

SOCIAL PROBLEMS & SOCIAL CHANGE



**Kansal
Prabhakar
Jyoti Puri**



Social Problems & Social Change

**Kansal
Prabhakar
Jyoti Puri**

Social Problems & Social Change

Kansal
Prabhakar
Jyoti Puri

W
Wisdom Press
NEW DELHI

Social Problems & Social Change

Kansal, Prabhakar, Jyoti Puri

*This edition published by Wisdom Press,
Murari Lal Street, Ansari Road, Daryaganj,
New Delhi - 110002.*

ISBN: 978-93-81052-85-3

Edition: 2022 (Revised)

ALL RIGHTS RESERVED

• This publication may not be reproduced, stored in
• a retrieval system or transmitted, in any form or by
• any means, electronic, mechanical, photocopying,
• recording or otherwise, without the prior permission of
the publishers.

Wisdom Press

Production Office: "Dominant House", G - 316, Sector - 63, Noida,
National Capital Region - 201301.
Ph. 0120-4270027, 4273334.

Sales & Marketing: 4378/4-B, Murari Lal Street,
Ansari Road, Daryaganj, New Delhi-110002.
Ph.: 011-23281685, 41043100.
e-mail : wisdompress@ymail.com

CONTENTS

Chapter 1. Understanding Social Issues and India's Persistent Poverty Problem.....	1
— <i>Jyoti Puri</i>	
Chapter 2. Understanding Casteism, Communalism, and Regionalism.....	10
— <i>Rashmi Mehrotra</i>	
Chapter 3. Challenges Faced by Minorities: Prejudice, Discrimination, and Social Progress	18
— <i>Naheed Bi</i>	
Chapter 4. Unveiling the Demographic and Societal Complexities of India	27
— <i>Gautam Kumar</i>	
Chapter 5. Exploring the Multifaceted Factors Influencing Juvenile Delinquency, Prostitution, and Alcoholism.....	36
— <i>Jyoti Puri</i>	
Chapter 6. Colonial Legacy and Modern India: Unraveling the Threads of History, Industry, and Urbanization.....	43
— <i>Rashmi Mehrotra</i>	
Chapter 7. Colonial Impact on Indian Society: Transformations in Culture, Social Structure, and Ideology.....	50
— <i>Naheed Bi</i>	
Chapter 8. Change and Development in Rural Society	58
— <i>Gautam Kumar</i>	
Chapter 9. Change and Development in Industrial Society.....	67
— <i>Manjula Jain</i>	
Chapter 10. Globalization's Impact on Indian Society.....	76
— <i>Neha Anand</i>	
Chapter 11. Mass Media and Communications: An Overview	85
— <i>Aditya Sharma</i>	
Chapter 12. Industrialization, Labor Movements, and Social Change in Colonial and Post-Independence India	93
— <i>Neha Anand</i>	
Chapter 13. Social Movements and Their Impact on Modern Society.....	101
— <i>Jyoti Puri</i>	

CHAPTER 1

UNDERSTANDING SOCIAL ISSUES AND INDIA'S PERSISTENT POVERTY PROBLEM

Jyoti Puri, Associate Professor
College of Education, Teerthanker Mahaveer University, Moradabad, Uttar Pradesh, India
Email Id- puri20.j@gmail.com

ABSTRACT:

The idea of social concerns with an emphasis on poverty's significance as a social issue in India. In the beginning, social problems are defined as situations that disturb social order and hinder the efficient functioning of social institutions, eventually being recognised as societal concerns when they obstruct regular social interactions. After that, the abstract explores many viewpoints on social problems, such as G.J. Selznick and Raab's definition, which sees social problems as difficulties that pose a danger to society and its institutions. While Bardara Wootton's concept is criticised for its limits, Nisbet and Merton place an emphasis on the relationship between social concerns, moral principles, and social structures. The essence of social issues is examined, emphasising how they undermine the social structure, cause misery, and undermine society goals. Social issues are complex, often entangled, and culturally contextual. The abstract also highlights how solving one societal problem could result in the emergence of other ones. The discussion then turns to societal problems in India, with casteism, poverty, unemployment, and other concerns being discussed. In India, poverty is acknowledged as a widespread issue that influences many facets of daily life, including emotional, cultural, and political aspects. The National Rural work Programme, Rural Landless Employment Guarantee Programme, and other programmes that have an emphasis on creating work opportunities and societal assets are among the poverty reduction initiatives stated for India. The abstract also explores the difficulties and objections with calculating poverty, such as the idea of absolute vs relative poverty.

KEYWORDS:

Absolute, Poverty, Social, Society, Unemployment.

INTRODUCTION

A social event or circumstance is referred to be a social issue when it disrupts the social order and impairs the effective operation of social institutions. Since they do not have any significant negative consequences on the social system, such circumstances are first ignored. But with time, they add up and start to interfere with daily social interactions. Such a situation is then acknowledged as a societal issue. The need for a solution in the interest of social peace occurs after a social issue establishes roots and progresses beyond the point of tolerance. A social problem, in their definition, is "a problem in human relationship which seriously threatens society itself or impedes the important aspirations of many people." Regarding the first aspect, they state that "A social problem exists when organised society's ability to order relationship among people appears to be failing; when its institutions are faltering, its laws are being flouted, the transmission of its values from one generation to the next is breaking down, the framing of its value Juvenile delinquency is to be considered "as a breakdown in society itself" under this definition of a social issue[1], [2].

According to Nisbet and Merton, the distinctive feature of social issues is that "by their close connection with moral values and social institutions they form a type by themselves." They

are social in the sense that they deal with interpersonal interactions and the normative conditions in which all interpersonal interactions take place. They are issues in that they reflect deviations from the anticipated or intended course of events; violations of what is good or appropriate according to how society defines these traits; and disruptions of the social norms and bonds that society values.

Bardara Wootton, on the other hand, defines "social pathology" more specifically. This definition, according to Bottomore, places an unnecessary restriction on the field because "it refers only to actions as attract the attention of the State at a particular time," she claims. Bottomore defines social pathology as "those actions on the prevention of which public money is spent, or the doers of which are punished or otherwise dealt with at the public expense." As a result, many significant circumstances and types of behaviour that are generally regarded as constituting social problems (such as poverty, some forms of industrial conflict, etc.) are not taken into consideration by Wootton's definition. Accordingly, Bottomore thinks the definition put forth by Raab and Selznick is more useful[3], [4].

Social Problem Nature

The majority of people in society are affected by the social issue. Bernad claims that the oppressive and stressful situation that results from social difficulties may include three different sorts of elements: tension sources that question certain social values, social values that are being tested, and strong responses from people and groups to challenges. The traits listed below illustrate the nature of social problems. Social issues weaken the social system either directly or indirectly. Social issues lead to unhappiness, suffering, and misery. It negatively impacts society's ideals. It constantly breaks down and becomes disorganised. This is pathological. It is detrimental to society. There is no one easy reason for the societal issues. Each issue has a complicated past and often has several root causes. Crimes, war, poverty, and unemployment do not have a single, clear reason for why they occur. There are instances when one issue is so intertwined with another that it cannot be resolved on its own. Social issues are intertwined, which makes them more important. For instance, there are connections between poverty, unemployment, and criminality. Therefore, there are many different multifaceted solutions needed to address the complicated societal issue. The idea of a social issue is relative. What we consider to be a societal issue in one culture may not be in another. Similar to this, a societal issue now could not exist tomorrow. Despite being disintegrating, societal problems have a purpose since solving them creates new ones and advances society.

Two perspectives may be used to understand social problems. From the perspective of the community, it may be detrimental or cause the community to fall apart. Therefore, social issues need to be addressed at both the individual and community levels. Due to the physical aspect of connections, the social issue is psychological in nature. It is pathological since it is not a typical or healthy social connection symptom. Classism, casteism, untouchability, etc. are all results of social stratification conflicts and class imbalances. Along with other economic ills, imbalances, conflicts, and malpractices issues including beggarliness, unemployment, poverty, industrialisation and urbanisation issues, and lastly, labour issues. Then, conflicts resulting from group tensions arise. These groupings might be ethnic, regional, national, or geographical. Conflicts between them result in linguistic, racial, communitarian, regional, and other societal issues[5], [6].

Indian social issues:

Casteism, untouchability, regionalism, linguism, communalism, beggarly, unemployment, poverty, labour problems, rural problems, industrialization and urbanisation problems,

prostitution, crime, suicide, juvenile delinquency, youth tensions and student unrest, and finally democratic problems, are the main social issues in India.

India's Primary Problem Is Poverty

One of India's most pervasive socioeconomic issues is poverty. It is undoubtedly a widespread issue that affects the majority of the developing and poor nations in the globe. It is not just socioeconomic in character, but also emotional, cultural, and political. The poverty in this country has not been eradicated despite the improvements that have been made over the last 60 years. The basis of many of the issues has been poverty. "Poverty is that state in which a person does not maintain a standard of living that is high enough to provide for his physical and mental efficiency and to enable him and his natural dependents to function usefully according to the standards of the society of which he is a member, either because of inadequate income or unwise expenditures." According to the extent to which he can afford to enjoy life's necessities, comforts, and amusements, a person is affluent or poor. "Poverty is the lack of resources necessary for a person to maintain his or her own health and the health of those who depend on him or her."

Any in-depth analysis of poverty often uses the two terms absolute poverty and relatively poor. Researchers have been working to develop an accurate measure for assessing poverty ever since the 19th century. Ideally, a yardstick like this would enable us to determine a predetermined amount of poverty, or "poverty line," below which poverty starts and beyond which it ends. This standard is thought to have a universal nature and would be relevant to all cultures. The phrase "absolute poverty" refers to this state of affairs.

DISCUSSION

Absolute poverty is frequently referred to as "subsistence poverty" because it is based on assessments of the bare necessities of basic "physical needs" like food, clothing, shelter, and health needs, as well as some concepts of "basic cultural needs." As a result, the concept of fundamental human needs is expanded beyond the level of physical survival. Education, safety, leisure, and recreation are all included under Drewnowski and Scott's "basic cultural needs" category[7], [8].

Criticisms: There has been a lot of opposition to the idea of extreme poverty. It is predicated on the idea that everyone in every society has a set of minimal essential requirements. Even in the context of subsistence poverty as defined by access to enough food, clothes, and shelter, this claim is challenging to support. These requirements differ across and among civilizations. When the notion of "basic cultural needs" is included, it becomes much more difficult to maintain the concept of absolute poverty. Such "needs" change across time and location, therefore any effort to set absolute, unchanging standards is doomed to failure.

Some scholars completely gave up on the idea of "absolute poverty" due to the challenges associated with its implementation. They have created the concept of relative standards, which are standards that are relevant to a certain time and location, in lieu of absolute standards. In this sense, relative poverty has taken the place of the notion of absolute poverty. "Relative poverty is determined by assessments made by members of a community as to what is deemed a fair and acceptable level of living and ways of life in accordance with prevailing customs. Definitions of poverty based on relative standards will be continually changing in a world that is changing quickly, just as customs change from time to time and place to place. Therefore, Peter Townsend has stated that any definition of poverty "related to the needs and demands of a changing society" is appropriate.

India's poverty level

India, while being considered a developing nation, is severely struggling with the issue of poverty. Though we gained our independence 60 years ago, issues like poverty, population growth, unemployment, illiteracy, etc. continue to keep our society captive. It is regrettable that there aren't any relevant or trustworthy statistics available in India for a precise calculation of poverty. The administration has not attempted this seriously in any way. To measure poverty, various private people and organisations have made their own efforts. According to Dandekar and Rath's estimates, in 1960–1961, around 40% of the rural and 50% of the urban populations were estimated to be living in poverty. According to Dr. Minhas' research, in rural India, 50.6% of the population in 1967–68 and roughly 65% of the population in 1956–57 were estimated to be living in poverty[9], [10].

The Planning Commission measured poverty in the country at the national and state levels using data from a large sample survey on consumer spending that was undertaken by the NSSO (National Sample Survey Organisation). These projections, provided by the Commission at intervals of around five years, offer us a general idea of the level of poverty in India between 1990 and 2000. 26.1% of the population, or 260.3 million people, were considered to be poor in 1999–2000. According to estimates given for 2007, there were probably 19.3% and 22% million people living in poverty, respectively.

The degree of poverty in certain states

Not all states have the same level of poverty. Orissa (47.15%) and Bihar (46.2%) were the two states with the highest rates of poverty in 1999–2000, respectively. The majority of the poor (5.29 crore, or 31.5%) were located in Uttar Pradesh. According to estimates, there were around 193.2 million impoverished people living in rural regions and 67.1 million in urban areas in the years 1999–2000. About 104.40 lakh (20.04%) individuals in Karnataka were considered to be poor.

Reasons For Poverty

The root reasons of poverty are complex. The following topics, however, may be covered in more detail:

1. Personal incapacity;
2. Economical;
3. Social;
4. Demographic; and
5. Other Factors.

A person's failure might have a variety of factors. Failure in life may be brought on by inherited flaws including dumbness, deafness, blindness, feeble-mindedness, weak legs, weak hands, and other physical or mental disabilities. It's possible that some of the impairments came about later in life.

A person is forced to succumb to and experience many of these inadequacies since he has no control over them.

They transform that person into a parasite on society. Various people often ignore various flaws that may be corrected or conquered, which causes them to become victims of the poverty issue.

We may classify weaknesses like illiteracy, sloth, extravagance, immorality, and undesirable habits like gambling and drunkenness under this heading.

Poverty-related economic factors

Since gaining independence, our economy has grown unevenly in several areas. Between 1951 and 1991, our economy grew at a meagre 3.5% annual pace. Even if this rate of growth decreased to 5% in the years 2004–2005, it was still insufficient to address the problems associated with poverty. Our income is still quite low per person. In 1950–51, it was around Rs. 255, while in 2004–05, it was Rs. 19,649 (at 1900–00 values). This is a lot less when compared to other advanced nations. There aren't enough jobs available in our economy for everyone. As a result, unemployment is rising. About 4.37 lakh people were officially jobless in 1952, but by 1990, that figure had risen to 334 lakh. până in December 2003.

Constant inflation has reduced the value of money. In 1990–1991 it was 8.28 pence. Inflation was expected to be 13.4% per year in 1991, and just 7.3% per year in 1997 after much effort. At 1960–61 prices, the rupee's worth further dropped to 7.2 paise. The buying power of the average person was negatively impacted by this unchecked inflation. For our sectors to develop quickly, significant amounts of cash are needed. Naturally, the freshly unleashed process of economic liberalisation has begun to demonstrate favourable outcomes in these days. The time is not yet right to render verdicts and their outcomes. Our economy is largely agrarian in nature. More than 65% of the population still relies on agriculture for their livelihood. Agriculture comes with its own restrictions. Particularly in India, people still cultivate their land using the old-fashioned methods, which results in a relatively poor agricultural output.

The demographics

India's population is expanding at a worrying pace. It doubled in the 60 years between 1921 and 1981. The astounding figure of 122.3 crore was attained in 2008. Therefore, the little economic progress that has been made is being eroded by the expanding population. According to a 1998–1999 estimate, 9.60 crore individuals, or 8% of the population, are over 60, and their ability to contribute to economic activity is constrained. Since 35.7% of the population is under 14 years old, they are unable to work. Indian families tend to be larger in size. The typical Indian family has four members. The health of humans is negatively impacted by the population's growth. Many individuals are afflicted by numerous illnesses for which there is no appropriate medical care.

India is a nation that values traditionalism and communalism. biases stemming from religion, language, caste, and other factors. These characteristics hinder the advancement of the nation by causing individuals to be dogmatic in their thinking, narrow-minded, and self-centered. Both of these conditions contribute to poverty. There were around 38 crore illiterate people in the nation in 2001. Furthermore, our flawed educational system is unable to provide employment, and there is no assurance that educated kids will find employment. Caste people continue to be governed by our caste system. The caste system forces its members to continue working in the caste's conventional and inherited professions. The caste members are not encouraged to pursue their preferred careers in this way. Similar to this, the mixed families that are still common in rural regions prevent young members from taking the initiative to embark on new endeavours in the job and economic realms.

Other Roots

1. Long-term foreign occupation: India was ruled by foreigners for a very long time. The diverse arts, crafts, cottage industries, and small-scale businesses that we formerly had were all destroyed by the British, who brutally governed India. They also corrupted

our country's fundamental economic framework. They used Indian resources for the benefit of Britain and turned Indians into parasites in many ways.

2. Climate: The state of the climate may also contribute to poverty. India's hot heat limits people's ability to work, therefore naturally, output cannot be expanded to the necessary level.
3. Wars and War Threats: India had to spend a significant amount of money on the wars she fought with Pakistan and China. War is also always a possibility. Consequently, a substantial sum of money is spent on our military industry. Previously, 15% to 25% of the nation's revenue was used for defence, but in 1989–1990, that percentage dropped to 16.7%.
4. India's political system is often criticised for being flawed and lacking political will. Ineffective and flawed. Our country's interests have often been harmed by unhealthy rivalry among political parties for influence.

Programmes to Reduce Poverty: Since the conclusion of World War II, Third World nations have taken a variety of steps to reform their economies and social structures in an effort to reverse the colonial legacy of underdevelopment and social backwardness. The newly formed states have been attempting to follow the route of rural development; India has embraced a number of poverty alleviation policies. The state sometimes implements a variety of poverty alleviation programmes, including DPAP, DADP, CADP, TRYSEM, NREP, REGP, and JRY, among others. There are two main claims of poverty. The general growth of the agricultural, industrial, human resource, and service sectors is the primary source. The beneficiary focused programmes, of which the principal ones are the NREP, RLEGP, TRYSEM, IRDP and land reform, etc., are the second source of reducing poverty.

Numerous strategies to reduce poverty have been implemented, and they are based on approaches like the Area Development Approach, the Target Group Approach, and Micro Level Planning. In rural development programmes, particular focus was placed on certain regions with particular issues, leading to the adoption of special area development approaches like DPAP, CADP, HADP, and DADP, among others. It was found that despite significant efforts, the rural development schemes could not eliminate economic disparities among the poor. Some specific programmes for small and marginal farmers, agricultural workers, and rural women were developed as a corrective remedy. The next paragraphs cover the key components of several of the main job and anti-poverty schemes.

National Rural Employment Programme: As a result of prior experiences in this area, the food for work programme (FWP) was condensed and renamed as National Rural Employment Programme (NREP) in October 1980. The initiative called for spending Rs. 1620 crore, including the States' matching contribution, during the course of the VI Plan period in order to increase job possibilities to the tune of 300–400 million man days annually while also building enduring communal assets.

Rural Landless Employment Guarantee Programme: Including the State's part, the total cost of implementing NREP during the fifth plan was Rs. 1873 crore. As envisioned by the Plan, the goal of creating jobs was also accomplished. **Integrated Rural Development Programme:** The main way that Integrated Rural Development Programmes (IRDP) differed from other rural development programmes was that it was predicated on the creation of assets and skills that are anticipated to produce a steady stream of income for the beneficiaries, who were considered to be the poorest of the poor. The main goal of the TRYSEM programme, which was a crucial component of the IRDP, was to give rural youth from low-income families the technical and entrepreneurial skills they needed to start their own businesses in the fields of agriculture and related activities, industries, services, and other business endeavours.

Jawahar Rozgar Yojana

NREP (1980) and RLEGP (1983) were the first rural employment initiatives. The Jawahar Rozgar Yojana scheme, launched in April 1989, combined the RLEGP and NREP programmes. The NREP and RLEGP had the dual goals of providing jobless and landless rural residents with employment possibilities and building up the rural infrastructure to support fast economic development.

Employment Assurance Scheme

The Employment Assurance Scheme (EAS) has been made applicable to all of the rural blocks in the nation by being made universal. Its objectives were to provide 100 days of unskilled manual labour, up to two people per family, for people between the ages of 18 and 60 who often live in villages during the lean agricultural season, on demand, in the blocks covered by the EAS.

Million Wells Scheme

The Million Wells Scheme (MWS), which was once a JRY sub-scheme, is supported in an 80:20 ratio by the Centre and the States. The MWS aims to give free bonded labour and open irrigation wells to SC and ST farmers who are poor, tiny, and marginal farmers.

National Social support Programme (NSAP)

The NSAP acknowledges that the Central and State Governments are accountable for providing social support to low-income families in the event of maternity, old age, or the death of the primary breadwinner.

Rozgar Yozana, the prime minister

A self-employment programme called PMRY was started in 1993–1994 for educated jobless young. The programme requires matriculation (passed or failed), completion of a six-month government-sponsored technical training, or ITI certification as the minimal qualifications. In accordance with this programme, the young person must establish a micro firm (company or industry), for which a bank loan will cover 95% of the capital need.

Jawahar Gramme Samridhi Yojana

The Central Government changed JRY in 1999 and launched a brand-new initiative known as Jawahar Gramme Samridhi Yojana (JGSY). This plan is being carried out as a centrally sponsored scheme with a 75:25 cost-sharing split between the Centre and the States.

Swarnjayanti Gramme Swarozgar Yojana (SGSY)

Initially, the sole programme for self-employment was the Integrated Rural Development Programme. Over the years, other linked programmes have been introduced, starting with Training of Rural Youth for Self-Employment (TRYSEM). These programmes include Development of Women & Children in Rural Areas (DWCRA), Supply of Improved Toolkits to Rural Artisans (SITRA), and others. It is a project to reduce poverty that encourages people to start their own businesses in order to provide the underprivileged in rural areas meaningful work.

Antyodaya and Annapurna By Anna Yojana

The government has introduced a new programme called "Annapurna" to provide elderly people who are in need food security. All elderly people in need who qualify for an old age

pension but are not already getting one and whose children do not live in the same village will receive 10Kg of food grains each month at no cost from Annapurna.

Sampoorna Gramin Rozgar Yojana: As part of the 50 lakh tonnes allotted for the Sampoorna Gramin Rozgar Yojana (SGRY), which the Prime Minister started on September 25, 2001 by combining the ongoing Employment Assurance Scheme (EAS) and the Jawahar Gramme Samridhi Yojana (JGSY), 30.6 lakh tonnes of food grains have been released to the states. The finance minister urged all the States to step up and participate in order to fully benefit from the free foodgrains being given under this initiative, which provides meaningful employment to rural residents in exchange for their assistance with public works projects. This programme will continue in the next year.

The Jai Prakash Rojgar Guarantee Yojana (JPRGY) was established in 2002 with the goal of offering job guarantees to the unemployed in the most impoverished areas of the nation.

Programmes for Rural Housing

Rural regions have a severe housing shortage. Therefore, the Government has initiated a number of housing building schemes for the rural poor. Currently, the Indira Awas Yojana is the only national scheme for rural housing. The Mahatma Gandhi National Rural Employment Guarantee Assurance is known as MGNAREGA. This national level poverty alleviation programme has a broader scope in 2011–12. This plan offers more goodness. According to the report "Rural Poverty Despite Growth" published recently by G.S. Bhalla, India's post-reform economic patterns show rural poverty and stagnation despite overall spectacular economic progress.

CONCLUSION

A thorough analysis of socioeconomic concerns is provided in your lengthy article, with a special emphasis on India's poverty. It covers a wide range of topics, such as the definitions of social problems, their nature, and the particular social difficulties India is now experiencing, particularly poverty. Social problems are situations or occurrences that disturb the social order and compromise the efficient functioning of social institutions. Although they could at first go unnoticed, ultimately their interference with regular social interactions causes them to be seen as societal challenges. Social issues are complicated and may have several underlying causes. The idea of a social issue might differ throughout cultures and evolve over time.

The Indian government has established a number of programmes aimed at reducing poverty, such as the Integrated Rural Development Programme (IRDP) and the National Rural Employment Guarantee Programme (NREGA). These initiatives are designed to help the poor find work, improve their living circumstances, and enhance their abilities.

Despite these initiatives, rural poverty and economic stagnation still exist in India, underscoring the necessity for ongoing efforts in this sector.

REFERENCES:

- [1] A. Chaudry and C. Wimer, "Poverty is Not Just an Indicator: The Relationship between Income, Poverty, and Child Well-Being," *Academic Pediatrics*. 2016. doi: 10.1016/j.acap.2015.12.010.
- [2] S. Wickham, E. Anwar, B. Barr, C. Law, and D. Taylor-Robinson, "Poverty and child health in the UK: Using evidence for action," *Archives of Disease in Childhood*. 2016. doi: 10.1136/archdischild-2014-306746.

- [3] M. Škare and R. P. Družeta, "Poverty and economic growth: a review," *Technol. Econ. Dev. Econ.*, 2016, doi: 10.3846/20294913.2015.1125965.
- [4] R. Day, G. Walker, and N. Simcock, "Conceptualising energy use and energy poverty using a capabilities framework," *Energy Policy*, 2016, doi: 10.1016/j.enpol.2016.03.019.
- [5] L. Papada and D. Kaliampakos, "Measuring energy poverty in Greece," *Energy Policy*, 2016, doi: 10.1016/j.enpol.2016.04.004.
- [6] A. Dickerson and G. K. Popli, "Persistent poverty and children's cognitive development: Evidence from the UK Millennium Cohort Study," *J. R. Stat. Soc. Ser. A Stat. Soc.*, 2016, doi: 10.1111/rssa.12128.
- [7] M. Azam, M. Haseeb, and S. Samsudin, "The impact of foreign remittances on poverty alleviation: Global evidence," *Econ. Sociol.*, 2016, doi: 10.14254/2071-789X.2016/9-1/18.
- [8] M. Rogan, "Gender and Multidimensional Poverty in South Africa: Applying the Global Multidimensional Poverty Index (MPI)," *Soc. Indic. Res.*, 2016, doi: 10.1007/s11205-015-0937-2.
- [9] A. Maxim, C. Mihai, C. M. Apostoaie, C. Popescu, C. Istrate, and I. Bostan, "Implications and measurement of energy poverty across the european union," *Sustain.*, 2016, doi: 10.3390/su8050483.
- [10] P. H. Wise, "Child Poverty and the Promise of Human Capacity: Childhood as a Foundation for Healthy Aging," *Academic Pediatrics*. 2016. doi: 10.1016/j.acap.2016.01.014.

CHAPTER 2

UNDERSTANDING CASTEISM, COMMUNALISM, AND REGIONALISM

Rashmi Mehrotra, Professor
College of Education, Teerthanker Mahaveer University, Moradabad, Uttar Pradesh, India
Email Id-rashmi.tmu@gmail.com

ABSTRACT:

Complex social phenomena like casteism, communalism, and regionalism have persisted in India, presenting serious obstacles to the country's prosperity and unity. The knowledge of these problems, their underlying causes, and possible remedies. When the idea of caste interacts with the conviction that one's caste is superior and the prioritisation of one's caste's interests above those of other castes, casteism, characterised by partial or biased adherence to a single caste, arises. Casteism infiltrates politics, causing blind allegiance to one's own group and disdain for societal standards of justice, fairness, and equality. Endogamy, caste prestige, more effective means of communication and transportation, urbanisation, and other factors all contribute to casteism. The negative effects of casteism include impeding national cohesion, democracy, moral principles, and the appreciation of talent and efficiency. It may even result in brain drain, which would hinder the country's progress. India has a distinctive history with communalism, which is founded in British colonial strategies of "divide and rule." It entails putting religious groups against one another and often takes the form of an extreme desire to establish the superiority of one religious' group over another. Political tactics, slanted media, minority group exclusion, a lack of economic advancement, and the increase of Hindu militancy are some of the factors that contribute to communalism. Social cohesiveness is harmed by the tensions and violence that arise from communalism. Creating peace committees, using novel tactics, media control, and repressing radicals are immediate corrective measures to combat communalism. Promoting secularism, preventing communalization, and highlighting national pride are long-term answers.

KEYWORDS:

Caste, Casteism, Develop, Loyalty, Religious, Social.

INTRODUCTION

Casteism is a partial or biased allegiance to a certain caste. Any way of thinking becomes inflexible and biased when it takes on the characteristics of an ism. Casteism is unrelated to the concept of caste that refers to a certain rank in society. The concept of caste only becomes casteism when it is coupled with the idea that one caste is superior to another and the propensity to prioritise one's own caste's interests above those of other castes. In this way, members of one caste will not hold back from dealing deadly blows to the interests of the other castes if doing so would advance the interests of their own caste [1], [2]. "Casteism is loyalty to the caste translated into politics". Caste has therefore been brought into politics via casteism in the forms of "Brahminvada" and "Kayasthavada." As a result, it is also known as blind group loyalty. In this, all concerns of what is right or wrong, reasonable or unfair, etc., are disregarded in favour of one's own caste. Therefore, casteism is a dominant, irrational, and superior kind of group allegiance that disdains the positive social norms of justice, fairness, equity, and intergroup harmony [3], [4].

"Casteism as a social problem is an overriding, blind, and supreme group loyalty that ignores the healthy social standards of justice, fair play, equity, and universal brotherhood," claims

Kaka Kalekar. The aforementioned makes it very evident that casteism is a kind of blind allegiance to one's own caste or sub-caste, which has no regard for the needs of the other castes and their members.

Reasons For Casteism

The following causes may be mentioned as some of the ones that contribute to casteism, which has a detrimental impact on the network of social ties. Casteism sometimes results from limitations placed on actual marriage in Hindu culture. The nature of each caste and subcaste is endogamous. It implies that caste or subcaste members are required to marry within their own caste or subcaste. Endogamy is a practice that limits people's thinking. People who belong to a certain caste or subcaste have a propensity to develop allegiance to their caste or subcaste and to become more aware of its relative reputation in society. This is known as a strong desire to increase caste prestige. Thus, each member makes every effort to ensure that the status of his caste is preserved and increased. Caste is better organised as a result of advancements in transportation and communication: Caste members are now more often in contact with one another because to these developments in transportation and communication. They have been able to carry out caste-based activities and develop their caste organisation thanks to it[5], [6].

Urbanisation indirect support for casteism People have been flocking in increasing numbers to the cities as a result of industrialization and urbanisation. When rural residents go to the metropolis, they inevitably look for their caste-based family members. They see members of their own caste as possible allies and friends. Castes have a strong sense of cohesiveness among their members. Its members are under its tremendous control. Members of the caste rely on the caste to provide the support they need through crises, problems, and emergencies.

Consequences of casteism:

While casteism provides certain advantages for caste members individually, it also has many negative impacts on society as a whole.

1. Impediment to the Growth of National Feeling: Casteism separates individuals based on their caste and promotes intolerance, resentment, competition, and disputes among caste members. Conflicts and conflicts between castes that develop in society for many reasons impair social cohesion and tear it apart.
2. Dangerous to Democracy: Caste and democracy, strictly speaking, cannot coexist. Inequality is the foundation of caste, while democracy guarantees everyone's equality and access to opportunity. Conflicts between India's democracy and caste structure are unavoidable since they coexist there. Caste implications have made Indian politics very difficult.
3. Casteism encourages moral degeneration, which is a factor in the moral decline. This promotes nepotism. It forces one to go above and above to assist and favour members of their own caste.
4. Casteism results in the Neglect of skills and Efficiency: When candidates are chosen and appointments are made based on caste, the skills, abilities, and efficiencies of the people are unquestionably harmed.
5. Casteism may even cause brain drain: Casteism that prevents the acknowledgement of efficiency and merit indirectly encourages brain outflow.

The existence of caste consciousness, caste prejudices, and discontent based on caste inequalities are all obstacles to the development of the nation as a whole and, consequently, of the development of "lower" and "backward" castes themselves, according to

Namboodiripad, one of India's seasoned politicians. Therefore, caste separation aids in the progress of the "lower" castes. **Treatments for Casteism** The following are some recommendations for dealing with issues caused by casteism:

1. The most important need for addressing the casteism issue is adequate education. Caste differences shouldn't be reinforced in the environments created by educational institutions.
2. Supporting intercaste unions is another strategy for reducing casteism's steady rise. Intercaste marriage gives two caste-different families, not simply two people, the chance to interact and understand one another.
3. Less frequent usage of the term "caste" is one strategy to address the issue of casteism and ensure that it is completely erased from the brains of young, impressionable people.
4. Cultural and economic equality: Incorporating cultural and economic equality into the lives and ideas of the many castes is another strategy to combat casteism.

Communalism

In India, the emergence and development of communalism have their unique histories. In actuality, the British tactic of "divide and rule" included communalism, which first emerged during the years before independence. Hindus and Muslims came together during India's first war of independence [1857] to drive away British empire. The British put an end to the movement and subsequently began using the "divide and rule" strategy to incite Muslims against Hindus and vice versa[7], [8].

The principles of communalism:

Communism is not the same as belonging to a religious group. Communism is not a result of a community's spirituality. Communism, on the other hand, pits one religious group against another and the whole country. A single religious community is seen as distinct from the other communities under communalism. It holds that the community's interests, whether they be religious or secular, are distinct from those of other groups that share a similar set of interests. According to communalism, the community's distinct identity may be preserved and it can be structured independently to further its own interests. National interests are constantly superseded by communal interests. Mutual mistrust and discord among the communities are fostered by communalism. It has a hostile stance towards other religious groups. Some citizens are not seen as citizens under communalism but rather as members of a particular religious group. A specific religious group is forced by communalism to impose its social mores and theological beliefs on members of other religious communities as well. It denies other religious groups' members their right to religious freedom and the ability to follow their own social mores. Politics and religion cannot be separated by communalism. It makes an effort to run the government according to religious dogmas. Communalism results in power abuse. It uses a variety of tactics, including as coercion, deception, economic incentives, and even support from foreign governments, to push its social and religious standards onto other groups. In its most extreme form, communalism tries to elevate the community in question to the level of a sovereign state and asserts nationhood for it.

Causes Of Communalism's Growth

the Communal political groups and parties that have stoked secession. Political parties' strategy of appeasing minorities. Elections force political parties and groups to appeal to voters on a communal level and to maintain a sense of community. the communally biased media, literature, and textbooks that favour communal forces. Muslims exhibit seclusion and

segregation. The lack of advancement in both education and the economy that certain minority groups experience. the militant Hindu nationalism supported by a small number of groups. Political possibilities that are present in practically all Indian political parties drive political leaders to prioritise their own partisan political interests above those of the country. The British "Divide and Rule" approach did a great deal of harm to our national interests. The same kind of policy is being practised covertly now[9], [10].

DISCUSSION

We may identify a few other elements that, in addition to those Prof. Avasthi outlined above, are causing the phenomena of communalism foreign powers' role in the communal riots and activities that have occurred in India. These forces' training of communal extremists and provision of high-tech tools for stoking communalism are two of their functions. India's widespread conversion efforts are a factor in the development of communalism. These conversion-related initiatives are being carried out by both the Christian and Muslim minorities. These conversions are often forced, sometimes via the use of temptations, and so forth. Another aspect promoting communalism is the political parties' undermining of secularism. Political parties that claim to promote secularism do so only in name and embrace communalism in reality. Another argument in support of communalism is the rising dissatisfaction of the Hindu majority group. Hindus have the view that the greater national interests are compromised as a result of "vote bank politics" of the minority population. The issue of communalism has also been exacerbated by Hindu militancy. Some Hindu groups have turned to aggressive tactics in an effort to protect Hindu interests and fight off assaults on them. Conflicts and tension within the community have resulted from these actions.

Riots or Communal Tensions

Community conflicts or riots are communalism's most significant result. When religious issues are politicised, it not only promotes communalism but also sparks riots within communities. Communal riots are those that occur as a result of conflicts between the interests of two or more communities. According to Prof. Ram Ahuja, "Communal violence involves members of two different religious communities being mobilized against one another and carrying the feelings of hostility, emotional rage, exploitation, social discrimination, and social neglect. A community's strong sense of togetherness against another is based on conflict and polarization. Therefore, it might be argued that communal violence is primarily motivated by hate, hostility, and retaliation since the victims of the assault are those who belong to the "enemy" group.

