Published by:

S. B. Prakashan Pvt. Ltd.

WZ-6, Lajwanti Garden, New Delhi: 110046

Tel.: (011) 28520627 | Ph.: 9625993408

Email: info@sbprakashan.com | Web.: www.sbprakashan.com

Designed & Graphic by : S. B. Prakashan Pvt. Ltd.

Printed at :

INDEX

LEARNING OUTCOMES

The students will be able to understand:
UNIT -1

- Mastery of concepts such as varna, ashrama, purushartha, and samskaras in the formative process of ancient Indian society.

- Recognition of their historical and cultural significance.

- Proficiency in assessing the reliability and limitations of historical sources.

UNIT -2

- Comprehensive knowledge of the origin and development of the caste system in ancient India.

- Understanding the socio-economic and cultural factors contributing to the evolution of the caste system.

- Understanding the lifestyle, tools, and artistic expressions of these periods..

UNIT -3

- Understanding the emergence of the middle class and its consequences in the 19th century.

- Analysis of the economic, social, and political impact of the rising middle class.

- Competence in describing and analyzing town planning, architecture, economy, religion, and arts.

UNIT-4

- Recognition and understanding of the role played by women in the Indian national movement.

- Evaluation of the challenges faced by women and their contributions to the movement.

- Engagement with scholarly discussions surrounding the original home and identity of the Aryans.

UNIT-5

- Exploration of the coexistence and interaction between tradition and modernity in Indian society.

- Analysis of how traditional values and practices have adapted to or resisted modern influences.

EVOLUTION OF INDIAN SOCIETY AND THOUGHT-I
SYLLABUS

UNIT I
FORMATIVE PROCESS OF SOCIETY
Introduction, concepts and historic-culture relevance of varna, ashrama, purushartha and samskaras.

UNIT II
CASTE SYSTEMS
Introduction, Origin and development of caste system in ancient India, Social ideas as depicted in the smritis with special refence to Manu smriti.

UNIT III
CULTURE SYNTHESIS
Introduction, Hindu - Muslim culture synthesis and the growth of composite culture, Growth of imbalances and aristocratic refinement during medieval times-nobility, peasantry and slavery.

UNIT IV
SOCIAL REFORM MOVEMENTS OF THE 19TH CENTURY
Introduction, emergence of the middle class and its consequences.

UNIT V
UPLIFTMENT OF THE DEPRESSED CLASSES
Introduction, Role of women in the Indian national movement, Tradition and modernity.

FORMATIVE PROCESS OF SOCIETY

STRUCTURE

1.1 LEARNING OBJECTIVE

After completion of this unit, student will be able to:
- Know about the formative process of Indian society.
- Know about the different concepts of formative society.
- Understand historic culture of varna, ashrama, purushartha, and samskaras of India.

1.2 INTRODUCTION

Assessment and evaluation are an important part of every teaching-learning process. The purpose of assessment is not only to carry out assessment of learning but also to focus on 'assessment for learning'. Assessment needs to be an integral part of teaching learning process and a tool for continuous enhancement of student learning. Of course, this is a challenge for teacher. Again, the primary objective of assessment is to ensure that the learning objectives formulated by her/him are achieved through appropriate assessment methods. Keeping in view the above, the purpose of assessment and evaluation may be broadly categorized into two different heads.

1.3 CONCEPTS

Economy and Society

1. **Effects of Caste System:** Low castes few rights, servants easily abused. Upper castes constrained by ethics rather than law. Leader limited interference from landlords

2. **Family life:** Patriarchal, rights of women limited, as agricultural technology improves women's roles decline, Hindu debate if women become men in reincarnation, arranged marriages done by family for economic reasons.

3. **Women were also recognized:** Epics recognized women's contributions, stories of strong women celebrating female emotion and beauty, emphasis on loving relationships, husband and wife should enjoy mutual support. Children indulged in early years, but with increased age, expected to work hard.

4. Expectation of helping older family members, family was emotional as well as economic unit

5. **Economy:** Rivalled China in technology and surpassed China's upper class in prosperity. Developments in Chemistry and had best steel in the world. Most superior iron making until recently. First to manufacture textiles: cotton, calico, cashmere

6. **Trade:** Merchants more important than in China – high caste status, in north travelled across Asia and Middle East, in south with Roman Empire. Traded silks, cotton, dyes, drugs, gold, ivory, and brought back pottery, wine, metals, gold, slaves. Developed caravan trade with China

7. Gupta Empire known for its wealth, religious and intellectual life.

Indian Influence and Comparative Features
1. Classical India had huge influence on other parts of the world, dominated the Indian Ocean, and water of southern Asia. Not looking for political domination. Their influence was by way of goods, intermarriage, cultural ideas and artifacts.
2. Influenced China by expanding art and Buddhism and the Middle East with its Buddhist missionaries (the Greeks).
3. Classical Civilization lasted longer than in China or Rome, especially after the Gupta fell, religion, culture social and family network continued.

China and India Compared
1. **Art and Poetry:** China was restrained, India was dynamic and sensual. Religion: China – Philosophies and religion were separate, India – unified religion and tolerant of minority beliefs. Political and Social Structure: China – centralized and bureaucratic, India – organized through caste system. Culture: China – more materialistic, India – otherworldly. Science: China – practical, India – went further into mathematics.
2. **Similarities:** Agriculture: both large peasant classes, close knit villages. Cities and merchants were secondary. Political power in hands of landlords, taxed peasants, and patriarchal family structure.
3. **Differences:** China – emphasized restraint, etiquette in family life, village control fell under pressure of landlord, trade advanced by government. India – more emotional expectations in family interactions, village control over land stronger in China, trade advanced by merchants.

Global Connections- India and the Wider World
1. Most open to influence, central to cross cultural exchanges, produced some of world's highest forms of art, philosophy, math, science, technology, and urban centres. Population second to China.
2. The rise of Buddhism as a world religion, to China and across Asia.
3. Impacted political forms, art, architecture, religion, civilizations like Angor Wat, Majapahit, in the Mediterranean – artistic techniques, philosophy, ideas affecting Christianity, expanded the trade network over most of the Eastern Hemisphere, direct trade to the Silk Road, spread of cultural scientific and religious legacies across globe.

1.4 HISTORIC-CULTURE RELEVANCE OF VARNA, ASHRAMA, PURUSHARTHA AND SAMSKARAS

Traditional Hindu social organisation was primarily governed by religion i.e., Hindu Dharma. The social relations were defined in terms of religious obligations. Various means were used of enforce religious values and norms.

A life of Dharma stands for performance of duties as per the natural or cosmic laws (Rta) related to four stages of life (Rna) and to fourfold purpose of life (Purushartha). Following the dharma leads to prosperity and well-being of the whole society.

Components of Dharma:
Spiritual (Rta):

- Eternal, cosmic and moral order.

- Eternal and inviolable laws of nature.

- It is the path of righteousness and reasoning leads to right behaviour.

- Vedic Gods are guardians of Rta and are angry when not followed.

Social (Rna):

- It implies social morality, a sense of gratitude for whatever one receives from his fellow beings.

- **Four stages of life (Ashram System):** Brahmacharya (Student), Grihastha (Householder), Vanaprastha (Retired), and Sanyas (Renounced).

- Every stage has duties which contributes to the social stability.

- **An individual has 3 Rna:** Rishi Rna (debt of teachers), Pitra Rna (debt of ancestors) and Dev Rna (divine debt).

- Some Vedic literature also talks about a 4th Rna– Manushya Rna (debt for humanity).

Subjective (Purushartha):

- They are supreme ends (aim or goal) of a good life.

- Good life consists of: Dharma (moral duty), Artha (economic prosperity), Kama (pleasure), and Moksha (salvation).

ASHRAMA

The Ashram system was prescribed for the achievements of the values included in the concept of Purushartha. Under the Ashram System, human life was divided into four stages; every stage has social responsibilities and duties which contribute to the social stability.

Four Ashramas of Vedic Life: Stages of Life in Realising the Hindu Ideal of Life!
Ashramas are the stages of life which provide training and environment for realising the ideal of our life. There are four ashramas in all: **Brahmacharya (student life), Garhasthya (family life), Vanaprastha (retired life), and Sannyasa (life of renunciation).** The first two provide the training and environment for the Pravrtti Marg and the last two for the Nivrtti Marg of development.

Each stage has its own specific duties (Vishesha Dharmas). We will discuss the duties of a garhasthi (householder), a student (Brahmacharin), a retired person, and a renunciated person separately. Just as ashramas refer to specific duties in life, varnas refer to duties related to the four professional roles in life: the profession of scholarship, of defence and administration, of production and distribution, and of unskilled labour. Thus, along with ashramas, we will analyse the varnas too.

Brahmacharya Ashram:

It is a specific period of education for all young persons before they can grow independent to work for life. At home, a child gets education in how to eat, walk, talk, dress, meet other people, and behave in their presence. In some castes and communities, a child also learns how to plough land, make shoes, do pottery work, ironsmith's work, goldsmith's work, carpentry work, and so on. But he does not get education in reading and writing or skilled and professional training.

He gets this education from teachers (gurus). During this period of education, he has to follow some ideals and live in a specific environment. In the ancient past, schools were boarding schools where a child was admitted at the age of 8-12 years, after following certain ceremonies and imparted knowledge, skills and crafts, general and physical education, and training in logic.

What was important was 'comradeship' between the teacher and the taught, skills, knowledge and dedication of the teacher, and commitment of students to certain values and ideals. The students were taught discipline of life during this stage and were asked to take four vows of sexual purity (to check sex indulgence), simplicity in food and dress (to generate a sense of equality, fraternity and independence), respect for and obedience to the teacher (to create discipline) and enjoying self-exertion in acquiring knowledge and offering prayer (reciting hymns and meditation) for the cooperation of the divine powers. Thus, chastity, simplicity, hard work, devotion to knowledge, and spiritual reality were the ideals of student life.

Garhasthya Ashram:

This period of life covers an active period of effective membership of society and covers 25 years of life after the first 25 years of education. This is householder's life, a married life. The ideal marriage was considered one which was performed for moksha or final liberation and intellectual companionship through the performance of household duties, including upbringing of children and offering reverence (shradha) to ancestors.

Thus, by developing virtues of purity of heart, fidelity, chastity and mutual love, marriage is raised from being merely a biological association. Indian culture considers marriage not merely as an association but as absolute oneness. The marriage ceremony binds a man and a woman into a single complete being of which one half is the man and the other half is the woman.

The oneness is not to last for a lifetime but it is to be continuous birth after birth. Thus, since marriage is for spiritual ends of oneness (as different from union motivated by biological and social ends), it is regarded as a sacrament and not as a contract.

Vanaprastha Ashram:

After the responsibilities to children are over, the parents are expected to take to social welfare work, so that they do not remain entrapped in moha (attachment). The idea is not to retire to forests and live in a place away from human habitation but to live in villages, away from thickly populated cities. Thus, the idea of third stage is to develop a new level of interest and action and not merely a retirement into a particular place.

The idea also is that people in far off places (villages) will get an opportunity to consult for their problems those who have spent their best years in that field. Even kings and rulers visited retired people for similar purposes. Thus, vanaprastha people were superior guides on social problems. The retirement of the old people (after 50 years of age, which is not a fixed age but is an average age which permits variations) also gives an opportunity to the youth to make experiments and contribute to the variety and richness of life.

Very late retirement of the 'old' denies the opportunity to the young of initiation into new fields of activity. Vanaprastha stage does not expect husband and wife to break up their relationship. It is left to the option of the couple. But they are expected to lead an austere and ascetic life. The cultural importance of this third stage is that after enjoying physical

pleasures when the body ages, a person experiences a sense of frustration and a sense of degeneracy. One wishes to return to bodily pleasures by artificial stimulation. By retiring, one is saved from frustrations. The decline in biological urges (sex, self-assertion, etc.) is compensated by interest in human welfare.

Sanyasa Ashram:

Sanyasa is the final stage in life's growth. It differs from the vanaprastha stage in two respects—in the development of interests and in the development of motivation. While the dominant interest in grahasthya stage is the family, in vanaprastha stage it is human society as a whole, in sanyasa stage, the interest is the Universe with its universal consciousness. Interest in the universal consciousness is identification with total existence in its deepest being.

As regards motivation in grahasthya stage, the individual is motivated to seek the interest of members of family, while in the vanaprastha stage, he is motivated to work for the interest of a particular group or community or human society. In both cases, if interests are achieved, the grahasthi and the vanaprastha feel happy and experience pleasure; if not, they feel unhappy and experience pain. When motivation is related to an end, success or failure in them leads to pleasure or pain respectively.

Such actions are called interested actions, i.e., actions inspired by fruit of action. Contrary to these, action in sanyasa is disinterested action. Let us take the example of speaking truth. A person may speak truth when it pays him, another person may do so even if he has to lose by it. One does it (speaks truth) viewing it as a duty or a command that comes from conscience without the calculation of gains or losses, or even at the cost of his life.

Only a sanyasi will be motivated to perform a disinterested action which is not desirous of any fruits here or hereafter. The simple dress of a sanyasi symbolises the ideal of life for which he stands and lives. A sanyasi surrenders home and possessions because he perceives the whole Universe as his home. He is above fears, passions and hatred. Thus, sanyasa is not a life of inaction but a life of action risen to the highest level of motivation and widest

interest.

It may, however, be noted that these stages of life are meant for average persons. These are not necessary for a genius or for an extraordinarily gifted person. Persons like Tagore, (and Charles Dickens) never went to school. Persons like Shelley and Wordsworth did not have much college education and yet they were master poets. A genius can by-pass any stage(s) and reach the highest stage.

