphasis is on blood relationship, it is a more stable form of family. Maturation of children or dissolution of marital bond does not adversely affect a consanguineous family. This kind of family is found among the Khasis of Assam.

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3. **Conjugal family:** Conjugal family is one "in which there is a nucleus of spouses and their offspring, surrounded by a fringe of relatives." Because the conjugal relationship is prioritised in this family, it is less solid, especially among those who do not see marriage as an unbreakable bond. In the majority of Indian tribes, the conjugal family is the preferred type of family. The family of the Kharia of Orissa and Chotanagpur may be cited as an example.
4. **Polygynous family:** The members of a polygynous family are a guy and his numerous wives. It is a common form of family among most of the Indian tribes. The family among the Gonds is of this type.
5. **Polyandrous family:** The family consists of a woman and her several husbands. Polyandrous family is found among the Khasas of Jaunsar Bawar of U. P. In this tribe, all the brothers share a common wife.

   The Todas have recently developed a new type of family organisation, which is a combination of polygynous and polyandrous types of family organisation. In the past, the Todas were polyandrous. They used female infanticide, perhaps to slow the population expansion of women in their group. But, later female infanticide was declared a crime and was stopped by the British Government. As a result, the sex ratio in the tribe got more or less equalized. But, the Todas have not given up their practice of polyandry and in addition, they have started polygyny as well. As a consequence, a new practice has been developed, according to which, several brothers, who were formerly marrying one wife, are now marrying several wives. Thus, the family among the Todas is a combination of polyandrous and polygynous types of family organisation.
6. **Joint family:** A joint family is a grouping of primary families bound together by intimate biological ties and shared living arrangements. It is an amalgam of several families of origin and procreation. Joint families are common among most of the tribes in India.
7. **Patri-local family:** In this type of family, the males does not leave their families or origin after marriage, instead, their wives come and live with them. Patri-local families are common among the central Indian tribes.
8. **Matri-local family:** In a matri-local family, the woman, after their marriage, does not leave their families of origin. Such a type of family is found among the Khasis of Assam.
9. **Matriarchal family:** In a matriarchal family, authority is vested with the mother or any one of the female member of the household. The Khasi family is the best example.
10. **Patriarchal family:** In this type of family, the father enjoys supreme power. Patriarchal family is a common form of family in a majority of the tribes in India.
11. **Matrilineal family:** The family, in which descent is traced through the mother and in which females succeed to the property, is called as

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matrilineal family. The Garo and the Khasi families of Assam serve as the best examples of this type of family.

12. **Patrilineal family:** In a patrilineal family, descent is traced through the father and sons succeed to the family property. Patrilineal family is a common type of family in a number of tribes in India.

The foregoing discussion makes it amply clear that there is no uniform pattern of family structure among the Indian tribes. On the one hand, there are tribes like the Khasi and the Garo, which have matrilocal, matriarchal and matrilineal structure; on the other hand, there are a number of other tribes, which have monogamous or polygynous, patrilocal, patriarchal and pairilineal family structure. These apart, there arc tribes like the Toda and the Khasa, which have polyandrous family structure.

Functions of family: Family in a tribal society, as in any other society, is a functional unit. It serves certain basic needs of the individual as well as the society.

Firstly, it serves the biological needs, especially those of the expectant mother and the infant child, who, during this stage, require outside help for their sheer survival. It may be said that family has its origins in these needs of the mother and the child.

Secondly, it helps in the effective exploitation of the environment, which is necessary for the satisfaction of man's more intimate needs like hunger. Man can exploit the environment more effectively by co-operating and sharing work with the other members of his family. In tribal societies. family is the fundamental economic unit. The members of a tribal family join together to eke out a livelihood through co-operation.

Thirdly, it serves the function of providing regular sex-satisfaction to the individual in a socially approved and desirable way. Family, while serving this primary need of its members, also serves thereby another more important function, namely the perpetuation of the group and the species.