In India, there are more and more instances of racial unrest. Violence among communities has risen significantly since politics became communalized. In India, religious riots were recorded in as many as 310 cases in 1966–1967, and that number rose to 1300 in 1985–1986. Not all provinces and locations are equally susceptible to racial unrest. For instance, 61 of India's 350 districts were classified as sensitive in 1961, 216 were in 1979, and 186 were in 1989. Today, 216 districts are still classified as sensitive. Communal riots are said to have caused damage to property worth Rs. 14 crore between 1983 and 1986 [Times of India-July 25, 1986]. Between 1986 and 1988, both years inclusive, there were 2086 instances of community riots, resulting in 1024 fatalities and 12352 injuries. It has been noted that several states consistently struggle with the issue of recurrent community unrest.

Some characteristics of communal riots in India

In order to gather adequate data regarding the phenomena of communalism and communal rioting, several research have been performed. The biggest communal riots that have occurred

in the nation over the last five decades have been the subject of a research, which has uncovered several unique characteristics of the riots. The list of them is below.

According to studies on communalism and community rioting, the political motivation for communal riots is often found to be stronger than religious ones. Even the Madan Commission, which was established in May 1970 to investigate the communal unrest in Maharashtra, highlighted that "communalists and a certain class of politicians are the architects and builders of communal conflict. Economic interests, in addition to political objectives, are a major factor in the escalation of intercommunal conflicts. According to statistics, communal unrest seems to occur more often in north India than in south India. In a town where riots have previously happened once or twice, the likelihood of their happening again is higher than it is in a town where riots have never happened. It has been noted that religious holidays seem to be when community uprisings occur most often. Additionally, it has been shown that community riots occur more often in urban than in rural regions. This is likely caused by the concentration of members of minority populations in metropolitan areas. People who are participating in community riots often employ fatal weapons on such occasions.

Ideas for limiting and eradicating communalism

For the last 50 years, communalism has been on the rise in our nation. It has slowed down growth and been detrimental to both the scientific mindset and the secular attitude. The greatest serious challenge to cultural modernization in India is communalism. Although it is a complicated process, its root roots are often found in the paradoxes created by the forces driving societal restructuring. Communalism is a problem that has to be solved since it is paralyzing. Religious concord in our country is always at danger from racial unrest. They need to be adequately handled and reduced. Some recommendations in this respect could be highlighted. Although making ideas is a simple process, really putting them into action may be quite difficult. Prof. Ram Ahuja says that there are two approaches to address the issue of communal riots: (A) by adopting rapid corrective action, and (B) by turning to long-term corrective action.

Immediate Corrective Actions:

1. Creating a peace committee: As soon as a riot or other act of communal violence breaks out, a peace committee made up of respected members of the various faith groups is to be established.
2. Use of New Strategies and Plans by the State: Because rioters are using modern, high-tech tools and weapons to start communal riots everywhere, the state needs to use new strategies and plans to catch the rioters and inspire confidence in the minds of those who were affected by the riots and innocent bystanders.
3. Media Control: During riots between different communities, the media plays a crucial role. The media must use extreme discretion when disseminating rumours and information about disturbances in certain communities. The government must monitor the media with extreme care.
4. Suppression of Extremists: The current government must utilise its influence and might to put an end to the rioting in the community. It should not be reluctant to impose a ban on any community organisation involved directly or indirectly in rioting.

Additional Measures

Effective and secular police officers need to be stationed in the regions affected by the riots. The instances of communal rioting should be handled by special courts, which should be

formed. A crucial first step in this approach is the prompt disposition of the cases. People who were impacted by the riots must be promptly protected, and enough care must be made to develop plans for their rehabilitation if necessary. Those who incite disturbances in one community should face immediate judicial punishment.

Long-Term Corrective Actions:

to liberate individuals from societal fervour and passion. Preventing the state and the ruling political class from becoming communal, preventing the communalization of civic society. Community ideals and ideologies should be absent from the educational system. The media's role should foster a sense of national pride. It is incorrect to have the belief that economic development will end communalism on its own. Laws prohibiting forced conversions.

Regionalism

Another significant obstacle to nation-building is regionalism. It now refers to mocking allegiance to the country or state, not just a simple attachment to one's own area. Tell us what the word "region" means before we can grasp regionalism. A region is a geographic location that differs from its surrounding regions in terms of specific physical and cultural traits. Regionalism is the love of a specific area above the State of which the region is a part. The definition of regionalism according to the dictionary is "conscious of loyalty to a district area within a country, usually characterised by a common culture and language or historical or social background." Regionalism is "a counter movement to any exaggerated or oppressive form of centralization," according to Seligman and Johnson. Regionalism "has both a positive and negative dimension," according to Iqbal Narain. In a good sense, it represents a community's inhabitants' search for fulfilment in their own lives. In a negative sense, regionalism depicts a mentality of relative deprivation brought on by a particular grievance.

Characteristics:

These are the qualities of regionalism that we may infer from the aforementioned definitions. Regionalism is an attitude. It is a love and allegiance that is expressed to the area rather than the State or country. It is embodied in concepts like promoting one's own area's growth, even at the expense of other regions, and ensuring that only residents of the same region reap the rewards of that progress. It prohibits individuals from other areas from working and relocating there, even at the expense of other regions, and only residents of the same region may enjoy all the advantages of development. It prohibits outsiders from working and relocating to the area. Today, regionalism takes the following forms.

The first is the desire for a distinct state based solely on linguistic considerations. Such a desire led to the creation of Andhra Pradesh, the separation of Punjab into three independent provinces (Punjab, Haryana, and Himachal Pradesh), and the foundation of many States in the North Eastern area. The second is the claim that "the Son of the Soil" should be given precedence when it comes to employment and the preservation of local businesses and industries. The third is represented by disagreements over state borders. The fourth is the expansion of militant regionalism under the guise of several Senas, such as the Sive Sena in Maharashtra, the Tamil Sena in Tamil Nadu, the Hindi Sena in North India, etc.

The inter-state water conflicts are the sixth manifestation of regionalism. Examples include the war between Karnataka and Tamil Nadu over the Cauvery water and the dispute between Punjab and Haryana over the allocation of water from the rivers like the Ravi, Beas, and Sutlej.

Reasons For Regionalism

Regionalism is a sophisticated sociological phenomenon. It has a wide range of reasons. A few of the key elements supporting regionalism are covered here.

Geographical Component

India is a sizable nation. It is divided into many unique areas. Each area has a unique geography, climate, and habitation pattern. A region's residents may feel unique from other individuals as a result of this geographic distinction.

Cultural Aspect:

Every location has its unique traditions, cultures, and customs. A region's inhabitants become identified with its culture. They start to enjoy it and see the cultures of other places as foreign.

Historical Elements

There are local heroes, historical customs, and histories in many of the locations. The history of these areas serves as inspiration for the local population. If, for whatever reason, regionalism starts to overpower local individuality.

Economic Aspect

Regionalism has an economic foundation. Some areas have grown economically, industrially, and agriculturally more than others even after their independence. The disparity in economic development contributes to the perception of relative deprivation in less developed places. This is adequately shown by the recent establishment of the states of Chhattisgarh, Jharkhand, and Uttarakhand.

Linguistic component

The power of regionalism is strengthened by language as well. India is a multilingual nation. Speaking the same language fosters a sense of community. They grow to love the language and its literature on an emotional level. This sometimes takes the form of linguistic regionalism.

Political Aspect:

'Region' is a tool used by political parties to further their objectives. They do so when it is vital to capitalise on local feeling. They make a local problem a campaign topic during election season. Regional parties are also starting to speak out in significant numbers. ADMK and AIDAMAK in Tamil Nadu, Akali Dal in Punjab, Jharkhand Party in Bihar, Assam Gana Parishad in Assam, etc. are a few of these groups.

The country must figure out how to combat regionalism. The following corrective actions might be proposed in this regard.

The economic development of the underdeveloped areas has to be prioritised more. Widespread promotion of interregional cultural contact is necessary. It is important to allocate national resources fairly across all the regions. Education is necessary to eradicate separatist sentiment and foster national sentiment. Regional parties need to be outlawed. It is important to have an extensive transport and communication network so that residents of one area may easily go to another. The message that nationalism is preferable to regionalism should be promoted via the mass mediums of communication.

CONCLUSION

In conclusion, casteism, communalism, and regionalism are complicated societal concerns that seriously impede India's evolution as a unitary society. Casteism, defined as the biased adherence to a certain caste, upholds inequality and injustice while impeding societal development. A secular and varied society's core underpinnings are threatened by communalism, which is motivated by religious conflict and political exploitation. Regionalism, which has its roots in geographical, cultural, and economic inequalities, may cause fragmentation and impede a country's progress. These polarising influences have far-reaching effects. They hinder the development of national unity, undermine democracy, encourage moral decay, disregard meritocracy, and even aid brain drain. These problems not only endanger individual lives but also impede the nation's overall development. These issues demand a multifaceted strategy to solve. A more inclusive society may be promoted by overcoming ingrained prejudices via education. The focus on caste identity must be lessened in order to reduce obstacles, and encouraging intercaste marriages may achieve this. All castes should be encouraged to pursue cultural and economic equality, and the government must play a part in making sure that marginalised groups have equitable representation and opportunity.

REFERENCES:

- [1] A. Acharya, "Regionalism Beyond EU-Centrism," *Oxford Handb. Comp. Reg.*, 2016.
- [2] Y. D. Kang, "Development of regionalism: New criteria and typology," *J. Econ. Integr.*, 2016, doi: 10.11130/jei.2016.31.2.234.
- [3] S. Lawson, "Regionalism, sub-regionalism and the politics of identity in Oceania," *Pacific Rev.*, 2016, doi: 10.1080/09512748.2015.1022585.
- [4] M. H. Chou and P. Ravinet, "The emergent terrains of 'higher education regionalism': how and why higher education is an interesting case for comparative regionalism," *Eur. J. High. Educ.*, 2016, doi: 10.1080/21568235.2016.1189344.
- [5] A. Mycock, "The Party Politics of the 'New English Regionalism,'" *Polit. Stud. Rev.*, 2016, doi: 10.1177/1478929916649618.
- [6] S. Giamarelos, "Intersecting Itineraries Beyond the Strada Novissima: The Converging Authorship of Critical Regionalism," *Archit. Hist.*, 2016, doi: 10.5334/ah.192.
- [7] H. Chiang and A. K. Wong, "Queering the transnational turn: regionalism and queer Asias," *Gender, Place Cult.*, 2016, doi: 10.1080/0966369x.2015.1136811.
- [8] V. Samokhvalov, "Eurasian Regionalisms and Russian Foreign Policy," *Eur. Asia. Stud.*, 2016, doi: 10.1080/09668136.2016.1218172.
- [9] H. D. Soifer, "Regionalism, Ethnic Diversity, and Variation in Public Good Provision by National States," *Comp. Polit. Stud.*, 2016, doi: 10.1177/0010414015617965.
- [10] W. Y. W. Lo, "The concept of greater China in higher education: adoptions, dynamics and implications," *Comp. Educ.*, 2016, doi: 10.1080/03050068.2015.1125613.

CHAPTER 3

CHALLENGES FACED BY MINORITIES: PREJUDICE, DISCRIMINATION, AND SOCIAL PROGRESS

Naheed Bi, Assistant Professor

College of Education, Teerthanker Mahaveer University, Moradabad, Uttar Pradesh, India

Email Id- naheedbi555@gmail.com

ABSTRACT:

The problems that minority groups confront globally are summarized in this abstract, with an emphasis on prejudice, discrimination, and the preservation of their distinctive social and cultural identities. The study explores the differences between minority and dominant groups within diverse cultures, drawing on the views of researchers like N.J. Smelser and Richard T. Schaefer. It analyses the widespread difficulties of prejudice and discrimination, emphasising the unfavourable attitudes, moral failings, and "in-group and out-group" dynamics that underpin these problems. Discrimination is examined as an expression of the dominant group's right to social advantages, often leading to uneven representation in politics and access to opportunities, education, and jobs. Using India as a case study, the report also addresses the unique difficulties encountered by religious minorities. It looks at themes including racial tensions, inadequate political representation, separatist, and the challenges of maintaining secularism. Despite the presence of constitutional provisions intended to safeguard minority rights, a single civil code has yet to be implemented and a number of problems still exist. The essay also examines the long-standing and pervasive practise of untouchability in India, noting the racial, social, and religious aspects that contribute to this prejudice. It highlights the steps the Indian government has made to solve these concerns, including laws and economic development programmes. Examining non-governmental organisations and education's role in eradicating untouchability is also included.

KEYWORDS:

Government, Organization, Politics, Social.

INTRODUCTION

These so-called "minorities" and the "dominant group" exhibit stark contrasts. Because of this, the majority group in these cultures often establishes a distinction between its members and the minority. Members of minority groups often get unfair treatment, being denied equal access to status, riches, and power. A minority group is described as "a group of people who, because of their physical or cultural characteristics, are singled out from the others in the society in which they live for differential and unequal treatment and who, therefore, regard themselves as objects of collective discrimination[1], [2].

Individuals of a minority group have much less control or influence over their own life than members of a dominant group do.

The issues relating to minorities are a challenge for many Third World emerging countries. Racial tensions, community unrest, and ethnic conflicts have almost taken over the political headlines in several of these countries. Conflicts between the Buddhist and Tamil ethnic groups still exist in Sri Lanka.

India's situation is likewise quite dangerous. When India was split into two different countries in 1947 on the basis of solely communal lines, the more than 100-year-old communal violence cost the country dearly[3], [4].

Primary Issues Facing Minorities

Two significant issues are being faced by minorities of diverse ethnic, religious, racial, or linguistic backgrounds across the world: (i) the issue of prejudice and discrimination, and (ii) the issue of maintaining their unique social and cultural existence.

Prejudice and discrimination problem

Any circumstance where there is enmity between different racial and ethnic groupings and religious communities has elements of prejudice and discrimination. Although the two names are often used interchangeably in everyday conversation, they really refer to two distinct but connected phenomena.

1. The Prejudice Phenomenon
2. A negative or unpleasant attitude is implied by prejudice:
3. Prejudice transgresses moral standards and a sense of justice
4. The "In-group and out-group" premise underlies prejudice.

Inconveniencing Minority Groups

When the dominant group believes, it is entitled to social benefits and utilises its authority to protect those advantages at the cost of minority groups, discrimination has occurred. These benefits might come in a variety of forms. The dominant group may, for instance, claim exclusive use of specific schools and recreational facilities, reserve positions of political power for itself, or stake a claim to ideal neighbourhoods. It may even have a right to well-paying employment.

Discriminatory Practices Are Common

Discriminatory practises often find their way into society's legal systems. During the British occupation of South Africa, even worse anti-Black discrimination was practised there, for which Mahatma Gandhiji fought a valiant and unyielding nonviolent war. According to the definition of institutionalised discrimination, "discrimination against some groups in a society can result from the majority simply adhering, unthinkingly to the existing organisational and institutional rules or norms." The most prevalent examples of this problem are institutionalised racism and entrenched sexism. Institutionalised Discrimination Is Pervasive in Several Social Sectors[5], [6].

Religious Minorities' Issues

Minorities of all kinds face challenges in every country, including those related to race, religion, ethnicity, language, and others. Their two primary issues are the issue of prejudice and discrimination and the issue of maintaining their unique social and cultural existence. A few issues facing minorities in India. Despite the protections for constitutional equality, religious minorities in India often face a number of issues, some of which are listed below.

- i. Minorities often feel a need for safety and protection. Minority communities often look to the police for security, particularly during periods of intercommunal conflict, caste strife, widespread festival observance, and religious events.
- ii. Since independence, riots and racial tension have been steadily rising. Minority interests are jeopardised whenever riots and racial tensions occur, and broad worries and anxieties develop. Regaining people's trust in the current administration becomes a difficult undertaking.

iii. Despite the fact that the constitution guarantees equality and equal opportunities to all of its citizens, including religious minorities, the largest minority group, Muslims in particular, has not taken advantage of these services. They have the impression that they are being ignored. However, it doesn't seem that such a sentiment is superior than the majority group in terms of economics and education.

iv. In certain places, some religious groups have demands that are incompatible with those of other religious organisations. These have increased the separation between them and others. Examples: Some Muslims in Kashmir who are radicals reject the desire for the creation of an independent Kashmir and the separatist tendencies they exhibit. Such a request is seen as being anti-national. Similar demands for breakaway states are being made by certain Christian fanatics in Nagaland and Mizoram. Both of these requests are in favour of "separatism" and cannot be granted. India has proclaimed itself to be a "secular" nation.

v. Our constitution's core principles are secular. The Muslim League is one of almost all political groups that declares itself to be secular. However, in reality, no party is sincere about its dedication to secularism. These parties often politicise problems that are purely religious.

vi. The inability of governments that have been in power so far to introduce a common civil code is another significant obstacle that we discover in the relationship between the majority and the minority. According to some, social equality cannot exist unless a uniform civil code is applied across the board.

DISCUSSION

It is true that there are many communal unrests, religious disputes, and group confrontations in India. The country has continued to be secular for the last 55 years despite these upheavals. Additionally, the government has been working extra hard to protect the rights of religious minorities. The following list includes some government initiatives to advance the wellbeing of minorities [7], [8].

Well-being of the minorities

Constitutional provisions for minorities' protection. Two categories of constitutional provisions may be used to categorise those that are made to safeguard the interests of minorities.

Both general and particular requirements are included.

a) General Provisions: The Indian constitution gives minorities the same rights as other citizens.

Equal protection under the law is guaranteed by Article 14 of the constitution, discriminatory treatment is prohibited by Article 15, equal employment opportunities are provided by Article 16, universal adult franchise is guaranteed to all, including minorities, and common civil codes are provided for by Articles 325 and 326.

b) Specific provisions: The constitution's Articles 29 and 30 safeguard the rights of minorities to linguistic, educational, and cultural expression. According to Article 29, every group in India has the right to have and maintain its own distinctive languages, scripts, and cultures. (a) According to Article 30, all minorities. (a) It further specifies that the state must not treat any institution differently when awarding funding just because it belongs to a linguistic or religious minority. (c) The provisions of Articles 331 and 333 also provide for the preservation of the Anglo-Indian communities' interests.

Fifteen Point Programme for Minority Welfare:

Under the leadership of Prime Minister Smt. Indira Gandhi, the then-Government of India created a 15-point programme in 1985 to advance the welfare of minorities. The curriculum includes the following suggestions and tasks.

Very effective, honest, and tough police officers with a secular attitude should be employed in places classified as sensitive from a religious point of view so that stronger protection may be offered to the minority. Strict legal action must be taken against individuals who incite communal riots and violence, and district collectors and police officers who suppress disturbances impartially and effectively must be commended. Separate courts will be formed to look into criminal matters related to racial unrest. Prompt legal action must be taken to provide assistance to victims of communal rioting. They must also get rehabilitation as soon as possible. The authorities must work with mass media outlets like radio and television to help the riot-affected districts once again experience community harmony, peace, and understanding. It is explicitly urged that biased articles published in newspapers and publications not disrupt local peace[9], [10].

Appointment to state and federal government positions. The states must be told to exercise special consideration while making police department appointment for minorities. The Central Government must adopt the same position when appointing members to the Central Reserve Police-force. There are plenty of job possibilities available in the public sector, including those in the railroads, nationalised banks, and industries. Special training sessions should be offered to candidates from minority populations in minority institutions. Special support must be provided to the establishment of technical institutions like ITIs, polytechnics, and engineering colleges in locations where minorities are present in significant numbers.

The Parliament approved the National Commission for Minorities Act in 1992 with the primary goal of protecting the minority group. The Commissioner for Language Minorities, appointed according to Article 350-B of the Constitution, is responsible for conducting investigations into all issues pertaining to the protections offered to language minorities. The Ministry of Social Justice and Empowerment has been implementing a pre-examination coaching programme for minorities since 1992–1993. Its goals are to increase minority enrollment in professional programmes and increase their employability in public employment.

Untouchability

Untouchability is a pernicious practise that permeates Indian culture as a whole. There has never been a time in her history when this wickedness has not existed. A thorough and logical description of this practise cannot be formed since social conventions and legislation governing it differ from location to region. Gandhi defined "untouchables" as persons who are dependent on others from higher social classes and who experience a variety of social and legal disadvantages.

Untouchability is quite difficult to describe. In actuality, it alludes to the limitations that the superior castes placed on the scheduled castes. The term "untouchability" was given this meaning in the Untouchability Offences Act of 1955. It states that it is unlawful to forbid anyone on the basis of untouchability from doing any of the following: (a) entering any place of public worship that is open to other people who practise the same religion; (b) worshipping in said place of public worship, offering prayers there, or conducting any religious service there; or (c) bathing in or otherwise using the waters of any sacred tank, well, spring, or watercourse in the same manner as is permitted to other people practising the same reli In this

regard, having a disability indicates that one is untouchable. According to Dr. D.N.Majumdar's writings, "The untouchable castes are those who suffer from various social and political instability, many of which are traditionally prescribed and socially enforced by higher castes."³ In other words, untouchable castes are those who experience some limitations in every aspect of their lives, including social, religious, economic, and political. A thorough explanation of these infirmities will help to clarify this term.

The Harijans in India had a number of social impairments due to their religion. Because it was thought that their touch would render these locations unclean, they were forbidden from accessing temples, monasteries, and cremation sites and were unable to utilise them. As a result, the Harijans were unable to attend temple services. They were thought to be capable of polluting the gods on their own, much alone their followers. Hudson has claimed that since a specific untouchable caste was present in Tamil Nadu, it was deemed so offensive that its members were forbidden from utilising the public roadways during the day, forcing them to do their job at night. They would assume a prostrate position on the ground so that their shadow wouldn't fall on a member of a higher caste since their shadow was enough to pollute them.

Preventing the use of public wells-practically all Indian communities, it was customary to ban the Dalit from using the well to get water, and this rule was strictly upheld. They were allowed to approach the well in Bengal but were not allowed to drink water from it. They needed a higher caste Hindu to fetch the water. The untouchables were not allowed to even approach the well in some other states. The Dalit children were not allowed to attend schools since doing so would have defiled the other students if they had sat down to learn with them.

In addition to the aforementioned infirmities, the Dalit were also subjected to a number of other social limitations. The bride and husband of a Dalit marriage were not permitted to sit in the palanquin. The bridegroom among the Chamars would face harassment from the Rajput's if he rode a horse. The choice to dress respectably was not given to the Dalit. Their hair would not be styled by the hairdresser. Both the merchant and the washerman refused to wash their clothes or provide them food. The Harijan had impairments that went beyond only the social realm and included the economy as well. according to their line of work. They were prohibited from working in the upper castes' occupations. Their traditional jobs were filthy and unsightly, and they had few options for how to make a living. The Dalits still get almost little schooling today. They are living in poverty and starvation, and they are overburdened with debt.

According to Ghurye's account in *Caste and Class in India*, untouchable castes Mahar and Mang in Poona were forbidden from entering town gates between three o'clock in the afternoon and nine o'clock in the morning because the shadows are not at their longest at these times and there is a possibility that higher Brahmins could be de-tribalized. Because spitting on the road would pollute some better Hindu by touching his foot, the Mahar caste in Maharashtra was only permitted to spit into tiny receptacles that were wrapped around their necks. Frequently, if a Brahmin crossed their path, the Mahars had to cover their footprints with brambles and lay down far enough away to shield the Brahmin from their shadow. In Malabar, the Shanar, Tiya, and Pulayan were required to maintain a twenty-four-foot separation from Brahmins, a thirty-six-foot separation from Tiya, and a distance of more than ninety-six feet from Pulayan. It is apparent that the separation of caste relationships is the main contributor of untouchability.

The three main reasons of untouchability are racial, religious, and social elements, as J.H. Hutton states in *"Caste in India"*: "The origin of the position of exterior castes is partly a

matter of racial, partly a matter of religious, and partly a matter of social custom."Racial considerations are the root causes of untouchability. The winner always views the defeated as inferior and seeks to avoid being influenced by them. This applies to races just as much. Hutton asserts that the Ao people have been subjected to this limitation because they are racially distinct from the other Naga tribes. In Garhwala, members of the low social rank artisan and Harijan castes were not permitted to employ a horse or a palanquin for the wedding. Some sociologists have hypothesised that the arrival of the upper castes from the plains into the ancestral territory of the craftsmen and Harijans is what caused this. These instances demonstrate how racial disparities had a role in the development of the untouchability tradition.

Beliefs and customs related to religion may also lead to untouchability. In religion, divinity and chastity are highly valued. Therefore, it was deemed crucial to avoid those who practise immoral activities. According to Dr. Ghurye, "Idea of purity, whether occupational or ceremonial, is found to have been a factor in the genesis of caste or the very soul of the idea and practise of untouchability." Sweepers and cobblers were considered untouchables in Hindu society because of this sense of purity. Social practises and conventions had a portion of the responsibility for upholding the untouchability that was accepted by racial and religious factors. Even members of the untouchable castes are afraid to break the untouchability traditions due to the strong influence of social convention.

Elimination of Untouchability

The expansion of education among the lower castes and the safeguarding of their economic interests are heavily emphasised in paragraph 46 of the Indian Constitution. The state is prohibited from discriminating against any person on the basis of their religion, race, caste, sex, place of birth, or any combination of these. No citizen will be subject to any handicap, restriction, or condition regarding any of the following on the basis of solely their religion, race, caste, sex, place of birth, or any combination of these. Access to stores, public dining establishments, motels, and entertainment venues; or The use of wells, tanks, bathing ghats, highways, and public resorts that are completely or partially maintained with public money or that are intended for wide public use.

All citizens shall have equal opportunity in issues pertaining to employment or appointment to any position under the state. No citizen will be excluded from or subjected to discrimination in connection with any occupation or position under the state solely on the basis of religion, race, caste, sex, descent, place of birth, or domicile, or any combination of these. Nothing in this article shall prevent Parliament from passing legislation that specifies any residency requirements prior to employment or appointment for any class or classes of positions under any of the states listed in the First Schedule or any local or other authority within its territory. 'Untouchability' is outlawed and its practise is prohibited in all forms. Any handicap that is enforced due to "untouchability" is illegal and will be punished accordingly. The Directive Principles of State Policy in the Indian Constitution include the following clauses for the abolition of untouchability.

Economic Development

As a result of the government's awareness of the Harijans' financial issues, the following actions have been made to help them: Laws protecting the untouchables from the Mahajans have been passed in almost all of India's States. In Bihar and Orissa, the Harijans were forced to work as slaves for the lenders if they were unable to pay back their debts. New legislation have now put a stop to this custom. The government donated cultivable land to the Harijans in Uttar Pradesh, Andhra Pradesh, Bihar, Orissa, Bombay, Madras, and Saurashtra after

converting waste and uninhabited land into cultivable land. Laws have been passed by the governments of Andhra Pradesh, Bihar, Orissa, Assam, Madhya Pradesh, West Bengal, and Bhopal that declare the Harijan farming the land to be its owner and prohibit its taking.

The Government is providing the Harijans with financial aid so they may purchase farm equipment, livestock, manure, better seeds, contemporary agricultural instruments, etc. Assistance is being provided for agriculture, cottage industries, and animal husbandry. The Harijans of Assam, Bihar, Bombay, Uttar Pradesh, Hyderabad, and West Bengal get financial and non-financial support for the growth of their cottage enterprises. Additionally, training facilities are opening to educate and train individuals in cottage industries. The Harijans are encouraged to do animal husbandry and poultry rearing.

The Indian government also offers support to non-governmental organizations working to eradicate untouchability. The state government, the Harijan Sevak Sangh, the Indian Depressed Classes League, and the Harijan Ashram of Prayag received four crores of rupees in help from the Indian government in 1954. The government provides the Harijans with free educational opportunities, scholarships, books, stationery, and other educational supplies. For 10 years, untouchables were prohibited from applying for government jobs under the Indian Constitution. These seats are still allocated not just for central government services but also for state government services.

Nongovernmental Initiatives

In addition to its political awakening campaign, the Indian National Congress worked to eradicate untouchability. Gandhiji's efforts in this area are widely recognised. His initiatives helped the untouchables to overcome their social handicaps. The doors of colleges, temples, public buildings, and other locations were opened for them. The superior Hindus first fought these advancements, but they eventually accepted them. Numerous other political groups, in addition to the congress, participated in the Harijans' liberation. The Depressed Class Union, The Social Service League, Depressed Classes League, and Andhra Deen Federation's efforts among them merits notice. Thakkar Bapa, however, was the one who founded the Harijan Sevak Sangh. This Sangh has several branches across Delhi, Uttar Pradesh, Bihar, Mysore, Hyderabad, Gujrat, Maharastra, and Andhra.

The Harijan Sevak Sangh oversees 120 boarding houses. The Tamil Nadu Sangh's efforts led to the opening of 100 significant temples for the Harijans. In allowing the Harijans access to the public spaces, the Sangh had great success. Many Harijan students should be grateful to the Sangh for the scholarships they received, which were largely made possible by the Sangh's efforts. In order to provide training for cottage businesses, technological schools have also been established, mostly due to the Sangh's efforts. These organisations merit notice, including the Harijan Audyogik-Grah Delhi, the Harijan Audyogik School and Hostel Kadamboam, the Harijan Ashram Allahabad, and the Harijan Audyogik School Kanjivaram. Institutions for women include Kastoomba Balika Ashram Okhla, Anjani Harijan Girls Hostel Bezwada, Harijan Balika Vidyalaya Sabarmati, and Harijan Balika Sadan Hugli.

Ideas for Doing Away With Untouchability

All educated individuals are now aware of the strategies for eliminating untouchability. In this approach, the ideas listed below may be made:

1. The Harijans should all get an education, and this should include both general and technical education. Education should be provided without charge, along with stipends for books, supplies, and lodging, for example.

2. To help the Harijans' financial situation, laws requiring protection against interest on loans and land eviction should be created.
3. The Harijans should get every kind of assistance imaginable in order to overcome their financial obstacles.
4. The Harijans should be given land, livestock, ploughs, seeds, manure, and agricultural implements for farming. Technical training should be included to financial aid for small enterprises.
5. To stop the Harijans from experiencing social impairments, laws should be created.
6. It is also important to implement laws that eliminate the Harijans' burdensome religious restrictions.
7. Public address systems, radio, newspapers, the press, and other forms of communication should support the anti-untouchability agenda.
8. Despite the implementation of all the aforementioned procedures, it will take a while for the Harijans to reach equality with the higher castes. Therefore, they should be given the same positions in the government services up until they do so.
9. It is essential that seats in the legislatures be held aside for Harijans for some time to come. certain claim that this goes against the democratic concept of equality, but in order to go back to where they should be on a general basis, those who have been denied equality for hundreds of years require certain privileges. The privileges won't be required until they are on par with the higher castes.
10. For untouchability to end, the caste system must be completely eliminated. Although it is not the only source of untouchability, the caste system is really the main contributor. Therefore, the practise of untouchability would be abolished along with the caste system.
11. In order to destroy the untouchability tradition and eradicate the superior Hindus' feelings of utter disgust for the untouchables as well as the Harijans' sense of inferiority, it is imperative that there be an ever-increasing amount of contact between the Harijans and the caste/Hindus at the same time that all the aforementioned measures are put into action.

The population issue:

Malthus, who published his "Essay on Population" in 1798, is credited with developing modern theories of population. The propensity of animals to multiply beyond the means of sustenance supplied by Nature has previously been brought to light through studies of animal life. Furthermore, Malthus did not know about the automated agricultural techniques that have led to the spectacular surge in food production. Additionally, the Industrial Revolution's massive boost in wealth generation during the second part of the nineteenth century was still in the works. These were the circumstances under which Malthus first proposed his idea that every nation has a propensity for its population to grow faster than the mean level of subsistence. Positive controls, such as a rise in the mortality rate from war, starvation, plague, and illnesses in general, are present when such a tendency occurs. Moral restraint and the application of prudential considerations should be brought into play by the expansion of education if such effects are to be avoided.

CONCLUSION

In conclusion, there are many and complicated concerns relating to minority groups, their experiences, and the difficulties they encounter. There are sometimes large inequalities between the access that these so-called "minorities" and the "dominant group" have to opportunities, resources, and fair treatment. Prejudice and discrimination are ongoing challenges that affect the whole world and are not exclusive to any one area. The idea of

untouchability, which is especially pervasive in India, exemplifies the extreme social inequality and prejudice that historically have been experienced by certain minority communities. The fight for equity and justice continues, despite the tremendous efforts that have been made to address these concerns via law, education, and social activities. Untouchability must be eradicated, and minority communities must be supported, via a multifaceted strategy that includes education, economic development, legal protection, and social awareness. It is essential to keep striving towards a society in which everyone may have equal rights and opportunities, irrespective of their background. Governments, non-governmental organisations, and civil society must work together to solve these issues by putting into place policies and initiatives that support inclusion, diversity, and social peace. We can only aspire to create a more fair and equal world via joint efforts, where minority groups are fully accepted and valued members of society rather than being marginalised.

REFERENCES:

- [1] T. Lane, "Discrimination in the laboratory: A meta-analysis of economics experiments," *Eur. Econ. Rev.*, 2016, doi: 10.1016/j.euroecorev.2015.11.011.
- [2] N. D. Spence, S. Wells, K. Graham, and J. George, "Racial discrimination, cultural resilience, and stress," *Can. J. Psychiatry*, 2016, doi: 10.1177/0706743716638653.
- [3] S. Sczesny, M. Formanowicz, and F. Moser, "Can Gender-Fair Language Reduce Gender Stereotyping and Discrimination?," *Frontiers in Psychology*. 2016. doi: 10.3389/fpsyg.2016.00025.
- [4] J. Almeida, K. B. Biello, F. Pedraza, S. Wintner, and E. Viruell-Fuentes, "The association between anti-immigrant policies and perceived discrimination among Latinos in the US: A multilevel analysis," *SSM - Popul. Heal.*, 2016, doi: 10.1016/j.ssmph.2016.11.003.
- [5] R. Carlsson and J. Agerström, "A closer look at the discrimination outcomes in the IAT literature," *Scand. J. Psychol.*, 2016, doi: 10.1111/sjop.12288.
- [6] P. Sun and M. S. Landy, "A two-stage process model of sensory discrimination: An alternative to drift-diffusion," *J. Neurosci.*, 2016, doi: 10.1523/JNEUROSCI.1367-16.2016.
- [7] S. W. Flint, M. Cadek, S. C. Codreanu, V. Ivic, C. Zomer, and A. Gomoiu, "Obesity discrimination in the recruitment process: 'You're not hired!,'" *Front. Psychol.*, 2016, doi: 10.3389/fpsyg.2016.00647.
- [8] A. Sutin, E. Robinson, M. Daly, and A. Terracciano, "Weight discrimination and unhealthy eating-related behaviors," *Appetite*, 2016, doi: 10.1016/j.appet.2016.02.016.
- [9] L. A. Marchiondo, E. Gonzales, and S. Ran, "Development and Validation of the Workplace Age Discrimination Scale," *J. Bus. Psychol.*, 2016, doi: 10.1007/s10869-015-9425-6.
- [10] J. H. Lee, K. E. Gamarel, K. J. Bryant, N. D. Zaller, and D. Operario, "Discrimination, Mental Health, and Substance Use Disorders among Sexual Minority Populations," *LGBT Heal.*, 2016, doi: 10.1089/lgbt.2015.0135.

CHAPTER 4

UNVEILING THE DEMOGRAPHIC AND SOCIETAL COMPLEXITIES OF INDIA

Gautam Kumar, Assistant Professor
College of Education, Teerthanker Mahaveer University, Moradabad, Uttar Pradesh, India
Email Id- gautamkumar.edu@gmail.com

ABSTRACT:

India, the second-most populated nation in the world, has had steady population increase since 1921. According to the 2001 census, this expansion resulted in a population of over 1 billion people by the year 2000, with an annual rise of 16 million people and a growth rate of 1.93%. India is home to around 16% of the world's population, although taking up just 2.4% of the planet's geographical area. If this pattern holds, India's population will virtually double in size every decade, adding more people than the populations of the UK, Pakistan, the USA, and the USSR put together. Despite having a physical area that is just around 25% the size of the USA, India has a population that exceeds both the USA and the USSR combined. Surprisingly, India has a population that is comparable to that of 55 countries in Latin America and Africa put together. In India, 30 babies are born every minute, for a daily total of 55,000 newborns and a yearly total of 13 million. This is the same as populating Australia with new residents every year. Numerous factors, such as a protracted period of relative peace under British rule, a high birth rate compared to death rates, advances in medical knowledge and technology, better access to transportation and healthcare, agricultural and industrial growth, social factors like early and universal marriage, and cultural beliefs that support large families are all responsible for India's rapid population growth. In addition, favourable climatic circumstances, a lack of conscious family planning, and a lack of government attention on family planning have all contributed to this population boom.