VARNA

In Hindu social organization, every political and economic activity takes place within the context of a Hindu view of life. The Varna System is dividing the members of the traditional Hindu society was an ideological construct where each varna is associated with a particular occupation.
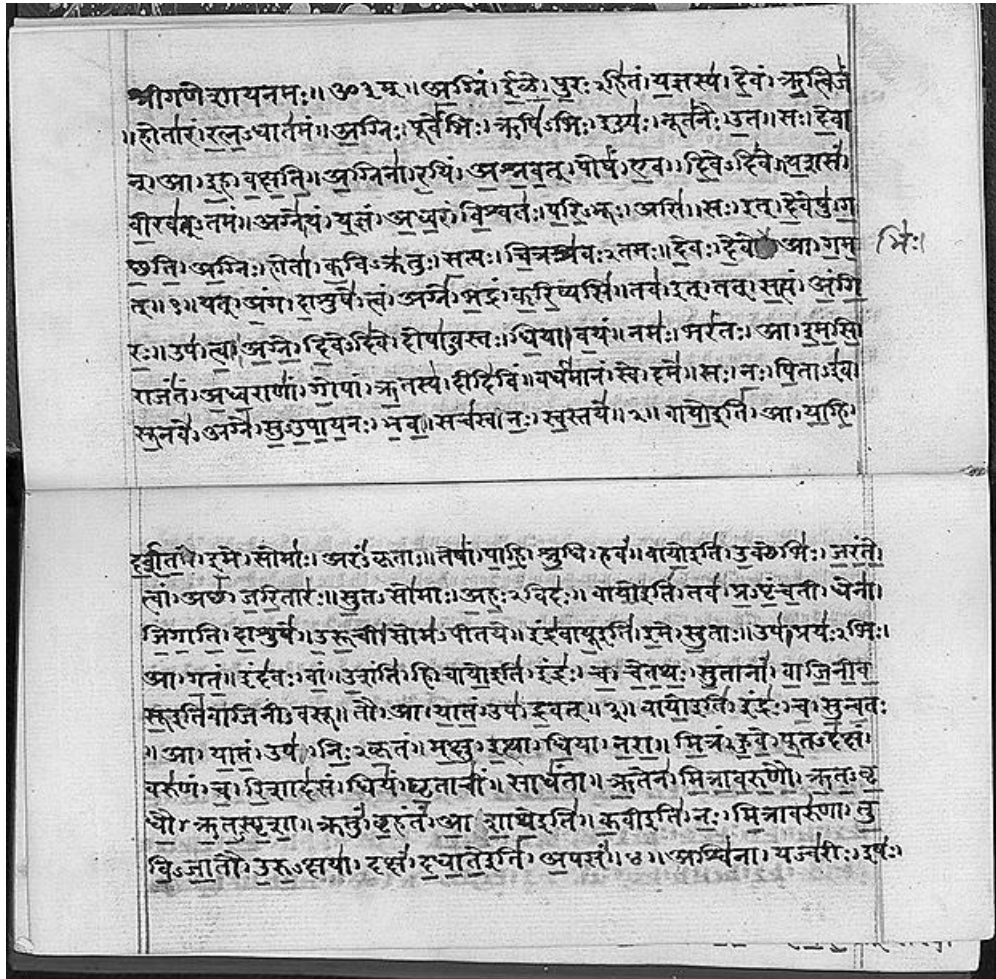
Literally 'Varna' means colour and originates from the world 'Vri' meaning the choice of one's occupation.

The Four Varna are:
- **Brahman (Priest)**
- **Kshatriya (Warrior)**

- **Vaishya (Trader)**
- **Sudra (Worker)**

BRAHMANA   KSHATRIYA   VAISHYA   SHUDRA

Shudras (Artisans and Workers)

The Shudras are the only section of society allowed to accept another's employment; other varnas are occupationally and financially self-sufficient.

- To render service to others.
- To take pride in their work and to be loyal.
- To follow general moral principles, (e.g., not to steal).
- To marry (the only compulsory rite of passage).

Vaishyas (Farmers, Merchants, and Business People)

The Vaishyas are the productive class. They and the two varnas below are called twice-born, indicating that they accept the sacred thread (symbolising spiritual initiation) and must perform certain rituals and rites of passage.

- To protect animals (especially cows), and the land.

- To create wealth and prosperity.

- To maintain workers with abundant food, clothes, etc.

- To trade ethically.

- To give taxes to the kshatriyas (ruling class).

Kshatriyas (Warriors, Police, and Administrators)

The kshatriyas are the nobility, the protectors of society. Though permitted a number of privileges, they are expected to display considerable strength of body and character.

- To protect the citizens from harm, especially women, children, cows, brahmanas, and the elderly.

- To ensure that the citizens perform their prescribed duties and advance spiritually.

- To be the first into battle and never to flee the battlefield.

- To be true to their royal word.

- To never refuse a challenge.

- To develop noble qualities such as power, chivalry, and generosity.

- To levy taxes (from the Vaishyas only) and to never accept charity under any circumstances.

- To take counsel, especially from the brahmanas.

- To know the scriptures, especially the artha-shastras.

- To deal uncompromisingly with crime and lawlessness.

- To take responsibility for shortcomings in their kingdom.

- To conquer their own minds and senses and to enjoy only according to scriptural injunction.

- To beget an heir.

Brahmanas (Priests, Teachers, and Intellectuals)

The brahmanas provide education and spiritual leadership. They determine the vision and values of any society. Traditionally their basic needs were fulfilled so that they could dedicate themselves to their spiritual tasks. They are expected to live very frugally.

- To study and teach the Vedas.

- To perform sacrifice and religious ceremonies, and teach others how to perform such rituals.

- To accept alms and also give in charity.

- To offer guidance, especially to the kshatriyas.

- To provide medical care and general advice free of charge.

- To know Brahman (spirit, the self, God).

- To never accept paid employment.

- To develop all ideal qualities, especially honesty, integrity, cleanliness, purity, austerity, knowledge and wisdom.

Caste System:

'Jati' (caste) originates from the root word 'Jana' which implies taking birth. Thus, caste is concerned with birth. Caste is that extreme form of social class organization in which the position of individuals in the status hierarchy is determined by descent and birth. This is similar to the hierarchy among varna; however, Varna and Caste are two different concepts. It refers to actual endogamous groups (community) in a Varna. The higher castes claimed to have ritual, spiritual and racial purity which they maintained by keeping the lower castes away through the notion of pollution.

Features of Caste System:

- **Hierarchical positions of castes:** At the top of this hierarchy is the Brahmin caste and at the bottom is the untouchable caste.

- **Hereditary status and occupation:** People from one caste follow the same occupation in mainly in rural areas. Though, this has started blurring and caste-based occupation is fading gradually.

- **Endogamy with Gotra exogamy:** The members of a caste or sub-caste should marry within their own caste or sub-caste generally. Gotra exogamy is also maintained in each caste i.e., prohibition of marriage within the same Gotra.

- **A particular family name:** Every caste has a particular name though which we can identify it. Sometimes, an occupation is also associated with a particular caste.

- **The concept of purity and pollution:** The higher castes claimed to have ritual, spiritual and racial purity which they maintained by keeping the lower castes away through the notion of pollution.

PURUSHARTH

Purushartha is a Sanskrit word that can be translated as the "object of human pursuit" or "goals of man." It is related to the aims a person should have in his lifetime in order to have a good life and to achieve the ultimate goal of Moksha.

Four Purusharthas: Good life consists of

- Dharma (moral duty)

- Artha (economic prosperity)

- Kama (pleasure)

- Moksha (salvation)

Dharma being the characteristic of human beings, leads to achievement of other goals with the ultimate goal of Moksha. All are intimately connected with each other, Dharma accompanies Artha, Artha means to Kama, Kama leads to Moksha. Dharma without

Moksha is mere rituals, Artha without Dharma is greediness, Kama without Artha is lust.

Significance of Purusharth:
- It is closely linked with Ashram System and helps the human activities lead towards the ultimate aim of Moksha.

- It intends to guide one to achieve a high standard of living and life.

- It guides one to follow his moral duties while fulfilling his material prosperity and desire.

- It gives the ultimate air for human existence.

Indian Social Problems

Modern Indian is facing many social problems that have their roots in our socio-cultural traditions, demographic changes, colonial past and cultural-political processes.

Some of the major social problems of modern India are: -
- Poverty

- Racism and Communalism

- Unemployment

- Female Foeticide

- Honour Killing

- Gender Discrimination

SAMSKARAS

Hindus believe that every aspect of life is sacred. That is why each significant stage, from conception to cremation, is celebrated as a reminder that life is a gift from God that should be duly respected and lived according to his wishes. The Vedic seers prescribed a set of observances, known as Samskaras or Sanskaras. There is a diverse number of Sanskaras in Hinduism out of which 16 are referred to as "Shodasha Samskaras".

Pre-natal Samskaras
1. **Garbhadan (Conception)**

NOTES
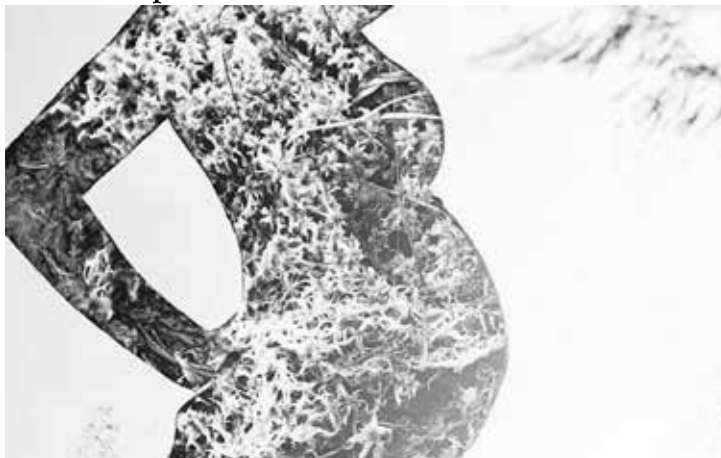
Garbhadan Samskaras also called Garbhalambhanam, literally means attaining the wealth of the womb. This is the first Samskaras among sixteen Samskaras approved in our scriptures. After entering into social and worldly life, this Garbhadan Samskaras is performed. It is a ceremony performed before conception and impregnation.

2. **Pumsavana (Engendering a male issue)**

Pumsavana is a ritual conducted when the pregnancy begins to show, typically in or after the third month of pregnancy and usually before the fetus starts moving in the womb. The ceremony celebrates the rite of passage of the developing fetus, marking the stage where the baby begins to kick as a milestone in a baby's development.

3. **Simantonayana (Hair-parting)**

The significance of the ritual is to wish for a healthy development of the baby and safe delivery to the mother. The main objective of this Samskara is to prevent premature abortion and to protect the pregnant mother and the growth of the child in the womb of the mother.

Childhood Samskaras

4. **Jatakarma (Birth rituals)**

It signifies the baby's birth, as well as the bonding of the father with the baby. In scriptures, it is stated to perform this Samskara prior to cutting off the navel string of the newly born child from that of his mother. In Jatakarman ritual, the father welcomes the baby by touching the baby's lips with honey and ghee.

5. **Namakarana (Name-giving)**

This is a ceremony of naming a child and is usually done on the eleventh or twelfth day after birth, and sometimes the first new moon or full moon day after the 10th day of birth. On the day of this Samskara, the infant is bathed and dressed in new garments. His or her formal name, selected by the parents, is announced.

6. **Nishkrama (First outing)**

Nishkrama literally means "going out, coming forth" It is usually in the fourth month when the parents take the baby outside the home and the baby formally meets the world for the first time. It is usually observed during the fourth month after birth.

7. **Annaprashana (First Solid Food)**

Annaprashana marks the first time a baby eats solid food, typically containing cooked rice. The purpose of this Samskarasis to concentrate upon the physical and mental development of the child. The meaning of Anna-Prashan is that so far, the child was nourished only upon the milk of his mother and now the child should be given some quantity of the food. This ritual is usually done in the sixth month, or when the child shows the first teeth.

8. **Chudakarma (or Chaul) (Shaving of head)**

Also known as Mundan Sanskar marks the child's first haircut, typically the shaving of the head. The mother dresses up, sometimes in her wedding sari, and with the father present, the baby's hair is cut and the nails are trimmed.

9. **Karnavedh (Piercing the earlobes)**

Karnavedh means ear-piercing, the ears of a child should be pierced for protection (from diseases such as hydrocoele and hernia) and decoration. For a boy, the right earlobe is pierced first and for a girl, the left. For boys today, this Samskara is only prevalent in some states of India. In girls, this Samskara has lost its religion.

CHECK YOUR PROGRESS

1. Explain chaul or chudakarma.
2. What is nishkrama?
3. Explain childhood sanskars.
4. Explain Pre-natal Samskaras.
5. Explain features of caste system.

Educational Samskaras

1. **Vidyarambha (Learning the alphabet)**

Vidyarambha Samskaras aim is that a child should be introduced to the priority of education. It is usually performed at the age of five, it is a ritual that celebrates as a milestone, the child's formal attempt to learn means of knowledge.

2. **Upanayana (Sacred thread initiation)**

At the age of eight, the son is initiated by the Acharya with the sacred thread, known as janoi or yagnopavit. Amongst all the foregoing Samskaras this is regarded as supreme for the intellectual and mental development of a child. Through this Samskaras, practical and spiritual progress is established in the life of the child.

3. **Vedarambha (Beginning Vedic study)**

Praishartha (or Vedarambha) is the rite of passage that marked the start of learning the Vedas and Upanishads in schools. Upanayan marked the beginning of education, but this samskara was to initiate the Vedic study. In this Samskara, each student, according to his lineage, masters his own branch of the Vedas.

4. **Keshant (Godaan) (Shaving the beard)**

'Kesh' means hair and 'ant' means the end. This Samskara involves the first shaving of the beard by the student at the age of sixteen. The ceremony included gift-giving such as to the barber and the teacher at his school.

5. **Samavartan (End of studentship)**

'Sama Vartan' meant 'returning home from the house of the Acharya.' On completion of the studies of the Vedas and other scriptures in Gurukul when the student leaves his guru and gurukul Samavartan Sanskara is performed.

Marriage Samskara

6. **Vivaha (Marriage Ceremony)**

This is the most important of all the Hindu Samskaras. Vivaha (wedding) is the most extensive personal ritual an adult Hindu undertakes in his or her life. The wedding rites and ceremonies begin with the engagement of a couple and extend to rites of passage after the completion of the wedding. They are typically very colorful, and celebrations may extend for several days.

Post-wedding rites include Grihapravesa – the welcoming of the bride to her new home by the groom's mother, father, brother(s), or sister(s), and other relatives. Chaturthi karma – literally, "the rite performed on the fourth day after wedding",

is the rite where the first domestic fire is lit marking the food-related householder life of the new couple

Death Samskara

7. **Antyeshti (Death rites)**

Antyeshti is the final Samskara in a Hindu's life. Performed after the death of a person by his relatives, it is of importance because the value of the next world is higher than that of the present. The final rituals are performed with meticulous care with the help of Brahmin priests.

1.5 CHAPTER SUMMARY

Assessment and evaluation are an important part of every teaching-learning process. The purpose of assessment is not only to carry out assessment of learning but also to focus on 'assessment for learning'. Assessment needs to be an integral part of teaching learning process and a tool for continuous enhancement of student learning. Of course, this is a challenge for teacher. Again, the primary objective of assessment is to ensure that the learning objectives formulated by her/him are achieved through appropriate assessment methods. Traditional Hindu social organisation was primarily governed by religion i.e., Hindu Dharma. The social relations were defined in terms of religious obligations. Various means were used of enforce religious values and norms.

The Ashram system was prescribed for the achievements of the values included in the concept of Purushartha. Under the Ashram System, human life was divided into four stages; every stage has social responsibilities and duties which contribute to the social stability. It is a specific period of education for all young persons before they can grow independent to work for life. At home, a child gets education in how to eat, walk, talk, dress, meet other people, and behave in their presence. In some castes and communities, a child also learns how to plough land, make shoes, do pottery work, ironsmith's work, goldsmith's work, carpentry work, and so on. But he does not get education in reading and writing or skilled and professional training. This period of life covers an active period of effective membership of society and covers 25 years of life after the first 25 years of education. This is householder's life, a married life.