In the fourth place, family transmits the cultural patterns of a society from one generation to another. In tribal communities, family is the main agency, which transmits the tribal culture to the new members through a process known as socialisation.

Finally, family teaches the individual, through socialisation, the ways in which he has to adjust himself with other people, groups, institutions etc.

Clan: Clan is the most widespread unilateral kin group. It is a collection of families bound together by:

(a) A unilateral rule of residence

(b) A unilinear rule of descent and

(c) Sense of solidarity.

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Rivers defines a clan as an "exogamous division of a tribe, the members of which are tied together by a belief in a common descent, common possession of a totem or habitation of a common territory."

It is not known how early in the history of mankind clans developed, but it is believed that they are not historically older than family.

Characteristics:

1. **Clan exogamy:** Clan is an exogamous organisation whose members consider themselves to be descendants of a single progenitor, real or mythical, and therefore, they do not marry one another. As such, the members of a clan are required to contract marriages with members of other clans.
2. **Kinship terminology:** There is a kinship terminology used in a clan to refer to one another. All the clan members of the same age are referred to as siblings, all the youngsters are called as sons and all the aged are called as fathers, grand fathers and so on.
3. **Totemistic belief:** Each clan bears a totem or symbol, which may be an animal, plant, a bird or some other material or non-material object. Thus, clans in India are named after the fauna and flora of their habitat, like jackal, serpant, pumpkin, tortoise, deer, bird, rock etc. The members of a clan show reverence to their clan totem. They refuse to eat its flesh, wear its skin or harm it in any way.
4. **Common ancestor:** The members of a clan believe that they have descended from their totemistic animal, bird or any other such object.
5. **Unilateral descent:** Every clan is a unilateral group i.e., its members trace their descent through one line either from father's side or from mother's side.

Types of clan: Clans are classified into two types, namely; Patri-clans and Matri-clans:

1. **Patri-clans:** Patri-clans are those which trace their descent from father's side only. These clans consist of men joined by patrilineal rule of descent and their children and wives. Female children, after their marriage, become the members of their husbands' clans.
2. **Matri-clans:** In matri-clans, the descent is traced through the mother's side only. Matri-clans include women, their brothers and the children of the women. The children of brothers are not included since they belong to the clans of their mothers.

Some anthropologists believed that the rule or residence was the determinant of the type of a clan. In their opinion, patrilocal residence led to the development of patriclans, while matrilocal residence created favourable conditions for the rise of matriclans. But such a view does not seem to have general applicability since matriclans are found in societies with patrilocal residence and vice versa.

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Some other anthropologists postulated the theory that matriclans constituted an earlier stage of social development, which gradually evolved into a stage of patriclans with social advancement. Based on this assumption, they expected a complete correlation between simpler cultures and matriclans on the one hand and between advanced cultures and particlans on the other. But, subsequent studies revealed no significant correlation between the type of a clan and its level of cultural development.

Function: The members of a clan, as they believe that they have descended from a common ancestor, have a strong sense of "we feeling". As a result, they are not only ready to assist one another but also prepared to lay down their lives for one another. This collective felling is clearly expressed in such sayings like "Strike my clan brother and you strike me," "The blood of my clan is my blood" etc. Thus, a clan provides assistance and protection to its members.

Another important function of a clan is to maintain peace and order within it. It is collective responsibility of the entire clan to see that peace is preserved and the miscreants are punished for their misdeeds. Extradition is the usual punishment which a clan metes out to its members for their anti-social activities.

A clan also performs economic functions. The entire land is collectively owned by the clan. It is the responsibility of the head of a clan to distribute the clan land among its members who can only rent it. They do not have any individual ownership rights over it. A person's right to land is contingent upon his membership in the clan. Besides, the clan makes provision for close economic cooperation among its members by establishing a network of mutual obligations.

A clan also caters to the religious needs of its members. Each clan is in charge of a number of rituals which are of paramount importance to the entire community.