KEYWORDS:

Birth, Development, Government, Juvenile, Marriage.

INTRODUCTION

India has the second-highest population in the world. Since 1921, the population has been gradually growing. India's population, which surpassed 1 billion in 2000 AD, is now growing by 16 million people annually, with an annual growth rate of 1.93%, according to the 2001 census report. India's population is steadily growing throughout all of its States. Some Important Elements of Indian Population Growth. India's population rose from 844 million in the 1991 census to 1027 million in 2001. The country's land area makes up only 2.4% of the world's total land area.

However, it only makes up roughly 16% of the world's population. If development continues at the current pace, India will add more people every ten years than the United Kingdom, Pakistan, the USA, or the USSR combined, more than doubling their respective populations. India's population is more than 2.5 times that of the USA and the USSR combined, although being just two-fifths the size of the USA.

The population of India is equivalent to that of 55 nations in Latin America and Africa combined. 30 kids are born in India every minute, 55,000 infants are born each day, and 13 million babies are born annually. It has been noted that India grows its population by the equivalent of one Australia each year [1], [2].

Causes of India's Rapid Population Growth

The following are some of the causes that have led to India's population's fast growth:

1. **Peaceful Conditions:** After the advent of British Rule, India had relative calm for over a century [1860–1960] without becoming involved in any major inter-conflicts or wars. Overpopulation was prompted by tranquil surroundings.
2. **Excess of Birth Over Death:** The excess of births over deaths determines population growth. In India, the birth rate defined as the number of children born per 1,000 people who are currently alive is very high. It now stands at 36 as of 1981. Death rates have decreased recently, dropping from 27 in 1951 to 15 in 1980.
3. **The mortality rate:** It has been significantly decreased as medical knowledge and its application have advanced. It has aided in stopping the spread of illnesses like malaria, tuberculosis, cholera, plague, influenza, smallpox, and others while defending lives from the jaws of death. Positively, it has increased the population since individuals who were spared death also had offspring to increase the current population.
4. **Better transport:** The options have made it easier for individuals to access medical and healthcare services. These have increased the population and saved many lives.
5. **The expansion of the population:** It was also aided by advancements in agriculture and industry. With the aid of science and technology, uncertainties in the realm of agriculture have virtually been eliminated. Production of food has significantly grown. Thousands of people have had work chances thanks to industries. People now feel confident that they can afford to feed more people if they have children thanks to these advancements.
6. **Issues:** The issue has also been exacerbated by a number of social factors, including universal marriage, child marriage, and early marriage. Indians see marriage as a societal responsibility, and almost all people who are legally eligible to be married have already done so. Lifelong bachelorhood is depreciated. Marriage is essentially a responsibility, especially for women. Additionally, there are often several offspring born to each pair.
7. **Indians' social attitudes:** It is also in support of population growth. The reasons for the fast population increase include poverty, illiteracy, ignorance, a lack of recreational facilities, conservative and orthodox views, a belief in God's providence, a sense of resignation towards life, and the view that children should be treated as an old-age benefit.
8. **Lack of intentional family planning:** Married persons often fail to make intentional family planning decisions. The majority of illiterate people are unaware of the usage of contraceptives. People believe that the desire for more children is driven by economic considerations. Further, having children without giving it any consideration is caused by having naive confidence in others and the shared family structure.
9. **India's climatic conditions:** These are also particularly favourable to population expansion. The tropical environment increases sexual drive. According to Montesquieu, those who live in warm climates engage in more sex. Additionally, females reach physical maturity between the ages of 11 and 15 years old. They are pressured into marriage and childbearing as soon as they reach adolescence. In tropical regions, women may continue to have children.
10. **Government:** In addition, the government did not initially show much interest in implementing family planning to slow down the fast population rise. Even though the Five Year Planning method was used to launch the family planning initiative, appropriate attention was not paid to its initial popularization. People also failed to

understand its significance. The population has grown phenomenally as a consequence.

11. **Lack of Entertainment Facilities:** It has been noted that, in the lack of suitable entertainment facilities, individuals, particularly those in rural regions, have been compelled to find enjoyment in sex-play. This has made the issue more worse.

Major trends in India's population

Prior to 1921, the population of India was very slowly increasing. However, especially after 1931, its population has began to rise at an incredible rate of pace. India's population grew on average by 0.56% every year between 1911 and 1981, when it hit a record high of 2.22%. However, in 2001, it was just 1.93%. India's population is not divided equitably throughout its states. On the other hand, we see that certain states have higher populations than others. The percentage of persons under the age of 15 is declining, while the percentage of seniors in the nation is rising. This pattern could persist in the future. The load on the nation's already overburdened health systems will expand as the older population grows. One aspect of the population is the gender ratio. Marriage rates, mortality rates, birth rates, and even migration rates are all significantly impacted by it. "The number of females per 1,000 males" is how the sex ratio is defined. Analysis of the sex ratio or sex composition is crucial in any demographic research[3], [4].

DISCUSSION

The study of population must take density into consideration as well. The number of people who live in a certain square kilometre is considered density in India. The population density was 77 in 1901 and climbed to a record-breaking 324 in 2001. Life expectancy, also known as expectation of life at a certain age, is the typical number of years that a person of that age may anticipate to live, based on the country's overall mortality rate. One of the finest measures of a nation's degree of development and the general health of its people, according to demographers. Children under the age of 15 are seen to be reliant on the economically productive age group, which is believed to be 15 to 64 years old. The total dependence ratio is the proportion between the age categories of 15 to 65 years and the combined age groups of 0 to 14 years and 65 and older. In the majority of emerging nations, rising urbanization is directly related to population growth. India is experiencing urbanisation at a comparatively faster rate. India's urban population rose from 10.84% in 1901 to 25.72% in 1991, and it was predicted that there will be 285 million urban residents in 2001 as opposed to 217.17 million in 1991.

The rates of birth and mortality are crucial factors in population increase. The mortality rate in India decreased significantly from 27.4 per thousand people in 1951 to an estimated 8.7 per thousand people in 1999, although the birth rate only slightly decreased from 39.9 per thousand people in 1951 to an estimated 26.1 per thousand people in 1999. The birth rate did, however, exhibit a minor dip in 1990, falling to an estimated 30.2 before falling to 26.4 by the year 1998. The situation right now suggests that India's birth and mortality rates are both going down.

According to the country's overall literacy rate, 65.38% of the population is reported to be literate (76% of men and 54% of women). Bihar and Jharkhand have the lowest literacy rates at 49%, while Kerala has the highest rate at 91%. 56.7% of India's literate population in 1991 (846.3 million) had fewer than three years of education, followed by 23.8% with three to six years of education, 11% with seven to eleven years, 6.8% with twelve to fourteen years, and 1.7% with more than fourteen years. It is clear that there are relatively few persons around

who have a college degree. Despite the fact that just a tiny percentage of the population has a degree, there is a sizable army of educated jobless individuals in India[5], [6].

Criminal Behaviour

Violation of social norms, which may or may not be codified into legislation, constitutes deviation. It is a broad notion that covers both illegal acts and several other activities that are not punishable by law. Both the public official who accepts a bribe and the high school student who skips class or won't take their allotted seat have violated societal standards. Of course, breaking the rules isn't necessarily bad, let alone illegal.

Only within the context of its social environment can deviation be comprehended. An image of a lady in her pants and its societal background, at contrast to an elementary school classroom, a nude portrait of a lady or man may be entirely acceptable at an art gallery. Only those with specific permission from medical professionals are permitted to purchase prescription medications from a chemist. The chemist has engaged in abnormal (and illegal) activity if they sell the identical medications to a drug dealer.

No standard is constantly followed, and no person always lives up to every expectation, as Young and Mack have noted. Therefore, deviance the act of breaking the rules or norms occurs everywhere. Deviant actions like immorality, dishonesty, betrayal, burglary, corruption, sneakiness, wickedness, grammatical errors, intoxication, etc. go hand in hand with conformity. Deviance may be found everywhere, in some form or another. Possibly the simplest and most common definition of deviance is a statistical one, that is, defining anything as deviant that varies too far from the average in society." Consequently, deviance is a departure from the recognised patterns, concepts, and standards of a society. The average is normal.

Deviant behaviour as behaviour which violates institutionalised expectations, i.e., expectations which are shared and recognised as legitimate within a social system. Deviant behaviour therefore deviates from the social norm and socially acceptable behaviour patterns. People have two definitions of deviation. Second, he defines it as "the tendency on the part of one or more of the component actors to behave in such a way as to disturb the equilibrium of interactive process. First, he defines it as a motivated tendency for an actor to behave in contravention of one or more institutionalised normative patterns. Deviance, then, is not necessarily inherent in every departure from a generally accepted standard nor in holding any minority view," writes Alex Inkless. This would not be social deviation, but statistical deviation. When an activity that deviates from recognised standards includes behaviours that the community strongly disapproves of, to the point that penalties are adopted to stop or otherwise control the deviant behaviour, social deviance results.

Defining Features of Deviance

The following qualities of deviation may be inferred from the aforementioned explanation of its definition and connotation. The degree of deviation varies depending on cultural standards. No idea or action is abnormal by nature; it only becomes abnormal when compared to a certain norm. Deviance fluctuates because social standards differ from location to place. Although it is illegal in the rest of the country, state law in Nevada allows prostitutes in remote regions. Twenty-nine casinos are located on Indian reservations, and there are gambling casinos in eleven states. Casino gambling is prohibited in all other states, albeit forty of them run their own lotteries. People are defined as deviant when others do. Everybody sometimes breaks societal standards, sometimes even to the point of breaching the law. For

instance, most of us have "borrowed" pens or other office supplies at some point. Many of us have also engaged in self-talk while walking. Whether or whether such activity qualifies as criminal or mentally ill relies on how it is interpreted, defined, and handled by others[7], [8].

Social power has a role in both norms and how individuals understand violating the law. According to Karl Marx, the law serves as a tool for the protection of the interests of the powerful. While a mayoral candidate during an election campaign does the exact same thing and receives police protection, a homeless person who stands on a street corner criticising the government runs the possibility of being arrested for causing a disturbance. In other words, social inequality is reflected in rules and how we apply them. Deviation from Social Norms: People don't always adhere to the standards and conventions set by their society. The social and cultural norms are often highly fluid and changeable. They are sometimes modified by society members for their convenience. However, this deviation is referred to be deviant conduct when it is noticeable and socially stigmatized.

Social and Personal

Deviant conduct may be seen on both a social and personal level. Social deviance is a trait of group conduct, while personal deviance is psychological.

Causes of the Deviance-favoring Factors

The following are a few of the variables that H.M. Johnson cited as encouraging deviation. Socialising people often fail to instill strong values in newborns. Sometimes the people who are socialising the new members may do it themselves in a direct or indirect manner, openly or covertly, intentionally or unconsciously. Parsons has shown that deviation propensity is more likely among the lower classes, mostly due to socialisation failure. The employment of incentives or penalties to create social control or enforce social standards is referred to as the application of sanctions. The person may simply disregard them if the positive incentives (rewards) for conformity and the negative penalties (punishments) for divergence are insufficient. Despite the harsher fines, ineffective enforcement is often a result of a staffing shortage. As a result, the norm's legitimacy is compromised. For instance, it would be impossible for a small number of traffic police officers to enforce traffic laws on every vehicle driver. As a consequence, many disregard traffic laws, and others even flagrantly break them.

Those who violate standards attempt to assuage or appease their guilt by concocting believable justifications. Such individuals have developed a complex system of "ego defence," which they use to ignore the responses and remarks of other people. These statements or slogans depict the mindset of such violators: "They are picking on me; I could not help myself; I did not do it for myself; they asked for it; It is a deal; it is all a matter of luck." When people have little trust in the law enforcement agency or authority, they may lose respect for the law and standards. It is well known that in the regions where such practises occur, police corruption and unlawful violence severely undermine respect for the law. Additionally, it has been noted that the police sometimes have "informal relations" or covert agreements with the lawbreakers[9], [10].

Ambivalence is the coexistence of contradictory emotional responses to the same thing in a single individual. For instance, a person could see women as an object of love, especially sexual love, in addition to respect. A physician with such a contradictory outlook might victimise young, attractive female patients by committing sexual crimes. Police officers, educators, parents, and managers all have the potential to have complex personalities and unintentional deviant inclinations. Groups vary in their conceptions of what is appropriate

conduct. The kind of behaviours that would be accepted by members of the working class are different from those that would be accepted by members of the middle class. In the group, what is non-conforming in the outer world is confirmed. For instance, working-class kids who are dissatisfied band together in small gangs. This gang's subculture may emphasise animosity and negativity.

Once a person joins a deviant group, he or she is required to work with the other members. It will be challenging for him to "betray" his fellow members and face their condemnation. Even if he no longer supports their actions, he feels compelled to approve of their conduct. It's unlikely that some standards for certain values have been stated. For instance, the definition of freedom and patriotism (political principles) is ambiguous. Therefore, some people even justify their outrageous actions in the name of freedom and patriotism. Some vulnerably inclined people are more likely to engage in criminal behaviour if they are confident that their actions won't be revealed to the public. For instance, sex crimes and illegal abortions often occur because the actors are certain that their action will stay a secret.

Adolescent Delinquency

Several thousand young offenders are now housed in Indian prisons. They are in a very poor state, and very few have received rehabilitation. This is a result of flaws in our criminal justice system. In India, over 1000 juvenile offenders are housed in the same jail as adult offenders who abuse and sodomise them. West Bengal has the most of them, while Orissa, Madhya Pradesh, Uttar Pradesh, Andhra Pradesh, Haryana, and Gujarat are close behind.

Definition of juvenile delinquency

According to Freidlander, delinquency is a juvenile offence that might result in legal repercussions. While William H. Sheldon views delinquency as conduct that falls short of realistic expectations, Cyril Burt defines delinquency as happening in a kid "when his anti-social tendencies appear so grave that he becomes or ought to become the subject of official action." A juvenile delinquent is defined by law as a person who engages in antisocial behaviour between the ages of 15 and 17. In the United States, the Ohio Code broadly defines juvenile delinquency as follows: a juvenile delinquent is one who violates the law, is a vagrant, persistently disobeys orders, whose conduct endangers his own moral life as well as the moral lives of others, or who attempts to get married without his parents' permission. It's also important to note that not all nations have established the age of the so-called juvenile offenders in the same way. It varies depending on the nation, but often falls between 16 and 20.

The prevalence of juvenile crime in India

It is difficult to determine the severity of this issue in any given nation for a number of reasons. The only acceptable definition of crime is a juridical one; there is no appropriate definition of crime. Only those people are regarded as criminals under this definition who break the law. However, even if someone violates a more, they cannot be charged with a crime since the more is not included in the statute books. Thus, information about these offenders cannot be gathered. All crimes are unknown to the police, and one must be apprehended and found guilty in order to be considered a criminal. This is because many crimes may not be officially reported for a variety of reasons, such as ineffective government operations or public indifference. A criminal is only apprehended after repeatedly doing the same conduct. Because the kid in question won't fall within the jurisdiction of the law until their conduct is violent, antisocial, and destructive to the general welfare, which is the point at which the issue is already recognised to exist. A sizable proportion of kids may struggle

with their conduct while still being classified as delinquents. The vast majority of cases that are brought before the courts often represent underprivileged populations whose parents lack financial or cultural means.

Juvenile Delinquency's Causes: According to the cutting-edge methodology and conceptions of contemporary criminology, there are two categories of juvenile delinquency's causes: internal and societal. Internal and external forces both have a role in crime. Physical and psychological components make up the internal aspects, while social components make up the exterior ones. For ease of research, the reasons of adolescent delinquency will be categorised into three categories: social, psychological, and economic.

Of all the factors that contribute to juvenile delinquency, social factors are the most extensive. The primary factors that contribute to them include: family, school, criminal activity, unsavory company, leisure time, war, societal disorder, and displacement. First, the family. The main family factors that contribute to it are: fractured families; parental attitudes; parental behaviour; and the impact of criminal relatives. It is vital to recognise these aspects in order to appreciate the significance of family as a contributing factor to adolescent criminality.

According to a research on juvenile delinquency, the majority of delinquents originate from broken households. As the name suggests, a fractured family is one in which bonds have been severed. A family is made up of the deep ties between its members rather than the quantity of individuals who live together. Without this connection, families split apart, and it is in shattered homes that juvenile offenders grow up. The relationship between the two parents is a crucial component of the family factor in juvenile misbehaviour. The prologue to *Women of the Street*, a penetrating and exhaustive investigation of the prostitutes of London claims that the connection between the kid parents is the root of the prostitute issue.

Parents' behaviour and character have a big impact on their children's personalities. Rarely does one encounter a kid who has been able to shape their conduct in accordance with socially acceptable norms and ideas in the face of their parents' deceit, hypocrisy, and sexual immorality. Apart from the personality and shared relationships of the parents, a child's personality is sensitive to the impact of his or her brothers' and sisters' characteristics. Since females are less exposed to outside influences than boys, who spend significantly less time at home, this impact is more powerful in the case of girls. Following the family, the school has the second-largest impact on a child's personality. But missing school is a significant aspect of juvenile crime.

According to the findings of a research by Clifford, Shaw, and McKay, some of these areas are not good for children's development. It is well known that the youngster is significantly influenced by their neighbourhood. According to renowned criminologist Edwin H. Sutherland, criminal conduct is learned via social encounters. According to him, a person turns into a criminal when the factors that encourage breaking the law outweigh the circumstances that shield them from doing so.

The kind and accessibility of entertainment also has a significant impact on how youngsters develop their moral character. Recreational activities have a significant role in a child's development. Only a nice and healthy environment can provide kids the encouragement they need to behave sensibly and healthily in their free time after school. In contemporary times, the only form of leisure activity accessible to both large and small groups is cinema, which to a large part contributes to anti-social behaviour and juvenile delinquency. A person is exposed to novel criminal tendencies via romantic and adventurous settings. It has been observed that the rate of juvenile delinquency has increased during times of war and post-

war. Children's educational opportunities are severely hampered and impacted in nations that actively take part in the conflict. When there is a war, it often occurs that the mother works in a factory while the father fights on the battlefield.

CONCLUSION

In conclusion, India now boasts the second-largest population in the world despite experiencing significant population growth throughout the years. These population growth-related variables are varied and intricate. Peaceful circumstances, a high birth rate compared to death rate, advances in medical knowledge, better transportation, agricultural and industrial advancements, societal attitudes towards marriage and family, a lack of intentional family planning, a favourable climate, and government policies have all contributed to this growth. India's population increased dramatically between 1991 and 2001, from 844 million to 1.027 billion. The nation's resources, infrastructure, and social services are under tremendous strain as a result of this fast expansion. If this pattern holds, India will continue to grow faster than many other nations combined every 10 years. In conclusion, problems surrounding deviance and juvenile delinquency as well as India's population increase are complicated subjects that are impacted by a wide range of circumstances.

A comprehensive strategy that takes into account social, economic, and cultural aspects as well as emphasises education, awareness, and assistance for both people and communities is needed to address these difficulties.

REFERENCES:

- [1] J. A. Catford, J. B. Baumgartner, P. A. Vesik, M. White, Y. M. Buckley, and M. A. McCarthy, "Disentangling the four demographic dimensions of species invasiveness," *Journal of Ecology*, 2016, doi: 10.1111/1365-2745.12627.
- [2] A. K. Manyeh *et al.*, "Socioeconomic and demographic determinants of birth weight in southern rural Ghana: Evidence from Dodowa Health and Demographic Surveillance System," *BMC Pregnancy Childbirth*, 2016, doi: 10.1186/s12884-016-0956-2.
- [3] M. K. Shenk, H. S. Kaplan, and P. L. Hooper, "Status competition, inequality, and fertility: Implications for the demographic transition," *Philos. Trans. R. Soc. B Biol. Sci.*, 2016, doi: 10.1098/rstb.2015.0150.
- [4] M. Jangjoo, S. F. Matter, J. Roland, and N. Keyghobadi, "Connectivity rescues genetic diversity after a demographic bottleneck in a butterfly population network," *Proc. Natl. Acad. Sci. U. S. A.*, 2016, doi: 10.1073/pnas.1600865113.
- [5] D. R. Schrider, A. G. Shanku, and A. D. Kern, "Effects of linked selective sweeps on demographic inference and model selection," *Genetics*, 2016, doi: 10.1534/genetics.116.190223.
- [6] M. M. Islam, "Demographic transition and the emerging windows of opportunities and challenges in Bangladesh," *J. Popul. Res.*, 2016, doi: 10.1007/s12546-016-9174-z.
- [7] C. K. Ajaero, C. Odimegwu, I. D. Ajaero, and C. A. Nwachukwu, "Access to mass media messages, and use of family planning in Nigeria: A spatio-demographic analysis from the 2013 DHS," *BMC Public Health*, 2016, doi: 10.1186/s12889-016-2979-z.
- [8] H. Elsayahli, F. Ahmad, and A. S. Ali, "Demographic transition and sustainable communities in Malaysia," *Planning Malaysia*, 2016, doi: 10.21837/pmjournal.v14.i5.191.

- [9] B. E. Sæther *et al.*, “Demographic routes to variability and regulation in bird populations,” *Nat. Commun.*, 2016, doi: 10.1038/ncomms12001.
- [10] M. Khoshkam, A. Marzuki, and U. Al-Mulali, “Socio-demographic effects on Anzali wetland tourism development,” *Tour. Manag.*, 2016, doi: 10.1016/j.tourman.2015.10.012.

CHAPTER 5

EXPLORING THE MULTIFACETED FACTORS INFLUENCING JUVENILE DELINQUENCY, PROSTITUTION, AND ALCOHOLISM

Jyoti Puri, Associate Professor

College of Education, Teerthanker Mahaveer University, Moradabad, Uttar Pradesh, India

Email Id- puri20.j@gmail.com

ABSTRACT:

This explores the multiple causes of social disorder and how it affects criminal behaviour, especially juvenile delinquency. In order to investigate the psychological causes of criminal behaviour, including intellectual mediocrity, mental illness, and personality features, the study synthesises data from several experts, including Stuart, Dr. Goring, Goddard, and Tappan. This discusses the significance of socioeconomic issues, highlighting the close connection between poverty and crime. Shaw, McKay, Elliot, Bonger, and Merrill's research highlights the difficulties experienced by kids growing up in economically disadvantaged homes by demonstrating the link between juvenile criminality and economic inequality. The research also sheds light on the societal problem of prostitution by analysing its underlying causes and classifying prostitutes into overt and covert categories. It investigates how people get involved in prostitution and how cultural norms, mental health issues, and ignorance play a role in this. The report also emphasises the damaging effects that excessive alcohol use has on both individuals and society as a whole. It lists a number of why individuals use alcohol, from transient relief to social constraints. The research draws attention to alcohol's harmful effects, which include health problems, lower productivity, its contribution to family dissolution and criminal activity, among others. In conclusion, this study illuminates the complex network of variables that contribute to social disorder and criminal activity. Policymakers, psychologists, and society at large may collaborate to solve and minimise these problems by comprehending these complicated processes, eventually aiming for a more structured and peaceful society.

KEYWORDS:

Alcohol, Criminal, Economic, Juvenile, Social.

INTRODUCTION

Individuals become disorganized as a result of social disorganization. And as a disorganised society encourages more crime, it is also one of the factors contributing to juvenile delinquency. This factor affects juvenile delinquency as well. Stuart found that juvenile delinquents lived in an environment where there was a lot of displacement while being considerably less energetic and dynamic than their own families when he studied Berkeley, California. The following psychological factors contribute to criminal behaviour: A lack of intellect mental illness; personality traits; and instability of emotions. Dr. Goring proposed the hypothesis that intellectual mediocrity is a contributing factor in crime after rejecting Lombroso's concept. Goddard was the leading proponent of the theory that criminal behaviour is caused by mental instability [1], [2].

Some neurologists and psychiatrists think that criminal behaviour is influenced by people with psychopathic personalities. Children with psychopathology are born into households where there is a near total lack of love, affection, and authority. According to Tappan's descriptions of the psychopathic kid, he is very unsocialized, angry, harsh, stubborn, distrustful, self-centered, lonely, full of emotions of retaliation, backward, and hypersexual or

uncontrolled in his sexual activities. He has no real remorse for his own brutal actions or the anguish he has caused others.

Some defining personality traits of juvenile offenders have been discovered, which provide insight into the root causes of delinquency. The degree of freedom, irresponsibility, revolt, homicidal tendency, suspicion, lack of control, some forms of sadism, emotional and social maladjustment, extrovert behaviour, etc. in juvenile delinquents is much higher than in normal children, according to Glueck in his book *Unaveling Juvenile Deliqnquency*. In this manner, one of the main factors contributing to crime is emotional instability. Lack of love and affection, emotional instability, very rigorous discipline, a sense of inadequacy and inferiority, and response or rebellion all contribute to an unbalanced personality in children. A youngster who is in this mindset is more likely to engage in criminal activity.

Economics-Related Causes

Poverty and crime are closely connected. According to a study by Shaw, Mckay, and Elliot, the majority of juvenile offenders came from homes with unskilled employees. Bonger and Fornasiri, who believe that poverty encourages crime, are in favour of this finding. According to Merrill's writings on these juvenile offenders, a limited family income forces the kids to bear the load and ignore their schooling. Male and female youngsters become criminals due to the atmosphere in the industries and mills. Children are sometimes trusted with delivering messages to people whose houses they often visit and see various forms of sex. They suffer the most from this, and they start to exhibit criminal inclinations.

Actually, the psychological element that originates in poverty and drives both boys' and girls' criminality is what causes crime, not poverty. In the essay *Juvenile Delinquency*, Tappan claims that poverty and crime are related, but primarily because other aspects of the child's upbringing and experiences are also active and play a larger role in determining how the child will respond to morals, values, and the law. Family conflicts and tensions, criminal groups, and poor education are all variables that are more prevalent than the chosen appeal of flouting the rules of the law [3], [4].

Modern welfare governments strive to rehabilitate juvenile offenders so that they may grow up to be responsible citizens. The most crucial strategies for achieving this goal are the ones listed below. The juvenile offender is maintained under the supervision of a probation officer, whose responsibility it is to watch out for the offender, assist him in reintegrating into society, and ensure that the offender complies with bail bond regulations. Thus, the offender not only has the opportunity to change for the better but also receives guidance and real assistance in doing so. Institutions designed to rehabilitate imprisoned offenders include reformatory schools, certified schools, auxiliary homes, and borstal schools. These institutions work to improve the offender on all fronts. While the state implements the aforementioned procedures, the psychologist uses psychological strategies to help young offenders change. These are the most crucial among them:

1. **Play therapy:** In this method, delinquent youngsters are given the chance to take part in plays that will allow them to express their suppressed motivations and foster creative energy.
2. **Finger painting:** For this technique, the youngster is provided with some colours and plain sheets. He is free to use his fingers to create his own unique paintings. The goal is not to paint but to let the youngster to express suppressed emotions, which makes him more mature and healthier.
3. **Psycho-drama:** Using this approach, the youngster is permitted to take on several parts in a group play in order to express his suppressed motivations.

In addition to the aforementioned specialized methods, psychologists may rehabilitate offenders by fostering a positive home environment and offering sufficient, healthful activity. Finally, to combat juvenile delinquency, educators, parents, and the government must coordinate and focus their efforts.

Prostitution

Though its institution has never been acknowledged by the community as such, prostitution is a commercialised vice that has been in the globe from the beginning of time. Prostitution is the oldest profession in the world, and it has unquestionably existed in some form for as long as society has tried to govern and regulate sexual interactions via the institutions of marriage and the family. Because it impacts the organisation of family life and the larger community in addition to the personal disorganisation of those affected, society has not recognised it.

DISCUSSION

Professors Elliott and Merrill observe that although definitions of prostitution have been used extensively, they all generally agree on the fact that the practise entails illicit sex unions carried out on a promiscuous and mercenary basis with accompanying emotional indifference. Prostitution should not be mistaken with illicit love sex since there is no affection involved. The mistress who gets financial bribes is also not a prostitute since, in most cases, she is not promiscuous and her sex favours are given on an affectionate basis. As a result, there are three key elements that make up prostitution: illegitimate and promiscuous sexual activity; mercenary base, whether financial or in the form of goods and services; and absence of attachment or personal desire. According to the advisory group on social and moral hygiene, "Adopting Flexner's definition, three elements should be present, namely barter, promiscuity, and emotional indifference[5], [6]."

Prostitution's Causes

The two primary categories of prostitution's causes are biological and socioeconomic. The first is a result of nature, while the second is a result of society's development. The biological process is carried out by a human being's sex drive. A guy can only manage his sex cravings with concerted effort; nevertheless, this is not always achievable. It is also the reason why, unlike other lower species, man may prostitute his sex by putting sexual impulses into sexual circumstances, much as anthropoid apes can. From the factors mentioned above, the main factor affecting males is the drive to have sex, whereas the main one affecting females is their economic dependence.

When guys are divided into three categories according to their marital status, it has been noted that several reasons are at work in each group. These three categories are: singles; married people; and widowers. Unmarried people who turn to prostitution do so because their sexual needs go unmet and because of societal constraints that prevent them from doing so. It is further supported by the various moral standards for men and women, or by the use of double standards. Men are not subject to the same significant societal shame as women are for having unlawful relations. The delay in marriage due to financial constraints also adds to the rise in prostitution among bachelors. Sex-stimulating literature, lewd television, lusty talk, alcohol usage, a lack of moral instruction, and a desire for sex experiences may all be contributing factors[7], [8].

A significant portion of married people turn to prostitution. The reasons given are an unhappy marriage due to the disinterest or disapproval their wives have for their sex relationship, a desire to escape the emotional tensions in their marriage that result from

cultural or temperamental differences, and some happily married people who wish to break the monotony of their marital relationship. A divorced man is often lonely and develops a connection with a prostitute for company. Often, the sex drive itself motivates men who have become used to having regular sex relationships in marriage to turn to prostitution after their partnership has ended.

Female prostitution causes:

Economic Factors: Poverty is the main driver of women or young girls choosing this job. Most prostitutes are from disadvantaged socioeconomic backgrounds. Their parents are unable to provide their teenage girls the required moral or physical upbringing.

Social Values Against Unchastity: Girls who engage in illicit sex are often made to feel as if they have nothing left to lose since they have already lost everything. Such a girl who has taken a "mis-step" but is innately moral finds it challenging to navigate social norms around chastity since she is often made to feel as if her fault is unforgivable and irrevocable.

Mental Deficiency or Specific Temperamental Traits: Mental incapacity is sometimes cited as a contributing factor in prostitution. Both adolescent sexual offenders and regular prostitutes make up a significant portion of the mentally deficient population.

Ignorance: In major metropolitan areas, vice rings regularly prey on females from the nearby rural regions. They are often seduced by employment-related crimes. They take jobs as maids without realising they can be coerced into prostitution in some way.

Women who are unhappy with their husbands often turn to prostitution. This kind of behaviour might also result from the husband's loose behaviours. Some ladies need sex stimulation for its own purpose and have abnormal sex desires. The need for new experiences, among other things. Women may become prostitutes for a variety of reasons. One of these desires is for a novel experience, whether it is sex in and of itself or the promiscuous social interactions that lead to it. Because prostitution is such a lucrative industry, many females turn to it. The people who run the prostitution businesses are often motivated by financial gain. High gains in this company draw significant investment [9], [10].

In India, there are two other societal elements that contribute to the prostitution problem. Remarrying a widow presents challenges, and other societal mores like the Devadasi system drive many women into prostitution. Some South Indian states, like Madras, Bombay, Mysore, etc., use the Devadasi system extensively. According to this system, women who devote themselves as Devadasis to Hindu deities and idols are eventually deemed unworthy for marriage, which forces them to live as prostitutes.

Prostitution comes in two forms:

There are two categories of prostitutes: the overt group and the covert group. Professional registered and unregistered prostitutes, who often reside in brothel homes, are included in the overt groupings. However, many prostitutes also work in other professions, most notably as personal assistants or performers. These females are used to using prostitution as a more or less regular way to augment their income from legal sources.

Numerous different types of women that engage in sexual intercourse for mercenary purposes make up the covert prostitutes. First off, there are occasional prostitutes who switch between active prostitution and times of reformation. The second kind is the accidental prostitute, who uses the selling of sexual favours to supplement a meagre lawful income. Girl department shop employees often use such illicit sources to enhance their pay. Cast-off mistresses often

turn to prostitution as a final resort after exhausting all other options. Thirdly, married women sometimes engage in such mercenary and adulterous behaviours, generally for a niche market. Fourth, the concubinage system, in which the mistress or her guardians commit to a relationship with a male member for a minimum amount of time.

While personal disorganisation is not always caused by drinking, it is unquestionably a significant contributing factor. Particularly, alcoholism among the poor and working class is risky ethically, socially, and economically. Poor people's drinking habits have led to major issues across the globe. The impoverished often drink to forget their oppressive problems, which are mostly brought on by indigence. But it is clear that drinking cannot alleviate poverty and cannot in any way be seen as a way out of it. Drinking too much will only serve to keep people in poverty, and by no means can it be considered a solution to this issue. Excessive drinking has no chance of alleviating poverty and cannot in any way be seen as a solution to this issue. A man's ability to choose between good and evil and right and wrong is taken away by excessive drinking.

Reasons People Drink:

Numerous authors, including Caltin, Starling, Bonger, and Janet, have offered numerous explanations, which may be summed up as follows. Men who drink out of misery are those who have no pleasure in life and just the prospect of an endless cycle of toil. Drinking is a wonderful palliative medication in this life plan. Men drink because they are absolutely worn out from their jobs. They anticipate the break that alcohol provides from the heat of the blast furnace or the odour of the stockyards. Men drink because they can't remain in their chilly, dark, and filthy homes for an extended period of time. Such hunger is also caused by the community's inability to handle emotions in a rational and healthy way.

Men who do hard physical tasks have long been misled into thinking that alcohol gives them more vitality and power to complete their job. The illusion of physical vigour that follows alcohol use is what makes someone inebriated. Some alcoholics are born with neurological defects that prevent them from accepting reality. These miserable people turn to alcoholism in a vain attempt to escape the world. Some people think that men drink because they have a history of original sin. Others are equally certain that mankind drink because God intended for them to sometimes drift off into peaceful forgetfulness in this valley of tears, and He specifically put grapes on the earth for that reason.

Men drink for company, for amusement, and for what the Germans collectively refer to as *Gemulichkeit*. Excessive drinking is a "perversion of the hard instinct," caused by a person's pitiful efforts to build relationships with his peers. Men partake in alcohol for professional reasons when they are either vendors or prospective clients. The wonderful game of "entertaining the visiting buyer" fits into this genre. Many instances of drinking occur after seeming success in business or in other spheres of one's career. Modern civilization's urbanisation, mechanisation of daily life, and materialistic mindset are also to blame for the rise in alcohol use. Some people find it difficult to deal with life's harsh realities and turn to drinking as a temporary solution. However, this temporary solution eventually develops into chronic drinking.

Negative effects of alcohol:

Alcohol and other intoxicants should not be used by anybody who wants to advance in life or who is part of a developing society. It is damaging in that it debases the addict's intellect, softens their morals, and damns them spiritually. The mismanagement of national resources. It is predicted that a successful implementation of the prohibition policy would boost people's

buying power by Rs. 140 crores, of which Rs. 44 crores would be invested for constructive purposes. Therefore, it is clear that prohibition would save the nation from significant loss of national income.