After the responsibilities to children are over, the parents are expected to take to social welfare work, so that they do not remain entrapped in moha (attachment). The idea is not

to retire to forests and live in a place away from human habitation but to live in villages, away from thickly populated cities. Sannyasa is the final stage in life's growth. It differs from the vanaprastha stage in two respects—in the development of interests and in the development of motivation. While the dominant interest in grihastha stage is the family, in vanaprastha stage it is human society as a whole, in sannyasa stage, the interest is the Universe with its universal consciousness.

'Jati' (caste) originates from the root word 'Jana' which implies taking birth. Thus, caste is concerned with birth. Caste is that extreme form of social class organization in which the position of individuals in the status hierarchy is determined by descent and birth. This is similar to the hierarchy among varna; however, Varna and Caste are two different concepts. It refers to actual endogamous groups (community) in a Varna. Hindus believe that every aspect of life is sacred. That is why each significant stage, from conception to cremation, is celebrated as a reminder that life is a gift from God that should be duly respected and lived according to his wishes.

1.6 REVIEW QUESTIONS

SHORT ANSWER TYPE QUESTIONS

1. What is vivah ceremony?
2. Explain significance of purushartha.
3. Define features of cate system.
4. What is caste system?
5. Explain Indian social reforms.

LONG ANSWER TYPE QUESTIONS

1. Write brief note on childhood samskaras.
2. What are educational samskaras?
3. Discuss marriage samskaras.
4. Write brief note on purushartha.
5. Write a brief note on varna.

1.7 MULTIPLE CHOICE QUESTIONS

1. _____ is the final Samskara in a Hindu's life.
   a. Antyeshti
   b. Vivah
   c. Vedarambha
   d. Samavartan

2. There are _____ varna's.
   a. 1
   b. 2
   c. 3
   d. 4

3. There are _____ purushartha.
   a. 4
   b. 3
   c. 2
   d. 1

4. **Brahmacharya, Garhasthya, Vanaprastha and Sanyasa are:**
   a. Varna
   b. Ashrama
   c. Purushartha
   d. None of the above

5. There are _____ samskaras.
   a. 14
   b. 15
   c. 16
   d. 17

6. **Keshant is a _____.**
   a. Varna
   b. Ashrama
   c. Purushartha
   d. Samskara

7. **'Jati' (caste) originates from the root word _____ which implies taking birth.**
   a. Jana
   b. Rna
   c. Both A and B
   d. None of the above

8. **Keshant = kesh + _____.**
   a. Hant
   b. Nat
   c. Ant
   d. None of the above

9. **Karnavedh means _____.**
   a. Nose piercing
   b. Ear piercing
   c. Hair cut
   d. All of the above

10. _____ meant 'returning home from the house of the Acharya'.
    a. Sama Vartan
    b. Ashrama
    c. Purushartha
    d. None of the above

♦♦♦♦♦

CASTE SYSTEMS

STRUCTURE

2.1 LEARNING OBJECTIVE

After completion of this unit, student will be able to:

• Understand the concept of caste system.

• Know about Manusmriti.

• Know about Manusmriti ideas for caste system.

• Understand the origin and development of caste system.

2.2 INTRODUCTION

Jati: The Caste System in India
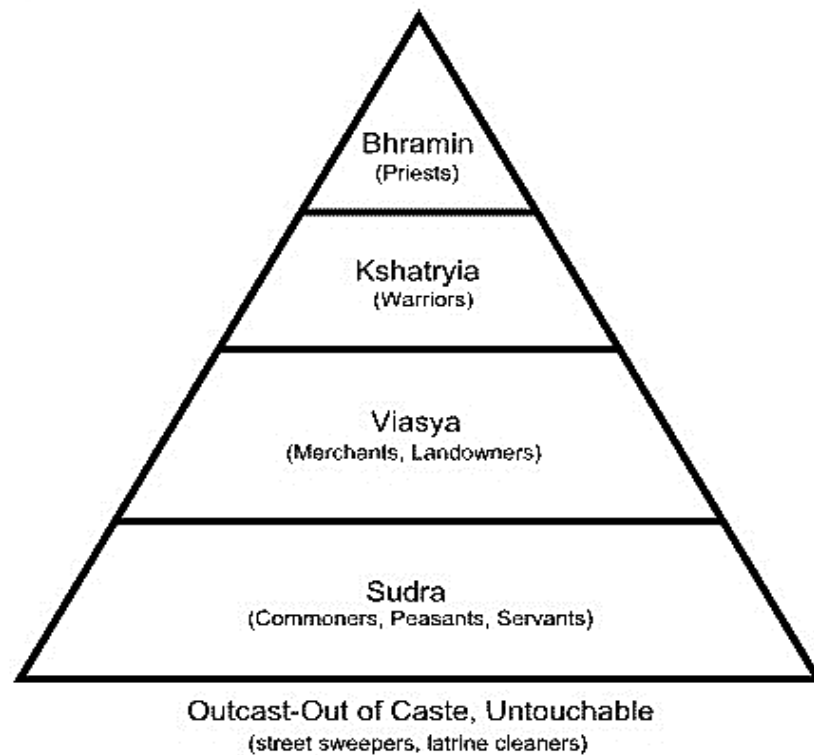
Travelers to India have commented on caste for more than two thousand years. In Indian society the group comes first, unlike our own society that gives so much importance to the individual personality. After a person's family, the caste commands an individual's major loyalty. Indians still often identify themselves by the community they belong to and caste is still a factor in marriage selection. In addition, caste has allowed countless groups that have migrated into India to find a place and to play an important role.

The caste system, as it actually works in India is called jati. The term jati appears in almost all Indian languages and is related to the idea of lineage or kinship group. There are perhaps more than 3000 jatis in India and there is no one all-Indian system of ranking them in order of status. Yet in each local area jati ranking exists and is very much related to purity and pollution. Each jati has some unique job, but not everyone in the jati performs it. Thus, there are barbers who do not shave, carpenters who do not build, and Brahmins who do not act as priests. A jati is identified in a local setting by whom its members will

accept food and water from and to which jatis its members will give food and water. People will try to marry their sons and daughters to members of their same jati and will give their major loyalty to their jati. A jati will usually be organized into a biradari (a brotherhood), and this organization carries out the business and oversees the working of the jati and has the power to exclude an offender from the jati.

The jati system is not static in which all groups stay in the same position. There is mobility in the system and jatis have changed their position over the centuries of Indian history. However, the jati moves up the social scale as a group and not as individuals. A jati can improve its position in the class system by advancing economically and emulating social groups with money and power. At the same time, a jati can also move up in the caste hierarchy. Mobility in the caste system has been termed "Sanskritization" by the scholar M.N. Srinivas. To gain position in this process, a lower jati copies the habits and behavior patterns of the dominant jati in the area. This may mean a lower jati will change its name to one of a higher jati, adopt vegetarianism, observe more orthodox religious practices, build a temple, and treat its women in a more conservative way.

The type of emulation will depend on the habits of the dominant jati being copied. If the jati can gain acceptance for its new name, new history, and new status, it will then marry its daughters to members of the jati in which it is seeking to gain membership. In due time the new position on the social scale will be solidified and accepted by other jatis. This practice is not totally unlike that of immigrant groups coming to America and copying the habits of the WASPs who were in control. In your own community you could probably identify the most prestigious group of people and observe other members of the community copying their behavior in ways such as sending their children to dancing classes and summer camps, and putting braces on their teeth.

The Indian Constitution has outlawed the practice of Untouchability and the Indian Government has established special quotas in schools and Parliament to aid the lowest jatis. Caste discrimination is not permitted in gaining employment and access to educational and other opportunities. But this does not mean that caste is illegal or has faded away. Caste groups as political pressure groups work very well in a democratic system. Caste may provide psychological support that people seem to need. Economists and political scientists are finding that caste is no real barrier to economic development or political democracy.

2.3 ORIGIN AND DEVELOPMENT OF CASTE SYSTEM IN ANCIENT INDIA

Origin of caste system in India
Early written evidence about the caste system appears in the Vedas, Sanskrit-language texts that date from as early as 1500 BCE. The Vedas form the basis of Hindu scripture. The "Rigveda," however, which dates from around 1700–1100 BCE, rarely mentions caste distinctions and is taken as evidence that social mobility was common in its time.

The "Bhagavad Gita," which dates from around 200 BCE–200 CE, emphasizes the importance of caste. In addition, the Laws of Manu or Manusmriti, from the same era, defines the rights and duties of the four different castes or varnas. Thus, it seems that the

Hindu caste system began to solidify sometime between 1000 and 200 BCE. There are many theories like traditional, racial, political, occupational, evolutionary etc which try to explain the caste system in India.

Traditional Theory

Racial Theory

Political Theory

Occupational Theory

Evolution Theory
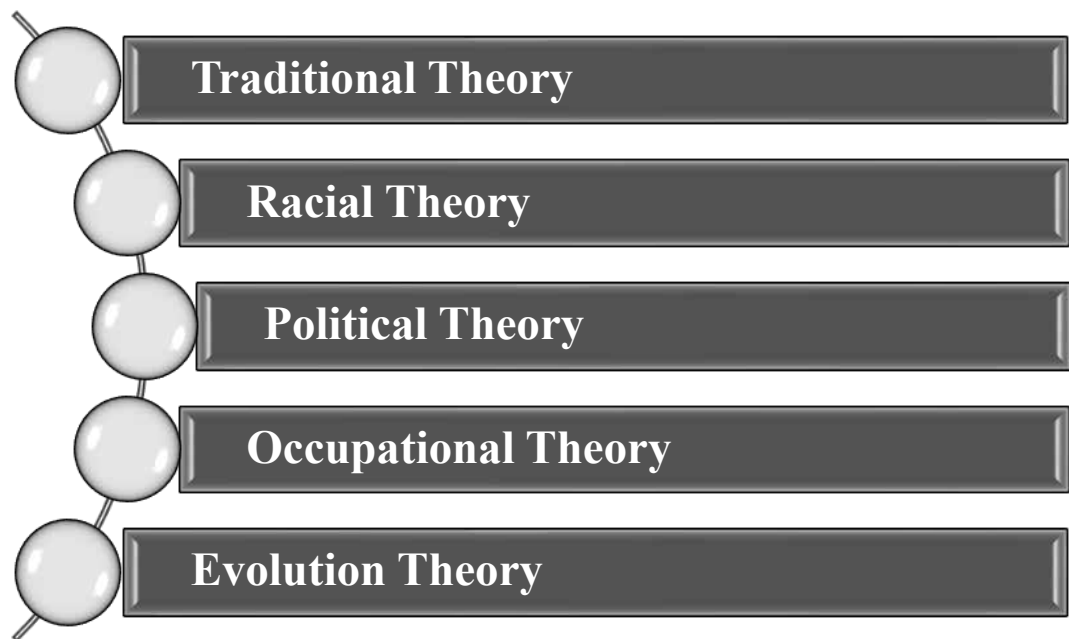
1. **Traditional Theory**

   According to this theory, the caste system is of divine origin. It says the caste system is an extension of the varna system, where the 4 varnas originated from the body of Bramha. At the top of the hierarchy were the Brahmins who were mainly teachers and intellectuals and came from Brahma's head. Kshatriyas, or the warriors and rulers, came from his arms. Vaishyas, or the traders, were created from his thighs. At the bottom were the Shudras, who came from Brahma's feet. The mouth signifies its use for preaching, learning etc, the arms – protections, thighs – to cultivate or business, feet – helps the whole body, so the duty of the Shudras is to serve all the others. The sub-castes emerged later due to intermarriages between the 4 varnas. The proponents of this theory cite Purushasukta of Rigveda, Manusmriti etc to support their stand.

2. **Racial Theory**

   The Sanskrit word for caste is varna which means colour. The caste stratification of the Indian society had its origin in the chaturvarna system – Brahmins, Kashtriyas, Vaishyas and Shudras. Indian sociologist D.N. Majumdar writes in his book, "Races and Culture in India", the caste system took its birth after the arrival of Aryans in India. Rig Vedic literature stresses very significantly the differences between the Arya and non-Aryans (Dasa), not only in their complexion but also in their speech, religious practices, and physical features.

   The Varna system prevalent during the Vedic period was mainly based on division of labour and occupation. The three classes, Brahma, Kshatra and Vis are frequently mentioned in the Rig Veda. Brahma and Kshatra represented the poet-priest and the warrior-chief. Vis comprised all the common people. The name of the fourth

class, the 'Sudra', occurs only once in the Rig Veda. The Sudra class represented domestic servants.

3. **Political Theory**
    According to this theory, the caste system is a clever device invented by the Brahmins in order to place themselves on the highest ladder of social hierarchy. Dr. Ghurye states, "Caste is a Brahminic child of Indo-Aryan culture cradled in the land of the Ganges and then transferred to other parts of India." The Brahmins even added the concept of spiritual merit of the king, through the priest or purohit in order to get the support of the ruler of the land.

4. **Occupational Theory**
    Caste hierarchy is according to the occupation. Those professions which were regarded as better and respectable made the persons who performed them superior to those who were engaged in dirty professions. According to Newfield, "Function and function alone is responsible for the origin of caste structure in India." With functional differentiation there came in occupational differentiation and numerous sub-castes such as Lohar (blacksmith), Chamar (tanner), Teli (oil-pressers).

5. **Evolution Theory**
    According to this theory, the caste system did not come into existence all of a sudden or at a particular date. It is the result of a long process of social evolution.

    *   Hereditary occupations.

    *   The desire of the Brahmins to keep themselves pure.

    *   The lack of rigid unitary control of the state.

    *   The unwillingness of rulers to enforce a uniform standard of law and custom.

    *   The 'Karma' and 'Dharma' doctrines also explain the origin of caste system. Whereas the Karma doctrine holds the view that a man is born in a particular caste because of the result of his action in the previous incarnation, the doctrine of Dharma explains that a man who accepts the caste system and the principles of the caste to which he belongs, is living according to Dharma. Confirmation to one's own dharma also remits on one's birth in the rich high caste and violation gives a birth in a lower and poor caste.

    *   Ideas of exclusive family, ancestor worship, and the sacramental meal.

    *   Clash of antagonistic cultures particularly of the patriarchal and the matriarchal systems.

    *   Clash of races, colour prejudices and conquest.

    *   Deliberate economic and administrative policies followed by various conquerors.

    *   Geographical isolation of the Indian peninsula.

    *   Foreign invasions.

    *   Rural social structure.

2.4 SOCIAL IDEAS AS DEPICTED IN THE SMRITIS WITH SPECIAL REFERENCE TO MANU SMRITI

Manu-smriti, (Sanskrit: "Laws of Manu" or "The Remembered Tradition of Manu") also called Manava-dharma-shastra ("The Dharma Text of Manu"), traditionally the most authoritative of the books of the Hindu code (Dharma-shastra) in India. Manu-smriti is the popular name of the work, which is officially known as Manava-dharma-shastra. It is attributed to the legendary first man and lawgiver, Manu. The received text dates from circa 100 CE.