Phratry: In ancient Athens, a Phratria was one of the three political sub-divisions of the tribe (phyle). Lewis H. Morgan, an American anthropologist, applied the English form "phratry" to a group of two or more clans combined for certain common purposes. According to Majumdar and Madan "when a group of clans gets merged together for some mason or another the emergent grouping is called a phratry." A phratry may or may not be exogamous. Thus, for example, while the two Toda phratries in India are endogamous, several phratries in Australia and Malanesia are exogamous.

Moiety or Dual Organisation: The word 'moiety' is derived from the French word 'Moietie', meaning one-half. If all the clans in a tribe combine to form only two phratries, 'the emergent type of social structure is called dual organisation' and each phratry is called a moiety. Generally, a moiety is an endogamous unit. For instance, the two Toda moieties Tarthoral and Teivaliol are endogamous. Each of these two moieties consists of several exogamous clans. But, in Australia and Malanesia, moieties are found to be exogamous.

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Development of Phratries and Moieties

Lowie says that phratries may come into existence in the following ways:

1. To establish a phratry or moiety, two or more clans may come together without losing any of the remnants of their prior segregation.
2. A clan may grow too big in size and then may break up into smaller groups, without completely severing their former connections.

   These two processes are technically known as fusion and fission, respectively. Both the processes are said to have taken place in tribes like the Oraon, the Ho, and other tribes of Munda origin.
3. Dual organisation or moieties may come into being, when all but two clans of a tribe die out. This process is known as extinction. According to Rivers, the Toda dual organisation has come into existence in this way.
4. Lewie refers to another process by which a dual organisation may come into existence. According to him, clans and moieties can arise independently for many reasons before coming together to form a single organisation. He found this kind of process among the tribes in America.

Marriage

Sex relationships that are regulated and approved by culture are the foundation of the family. The institutionalised form of sex relations is called the marriage.

Marriage, in one form or the other, is found in all societies known to ethnographers till today. Of course, there were evolutionists like Morgan, who believed that there was a stage of promiscuity in the beginning which gradually evolved into the present form of marriage namely monogamy. The evolutionists came to this conclusion on the basis of the laxity in sex morals found in some of the primitive societies. There are tribes in India as well that permit pre-marital and extra-marital sex relationships at festive times. This does not imply, however, that marriage is not practised in these cultures. Except for these joyous occasions, when sex morals are lenient, these tribes are strictly monogamous. Further, there is no evidence, at the moment, to show the existence of promiscuity in any of the simpler cultures. There are no signs of promiscuity everywhere, not even in the most ape-like tribes like the Chenchu, Kadar, Malapantaram, or Andamanese. On the other hand, most tribes are reported to enforce marital faithfulness. As a result, according to Lowie, promiscuity in the technical sense must have existed at some point in human history, when he had not yet developed cultural norms to judge sexual behaviour. Hence, marriage is a universal institution found in every society irrespective of its level of cultural development.

Proscriptions, Prescriptions and Preferences in the Choice of Mates in Marriage

Every tribe in India regulates the selection of mates in marriage through certain rules, which can broadly be classified into exogamic and endogamic rules:

1. Exogamy: In every society, there are rules forbidding sexual relations between close kin like parents and children and between siblings. In other words,

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incest or sexual relations between close kin is tabooed in every society. This taboo on incest among the tribes is not confined to such close kin like parents and children or siblings, it is also extended to include the members of one's own clan. As such, there is a prohibition on marriage between members of the same clan. They are expected to marry outside their clan. Thus, clan exogamy is a widespread practice in almost all the tribes of India.

Any breach of this rule is considered to be dangerous and is considered to be dangerous and is supposed to bring supernatural wrath on the entire community. Therefore, such offenders are severely punished by heavy fines and ex-communication.

Social scientist differ from one another in their explanation of exogamy.

Some scholars offer a biological explanation to it. According to them, the fear of racial degeneration, through in breeding, is the cause of the taboo on incest and also of exogamy. This view may explain the taboo on incest, but cannot convincingly explain exogamy, as exogamy is not confined to close kin like members of a family, but is extended to wider groups like the clan, the membership of which may run into a few thousands.