Poor standards of health

Drinking alcohol causes health to decline. This may occur for one of two reasons: alcohol is a narcotic and causes a host of diseases, including liver cirrhosis, high blood pressure, and nervous system degeneration; or drinking depletes one's resources and may prevent one from having enough money to purchase wholesome food. Decline in productivity. The decline in productivity is only a cordiary to the decline in standards of physical fitness and mental acuity. Alcoholics are erratic and unable to focus for extended periods of time or work long hours.

A drunken guy has little control over his will and is easily swayed. He is unable to reason clearly or operate productively. If drunkenness is intense, his own perception and reasoning get blurred. Despite their poverty, Indian peasants and labourers drink. While it could give them a little sense of happiness and exhilaration, this definitely makes their poverty worse. Alcohol drinking causes a guy to become erratic in his routines and capricious in his emotions. Additionally, he loses all control over his will, and his drive to develop and advance weakens. He becomes less concerned, disinterested, and unable to distinguish between morality and immorality. Disintegration of personality results from all of this.

Drinking is the leading factor in the destruction of households. This is simple to comprehend. Alcoholism destroys a person's moral sense and removes his inhibitions, which naturally leads to prostitution and adultery as side effects. Alcoholics have little regard for their wives and kids. Constant family conflict and divorce result from this. People who are drunk behave in socially inappropriate ways since their inhibitions are gone. This covers homicide, rape, and other offences. Furthermore, a guy may resort to thievery or even gambling to cover his alcohol bills. Social disorganisation is a result of all the aforementioned issues.

Criminality and prostitution are directly related to economic reasons, especially poverty. Lack of chances, family strife, and inadequate education are all factors that may contribute to poverty and increase the risk that someone would engage in crime or prostitution. It's crucial to note that these behaviours are not just caused by poverty, since other elements in the family and social environment also have a vital impact. One of society's oldest vices, prostitution has both biological and social roots. Both men and women may become prostitutes for a variety of reasons, such as financial reliance, marital discontent, and the desire for new experiences. In certain places, the Devadasi system and cultural forces may also drive women into prostitution. While not always the cause of social disorder, alcoholism may make many of the problems mentioned worse. Increased unpredictable behaviour, impaired judgement, family disputes, and even criminal activity may all be results of excessive alcohol use. It is critical to understand that alcohol abuse is often a sign of more serious social issues like poverty and resource scarcity.

CONCLUSION

In conclusion, there are many different ways in which society and individual disorganisation are related. Individual disorganisation is caused by a variety of circumstances, including social, psychological, and economic aspects. These influences may take many various forms and result in criminal activity, child delinquency, or even prostitution. Although societal disarray might influence these problems, it is crucial to understand that it is not the only factor. A person's behaviour and predisposition for crime are influenced by psychological

characteristics such as intellectual mediocrity, mental illness, personality traits, and emotional instability. A person's psychopathic personality may also be a factor in their criminal behaviour, particularly if they experienced a lack of compassion, love, and appropriate authority as children. The fight against social disorder and its effects should take a multifaceted strategy. This involves treating people's psychological wellbeing, offering underprivileged populations economic opportunity and assistance, and encouraging sensible alcohol use and addiction treatment. To coordinate efforts and create a more stable and encouraging social environment for everyone, collaboration between educators, parents, and governmental organizations is crucial.

REFERENCES:

- [1] A. M. Manzardo, A. B. Poje, E. C. Penick, and M. G. Butler, "Multiplex immunoassay of plasma cytokine levels in men with alcoholism and the relationship to psychiatric assessments," *Int. J. Mol. Sci.*, 2016, doi: 10.3390/ijms17040472.
- [2] A. Kanehara *et al.*, "Trends in psychological distress and alcoholism after The Great East Japan Earthquake of 2011," *SSM - Popul. Heal.*, 2016, doi: 10.1016/j.ssmph.2016.10.010.
- [3] A. Matošić, S. Marušić, B. Vidrih, A. Kovak-Mufić, and L. Čičin-Šain, "Neurobiological bases of alcohol addiction," *Acta Clin. Croat.*, 2016, doi: 10.20471/acc.2016.55.01.19.
- [4] X. Noël, D. Brevers, C. Hanak, C. Kornreich, P. Verbanck, and F. Verbruggen, "On the automaticity of response inhibition in individuals with alcoholism," *J. Behav. Ther. Exp. Psychiatry*, 2016, doi: 10.1016/j.jbtep.2016.01.003.
- [5] L. Lyytikäinen, "Mutual support and recovery in the Russian Alcoholics Anonymous online community," *NAD Nord. Stud. Alcohol Drugs*, 2016, doi: 10.1515/nsad-2016-0013.
- [6] D. Seo, C. M. Lacadie, and R. Sinha, "Neural Correlates and Connectivity Underlying Stress-Related Impulse Control Difficulties in Alcoholism," *Alcohol. Clin. Exp. Res.*, 2016, doi: 10.1111/acer.13166.
- [7] R. J. S. Moraes and S. M. S. Barroco, "Concepções do alcoolismo na atualidade: Pesquisas hegemônicas, avanços e contradições," *Psicol. Teor. e Pesqui.*, 2016, doi: 10.1590/0102-37722016012124229237.
- [8] D. de Vargas and F. M. Rocha, "Psychometric properties of the Attitudes Scale facing Alcohol and Alcoholism in nursing students," *Rev. Lat. Am. Enfermagem*, 2016, doi: 10.1590/1518-8345.0774.2823.
- [9] G. Githae and E. Njango, "Family Expressed Emotion In Relapse of Alcoholism," *IOSR J. Humanit. Soc. Sci.*, 2016, doi: 10.9790/0837-2109113341.
- [10] S. Ghosh, J. H. Ha, M. Pai, H. Essinfeld, and S. M. Park, "Impact of Mid-Life Symptoms of Alcoholism on the Health and Wellbeing of Aging Parents of Adults with Disabilities," *J. Gerontol. Soc. Work*, 2016, doi: 10.1080/01634372.2015.1135841.

CHAPTER 6

COLONIAL LEGACY AND MODERN INDIA: UNRAVELING THE THREADS OF HISTORY, INDUSTRY, AND URBANIZATION

Rashmi Mehrotra, Professor

College of Education, Teerthanker Mahaveer University, Moradabad, Uttar Pradesh, India

Email Id- rashmi.tmu@gmail.com

ABSTRACT:

Understanding colonialism's effects on modern India is essential to understanding the country's complicated past and how it has affected society today. The diverse effects of British colonialism in India are explored in this article, with a focus on the structural changes it brought about, such as industrialisation and urbanisation. In spite of the fact that colonialism introduced contemporary institutions and ideas to India, it also placed contradictory limits, resulting in the development of a special and complex interaction between the colonisers and the colonised. One particular aspect of colonialism, which was characterised by one country's rule over another, was its economic roots. In order to increase profits, British colonialism aggressively interfered in India's laws, farming methods, and industries. Under British administration, this resulted in enormous population movement within India and the emigration of Indians to other regions, establishing a long-lasting diaspora. The colonial period had an impact on many facets of Indian society, including its political, judicial, and educational frameworks, as well as its language (especially English) and cultural preferences. In modern India, English, which was originally an instrument of colonial rule, has come to represent luxury and access to opportunity. Even now, colonialism's effects are contradictory and complicated, showing both awe and scepticism for the West. This article explores how colonialism influenced India's industrialisation and urbanisation, which was distinct from what happened in the West.

KEYWORDS:

Colonialism, Economic, Industrialization, Industry, Urbanization.

INTRODUCTION

India underwent deindustrialization in several industries, which contributed to the loss of old urban centres, in contrast to the West where industrialisation promoted urbanisation. Cities like Kolkata, Mumbai, and Chennai developed into colonial centres that facilitated trade between Britain and India. Aware of the economic abuse carried out by the colonial powers, the independent Indian state vigorously supported industrialisation and sought to build a strong industrial base. Large-scale infrastructure projects were seen by leaders like Jawaharlal Nehru as the cornerstone of an advanced and wealthy India. Examining post-independence urbanisation patterns highlights the cities' explosive expansion and its impact on India's social environment [1], [2].

The political, economic, and social systems of India underwent significant transformation as a result of colonialism. In particular, the interventionist style of British colonial authority, which attempted to further British capitalist interests, was distinctive. Indian society was fundamentally affected by this involvement, including property ownership, agriculture, industry, and even culture. The legacy of British colonialism may still be felt in many facets of contemporary India, including its social structures, language, and legal and educational frameworks. Colonialism has a contradictory and diverse influence. Through education, it exposed Indians to Western ideas about liberalism and freedom, but at the same time it placed

them under colonial rule and denied them the same freedoms they had been educated about. English language fluency is both a benefit and a symbol of privilege in modern-day India, where the intricate interplay of colonialism's impacts is still evident[3], [4].

Additionally, structural modifications brought about by colonialism, such as urbanisation and industrialisation, had far-reaching effects. The British colonial government deliberately encouraged India to become industrialised, but this led to deindustrialization in certain areas and the dissolution of old metropolitan centres. India had different industrialization and urbanisation trends than Britain, which led to unique social and economic dynamics. The concept of nation-states and nationalism in India were greatly influenced by colonialism. The "Swaraj," or fight for political and economic independence, emphasised the battle between colonial power and the aspirations of nationalism and democratic rights.

India continued to struggle with the effects of colonialism throughout the post-independence period as it worked towards social justice and economic advancement. Early initiatives to combat economic exploitation and poverty included promoting heavy industries, public-sector growth, and cooperative sectors. Urban expansion is being fueled by programmes like the "Smart City" plan in India, which is now undergoing rapid urbanisation and globalisation. The patterns and effects of urbanisation, however, varied among the nation's many geographical areas.

Usually, knowing something about the past helps us understand the present. This is undoubtedly true for a single person or a particular social group just as much as it is for a whole nation like India. India has a lengthy and fascinating past. While understanding India's history in the ancient and mediaeval eras is crucial, understanding India's colonial experience is especially critical for understanding contemporary India. This is true despite the fact that colonialism brought many contemporary institutions and concepts to India. Additionally, such exposure to contemporary ideas was paradoxical or incoherent. Indians, for instance, read about western liberalism and freedom during the colonial era. However, they were subject to colonial, western control that denied Indians liberty and freedom.

As the next chapters will demonstrate, our contradictory experience with colonialism has affected our social reform and nationalist movement, our laws, our political life, and our Constitution, as well as our industry and agriculture, cities, and villages. This has had a long-term impact on how we specifically perceive modernity. The following are just a few of the numerous situations that we deal with on a daily basis. Our judicial, political, and educational systems are all heavily influenced by British law. Like the British, we drive on the left side of the road. Many roadside cafes and canteens feature "bread-omlette" and "cutlets" on their menus. The name of a well-known biscuit maker is really British. Neckties are a common component of school attire. We often envy the west and often dislike it frequently. These are just a few of the many and intricate ways that British colonialism is still present in modern-day India.

Several Aspects of Modernity

Let's use the English language as an example to highlight how contradictory and multifaceted its influence has been in India. This is not only a problem with misspelt words. In addition to being extensively spoken and written in India, Indians have produced a significant amount of English-language literature. Indians now have an advantage in the international market because to their fluency in English. But speaking English is still a sign of privilege. In the employment market, not knowing English is a disadvantage that stands out. The Dalits, for example, who have historically been denied access to formal education, may find possibilities that were before barred to them thanks to their understanding of English.

This chapter focuses on the structural modifications brought about by colonisation. Therefore, we must change from this broad impressionistic perspective to one that better describes colonialism as a structure and a system. New political, economic, and social structural changes were a result of colonialism. Only two of these structural changes—industrialization and urbanization—are examined in this chapter. While unique colonial backdrop is the main emphasis, changes following independence are also briefly discussed. We will examine these cultural changes in the next chapter. All of these structural modifications were followed by them. Any tight division between the two is challenging, however. As you shall see, it is impossible to analyse structural changes without also mentioning cultural ones.

DISCUSSION

At its most basic, colonialism is the establishment of one nation's dominance over another. Western colonisation has had the most influence throughout the contemporary era. The arrival of multiple groups of people who established their dominion over various regions of what makes up contemporary India has left its imprint on India's history. Due to the extensive and profound changes it wrought, colonial rule had a distinct influence from all previous preceding ones. History is replete with instances of stronger forces occupying lesser nations and annexing their land. However, there is a significant distinction in the creation of empires in pre- and post-capitalist eras. In addition to plain pillaging, the pre-capitalist conquerors reaped benefits from their dominance by collecting a steady stream of tribute. Overall, they did not interfere with the foundation of the economy. They just took the tribute that was typically scraped off the economic excess created in the territories under their control[5], [6].

In contrast, British colonialism, which was founded on a capitalist system, intervened actively to guarantee that British capitalists would profit the most. Each and every measure was intended to support and advance British capitalism. For example, it altered the fundamental laws of the country. It altered not just the regulations governing land ownership but also the kind of crops that should and should not be planted. It interfered with the industry of production. It changed the processes involved in producing and distributing commodities. It went into the woods. Tea plantations were created after trees were removed. It introduced Forest Acts that altered pastoralists' way of life. Many woodlands that had previously offered good feed for their livestock were off-limits to them. An overview of the effects of colonial forest policy in North-East India is provided in the box.

Significant population mobility was also a result of colonialism. People began moving from one region of India to another as a result. People from modern-day Jharkhand, for instance, relocated to Assam to work on the tea plantations. As government workers and professionals like physicians and attorneys went to other areas of the nation, a newly rising middle class, mainly from the British Presidency provinces of Bengal and Madras, also migrated. To labour on other colonial areas in far-off Asia, Africa, and the Americas, people were sent aboard ships from India. On the trip, several people perished. Most couldn't ever go back. Many of their descendants nowadays are referred to as having an Indian ancestry[7], [8].

Colonialism enacted several modifications in every area, including the law, culture, and architecture, to make its reign run more smoothly. In terms of the scope and severity of the changes it caused, colonialism was unique. Some of these modifications were intentional, whilst others happened accidentally. As an example, we saw how western education was used to produce Indians capable of managing British colonialism. As a result, a nationalist and anti-colonial consciousness developed.

If we strive to comprehend certain fundamental aspects of capitalism, we may better comprehend the scope and complexity of the structural changes that colonialism wrought. A market-based economic system known as capitalism employs privately owned manufacturing equipment that is arranged to maximise profits. Western capitalism developed as a result of a long process that included European exploration of the rest of the globe, looting of its riches and resources, remarkable advancements in science and technology, and harnessing of those advancements for use in business and agriculture. What distinguished capitalism from its inception was its dynamism, its capacity to develop, expand, invent, and utilise labour and technology in the most effective manner possible to secure maximum profit. Its worldwide scope was another distinctive feature. The rise of western capitalism was intrinsically linked to western colonialism. This had a long-lasting effect on how capitalism evolved in an area that had been invaded, like India. We will see how colonisation produced quite different patterns in the section on industrialization and urbanisation that follows.

Nation states took over as the predominant political structure as capitalism emerged as the dominating economic system. It may seem normal to us in the modern world that we all reside in nation states and own national identities. Prior to the First World War, few individuals possessed passports, and they were not often utilised for travel abroad. However, societies were not always structured in this manner. The term "nation state" refers to a certain form of state that is present in the contemporary globe. Within a certain geographical region, a government is in charge and the populace is a part of a single country. The growth of nationalism is intimately related to nation states. The nationalism tenet presupposes that any group of people has the right to freedom and the right to rule themselves. It has a significant role in the spread of democratic principles. It must have realised the conflict between the practise of colonialism and the ideals of nationalism and democratic rights. Foreign authority, such as British dominance over India, was conveyed by the term "colonial rule." Nationalism indicated that all conquered societies, including India, had an equal right to be sovereign. Leaders of the Indian nationalism movement quickly saw the irony. They battled for both political and economic independence, claiming that freedom, or swaraj, was their birthright[9], [10].

Experience In Colonia

When we talk about industrialization, we're talking about the rise of machine manufacturing that relies on the utilisation of inanimate energy sources like steam or electricity. The majority of people were employed in labouring on the land in even the most traditional and sophisticated of traditional civilizations, according to the majority of basic western sociology textbooks. Only a tiny proportion could be liberated from the labor-intensive tasks involved in agricultural production due to the comparatively low degree of technological advancement. In contrast, a key characteristic of modern industrial societies is that the vast majority of people who are employed do not work in agriculture but rather in factories, offices, or retail establishments. In the west, towns and cities account for over 90% of population growth and provide for the majority of employment and new job prospects. It follows that we often link urbanisation with industrialization. They don't usually happen together, but they do often.

For instance, Britain, the first civilization to industrialise, was also the first to transition from a mostly rural to an urban one. Around 20% of people in 1800 lived in towns or cities with more than 10,000 inhabitants. This percentage increased to 74% by 1900. Around 1.1 million people called London their home in 1800; by the turn of the 20th century, that number had risen to nearly 7 million. London, a significant industrial, economic, and financial hub at the core of a still-expanding British empire, was then by far the biggest metropolis ever seen in the globe.

The same British industrialization's effects in India resulted in deindustrialization in several industries, and the demise of historic metropolitan areas. The traditional exports of cotton and silk products from India decreased as a result of competition from Manchester at the same time as manufacturing grew in Britain. Additionally, during this time, Bombay and Madras expanded while cities like Surat and Masulipatnam continued to deteriorate. Towns like Thanjavur, Dhaka, and Murhidabad lost their courts and part of its craftsmen and court aristocracy when the British acquired control of Indian states. Some cities saw a significant increase in population with the installation of mechanised industrial industries around the end of the 19th century.

The virtually simultaneous collapse of indigenous court demand and the foreign market, on which these had primarily relied, must have impacted urban luxury manufacturers first, such as the high grade silks and cottons of Dacca or Murshidabad. Village crafts likely fared better in the interior, and notably in areas other than eastern India where British penetration was first and deepest; they only began to suffer substantially with the expansion of railroads. In India, the first effects of the same British industrialization led to more people migrating into agriculture, in contrast to Britain where the impact of industrialization led to more people moving into urban areas. This is plain to see in the Census of India Report.

Indian sociological works have often covered colonialism's paradoxical and unexpected effects. There have been comparisons drawn between the industrialization of the west and the emergence of a middle class there and the experience of India. One such observation is included in the box below. Additionally, it demonstrates how industrialization is not simply the narrative of new machine-based manufacturing but also the emergence of new social groupings in society and new interpersonal connections. In other terms, it concerns modifications to Indian society.

Cities played a crucial part in the imperial economic structure. The preference was for coastal cities like Mumbai, Kolkata, and Chennai. Primary items could be readily exported from this location, while manufactured goods could be affordably imported. Colonial towns served as the main conduit between Britain's economic centre and colonial India's outskirts or peripheries. Cities served as the physical manifestation of capitalism on a worldwide scale. For instance, Bombay was redeveloped and designed in British India such that by 1900, more than 75 percent of India's raw cotton was supplied via the city. Jute was exported from Calcutta to Dundee while coffee, sugar, indigo colours, and cotton were sent from Madras to Britain.

As a result of urbanisation throughout the colonial era, some older urban centres began to collapse and new colonial cities began to form. One of the earliest of these cities was Kolkata. In order to establish a trade centre, an English businessman by the name of Job Charnock negotiated the lease of three settlements along the Hugli River. Fort William was built along the river in 1698 for defensive reasons, and a vast open space was cleared all around it for possible military encounters. The fort and the open space served as the city's centre as it quickly grew.

Plantations of Tea

As we have previously shown, India did not experience industrialization and urbanisation to the same extent as Britain. What's more, colonial interests controlled our early industrialization and urbanisation throughout the modern era, not because we started industrialization later. We are unable to go into great depth regarding many sectors here. We only use the Indian tea business as an example. Official records demonstrate how the colonial authority often used coercive methods to recruit and retain employees. It unmistakably

represented the British planters. We get a peek of what life was like for planters in this profession through fictional and other stories. The colonial administrators made it apparent that punitive measures were used against the workers in order to ensure that they benefitted the planters, which is significant. They were also well aware that conquered nations' laws were exempt from the same democratic standards that applied to them at home.

Industrialization In Free India

The colonial state played a significant part in India's industrialization and urbanisation, as we saw in the prior section. We briefly mention how the independent Indian state actively promoted industrialization in this section. And in a way, was reacting to how colonialism affected the development of India's industries. The subject of Chapter 5 is the industrialization of India and how it changed from the early years of independence to advancements during 1990's liberalisation.

Economic exploitation under colonial authority was a major concern for Indian nationalists. Images of the famed pre-colonial wealth of India were shown with the abject poverty of British India. The Swadeshi movement boosted support for the domestic economy. People realised that poverty may be avoided thanks to modern thinking. Rapid economic industrialization, according to Indian nationalists, was the key to social justice and economic progress. Construction of heavy and machine-making enterprises, growth of the public sector, and ownership of a sizable cooperative sector were all seen as being of utmost importance.

Jawaharlal Nehru envisioned a superstructure of enormous steel mills, dams, and power plants as the foundation for a modern and affluent India. According to our engineers, a dam this high probably doesn't exist anywhere else in the globe. The task is fraught with challenges and complexities. As I strolled around the site, it occurred to me that the largest temples, mosques, and gurdwaras are now the locations where people come together to work for the greater benefit of humanity. Which location is more significant than here, Bhakra Nangal, where millions of men have toiled, sacrificed their lives, and poured blood and sweat?

You would be well aware of India's growing urbanisation. Globalisation in recent years has caused cities to grow and alter dramatically. With the ambitious 'Smart City' initiative of the Indian government, India will see rapid urbanisation in the twenty-first century. In this case, we use a sociological analysis of the various forms of urbanisation in India. Sociologist M.S.A. Rao noted in a paper on the various forms of urbanisation seen in the first two decades after independence that many villages around India are progressively being impacted by metropolitan influences. However, the form of an urban effect differs depending on the relationships between a village and a city or town. As seen in the box, he identifies three distinct urban impact circumstances.

Selected Metropolitan Cities' Population

According to the graph above, India's urban population and the number of UA/Towns are both growing. The graphic below demonstrates that although the percentage of the population that lives in cities is growing, the pace of annual increase of the urban population is on the decline, 17.29%, or 62.44 million people, of India's population lived in 2,843 towns in 1951. 377.10 million people, or 31.16% of India's total population, were residing in 7,935 towns in 2011. The absolute numbers, the number of UA/towns, and the percentage of the urban population all indicate a constant rise. However, the urban population's decennial growth rate exhibited a pattern of decline from 1981 and 2001, which it then reversed and somewhat increased in 2011. In 1951, the urban population's annual growth rate was 41.42%; in 2011, it

was 31.80%. For the first time since Independence, metropolitan regions are seeing a greater absolute population growth than rural areas. This is because, although the growth rate in urban regions almost stays constant, it has dramatically decreased in rural areas. You'll see that colonialism is more than simply a historical issue; it continues to have a significant impact on modern society. The aforementioned explanation makes it clear that industrialization and urbanisation include changes to "a way of life" as well as production methods, technical advancements, and settlement density. More information regarding India's independent industrial and urban development will be read by you.

CONCLUSION

In conclusion, it is clear that understanding the past is important for understanding the present. This is true for both people and certain social groupings, as well as for whole countries like India. India's history is extensive and varied, spanning the prehistoric, mediaeval, and colonial periods. Understanding India's ancient and mediaeval histories is important, but the colonial era stands out as a significant era in the development of modern India. In conclusion, colonialism's legacy continues to influence many aspects of contemporary India, including its political and economic systems as well as its cultural and social standards. Understanding the complexity of modern Indian society and its continuous growth requires an understanding of this historical backdrop.

REFERENCES:

- [1] D. Gollin, R. Jedwab, and D. Vollrath, "Urbanization with and without industrialization," *J. Econ. Growth*, 2016, doi: 10.1007/s10887-015-9121-4.
- [2] B. Li, C. Chen, and B. Hu, "Governing urbanization and the New Urbanization Plan in China," *Environ. Urban.*, 2016, doi: 10.1177/0956247816647345.
- [3] G. McGranahan, D. Schensul, and G. Singh, "Inclusive urbanization: Can the 2030 Agenda be delivered without it?," *Environ. Urban.*, 2016, doi: 10.1177/0956247816627522.
- [4] M. Chen, W. Liu, and D. Lu, "Challenges and the way forward in China's new-type urbanization," *Land use policy*, 2016, doi: 10.1016/j.landusepol.2015.07.025.
- [5] C. Zeng, X. Deng, J. Dong, and P. Hu, "Urbanization and sustainability: Comparison of the processes in 'BIC' countries," *Sustain.*, 2016, doi: 10.3390/su8040400.
- [6] C. Oyvat, "Agrarian Structures, Urbanization, and Inequality," *World Dev.*, 2016, doi: 10.1016/j.worlddev.2016.01.019.
- [7] Pawan, "Urbanization and Its Causes and Effects: A Review," *Int. J. Res. Sci. Innov.*, 2016, doi: 10.1038/sdata.2016.34.ISSN.
- [8] J. D. Medeiros *et al.*, "Comparative metagenome of a stream impacted by the urbanization phenomenon," *Brazilian J. Microbiol.*, 2016, doi: 10.1016/j.bjm.2016.06.011.
- [9] B. Fontaine, B. Bergerot, I. Le Viol, and R. Julliard, "Impact of urbanization and gardening practices on common butterfly communities in France," *Ecol. Evol.*, 2016, doi: 10.1002/ece3.2526.
- [10] J. Miao and X. Wu, "Urbanization, socioeconomic status and health disparity in China," *Heal. Place*, 2016, doi: 10.1016/j.healthplace.2016.09.008.

CHAPTER 7

COLONIAL IMPACT ON INDIAN SOCIETY: TRANSFORMATIONS IN CULTURE, SOCIAL STRUCTURE, AND IDEOLOGY

Naheed Bi, Assistant Professor

College of Education, Teerthanker Mahaveer University, Moradabad, Uttar Pradesh, India

Email Id-naheedbi555@gmail.com

ABSTRACT:

This summary is a brief synopsis of a chapter that examines the tremendous effects of colonisation on the social structure and cultural norms of Indian culture. It starts by talking about how colonisation brought about urbanisation and industrialisation, which altered people's living and working situations and resulted in substantial shifts in cultural norms, beliefs, and even body language. The chapter places emphasis on how crucial it is to comprehend the structural changes brought about by colonisation in order to fully understand the ensuing cultural changes. The next section of the chapter explores two related colonialism-influenced occurrences. First, it looks at the social reformers and Indian nationalists who actively worked to end discrimination against women and lower castes in the late 19th and early 20th centuries. Second, it examines how colonialism's effects led to unintended but important modifications in cultural norms via the processes of sanskritization, modernisation, secularisation, and westernisation. Drawing on both conventional and modern Western concepts, the social reform movements in 19th-century India sought to address problems including caste inequality, child marriage, widow remarriage, and sati. The chapter emphasises how various reform movements have been made possible through communication channels, organisational structures, and developing conceptions. It emphasises the crucial significance that new ideas, liberalism, education, and discussions of tradition vs modernity had in influencing how Indian culture evolved. The chapter also points out that social reform movements addressed both the injustices experienced by marginalised castes as well as the worries of middle-class and upper-caste people. The chapter's conclusion emphasises how India's social development has been complexly affected by historical and cultural factors. It draws attention to how tradition and modernity interact intricately and how Indian civilization is constantly reinventing them. Last but not least, it prepares the ground for the next chapter, which will explore India's democratic experience within this vibrant setting.

KEYWORDS:

Culture, Sanskritization, Secularisation, Social, Westernisation.

INTRODUCTION

This chapter examines two connected phenomena that were both intricate byproducts of colonial influence. The first discusses the purposeful and intentional attempts undertaken by nationalists in the early 20th century and social reformers in the 19th century to modify societal practises that discriminated against women and "lower" castes. The second involves less conscious but yet significant modifications to cultural norms that may be generally categorised as the four phases of sanskritization, modernization, secularisation, and westernisation. Sanskritization began before colonial control began. The other three processes may be best understood as intricate reactions of the Indian populace to the changes brought about by colonialism [1], [2].

You have already seen the extensive effects of colonisation on our way of life. The obstacles that colonial Indian society encountered led to the social reform movements that appeared in

India in the 19th century. You are undoubtedly well aware of the societal ills that afflicted Indian society. The well-known problems include caste discrimination, child marriage, widow remarriage, and sati. It's not like efforts to combat social prejudice in pre-colonial India did not exist. They played a crucial role in the Bhakti, Sufi, and Buddhism movements. The contemporary setting and eclectic mix of ideas distinguished these 19th century efforts at social change. It was a clever fusion of contemporary western liberalism with a fresh perspective on classic literature. Sociologist Satish Saberwal explains the contemporary setting by outlining three components of colonial India's contemporary framework for change:

1. Communication channels
2. Organisational structures, and
3. The character of concepts

Different modes of communication were accelerated by new technology. New ideas were spread quickly thanks to the printing press, telegraph, and subsequently the microphone, as well as the transportation of people and commodities by ships and railroads. Social reformers from Punjab and Bengal shared ideas with those from Madras and Maharashtra inside the country of India. In 1864, Bengali Keshav Chandra Sen paid a visit to Madras. Pandita Ramabai visited several locations around the nation. Some of them left for foreign lands. Modern-day Nagaland, Mizoram, and Meghalaya's remote areas were reached by Christian missionaries[3], [4].

New concepts of liberalism and independence, homemaking and marriage, motherhood and daughterhood, and self-aware pride in culture and heritage all arose. Education's value grew significantly. A country was thought to need to become contemporary while preserving its old past. Women's education was a hotly contested topic. Notably, the first school for women in Pune was founded by social reformer Jotiba Phule. Reformers claimed that women must have an education if society is to advance. Some of them thought that women were educated in ancient India. Others disputed this, arguing that only a select few were able to enjoy such privileges. Thus, both traditional and contemporary concepts were used to try to legitimise female education. They engaged in lively discussion about what tradition and modernity meant. Thus, while others, like Bal Gangadhar Tilak, accentuated the splendour of the Aryan era, Jotiba Phule remembered the splendour of the pre-Aryan past. In other words, reform in the 19th century sparked a time of reflection, reinterpretations, and intellectual and social development.

There were some similar themes throughout the many social reform movements. However, there were also notable disparities. Some people's worries were restricted to the issues that middle-class and upper-caste women and men confronted. Others' main concerns were the injustices experienced by the castes that were subjected to discrimination. For a fall in the fundamental essence of Hinduism has led to the emergence of several societal ills. Others said that the religion had inherent caste and gender inequality. Similarly, Muslim social reformers engaged in a lively discussion over what polygamy and purdah meant. At the All India Muslim Ladies Conference, for instance, Jahanara Shah Nawas sponsored a resolution denouncing the sins of polygamy. She stated that the kind of polygamy that is practised by certain Muslims goes against the genuine spirit of the Quran and that educated women have a responsibility to use their influence within their relationships to abolish this practice [5], [6].

DISCUSSION

There was a lot of discussion over the resolution that forbade polygamy in the Muslim press. The prominent publication for women in the Punjab, Tahsib-e Niswan, came out in support of

the resolution, although others were not as enthusiastic. During this time, community debates were frequent. For instance, the Brahmo Samaj rejected sati. Creating the Dharma Sabha group, conservative Hindus in Bengal petitioned the British, claiming that reformers had no authority to interpret holy scriptures. Another viewpoint that Dalits are increasingly expressing is a full rejection of the Hindu religion. For instance, in 1852, Muktabai, a 13-year-old pupil at Phule's school, writes the following utilising the resources of contemporary education:

Each of the four concepts Sanskritization, Modernization, Secularisation, and Westernization is covered in separate portions of this chapter. But as the conversation goes on, it will become clear to you that they often overlap and frequently coexist. They function in many circumstances extremely differently. It is not unusual to find the same individual to be traditional in certain situations and contemporary in others. Many non-western nations, like India, see this coexistence as normal.

However, you are aware that sociology does not limit itself to naturalistic explanations. Colonial modernity has its own contradictions, as the previous chapter shown. Western schooling is a good example. A middle class of English-educated Indians developed as a result of colonialism. They studied the writers of the Western Enlightenment and the liberal democratic philosophers, and they had dreams of bringing about a liberal and progressive India. Despite this, they proclaimed their pride in conventional learning and scholarship, humiliated by colonial control. This pattern was already present in the reform movements of the 19th century [7], [8]. As this chapter will demonstrate, modernism signified not just fresh perspectives but also a reconsideration and reinterpretation of the past. Tradition and culture are both dynamic forces. People acquire them and then alter them. Consider the commonplace manner in which the sari, jainsem, or sarong are worn in India nowadays. The sari, a loose, unstitched piece of clothing, was traditionally worn in various ways depending on the location. Modern middle-class women often wear it in an innovative fashion that combines a traditional sari with a western "petticoat" and "blouse."

The structural and cultural diversity of India is obvious. This variety influences the various consequences or lack thereof that modernization, westernisation, sanskritization, or secularisation has on various groups of people. The pages that follow attempt to illustrate these variations. A further detailing out is not possible due to space limitations. It is up to you to investigate and pinpoint the nuanced effects that modernization has on individuals across the nation as well as on various castes and classes within the same area, even amongst genders within the same class or society [9], [10].

Sanskritization is the first idea we discuss. The justification for doing so is because it alludes to a social mobility mechanism that existed prior to the advent of colonisation, and continued thereafter in a variety of ways. As we'll see in a moment, the other three changes emerged in a setting characterised by those that colonialism brought about. Direct exposure to contemporary Western concepts of freedom and rights was part of this. As was already noted, this exposure made the feeling of unfairness and shame more acute. This often sparked a want to return to one's traditional roots and history. We may interpret India's attempts at modernization, westernisation, and secularisation within the context of this mixture.

Sanskritization is a concept that was created by M.N. Srinivas. In a nutshell, it may be described as the process through which a "low" caste, tribe, or other group adopts the traditions, beliefs, ideologies, and way of life of a "high," and particularly of a "twice-born caste." The effects of Sanskritization are extensive. Language, literature, ideology, music, dance, theatre, way of life, and ritual may all be considered as examples of its impact.

Although Srinivas said that it was evident in sects and religious organisations outside of Hinduism, it is largely a process that occurs inside the Hindu arena. However, research in several regions reveals that it functioned differently in various regions of the nation. The culture of the whole region experienced some Sanskritization when a caste with a high degree of Sanskritization predominated. It was their effect that was more pronounced in areas where non-Sanskritic castes predominated. This is referred to as the "de-Sanskritization" process. Other regional differences existed as well. Sanskritic culture never had a big effect on Punjab. Persian influence dominated for several centuries up to the third quarter of the 19th century.

"The Sanskritization of a group usually has the effect of improving its position in the local caste hierarchy," Srinivas said. However, in a highly unequal society like India, there were and still are barriers to any easy taking over of the customs of the higher castes by the lower. Either an improvement in the economic or political position of the group concerned, or a higher group self-consciousness resulting from its contact with a source of the "Great Tradition" of Hinduism, such as a pilgrimage centre, a monastery, or a proselytising sect. In fact, historically, the low castes who dared to do it were punished by the ruling caste. The issue is shown by the anecdote below.

In her memoirs, Kumud Pawade describes how a Dalit lady ended up teaching Sanskrit. She is lured to studying Sanskrit as a student, maybe because it would allow her to break into an area that she was previously unable to pursue due to her gender and caste. She could have been attracted to it since doing so would allow her to read the texts' descriptions of women and Dalits in their entirety. As she continues her investigations, she encounters a variety of responses, from astonishment to animosity, from cautious acceptance to scathing rejection.

Sanskritization refers to the practise of adopting the names and traditions of socially superior groups in an effort to elevate one's position. 'Reference model's' financial standing is often superior. In both cases, it takes money for individuals to have the aim or want to be like the more privileged group. Different degrees of criticism have been levelled against the idea of Sanskritization. One criticism is that it overstates social mobility or the ability of "lower castes" to rise in society. Because it just affects certain people's positions, it has no structural impact. In other words, inequality still exists, even if some people may be able to advance within the unfair system. Two, it has been made clear that the sanskritization ideology considers the methods of the "upper caste" as superior and the ways of the "lower caste" as inferior. Therefore, it is considered normal and good to emulate members of the "upper caste".