The Manu-smriti prescribes to Hindus their dharma—i.e., that set of obligations incumbent on each as a member of one of the four social classes (varnas) and engaged in one of the four stages of life (ashramas). It deals with cosmogony; the definition of the dharma; the sacraments (samskaras); initiation (upanayana) and the study of the Vedas (the sacred texts of Hinduism); marriage, hospitality, funeral rites, dietary restrictions, pollution, and means of purification; the conduct of women and wives; and the law of kings. The last leads to a consideration of matters of juridical interest, divided under 18 headings, after which the text returns to religious topics such as charity, rites of reparation, the doctrine of karma, the soul, and hell. The text makes no categorical distinction between religious law and practices and secular law. Its influence on all aspects of Hindu thought, particularly the justification of the caste system, has been profound. The Dharma shastra expanded and remodelled in vedas from the Dharma shastra. The most succinct statement on dharma is found in Dharma shastra and Dharma sutras which can be divided into three categories:

*   Rules for good conduct

*   Rules for legal procedures

*   Rules for penance

The Dharma shastra prescribed rules for all of society so that each person might live according to dharma. These texts are attributed to the ancient rishi or sages. Manu was the most important of these and is the most famous and his manavdaharmashastra (Laws of Manu) is the most famous of all the texts. It is also called manusmriti (smriti means what is remembered) it is in the form of dharma revealed by brama to manu, the first man, and passed on through Bhrigu one of the ten great sages. The divine origin is claimed for all the Dharma shastras to facilitate their general acceptance.

Manu smriti is one of the 18 Dharma Shastra which constitute part of smriti literature. It is one of the oldest texts and is believed to have been written at the time when Brahman tradition was under serious threat from non-vedic movements. Although this work has been criticised by British scholars, socio- religious reformist and feminists. Manu's work takes a foremost place because this work is based on the Vedas Manu, the ancient Indian thinkers have given us their rich political and administrative ideas and policies. Manusmriti holds a position of pre-eminence in the Hindu literature. It is the oldest and well-known smriti. Manusmriti or Manava dharma sastra is a "work of encyclopaedic scope."

Manu was one of the most original thinkers of ancient Indian political thought. Most of the commentators on ancient Indian thought are of the view that Manu belongs to fourth

century B.C. Manusmriti is a storehouse of information on the social, judicial and political life of that period. It contains social obligations and duties of various castes of individuals in different stages of life. The Manusmriti is the most authoritative work on Hindu Law and presents the normal form of Hindu society and civilisation. So, it is Manu who gave the stamp of sanctity and permanence to the socio-political institutions of the land and provided the first code of civil and criminal law.

Manusmriti, translated "Laws of Manu" or "Institutions of Manu," is the most important and authoritative Hindu Law Book (Dharmashastra), which served as a foundational work on Hindu law and jurisprudence in the ancient Indian society. Until the modern times it was the standard reference for both the rulers who patronized Vedic faith and the people who practiced it. Manu in Hindu tradition is considered to be the first of Brahma's sons and a progenitor of human race. Therefore, it is difficult to determine the age of Manusmriti. The laws of Manu might have been known to the Vedic people for a long time before they were codified into their present form sometime during the post Vedic period. The work that we have today as Manusmriti might have reached its final form through the contribution of many by 200 BC. Manusmriti projects an ideal society and ideal human conduct as the basis to establish an orderly society and divine centered life. To promote those ideals and enforce divine will, it proposes numerous laws to minutely govern human life and conduct as applicable to each individual according to her or his social class, duties and responsibilities. Their purpose is to inculcate discipline, provide a basis for the rulers to enforce lawful conduct, and ensure the orderly progression of the world through righteous conduct and observation of obligatory duties by individuals who have chosen for themselves the life of a householder, or that of a renunciant.

The power to enforce the laws is carefully distributed among the rulers and the guardians of society who assists him in decision making. Manusmriti recognizes the corrupting and deluding influence of power over the mind and cautions the kings to exercise their judgment with great care in order to avoid sinful karma and harmful consequences for themselves and for the world. The laws that were proposed by Manu to govern human conduct and society reflect the conditions, needs and values of the times in which they were formulated. Most of them do not fit into the present-day value system. They acknowledge prevailing social and gender inequalities as natural conditions of human existence, and propose laws to govern the behavior of individuals without providing scope for any changes that time may bring in the conditions of society or the lives of people. Hence, today we may find many laws of Manu archaic, outdated, and even primitive.

Genesis of the laws of manu

It is believed that Manu, the ancient teacher of sacred rites and laws, is the author of Manava Dharma-shastra. The initial category of the work narrates how ten great sages appealed to Manu to pronounce the sacred laws to them and how Manu fulfilled their wishes by asking the learned sage Bhrigu, who had been carefully taught the metrical tenets of the sacred law, to deliver his teachings. However, equally popular is the belief that Manu had learned the laws from Lord Brahma, the Creator, and so the authorship is said to be divine.

NOTES

CHECK YOUR PROGRESS

1. **Explain evolution theory.**
2. **Define occupational theory.**
3. **Write a short note on manusamriti.**
4. **Discuss political theory.**
5. **Explain caste system.**

Content & structure of manusamriti:

The first chapter deals with the creation of the world by the deities, the divine origin of the book itself, and the objective of studying it. Chapters two to six recounts the proper conduct of the members of the upper castes, their initiation into the Brahmin religion by sacred thread or sin-removing ceremony, the period of disciplined studentship devoted to the study of the Vedas under a Brahmin teacher, the chief duties of the householder - choice of a wife, marriage, protection of the sacred hearth-fire, hospitality, sacrifices to the gods, feasts to his departed relatives, along with the numerous restrictions - and finally, the duties of old age.

Nature and Purpose

The Manu Smriti is written with a focus on the "should" of dharma rather than on the actuality of everyday practice in India at the time. Still, its practical application should not be underestimated. Through intermediate forces, such as the instruction of scholars, the teachings

did indeed have indirect effects on major segments of the Indian population. It is also an invaluable point of common reference in scholarly debates. It seems likely that the book was written in a manner which was very mindful of the dangers facing the Brahmin community during a time of much change and social upheaval. A renewed alliance between the Brahmin and Kṣhatriya communities is clearly a goal reflected in the introduction of the vyavahārapadas.

The principal objectives of Manusmriti seems to be generalize and systematize the rules of conduct that had come over from previous "ages" for the purpose of reconstructing or reorganizing the Hindu society. It is considered to be the most authoritative text of human religious, social and political organization.

Manu on Varna system:

Manu smriti starts with certain view of the man- cosmic relationship. It gives a profound account of creation of work as well as details of ordinary daily life. He suggested the classification of society into four varnas namely Brahamanas, Kshatriyas, Vyashyas and shudras in order of their superiority, Brahmanas were said to be originated from the head of the creator Brahma and hence occupies the highest place and is conceived as incarnations of the law.

Because of this purity or 'Origin' he deserves to. "everything" in the world be it learning, agriculture etc. Manu said "Whatever exist in the world was the occupation of Brahamins. Learning was their pre dominant occupation Manu allows him to take agriculture also. According to manu second in hierarchy were to be kshatriyas They originated from the

arms of brahma are put into the category of warriors. their duty was to protect the society. Manu was in favour of co-ordial relation between the two upper varanas for the sake of welfare of world.

Vashyas, originated from thighs of Brahma, were to include in trade and business where as shudras, originated from feet of Brahma, had to confine to an occupation of serving the first three Varnas, barred from all sacred learning and were held in a low Profile by Manu.

Manu insisted all the four varnas need to confine themselves to be work meant for them lest the world should be thrown into confusion. The social organization was thus, 'Chatur varna theory' which was supposed to be maintained for the harmonious functioning of society, according to manu, therefore varna system was not optional but an integral part of socio-political set up and the same should be firmly enforced.

Thus, Manusmriti acknowledges and justifies the caste system as the basis of order and regularity of society. It clearly recognizes four classes of people (Brahmanas, Kshatriyas, Vaisyas and Sudras), and their respective roles in the preservation of dharma. Brahmanas and Kshatriyas are given many privileges and greater leniency in matters of punishment for misconduct, while Sudras are given the least number of privileges but the harshest of punishments even for minor misdemeanours. Hence, it is important to study Manusmriti with an open mind to understand its historical and religious significance in the evolution of Hinduism from its early days to its present form.

2.5 CHAPTER SUMMARY

Travelers to India have commented on caste for more than two thousand years. In Indian society the group comes first, unlike our own society that gives so much importance to the individual personality. After a person's family, the caste commands an individual's major loyalty. Indians still often identify themselves by the community they belong to and caste is still a factor in marriage selection. In addition, caste has allowed countless groups that have migrated into India to find a place and to play an important role.

The type of emulation will depend on the habits of the dominant jati being copied. If the jati can gain acceptance for its new name, new history, and new status, it will then marry its daughters to members of the jati in which it is seeking to gain membership. In due time the new position on the social scale will be solidified and accepted by other jatis. This practice is not totally unlike that of immigrant groups coming to America and copying the habits of the WASPs who were in control. In your own community you could probably identify the most prestigious group of people and observe other members of the community copying their behavior in ways such as sending their children to dancing classes and summer camps, and putting braces on their teeth.

Early written evidence about the caste system appears in the Vedas, Sanskrit-language texts that date from as early as 1500 BCE. The Vedas form the basis of Hindu scripture. The "Rigveda," however, which dates from around 1700–1100 BCE, rarely mentions caste distinctions and is taken as evidence that social mobility was common in its time. According to this theory, the caste system is of divine origin. It says the caste system is an extension of the varna system, where the 4 varnas originated from the body of Bramha.

At the top of the hierarchy were the Brahmins who were mainly teachers and intellectuals and came from Brahma's head. Kshatriyas, or the warriors and rulers, came from his arms. Vaishyas, or the traders, were created from his thighs. At the bottom were the Shudras, who came from Brahma's feet.

Manu-smriti, (Sanskrit: "Laws of Manu" or "The Remembered Tradition of Manu") also called Manava-dharma-shastra ("The Dharma Text of Manu"), traditionally the most authoritative of the books of the Hindu code (Dharma-shastra) in India. Manu-smriti is the popular name of the work, which is officially known as Manava-dharma-shastra. It is attributed to the legendary first man and lawgiver, Manu. The received text dates from circa 100 CE. It is believed that Manu, the ancient teacher of sacred rites and laws, is the author of Manava Dharma-shastra. The initial category of the work narrates how ten great sages appealed to Manu to pronounce the sacred laws to them and how Manu fulfilled their wishes by asking the learned sage Bhrigu, who had been carefully taught the metrical tenets of the sacred law, to deliver his teachings. The Manu Smriti is written with a focus on the "should" of dharma rather than on the actuality of everyday practice in India at the time. Still, its practical application should not be underestimated. Through intermediate forces, such as the instruction of scholars, the teachings

did indeed have indirect effects on major segments of the Indian population. It is also an invaluable point of common reference in scholarly debates.

2.6 REVIEW QUESTIONS

SHORT ANSWER TYPE QUESTIONS

1. Define caste system.
2. Origin of caste system in India. Explain.
3. Explain traditional theory.
4. Explain racial theory.
5. Explain Genesis of the laws of manu.

LONG ANSWER TYPE QUESTIONS

1. Explain The Caste System in India in brief.
2. Write a brief note on Origin and development of caste system in ancient India.
3. Explain political and evolution theory from Origin and development of caste system in ancient India.
4. Explain Social ideas as depicted in the smritis with special refence to manu smriti in brief.
5. Write a brief note on Manu on Varna system.

2.7 MULTIPLE CHOICE QUESTIONS

1.   Meaning of Manu-smriti is _____.
    a.   Laws of manu
    b.   Memory of manu

    c.   Remembrance of manu

    d.   None of the above

2.   **Manusmriti is also called _____.**

    a.   Manava shastra

    b.   Manava-dharma-shastra

    c.   Manava-Rachana-shastra

    d.   All of the above

3.   **The Sanskrit word for caste is varna which means _____.**

    a.   Creature

    b.   Multiplication

    c.   Colour

    d.   Both A and C

4.   **There are _____ varna's.**

    a.   1

    b.   2

    c.   3

    d.   4

5.   **The Manu Smriti is written with a focus on the _____ of dharma rather than on the actuality of everyday practice in India at the time.**

    a.   Could

    b.   Should

    c.   May be

    d.   None of the above

6.   **Manu smriti is one of the ـــــ Dharma Shastra.**

    a.   18

    b.   19

    c.   20

    d.   21

7.   **Who is the author of Manava Dharma-shastra?**

    a.   Dhanu

    b.   Dharma

    c.   Manu

    d.   Manav

8.   **Who is the writer of book "Races and Culture in India"?**

    a.   N. V. Majumdar

    b.   V. N. Majumdar

    c.   N. D. Majumdar

    d.   D.N. Majumdar

9.   **D. N. Majumdar is Indian _____.**

    a.   Teacher

    b.   Sociologist

c.   Doctor

d.   None of the above

10.   **According to _____, "Function and function alone is responsible for the origin of caste structure in India.".**

a.   Newfield

b.   Fairfield

c.   Jane

d.   D. N. Majumdar

♦♦♦♦♦

UNIT III

CULTURE SYNTHESIS

STRUCTURE

3.1 LEARNING OBJECTIVE

After completion of this unit, student will be able to:

* Understand the culture synthesis.

* Know about the Hindu and Muslim synthesis.

* Get some knowledge about growth imbalances.

* Know about aristocratic refinement.

3.2 INTRODUCTION

The English word 'Culture' is derived from the Latin term 'cult or cultus' meaning tilling, or cultivating or refining and worship. In sum it means cultivating and refining a thing to such an extent that its end product evokes our admiration and respect. This is practically the same as 'Sanskriti' of the Sanskrit language. The term 'Sanskriti' has been derived from the root 'Kri (to do) of Sanskrit language. Three words came from this root 'Kri; prakriti' (basic matter or condition), 'Sanskriti' (refined matter or condition) and 'vikriti' (modified or decayed matter or condition) when 'prakriti' or a raw material is refined it becomes 'Sanskriti' and when broken or damaged it becomes 'vikriti'.

Culture is a way of life. The food you eat, the clothes you wear, the language you speak in and the God you worship all are aspects of culture. In very simple terms, we can say that culture is the embodiment of the way in which we think and do things. It is also the things that we have inherited as members of society. All the achievements of human beings as members of social groups can be called culture. Art, music, literature, architecture, sculpture, philosophy, religion and science can be seen as aspects of culture. However, culture also includes the customs, traditions, festivals, ways of living and one's outlook on various issues of life.

Culture thus refers to a human-made environment which includes all the material and nonmaterial products of group life that are transmitted from one generation to the next. There is a general agreement among social scientists that culture consists of explicit and implicit patterns of behaviour acquired by human beings. These may be transmitted through symbols, constituting the distinctive achievements of human groups, including their embodiment as artefacts. The essential core of culture thus lies in those finer ideas which are transmitted within a group-both historically derived as well as selected with their attached value. More recently, culture denotes historically transmitted patterns of meanings embodied in symbols, by means of which people communicate, perpetuate and develop their knowledge about and express their attitudes toward life.