Some others attribute psychological factors to its genesis. In their opinion, the psychological disorders that follow incestuous relations are the motivating factors for the avoidance of incest and marital relations with close kin. This view, like the earlier one, fails to explain incest as well as exogamy, because the psychological disturbances are the effects rather than the cause of incest.

Others like Westermarck are of the opinion that exogamy may be caused by a dislike of the familiar. However, this viewpoint is directly at odds with the Neo-Freudian theory that exogamy is the social mechanism used to inhibit this attraction and that there is sexual intimacy between primary kin. Malinowski, an anthropologist, agrees with the Freudian view and says that the existence of elaborate rules for the prevention of incest itself bears witness to such a reality of incestuous feelings.

Audrey Richards offers economic explanation to the practice. He says that as it is difficult to obtain food in hunting and food-gathering societies, women and small children generally prove to be burden in such societies. As such, female infanticide might have been resorted to in these societies in order to relieve the burden. But, this custom must have resulted in a scarcity of women. As a result of the scarcity of women in these societies, men must have brought women from outside by capture. Richards then says, the practice of bringing wives by capture from other groups must have gradually developed into the custom of marrying outside one's own group i.e., exogamy.

There are others who maintain that the desire to have a wider area of social contact is the motive for avoiding marital relations between close kin.

2. Endogamy: The opposite practice of marrying outside one's own group is known as endogamy. Almost all the tribes in India are endogamous.

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The main causes of endogamy are as follows:

1. The fear of the strange and unknown is held to be one of the causes of endogamy. It is said that the fear of the neighbour's witchcraft and sorcery is the main cause of endogamy among the Korwas.
2. Territorial and other difference in socio-cultural patterns are also believed to be equally important factors in the rise of endogamy.
3. The other cause of endogamy is the lack of adequate means of transportation and communication.

However, certain advanced tribes, including the Gond, Bhil, and Santhal, have overcome endogamy's restrictions and begun getting married to members of the Hindu lower castes with a view to incorporating themselves into the Hindu society.

Preference in mate selection: Among some tribes like the Gond, the Kharia and the Oraon, there is a preference expressed in favour of cross-cousin marriages. The Kadar, on the other hand, favour marriages with paternal cousins.

These favoured unions could be seen as a means of avoiding bride price and preserving household assets. For instance, the Gonds refer to it as "Dudh lautana" (literally, "return of milk"), meaning that the bride price paid by a man for his wife will be reimbursed when his daughter weds the son of her mother's brother.

Two other types of preferential forms of marriage are the levirate and the sororate. According to the practice of levirate, a woman is required to marry her dead husband's brother.

Sororate, on the other hand, entitles, a man to marry a sister, preferably the younger, of his dead wife, as a compensation for loss of his first wife.

These practices of levirate and sororate are found in those tribes in which the payment of bride price is prevalent.

All of the aforementioned favoured unions aim to strengthen inter-family ties and to highlight the fact that marriage unites not only two people but also two families.

Types of Marriage

Monogamy: Monogamy is the union of one man with one woman. Monogamy is the accepted form of marriage among a number or Indian tribes like the Khasi, the Santhal and the Kadar. The main reason for monogamy among the tribes appears to be the excessive bride price. Thus, for example, many youngmen among the Ho are forced to be content with one wife in view of the prohibitive price among them.

Polygyny: Polygyny is the practice which permits a man to marry more than one of wife at a time. Polygyny appears to be a fairly widespread form of marriage among various tribes like the Naga, the Baiga and the Gond.

The causes of polygyny among the tribes are:

1. excessive women over men,
2. the belief that polygyny enhances the prestige of the husband,

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3. free and reliable labour that the wives can provide for the husband,
4. desire for children and
5. inordinate lust of males.

The supporters of polygyny maintain that the practice will result in the genetic improvement of the race, since only the strong and the powerful can have several wives, while the weak and the inefficient will have no wives and consequently the weak will be eliminated from the society. The other advantage, they cite of polygyny is that it restricts adultery as it provides sufficient variety for the lustful males.