Third, 'sanskritisation' seems to support a paradigm based on inequality and exclusion. It seems to imply that believing in the impurity and purity of certain groups of people is acceptable or justified. Therefore, it is a sign of privilege to be able to look down on certain people, much as the "upper castes" did with the "lower castes." It becomes difficult to envision an equal society in a culture where this worldview is prevalent. The research on the next page demonstrates how the concepts of purity and pollution are seen as valuable or good concepts to have.

Our caste laws forbid us from receiving food or drink from Goldsmith-castes, despite the fact that they are castes higher than me. We hold the opinion that greedy goldsmiths wash faeces to extract gold. They pollute more than we do while having a higher caste. We also avoid consuming food from higher castes that engage in harmful activities, such as washermen who handle unclean laundry and oilpressers who kill and crush seeds to produce oil.

It demonstrates how these prejudices may take root as a way of life. Exclusion and prejudice aim to make their excluded position its own significance rather than pursuing an equal

society. They want to be in a position where they can look down on others, in other words. This displays a fundamentally undemocratic worldview. Fourth, since sanskritization results in the adoption of rites and rituals from higher castes, it encourages behaviours like the seclusion of girls and women, the use of dowries as bride prices, the practise of caste discrimination against other groups, etc.

Fifth, this approach has the consequence of eroding the essential elements of dalit culture and society. For instance, the work performed by "lower castes" is devalued and made to seem "shameful." The industrial period considers identities founded on employment, crafts and artisanal skills, knowledge of medicine, environment, agriculture, animal husbandry, etc., to be meaningless. In the 20th century, there was an effort in numerous Indian languages to eliminate Sanskrit terms and phrases as the anti-Brahminical movement grew and regional self-consciousness emerged. The Backward Classes Movement's focus on the relevance of secular elements in the ascent of caste groupings and individuals was a key outcome. There was no longer any desire to impersonate the Vaisyas, Kshatriyas, or Brahmins in the case of the ruling castes. On the other hand, belonging to the dominant caste was an honour. Similar claims made by Dalits who now take pleasure in their status as Dalits have been witnessed in recent years. But sometimes, as one of the dalit caste groups that is the poorest and most excluded, caste identification appears to make up for its marginalisation in other spheres. In other words, they continue to be excluded and subjected to discrimination despite having developed some pride and confidence.

Earlier, you read about our country's colonial history in the West. You have seen how often it resulted in contradictory and odd changes. M.N. According to Srinivas, "westernisation" is the word used to describe the changes that have occurred in Indian society and culture as a consequence of more than 150 years of British rule. These changes may be seen in technology, institutions, philosophy, and values. Different forms of westernisation existed. One kind discusses how a limited group of Indians who first encountered Western culture gave rise to a subcultural pattern that was more westernised. This featured the intellectual subculture of Indians who not only embraced several cognitive patterns, or ways of thinking, and lifestyles, but also promoted its growth. They made up a large portion of the reformers in the early 19th century. The many forms of westernisation are shown in the boxes.

Consequently, there were only a few groups of people that embraced western lifestyles or were influenced by western ideas. In addition to this, there have been changes in people's general habits and styles due to the general spread of Western cultural elements including the usage of modern technology, clothing, and cuisine. A significant portion of middle class households nationwide have a television, a refrigerator, a couch set of some kind, a dining table, and a chair in the living room. It is true that Westernisation involves emulating other cultures. People may not automatically absorb contemporary principles of democracy and equality.

Indian art and literature were affected by the west in addition to lifestyles and thought processes. Artists like Bankimchandra Chattopadhyaya, Abanindranath Tagore, Chandu Menon, and Ravi Varma also struggled with the colonial encounter. The box below illustrates the many ways that indigenous and western traditions have influenced the style, technique, and overall topic of an artist like Ravi Varma. It covers the picture of a matrilineal family in Kerala, but one that remarkably resembles the patrilineal nuclear family in the contemporary west, which typically consists of the father, mother, and children.

According to Srinivas, 'high castes' desired Westernisation while 'lower castes' attempted to become more Sanskritized. This generalisation is difficult to sustain in a varied nation like

India. Studies of Thiyyas in Kerala, for instance, reveal deliberate attempts to westernise. To live a more cosmopolitan existence that criticised caste, Elite Thiyyas copied British culture. Similar to this, Western education often suggested opening up to new options for various North Eastern tribes of people. Read the account below.

The history of the word modernization is extensive. The phrase started to be connected with desirable and good ideals in the 19th and especially the 20th centuries. People desired to live in contemporary communities. Modernization was first used to describe advancements in technology and manufacturing methods. However, the term's use expanded throughout time. It made reference to the course that most of western Europe or North America has followed in terms of growth. Furthermore, it was stated that other civilizations should and must follow the same course for growth.

Colonialism was a factor in the emergence of capitalism in India. Therefore, the tale of our modernization and secularisation is rather different from their development in the west. This was made clear previously in this chapter when we spoke about westernisation and the efforts of the social movements of the 19th century. Here, we examine modernization and secularisation together since they are related phenomena. They both belong to a group of contemporary concepts. What precisely comprises the modernization process has been attempted to define by sociologists.

In other words, it implies that circumstances, both local and global, have an impact on individuals. Your family, tribe, caste, or group no longer determines how you act or think. The kind of employment you want to pursue is determined by you, not by the work your parent does. The basis for employment is choice, not birth. What you accomplish determines who you are, not who you are. Gaining ground is an attitude of science. A logical approach is important. Is this fully accurate? In India, our jobs are often not our choices. Scavengers don't choose their profession. We often wed someone from the same caste or community. Our lives are still dominated by religious ideas. We do, however, have a tradition of science. We also have a dynamic, democratic, secular political system. We are simultaneously mobilising on a caste and communal basis. How are these processes understood? This chapter has attempted to explain this mixture.

To simply refer to the intricate mixtures as a blend of tradition and modernity, as if tradition and modernity were unchanging concepts, would be oversimplified. Or as if there were just one set of traditions in India. As we've previously seen, India's "traditions" have been defined by their multiplicity and long history of dispute. In actuality, they are often reinterpreted. This has previously been seen with social reformers from the 19th century. But this procedure still exists today. Such a procedure is described in modern-day Arunachal Pradesh in the box below.

Secularisation in the contemporary west has often indicated a period of declining religious dominance. All modernization theorists have made the premise that secularisation in contemporary cultures would continue to increase. The extent to which individuals hold religious views as well as their level of affiliation with religious organisation have all been mentioned as indicators of secularisation. However, religious strife and awareness have grown to unprecedented levels in recent years all throughout the globe.

However, it hasn't always been fair to assume that adopting contemporary lifestyles would always result in a fall in religious practises. You will remember how new categories of religious reform organisation first appeared as a result of western and contemporary ways of communication, organisation, and ideas. Additionally, a significant portion of ritual in India is directly related to the achievement of secular goals.

In addition to secular purposes, rituals also include secular aspects. They provide both men and women opportunities to socialise with their coworkers and superiors and to flaunt the family's money, attire, and jewels. The economic, political, and status dimensions of ritual have drawn more attention recently, and indicators of a household's standing in the neighbourhood include the number of cars parked outside a wedding home and the VIPs who attended the nuptials. There has also been a lot of discussion regarding what some people see to be the secularisation of caste. The caste system in ancient India functioned inside a religious framework. Its practise was heavily influenced by belief systems about purity and contamination. These days, they often serve as political pressure organisations. Caste groups and caste-based political parties have formed in modern India. They try to impose their demands on the government. Caste has been referred to as being secularized as a result of this altered position. This procedure is shown in the box below.

The goal of this chapter was to illustrate the many ways that social transformation in India has occurred. The colonial era had long-lasting effects. Many of them included paradoxes and were inadvertent. Indian nationalists' imagination was affected by Western notions of modernity. It also led some people to reexamine classic literature. It also resulted in others rejecting these. The influence of Western cultural forms may be seen in areas as diverse as how families function, what standards of behaviour men, women, and children should uphold, and creative expression. The nationalist and reform movements are two examples of how the concepts of equality and democracy had a significant influence. This resulted in the active questioning and rewriting of tradition in addition to the incorporation of western concepts. The next chapter on India's democratic experience will once again demonstrate how a Constitution built on radical notions of social justice and equality operated in a profoundly unequal country. It will further highlight the nuanced ways in which tradition and modernity have been and continue to be reinvented.

CONCLUSION

A thorough analysis of how colonisation changed Indian society, notably in terms of its social structure and cultural standards, is offered in this chapter's conclusion. Indian society has undergone a complex web of changes as a result of the effects of urbanisation and industrialisation, the diffusion of Western ideas, and the interaction of numerous social reform groups. The chapter opened by highlighting how crucial it is to know the structural changes brought on by colonisation in order to fully understand the cultural transformations covered later in the chapter. It emphasised how the social environment of colonial India was shaped by organisational structures, communication routes, and the development of notions. In conclusion, this chapter has given a thorough account of how colonialism and later social reform movements have influenced Indian society, resulting in significant changes to its social structure, cultural norms, and the continuous interaction between tradition and modernity. It provides an important framework for comprehending the intricate dynamics of modern India.

REFERENCES:

- [1] S. T. Leu, D. R. Farine, T. W. Wey, A. Sih, and C. M. Bull, "Environment modulates population social structure: Experimental evidence from replicated social networks of wild lizards," *Anim. Behav.*, 2016, doi: 10.1016/j.anbehav.2015.10.001.
- [2] K. Moreno and A. Acevedo-Gutierrez, "The social structure of golfo dulce bottlenose dolphins (*Tursiops truncatus*) and the influence of behavioural state," *R. Soc. Open Sci.*, 2016, doi: 10.1098/rsos.160010.

- [3] A. G. Sutcliffe, R. I. M. Dunbar, and D. Wang, "Modelling the evolution of social structure," *PLoS One*, 2016, doi: 10.1371/journal.pone.0158605.
- [4] M. Van Zomeren, "Building a Tower of Babel? Integrating Core Motivations and Features of Social Structure into the Political Psychology of Political Action," *Polit. Psychol.*, 2016, doi: 10.1111/pops.12322.
- [5] K. E. Colson, K. S. White, and K. J. Hundertmark, "Parturition site selection in moose (*Alces alces*): Evidence for social structure," *J. Mammal.*, 2016, doi: 10.1093/jmammal/gyw006.
- [6] D. R. Rubenstein, C. A. Botero, and E. A. Lacey, "Discrete but variable structure of animal societies leads to the false perception of a social continuum," *R. Soc. Open Sci.*, 2016, doi: 10.1098/rsos.160147.
- [7] A. Farasat and A. G. Nikolaev, "Social structure optimization in team formation," *Comput. Oper. Res.*, 2016, doi: 10.1016/j.cor.2016.04.028.
- [8] F. Ball, L. Pellis, and P. Trapman, "Reproduction numbers for epidemic models with households and other social structures II: Comparisons and implications for vaccination," *Math. Biosci.*, 2016, doi: 10.1016/j.mbs.2016.01.006.
- [9] K. Cela, M. Á. Sicilia, and S. Sánchez-Alonso, "Influence of learning styles on social structures in online learning environments," *Br. J. Educ. Technol.*, 2016, doi: 10.1111/bjet.12267.
- [10] V. Sekara, A. Stopczynski, and S. Lehmann, "Fundamental structures of dynamic social networks," *Proc. Natl. Acad. Sci. U. S. A.*, 2016, doi: 10.1073/pnas.1602803113.

CHAPTER 8

CHANGE AND DEVELOPMENT IN RURAL SOCIETY

Gautam Kumar, Assistant Professor

College of Education, Teerthanker Mahaveer University, Moradabad, Uttar Pradesh, India

Email Id- gautamkumar.edu@gmail.com

ABSTRACT:

This abstract offers a deft summary of the intricate interplay between rural India's socioeconomic trends, culture, and agriculture. It opens by underlining the agriculture's continued importance in India, both as a source of income and as a crucial component of the country's cultural heritage. The interaction between agricultural practises and cultural customs, such as harvest celebrations, highlights how deeply ingrained it is. The abstract explores the agricultural system in rural India, highlighting the importance of land as a resource and the differences in family land ownership. It draws attention to how inheritance laws and gender norms often impede women's access to land and exacerbate inequality. In rural regions, the complex relationship between caste and class is also examined, with powerful landowner castes controlling both the economy and politics. As we enter the colonial period, the literature clarifies how colonial policies affected land ownership and agriculture. The pro-landowner zamindari regime and subsequent land reform initiatives are explored. The execution of post-independence land reforms, which intended to rectify these disparities but encountered difficulties, notably with regard to land redistribution. As a turning moment in Indian agriculture, the Green Revolution both greatly increased production and widened socioeconomic gaps. Technology developments are emphasised as well as the distribution of profits among bigger landowners and the displacement of traditional labourers. Examining changes in labour relations and the growth of market-oriented agriculture, the Green Revolution's regional inequalities and effects on rural life are analysed.

KEYWORDS:

Agriculture, Cultural, Development, Economic, Historical, Political, Social.

INTRODUCTION

India's agricultural practises and forms vary widely and are influenced by local social systems and cultural traditions. In rural India, the distribution of landownership is crucial in defining the class structure. Since land is not divided fairly and many people lack access to it, there are large differences in wealth and income. Due to societal and legal restrictions, women often confront difficulties while trying to acquire property. The agrarian structure and the caste system in India are intertwined, with the main landowning castes often controlling the majority of the agricultural resources. In the past, this has led to social inequality and power disparities. Following India's independence, land reforms were implemented with the intention of reducing these inequalities, but the results differed greatly across states. The Green Revolution significantly altered Indian agriculture, boosting output but also increasing disparities. Larger farmers who had access to resources and sophisticated technology profited the most, whereas small and marginal farmers had difficulties. The Green Revolution also brought about changes in established social and economic structures, turning patronage-based systems into more abusive labour practices [1], [2].

Despite increasing urbanisation, Indian society is still predominantly a rural one. India's population is largely rural. They are employed in agriculture or jobs that are closely

connected to it. This indicates that for a large number of Indians, agricultural land is the most valuable resource for production. The most significant kind of property is land. But land is more than simply a "form of property" or a "means of production." Agriculture is also more than simply a means of support. It is a way of life as well. Our agricultural roots may be seen in many of our cultural customs and traditions. You will remember how closely intertwined structural and cultural changes are from the prior chapters. For instance, most New Year celebrations in various parts of India, including Pongal in Tamil Nadu, Bihu in Assam, Baisakhi in Punjab, and Ugadi in Karnataka, to mention a few, actually mark the end of the major harvest season and the start of a new one. Learn about further harvest celebrations.

A tight relationship exists between agriculture and culture. In various parts of the nation, agriculture takes on quite varied forms and is practised in very different ways. The many regional cultures exhibit these variances. One may argue that rural India's culture and social structure are inextricably linked to agriculture and the agrarian way of life[3], [4]. The bulk of the rural population relies mostly on agriculture for their livelihood. But rural life goes beyond farming. For residents in rural India, a variety of occupations that support agricultural and village life also provide a living. For instance, rural regions have a high concentration of craftsmen like potters, carpenters, weavers, ironworkers, and goldworkers. They used to be an integral element of the community's economy. Since the era of the colonials, their numbers have been progressively declining.

Numerous additional professionals and craftspeople, such as storytellers, astrologers, priests, water distributors, and oil pressers, were also sustained by rural life. The caste system, which in the majority of areas comprised specialised and "service" castes like Washermen, Potters, and Goldsmiths, represented the range of vocations in rural India. Some of these old jobs have become less common. But as rural and urban economies become more intertwined, there are now a wide variety of jobs available. Many residents of rural regions work in rural non-farm activities or rely on them for their livelihood. There are rural people who work in non-agricultural occupations including the army, factories, and government agencies like the postal service and department of education.

The caste and class of agrarian structure in rural india

The most valuable resource and kind of property in rural civilization is agricultural land. However, wealth is not equitably distributed among residents of a certain village or area. Additionally, not everyone has access to land. In reality, most areas have very uneven distributions of land ownership among families. In various regions of India, the vast majority of rural families possess at least a modest amount of land. In some places, up to 40% to 50% of households have no land ownership at all. This indicates that they are reliant on manual labour in agriculture or other industries to support themselves. Naturally, this indicates that a select few households are prosperous. Most people are either slightly over or below the poverty level[5], [6].

Due to the prevalent patrilineal kinship pattern and style of inheritance in much of India, women are often prohibited from owning land. According to the legislation, women are entitled to an equal part of the family's assets. They really only have a few rights and access to land if they live in a home with a male as the head of the household. The organisation or distribution of landholding is sometimes referred to as having an agricultural structure. Access to land influences the rural class structure since agricultural land is the most significant productive resource in rural regions. What part a person plays in the process of agricultural production is primarily determined by access to land. Medium and big landowners may often cultivate their property to generate adequate or even sizable revenues.

However, farm workers are often paid below the legal minimum wage and make very little money. Their earnings are meagre. Their jobs are unstable. The majority of farm employees get a daily pay, and spend several days of the year working unpaid. Underemployment is referred to as this. Similar to owner-cultivators, renters earn less money, because they are required to pay the landowner a hefty rent, which is often between 50 and 75 percent of the crop's revenue.

As a result, the class structure of agrarian society may be understood. But we also need to keep in mind that the caste system is how it is organised. Caste and class have nuanced relationships in rural places. This connection is not always easy to understand. The upper castes may be expected to have more land and better revenues. Additionally, as one descends the social system, caste and class coincide. This is mostly accurate in many situations, although not precisely. For instance, although belonging to rural culture, the highest caste, the Brahmins, often do not possess significant amounts of land. As a result, they are not considered to be part of the agricultural framework. The principal land-owning castes in the majority of India's regions are upper castes. There are often just one or two main landowning castes in any area, and these castes are also quite significant in terms of numbers. The sociologist M.N. Srinivas referred to these groupings as dominating castes. The dominant caste controls local society and is the most powerful group economically and politically in any area. The Jats and Rajputs of Uttar Pradesh, the Vokkaligas and Lingayats of Karnataka, the Kammas and Reddis of Andhra Pradesh, and the Jat Sikhs of Punjab are a few examples of major landowning tribes.

DISCUSSION

The majority of marginal farmers and landless people belong to lower caste groupings, while dominant landowning groups are often medium or high ranking castes. They are classified officially as Scheduled Castes, Tribes, or Other Backward Classes. The old 'Untouchable' or dalit castes were the main agricultural labourers for the dominant landowning classes in various parts of India since they were not permitted to possess land. Additionally, it produced a work force that gave landowners the ability to cultivate their land more intensely and earn larger yields.

The higher and middle castes traditionally had the greatest access to land and resources, and as a result, to power and privilege, thanks to the loose correlation between caste and class. The impact on the rural economy and society was significant. A "proprietary caste" group controls the majority of the resources and the labour in the majority of the country's regions. Beggar or free work was a common practise up until recently in several regions of northern India. Low caste people were required to work for the local zamindar or landowner for a certain number of days each year. Similar to the halpati system in Gujarat and the jeeta system in Karnataka, many working poor people were bound to landowners in 'hereditary' labour connections as a result of a lack of resources and a reliance on the landed elite for economic, social, and political support. Even though these practises are no longer permitted legally, they are nonetheless prevalent in many places. The bulk of the landowners and the main caste in a hamlet in northern Bihar are Bhumihars[7], [8].

Colonialistic Era

Each area of India became controlled by only one or two large communities for historical reasons. But it's crucial to understand that this agricultural organisation has undergone significant change through time, from the pre-colonial to the colonial to the post-independence periods. In the pre-colonial era, the ruling castes were likely also the agricultural castes, although they were not the actual landowners. The land was instead under

the power of governing parties like the zamindars or local rulers. They had to get a sizable percentage of the harvest from the peasants or cultivators who worked the land. These regional zamindars were in charge when the British invaded most of India. The zamindars were also given property rights. The zamindars had greater land control under the British than they had earlier. The zamindars took as much output or money as they could from the farmers since the colonisers also imposed high land taxes on agriculture. During a large portion of the British era, agricultural productivity stagnated or even decreased as a consequence of the zamindari system. For the population was destroyed by numerous famines and wars, tyrannical landowners, and peasants fled.

In colonial India, the zamindari system was used to run several regions. The raiyatwari technique of land settlement was used in other places that were directly ruled by the British. In this arrangement, the tax was paid by the 'real cultivators' as opposed to the zamindars. The colonial administration interacted directly with the landowners or farmers rather than going through the overlords, which reduced the tax load and increased the incentive for cultivators to engage in agriculture. These regions thus saw a relative increase in productivity and prosperity. It's vital to bear in mind this background information regarding colonial India's land tax administration much of which you may have acquired in your history textbooks when researching India's current agricultural system. This is due to the fact that the present structure developed via a series of alterations that began during this time.

India Under Freedom

Following India's independence, Nehru and his policy advisers began a planned development project that prioritised industrialization and agricultural reform. The poor state of India's agriculture at the time prompted the policy makers to act. Low productivity, reliance on imported food grains, and the extreme poverty of a sizable portion of the rural population were all characteristics of this period. They believed that for agriculture to advance, there needed to be a significant change in the agrarian structure, particularly with regard to the landholding system and the distribution of land. These improvements were intended to be made through a number of land reform legislation that were enacted between the 1950s and the 1970s, both nationally and in the states.

The eradication of the zamindari system, which eliminated the layer of middlemen that stood between the farmers and the state, was the first significant piece of legislation. This was perhaps the most successful of the land reform laws that were enacted since, in the majority of cases, it was successful in removing the zamindars' superior land rights and reducing their economic and political clout. Of course, there was resistance to this, but in the end, it strengthened the local level position of the genuine landowners and farmers. However, landlordism, tenancy, and sharecropping systems persisted in many regions after the zamindari abolition. The multi-layered agricultural structure's top tier of landlords was solely eliminated. Tenancy abolition and regulatory acts were among the other significant land reform measures that were enacted. To provide some security to the tenants, they either tried to completely abolish tenancy or tried to restrict rents. These laws were seldom adequately applied in the majority of the states. Agrarian structures were drastically reorganised in West Bengal and Kerala, granting tenants land rights [9], [10].

The Land Ceiling Acts made up the third main group of land reform measures. These rules placed a cap on the maximum amount of land that any one family may possess. Regional variations in the ceiling may be attributed to variations in the kind of land, its production, and other such variables. While unproductive dry land has a greater ceiling restriction, highly productive land has a lower ceiling limit. These statutes require the state to locate and seize

any extra land that each family has, then transfer it to landless families and households belonging to other designated groups, such as SC and ST households. But these laws turned out to be useless in the majority of the states. Most landowners were able to avoid having their excess land taken over by the state because of several legal loopholes and other tricks. While some extremely large estates were divided, most landowners were able to distribute their properties among family members and other people, including servants, via what are known as "benami transfers," which permitted them to retain ownership of the property. Rich farmers in some areas actually divorced their spouses in order to get around the Land Ceiling Act's restrictions, which granted unmarried women a separate share but barred wives from receiving one.

India has a very diverse agricultural system, and land reform has progressed unevenly among the states. Overall, nonetheless, it can be claimed that the agricultural system still maintains a high degree of inequality while having undergone significant transformation since colonial times. The productivity of agriculture is constrained by this framework. Land reforms are required to promote agricultural development as well as to end rural poverty and promote social fairness.

Green Revolution and Social Implications

We discovered that, in most areas, the agricultural system and rural life have seen very little change as a result of land reforms. In contrast, the 1960s and 1970s Green Revolution led to considerable changes in the regions in which it occurred. As you are aware, the government implemented a campaign to modernise agriculture called the Green Revolution. It was predicated on giving farmers high-yielding varieties or hybrid seeds, together with insecticides, fertilisers, and other inputs. It was mostly supported by foreign organisations. Because adequate water was required for the new crops and farming techniques, Green Revolution activities were only launched in regions with guaranteed irrigation. Additionally, the regions where rice and wheat were grown were the major targets. As a consequence, the initial wave of the Green Revolution package was limited to a few areas, including the Punjab, western U.P., coastal Andhra Pradesh, and portions of Tamil Nadu. Social scientists conducted a number of research and engaged in heated discussions on the effects of the Green Revolution as a result of the fast social and economic changes that were seen in these regions.

The new technique greatly enhanced agricultural production. For the first time in decades, India was able to produce enough foodgrains on its own. The government and the scientists that participated in the endeavour have been hailed for their significant accomplishments as a result of the Green Revolution. However, sociologists who investigated the places affected by the Green Revolution also noted certain unfavourable social and environmental implications. The medium and big farmers in the majority of the Green Revolution regions were largely able to profit from the new technologies. Due to the high cost of inputs, small and marginal farmers were unable to spend as much money on them as big farms could. It is referred to as "subsistence agriculture" and the farmers who practise it are often referred to as "peasants" when they produce solely for themselves and are unable to produce for the market. Farmers or agriculturists are individuals who are able to create excess, above and beyond what the family need, and are thus connected to the market. The Green Revolution and the subsequent commercialization of agriculture were most advantageous to farmers who were able to generate an excess for the market.

As a result, throughout the 1960s and 1970s, the first stage of the Green Revolution, it seemed that the introduction of new technologies was causing inequities in rural life to grow.

Crops developed during the Green Revolution were very lucrative, mostly because they produced more food. Wealthy farmers who had access to land, money, technology, and expertise as well as those who could afford to invest in new crops and fertilisers could boost their output and raise their income. However, it often resulted in the eviction of tenant farmers. As farming became more lucrative, landowners started to reclaim land from their tenants and cultivate it themselves. This improved the situation of the wealthy farmers at the expense of the marginal and landless farmers.

Additionally, the service caste groups that once performed these agriculturally related tasks were replaced by the invention of technology such as tillers, tractors, threshers, and harvesters. The speed of rural-urban movement accelerated as a result of this displacement process. The Green Revolution ultimately led to a trend of "differentiation," in which the wealthy became even wealthier while many of the poor stagnated or became even poorer. It should be mentioned that due to the increasing demand for labour, employment and pay for agricultural workers did rise in several locations. Furthermore, the financial situation of the majority of rural employees actually became worse due to increased prices and a switch from payment in kind to cash for agricultural labourers.

The second phase of the Green Revolution is now being implemented in the dry and semi-arid parts of India after the first phase. Along with changes to cropping patterns and types of crops planted, there has been a significant transition from dry to wet farming in these locations. Because farmers who once farmed food for consumption now rely on the market for their earnings, the increasing commercialization and market dependency in these regions has exacerbated rather than decreased livelihood insecurity. In market-oriented agriculture, particularly if just one crop is cultivated, a drop in pricing or a subpar harvest may put farmers out of business. Farmers have transitioned from a multi-crop system, which enabled them to distribute risks, to a mono-crop regime in the majority of Green Revolution regions, which implies that there is nothing to fall back on in case of crop failure.

Regional inequality increased as a result of the Green Revolution plan, which was another unfavourable result. While some regions stagnated, those that experienced this technical change advanced. For instance, the Green Revolution was pushed more in the western and southern regions of the nation than in the eastern regions, as well as in Punjab, Haryana, and the western U.P. As a consequence, we discover that agriculture is still in its infancy in states like Bihar and the eastern U.P., as well as in arid locales like Telengana. These are also the areas where the 'feudal' agricultural system still prevails, with landowners and upper castes maintaining control over lower castes, migrant labourers, and small farmers. Violent crime has increased in these areas in recent years as a result of the stark caste and class disparities and exploitative employment practises.

It is often believed that teaching Indian farmers about "scientific" agricultural techniques would better their lot in life. We must keep in mind that Indian farmers have been farming the land for many years, long before the Green Revolution. They have substantial and in-depth traditional knowledge of the crops they plant and the land they cultivate. Similar to the many traditional seed kinds that farmers have created throughout the years, much of this expertise is being lost as hybrid, high-tech. Genetically modified seeds are marketed as being more productive and "scientific" because of their higher yield. Many scientists and farmer organisations now advocate a return to old, more organic seeds and agricultural practises in light of the recognised detrimental environmental and social effects of contemporary methods of production. Numerous rural residents themselves think hybrid plants are less healthier than conventional ones.

Changes in rural society after independence

The nature of social connections in rural areas saw many significant changes in the post-Independence era, particularly in those places that experienced the Green Revolution. These comprised:

1. The utilisation of agricultural workers increased as agriculture got more intense;
2. The substitution of cash for in-kind payments;
3. A thinning down of the customary ties or ancestral connections between farmers or landowners and agricultural labourers;
4. As well as the emergence of a class of "free" wage workers.

The sociologist Jan Breman defined the change in the nature of the interaction between landowners and agricultural labourers as a transition from "patronage to exploitation." In many places where agriculture was becoming more commercialized that is, when crops were farmed solely for the market such developments occurred. Some academics believe that the shift in work relations is a sign that agriculture is becoming capitalist. Because the capitalist mode of production relies on the utilisation of "free" wage labour and the isolation of the workers from the means of production. It is true that farmers in the more industrialised areas were generally becoming more market-oriented. These rural regions were becoming more incorporated into the larger economy as agriculture grew increasingly commercialised. Through this procedure, the amount of money entering communities rose, opening up new business and job prospects. However, it's important to keep in mind that this process of change in the rural economy really started during the Colonial era. Large areas of land in Maharashtra were dedicated to cotton farming in the 19th century, and cotton growers there were thus intimately connected to the global market. After Independence, however, the speed and scope of change accelerated as the government supported contemporary agricultural practises and made other efforts to improve the rural sector. The state made investments in the construction of rural infrastructure, including roads, power, irrigation systems, and the distribution of agricultural supplies, including finance from cooperatives and banks. Uninterrupted power supply in rural India is one of the requirements for regular agricultural development. The Indian government is making an attempt in this approach with the newly introduced Deen Dayal Upadhyaya Gramme Jyoti Yojana. These "rural development" initiatives had the cumulative effect of changing not just the rural economy and agriculture but also the agricultural system and rural society.

Agricultural growth in the 1960s and 1970s had an impact on rural social structure in a number of ways, including the enrichment of medium- and large-scale farmers who utilised the new technology covered in the preceding section. In some agriculturally productive areas, including central Gujarat, western Uttar Pradesh, and coastal Andhra Pradesh, wealthy farmers from the ruling castes started to put their farm riches into other kinds of businesses. New entrepreneurial groups emerged as a result of this diversification process, moving from rural areas to these emerging regions' expanding towns, where they established themselves as influential economic and political elites. The expansion of higher education, particularly private professional colleges, in rural and semi-urban areas coincided with this change in the class structure and allowed the new rural elites to educate their children. Many of these children later entered professional or white collar occupations or launched businesses, contributing to the growth of the urban middle classes.

As a result, the traditional landed or cultivating groups have consolidated in regions of fast agricultural expansion and converted into a dynamic entrepreneurial, rural-urban ruling class. However, in other areas, including the eastern U.P. There have been very few changes in the

agricultural system, and therefore, in the majority of people's living situations, in both India and Bihar due to the absence of effective land reforms, political mobilisation, and redistributive policies. State-level political mobilisation, redistributive policies, and connections to an external economy, on the other hand, have resulted in a significant change of the rural countryside in states like Kerala. The countryside in Kerala is not predominantly agricultural; rather, it is a mixed economy where some agriculture is combined with a substantial network of retail sales and services, and where a sizable portion of households rely on remittances from outside.

CONCLUSION

In conclusion, India's society is still mostly rural, and its rural character is closely entwined with agriculture, despite the country's ongoing urbanisation development. In India, the majority of people live in rural regions and rely on agriculture or closely related professions for a living. Numerous harvest festivals observed all throughout India serve as examples of how agriculture is more than simply a way of life and a fundamental part of Indian culture and customs. Overall, colonial repercussions, post-independence reforms, and the Green Revolution have all had an impact on how India's agricultural sector has changed through time. While there has been progress, there are still obstacles to overcome in terms of distributing land in an equitable manner, increasing agricultural output, and tackling social inequality in rural India.

It is a continuing struggle for the country to strike a balance between the demand for modernisation and inclusive, sustainable agriculture practises.

REFERENCES:

- [1] R. R. Nasibullov, O. V. Korshunova, and N. R. Arshabekov, "Rural school as a resource for the intellectual and labour potential formation of the rural society," *Int. J. Environ. Sci. Educ.*, 2016, doi: 10.12973/ijese.2016.296a.
- [2] I. Amit-Cohen and M. Sofer, "Cultural heritage and its economic potential in rural society: The case of the kibbutzim in Israel," *Land use policy*, 2016, doi: 10.1016/j.landusepol.2016.05.031.
- [3] Irmayani, D. Salman, D. Rukmana, and F. Nurland, "Existence of society rural community based local resource in Enrekang district, Indonesia," *Man India*, 2016.
- [4] F. Yanuar, "The health status model in urban and rural society in West Sumatera, Indonesia: An approach of structural equation modeling," *Indian J. Sci. Technol.*, 2016, doi: 10.17485/ijst/2016/v9i4/72601.
- [5] C. Von Hodenberg, "Square-eyed farmers and gloomy ethnographers: The advent of television in the West German Village," *J. Contemp. Hist.*, 2016, doi: 10.1177/0022009415585892.
- [6] Y. Amekawa, "Contemporary quests and struggles of small-scale family farms toward sustainable agriculture in Thailand," *Asian Soc. Sci.*, 2016, doi: 10.5539/ass.v12n5p1.
- [7] A. F. M. A. Alam, R. Asad, and M. Enamul Kabir, "Rural settlements dynamics and the prospects of densification strategy in rural Bangladesh," *Springerplus*, 2016, doi: 10.1186/s40064-016-1883-4.
- [8] M. A. Dixon and K. G. Chartier, "Alcohol Use Patterns Among Urban and Rural Residents," *Alcohol Res. Curr. Rev.*, 2016.

- [9] Z. Bohátová, P. Schwarcz, L. Schwarczová, A. Bandlerová, and V. Tlčík, "Multifunctionality-Interactions and Implications: The Case of the Podkylava Village (Western Slovakia)," *Eur. Countrys.*, 2016, doi: 10.1515/euco-2016-0012.
- [10] J. Pappné Vancsó, M. Hoschek, and F. Jankó, "Climate change in Hungarian rural society: Assessment of adaptive capacity," *Acta Silv. Lignaria Hungarica*, 2016, doi: 10.1515/aslh-2016-0009.

CHAPTER 9

CHANGE AND DEVELOPMENT IN INDUSTRIAL SOCIETY

Manjula Jain, Professor

Teerthanker Mahaveer Institute of Management and Technology, Teerthanker Mahaveer University,
Moradabad, Uttar Pradesh, India

Email Id- jainmanjula776@gmail.com

ABSTRACT:

The complicated network of employment and labour in India is discussed. It mainly focuses on how agriculture gave way to diverse industries, the difficulties employees confront, and how industrialization and modernization have affected society. It discusses the many professions that make up the film business, the development of social institutions like caste, and how these things affect employment policies and societal trends. The essay examines the changing nature of India's labour force, the expansion of the service industry, and the difficulties associated with finding work, including contract work and self-employment. It explores working conditions across a range of industries, from the manufacturing sector to the services sector, stressing the effects of mechanisation and managerial techniques on workers. The abstract also explores the function of strikes and trade unions in India's labour market, citing the 1982 Bombay Textile strike as an illustration of the difficulties encountered by workers and the interactions between labour and management. The summary offers a thorough review of the labour and employment situation in India, illuminating the sociological, economic, and industrial dynamics that influence people's lives and means of subsistence.

KEYWORDS:

Job, Labour, Management, Trade, Textile.