Culture is the expression of our nature in our modes of living and thinking. It may be seen in our literature, in religious practices, in recreation and enjoyment. Culture has two distinctive components, namely, material and non-material. Material culture consists of objects that are related to the material aspect of our life such as our dress, food, and household goods. Non-material culture refers to ideas, ideals, thoughts and belief. Culture varies from place to place and country to country. Its development is based on the historical process operating in a local, regional or national context. For example, we differ

in our ways of greeting others, our clothing, food habits, social and religious customs and practices from the West. In other words, the people of any country are characterised by their distinctive cultural traditions.

3.3 HINDU - MUSLIM CULTURE SYNTHESIS AND THE GROWTH OF COMPOSITE CULTURE

With the Sufis started writing in Hindi, Hindi literature thus developed. Urdu also grew as a hybrid of Hindi and Persian. Arabic words crept into this new language. Indian music was also much influenced by Islam. New schools, like Khayal, developed in Hindustani music due to the influence of Persian music. New instruments like the tabla and sitar evolved. In architecture, the Indo-Saracenic style appeared, with spacious interiors, massive domes, arches and minars.

Sufism was highly influenced by the mysticism of the Hindus. The monotheistic ideas of Islam influenced Hindu society, some of the leaders of the Bhakti movement like Kabir were influenced by the ideology of monotheism. The rise of the Bhakti cult was unique development of the Mughal period.

Leaders of the movement were mystic saints. They emphasised on oneness of God. Universality, love and equality were publicised as attributes of God. The Vaishnavites were the main followers of this cult. South India was the main seat of the Bhakti movement.

The Nayanars (Saivas) and Alwars (Vaishnavas) of Tamil Nadu popularised the movement by singing devotional songs. The saints like Ramanuja and Madhwa were its main architects. Ramanuja propagated Visishtadvaita (qualified monism), and Madhwa taught Dwaita (dualism).

Veerasatvism, a zealous Saiva cult, was propagated by Basava in the twelfth century A.D. Ramananda (a propagator of Rama Bhakti), Kabir, Gyanadeva and Raidas were other Bhakti saints who propagated oneness of God in north India.

Meera, Vishnu and Rama Bhakti were their main concerns. Bhakti was no religion. Kabir Panth advocated universal brotherhood and love, amity between Hindus and Muslims. Chaitanya Prabhu, Tulsidas, Surdas and Meera enriched the Bhakti movement and Hindi literature.

It has been mentioned earlier that Akbar strived at a synthesis of Hinduism, Jainism, Islam and Zorastrianism by introducing Din-e-Illahi, a new faith. Amir Khusro, a literary figure, tried to incorporate Hinduism in the Muslim culture. Several poets wrote in Hindi. Many of them made appeals for cultural integration of the two religions.

Along with such cultural synthesis, Islam continued on orthodox lines with the support of the administration and the Muslim clergy. Muslim qazis (judges), muftis [preachers], faujdars (district administrators) and durbaris (courtiers) held positions with economic advantages and power, and contributed to the emulation of the Islamic culture.

God, in fact, is shown in a remarkable feminine light, with particular stress given to God's role of a 'mother' caring deeply for her children. Kunti, Draupadi and the Pandavas come in for praise along with Ali and the Prophet. Pri Kabiruddin speaks of the 'four books' (the

Torah of Moses, the Psalms of David, the Bible of Jesus and the Quran of Muhammad) as well as the four Vedas, as all divinely revealed. Elsewhere, he writes of the Quran as being the fourth Veda (atharved).

It is perhaps in the gyans of Pir Kabiruddin that the Satpanthi call for a harmonious fusion of Hindu and Islamic tenets finds its most forceful expression. Thus, in the Anant Akhado, he writes that the Satpanth 'encompasses all paths to God', and that 'the Husband [God] plays mysteriously in many forms'. This remarkable Ismaili Satpanthi religious eclecticism, which so clearly symbolises the spirit of the faith, is best expressed in one of the Pir's many Gyan's:

O Lord, the Hindus and the Muslims

all together are one being,

The Lord has simply given them

different forms and shapes,

But without real recognition of this

fact all is darkness

O Lord, you are the Eternal One.

3.4 GROWTH OF IMBALANCES

India is an incomprehensible, plural nation, loaded with diversities of religions, stations, dialects, tribes, & societies. A wide range of cultural & linguistic groups is concentrated in certain territorial segments, to which they are attached emotionally & historically. During the colonial rule the administration was interested in economic exploitation of the country & not in its development, it empowered different divisions based on religion, region, caste & language. They did not pursue any plan or strategy for a balanced development of the country. This resulted in regional imbalances, & group identities. Subsequently, the independent India saw rise of evils like regionalism, languish, & separatism. Further, we shall read about the background, causes & nature of these phenomena & possible ways out to check them. All these are related & interconnected.

A region is a domain, the inhabitants of which have a passionate attachment to it because of characteristics of religion, language, usages, customs, and socioeconomic-political stages of development, common historical traditions, & a common way of living. Any one or more of these, & most important all widely prevalent sentiments of togetherness, strengthen the bond. This territory can coincide with the boundaries of a State, parts of State or even with more than one State.

A sense of discrimination or competition on economic, political or cultural grounds, desire for justice or favour gives rise to regionalism. Depending on reasons, & related nature, regionalism can be demonstrated in many ways like demand for autonomy or powers for State, creation of new State, protection of language or culture of the region or separation from the country. Regional disparities or imbalances mean wide differences in per capita income, literacy rates, availability of health & education services, & levels of industrialization between different regions. As mentioned earlier, these regions may be

either states or regions within a State. In this regard in India there are enormous imbalances on various accounts. The exploitative nature of British colonial rule either created or accentuated regional disparities. The planning in independent India has also not been able to remove these.

Key Indicators of Regional Imbalances in India

1. **State per capita income:** The most significant indictor of regional imbalance or disparity among the different states of India is the difference in per Capita income state income. Among the 33 states in India Maharashtra has the highest state GDP of about 233 million while Lakshadweep has the smallest GDP of 60 million. Tamil Naidu is at the second position & India's most populated state Uttar Pradesh ranks third. According to a report in 2014 Maharashtra contributes about 14% to India's GDP.

2. **Interstate disparities in Agricultural & industrial Development:** In spite of various attempts for industrialization, agriculture continues to be the most important economic activity from the point of view of output & employment in most of the States in India. Within the agricultural sector, because of emphasis on instant increase in production, inter-state disparities in per capita agricultural production have been on constant increase. The impact green revolution has been confined to relatively small areas. Inter- state disparities in agricultural & industrial development in India are majorly in the states like Punjab, Haryana & parts of Uttar Pradesh. Yet Punjab & Haryana have recorded high rate of productivity due to its high proportion of irrigated area & higher level of fertilizer use.

3. **Population below poverty line:** Percentage of population living below the poverty line in different states is another important indicator of regional imbalance while some states like Goa, Maharashtra have about 5% of population living below the poverty line, states like Uttar Pradesh, Madhya Pradesh & Bihar have 29, 31 & 33 percent of population living below the poverty line. With all India average of 21.6 percent in 2013 they were 11 states whose percentage of population lying below the poverty line exceeded the all-India average.

4. **Spatial Distribution of Industries:** The country as a whole has achieved industrial development at a fair rate, since independence, but the spatial distribution of such industries & their development between various states remained almost uneven.

5. **Unemployment Rates:** Another important indicator of regional imbalance is unemployment rates in different states. While Kerala has the highest unemployment rate Gujarat & Rajasthan have the lowest unemployment rates. High unemployment within states indicates slow development & wastage of human resources.

6. **Intra state imbalance:** Co-existence of comparatively developed & economically depressed states & even regions within each state is leads to regional imbalance. Regional disparities are the result of incomplete task of nation building. These reflect basically the insufficiencies of the development strategy followed since independence & its failure to correct the distortions brought about by colonial rule. Of late, these tensions have acquired alarming proportions & are threatening to strike at the very base of the nation state.

7. **Literacy Rate:** Literacy rate is another indicator of regional imbalances. Today while Kerala has the highest literacy rate of 93 percent, Bihar has lowest rate of about 73 percent only. The gap of 20 percentage points increases the regional imbalance through evils like more unemployment among the illiterate, which increases poverty & hinders development.

CHECK YOUR PROGRESS

1. Explain intra state imbalance.
2. What are growth imbalances?
3. Explain Key Indicators of Regional Imbalances in India.
4. Write short note on Hindu – Muslim cultural synthesis.
5. Explain population below poverty line.

Reasons for Imbalances in India

Curbing disparities has now become a task of the planning authorities. It is hindering growth & Prosperity. However, to cure a problem we first need to identify the root cause of the problem. Some of the reasons for imbalances are listed below:

1. **Historical factor:** As mentioned earlier regional imbalance in India started with the British rule. British industrialists mostly concentrated their activities in two states West Bengal & Maharashtra & more particularly to their metropolitan cities like Kolkata, Mumbai & Chennai that had easy access to ports. The concentration of industries in these areas led to development of these cities while others remained under-developed. This put them at an edge over others from the very beginning.

2. **Geographical factors:** Regionalism in Indian polity has deprived the inaccessible & mountain dominated region of the country from the various amenities of life, which are enjoyed by the people of plain region. Geographically, the forward groups of States fall in the Western & Southern parts of the country. The groups of backward States are in the Eastern & Northern parts of the country. Another remarkable geographical feature is that while six out of eight States, except Haryana & Punjab, in the first group have vast sea coasts, only two out of the seven in the second group, which are, Orissa & West Bengal, are shoreline. These relatively forward states have taken the benefit of their geographical position & international trade has benefitted them. While the forward group of States accounts for about 42 per cent of the national population, the backward group accounts for as much as 54 per cent of the population of the country. In terms of natural resources including mineral wealth, water resources & quality of soil, the latter has certain edge over the former but refrain them from enjoying the benefits.

3. **Failure of planning Mechanism:** Although balanced growth has been accepted as one of the major objectives of economic planning in India, since the second plan on words, but it did not make much headway in achieving this object. On the other h&, the backward states like Bihar, Assam, Orissa, Uttar Pradesh & Rajasthan have been receiving the smallest allocation of per capita plan outlay in almost all the planes. Due to such divergent trend, imbalance between the different states in India has been uninterruptedly widening in spite of framing achievement

of regional balance as one of the important objectives of economic planning in the country.

4. **Infrastructure:** Another reason for imbalance is lack of infrastructure in many states & cities. Cities like Mumbai, Bangalore, Delhi, Chennai & Hyderabad are regions which have basic infrastructure such as power, water, roads & airports & ports. The better infrastructure has led to the concentration of Indian as well as foreign investment in these cities. These cities have now become the commercial hub that has further increased the income & growth of these cities. However, there are many cities that lack basic infrastructure due to which they have attracted low investments that have further hindered the progressivity of these cities.

5. **Financial sectors focus on market-oriented areas:** Financial sector reforms have led to a booming stock market that has helped large firms finance their expansion easily however small & medium enterprises with are important engine of growth & productivity have not been able to access finance in rural areas as they are too small to be of interest to equity markets or FDI.

6. **Political factor responsible for regional disparities:** Another important factor responsible for regional disparities is the political instability prevailing in backward regional of the country. Political instability in the form of unstable government, extremist violence, law & order problems etc. have been obstructing regional flow of investment into these backward regions beside states.

3.5 ARISTOCRATIC REFINEMENT DURING MEDIEVAL TIMES-NOBILITY, PEASANTRY AND SLAVERY

Nobility

Meaning of nobility

The nobles normally occupied the place next to the Sultan and played a key role in the administration of the state. Nobles comprised the ruling class and belonged to different tribes and nationalities like the Turkish, Persian, Arabic, Egyptian and Indian Muslims. During the Sultanate period the number of Hindu nobles was extremely negligible.

Important functions performed by the nobles

1. They helped the Sultan in the expansion of the empire.
2. They helped the Sultan in suppressing rebellions of the Hindus.
3. They helped the Sultan in running the administration.

Nobles as kingmakers

Sometimes nobles played a crucial role in the choice of the Sultan. In the absence of any law of succession, they sided with the one or the other claimants of the throne.

Intrigues of the nobles

The nobles were very ambitious. They were usually divided into various factions and engaged themselves into conspiracies.

Nobility and the Slave Dynasty
Qutub-ud-Din Aibak

He was very skilful in maintaining a balance between those Turkish nobles whom he had brought with him from outside India and the Non-Turkish nobles. He did not assign the important positions to one faction only.

Iltutmish

Iltutmish organised a group or Corps of Forty selected Amirs (who were originally slaves) during his reign. They were appointed on key posts in the military and civil administration. They were his 'ears and eyes'. They were his chief advisors. Iltutmish was able to obtain their un-flinched loyalty and proved a successful ruler.

Powerful Nobles

After the death of Iltutmish, the Corps of Forty became very powerful. Disregarding the wish of Iltutmish, they raised Rakn-ud-Din Firoz to the throne instead of Razia. However, after sometime, they seated Razia on the throne. Razia tried to free herself from the clutches of the Turkish nobles and organised a group of non-Turkish and Indian Muslim nobles under the leadership of Yakut, an Abyssinian. They Turkish nobles resented this and organised conspiracies against Razia and ultimately were successful in murdering Razia and Yakut. The Turkish nobles made and unmade Sultans.

Balban's stern measures against the Nobles

Balban proved very powerful and he almost liquidated the Corps of Forty. He introduced stern measures against Turkish nobles and appointed Non. Turkish nobles on important posts. He followed the policy of 'blood and iron' against all those who opposed him. He himself belonged to the Corps of Forty and knew their assets and weak points. He was convinced that this group was doing a lot of destructive work and was a great danger to the stability of the Sultan and the Sultanate of Delhi.

He adopted all sorts of fair and foul methods to eliminate them. He even poisoned to death some of the nobles. Balban put an end to the hereditary control of the nobles over the jagirs. He confiscated the jagirs of all those nobles who even slightly deviated from his instructions. He prescribed strict court etiquettes for the nobles.

Jal-ul-Din Khalji

He gave important posts to Khalji nobles to win over them as the Turkish nobles regarded him as the usurper of the throne.

Nobility and the Khalji Dynasty
Ala-ud-Din Khalji and the Nobility

Ala-ud-Din had realized from the very beginning that nobility was responsible for a good deal of unrest in the empire. He, therefore, took several measures to crush the power of the nobles.

Broadly his measures can be categorized as under
    1.   **Administrative measures**
        Ala-ud-Din organised an efficient spy system to keep a strict watch on the activities

of the nobles. He prohibited the sale and use of wine and other intoxicating drinks as he felt that drinking parties among nobles provided them opportunities to intrigue.

2. **Economic measures**
   Ala-ud-Din was of the opinion that excess of wealth with the nobles created rebellions tendencies among them. He confiscated the jagirs of several nobles. He introduced a system of market control to check hoarding and prices.

3. **Social measures**
   The Sultan forebodes his nobles to go to social gathering and enter into matrimonial alliance without his permission.