But, these so called advantages of polygyny fade into insignificance before the disadvantages of the practice.

The first casualty of polygyny is peace in family life. Mutual jealousy and quarrels among the wives are inevitable results of polygyny. Polygyny degrades woman. It is against the principle of equality between man and woman. It also hampers the growth of conjugal love.

Polyandry: Polyandry is a practice in which a woman is allowed to marry more than one man at a time.

Polyandry is found among only a few tribes in India like the Tiyan, the Toda, the Kota and the Khasa.

Polyandry is of two kinds: Fraternal or Adelphic Polyandry and Non-fraternal Polyandry.

Adelphic or Fraternal Polyandry: When several brothers share the same wife, we have fraternal or adelphic polyandry. Fraternal polyandry is found among the Khasa and also among the Toda.

In a polyandrous family the wife of the eldest brother becomes the wife of all other younger brother. The eldest brother is the head of the family.

Non-fraternal polyandry: When several men, without having any close relations with one another, share the same wife, we have the non-fraternal type of polyandry. Non-fraternal polyandry is found, side by side with fraternal polyandry, among the Toda. In this case, the wife lives successively in the house of her different husbands. While she lives with one husband, the others do not have any rights over her.

In fraternal polyandry, when a child is born, all the brothers share the title of fatherhood, but in non-fraternal polyandry one, out of all husband, becomes the father of the child by performing a ceremony prescribed for the purpose.

Westermarck explains polyandry in terms of a preponderance of men over women. But scarcity of women may not be the only cause, because we come across polyandry in societies where women actually out-number men. In Ladakh, for example, women were more in number than men. Toda polyandry may be explained in terms of scarcity of women, but even among them, this is not the only cause. Poverty appears to be most important cause of polyandry. Most of the tribes,

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where polyandry is or was prevalent, seem to have followed this practice in order to prevent fragmentation of family property.

While there no visible advantages of the practice, there are a number of glaring disadvantages:

Firstly, it leads to fewer children.

Secondly, it results in more sons than daughters

Thirdly, it leads to barrenness among women.

Though the biological reasons for the above facts are not clear, they, nevertheless, lead to depletion of population.

Ways of Acquiring Mates

Marriage among the tribal people is social contract. It is not a religious sacrament, though of late it is acquiring such a character as a result of contacts with Hindus.

There are mainly eight ways of acquiring mates in tribal society. They are:

1. Probationary marriage,
2. Marriage by capture,
3. Marriage by trial,
4. Marriage by purchase,
5. Marriage by service,
6. Marriage by exchange,
7. Marriage by mutual consent and
8. Marriage by intrusion.

1. Probationary marriage: This practice is said to prevalent among the Kukis. In this tribe a young man is permitted to stay with his sweet-heart at her parent's house for weeks together. If, during this period of probation, they found themselves compatible with each other, they marry; if not, they separate. In this latter case, the young man has only to pay some cash to the parents of the girl as compensation.

2. Marriage by capture: Although marriages of this kind are, now-a-days becoming rare among the tribes due to the successful application of the Indian Penal Code and also due to social advancement, cases of capture are still reported from tribes like the Naga and the Ho. The Ho call it Oportipi while the Gonds call it Posi Orthur. Capture among the Gonds takes place often at the instance of the parents of the girl. When the Gond parents find their daughter remain unmarried for a long time, they request her cross-cousin to take her away by capture. But while he takes away the bride, she weeps, her parents pretend to oppose and make a mock fight probably as a reminiscence of a method of capture formerly followed. The Ho resort to capture, often prearranged, to avoid the prohibitive bride price.

In addition to the physical capture, there is another kind of capture known as the ceremonial capture. Among the Kharia and the Birhor, when a man fails to get

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the hand of the woman he desires by straight forward methods, he lies in wait in a public place or at a fair for her and applies vermilion mixed with oil on her fore-head. After that they are treated as man and wife.