INTRODUCTION

Which movie did you watch most recently? We're certain you can identify the protagonist and antagonist, but can you recall the names of the sound and lighting designers, makeup artists, or dance choreographers? Some individuals, such as the carpenters who construct the sets, go unmentioned in the credits. However, the movie could not have been created without all of these individuals. For people like you and me, Bollywood may be a land of fantasies, but for many, it is a place of employment. The employees there are unionised, just as in any other business. For instance, a junior artists organisation represents dancers, stunt performers, and extras, and its goals include 8-hour shifts, fair pay, and secure working conditions. Through film distributors, operators of movie theatres, or retailers selling music cassettes and videos, this industry's goods are promoted and sold. The individuals who work in this business, like those in any other, reside in the same city, but they carry out quite varied activities there according to their personal characteristics and level of income. Locations like Juhu are home to movie stars and textile mill owners, whereas Girangaon may be the residence of extras and textile employees. Some people eat Japanese sushi in five-star hotels, while others get their vada pav from a neighbourhood handcart. Mumbai locals are split according to where they live, what they eat, and how much their clothing costs. They share similar activities that a city offers, such as watching the same films and cricket matches, being affected by the same air pollution, and having high expectations for their offspring[1], [2].

An significant component of a person's identity is how, where, and what sort of employment they have. In this chapter, we'll look at how social interactions in India have evolved as a result of developments in technology or the types of jobs that are accessible. However, social structures such as caste, familial networks, gender, and location all have an impact on how labour is arranged and how goods are sold. Sociologists focus a lot of their study on this topic.

For example, why are there more women working in the nursing or teaching fields than in other fields like engineering? Is this merely a coincidence, or does society really believe that women are more suited for nurturing and caring vocations than for "tough" and masculine ones? However, nursing is physically far more demanding labour than bridge design. How will the field of engineering change if more women enter it? Why do certain coffee commercials in India show two cups on the box but just one cup is shown in American advertisements? The explanation is that a lot of Indians use coffee as an opportunity to mingle with others rather than as a way to wake up on their own. Sociologists are curious about who makes what, where people work, who buys from whom, and how. These are the results of societal trends rather than personal decisions. People's decisions also have an impact on how society functions[3], [4].

Photographs of the industrial society

Many of the most influential sociological books were created at a period when industrialization was just beginning and technology was beginning to take front stage. Thinkers like Karl Marx, Max Weber, and Emile Durkheim connected industry to a number of social characteristics, including urbanisation, the disappearance of face-to-face connections that existed in rural areas where people worked on their own farms or for a familiar landlord, and the replacement of those connections with anonymous professional relationships in contemporary workplaces and factories. An intricate division of work results from industrialization. Due to the fact that they are only creating a little portion of the final product, people often do not perceive the results of their labour. The labour is often monotonous and draining. However, even this is preferable than not working at all, or being jobless. When individuals do not love their jobs and perceive them as necessary solely for existence, Marx referred to this as alienation. Even survival relies on whether technology allows for any human effort[5], [6].

Greater equality is a result of industrialization, at least in certain areas. For instance, caste disparities are no longer relevant in computer cafes, trains, or buses. On the other hand, more traditional types of prejudice could endure in modern factories or workplaces. Additionally, although social inequality is declining, income inequality is rising globally. The dominance of higher caste males in well-paying professions like medicine, law, or journalism is one instance of how social inequality and wealth disparity often coexist. Oftentimes, women get paid less than males for comparable labour.

Early sociologists saw industrialization as both good and detrimental, but by the middle of the 20th century, industrialization had come to be seen as inevitable and beneficial due to the impact of modernization theory. According to modernization theory, while societies are at various stages of modernization, they are all moving in the same direction. For these philosophers, the West stands in for modern civilization[7], [8].

The Difference Between India's Industrialisation

India's industrialization experience is both quite distinct from the western model yet very similar in many aspects. There isn't a single industrial capitalism paradigm that applies to all

nations, according to comparative examination of various nations. Let's start with a point of distinction that has to do with the kind of job that individuals are doing. Less than 10% of people work in agriculture in industrialised nations; the majority are employed in the services sector, followed by industries. India is where

In 1999–2000, about 60% of workers were engaged in the primary sector, 17% in the secondary sector, and 23% in the tertiary sector. However, when we examine how much each of these sectors contributed to economic growth, we see that services account for almost half of the total. This is a very problematic scenario since it indicates that the industry with the highest employment rate is unable to provide them with a significant source of income. In India, the share of employment in agriculture was 15.19% in 2006-07, followed by employment in mining and quarrying (0.61%), production (13.33%), manufacturing (6.10), trade, hotels and restaurants (13.18%), transport, storage, and communication (5.06%), community, social, and personal services (8.97%), financial insurance (2.22%), real estate (2.22%), and electricity and water (0.33%).

The proportion of the population employed on a regular basis at a wage is another significant distinction between developing and industrialised nations. Most people in wealthy nations have official jobs. In India, more than 50% of people work for themselves, just 14% have regular paying jobs, and 30% are working in informal jobs. The graphic on the next row compares 1977–1978 to 1999–2000 to illustrate the changes. Between the structured or formal and unorganised or informal sectors, economists and others often draw distinctions. The best way to describe these sectors is up for discussion. One definition is that any businesses that employ 10 or more people year-round are considered to be part of the organised sector. To guarantee that their workers get appropriate salaries or wages, pensions, and other benefits, these must be registered with the government. Over 90% of the jobs in India are in the unorganised or informal sector, whether they be in manufacturing, services, or agriculture. What societal repercussions may this organised sector's limited size have?

DISCUSSION

First of all, it denotes that relatively few individuals have the opportunity to work for huge corporations where they may interact with people from many origins and locations. While urban environments might provide some correction to this—your city neighbours can be from a different country—most Indians still work in small-scale enterprises. Many parts of employment are influenced by personal connections here. You could get a pay increase from your employer if they like you, and you might lose your job if you have a disagreement with them. There are processes for complaints and redressal if you disagree with your direct supervisor in a huge organisation with well-established norms, which is different from this situation. Second, relatively few Indians have access to well-paying, stable employment. Two-thirds of those who do do it for the government. This explains the appeal of government employment. The remainder are compelled to rely on their kids as they become older. In India, breaking down caste, religious, and geographic barriers has been greatly aided by government employment. According to one sociologist, the fact that employees from all across India coexist in the public sector Bhilai Steel Plant accounts for the absence of communal unrest in a location like Bhilai. Others could contest this. Third, since so few individuals belong to unions, a trait of the organised sector, they lack the expertise of organising a group to fight for fair pay and secure working conditions. Although the government has rules to regulate the unorganised sector, in reality the employer or contractor controls the circumstances there[9], [10].

In the early years of Indian independence, industrialization took place. Cotton, jute, coal mines, and railroads were among India's early industrial businesses. Following independence, the government assumed control of the "commanding heights of the economy," which included defence, transportation and communication, electricity, mining, and other projects that could only be carried out by the government and were also required for the growth of private enterprise. The government had exclusive access to certain areas under India's mixed economy strategy, while the private sector was allowed to operate in others. But within that, the government made an effort to ensure that industries were dispersed throughout various areas via its licencing programme. Industries pre-independence were mostly found in port towns like Madras, Bombay, and Calcutta. However, since that time, locations like Baroda, Coimbatore, Bengaluru, Pune, Faridabad, and Rajkot have grown into significant industrial hubs. Through unique incentives and support, the government also made an effort to promote the small-scale industry. Numerous goods, including stationery, glass, ceramics, paper and wood products, were only available on a limited scale. In 1991, small-scale and traditional industry employed 72% of all manufacturing workers, compared to large-scale industry's employment of just 28%.

Globalisation, liberalism, and industry changes in India

However, the government has adopted a liberalisation strategy since the 1990s. Private businesses, particularly international businesses, are urged to engage in areas that were previously only open to the government, such as telecom, civil aviation, electricity, etc. Industries may now be established without a licence. Indian stores may now readily find foreign goods. Multinational corporations have acquired several Indian businesses as a consequence of deregulation. At the same time, several Indian businesses are expanding internationally. When Coca-Cola acquired Parle Drinks, it was an example of the first. While Coca-Cola spent just Rs. 400 crores on advertising, Parle had an annual revenue of Rs. 250 crores. Due to the amount of advertising, Coca-Cola is now displacing several indigenous beverages in India. Retail might be the next significant sector to undergo deregulation.

Disinvestment, a practise when the government tries to sell its stake in a number of public firms. Many government employees fear that they may lose their employment as a result of disinvestment. In the first firm to be privatised, Modern Foods, which was founded by the government to provide affordable, nutritious bread, 60% of the workforce was compelled to retire within the first five years. Let's examine how this relates to current global developments. More and more businesses are outsourcing their labour to smaller businesses or even individual households in order to reduce the number of regular staff. Global outsourcing is used by global corporations, who source their workers from developing nations like India. Because they must compete with large corporations for orders, small businesses tend to maintain low pay and poor working conditions. Smaller businesses make it harder for unions to organise. Today, almost all businesses, even governmental ones, use some kind of outsourcing or contracting. But the private sector is where the tendency is most obvious.

In conclusion, India is still mostly an agricultural nation. The urban middle class is expanding, and with it the ideals of the urban middle class that we see in television serials and films. The service sector, which includes stores, banks, the IT industry, hotels, and other services, is also creating more jobs. But we also see that very few Indians have access to stable work, and even those few who do have regular paid employment are experiencing increased job insecurity as a result of the expansion of contract labour. Government employment had been a key strategy for raising population well-being, but even it is now declining. Although some economists dispute this, it seems that increased income disparity is

a global phenomenon that is related to liberalisation and privatisation. The chapter on globalisation after this one will provide additional information on this.

The government is implementing a programme of land acquisition for industry as stable employment in big business declines. Although these sectors produce significant amounts of pollution, they do not always provide nearby residents jobs. A large number of farmers, particularly adivasis, who make up around 40% of the displaced people, are protesting the low compensation amounts and the fact that they would be required to become casual labourers who live and work on the pavements of India's major cities. We will examine how individuals acquire employment, what they really do at their jobs, and the types of working circumstances they encounter in the parts that follow.

A section called Times Ascent may be seen if you open the Times of India on a Wednesday morning. Jobs are posted here, along with advice on how to inspire yourself or your staff to work more. However, only a tiny portion of individuals get work via ads or the job market. All self-employed individuals depend on personal connections, including plumbers, electricians, and carpenters on the one hand and private tutors, architects, and freelance photographers on the other. They want their work to serve as an advertising for themselves. Plumbers and other professionals now have a lot simpler time of it since they can now serve a larger clientele thanks to mobile phones. Factory worker job recruiting follows a distinct pattern. Many labourers in the past were hired by contractors or jobbers. These jobbers, known as *mistris* in the Kanpur textile mills, were also employees. They shared the same neighbourhoods and communities as the employees, but since they had the owner's support, they were in charge of the employees. On the other side, the *mistri* also subjected the employee to societal pressures. The function of the jobber has diminished in modern times, and both management and unions participate in hiring their own personnel. Many professionals also want to pass on their careers to their offspring. In many workplaces, *badli* workers fill in for regular permanent employees who are absent. Even though many of these *badli* employees have been employed by the same business for years, they do not get the same status or security. Contract work is what it is known as in the organised sector. Opportunities for employment include two crucial elements:

Self-employment

With the help of government initiatives like "Make in India" and the "Stand Up India Scheme," employment and self-employment would be made available. People from the disadvantaged groups in society, such as SC, ST, and other members of the underprivileged classes, benefit from these programmes. These are encouraging signals for developing India's demographic dividend's economic potential.

The employment of casual labourers for work at building sites, brickyards, and other locations, however, is where the contractor system is most apparent. The contractor visits communities and inquiries about employment opportunities. He'll give them a loan of some cash. The transportation expenses to the job location are covered by this loan. The borrowed funds are seen as an advance salary, and the employee is not paid while working to repay the debt. In the past, agricultural workers were obligated to pay debt to their landlord. However, they are no longer obligated to the contractor by other social responsibilities since they have switched to casual industrial labour while they are still in debt. They are more liberated in an industrial society in that regard. They are free to renege on the agreement and work for someone else. Sometimes, whole families relocate, and the kids assist the adults.

We shall examine the real process of labour in this part. How are the items that we see all around us made? What kind of interaction exist between managers and employees at an office

or a factory? There are many different types of workplaces in India, ranging from giant corporations with computerised work environments to tiny home-based businesses. Controlling employees and getting more work from them are the main responsibilities of a manager. There are primarily two methods for increasing employee output. One is to increase the hours worked. The other is to raise the volume generated in a certain length of time. Production is boosted by machinery, but there is a risk that ultimately employees may be replaced by machines. Gandhi and Marx both saw mechanisation as a threat to employment. Organisation of the job is another method for boosting production. In the 1890s, an American by the name of Frederick Winslow Taylor created a brand-new methodology that he termed "Scientific Management." Industrial engineering or Taylorism are some names for it. All labour was split among employees and dispersed into its smallest, most repetitious components under his method. Stopwatches were used to time the workers, who were required to meet a daily goal. The adoption of the assembly line considerably accelerated production. Each employee constructed only one component of the finished product while seated along a conveyor belt. The conveyor belt's speed might be changed to control the rate of work. Indirect control, where employees are intended to inspire and oversee themselves, was attempted to replace this system of direct management in the 1980s. But often, the old Taylorist methods continue to be used.

One of India's oldest businesses, textile manufacturing, employs people who often refer to themselves as machines. Ramcharan was a weaver who had been employed in the cotton mills in Kanpur since the 1940s. Less humans are hired as an industry becomes more automated, yet they still must keep up with the machine's rate of operation. Every minute, two automobiles leave the production line at Maruti Udyog Ltd. In all, employees only receive 45 minutes of rest: two 7.5-minute tea breaks and one 30-minute lunch break. By the time they are 40, the majority of them are worn out and decide to retire voluntarily. The number of permanent positions in the plant has decreased even though output has increased. All of the company's services, including component manufacturing, security, and cleaning. The factory's surrounding area is home to the component suppliers, who provide the parts either every two hours or just-in-time. Just-in-time manufacturing and outsourcing keep prices down for the business, but the employees are under a lot of stress because if the supplies are late, their production goals are delayed, and when they are, they must move quickly to stay up. It makes sense why they become tired.

Let's now examine the services industry. Software developers come from affluent, middle-class families. Their efforts need to be independent and original. However, as the box demonstrates, their labour is also susceptible to Taylorist labour practices. Because of these working hours, businesses like stores and restaurants have altered their opening hours and are now open later in cities like Bengaluru, Hyderabad, and Gurugram, where many contact centres and IT companies are based. Children must be placed in daycare centres if the husband and wife are both employed. As grandparents are enlisted to assist with children, the united family, which was believed to have gone with industrialization, seems to have returned.

Whether industrialization, the transition to services and knowledge-based labour, such as IT, results in a society with more skilled people is a key topic of discussion in sociology. The expansion of the Indian IT industry is often described as taking place in a "knowledge economy." But how can the abilities of a software expert be compared to those of a farmer, who is able to develop a large number of crops using his or her knowledge of the weather, the land, and the seeds?

However, their skills are distinct. According to renowned sociologist Harry Braverman, using machines actually de-skills people. For instance, although engineers and architects formerly needed to be good draughtsmen, most of their work is now completed by computers.

Working circumstances

We should keep in mind that although we all want electricity, a sturdy home, excellent clothing, and other things, these things only became available to us because someone worked to make them, sometimes in appalling circumstances. A number of laws have been enacted by the government to control working conditions. Let's take a look at mining, which employs many people. 5.5 lakh people are employed in coal mines alone. The Mines Act of 1952 outlines safety regulations, the maximum number of hours a worker may be required to work each week, and the need to pay overtime for any additional hours performed. In large corporations, these regulations may be observed, but not in smaller mines and quarries. Subcontracting is also quite common. Many contractors avoid taking responsibility for accidents and benefits by failing to keep adequate records of their employees. The firm is required to fill up any open holes left behind once mining in a location has ended and return the environment to its pre-mining state. They don't, however.

Due to floods, fire, the collapse of ceilings and walls, the release of gases, and ventilation issues, working conditions in underground mines are very hazardous. Many employees have respiratory issues and illnesses including silicosis and TB. Overground mine workers must endure both the blazing heat and the rain while also risking injury from mine blasting, falling materials, etc. In comparison to other nations, India has a significantly high percentage of mining accidents. Workers in various sectors are immigrants. The majority of the single young women working in the fish processing industries along the coast are from Tamil Nadu, Karnataka, and Kerala. Ten to twelve of them share a tight space, and sometimes one shift must make place for another. Young women are seen as obedient employees. A lot of men leave the community alone, either single or leaving their families behind. Of the 2 lakh Oriya migrants in Surat in 1992, 85% were single. These migrant employees have little spare time for socialising, and the little they do have is spent with other migrant workers. The nature of labour in a globalised economy is leading individuals away from a country of intrusive mixed families and towards vulnerability and loneliness. However, it also signifies some economic freedom for many young women.

Domestic Work

Working from home contributes significantly to the economy. This involves producing things like carpets, bidis, agarbattis, lace, zari or brocade, and many more similar items. Women and kids are the major workers in this field. An agent delivers the raw ingredients and collects the completed item. Depending on how many pieces they produce, home employees are paid on a piece-rate basis. Let's examine the bidding sector. In communities surrounded by forests, locals collect tendu leaves and sell them to the forest department or a private contractor, who then sells them to the forest department. This is the beginning of the process of creating bidis. A person may typically gather 100 bundles every day. The bidi factory owners who win the auction from the government then deliver the leaves to the contractors. Tobacco and leaves are then provided to home-based employees by the contractor. These employees, the most of whom are women, roll the bidis by soaking the leaves first, cutting them, evenly stuffing them with tobacco, and then tying them with thread. These bidis are collected by the contractor, who then sells them to the maker, who roasts them and labels them with his own brand. After that, the producer sells them to a distributor, who then gives the packaged bidis to wholesalers, who then provide them to your local pan shops.

Unions And Strikes

Trade unions are active with many employees. India's trade unions face several challenges, including casteism and regionalism. Workers sometimes went on strike in reaction to difficult working circumstances. Workers do not report to work during a strike. In a lockout, management closes the gate to prevent employees from entering. Making the choice to launch a strike is challenging because management could attempt to utilise replacement workers. Without pay, workers also struggle to support themselves.

Let's examine one well-known strike, the 1982 Bombay Textile strike, which was spearheaded by trade unionist Dr. Datta Samant and impacted about 25,000 employees and their families. Nearly two years passed during the strike. The employees demanded more pay as well as the freedom to establish their own union. A union had to be "approved" in accordance with the Bombay Industrial Relations Act, and the only way it could be "approved" was if it abandoned the notion of strikes. The sole recognised union, the Congress-led Rashtriya Mill Mazdoor Sangh, assisted in ending the walkout by bringing in more employees. Additionally, the administration disregarded the needs of the workforce. After two years, individuals slowly began returning to their jobs out of need. Many of the over one lakh unemployed people returned to their villages or took up casual employment, while others travelled to smaller towns like Bhiwandi, Malegaon, and Ichalkaranji to work in the powerloom industry. Owners of mills did not make investments in modernization and equipment. The fight over who will determine Mumbai's future the workers who created it or the mill owners and real estate agents has erupted since they are attempting to sell off the mill site to real estate dealers to construct luxurious residences.

CONCLUSION

In conclusion, the Bollywood industry, which is sometimes seen by many as a land of fantasy, provides work and a means of subsistence for a large number of people. The combined efforts of a wide range of specialists, from actors and directors to makeup artists, choreographers, and carpenters, are essential to this booming sector.

Like in any other business, Bollywood has labour unions, which emphasises the value of fair working conditions, decent remuneration, and suitable working hours. The efficacy of trade unions in promoting workers' rights might be hampered by issues like casteism and regionalism. Workers often employ strikes and lockouts as a form of protest against unfair treatment and subpar working conditions. In conclusion, historical, economic, and social variables all have an impact on India's employment and labour market, making them complicated and varied. There are many different areas of the labour, and each has its own possibilities and problems. The dynamics of work and labour will continue to influence the social fabric of the nation as it develops.

REFERENCES:

- [1] K. C. Vogt, "The post-industrial society: from utopia to ideology," *Work. Employ. Soc.*, 2016, doi: 10.1177/0950017015577911.
- [2] N. P. Lukina, A. V. Slobodskaya, and N. N. Zilberman, "Social dimensions of labour robotization in post-industrial society: Issues and solutions," *Man India*, 2016.
- [3] G. Stulp, R. Sear, S. B. Schaffnit, M. C. Mills, and L. Barrett, "The Reproductive Ecology of Industrial Societies, Part II: The Association between Wealth and Fertility," *Hum. Nat.*, 2016, doi: 10.1007/s12110-016-9272-9.

- [4] M. V. Zinnatova, M. E. Konovalova, and N. V. Makarova, "The professional transpective of the students in the conflicting realities of the post-industrial society," *Int. J. Environ. Sci. Educ.*, 2016.
- [5] V. Smart'Yanov, "Creative class - Creative city: Real perspective or utopia for the few?," *World Economy and International Relations*. 2016. doi: 10.20542/0131-2227-2016-60-10-41-51.
- [6] "Sociological Perspective of the Role of the Teacher in the 21st Century," *Int. J. Humanit. Soc. Sci. Educ.*, 2016, doi: 10.20431/2349-0381.0301021.
- [7] A. J. Clarke, "Design for Development, ICSID and UNIDO: The Anthropological Turn in 1970s Design," *J. Des. Hist.*, 2016, doi: 10.1093/jdh/epv029.
- [8] J. Koninckx, "Field to fuel: A biobased economy for a post-petroleum industrial society," *Renew. Energy Focus*, 2016, doi: 10.1016/j.ref.2015.11.005.
- [9] L. Armstrong, "Steering a Course Between Professionalism and Commercialism: The Society of Industrial Artists and the Code of Conduct for the Professional Designer 1945-1975," *Journal of Design History*. 2016. doi: 10.1093/jdh/epv038.
- [10] N. Challenge, V. P. Lecturer-faculty, and E. St, "St. Theresa Journal of Humanities and Social Sciences," *St. Theresa J. Humanit. Soc. Sci.*, 2016.

CHAPTER 10

GLOBALIZATION'S IMPACT ON INDIAN SOCIETY

Neha Anand, Assistant Professor

College of Engineering, Teerthanker Mahaveer University, Moradabad, Uttar Pradesh, India

Email Id- nehaanand002@gmail.com

ABSTRACT:

This summary gives a thorough review of how globalisation has affected social transformation in the twenty-first century, highlighting the need of comprehending the complexity of this phenomena. It starts out by pointing out how commonplace words like "globalisation" and "liberalisation" are in a variety of situations, including earlier chapters of a book on social change and development. The abstract recognises the many definitions and methods used by academic fields to comprehend globalisation. The abstract goes on to discuss sociology's role in understanding globalisation, highlighting the fact that sociology not only examines the social and cultural repercussions of globalisation but also defines itself via how it does so. It presents the idea of sociological imagination, which investigates how people and global trends are related, linking the micro and macro, as well as the local and global aspects. The abstract continues to highlight the concrete results of globalisation, including the appearance of international commodities in regional marketplaces, modifications to consumer behaviour, and changes to means of subsistence. It emphasises the fact that these impacts are individual and connected to governmental regulations and conventions like the World Trade Organisation. Examining topics like cultural consumption, corporate culture, globalization, gender, and consumer culture, the cultural effects of globalisation are discussed. It draws attention to how urbanisation, consumer trends, and business practises have all been impacted by globalisation.

KEYWORDS:

Globalization, Gender, Indian Society, Sociological Imagination.

INTRODUCTION

India's long-standing global ties, dating back to before the modern period, are highlighted as part of the historical backdrop of globalisation in India is also studied. The abstract looks at colonialism's effects and India's post-independence dedication to international thought and commerce. The role of transnational corporations (TNCs), the digital economy, the knowledge economy, financial globalisation, and international communications are all covered in-depth in the section on the economic elements of globalisation. The abstract focuses on both new professional prospects and job instability while highlighting the uneven consequences of globalisation on employment. Globalization-related political developments are discussed, such as the demise of socialist nations, neo-liberal economic principles, and the growth of non-governmental organisations. The importance of regional and international political collaboration in the context of globalisation is emphasised. The significance of sustaining indigenous craft, knowledge systems, and literary traditions in the face of globalization's changing consequences, the abstract comes to a close. While utilising a sociological imagination to analyse and present this complicated subject, it urges the reader to consult earlier chapters for a thorough grasp of the connection between globalisation and social upheaval in India [1], [2].

Globalisation is a complicated, varied process rather than a singular occurrence. Through the advent of information and communication technology, it entails the strengthening of social and economic links across international boundaries. The effects of this interconnection are wide-ranging and affect many facets of society. Economic liberalisation policies brought about by globalisation have made economies more accessible to foreign trade and investment. The production and employment patterns in this process are significantly influenced by transnational companies (TNCs). The information economy and the digital economy, which are characterised by electronic money, have emerged as major forces behind economic globalisation. The financial landscape has changed as a result of the globalisation of finance, with transactions worth billions of dollars being completed in a matter of seconds on internationally linked financial markets. However, there are possibilities and threats associated with this financial globalisation[3], [4].

The decline of socialist nations and the introduction of neo-liberal economic policies have politically hastened globalisation. Global governance has given a greater emphasis on both international governmental organisations (IGOs) and international non-governmental organisations (INGOs). Cultural globalization, or the blending of global and local influences, is a result of globalisation. Urban growth has been significantly shaped by cultural consumption and consumer culture, which has resulted in a change in the value placed on materialism and consumption. Corporate culture has an impact on how companies do business and promote their goods. Globalisation has both chances and problems for gender equality, with some supporters of traditional cultural practises using it as a cover for discrimination against women. Traditional arts and crafts, literary traditions, and indigenous knowledge systems have all been touched by globalisation. Many of these cultural expressions have been impacted, which often makes it difficult to maintain them.

This does not exclude the possibility of several definitions and approaches to comprehending globalisation, however. You will discover that certain academic fields or courses may put a particular emphasis on particular elements of globalisation. Economics could be more concerned with aspects of the economy like capital flows. The shifting nature of government's function may be the subject of political science. To comprehend both the causes and effects of globalisation, disciplines must progressively draw from one another due to the scope of the globalisation process itself. Let's look at how sociology attempts to comprehend globalisation. You probably remember when we first spoke about the range of sociology and how the sociological viewpoint is unique. To concentrate on the value of the sociological approach in understanding globalisation, we take a little diversion in the past[5], [6].

The field of sociological studies has a very broad focus. It may narrow its study to specific interpersonal encounters, such as those between a merchant and a client, instructors and students, or two friends or family members. Additionally, it might concentrate on national problems like caste strife, unemployment, the impact of governmental policy on tribal people's rights to forests, or rural debt. Or look at global social dynamics like how the working class is affected by more flexible labour laws, how young people are affected by electronic media, or how the arrival of foreign institutions affects the nation's educational system. So, rather than simply what it examines, sociology also defines itself by how it studies a certain topic.

You attentively read the previous sentence. You'll see that it would not be accurate to say that sociology simply investigates the social or cultural effects of globalisation since sociology is characterised more by how it studies than by what it analyses. In order to understand the relationships between the person and society, the micro and the macro, the local and the

global, it makes use of the sociological imagination. How does the farmer in a far-off village fare? How is s/he involved in the developments taking place throughout the world? How has it impacted middle-class people's prospects of finding work? How has it altered the likelihood that major Indian firms would eventually become multinational corporations? What does it imply for the local grocer if the retail market is made available to large multinational corporations? Why are there now so many retail centres in our towns and cities? How has it altered the leisure activities that young people engage in? These are just a few instances of the many and varied impacts that globalisation is causing. There are a lot more situations when people's lives are being impacted by global trends, and thereby altering how sociology must examine society.

Our local stores now stock a greater variety of goods from across the globe as a result of the market's opening up and the elimination of import restrictions on numerous goods. All sorts of quantitative import limitations have been eliminated from April 1, 2001. It is now expected to see an Australian Apple and a Chinese pear competing for customers' attention at the neighbourhood fruit stand. The neighbourhood shop also sells frozen packs of ready-to-fry chips and Australian orange juice. Slowly, the food and beverages we enjoy at home with our loved ones and friends change. The same set of policy changes have differing effects on producers and consumers. A farmer may face a crisis of livelihood as a result of what may indicate more options for the urban, wealthy customer. These modifications are personal since they have an impact on people's lives and way of living. They are undoubtedly connected to the government's decisions on public policy and its agreement with the World Trade Organisation. Similar to how large-scale legislative changes have resulted in literally tens of television channels now as opposed to just one. The striking media shifts are maybe the most obvious result of globalisation. This will be covered in more depth in the next chapter. These are but a few illustrative instances, but they may enable you to see the tight relationship between your own personal affairs and the seemingly faraway policies of globalisation. As was already said, the social imagination permits one to draw this comparison between the little and the large, the private and the public.

DISCUSSION

The term "sociology" has been used often to describe the field of sociology. The bounds of 'society' are difficult to define, as you would recall from your talks in Book 1, Class XI. A study of a village included not just examining various social groupings and their own "societies," but also taking into consideration how the village society interacted with the outside world. This connection is more relevant now than ever before. Sociologists and social anthropologists cannot examine society as if it were a standalone entity. This has altered as space and time have contracted. Sociologists must take into consideration this global interconnectedness while studying communities, families, movements, child raising practises, work and leisure, bureaucratic structures, or castes. Studies will need to consider how WTO regulations will affect agriculture and, by extension, how they will affect farmers[7], [8].

Globalisation has far-reaching effects. We are all affected, but in various ways. So, although it may offer new possibilities for some, it may also represent a loss of livelihood for others. After Chinese and Korean silk yarn entered the market, women silk spinners and twisters in Bihar were forced to quit their employment. Because it is considerably less expensive and has a sheen, weavers and buyers like this yarn. Large fishing boats entering Indian seas have caused similar displacements. These boats remove the fish that was previously gathered by Indian fishing boats. This has an impact on the livelihood of women who work as fish sorters, dryers, merchants, and net makers. Due to the entry of cheaper gum from Sudan, Gujarati women who collected gum from the "julifera" lost their jobs. The import of waste paper from

wealthy nations caused the rag pickers to lose part of their jobs in practically all of India's cities. Later in the chapter, we shall see how traditional artists are impacted.

It is clear that globalisation has a significant societal impact. But as you can see, it has extremely diverse effects on various societal groups. As a result, there are stark differences of opinion on how globalisation will affect society. Some people think it's important to announce a better world. Others worry that various groups of people will be significantly affected by globalisation in very different ways. They contend that although many in the wealthier segment may profit, the situation of a sizable portion of the already marginalised people deteriorates. Others contend that globalisation is not at all a recent phenomenon. We examine these difficulties in the next two parts. We learn a little bit more about the historical worldwide ties that India has. We also look at whether or whether globalisation has any unique characteristics, and if so, what they are. We might question if globalisation is really a new phenomena if it is about global interconnectivity[9], [10].

Even two thousand years ago, the globe was not separated from India. Our history textbooks have described the well-known Silk Route, which linked ancient India with the major civilizations of China, Persia, Egypt, and Rome. We also know that throughout India's long history, people from many places have come here and established down, sometimes as merchants, sometimes as conquerors, and sometimes as migrants looking for new pastures. People often "recall" a period when their ancestors lived somewhere else, from whence they arrived and settled down where they now dwell, in isolated Indian villages. As a result, global relations or even a global perspective are not new phenomena exclusive to the contemporary age or to modern India.

Global connection and colonialism

The colonial era is when we started our narrative of social and economic growth in contemporary India. You may remember from chapter 1 that the global aspect of contemporary capitalism existed from the very beginning. The system that supported colonialism needed fresh supplies of money, raw resources, energy, markets, and a worldwide network. Large-scale migration or human mobility is often cited as a distinguishing characteristic of modern globalisation. You are aware, however, that the migration of Europeans who settled in the Americas and Australia was perhaps the largest movement of people. You will recall how indentured workers were transported from India to far-off regions of Asia, Africa, and the Americas via ships. And the slave trade, which transported thousands of Africans to far-off lands.

India's Independence And The World

India after independence kept a global perspective. This was in many ways passed down from the Indian nationalist movement. This vision heavily emphasised commitment to global liberation efforts and solidarity with people from all around the globe. Many Indians have migrated abroad for job and education. The process of migration was continuing. Since independence, trade in products, technologies, and raw materials has played a significant role in development. There were foreign businesses in India. Therefore, we must consider if the present transformation process differs significantly from what we have previously seen.

We have seen that India has had important ties to the rest of the globe from ancient times. We are also aware that worldwide control over the resources of other nations, as in colonialism, served as a foundation for and a means of maintaining western capitalism as it developed in Europe. But if globalisation is just about interconnectivity on a global scale is the key issue. Or is it a result of important modifications to the capitalist system of production and

communication, labour and capital organisation, technical advancements and cultural experiences, governmental structures, and social movements? Even if some of the patterns were already obvious in the early phases of capitalism, these developments are nevertheless noteworthy. The way we work and live has undergone several changes as a result of some of the developments, such as those brought on by the communication revolution.

Below, we attempt to outline some of the unique characteristics of globalisation. You'll see as you go through them why a straightforward definition of global interconnectedness falls short of describing the scope and complexity of globalisation. The term "globalisation" describes the expanding social and economic ties that exist between individuals, communities, and nations of the globe. It would be incorrect to claim that economic factors alone are the only cause of globalisation, despite the fact that they constitute an essential component. It has advanced mostly because to the advancement of information and communication technology, which have accelerated the pace and breadth of human connection worldwide. Furthermore, as we will see, it developed within a political environment. Let's examine the many facets of globalisation. We address the economic, political, and cultural components individually to make our debate more efficient. You'll quickly learn, however, how interwoven and interrelated they are. The phrases liberalisation and globalisation are often used in India. Despite being connected, they are not the same. In 1991, the government of India decided to make certain adjustments to its economic strategy. Liberalisation policies are the name given to these adjustments.

The Liberalisation of the Economy

Stretching social and economic ties internationally is a component of globalisation. Certain economic policies encourage this stretching. In India, this approach is referred to widely as liberalisation. The word "liberalisation" describes a number of political choices made by the Indian government since 1991 to expose the Indian economy to the global market. This signalled a departure from the government's previously declared intention to exert more control over the economy. Following independence, the state set in place a significant number of legislation to guarantee that the Indian market and local businesses were shielded from foreign competition. Such a programme was based on the premise that a former colonial nation would have disadvantages in a free market. The effects of colonialism on the economy were previously covered in chapter 1. The government furthermore considered that the market could not adequately care for all of the needs of the populace, especially those of its most vulnerable groups. For the wellbeing of the populace, it was considered that the state had a significant role to play. How crucial social justice concerns were to those who drafted the Indian Constitution.

As the economy became more liberalised, trade and financial laws in India were gradually relaxed. These actions are referred to as economic reforms as well.

What changes are these? All main economic sectors in India have undergone a succession of changes since July 1991. The underlying assumption was that the Indian economy will benefit from more integration into the world market. Obtaining funds from foreign organisations like the foreign Monetary Fund was another step in the liberalisation process. These loans are provided under certain terms.

The administration pledges to implement specific economic measures that include a structural adjustment agenda. Typically, these adjustments include reductions in governmental spending on social programmes like social security, health care, and education. International organisations like the World Trade Organisation also have a bigger voice.

The multinational companies

Transnational firms play a significant role among the various economic causes causing globalisation. TNCs are businesses that manufacture products or advertise services across borders. These companies might be very tiny, with one or two plants located outside of the nation where they are headquartered. They could also be enormous transnational companies with worldwide operations. Companies like Coca-Cola, General Motors, Colgate-Palmolive, Kodak, Mitsubishi, and many more are among the largest TNCs. Despite having a distinct national basis, they are focused on global markets and profitability. A few Indian businesses are expanding internationally. But for now, it's unclear what this trend would imply for India's population as a whole.

The digital economy

Another element supporting economic globalisation is the so-called "electronic economy." With the touch of a mouse, banks, businesses, fund managers, and individual investors may transfer money abroad. However, the increased power to shift "electronic money" instantly comes with significant concerns. In India, this is often brought up in conversation in relation to both soaring stock markets and unexpected falls brought on by foreign investors who purchase equities, sell them for a profit, and then buy more. Only because of the communication revolution, which we will cover later, are such transactions possible.