The nobles and the Lodis
Ibrahim Lodi
After the death of Sikandar Lodi, the Afghan Amir's placed their selfish interest above Lodi state and dynastic interests. To augment their vested influence and interest, they were successful for a while to divide the territory between two brothers namely Jalan Khan and Ibrahim. Not only this, they indulged in subversive activities.

Two important noble groups were formed. The activities of the groups endangered the very existence of the Lodi dynasty. Two powerful nobles i.e., Daulat Khan Lodi and Azam Khan Lodi extended invitation to Babur to invade the Lodi state. Thus, the rivalry among the nobles led to the end of the Lodi rule and the beginning of the Mughal rule in India.

Peasantry
A peasant is a pre-industrial agricultural labourer or farmer with limited land ownership, especially one living in the Middle Ages under feudalism and paying rent, tax, fees, or services to a landlord. In Europe, three classes of peasants existed: slave, serf, and free tenant. Peasants hold title to land either in fee simple or by any of several forms of land tenure, among them socage, quit-rent, leasehold, and copyhold. In a colloquial sense, "peasant" often has a pejorative meaning that is therefore seen as insulting and controversial in some circles, even when referring to farm labourers in the developing world. as early as in 13th-century Germany the word also could mean "rustic," or "robber," as the English term villain. In 21st- century English, the term includes the pejorative sense of "an ignorant, rude, or unsophisticated person". The word rose to renewed popularity in the 1940s-1960s, as a collective term, often referring to rural populations of developing countries in general - as the "semantic successor to 'native', incorporating all its condescending and racial overtones". The word peasantry is commonly used in a non-pejorative sense as a collective noun for the rural population in the poor and developing countries of the world The term peasant literally means a person working on the land with simple tools. Even lie entire rural population including the big landlords and the agricultural labourers have been treated as peasantry. This treatment does overlook the differences between and among the categories both in terms of the land holdings, technology, employment of labour etc.

There are few definitions is about peasantry. Eric Wolf, an authority on peasant struggles defines them as " population that are existentially involved in cultivation and make autonomous decisions regarding the process of cultivation ". His definition leaves out

certain categories such as poor and marginal peasantry including the share croppers. On the other hand, another authority Theodor Shanin defines them as " consist of small agricultural producers who with the help of simple equipment and labour of their families produce mainly for their consumption and for the fulfilment of obligations to the holders of political and economic power". This definition too does not take into account rich and capitalist farmers who try to maximise the profit by way of entering into larger market. A simple definition has been given by Irfan Habib. He defines peasantry as " a person who undertakes agriculture on his own, working with his own implements of his family". Here the definition excludes rich and capitalist farmers I peasants. Taking all these definitions one can define the peasantry as a category of population having certain patches of land, largely dependent upon labour, family or the hiring in - for the production of agriculture, who believes in competitive market or restricted market system.

According to anthropologist George Dalton, "Peasants were legal, political, social, and economic inferiors in medieval Europe. Some scholars emphasized generic cultural or "folk" characteristics of peasants, while others, notably Eric R. Wolf, sought to delineate social structural "types," based on whether they had secure land rights or, alternatively, were tenants, sharecroppers or resident laborers on large properties. "Peasants" tended to be distinguished from "farmers," since the former were said to aim at "subsistence" and produced cash crops primarily for survival and to maintain their social status rather than to invest and expand the scale of their operations, as was allegedly the case with the latter.

Teodor Shanin, another leading peasant studies scholar, defined peasantry as having "four essential and inter-linked facets": The family farm as the basic multi-functional unit of social organisation, land husbandry and usually animal rearing as the main means of livelihood, a specific traditional culture closely linked with the way of life of small rural communities and multi-directional subjection to powerful outsiders. In addition, Shanin recognized the existence of "a number of analytically marginal groups which share with the 'hard core' of the peasantry most but not all of its major characteristics." These included the "agricultural labourer lacking a fully-fledged farm, a rural craftsman holding little or no land, the frontier squatter or the armed peasant who at times escaped centuries of political submission along frontiers or in the mountains," as well as pastoralists and "peasant-workers in modern industrial communities. According to Robert Redfield (1941), peasant communities are a kind of folk society that exists on a 'folk–urban continuum,' which has both geographic and historic dimensions. Cities represent the modern urban end of the continuum and small, isolated non-agrarian indigenous societies are the extreme traditional folk end, with peasant communities near the traditional end. Redfield saw the history of traditional societies as shaped mainly by the spread of modern

features of technology, social organization, family, kinship, values, and world view outward from cities at the urban end of the continuum toward the folk end, in a process of modernization or development. This diffusion of the traits of modernity, especially modern values and world view, would proceed faster were it not for barriers to their acceptance in the traditional culture. This model became important in programs of applied anthropology that sought to identify and overcome cultural barriers to modernization in peasant communities, which were defined as underdeveloped, that is, as waiting to shed

their traditional cultures by becoming fully incorporated into the modern national culture, economy, and political system of their nation. This approach to economic, social, and political development in peasant communities became important in American applied anthropology during the Cold War as an alternative to socialist and communist paths of development.

Great tradition and little tradition

*   Tradition implies on longstanding existence of both entities and their relations.

*   The culture of rural community is a rough expression of urban or great tradition.

Categories of Peasantry-there are large number of categories within the peasantry

Small, big, rich, middle, marginal etc. These are depending upon the economic position including the land holdings of the peasantry. Marxists like Engels for example include the classes of feudal peasants, tenants and poor peasants and farm labourers, who respectively perform c service to their land lords, make payments of higher rents, cultivate and own small patches of lands.

India Of all the countries in the nonsocialist world, India has the largest peasantry and the most deep-rooted social obstacles to agricultural development. The mixture of ancient Indian, Muslim, and British notions and practices about landholding has given the country a peculiarly complex structure of land tenure. There are no significant reserves of good land to be brought under cultivation, and a number of regions are already very densely populated. Agriculture is largely dependent on the monsoons, which are fickle. Many areas are chronically short of water.

All economic and social institutions in the villages are deeply affected by the divisions and sense of hierarchy connected with caste. This gives a low value to manual labour. In many regions of India those who do the bulk of the agricultural work are the most disadvantaged and the most looked down upon—the "Untouchables."

Since the attainment of national independence in 1947, there has been remarkably free debate as to what should be done for, with, or about the Indian peasantry, and how to implement the large number of governmental measures relating to the rural population. In addition to the more narrowly technical projects involving, for example, irrigation, use of artificial fertilizers, or improvement of seeds, there has been much land reform legislation, an impressive extension of cooperatives and local self-government schemes, and a vast program of "community development," designed to achieve the goal of over-all betterment of living conditions in the villages. Whatever the success of these various endeavours, there can be no doubt of the interest in the discussions generated at each phase of development. Since India can boast a number of first-class economists, there are a great many high-level analyses of peasant problems and suggested solutions.

Meanwhile, the way of life of India's peasants has been affected not only by the array of governmental actions undertaken for such purposes, but also by the great growth of industry and over-all modernization of national life since the launching of the first five-year plan, covering 1951-1956. The proliferation of factories and workshops and an immense building program—new factories, government offices, schools, housing, roads, bridges, dams—have given jobs or supplementary income to millions of peasants.

Peasant Economics

Most of the studies of peasant economic behaviour have been carried out by persons trained in the classical and neoclassical economics developed in England, on the Continent, and in the United States. Quite naturally, the economists brought along with them the tools of their trade, the categories and concepts which they were used to working with. The underlying assumption— made explicit by a considerable number of writers—is that the prevailing economic theories and methods of the Western world are universally applicable. With suitable modifications, the argument goes, they can be utilized to explain the behaviour of individual economic units in any society that has ever existed. Thus Firth, in his well-known analysis of the Tikopians in Polynesia, first explains that they have no market, no money, no cash nexus, no prices, no interest, and no "entrepreneur" class as such. Nonetheless, in default of any other suitable terms, he proceeds to analyse the behaviour of the Tikopians as though they were entrepreneurs engaged in undertakings.

When the "farm business" method is applied to analysis of peasant agriculture, the peasant's land and livestock, equipment, and other goods are equated with those of a small firm. The peasant's behaviour is then treated in terms of the theory of the firm as developed for business enterprises. It is taken for granted that the peasant's aim is to rationalize his operations so as to obtain the maximum profit. Accounts are drawn up for the agricultural year. The field work of the peasant's wife, his children, his parents, and other relatives is evaluated at prevailing wages paid to hired laborers. Receipts from the sale of farm products, including an estimate of the value of food kept for the family, are totalled. Against these are set the costs incurred for agricultural purposes, which have been carefully separated out from the expenses of the family as a consumption unit. These costs of production include working expenses, rent actually paid or calculated from the value of the land owned, interest that could otherwise have been earned on the capital invested, and wages imputed for family labour. If these costs turn out to be greater than the receipts, the farm is said to be operating at a loss. If this situation goes on year after year, it is said to be an uneconomic farm. The problem then becomes one of trying to explain

how peasants in countries like India, for example, go on for decade after decade engaging in so-called "uneconomic farming".

Slavery
Origin of Slavery in India
Various factors contributed to the growth of slavery system in Ancient India. In the Rig Vedic Age, the Aryans who defeated the aborigines in battle and captured other contributory factors. According to Mann and Narada, they reduced to slavery. But slavery spread due to the fact that many slaves could be acquired by purchase. Children born of slave parents became slaves. Slaves could be mortgaged. A freeman could be reduced to slavery for committing crimes or for non-payment of debt. This is how the number of slaves multiplied. While in the Rig Vedic Age only war prisoners were reduced to slavery and there was only one class of slaves, in the Narada Smriti we hear of 15 types of slaves.

Restrictions Imposed on the Slaves of Ancient India
The status, rights and duties of slaves are narrated in the Smriti literature and also in the

Arthshastra. Narada says that the slaves were expected to serve his master and his family in every way. According to Mann, a slave is not entitled to any property in Ancient India. He could not serve as a judicial witness. If a slave did any legal act without his master's permission it was legally invalid.

Rights Granted to the Slaves by Ancient Indian Law Books
The Smriti literature fixed rights of the Ancient Indian Slaves. The master should not quarrel with his slave and members of the family of slaves. The debt contracted by a slave for the benefit of the master is binding on the latter. Ancient Slaves were generally domestic servants and personal attendants. Therefore, the ancient Indian slaves were generally regarded as the members of the master's family.

The maintenance of the slaves was the duty of the master. If a slave died without a son, the master had to perform the funeral rites for the departed slave. A slave's property ultimately belonged to the master. A master could not abandon his slave in old age. According to law books, if a master wanted to inflict physical punishment on his slave for dereliction of duty, he could beat him only on the back and not on the head. The master had no right to take the life of his slave.

The Injunctions of Arthasastra about Slavery
The Arthasastra is very liberal about the rights of the Ancient Indian Slaves. It is more liberal than the Smriti books. The children of slaves could not be sold except under dire necessity. Slaves in Ancient India could earn money by working during spare time.

The Arthasastra seeks to protect the chastity of a female slave. The master was expected to protect her and her children. If a master violated a slave girl, he was bound to set her free and give her compensation. If she had any child due to such violation, the mother and the child were to be set free with compensation. Ashoka in his Rock Edicts invoked kindness to "Dasas and bhatakas."

Deterioration of the Condition of Ancinet Indian Slaves in Post-Mauryan Age
The liberal rules of the Arthasastra about the rights of the slaves lend support to the theory that slavery in India in the 4th century B.C. was mild. There were only 8 kinds of slaves according to the Arthasastra. In the post-Mauryan Age such liberalism towards the slaves vanished. The Gupta Age was marked by strong revival of Brahmanism.

Society was horizontally and vertically divided by castes. In such a caste-ridden society the condition of the slaves was bound to deteriorate. The `Katyayana Smriti' states that if a free woman married a slave, she would lose her freedom. A Brahmin could not be reduced to slavery, nor could a Brahmin woman be sold as a slave girl.

Inspite of comparative hardness of rules towards the slaves, as whole slaves in India enjoyed better social condition than the slaves of Ancient Greece. The ancient Indian economy was mainly dependent upon Agriculture. There was demand for large labour force. Some scholars have suggested that slaves were widely employed in agricultural product and slave labour became a factor of production. But it seems the picture is a bit overdrawn. The Sudras were also extensively employed in production.

The main feature of Indian slavery system was that Indian economy did not depend on slave labour. The workers and the cultivators were normally free men. These free workers were not slaves. India had no slave markets like that of Ancient Rome. India did not face slave revolts like that of Ancient Rome. Nor did India have Spartan type of slavery where the Spartan masters were at daggers drawn against their slaves. Indian slaves were mostly domestic slaves.

Slavery in ancient India: -

Slavery was a universal social evil and had its origin even from the early period of history. In India, its origin is closely associated with the caste system. It is believed that Sudras might have been reduced to slaves. A.L. Basham considers the Aryan conversion of the nativs into slaves as the origin of slavery in India. In ancient India slaves were well treated and their right well protected. Sarat Patil use in his book "Dasa, Sudra, Slavery" that the Sanskrit term- Dasa which refers to was slave, was derived from the root word das which means one who perform menial service. According to Arnold J. Taynbee, slavery was a non-voluntary system of personal relation, resting totally upon force.

The entire process of agriculture was done by the land slaves. They worked hard but their hard work never made them rich; they were exploited by the land owners. There was no limitation of work or work hours. Their duty was-

1. Ploughing of land
2. Transplanting work
3. Sowing seeds
4. Watering field
5. Harvesting crops
6. Thrashing
7. Winnowing
8. Manuring
9. Fencing
10. Watching crops

According to Arthasastra of Kautilya a stricking social development of the Mauryan period was the employment of slaves in agricultural operations. It seems that during the Mauryan period, slaves were engaged in agricultural work on a large scale. During period of Asoka about 1 lakh 50 thousand war captives brought by Asoka from Kalinga to Pataliputra may have been engaged in agriculture and its allied activities.

3.6 CHAPTER SUMMARY

The English word 'Culture' is derived from the Latin term 'cult or cultus' meaning tilling, or cultivating or refining and worship. In sum it means cultivating and refining a thing to such an extent that its end product evokes our admiration and respect. This is practically the same as 'Sanskriti' of the Sanskrit language. The term 'Sanskriti' has been derived from the root 'Kri (to do) of Sanskrit language. Three words came from this root 'Kri; prakriti'

(basic matter or condition), 'Sanskriti' (refined matter or condition) and 'vikriti' (modified or decayed matter or condition) when 'prakriti' or a raw material is refined it becomes 'Sanskriti' and when broken or damaged it becomes 'vikriti'.

India is an incomprehensible, plural nation, loaded with diversities of religions, stations, dialects, tribes, & societies. A wide range of cultural & linguistic groups is concentrated in certain territorial segments, to which they are attached emotionally & historically. During the colonial rule the administration was interested in economic exploitation of the country & not in its development, it empowered different divisions based on religion, region, caste & language. They did not pursue any plan or strategy for a balanced development of the country. This resulted in regional imbalances, & group identities. Subsequently, the independent India saw rise of evils like regionalism, languish, & separatism. Further, we shall read about the background, causes & nature of these phenomena & possible ways out to check them. All these are related & interconnected.