3. Marriage by trial: In some Indian tribes, a young man must demonstrate his bravery and strength before he can ask a female to be his wife. So, for instance, during the Holi celebration, young men and women from the Bhil community do a traditional dance around a tree or a tall pole. The top of the tree or pole is topped with a coconut that has some "gut" in it. The dancers dance in two rings-the inner and the outer. Women form the inner ring while men form the outer ring. Any man in the outer ring is free to reach the tree or the pole and eat the contents tied to it by breaking the inner circle of women. But when a person tries to break the inner ring, the women there show stiff resistance and try to foil all his attempts to reach the tree or pole. They beat him with broom-sticks, tear his clothes, hair and even his flesh. If, in spite of this resistance, he succeeds in reaching the tree or pole, breaks open the coconut and eats it along with the gud, he acquires the right to name any one of the girls dancing there as his wife.

4. Marriage by Purchase: Marriage by purchase is a widely spread practice in tribal India. Most of the central Indian tribes and the Naga tribes pay bride price, which my be in the form of cash or kind or both.

Lowie, while recognising the economic nature of bride price, maintains that payment of bride price should not be regarded as sale or purchase of girls. In his opinion, it only symbolises the economic utility of women. It is paid as a compensation to the parents of the girl. This view of Lowie seems to be justified in view of the fact that most of these tribes have the custom of giving dowry. As such, if the dowry given is of considerable amount, the economic value of the bride price comes to naught.

However, the economic aspect of bride price cannot altogether be ignored. The problem of bride price has acquired such proportions in some tribes like the Ho that many young men and women are compelled to remain unmarried for want of the necessary bride price.

5. Marriage by service: Some of the tribes have evolved ways and means to solve this problem of bride price. One such solution is the practice of marriage by service. Thus, when a Gond or a Baiga fails to pay the required bride price, he simply goes to his prospective father-in-law's house and serves there as a suitor-servant for a certain period of time after the expiry of which he returns to his house along with his wife. In some other tribes like the Birhor, the father-in-law lends money to his son-in-law to enable him to pay the bride price, which he has, of course, to repay it in instalments. He, therefore, stays at his father-in-law's house and serves him till the debt is completely repaid.

6. Marriage by exchange: Marriage through trade is another tactic used to get around paying the bride price. This custom allows both families to avoid having to pay the bride price by exchanging their wives. This practice is found in almost all the tribes of India except a few tribes like the Khasi.

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7. Marriage by mutual consent and elopement: In tribal societies, usually adults enter into matrimony with mutual consent and also with the approval of their parents. This is the common practice especially among those tribes which have the youth dormitories, where there is much scope for young boys and girls to meet and fall in love with one another. When a grownup boy and a girl fall in love and agree to marry, but are unable to get their parent's approval, they usually elope from the village only to return after a brief period of time. When they return, they are normally recognised as husband and wife by the village elders.

8. Marriage by intrusion: Among some tribes like the Birhor and the Ho, when a young man vows to marry a girl but puts off the wedding, the girl steps forward and comes and takes up residence in a corner of his hut. The young man's parents then severely abuse, maltreat, and beat the woman. But, if she sticks to her decision to marry him and refuses to yield to the harassment, she is, at last recognised as the wife of the young man. The Ho call this practice "anader".

Divorce: As marriage among tribes is not a religious sacrament, its dissolution is not very difficult. Tribal societies have recognised the possibility of friction between husband and wife in their day-to-day domestic life and therefore, have made provisions for the dissolution of marriage when it becomes undesirable for one or both the parties. As such, divorce is allowed in all the tribes in India, though the grounds for divorce may differ from tribe to tribe.

The Khasi permit divorce on the grounds of adultery, infertility, and temperamental incompatibility. The party seeking the divorce can be required to provide restitution to the other party. Children, if any at the time of divorce, are kept under the custody of mother. Remarriage between those once divorced is allowed.