Knowledge economy or the Weightless Economy

The foundation of the global economy is no longer exclusively industrial or agricultural, as it was in earlier centuries. When a product's foundation is information, as is the case with computer software, media and entertainment items, and internet-based services, the economy is said to be "weightless." In a knowledge economy, a large portion of the workforce is engaged in activities other than the actual manufacturing and distribution of tangible commodities, such as their design, development, technology, marketing, sale, and maintenance. It may vary from a small neighbourhood caterer to big businesses that provide a wide variety of services for both business occasions like conferences and family gatherings like weddings. There are now several new professions that were unheard of only a few decades ago, such event managers. Do you know who they are? How do they behave? Learn about more similar innovative services.

Financial globalisation

It should be mentioned that the globalisation of finance has occurred for the first time, mostly as a result of the information technology revolution. Globally interconnected financial markets conduct transactions worth billions of dollars in electronic circuits in a matter of seconds. The capital and securities markets are open for trade around-the-clock. The major hubs for financial trade include places like New York, Tokyo, and London. Mumbai is regarded as India's financial hub inside the nation.

International communications

In addition to the digital revolution, money has gone worldwide. Globally interconnected financial markets conduct transactions worth billions of dollars in electronic circuits in a matter of seconds. The capital and securities markets are open for trade around-the-clock. The major hubs for financial trade include places like New York, Tokyo, and London. Mumbai is regarded as India's financial hub inside the nation. Global communication has undergone revolutionary changes as a result of significant technological advancements and improvements to the global telecommunications network. There are now various ways to

connect to the outside world in some homes and businesses, including phones, fax machines, digital and cable television, email, and the internet.

Some of you could locate a lot of such locations. Many of you may not. This demonstrates what is often referred to as the "digital divide" in our nation. The 'compression' of time and space is made possible by these technological advancements notwithstanding the digital divide. With the use of satellite technology, two people in Bengaluru and New York who are on opposite ends of the world may not only communicate verbally but also email papers and pictures to one another. Network and media society is emerging as a result of globalisation. The Government of India has launched the ambitious 'Digital India' plan, which calls for the incorporation of digitization into every interaction in order to more effectively foster global interconnection. India will become a "knowledge economy" and "digitally empowered society." In your prior chapters, you have already seen examples of outsourcing in action. For the majority of urban-based middle-class youth, cellular telephony has also risen significantly, and mobile phones have become an integral part of the self. Cell phone use has increased significantly, and attitudes about it have changed significantly. The next three boxes indicate that shift.

A New International Division of Labour and Globalisation

There is now a new global division of labour, where ordinary industrial production and employment are being done more and more in Third World towns. Here, we only use the Nike Corporation as an example to demonstrate how this works. Since its founding in the 1960s, Nike has expanded significantly. As a shoe importer, Nike expanded. Phil Knight, the company's founder, brought shoes from Japan and sold them at sports events. The business expanded to become a transnational firm and a global company. Its main office is in Beaverton, a small town outside of Portland, Oregon. Nike sneakers were only ever produced in two US facilities. They were produced in Japan in the 1960s. In the middle of the 1970s, manufacturing moved to South Korea as expenses rose. Due to rising labour costs in South Korea, manufacturing expanded to Thailand and Indonesia in the 1980s. We make Nike in India since the 1990s. However, industrial hubs will relocate if labour is less expensive elsewhere. The labouring population is very susceptible and insecure as a result of the whole process. This labor's adaptability often benefits the producers. We have switched to a system of flexible manufacturing at scattered sites rather than mass manufacture of items at a single place.

Globalisation And Workforce

The link between globalisation and employment is another important topic in regards to labour and globalisation. Again, the unequal effects of globalisation are evident here. Globalisation and the IT revolution have created new professional prospects for urban middle-class kids. They are studying computer languages at computer institutions or getting positions at contact centres or businesses that engage in business process outsourcing instead of usually receiving BSc, BA, or BCom degrees from colleges. They are taking employment at the different eateries that have sprung up or working as salespeople in shopping centres. However, the employment developments overall are unsatisfactory.

Political changes and globalisation

Globalisation was accelerated in many respects by a significant political shift, particularly the fall of the former socialist countries. Additionally, they provided a particular economic and political perspective on the globalization-supporting economic policies. Neo-liberal economic measures are often used to describe these shifts. We've already witnessed the results of India's

liberalisation programme in terms of tangible actions. In general, these policies represent a political philosophy of free enterprise that contends that allowing market forces full rein would be both effective and fair. As a result, it is critical of both state legislation and state funding. Both a political and an economic perspective are present in the current process of globalisation. However, there is a chance for a new kind of globalisation to occur. Thus, we have the idea of an inclusive globalisation, or one that embraces all facets of society.

The expansion of global and regional structures for political cooperation is an important political development that goes hand in hand with globalisation. The South Asian Regional Conference, Association of South East Asian Nations, European Union, and South Asian Federation of Trade Association are just a few instances that highlight the increased significance of regional organisations. The emergence of international governmental organisations is the other political aspect, and worldwide non-governmental organisations. A entity created by participating states and tasked with controlling or monitoring a certain area of activity with a global reach is known as an intergovernmental organisation. For instance, the World Trade Organisation increasingly has significant influence on the laws governing trade practises.

CONCLUSION

Globalisation is a major and ubiquitous factor influencing social transformation in the twenty-first century.

We have discussed many facets of globalisation, including its economic, political, and cultural components and the significant effects it has on people, communities, and countries. In conclusion, globalisation has an impact on almost every facet of society and is a dynamic and transformational force. For some, technology opens up new possibilities and opportunities, but it may also cause disruptions and inequality, especially among marginalised communities. Understanding how globalisation affects society and determines the direction of social development in the twenty-first century requires the application of sociological imagination since its consequences are complicated and multidimensional.

REFERENCES:

- [1] V. Li, "The Untimely in Globalization's Time: Don DeLillo's *Cosmopolis*," *Globalizations*, 2016, doi: 10.1080/14747731.2015.1056493.
- [2] A. Lenschow, J. Newig, and E. Challies, "Globalization's limits to the environmental state? Integrating telecoupling into global environmental governance," *Env. Polit.*, 2016, doi: 10.1080/09644016.2015.1074384.
- [3] C. Mukhopadhyay, "Megaregions: Globalization's New Urban Form?," *Eur. Plan. Stud.*, 2016, doi: 10.1080/09654313.2015.1087178.
- [4] J. Morin, "The Globalization of Inequality," *Cyrus Glob. Bus. Perspect.*, 2016, doi: 10.52212/j2016-v1i2br2.
- [5] S. Abbas, S. D. Muhammad, and S. Ali, "Globalization Challenges and Opportunities : An Empirical Analysis of Pakistan," *Pakistan J. Commer. Soc. Sci.*, 2016.
- [6] M. V. Salz, "Globalization's impact on future Ag equipment," *Resour. Eng. Technol. Sustain. World*, 2016.
- [7] R. Lesser, M. Reeves, and J. Harnoss, "Saving Globalization and Technology from Themselves: Imperatives for Corporate Leaders," *BCG Perspect.*, 2016.

- [8] C. Donert, "Suchland, Jennifer Economies of Violence: Transnational Feminism, Postsocialism, and the Politics of Sex Trafficking (review)," *Slav. East Eur. Rev.*, 2016, doi: 10.1353/see.2016.0043.
- [9] D. N. Chorafas, *Globalization's Limits*. 2016. doi: 10.4324/9781315585161.
- [10] F. J. Garcia, "Globalization's law: Transnational, global or both?," in *The Global Community Yearbook of International Law and Jurisprudence 2015*, 2016. doi: 10.1093/acprof:oso/9780190647759.003.0003.

CHAPTER 11

MASS MEDIA AND COMMUNICATIONS: AN OVERVIEW

Aditya Sharma, Professor

Teerthanker Mahaveer Institute of Management and Technology, Teerthanker Mahaveer University,
Moradabad, Uttar Pradesh, India

Email Id- adityahr2018@gmail.com

ABSTRACT:

The term "mass media" refers to a broad range of media, including TV, newspapers, movies, magazines, radio, commercials, video games, and CDs. They are referred to as "mass" media because they are accessible to vast populations of people, or "mass audiences." The term "mass communications" is also used to describe them. It is probably impossible for many people in your age to conceive a future without the media and communications of some kind. It cannot be overstated how important the media is to today's public and private lives. This chapter in no way captures how you interact with the media in your daily life. It makes an effort to comprehend it as a significant aspect of modern civilization. It also aims to concentrate on its numerous facets, including its connections to the government and the market, its social structure and administration, and its interactions with readers and the general public. In other words, it examines both the limitations that the media must work within and the many ways that it influences our lives.

KEYWORDS:

Film, Mass Media, Newspaper, Radio, Television.

INTRODUCTION

The media environment in India was liberalised in the 1990s along with the arrival of private satellite channels. Television expanded to millions of homes throughout the nation, becoming a potent tool for entertainment and information distribution. The media landscape has become more diverse as a result of the rise of regional channels and the localization of content. Contrary to predictions, print media expanded in the digital era, especially in vernacular languages. Indian language publications met the varying interests and requirements of a broad readership by focusing on readers in smaller cities and villages. With the introduction of FM stations, radio also gained significance and fresh life among urban listeners, and there is room for expansion going forward, particularly in regional and community-based radio. Since foreign television networks and programming entered Indian households, the effects of globalisation on India's media cannot be ignored. To serve its varied audience, Indian media, meantime, has also evolved by localising its material [1], [2].

We all use the media in our daily lives. People in many middle-class homes throughout the nation wake up only to turn on the radio or television or to find the morning paper. The younger kids in the same families can check their mobile phones first to see if there are any missed calls. Many metropolitan areas offer mobile telephones where plumbers, electricians, carpenters, painters, and many other service providers may be quickly reached. Cities are increasingly having little televisions in many stores. Customers that enter the establishment could briefly discuss the movie being seen or the cricket match that is being televised. Indians living abroad often use the phone and the internet to communicate with friends and family back home. Migrants from the working class in the metropolis often call their family in the rural to stay in contact. Have you noticed the variety of mobile phone advertisements?

Have you taken note of the various social groups they are courting? Are you astonished that you may see the CBSE Board results online and using a mobile device? In fact, you may purchase this book online. It is apparent that mass communication of all types has grown astronomically in recent years. Numerous facets of this evolution are quite interesting to us as sociology students. While acknowledging the uniqueness of the present communication revolution, it is first vital to briefly review the development of contemporary mass media in India and the rest of the globe. This makes it clearer to us that, like any other social institution, changes in the economic, political, and sociocultural circumstances have an impact on the form and content of the mass media. For instance, in the early decades after independence, the media was significantly impacted by the state and its conception of progress. And how the market has a crucial role to play in the post-1990 era of globalisation. Second, it helps us understand the dialectical nature of the link between the media and social interaction. Each has an impact on the other. The society in which mass media is placed has an impact on its character and function. At the same time, it is impossible to overstate the massive impact that the media has had on society. This chapter's discussion of the function of the media in colonial India, the early decades after independence, and lastly in the context of globalisation will allow us to see this dialectical interaction. Thirdly, mass communication is distinct from other forms of communication in that it needs a formal structure organisation in order to fulfil its high capital, production, and managerial requirements. Therefore, you will discover that the structure and operation of mass media are significantly influenced by the state and/or the market. Very big companies with significant financial commitments and a sizable workforce operate the mass media. Fourth, there are noticeable discrepancies in the ease with which various groups of individuals may utilise the media. You probably remember the idea of the digital divide from the last chapter[3], [4].

The invention of the printing press marked the beginning of the first contemporary mass media institution. Although some nations have a long history of printing, the earliest efforts to print books using contemporary technology were made in Europe. Johann Gutenberg invented this method in the year 1440. The first printed works were exclusively religious texts. The print business expanded together with the Industrial Revolution. Initially, only literate elites could access the press's creations. Newspapers didn't start to reach a large audience until the middle of the 19th century, when transportation, literacy, and technology all advanced. The same news was read or heard by people who lived in various parts of the nation. It has been believed that this was in large part to blame for how connected and 'we feeling' people felt throughout a nation. Thus, according to the well-known academic Benedict Anderson, this contributed to the rise of nationalism by making strangers feel like family even if they had never met. It forged a bond between strangers who would never interact. As a result, Anderson recommended that we consider the country to be a "imagined community".

You may remember that social reformers of the 19th century published a lot of articles and discussions in newspapers and journals. Indian nationalism's development was intimately linked with its fight against colonialism. It evolved after the institutional modifications imposed by British rule in India. The nationalist press, which was outspoken in its opposition to the harsh policies of the colonial state, fostered and shaped anti-colonial public sentiment. For example, during the Ilbert Bill movement in 1883, this prompted the colonial authorities to institute censorship and crack down on the nationalist press. Some nationalist periodicals, including as Kesari, Mathrubhumi, and Amrita Bazar Patrika, came under the wrath of the colonial authorities due to their affiliation with the national struggle. However, it did not stop them from supporting nationalism and calling for the end of colonial control[5], [6].

Newspapers, magazines, cinema, and radio made up the spectrum of mass media under British administration. The government owned all of radio. As a result, national opinions could not be conveyed. Even though they were independent of the government, newspapers and cinema were closely regulated by the Raj. Due to the small population of educated people, newspapers and periodicals, whether in English or vernacular, were not particularly extensively distributed. However, their significance greatly beyond their circulation since news and information were read and disseminated by word of mouth from administrative and commercial hubs like courts, marketplaces, and trade centres. The print media published a variety of viewpoints that outlined several visions for a "free India." These modifications were brought over to India after its independence.

DISCUSSION

The first prime minister of independent India, Jawaharlal Nehru, urged the media to serve as the bulwark of democracy. It was anticipated that the media would encourage a sense of nationalism and self-reliance among the populace. You will remember from your prior chapters the overall direction of growth in India during the early years of freedom. The public was to be made aware of the numerous developmental initiatives via the media. Additionally, the media was urged to oppose harmful societal customs like untouchability, child marriage, and widow exclusion, as well as superstitious notions like witchcraft and faith healing. The creation of a contemporary industrial civilization was to be based on a logical, scientific mindset. The government's Films Division created newsreels and documentaries. These, which documented the development process as prescribed by the state, were shown before films in every cinema theatre.

Radio

During World War II, radio broadcasting, which had its beginnings in India via amateur "ham" broadcasting clubs in Chennai and Kolkata, developed into a public broadcasting system and played a significant role in Allied troops' propaganda efforts in South-east Asia. There were only 6 radio stations, all of which were in large cities and catered exclusively to urban audiences, at the time of independence. In India, there were 546,200 radio licences in 1950.

The AIR's programming generally comprised of news, current affairs, and development-related talks since the media was considered as an active player in the building of the newly liberated country. The spirit of those times is captured in the box below. In addition to Vividh Bharati, a station for entertainment that largely aired Hindi cinema music on listeners' requests, All India Radio also transmits news. Vividh Bharati, a tremendously popular station that AIR purchased in 1957, quickly started airing sponsored programming and commercials and developed into a revenue-generating channel for AIR[7], [8].

All India Radio had a network of six radio stations in major cities when India attained independence in 1947. There were 280,000 radio receiver sets in the nation, which had 350 million inhabitants. The government prioritised the development of the radio broadcasting infrastructure after independence, particularly in state capitals and border regions. For radio transmission in India, AIR has built a strong infrastructure throughout the years. In order to accommodate the geographic, linguistic, and cultural diversity of India, it runs a three-tiered system of national, regional, and local service.

The original expense of the radio set was the main barrier to radio's widespread adoption. The radio became more widely available thanks to the transistor revolution of the 1960s, which made it portable as battery-operated sets and significantly reduced the unit price. In 146

dialects and 24 languages, there were around 110 million households listening to radio broadcasts in 2000. Rural families made up more than one-third of them.

Television

India began experimenting with television programming in 1959 to encourage rural development. Later, between August 1975 and July 1976, the Satellite Instructional Television Experiment aired directly to community viewers in the rural parts of six states. These educational broadcasts were sent directly to 2,400 TV sets each day for four hours. By 1975, Doordarshan had established television stations in four cities. Within a year, three further stations in Kolkata, Chennai, and Jalandhar were installed. Each broadcasting station had its own unique blend of shows, including news, women's, children's, and farmer's programming, as well as amusement shows.

The target audience changed as programming became more commercialised and permitted to include sponsor advertising. The number of entertainment programming increased, and they were targeted towards metropolitan consumers. Television transmission quickly became commercialised as a result of the introduction of colour broadcasting during the 1982 Asian Games in Delhi and the fast growth of the national network. In India, the number of television transmitters expanded over the years 1984–1985 and now reaches a significant section of the population. Additionally, it was the period when local soap operas like *Hum Log* and *Buniyaad* were broadcast. They were very well-liked and brought in a lot of advertising income for Doordarshan, much as the epics *Ramayana* and *Mahabharata* that were shown. The current condition of the television industry is as follows: According to the TRAI's Annual Report for the fiscal year 2015–16, India has the second-largest TV market in the world, after China. Approximately 1,811 million of the 2,841 million homes in existence as of March 2016 had televisions, according to industry estimates. These households also had access to cable TV, DTH, and IPTV services in addition to the Doordarshan terrestrial TV network.

Press Readers

The development of print media and its contribution to the growth of both the nationalist and social reform movements have been observed. After independence, the print media kept up the overall strategy of becoming a participant in the job of constructing a country by addressing developmental concerns and providing voice to the broadest segment of the population. You may get a feel of the commitment by reading the tiny excerpt in the box below. The emergency declaration and media restriction in 1975 posed the media with its most serious problems. Thankfully, everything came to an end, and democracy was restored in 1977. India may legitimately be proud of its free media despite its numerous issues[9], [10].

We had indicated at the beginning of the chapter how mass media differs from other forms of communication in that it needs a formal structure organisation to satisfy its high capital, production, and managerial requirements. Additionally, much like any other social institution, the form and content of the mass media vary depending on the diverse economic, political, and sociocultural contexts.

You will now see how the content and presentation of media change over time. The state has a bigger role to play in certain situations. The market changes at other times. This trend has just been quite apparent in India. Debatable topics related to this transformation include what function the media should serve in contemporary democracies. In the section that follows, we examine these recent developments.

Social Media And Globalisation

The final chapter covered both the broad effects of globalisation and how closely they relate to the information revolution. The media have always had global aspects, such as the collecting of fresh news and the exportation of films that are largely western. However, up until the 1970s, the majority of media businesses only operated in a limited number of local markets in compliance with national government laws. The media business was likewise divided into several sectors; for the most part, radio, television, print media, and film all ran independently of one another. However, the media sector has seen significant changes during the last 30 years. National marketplaces have given way to a fluid global market, and once separate media types have come together as a result of new technology. The music business served as our starting point because of the broad effects that globalisation has had on it. This chapter will probably only be able to provide you with a sliver of an understanding of the enormous developments in mass media. You may build on the knowledge given as a young generation. Let's examine the modifications that globalisation has brought about in the radio, electronic media, and print media.

Press Readers

We have seen the significance of periodicals and newspapers in the growth of the independence struggle. It's a common misconception that as television and the Internet gain popularity, print media will become obsolete. However, we have seen an increase in newspaper circulation in India. As Box 7.9 illustrates, new technologies have aided in increasing newspaper output and distribution. A significant number of glitzy publications have also entered the market. It is clear that there are several factors contributing to the astounding rise of Indian language publications. First, there is an increase in the number of educated persons moving to urban areas. The Delhi edition of the Hindi newspaper Hindustan was produced in 64,000 copies in 2003; by 2005, that number had increased to 425,000. The population of Delhi, at one billion and forty-seven lakh, was the reason, and 52% of them were from the Hindi Belt, which included the states of Uttar Pradesh and Bihar. Sixty percent of them are under the age of forty and 47% of them come from rural backgrounds.

Second, Indian language newspapers respond to the various demands of readers in small towns and villages compared to readers in cities. By creating district and, where required, block editions, dominant Indian language newspapers like Malayala Manorama and the Eenadu significantly contributed to the introduction of the idea of local news. Another well-known Tamil daily, Dina Thanthi, has consistently adopted informal and simplified language. The English-language newspapers in India have experimented with supplements, pullouts, literary booklets, and other specialised printing techniques. As the Dainik Bhaskar company conducts consumer engagement programmes, door-to-door surveys, and research, marketing methods have also underlined their rise. This reinforces the idea that formal hierarchical organisation is necessary for contemporary mass media.

Vernacular newspapers have significantly grown their distribution in the states and the rural hinterland, whilst English newspapers often referred to as "national dailies" are distributed across the country. Newspapers, particularly English-language newspapers, have brought out editions from several locations while also lowering rates in an effort to compete with electronic media. Many people were concerned that the popularity of electronic media would cause print media's circulation to drop. This has not taken place. It has indeed grown. However, price reductions and a growing reliance on ad sponsors, who in turn have more influence over newspaper content, have often accompanied this development. The reasons for this practise is summarised in the box below.

Television

In 1991, India had only one government-run TV station, Doordarshan. There were about 70 channels by 1998. Since the middle of the 1990s, privately owned satellite channels have expanded quickly. In 2000, there were around 40 commercial television networks airing, compared to Doordarshan's more than 20 channels. One of the most important changes in India today has been the astonishing expansion of private satellite television. 134 million people watched satellite TV on average once a week in 2002. In 2005, this figure increased to 190 million. From 40 million households in 2002 to 61 million homes in 2005, more homes now have access to satellite TV. 56 percent of all TV households are currently serviced by satellite. The Gulf War of 1991 and the Whampoa Hutchinson Group of Hong Kong's launch of Star-TV in the same year announced the introduction of private satellite Channels in India. Zed TV, a Hindi-language satellite entertainment channel, also started broadcasting content to Indian cable television viewers in 1992. In the year 2000, there were 40 privately owned cable and satellite channels, including a few that were devoted only to regional language programming, such as Sun-TV, Eenadu-TV, Udaya-TV, Raj-TV, and Asianet. Zed TV has also developed a number of regional networks that broadcast in Bengali, Marathi, and other languages.

In the 1980s, the cable television sector exploded in major Indian cities as Doordarshan expanded quickly. The VCR significantly increased the number of entertainment choices available to Indian consumers, giving them programming options outside Doordarshan's solitary channel. The amount of video seen at home and in local parlours quickly rose. The majority of the video fare was domestically and internationally produced film-based entertainment. Entrepreneurs had already started wiring apartment complexes to send several films per day by 1984 in places like Mumbai and Ahmedabad. From 100 in 1984 to 1200 in 1988 to 15,000 in 1992 to roughly 60,000 in 1999, the number of cable providers has skyrocketed.

Some individuals were concerned about how the entry of international television firms like Star TV, MTV, Channel [V], Sony, and others might affect Indian youth and the country's cultural identity. But the majority of international television stations have discovered via research that appealing to the varied groups that make up the Indian audience is best done by using the familiar. Prior to the network producing its own Hindi-language programming, Sony International's first aim was to air 10 Hindi films every week. The bulk of international networks have now debuted a Hindi language channel or at least a part of Hindi content. Hindi audio sound tracks or bilingual commentary are available on STAR Sports and ESPN. The more established companies have started regional channels in Bengali, Punjabi, Marathi, and Gujarati.

In October 1996, STAR Plus, previously an all-English general entertainment channel originating from Hong Kong, started creating a Hindi language belt of programming between 7 and 9 PM. This was perhaps the most dramatic use of localization. All English serials were moved to STAR World, the network's English-language international channel, by February 1999, when the channel was changed to a completely Hindi channel. The tagline "Aapki Boli" was used in advertising to advocate the shift. Plus Point for Apka. Both STAR and Sony kept dubbing US television shows for younger audiences since it seemed that kids might get used to the oddities that come up when the language is one and the environment is another.

The majority of television networks are broadcast 24/7. News is presented in a vibrant, casual style. The instantaneous, democratic, and personal nature of news has greatly increased.

Television has encouraged public discourse and is extending its reach yearly. This prompts us to ask if important political and economic challenges are being overlooked. There are several regional channels, an increasing number of Hindi and English news channels, as well as a sizable number of reality series, chat shows, Bollywood shows, family dramas, interactive shows, game shows, and comedy shows. The competition on television sets and the new crop of celebrities it has generated have made them household names and fed the gossip sections of tabloids and magazines. Reality television programmes like Bigg Boss, Indian Idol, and Kaun Banega Crorepati have grown in popularity. The majority of them are designed after western programmes. Which of these programmes may be classified as discussion programmes, reality shows, family soap operas, or interactive shows. Discuss.

Radio

Two-thirds of all Indian homes could hear AIR programming in 24 languages and 146 dialects on over 120 million radio sets in 2000. Radio entertainment programming received a boost in 2002 with the introduction of privately held FM radio stations. These independently owned radio stations attempted to amuse their listeners in order to draw audiences. Since privately owned FM stations are prohibited from airing any political news, many of these channels focus on "certain kinds" of popular music to draw in and keep viewers. One of these FM stations advertises that it plays "All hits all day"! The majority of FM stations that are well-liked by young urban professionals and students often come from media conglomerates. Red FM is owned by Living Media, Radio City is owned by the Star Network, and "Radio Mirchi" is a part of the Times of India group as well. However, our media landscape lacks independent radio stations that participate in public broadcastings like National Public Radio or the BBC.

Despite the fact that both films are set in the modern day, the radio is employed as an active form of communication in "Rang de Basanti" and "Lage Raho Munnai Bhai." In "Rang de Basanti," a responsible, incensed college student, motivated by the story of Bhagat Singh, kills a minister before seizing control of All India Radio to reach out to the populace and spread their cause. While the lead character in "Lage Raho Munna Bhai" is a radio host who wakes up the nation with her cheery "Good Morning Mumbai! To rescue a girl's life, the hero also turns to the radio station. The use of FM channels has a lot of possibilities. The expansion of radio stations would be facilitated by more radio station privatisation and the establishment of community-owned radio stations. There is an increasing need for regional news. The number of houses in India that listen to FM has furthered the global trend of local radio replacing networks. The box below demonstrates both the inventiveness of a rural youngster and the need of adjusting to local norms.

CONCLUSION

In conclusion, the development of mass media in India has been a fascinating process that has reflected the country's shifting social, political, and economic landscapes. The media has been crucial in forming Indian society from the early days of print media to the quick development of radio and the explosive rise of television and satellite channels. It is impossible to exaggerate the importance of the media in India's war for independence since newspapers and magazines gave nationalists and social reformers a forum to express their concerns and mobilise opposition to colonial authority. The goal of the government's media participation, particularly in the early years of independence, was to utilise mass communication as a vehicle for social change and nation-building. In conclusion, the Indian media has significantly changed throughout the years, reflecting the country's population's shifting wants and ambitions. It still plays a significant part in forming public opinion,

distributing information, and expressing the cultural variety of the country. It will be fascinating to see how the media landscape changes as it adjusts to new possibilities and challenges in the digital era.

REFERENCES:

- [1] C. K. Ajaero, C. Odimegwu, I. D. Ajaero, and C. A. Nwachukwu, "Access to mass media messages, and use of family planning in Nigeria: A spatio-demographic analysis from the 2013 DHS," *BMC Public Health*, 2016, doi: 10.1186/s12889-016-2979-z.
- [2] P. H. Nguyen *et al.*, "Exposure to mass media and interpersonal counseling has additive effects on exclusive breastfeeding and its psychosocial determinants among Vietnamese mothers," *Matern. Child Nutr.*, 2016, doi: 10.1111/mcn.12330.
- [3] H. Bhattacharya, "Mass media exposure and attitude towards spousal violence in India," *Soc. Sci. J.*, 2016, doi: 10.1016/j.soscij.2016.02.011.
- [4] I. D. Ajaero, N. M. Okoro, and C. K. Ajaero, "Perception of and Attitude Toward Mass Media Reportage of the 2012 Flood in Rural Nigeria," *SAGE Open*, 2016, doi: 10.1177/2158244016666887.
- [5] A. Swift, "Americans' Trust in Mass Media Sinks to New Low," *Gallup*, 2016.
- [6] C. Z. Meadows and C. W. Meadows, "Corporate reputation on mass media, public opinion, and YouTube: Examining the factors influencing reputation of fortune 500 companies," *Corporate Reputation Review*. 2016. doi: 10.1057/s41299-016-0011-2.
- [7] S. Pinto, P. Balenzuela, and C. O. Dorso, "Setting the agenda: Different strategies of a Mass Media in a model of cultural dissemination," *Physica A: Statistical Mechanics and its Applications*. 2016. doi: 10.1016/j.physa.2016.04.024.
- [8] H. E. Division, "Social Media as a new Mass Media tool for environmental consciousness," *Soc. Media as a new Mass Media tool Environ. Conscious.*, 2016.
- [9] L. Boudin and F. Salvarani, "Opinion dynamics: Kinetic modelling with mass media, application to the Scottish independence referendum," *Phys. A Stat. Mech. its Appl.*, 2016, doi: 10.1016/j.physa.2015.10.014.
- [10] K. A. Gareeva, A. G. Bolshakov, A. V. Ivanov, and E. A. Teryoshina, "Threatening symbiosis of mass media and terrorism," *J. Organ. Cult. Commun. Confl.*, 2016.

CHAPTER 12

INDUSTRIALIZATION, LABOR MOVEMENTS, AND SOCIAL CHANGE IN COLONIAL AND POST-INDEPENDENCE INDIA

Neha Anand, Assistant Professor

College of Engineering, Teerthanker Mahaveer University, Moradabad, Uttar Pradesh, India

Email Id-nehaanand002@gmail.com

ABSTRACT:

A distinct stage of industrialization during the colonial period was brought about by the introduction of factory production in India in the early 1860s. During this time, the colonial rulers established a trading system wherein completed goods from the United Kingdom were sold within the colony while raw materials were taken from India. The result was the emergence of industry in port towns like Calcutta and Bombay, with Madras subsequently joining the industrial scene. Assam's first tea plantations were started in 1839 and exhibited low labour costs as a result of lax colonial regulation. Although at first irregular and impulsive, labour discontent and demonstrations soon occurred, prompting some nationalist leaders to integrate labour problems into the wider anti-colonial campaign. While World War I promoted industrial development, it also brought soaring costs and food shortages. Strikes were common, including significant ones at Bombay's textile industry, Calcutta's jute factories, and Ahmedabad's textile mills. The All-India Trade Union Congress (AITUC) was founded in 1920 after the first trade unions, headed by B.P. Wadia and Mahatma Gandhi, started to emerge in 1918. In conclusion, this abstract offers a broad picture of India's complex historical and geopolitical terrain, including labour movements, Dalit and other underprivileged class mobilisation, tribal movements, and women's movements that have evolved from colonial times to the present. It draws attention to the intricate interaction of historical, social, and political variables that have influenced modern India.

KEYWORDS:

Factory Manufacturing, Industrialization, Labor Movements, Social Change.

INTRODUCTION

In India, factory manufacturing started in the early 1860s. You may remember that we spoke about the unique characteristics of industrialization during the colonial era. The colonial authority established a broad pattern of commerce wherein raw resources were obtained from India and items produced in the United Kingdom were sold in the colony. As a result, these industries were built in the port cities of Calcutta and Bombay. Madras later added industries to its infrastructure. Assam's first tea plantations were created in 1839. Because the colonial administration did not control pay or working conditions in the early phases of colonisation, labour was exceedingly inexpensive. You may recall how the colonial authorities made sure there was a workforce supply for the tea plantations.

Workers did protest, despite the subsequent development of trade unions. But at that time, their behaviours were more impulsive than deliberate. Workers were drawn into the anti-colonial struggle by some of the nationalist leaders. Although the war helped the country's industries grow, it also brought the impoverished a tremendous lot of pain. Food was in low supply, and prices rose dramatically. In Bombay's textile industries, there were waves of strikes. There were around 30 strikes that were documented in September and October 1917. Calcutta jute workers went on strike. Workers at the Buchingham and Carnatic Mills in Madras went on strike to demand higher pay. Ahmedabad textile workers went on strike in

protest of a 50% pay rise. B.P. founded the first trade union in Madras in April 1918. Wadia, a social worker and Theosophical Society member. Mahatma Gandhi established the Textile Labour Association that same year. The All-India Trade Union Congress was established in Bombay in 1920. The AITUC was a multi-ideological group with a wide base of support. The communists under S.A. were the dominant ideological force. Dangerous and M.N. the moderates, who were headed by M. Joshi and V. Nationalists like Lala Lajpat Rai and Jawaharlal Nehru were a part of Giri's group[1].

The colonial authority became more careful when dealing with labourers once the AITUC was established. In an effort to quell dissatisfaction, it made certain concessions to the employees. The fourth Factories Act, which was established by the government in 1922, shortened the workday to 10 hours. The Trade Unions Act, which established laws and allowed for the establishment of unions, was also approved in 1926. The AITUC had approximately 200 affiliated unions and around 250,000 members by the middle of the 1920s.

In the last several years of British administration, the communists significantly increased their influence over the AITUC. In May 1947, the Indian National Congress made the decision to establish a different organisation known as the Indian National Trade organisation Congress. You have read about the changes impacting labour, and the break in the AITUC in 1947 opened the stage for other splits along that line. The issues that face the labour unions are likewise brand-new. Dalit social movements have a certain personality. Even while these aspects are significant, the movements cannot be adequately described in terms of economic exploitations or political tyranny alone. This conflict is an effort to be acknowledged as fellow humans. It is a battle for self-assurance and a place for autonomy. The fight is to end stigmatisation and the untouchability it represented. Being touched has been described as a struggle.

In Marathi, Hindi, Gujarati, and many other Indian languages, the term "Dalit" is often used to refer to the underprivileged and downtrodden. Neo-Buddhist activists and Babasaheb Ambedkar's supporters first utilised it in the new context in Marathi in the early 1970s. It alludes to those who have been purposefully torn down by individuals in positions of authority. The term itself has an implicit rejection of karma, defilement, and justifiable caste structure. In the past or now, there has never been a single, cohesive Dalit movement in the nation. Various movements, centred on various philosophies, have brought attention to various Dalit-related concerns. Even if the connotation may not be the same or same for everyone, they all claim to be Dalits. There has been a similar drive for equality, self-respect, and the abolition of untouchability notwithstanding disparities in the nature of Dalit movements and the definition of identity. This may be found in the Adi Dharma Movement in Punjab, the Mahar Movement in Maharashtra, the socio-political mobilisation among the Jatavas of Agra, and the Anti Brahman Movement in south India. It can also be seen in the Satnami Movement of the Chamars in the Chattisgarh plains in eastern MP.

The Dalit movement has clearly gained a position in the public discourse that cannot be disregarded in the modern day. Alongside this, there is an expanding corpus of Dalit writing. Both in colonial and post-colonial situations, backward castes and classes have emerged as political entities. Patronage was often awarded by the colonial administration according to caste. Therefore, it made sense for individuals to maintain their caste in institutional life for social and political identity. Additionally, it encouraged caste groups in comparable positions to band together and create what has been referred to as a "horizontal stretch." As a result, caste started to become more and more secularised in order to facilitate political mobilization [2], [3].

Since the late 19th century, the phrase "backward classes" has been in use in various regions of the nation. Since 1872 in the Madras presidency, 1918 in the princely state of Mysore, and 1925 in the Bombay presidency, it has been used more often. In various regions of the nation, caste-related associations began to emerge starting in the 1920s. These organisations included the All-India Backward Classes Federation, the United Provinces Hindu Backward Classes League, and the All India Backward Classes League. There were 88 groups working for the Backward Classes in 1954. There is a perception among some members of the upper caste that they are being treated unfairly as a result of the growing prominence of both Dalits and other backward groups. They believe that the government ignores them because they are not statistically significant enough. As sociologists, we must acknowledge that such a "feeling" actually exist and then analyse the degree to which it is supported by empirical data. We also need to consider why prior generations from the 'upper castes' did not consider 'caste' to be a live reality in contemporary India.