The nobles normally occupied the place next to the Sultan and played a key role in the administration of the state. Nobles comprised the ruling class and belonged to different tribes and nationalities like the Turkish, Persian, Arabic, Egyptian and Indian Muslims. During the Sultanate period the number of Hindu nobles was extremely negligible. After the death of Sikandar Lodi, the Afghan Amir's placed their selfish interest above Lodi state and dynastic interests. To augment their vested influence and interest, they were successful for a while to divide the territory between two brothers namely Jalan Khan and Ibrahim. Not only this, they indulged in subversive activities.

3.7 REVIEW QUESTIONS

SHORT ANSWER TYPE QUESTIONS

1. What is culture synthesis?
2. What is growth of imbalances?
3. What is nobility?
4. Define slavery.
5. Define Peasantry.

LONG ANSWER TYPE QUESTIONS

1. Write a brief note on ancient Indian slavery.
2. Explain The nobles and the Lodi's in brief.
3. Write brief note on nobility.
4. Write brief note on Peasantry.
5. Explain growth of imbalances and its Key Indicators of Regional Imbalances in India.

3.8 MULTIPLE CHOICE QUESTIONS

1. The English word 'Culture' is derived from the _____ language.
   a. Greek
   b. Latin

    c.   English

    d.   German

2.   **Urdu also grew as a hybrid of _____.**

    a.   Hindi and Persian

    b.   Persian and Egyptian

    c.   Persian and Spanish

    d.   Persian and Arabic

3.   **_____ rate is another indicator of regional imbalances.**

    a.   Employment

    b.   Population

    c.   Illiteracy

    d.   Literacy

4.   **During the Sultanate period the number of _____ nobles was extremely negligible.**

    a.   Muslim

    b.   Hindu

    c.   Bengali

    d.   None of the above

5.   **Kerala has the highest literacy rate of _____.**

    a.   91%

    b.   92%

    c.   93%

    d.   94%

6.   **Bihar has lowest rate of about _____.**

    a.   72%

    b.   73%

    c.   74%

    d.   75%

7.   **_____ was a universal social evil and had its origin even from the early period of history.**

    a.   Slavery

    b.   Nobility

    c.   Peasantry

    d.   None of the above

8.   **Various factors contributed to the growth of _____ in Ancient India.**

    a.   Nobility

    b.   Peasantry

    c.   Slavery

    d.   None of the above

9.   **Society was _____ divided by castes.**

a.   Horizontally
b.   Vertically
c.   None of the above
d.   Both A and B

10.   **The entire process of agriculture was done by the _____ slaves.**
a.   Water
b.   Home
c.   Land
d.   None

♦♦♦♦♦

SOCIAL REFORMS MOVEMENTS OF THE 19TH CENTURY

STRUCTURE

4.1 LEARNING OBJECTIVE

After completion of this unit, student will be able to:
- Know about different social reform movements.
- Understand the importance of different samaj's.
- Also know about the emergence of middle class.

4.2 INTRODUCTION

The three main nineteenth century social reform movements – abolition, temperance, and women's rights – were linked together and shared many of the same leaders. Its members, many of whom were evangelical Protestants, saw themselves as advocating for social change in a universal way. Though they may have focused on one reform rather than another, leaders in all three movements were connected and shared ideas and strategies. Temperance and abolition were tied through the connection of the global slave trade to the trade in alcohol – and the need to abolish both of them together.

In the years immediately preceding the Civil War, the abolition movement took centre stage and was the main focus of reform work. Leaders in both the temperance and women's rights movements consciously stepped aside while anti-slavery work took precedence. After the war concluded the 13th, 14th, and 15th amendments abolished slavery, guaranteed citizenship for black men, and prohibited denying citizens the right to vote on the basis of race, colour, or previous condition of servitude. Many abolitionists now saw their work as completed and moved on to focus on other reform needs. Some women's rights activists who had been abolitionists felt that it was unfair that restrictions on voting and other rights for African-American men had been removed, while remaining in place for women. They turned their attention to gaining suffrage for women and fighting other legal and social restrictions on women's lives.

Types of Reform Movements
Basically, there were two kinds of reform movements in the 19th century in India. Given below are the details about the same, important from the civil services exam preparation:

1. **Reformist**
   These movements responded with the time and scientific temper of the modern era.

2. **Revivalist**
   These movements started reviving ancient Indian traditions and thoughts and believed that western thinking ruined Indian culture and ethos.

Reformist Movements
Some of the reformist movements of the 18th and 19th centuries are discussed below:

Brahmo Samaj

Founded in 1828 in Calcutta by pioneer social reformer Raja Ram Mohan Roy (1772 – 1833), the movement fought against idol worship, polytheism, caste oppression, unnecessary rituals and other social evils like Sati, polygamy, purdah system, child marriage, etc. Society also strove for women's rights like widow remarriage and education of women. It also fought, attacked prevailing superstitions among Hindus.

Aligarh Movement

Sayyid Ahmed Khan founded Mohammedan Anglo-Oriental College in Aligarh in 1875. Later, it became Aligarh Muslim University. It offered modern education to Muslims.

Prarthana Samaj

- In 1863, Keshub Chandra Sen helped found the Prarthana Samaj in Bombay.

- The Prarthana Samaj preached monotheism and denounced priestly domination and caste distinctions.

- Its activities also spread to South India, through the efforts of the Telugu reformer, Veeresalingam.

- Chandavarkar, basically a philosopher, was a great leader of the Prarthana Samaj.

Revivalist Movements

Some of the revivalist movements are discussed below:

Arya Samaj

- The social and religious reform in North India was spearheaded by Swami Dayanand Saraswati (1824-1883) who founded the Arya Samaj in 1875.

- This society strove against idolatry, polytheism, rituals, priesthood, animal sacrifice, child marriage and the caste system. It also encourages the dissemination of western scientific knowledge.

- They worked for the improvement in the condition of women, advocated social equality and denounced untouchability and caste rigidities.

Deoband Movement

It was a revivalist movement. In 1866, Muhammad Qasim Wanotavi and Rashid Ahamad Gangohi founded a school in Deoband (Uttar Pradesh, Saharanpur District). Deoband movement focused on uplifting the Muslim community through religious education.

Other Important Movements

The Theosophical Movement

Though Annie Besant's name is most associated with this society, it was actually founded by Madame Blavatsky and Colonel Olcott in New York (later shifted to Madras) in

1875. It promoted the study of ancient Hindu, Buddhist and Zoroastrian philosophies. It promoted the concept of universal brotherhood, as expounded in the Upanishads and Vedas. It laid stress on occultism.

Ramakrishna Mission

This mission was founded by Swami Vivekananda in 1897 in Belur near Calcutta to promote the teachings of Vivekananda's Guru Ramakrishna Paramahansa. It opposed the caste system and untouchability. It focused on the universality of all religions and propagated Vedanta.

Satyashodhak Samaj

This society was founded by Jyotirao Govindrao Phule on 24 September 1873 in present-day Maharashtra. It campaigned against idolatry and the caste system. It advocated rational thinking and rejected the priesthood. Jyotirao Phule is said to have used the term 'Dalit' for the oppressed castes.

Young Bengal Movement

This movement was started by Henry Louis Vivian Derozio in Calcutta in the 1820s. Derozio was an Anglo-Indian college teacher in Calcutta, and he encouraged radical thinking among his students. He criticised the prevailing religious practices of orthodox Hinduism. He also inspired free-thinking and propagated the spirit of liberty, equality and freedom.

Widow Remarriage Association
Pandit Vishnu Shastri founded Widow Marriage Association in 1860.

CHECK YOUR PROGRESS

1. What is young Bengal movement?
2. What is Satyashodhak Samaj?
3. What is the Theosophical Movement?
4. What is social reform movement?
5. What is Widow Remarriage Association?

4.3 EMERGENCE OF THE MIDDLE CLASS AND ITS CONSEQUENCES

The concept of class has been one of the most important categories in the Western sociology. There has been a long tradition of looking at the Western society through the conceptual framework of class. The classical sociological thinkers, Karl Marx and Max Weber, have written a great deal on the concept of class. Class was the most important. category for Marx in his analysis of the Western society and in his theory of social change. Marx's model of class is a dichotomous one. It is through the concept of class that he explains the exploitation of subordinate categories by the dominants. According to Marx, in every class society, there are two fundamental classes. Property relations constitute the axis of this dichotomous system - a minority of 'non-producers', who control the means of production, are able to use this position of control to extract from the majority of 'producers' the surplus product which is the source of their livelihood. 'Classes', in the Marxian framework, are thus defined in terms of the relationships of groupings of individuals to the 'means of production'. Further, in Marx's model, economic domination is tied to political domination. Control of means of production yields political control.

In this dichotomous model of class structure, the position of the middle class is only transitional. The middle classes were the self-employed peasants and the petty bourgeoisie. They were so described because they continued to own the means of production they worked with, without employing wage labour. Marx predicted that these middle classes were destined to disappear as the capitalist system of production developed. Only the two major classes, proletariat or the working class and the bourgeoisie or the capitalist class were significant in the Marxian framework of class relations. The other theorists of class have assigned much more significance to the 'middle classes'. Foremost of these have been sociologists like Max Weber, Dahrendorf and Lockwood. Max Weber, though agrees with Marx that classes are essentially defined in economic terms, his overall treatment of the concept is quite different from that of Marx. Unlike Marx, he argues that classes develop only in the market economies in which individuals compete for economic gains. He defines classes as groups of people who share similar position in a market economy and by virtue of this fact receive similar economic rewards. Thus, class status of a person, in Weber's terminology, is his "market situation" or, in other words, his purchasing power. The class status of a person also determines his "life checks". Their economic position or

"class situation" determines how many of the things considered desirable in their society they can buy.

The middle and upper classes in the Gilded Age
Most residents of American cities during the Gilded Age worked demanding jobs for low wages, toiling in factories or sweatshops and returning at night to crowded and unsanitary housing. But the new era of industry and innovation didn't only produce misery: as factories and commercial enterprises expanded, they required an army of bookkeepers, managers, and secretaries to keep business running smoothly. These new clerical jobs, which were open to women as well as men, fostered the growth of a middle class of educated office workers who spent their surplus income on a growing variety of consumer goods and leisure activities.

The Gilded Age boom also produced immense wealth for those fortunate few who took advantage of their own smarts and the government's laissez-faire policies to become titans of industry. By 1890, one percent of the population-controlled 25 percent of the wealth in the United States. As the gap between the rich and poor grew, contemporaries debated what America's new aristocrats owed to the rest of society. Should they seek to improve cities and create opportunities for the less fortunate to advance, or should they simply enjoy the spoils of victory?

Middle classes in India
As we have seen above, the middle classes emerged for the first time in Western Europe with the development of industrial and urban economy. We have also seen that the term middle class was initially used to describe the newly emerging class of bourgeoisie/ industrial class. And later on, the term was used for social groups placed in-between the industrialist bourgeoisie on the one side and the working class on the other i.e., the skilled professional. The historical context of the development of middle classes in Indian is quite different from that of the West. It was in the nineteenth century, under the patronage of the British colonial rule that the middle classes began to emerge in India. Though they emerged under the patronage of the British rulers, the middle classes played an important role in India's struggle for independence from the colonial rule. During the post-independence period also, the middle classes have been instrumental in shaping the policies of economic development and social change being pursued by the Indian State, Hence the need to understand the middle classes, their history, their social composition and their politics.

The causes for the growth of the middle class in India in the nineteenth century
Growth of the Middle Class
1. Under the British rule there had been a total change in the life of the people.

2. This was due to the changes introduced by the British in every aspect of life, be it social, economic or cultural. For example, the British introduced changes in the land laws. There was disruption in the old system of trade and industry.

3. With these changes there emerged a new social class in India that came to be known as the middle class.

4. Urbanisation was also an important factor responsible for the growth of the middle

class. New urban areas and the emergence of cities were seats of government. Persons engaged in government jobs belonged to the new social order known as the middle class.

5. The Western contact through Western junction gave birth to the middle-class intelligentsia.

6. Another section of people that emerged as the middle class were the products of the administrative and economic policies of the British.

By way of elaboration, it may be said that the new landlord (zamindars), money lenders, businessman etc. were the product of the British rule. They may also be described as the agents of the foreign rulers who constituted the middle class.

Middle Class in the Freedom Movement

The middle class played a very important role in the freedom movement:

Firstly, precondition for the freedom movement is the growth of national consciousness. And it was the middle class that played the most vital role in the awakening of national consciousness.

Secondly, it was the educated middle class who discovered the true nature of the British rule. They realized that in order to do away with poverty and unemployment the foreign rule must be brought to an end.

Thirdly, it was again the middle-class people who took initiative in organizing political association and thereby laid the foundation of political movement.

Fourthly, it may be said that at the initial stage of the freedom movement it was the middle-class people who started criticizing the government policy and activities. By adoption of resolution, by organizing meetings as also writing in newspapers, and journals the middle-class people drew the attention of the common people to the evils of the foreign rule. Thus, the middle class may be said to be responsible for laying the seeds of national movement.

4.4 CHAPTER SUMMARY

The three main nineteenth century social reform movements – abolition, temperance, and women's rights – were linked together and shared many of the same leaders. Its members, many of whom were evangelical Protestants, saw themselves as advocating for social change in a universal way. Though they may have focused on one reform rather than another, leaders in all three movements were connected and shared ideas and strategies. Temperance and abolition were tied through the connection of the global slave trade to the trade in alcohol – and the need to abolish both of them together.

The concept of class has been one of the most important categories in the Western sociology. There has been a long tradition of looking at the Western society through the conceptual framework of class. The classical sociological thinkers, Karl Marx and Max Weber, have written a great deal on the concept of class. Class was the most important. category for Marx in his analysis of the Western society and in his theory of social change. Marx's model of class is a dichotomous one.

Most residents of American cities during the Gilded Age worked demanding jobs for low

wages, toiling in factories or sweatshops and returning at night to crowded and unsanitary housing. But the new era of industry and innovation didn't only produce misery: as factories and commercial enterprises expanded, they required an army of bookkeepers, managers, and secretaries to keep business running smoothly. These new clerical jobs, which were open to women as well as men, fostered the growth of a middle class of educated office workers who spent their surplus income on a growing variety of consumer goods and leisure activities.

4.5 REVIEW QUESTIONS

SHORT ANSWER TYPE QUESTIONS

1. What is social reform?
2. Explain Types of Reform Movements.
3. Explain Brahmo Samaj.
4. Discuss Aligarh Movement.
5. Explain Arya Samaj.