Among the Lushei, divorce is very simple. When the husband wishes to divorce his wife, he simply turns her out of the house. He just needs to pay the remaining balance of the bride price, if any. However, the bride price that her husband paid for her should be repaid if the woman deserts her husband or is proved to have committed adultery. Remarriage between divorced people is permitted.

The Gonds allow divorce on the grounds of marital adultery, infertility, carelessness in home duties, and the wife's combative personality. But husband and wife are equally free to obtain divorce. If the wife obtains divorce against the will of the husband, her would-be husband has to pay compensation to her first husband. The first husband is also entitled to receive compensation from the future husband of his wife, if she is divorced by him for a recognised fault of hers.

Among the Muria Gonds, women often abandon their husbands and the Panchayats regularise these desertions as divorces by fixing compensation.

The Kharia permit divorce on the grounds of adultery, infertility, sloth, the wife's reluctance to live with her husband, and the Panchyat of the village's determination that she is a witch.

When a Bhil husband wants to divorce his wife, he summons the village Panchayat to meet and gives his wife a piece of cloth from his turban, officially announcing that he is no longer their husband. The woman takes the cloth and

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hangs it from the roof of the house of her father for month signifying that her former husband has now no rights over her and that she is free to remarry.

Thus, it is clear that divorce among the tribes is easy to obtain, but it should not lead any one to believe that divorces are very common in tribal societies. In fact, divorces are very infrequent and a divorcee, whether man or woman, is socially looked down-upon. Remarriages after divorce are generally approved in all the tribes in India.

Property and Inheritance among Tribes

Majumdar and Madan are of opinion that property in primitive societies may be referred to "material goods, movable and immovable and, or to privileges."

Property may be held jointly by a group of people or it may be held individually by a person. Both the kinds of property are found to exist among the Indian tribes. Although, individual ownership is more common, instances of collective ownership are not wanting in tribal India. Thus, for instance, the land of a Naga village are collectively owned by the villagers.

Recognition of property, whether communal or individual, implies some rules of inheritance. Inheritance become all the more necessary in societies which recognise individual ownership of property, because there must be some mechanism determining the succession of property after the death of its owner. But, in the case of communal ownership, inheritance may not be of that importance, since a group never ceases to exist all of a sudden like an individual.

In tribal India, there are mainly three systems of inheritance. They are: Matrilineal, Patrilineal and a combination of both.

Matrilineal inheritance: When inheritance of property takes place along the female line, it is called matrilineal inheritance.

The Khasi are a matrilineal people. Property, among them, is held by the females and is transmitted through female line i.e., from mother to daughters. The youngest daughter gets the lion's share of the family property and also the family house because it is she who is in charge of the family religion. She performs the religious ceremonies, cremates the dead and inters the bones in the common sepulture. Her other sisters establish their own huts after their marriage.

The Garo are also matrilineal. Property is held by the female and is inherited by the female. The parents of the Garo choose one of their daughters to be the heir, or "Nokna." Any of the daughters can be chosen to serve as the nokna; it is not necessary for her to be the oldest or the youngest. The nokna succeeds to the entire property. As such, there is no division of family property among the Garos. In case, a nokna fails to have children, she makes a request to her other sister to give one to their daughters for adoption. The other sisters are under obligation to comply with her requests.

Patrilineal inheritance: When property is transmitted through male line, it is called patrilineal inheritance.

The Kharia are patrilineal. Property is passed from father to son or sons. But a widow, without sons, has a like interest in the property of her deceased husband.

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The Rengma Naga are also patrilineal people. In this tribe, all the property is inherited by the male heirs. However, a widow is entitled to maintenance till her remarriage or death.

Most of the Indian tribes follow this system of patrilineal inheritance.

Although the Khasi and the Garo are regarded as matrilineal, they are actually passing through a transitional stage of matrilineal-patrilineal decent. Thus, for example, among the Garos the daughter who is appointed as The "Nokna" is required to marry her maternal uncle's son, who becomes the guardian of the family property. Although his wife owns the property, it is he who actually controls it, his authority over it is unquestioned. Thus in this tribe, while the sister's daughter owns the property, the brother's son actually controls it.