DISCUSSION

In general, all social groups including those belonging to the lowest castes and tribes are in better shape now than they were before to Independence. But how much better is it now? How do the lowest castes and tribes compare to the general population? It is true that all caste groups have access to a larger array of vocations and professions in the early 21st century than they have now. The great social fact that the vast majority of people in the "highest" or most desired vocations come from the higher castes and that the vast majority of those in the menial and despised occupations come from the lowest castes is unaffected by this, though.

There may be challenges that different tribal groups scattered around the nation have in common. But the differences between them matter just as much. Numerous tribal movements, including the Santhals, Hos, Oraons, Mundas in Chota Nagpur and the Santhal Parganas, have been predominantly concentrated in the so-called "tribal belt" of middle India. The area makes up the majority of what is now known as Jharkhand. We won't be able to provide a thorough breakdown of the various motions. We use the tribal movement in Jharkhand as an example, which has a long history. We also briefly discuss the uniqueness of the tribal movements in the North East, but we fall short of covering all of the significant contrasts between the many tribal movements in the area.

South Bihar was divided into Jharkhand, one of India's newest states, in the year 2000. More than a century of struggle preceded the creation of this state. Birsa Munda, an adivasi who spearheaded a significant rebellion against the British, served as the charismatic leader of the social movement for Jharkhand. Birsa rose to prominence as a movement figure after his passing. He is the subject of several tales and songs across Jharkhand. Writing also served to preserve the memory of Birsa's battle. It was the labour of Christian missionaries in south Bihar to promote literacy there. Adivasis with literacy started to learn about their history and mythology and to write about them. They gathered data on tribal traditions and cultural practises and distributed it. This contributed to the development of a common ethnic consciousness and Jharkhandi identity.

A middle-class intellectual leadership of adivasis arose over time as a result of the ability of literate adivasis to get government employment. This intellectual leadership developed the desire for a separate state and advocated for it both in India and overseas. The dikus, migrant businessmen and moneylenders who arrived in the region and snatched up its riches, impoverishing the locals, were loathed by adivasis in south Bihar. Even when adivasi lands were taken away, the majority of the profits from the mining and industrial developments in this mineral-rich area went to dikus. Adivasi marginalisation experiences and their feeling of

injustice were used to forge a common Jharkhandi identity and motivate group action that ultimately resulted in the establishment of a separate state [4], [5]. The following were the concerns that the Jharkand movement's leaders railed against:

1. Purchasing property for big irrigation projects and shooting ranges;
2. Activities for survey and settlement that were slowed down, camps that were abandoned, etc.
3. The collection of unpaid cooperative dues, rent, and loans;
4. They protested the nationalisation of forest products.

Following independence, the Indian government began the process of state creation, which led to unsettling tendencies in all of the region's main hill districts. The tribes were apprehensive about being absorbed into Assam's governmental structure since they were aware of their unique identities and historical autonomy. Thus, the emergence of ethnicity in the area is a reaction to deal with the novel circumstances that resulted from the tribe's encounter with a powerful foreign system. The tribes, who were for a long time cut off from the majority of Indian society, were able to retain their own social structures and cultural institutions with minimal outside influence. A desire for autonomy within the parameters of the Indian Constitution has taken the place of the prior phase's leaning towards secessionism. The alienation of tribal people from forest areas is one of the main themes that connect tribal movements from various regions of the country. Ecological concerns are thus crucial to tribal movements. Just like identity-related cultural concerns and inequality-related economic problems. This brings up the issue of the overlap between ancient and emerging social movements in India.

Early women's organisations and the social reform movements of the nineteenth century. You are already aware of the social reform movements of the 19th century that addressed a number of concerns affecting women. It was covered in Chapter 2 in the prior book. Women's associations grew both nationally and locally in the early 20th century. We may immediately list The Women's India Association, All India Women's Conference, and National Council for Women in India. Even though many of them started out with a narrow emphasis, their reach grew with time. For instance, the AIWC was founded on the premise that "women's welfare" and "politics" were incompatible. Can the Indian man or woman be free if India is a slave? was the question posed in the President's speech a few years later. How can we continue to be ignorant of national freedom, the cornerstone of all significant reforms?"

One may argue that this was not a societal movement at this time. You might also make the opposite case. Let's review some of the characteristics of social movements. It did have groups, an ideology, a leadership structure, a common understanding, and the desire to affect change on a public subject. Together, they were successful in creating an environment where the women's question could not be disregarded. A lady called Gufiallo from the North Cedar Hills rose to fame as a result of her involvement in the Civil Disobedience Movement. It's a common misconception that social movements are exclusively comprised of educated women from the middle class. Remembering the neglected history of women's engagement has been a component of the battle. During the colonial era, women took part in uprisings and conflicts that began in tribal and rural regions alongside males. The Warli tribal insurrection against bondage in Maharashtra, the Tebhaga movement in Bengal, and the Telangana weapons battle against the former Nizam's control are a few instances.

If there was a strong women's movement before 1947, what happened after? is a topic that is often brought up. Many of the female activists who were also active in the nationalist

movement may have been engaged in the process of nation-building, which is one reason. Others blame the slowdown on the pain of Partition. The Indian women's movement was revived in the middle of the 1970s. Some refer to it as the second stage of the movement for Indian women. Even while many of the worries stayed the same, there have been changes to organisational strategy and beliefs. What is referred to as the independent women's movements grew. In contrast to those women's groups that had connections to political parties, they were described to as being "autonomous" or independent from them. Political parties were seen to marginalise women's problems.

In addition to organisational changes, additional challenges came into prominence. Taking violence against women as an example. There have been several campaigns that have been launched throughout the years. You may have observed that the names of the mother and father are included on school application papers. It wasn't always the case. Likewise, the women's movement's struggle has resulted in significant legislative reforms. Rights against sexual harassment and dowry have been fought alongside issues of land rights and employment.

There has also been acknowledgment that, despite the fact that all women experience some kind of disadvantage relative to males, not all women experience the same degree or type of discrimination. Similar to how a Dalit woman's worries are different from those of a 'upper caste' woman, so are those of a middle-class educated woman from the middle class. Let's use violence as an example. There is also a clearer understanding of how the prevalent gender identities restrict both men and women. For instance, males believe they must be powerful and successful in patriarchal countries. Expression of one's emotions is not macho. In a society that values equality between the sexes, everyone would be free. Naturally, this is based on the notion that all injustices must be rectified in order for real freedom to flourish and advance. The concept of a gender-just society is built on two key elements: educated women who can fill a variety of positions and an improved sex ratio. A significant step towards the realisation of a gender-just society is the Beti Bachao, Beti Padhao Yojana plan of the Indian government.

With a wide ideological range and the coexistence of nationalists, communists, and moderates, the AITUC emerged as a powerful force in labour representation. Fearing labour unrest, the colonial government made accommodations and passed labor-friendly laws including the 1922 Factories Act and the 1926 Trade Unions Act. The AITUC had around 200 affiliated unions and 250,000 members by the middle of the 1920s. The communist section within the AITUC rose to prominence during the latter years of British administration. Further divides within the labour movement resulted from the Indian National Congress' establishment of a distinct organisation known as the Indian National Trade Union Congress in 1947. The historical split in the AITUC in 1947 paved the way for further ideological splits as labour union difficulties became more complex [6], [7].

The Dalit social movements in India are unique in that they are motivated not only by political or economic oppression but also by a desire for autonomy, self-assurance, and the abolition of untouchability. The word "Dalit" rose to popularity in the 1970s and refers to those who are purposefully left out by those in positions of authority, disputing ideas of karma and valid caste systems. Although there are many different Dalit movements, they all strive for equality, self-respect, and the end of untouchability. With a growing corpus of Dalit literature and political representation, these movements have become more well-known in modern India. Caste played a big part in the colonial patronage system as the backward classes began to emerge as political entities. Beginning in the late 19th century, the phrase "backward classes" acquired popularity in a number of areas, giving rise to caste-related

organisations. There were 88 organisations fighting for the underprivileged by 1954, demonstrating the rise of caste-based identity in politics.

Some members of the upper caste who believe they have been treated unfairly and that the government has neglected them are worried about the emergence of the Dalit and backward class movements. Sociologists need to recognise these feelings and do empirical analyses of them. Caste-based discrepancies still exist despite general socioeconomic development, especially when it comes to access to chosen careers and professions. The Jharkhand movement is one example of an Indian tribal movement that has focused on concerns of land rights, marginalisation, and economic exploitation. Jharkhand, a state established in 2000, came into being after a protracted conflict led by charismatic figures like Birsa Munda. The spread of tribal history, cultural practises, and the creation of a common Jharkhandi identity all contributed to the movement's growth. Tribal movements in the North East, which are a response to assimilation worries among these traditionally isolated people, want autonomy within the Indian constitutional framework.

The Women's India Association and the All India Women's Conference, two early 20th-century women's organisations, eventually broadened their scope as the women's movements in India developed over time. The 1970s saw a resurgence of the women's movement in the post-independence period, typified by independent women's groups operating independently from political parties. Significant legal changes were brought about as a consequence of these campaigns, which addressed problems including dowry, economic possibilities, abuse against women, and land rights.

The First World War had two effects: it promoted industrial development while also leading to widespread misery owing to price increases and food shortages. Strikes and labour disturbances, like those in the Bombay textile industry and the Calcutta jute mills, were common occurrences during this time. A key turning point in labour movements was the formation of trade unions, particularly the All India Trade Union Congress (AITUC). The AITUC had a crucial role in promoting workers' rights by uniting numerous labour organisations, including communists, moderates, and nationalists. The AITUC had a wide ideological foundation. The colonial authorities made concessions as labour movements gained traction, which led to the adoption of labor-related laws including the Factories Act of 1922 and the Trade Unions Act of 1926, which sought to ameliorate working conditions and provide legal recognition to trade unions. The AITUC experienced a rise in communist influence in the years before India gained its independence. The 1947 AITUC split and creation of the Indian National Trade Union Congress brought to light the changing dynamics of labour movements in India after independence.

Dalit social movements started to emerge at the same time, calling for untouchability to be abolished as well as equality and self-respect. The word "Dalit," which refers to those who are purposefully oppressed by those in positions of power, rose to popularity and helped give rise to a more comprehensive Dalit identity. Despite having different ideologies and concerns, these groups all had a common goal of eradicating stigma and untouchability, which reflected a battle for confidence and independence. Parallel to these changes, backward caste movements began to emerge, and beginning in the 1920s, numerous caste-related groups began to take shape. Backward castes' social and political identities were the focus of these activities, which led to the designation of "backward classes." Upper-caste groups faced additional difficulties as a result of these changes in social dynamics and the dispersion of identities based on caste, which gave rise to allegations of unjust treatment[8], [9].

Even while all social groups' socioeconomic situations have significantly improved since independence, discrepancies still exist. Opportunities and jobs are still influenced by caste, with certain castes dominating in-demand fields while others are relegated to the margins. Tribal groups have also worked to address historical injustices, ecological issues, and cultural identity, particularly in areas like Jharkhand and the North East. The intricate overlap between India's historical and contemporary social movements is reflected in these movements. Additionally, the 1970s saw a resurgence of the women's movement, which has been around since the 19th century and emphasises independence from political parties and autonomy. Women's groups have fought against violence, pushed for legislative changes, and helped to alter gender stereotypes. While understanding that not all women face discrimination equally and that gender identities influence both men and women, the quest of a gender-just society continues to be a major concern.

CONCLUSION

In conclusion, India's industrialisation during the colonial era constituted a pivotal time in the history of the country. The basis for contemporary industrial India was laid by enormous economic and social changes brought about by factory production beginning in the early 1860s. The trade patterns created by the colonial government, which included obtaining raw materials from India and re-exporting completed products made in the United Kingdom, encouraged the growth of industries, which were concentrated mainly in port towns like Calcutta and Bombay. Due to ineffective regulation of wages and working conditions by the colonial authority, the early stages of industrialisation were characterised by cheap labour. Due to nationalist leaders mobilising workers to demand their rights, worker demonstrations that started as spontaneous actions soon became part of the larger anti-colonial movement. These many social movements are still shaping India's socio-political environment today, emphasising the value of redressing past wrongdoings, fostering social fairness, and furthering the ideals of justice and equality. Though advancements have been achieved, the path towards a society that is more inclusive and just has to be continued.

REFERENCES:

- [1] N. A. Pongo and E. Obinnim, "Changing Landscape of Industry Practice: The Role of Quality Technical Vocational Education and Training in Ghana," *ISSN*, 2015.
- [2] P. Pérez, "Argentina: The political constraints to effective metropolitan governance," in *Metropolitan Governance in the Federalist Americas: Strategies for Equitable and Integrated Development*, 2012.
- [3] A. A. R. Ioris, "Controversial frontiers of agricultural development and environmental change," in *Agriculture, Environment and Development: International Perspectives on Water, Land and Politics*, 2016.
- [4] D. V. Shah, L. A. Friedland, C. Wells, Y. M. Kim, and H. Rojas, "Communication, Consumers, and Citizens: Revisiting the Politics of Consumption," *Ann. Am. Acad. Pol. Soc. Sci.*, 2012.
- [5] H. Koo, "Working Class Formation in Taiwan: Fractured Solidarity in State-Owned Enterprises, 1945–2012," *Contemp. Sociol. A J. Rev.*, 2016.
- [6] V. Terstappen, L. Hanson, and D. McLaughlin, "Gender, health, labor, and inequities: A review of the fair and alternative trade literature," *Agriculture and Human Values*. 2013.

- [7] K. Bartz and N. Fuchs-Schündeln, “The role of borders, languages, and currencies as obstacles to labor market integration,” *Eur. Econ. Rev.*, 2012.
- [8] N. Räthzel and D. Uzzell, “Mending the breach between labour and nature: environmental engagements of trade unions and the North-South divide,” *Interface a J. about Soc. movements*, 2012.
- [9] F. A. Ziba, P. P. M. Dapare, P. Kafari, K. Tigawuti, and S. B. Nte-Ajal, “Delivery patterns among women at the Tamale West Hospital from 2012 to 2015, Northern Region, Ghana,” *J. Med. Biomed. Sci.*, 2017.

CHAPTER 13

SOCIAL MOVEMENTS AND THEIR IMPACT ON MODERN SOCIETY

Jyoti Puri, Associate Professor

College of Education, Teerthanker Mahaveer University, Moradabad, Uttar Pradesh, India

Email Id- puri20.j@gmail.com

ABSTRACT:

It is important to recognise that the pleasant weekends enjoyed by students and office workers in the modern world after their five- or six-day workweeks are a direct outcome of the arduous efforts of labour movements. The eight-hour weekday restriction, female pay parity, and employee benefits like social security and pensions were all secured thanks in large part to social movements. It is impossible to exaggerate the impact of social movements on our society. This abstract explores the historical background of social movements, including the social reform movements of the 19th century, the worldwide socialist movements, the anti-apartheid movements in South Africa, and the American civil rights movement. It emphasises that long-term, group-based, organised, and purpose-driven acts are what social movements are known for. Social movement participants aim to transform society more broadly and have a shared set of values. Social movements often arise in reaction to important public concerns, such as the rights of indigenous peoples to their land or the displacement and payment of displaced populations. However, countermovements supporting the status quo oppose them as well. The conflict of interests and ideals present in social change processes is highlighted by the fact that these counter-movements may be just as outspoken and adamant as their opponents. Although demonstrations are a prominent feature of social movements, they are not the only way for people to act together. Meetings, campaigns against the government and media, and innovative forms of protest like street theatre and music all help these groups succeed. The dynamics of social movements are clarified by important sociological ideas including the relative deprivation theory, the resource mobilisation hypothesis, and the collective action theory.

KEYWORDS:

Labour, Organization, Social, Society

INTRODUCTION

Around the globe, a large number of students and office professionals only attend work five or six days a week. And on the weekends, relax. However, relatively few individuals who unwind on their day off are aware that this vacation is the result of years of labourers' suffrage. Social movements helped to secure a number of rights, including the eight-hour workday limit, equal pay for labour performed by men and women, and the right to social security and pensions for employees. The world in which we live has been and will continue to be influenced by social movements[1], [2].

We often believe that the rights we have come into being by accident. It is important to keep in mind the historical efforts that made the attainment of these rights possible. You have read about the social reform movements of the 19th century, the battles against caste and gender prejudice, and the Indian nationalist movement that led to our 1947 independence from colonial authority. You are also aware of the many nationalist movements that ended colonial control in Asia, Africa, and the Americas. The global socialist movements, the battle against Black apartheid in South Africa, and the civil rights movement in the United States in the

1950s and 1960s have all profoundly altered the course of history. Social movements alter societies in addition to that.

When a bus runs over a kid, people may assault the driver and cause damage to the vehicle. This demonstration is a rare occasion. It is not a social movement since it bursts out and then fizzles out. A social movement needs long-term, consistent collective activity. Such action often involves calling for modifications to state law or practise and is aimed at the state. A social movement cannot be defined as unplanned, spontaneous protest. There must be some structure in collective activity. The leadership and organisational structure of this group may set forth how members interact, make choices, and carry them out. A social movement's participants have similar goals and ideals as well. A social movement approaches change with a broad direction or method. These distinguishing qualities change with time. Over the course of a social movement's existence, they could alter[3], [4].

Social movements often form with the intention of bringing about changes regarding a public problem, such as protecting the right of the tribal community to use the woods or the right of those who have been displaced to a place of settlement and compensation. Consider more concerns that social movements in the past and present have embraced. While social movements work to transform society, opposing groups sometimes form to protect the status quo. These counter movements occur often. Sati supporters established Dharma Sabha and petitioned the British not to pass laws against sati when Raja Rammohun Roy ran an anti-sati campaign and founded the Brahmo Samaj. Many people objected when reformers insisted that females attend school, arguing that this would be catastrophic for society. Reformers faced societal backlash when they advocated for widow remarriage. Some 'high caste' youngsters had their enrollment in schools removed by their families when the 'lower caste' kids started attending. Peasant revolutions have often been violently put down. Recent social movements by formerly marginalised communities like the Dalits often call for retaliation. Similar to how attempts to expand reservation in educational institutions sparked opposition, so did those suggestions. Social movements struggle to quickly alter society. There will undoubtedly be protest and resistance since it runs against to both ingrained interests and ideals. Nevertheless, changes do occur over time.

While demonstrations are the most obvious example of collective action, social movements frequently take other, equally significant actions. Meetings are held by social movement activists to rally the public around causes that are important to them. Such exercises promote mutual understanding and set the stage for a sense of consensus or agreement over how to forward the group's objective. Social movements also develop campaigns that include influencing the government, the media, and other significant public opinion-shapers. You may remember this conversation from chapter 3. Different forms of protest are also developed by social movements. Processions lit by candles and torches, the usage of black fabric, street theatre, music, and poetry are a few examples. Gandhi used cutting-edge tactics in the struggle for liberation, including ahimsa, satyagraha, and the usage of the charkha. Recall the creative protest tactics like picketing and disobeying the colonial prohibition on salt production[5], [6].

Differentiating between social movements and social change

It's crucial to differentiate between social movements and social change in general. The social landscape is always changing. The many individual and communal activities amassed over a long period of time and place make up the broad historical processes of social development. Social movements aim to achieve a few particular objectives. Long-term, ongoing social activity and effort are required. Inferring from our study in chapter 2, we may consider social

movements as the endeavours of the 19th-century social reformers to improve society as well as the sanskritization and westernisation of India.

DISCUSSION

Social movements have piqued the attention of sociology as a field from its inception. The violent conclusion of several revolutions toppling the monarchy and creating "liberty, equality, and fraternity" was the French Revolution. The industrial revolution in Britain was characterised by profound societal change. Recall our examination of how sociology first developed. Poor workers and craftsmen who had moved to the cities in search of employment protested the inhumane living circumstances they were forced to endure. Food riots were often put down by the authorities in England. Elites saw these demonstrations to be a serious challenge to the existing social structure. Sociologist Emile Durkheim's work reflected their concern for preserving social order. Durkheim's concerns regarding how societal structures promote social integration may be seen in his works on the distribution of labour in society, various religious practises, and even suicide. Social movements were seen as disruptive forces.

Marxist-influenced academics presented an alternative perspective on violent collective action. historians such as E. P. Thompson demonstrated that the 'crowd' and the 'mob' did not consist of lawless thugs trying to dismantle civilization. Instead, they also practiced 'moral economy'. In other words, their common sense of what is good and wrong guided their behaviour. Their investigation revealed that urban impoverished people had valid justifications for demonstrating. Because they had any other means of expressing their rage and outrage against injustice, they often turned to public protest[7], [8].

Social movement theories

Relative deprivation theory holds that social conflict develops when a social group believes that it is less fortunate than others around it. A successful mass demonstration is likely to be the outcome of such confrontation. This theory places a strong focus on the part that psychological elements like anger and wrath play in sparking social movements. While feelings of deprivation may be a required prerequisite for group action, they are not a sufficient justification in and of themselves, which is one of this theory's flaws. Social movements don't always occur when individuals feel comparatively disadvantaged. Do you know of any instances when individuals experience deprivation but choose not to create or join a social movement to address their issue?

Grievances must be acknowledged and understood in order to develop a common ideology and strategy for collective mobilisation that is maintained and structured. In other words, relative deprivation and group action are not always causally related. Other elements, including organisation and leadership, are also crucial. In his book *The Logic of Collective Action*, Mancur Olson makes the case that a social movement is just a collection of self-interested, logical individuals acting in concert. A person will only join a social movement if they stand to benefit from it. Only if the dangers are smaller than the benefits will s/he take part. The idea of the rational, utility-maximizing person serves as the foundation of Olson's theory.

The resource mobilisation hypothesis put out by McCarthy and Zald contradicted Olson's assertion that social movements are composed of people acting in their own self-interest. Instead, they maintained that a social movement's capacity to mobilise resources or means of various kinds determines how successful it would be. A movement is more likely to be successful if it can gather resources like leadership, organisational ability, and

communication facilities and utilise them within the political opportunity framework that is now in place. A social movement, according to its detractors, is not constrained by available resources. It may produce resources like fresh identities and symbols. The lack of resources need not be a limitation, as several impoverished people's movements demonstrate. A movement may produce resources via the act of struggle, even with initial minimal organisational and material means. Consider instances from the past as well as the present[9], [10].

Collective action does not always result from social strife. A group must deliberately believe or recognise itself as oppressed creatures for such action to occur. An organisation, strong leadership, and a distinct philosophy are necessary. Social protest, however, often deviates from these guidelines. Despite having a clear understanding of how they are being taken advantage of, people are often unable to confront this via overt political mobilisation and protest. James Scott examined the lives of Malaysian farmers and workers in his book *Weapons of the Weak*. Small protests against injustice took the shape of being purposefully sluggish. These actions have been classified as commonplace acts of resistance.

A Classification Method Would Be: Reformist, Redemptive, Revolutionary

Social movements come in a variety of forms. They fall into three categories: reformist, revolutionary, and redemptive or transformatory. A restorative social movement seeks to alter the behaviour and awareness of its members on a personal level. Narayana Guru, for instance, encouraged members of the Ezhava minority in Kerala to modify their social customs. Progressive, incremental changes are sought to be made to the current social and political structures by reformist social movements. Reformist movements include the push to reorganise Indian states according to language in the 1960s and the current Right to Information movement. Revolutionary social movements aim to fundamentally alter social relations, often by seizing control of the state. Both the Naxalite movement in India and the Bolshevik revolution in Russia, which overthrew the Tsar and established a communist state, may be categorised as revolutionary movements.

When you attempt to categorise a social movement using this typology, you could find that most movements include a combination of redemptive, reformist, and revolutionary aspects. Or a social movement's perspective could change with time, going from, instance, revolutionary goals to reformist ones. A movement may begin with a stage of widespread mobilisation and group protest before institutionalisation. This shift into "social movement organisations" is referred to by social scientists who research the life cycles of social movements. A social movement's perception and classification are constantly up for debate. It varies from section to part. For instance, what the British colonial authorities in 1857 referred to as a "mutiny" or "rebellion" was really "the first war of Independence" for Indian nationalists. An act of disobedience against lawful authority, in this case, British control, is referred to as a mutiny. Independence movements pose a threat to the legitimacy of British authority. This demonstrates the many interpretations that individuals give to social movements.

Another Classification Method: Old And New

The majority of social movements in the 20th century were centred on class, such as working class movements, peasant movements, or anti-colonial movements. Class-based movements brought together classes to fight for their rights, whilst anti-colonial movements brought the whole population together in national liberation campaigns. Thus, class-based movements or movements based on national liberation fights have been the most extensive social movements of the last century. You have read about the European labour revolutions that

gave birth to the global communist movement in your history textbooks. These revolutions not only resulted in the establishment of communist and socialist nations all over the globe, most notably in the Soviet Union, China, and Cuba, but they also changed capitalism.

The capitalist countries of Western Europe developed welfare states that guaranteed workers' rights and provided free public health care, education, and social security in part as a result of political pressure from the communist and socialist movements. As significant as the anti-capitalist movement has been the anti-colonialist movement. Social movements have concurrently attacked both types of exploitation since capitalism and colonialism have historically been connected via various forms of imperialism. In other words, nationalist groups have organised in opposition to foreign powers' domination as well as the hegemony of foreign wealth.

Due to nationalist movements in nations like India, Egypt, Indonesia, and many others, the end of empire and the creation of new nation-states occurred in the decades after the Second World War. Since then, the 1960s and early 1970s saw the emergence of a new generation of social movements. At this time, the United States of America was leading troops engaged in a deadly fight in the former French colony against Communist rebels during the Vietnam War. Paris served as the hub of a thriving student movement in Europe that joined labour unions in a series of strikes to oppose the war. The United States of America was going through a wave of social revolt across the Atlantic. Tens of thousands of students who were being compulsorily enlisted by the government to fight in Vietnam joined the anti-war movement after Malcolm X's Black Power movement had succeeded Martin Luther King's civil rights struggle. During this period of social unrest, both the environmental movement and the women's movement became stronger.

It was challenging to group the participants in these 'new social movements' into the same socioeconomic class or even country. Participants believed they shared identities as students, women, blacks, or environmentalists rather than a common class identity. How are the contemporary social movements, such as the environmental, women's, and tribal movements, different from the previous social movements, which were often founded on problems of class, such as the trade union or peasant movements?

Differentiating between the new and old social movements

The historical settings were distinct, as we've previously seen. Nationalist movements were deposing colonial powers throughout the time. Additionally, working class movements in the capitalist west were forcing the government to provide higher pay, better living circumstances, social security, free education, and health insurance. Additionally, socialist groups were constructing new types of nations and communities throughout that time. Reorganising power relations was unquestionably a major objective of the previous social revolutions.

The political party system served as the framework for the earlier social movements. The Indian National Movement was spearheaded by the Indian National Congress. The Chinese Revolution was steered by the Communist Party of China. Some people now think that the 'old' class-based political activism sponsored by trade unions and workers' parties is waning. Others countered that class-based exploitation and inequality were no longer major problems in the wealthy West with its welfare state. The 'new' social movements thus focused on concerns of quality of life, such as having a clean environment, rather than altering the distribution of power in society.

The political parties had a significant role in the early social movements. Rajni Kothari, a political scientist, says that people's increasing unhappiness with parliamentary democracy is what led to the explosion of social movements in India in the 1970s. Kothari contends that elites have taken control of the state's institutions. Political party participation in elections is thus no longer a useful tool for the underprivileged to express their concerns. In order to exert pressure on the government from the outside, those excluded from the traditional political system join social movements or non-party political groupings. Today, both historical social movements represented by political parties and labour unions are referred to under the larger term "civil society." Additionally, to fresh nongovernmental organisations, women's organisations, environmental organisations, and tribal campaigners.

You may have been surprised to learn that globalisation has been reshaping people's lives in business and agriculture, culture and media as you read about the numerous facets of social change in India. Firms are often global in scope. International agreements that have legal force, like the World Trade Organization's rules, are common. Risks to the environment and public health, as well as worries about nuclear war, are widespread. It follows that many of the new social movements have an international focus. The fact that the old and new groups are cooperating in fresh coalitions like the World Social Forum, which has been bringing attention to the dangers of globalisation, is noteworthy.

In India, a wide range of social movements comprising women, peasants, dalits, adivasis, and others have taken place. Can one classify these movements as "new social movements"? In her book *Reinventing Revolution*, Gail Omvedt notes that these movements continue to be heavily influenced by concerns about social injustice and the uneven allocation of resources. Peasant groups have organised in opposition to the elimination of agricultural subsidies and in favour of higher prices for their products. Dalit workers have taken concerted action to prevent upper-caste landlords and moneylenders from taking advantage of them. The women's movement has fought against gender discrimination in a variety of contexts, including the workplace and the household.

However, these modern social movements go beyond the 'traditional' problems of economic injustice. They are also not just arranged along class lines. It is difficult to link identity politics, cultural fears, and ambitions, which are crucial components of social movements, to class-based inequalities. These social movements often bring people together despite differences in class. For instance, both urban, middle-class feminists and underprivileged rural women are part of the women's movement. Diverse groups of people who do not have a common class identity are brought together by regional movements for independent states. Social inequality problems may appear alongside other, equally important concerns in a social movement.

The most significant focus has been placed on development throughout the majority of the contemporary era. Concerns about unrestrained use of natural resources and a growth paradigm that generates new requirements that call for even more exploitation of already-depleted natural resources have grown significantly over the years. The assumption that all demographic groups would benefit from development has also been criticised in relation to this model of development. Therefore, large dams uproot people from their homes and livelihoods. Agriculturalists are evicted from their houses and livelihood by industries. Another tale is how industrial pollution affects people. Here, we use only one instance of an ecological movement to investigate the many interconnected difficulties inside it.

When government forest contractors arrived to fall the trees, several ladies from the community went forward to hug the trees and stop the felling. The issue of the people'

sustenance was in play. They all depended on the forest to provide them with food, fuel, and other everyday requirements. The government's goal to make money from the sale of wood clashed with the impoverished villager's need for a living. The economics of sustenance and the economy of profit were competing. The Chipko Movement brought up the subject of ecological sustainability in addition to the topic of social inequity. Destruction of the ecosystem caused by clearing natural forests has led to disastrous landslides and floods in the area. These "red" and "green" concerns were connected to the locals. They treasured the forest for its own sake as a type of ecological richness that benefited everyone, despite the fact that their life relied on the survival of the forest. The Chipko Movement also represented the animosity of hill people against a central authority that was located far away.

Discussing deforestation, they were met with hostility and indifference in the plains of Junagadh, Himachal Pradesh. Therefore, the Chipko Movement was driven by worries about the economics, environment, and political representation. The preservation of the ecosystem depends on trees. Similarly, a healthy ecosystem depends on clean water. In light of this, the Indian government has lately imitated organised attempts to build a balance, structure, and quality in India's ecosystem via the "Integrated Ganga Conservation Mission" and Swachh Bharat Abhiyan.

Affordable Movements

Since before the advent of colonialism, there have been peasant movements or agricultural conflicts. The movements between the years 1858 to 1914 tended to be isolated, fragmented, and limited to specific complaints. The Bengal uprising (1859–1862) against the indigo plantation system and the 'Deccan riots' (1857) against moneylenders are well-known examples. Under the direction of Mahatma Gandhi, several of these problems persisted into the subsequent era and were afterwards somewhat associated with the Independence struggle. For instance, the Champaran Satyagraha was a protest against indigo plantations, while the Bardoli Satyagraha was a campaign against taxes as part of the national non-cooperative movement. In certain areas, protest groups against the British government's and local leaders' forestry policies emerged in the 1920s. Remember how we spoke about structural changes in Chapter 1?

There were peasant associations between 1920 and 1940. The Bihar Provincial Kisan Sabha and the All India Kisan Sabha were the first organisations to be established. The Sabhas-organized peasants asked that all oppressed classes, including peasants, workers, and others, be free from economic exploitation. The Tebhaga movement and the Telangana movement were two of the most well-known peasant movements at the time of Independence. The first was a fight by sharecroppers in North Bihar's Bengal region for a two-thirds share of their harvest rather than the normal half. The Kisan Sabha and the Communist Party of India supported it. The CPI was in charge of the second, which was focused on the feudal system in the princely state of Hyderabad.

After independence, certain concerns that had dominated colonial periods altered. Rural regions started to change as a result of land reforms, the elimination of zamindari, the decline in value of land income, and the public credit system. Two significant social movements dominated the era that followed 1947. 'New farmer's movements' and the Naxalite conflict. Bengal's Naxalbari area served as the birthplace of the Naxalite movement. The 'new farmer's movements' had its start in Tamil Nadu and Punjab in the 1970s. These movements were non-partisan, locally organized, and included farmers rather than peasants. The movement's fundamental philosophy was vehemently anti-state and anti-urban. 'Price and associated factors' were the demand's main concern. Innovative agitation techniques were used,

including road and rail closures, barring politicians and bureaucrats from entering communities, etc. It has been stated that the objective and ideology of the farmers' movements have expanded to encompass environmental and women's problems. As a result, they might be seen as a component of the global "new social movements".

CONCLUSION

Social movements have always been crucial in influencing communities and bringing about social change. From the eight-hour workday to gender equality and social security, these campaigns have been crucial in gaining significant rights and freedoms for people. It is crucial to understand that the liberties we often take for granted now are the product of decades of advocacy and group effort. Social movements are long-term, organised activities that attempt to alter particular state laws, practises, or cultural standards rather than unplanned demonstrations. They need organisational structure, strong leadership, and people who share the same vision. Social movements address a broad range of topics, from gender equality and indigenous rights to environmental preservation. They also have a variety of objectives. Social movements have tackled a variety of concerns in the Indian setting, such as economic exploitation, environmental preservation, gender inequality, and caste-based injustices. Since these movements often combine ancient concerns with modern difficulties, it is difficult to categorise them as either "old" or "new." In conclusion, social movements have been very important in promoting equality, reform, and social justice. They are a reflection of the shifting social issues and the ambitions of individuals to make the world a better place. To grasp the processes of social change and the continual fight for a more fair and equitable society requires a thorough grasp of social movements.

REFERENCES:

- [1] L. Catchpole and S. Smyth, "Accounting and social movements: An exploration of critical accounting praxis," *Account. Forum*, 2016, doi: 10.1016/j.accfor.2016.05.001.
- [2] D. J. Wang and S. A. Soule, "Tactical Innovation in Social Movements: The Effects of Peripheral and Multi-Issue Protest," *Am. Sociol. Rev.*, 2016, doi: 10.1177/0003122416644414.
- [3] O. Akemu, G. Whiteman, and S. Kennedy, "Social Enterprise Emergence from Social Movement Activism: The Fairphone Case," *J. Manag. Stud.*, 2016, doi: 10.1111/joms.12208.
- [4] D. Kidd and K. McIntosh, "Social Media and Social Movements," *Sociol. Compass*, 2016, doi: 10.1111/soc4.12399.
- [5] L. Bosi, "Social movements and interrelated effects: The process of social change in the post-movement lives of provisional IRA volunteers," *Rev. Int. Sociol.*, 2016, doi: 10.3989/ris.2016.74.4.047.
- [6] J. Jacobson and C. Mascaro, "Movember: Twitter Conversations of a Hairy Social Movement," *Soc. Media Soc.*, 2016, doi: 10.1177/2056305116637103.
- [7] J. L. Harrison, "Bureaucrats' Tacit Understandings and Social Movement Policy Implementation: Unpacking the Deviation of Agency Environmental Justice Programs from EJ Movement Priorities," *Soc. Probl.*, 2016, doi: 10.1093/socpro/spw024.
- [8] M. Ward, "Rethinking social movement micromobilization: Multi-stage theory and the role of social ties," *Curr. Sociol.*, 2016, doi: 10.1177/0011392116634818.

- [9] F. F. Morador and J. C. Vásquez, “New social movements, the use of ICTs, and their social impact,” *Rev. Lat. Comun. Soc.*, 2016, doi: 10.4185/RLCS-2016-1101en.
- [10] A. K. Yadav, “Social Movements, Social Problems and Social Change,” *Acad. Voices A Multidiscip. J.*, 2016, doi: 10.3126/av.v5i0.15842.