Check Your Progress

Multiple Choice Questions

1. The Scheduled Tribes constitute _____ of the total population of India.
   (a) 8.6% (b) 8.2%
   (c) 7.8% (d) 7.6%
2. The Scheduled Tribes are generally known as _____.
   (a) Harijan (b) Adivasis
   (c) Antyeja (d) Any other
3. Tribe is a _____ group of Indian society.
   (a) Cultural (b) Religious
   (c) Kinship (d) Any other
4. _____ state in India has the highest Tribal population.
   (a) Uttar Pradesh (b) Madhya Pradesh
   (c) Odisha (d) Assam
5. _____ is the name of a tribal group.
   (a) Santhals (b) Araya
   (c) Dravida (d) Sudras
6. Garo and Khasi tribes live in _____ state.
   (a) Odisha (b) Assam
   (c) Bihar (d) Madhya Pradesh
7. _____ worship is common among tribes.
   (a) God (b) Goddess
   (c) Nature (d) Culture
8. More than 90% of the tribal people are engaged in _____.
   (a) Hunting (b) Forestry
   (c) Food gathering (d) Agriculture
9. The most common characteristics of tribe is _____.
   (a) Common Territory (b) Joint Family
   (c) Definite Religion (d) Any Other
10. The word tribe has been defined in Article _____ of Indian Constitution.
    (a) 340 (b) 341
    (c) 342 (d) 343

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6.7 ANSWERS TO 'CHECK YOUR PROGRESS'

Multiple Choice Questions

1. (a)
2. (b)
3. (c)
4. (b)
5. (a)
6. (b)
7. (c)
8. (d)
9. (a)
10. (c)

6.8 SUMMARY

Tribal groups are an important constituent of Indian society. In India, tribal people make up roughly 9% of the overall population. But this vast population is heterogeneous in nature. However, the numbers of tribal population in India are classified into different groups on different bases such as geographical location, language, race and socioeconomic development. Tribals are the indigenous people, children of nature and their life style is conditioned by the ecosystem. They constitute the weakest section of India's population and are the matrix of India's poverty. The constitution of India has recognised the tribal groups in the name of 'Scheduled Tribes'.

In this unit, we have discussed the following points:

Tribes have been defined by scholars in terms of their distinctive characteristics, their place in the evolutionary framework, and their relationship to Indian civilization.

Tribals of India continue to suffer from all sorts of discrimination, marginalisation and other problems. They are being deprived from the access to the basic needs of life such as health, education housing, employment and equity.

Various welfare programmes and several initiatives for scheduled tribes have been presented to address the issues with tribal population successfully.

6.9 KEY TERMS

- **Scheduled Tribes:** Tribes which are officially designated groups of people and among the most disadvantaged socio-economic groups in India.
- **Kinship Group:** A group of people related by blood or marriage
- **Indigenous Community:** Any group of people native to a specific region.
- **Primitive Group:** A group that has a faithful primitive group action.

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- **Aborigine:** A person, animal, or plant that has been in a country or region from earliest times.
- **Ancestral Worship:** The custom of worshiping the deceased ancestors who are considered still a part of the family and whose spirits are believed to have the power to intervene in the affairs of the living.
- **Cohesive Group:** The connectedness that group members feel toward each other.
- **Infanticide:** The act of killing of the newborn.
- **Homicide:** The act of killing of one person by another.
- **Infiltration:** A technique of tactical movement by small forces over land, air, or water through an area or territory occupied by friendly forces or an enemy, or in the close vicinity of enemy positions.

6.10 SELF-ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. Define Tribe.
2. Mention the concept of tribe.
3. Explain five important features of tribes.
4. What is the economic problems of tribes?
5. What are the cultural problems of tribes?

Long Answer Questions

1. Discuss the characteristics of tribes.
2. Describe the problems of tribal people in India.
3. Explain the different measures for upliftment of tribes.

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