LONG ANSWER TYPE QUESTIONS

1. Write brief note on the causes for the growth of the middle class in India in the nineteenth century.
2. Explain "Emergence of the middle class" in brief.
3. Explain given movements:
   a. The Theosophical Movement

   b. Ramakrishna Mission

   c. Satyashodhak Samaj

   d. Young Bengal Movement

4. Discuss Reformist Movements in brief.
5. Write brief note on Revivalist Movements.

4.6 MULTIPLE CHOICE QUESTIONS

1. **Ramakrishna Mission was founded by _____. in 1897**
   a. Swami Vivekananda
   b. Jyotirao Govindrao
   c. Swami Dayanand Saraswati
   d. Sayyid Ahmed Khan

2. **Ramakrishna Mission was founded in _____.**
   a. 1895
   b. 1896
   c. 1897
   d. None of the above

3. **Young Bengal Movement was started in _____ in the 1820s.**
   a. Delhi

    b.   Calcutta

    c.   Mumbai

    d.   Kerala

4.   **Young Bengal Movement in the _____.**

    a.   1810

    b.   1815

    c.   1818

    d.   1820

5.   **Oriental College is established in _____ in 1875.**

    a.   Himachal Pradesh

    b.   Madhya Pradesh

    c.   Aligarh

    d.   London

6.   **Oriental College was established in _____.**

    a.   1875

    b.   1876

    c.   1877

    d.   1878

7.   **Who founded the Arya Samaj in 1875?**

    a.   Swami Vivekananda

    b.   Jyotirao Govindrao

    c.   Swami Dayanand Saraswati

    d.   Sayyid Ahmed Khan

8.   **Deoband movement focused on uplifting the _____ through religious education.**

    a.   Hindu community

    b.   Muslim community

    c.   Catholic community

    d.   None of the above

9.   **There are _____ types of Reform Movements.**

    a.   1

    b.   2

    c.   3

    d.   4

10.   **Brahmo Samaj movement fought against:**

    a.   Sati

    b.   Polygamy

    c.   Purdah system

    d.   Child marriage

    e.   All of the above

◆◆◆◆◆

UNIT V

UPLIFTMENT OF THE DEPRESSED CLASSES

STRUCTURE

5.1 LEARNING OBJECTIVE

After completion of this unit, student will be able to:

- Know about the upliftment of the depressed class.

- Understand the problems of women in the Indian national movement.

- Know about the relationship between tradition and modernity.

5.2 INTRODUCTION

When Lord Macaulay's Education Policy came into being in 1854 through Woods' Dispatch, the modern education was now thrown open to all the Indians irrespective of Caste, color, religion and gender. Dalits too began sending their children to schools, but hostility followed. Caste Hindus opposed the Dalits' move violently. At places, their houses were burnt, crops destroyed for sending their children to schools. Caste Order proved mightier than the Crown. Finally, the Indian Education Commission 1884 recommended the opening of Separate/Special schools for Dalits. Such schools were opened all over India – and in several thousand schools are in practice even today. But, by the turn of the 20th Century, a debate started to desegregate schools. Annie Besant wrote an article on the subject. Ms. Besant's article was reproduced by Dr B R Ambedkar, and latter, published in his "What Congress and Gandhi have done to the Untouchables".

The Uplift of the Depressed Classes

In every nation we find, as the basis of the social Pyramid, a large class of people, ignorant, degraded, unclean in language and habits, people, who perform many tasks which are necessary for Society, but who are despised and neglected by the very Society to whose needs they minister. In England, this class is called the 'submerged tenth', forming, as it does, one-tenth of the total population. It is ever on the verge of starvation, and the least extra pressure sends it over the edge. It suffers chronically from under-nutrition and is a prey to the diseases which spring therefrom. It is prolific, like all creatures in whom the nervous system is of a low type, but its children die off rapidly, ill-nourished, rickety, often malformed. Its better type consists of unskilled labourers, who perform the roughest work, scavengers, sweepers, navvies, casual dock-labourers, costermongers; and into it, forming its worst type, drift all the wastrels of Society, the drunkards, the loafers, the coarsely dissolute, the tramps, the vagabonds, the clumsily criminal, the ruffians. The first type, as a rule, honest and industrious; the second ought to be under continued control, and forced to labour sufficiently to earn its bread. In India, this class forms one-sixth of the total population, and goes by the generic name of the 'Depressed Classes'.

It springs from the aboriginal inhabitants of the country, conquered and enslaved by the Aryan invaders. It is drunken and utterly indifferent to cleanliness, whether of food, person or dwelling; but marriage is accompanied with some slight formality, children are kindly treated, and there is very little brutality, violence, or criminality. Criminal communities, such as hereditary thieves, live apart and do not mingle with the scavengers, sweepers, husbandmen and the followers of other simple crafts who make up the huge bulk of the depressed. They are gentle, docile, as a rule industrious, pathetically submissive, merry enough when not in actual want, with a bright though generally very limited intelligence;

UPLIFTMENT OF THE DEPRESSED CLASSES

of truth and the civic virtues they are for the most part utterly devoid – how should they be anything else? - but they are affectionate, grateful for the slightest kindness, and with much 'natural religion'. In fact, they offer good material for simple and useful through humble civic life. "What can be done for them by those who feel the barbarity of the treatment meted out to them, by those who feel that the Indians who demand freedoms should show respect to others, and give to others a share of the consideration they claim for themselves?"

"Here, as everywhere, education is the lever by which we may hope to raise them, but a difficulty arises at the outset, for one class of the community, moved by a noble feeling of compassion and benevolence, but not adding thereto a careful and detailed consideration of the conditions, demands, for the children of the pariah community admission to the schools frequented by the sons of the higher classes, and charges with lack of brotherhood those who are not in favour of this policy. It becomes, therefore, necessary to ask whether brotherhood is to mean levelling down, and whether it is usual in family to treat the elder children and the babies in exactly the same way. It is a zeal not according to knowledge – and not according to nature – which would substitute equality for brotherhood and demand from the cultured and refined that they should forfeit the hard-won fruits of the education of generations, in order to create an artificial equality, as disastrous to the progress of the future as it would be useless for the improvement of the present. The children of the depressed classes need, first of all, to be taught cleanliness, outside decency of behaviour, and the earliest rudiments of education, religion and mortality.

Their bodies, at present, are ill odorous and foul with the liquor and strong-smelling food out of which for generations they have been built up; it will need some generations of purer food and living to make their bodies fit to sit in the close neighbourhood of a schoolroom with children who have received bodies from an ancestry trained in habits of exquisite personal cleanliness, and fed on pure food-stuffs. We have to raise the Depressed Classes to a similar level of physical purity, not to drag down the clean to the level of the dirty, and until this is done, close association is undesirable. We are not blaming these children, nor their parents, for being what they are; we are stating a mere palpable fact. The first daily lesson in a school for these children should be a bath, and the putting on of a clean cloth; and the second should be a meal of clean wholesome food; those primary needs cannot be supplied in a school intended for children who take their daily bath in the early morning and who come to school well-fed.

"Another difficulty that faces teachers of these children are the contagious diseases that are bred from first; to take one example, eye-disease, wholly due to neglect, is one of the most common and 'catching' complaints among them. In our Panchnama schools in Madras, the teachers are ever on the alert to detect and check this, and the children's eyes are daily washed and disease is thus prevented. But is it to be expected that fathers and mothers, whose daily care protects their children from such dirty diseases should deliberately expose them at school to this infection?

"Nor are the manner and habits of these forlorn little one's desirable things to be imitated by gently-nurtured children. Good manners, for instance, are the result of continual and rigid self-control, and of consideration for the comfort and convenience of others; children

learn manners chiefly by imitation from well-bred parents and teachers and, secondarily, by suitable precept and reproof. If, at the school, they are to be associated with children not thus trained, they will quickly fall into the ways which they see around them. For, until good habits are rendered fixed by long practice, it is far easier to be slipshod than accurate, to be careless than careful. Ought the children of families in which good manners and courtesy are hereditary, to be robbed of their heritage, a robbery that enriches no one, but drags the whole nation down? Gentle speech, well-modulated voice, pleasant ways, these are the valuable results of long culture, and to let them be swamped out is no true brotherhood…

"In England, it has never been regarded as desirable to educate boys or girls of all classes side by side, and such grotesque equalizing of the unequal would be scouted. Eton and Harrow are admittedly the schools for the higher classes; Rubgy and Winchester are also schools for gentlemen's sons, though somewhat less aristocratic. Then come a number of schools, frequented chiefly by sons of the provincial middle class. Then, the Board schools, where the sons of artisans and the general manual labour classes are taught; and below all these, for the waifs and strays, are the 'ragged schools'; the name of which indicates the type of their scholars, and the numerous charitable institutions. A man in England who proposed that ragged school-children should be admitted to Eton and Harrow would not be argued with, but laughed at. Here, when a similar proposition is made in the name of brotherhood, people seem ashamed to point out frankly its absurdity, and they do not realize that the proposal is merely a violent reaction against the cruel wrongs which have been inflicted on the Depressed Classes, the outcry of an awakened conscience, which has not yet had time to call right reason to guide its emotions. It is sometimes said that Government schools pay no attention to social differences; therein they show that they are essentially 'foreign' in their spirit. They would not deal so with the sons of their own people, though they may be careless of the sons of Indians, and lump them all together, clean and dirty alike. It is very easy to see the differences of 'tone' in the youths when only the sons of the cultured classes are admitted to a school, and it is to the interest of the Indians that they should send their sons where they are guarded from coarse influence as Englishmen guard their own sons in England."

5.3 ROLE OF WOMEN IN THE INDIAN NATIONAL MOVEMENT

Role of women in India's freedom struggle

The history of Indian Freedom Struggle would be incomplete without mentioning the contributions of women. The sacrifice made by the women of India will occupy the foremost place. They fought with true spirit and undaunted courage and faced various tortures, exploitations and hardships to earn us freedom.

When most of the men freedom fighters were in prison the women came forward and took charge of the struggle. The list of great women whose names have gone down in history for their dedication and undying devotion to the service of India is a long one.

Woman's participation in India's freedom struggle began as early as in1817. Bhima Bai Holkar fought bravely against the British colonel Malcolm and defeated him in guerilla

warfare. Many women including Rani Channama of Kittur, Rani Begam Hazrat Mahal of Avadh fought against British East India company in the 19th century; 30 years before the "First War of Independence 1857"

The role played by women in the War of Independence (the Great Revolt) of 1857 was creditable and invited the admiration even leaders of the Revolt. Rani of Ramgarh, Rani Jindan Kaur, Rani Tace Bai, Baiza Bai, Chauhan Rani, Tapasvini Maharani daringly led their troops into the battlefield.

Rani Lakshmi Bai of Jhansi whose heroism and superb leadership laid an outstanding example of real patriotism. Indian women who joined the national movement belonged to educated and liberal families, as well as those from the rural areas and from all walk of life, all castes, religions and communities. Sarojini Naidu, Kasturba Gandhi, Vijayalakmi Pundit and Annie Bezant in the 20th century are the names which are remembered even today for their singular contribution both in battlefield and in political field.

The First War of Independence (1857-58)
The First War of Independence (1857-58) It was the first general agitation against the rule of the British East India Company. The Doctrine of Lapse, issue of cartridges greased with cow and pig fat to Indian soldiers at Meerut 'triggered the fire'. Further, the introduction of British system of education and a number of social reforms had infuriated a very wide section of the Indian people, soon became a widespread agitation and posed a grave challenge to the British rule.

As a result of this agitation the East India Company was brought under the direct rule of the British Crown. Even though the British succeeded in crushing it within a year, it was certainly a popular revolt in which the Indian rulers, the masses and the militia participated so enthusiastically that it came to be regarded as the First War of Indian Independence. Rani Lakshmibai was the great heroine of the First war of India Freedom. She showed the embodiment of patriotism, self-respect and heroism. She was the queen of a small state, but the empress of a limitless empire of glory.

Jallianwala bagh massacre (1919)
General Dyer's Jallianwala Bagh massacre followed the strike wave, when an unarmed crowd of 10,000 Baisakhi celebrators was mercilessly attacked with over 1600 rounds of ammunition. Yet, Gandhi continued to advocate cooperation with the British in December 1919, even as the resistance of ordinary Indians continued. The first six months of 1920 saw an even greater level of mass resistance, with no less than 200 strikes taking place involving 1.5 million workers. It was in response to this rising mass revolutionary tide that the leadership of the Congress was forced to confront its conservatism and give a somewhat more militant face to its program. The "non-violent non-cooperation" movement was thus launched under the stewardship of leaders like Mahatma Gandhi, Lajpat Rai and Motilal Nehru.

Non-cooperation movement launched (1920)
Mohandas Karamchand Gandhi returned to India from South Africa in 1915 and took up the demand for self-rule and non-cooperation movement. Sarla Devi, Muthulaxmi Reddy,

Susheela Nair, Rajkumari Amrit Kaur, Sucheta Kripalani and Aruna Asaf Ali are some the women who participated in the non-violent movement. Kasturba Gandhi, the wife of Mahatma Gandhi, and the women of the Nehru family, Kamla Nehru, Vijaya Lakshmi Pandit and Swarup Rani, also participated in the National Movement. Lado Rani Zutshi and her daughters Manmohini, Shyama and Janak led the movement in Lahore.

Civil Disobedience the Dandi Salt March (1930)

Gandhiji inaugurated the Civil Disobedience Movement by conducting the historic Dandi Salt March, where he broke the Salt Laws imposed by the British Government. Followed by an entourage of seventy-nine ashram inmates, Gandhi embarked on his march from his Sabarmati Ashram on a 200-mile trek to the remote village Dandi that is located on the shores of the Arabian Sea. On 6th April 1930, Gandhi with the accompaniment of seventy-nine satyagrahis, violated the Salt Law by picking up a fistful of salt lying on the sea shore. The Civil Disobedience Movement was an important milestone in the history of Indian Independence. The aim of this movement was a complete disobedience of the orders of the British Government. During this movement it was decided that India would celebrate 26th January as Independence Day all over the country. On 26th January 1930, meetings were held all over the country and the Congress tri- colour flag was hoisted. The British Government tried to repress the movement and resorted to brutal firing, killing hundreds of people. Thousands were arrested along with Gandhiji and Jawaharlal Nehru. But the movement spread to all the four corners of the country.

The Quit India Movement (1942)

In August 1942, the Quit India movement was launched. "I want freedom immediately, this very night before dawn if it can be had. We shall free India or die in the attempt, we shall not live to see the perpetuation of our slavery", declared the Mahatma, as the British resorted to brutal repression against non-violent satyagrahis. The Quit India resolution, taken against British, directly addressed women "as disciplined soldiers of Indian freedom", required to sustain the flame of war.

Usha Mehta, a committed patriot set up a radio transmitter, called the "Voice of Freedom" to disseminate the "mantra" of freedom-war. News of protest and arrests, deeds of young nationalists, and Gandhi's famous "Do or Die" message for the Quit India movement were circulated amongst the masses. Usha Mehta and her brother persisted with their task of broadcasting until their arrest.

CHECK YOUR PROGRESS

1. Explain Jalianwalabagh massacre (1919).
2. Non-cooperation movement launched (1920). Explain.
3. What is Uplift of the Depressed Classes?
4. Discuss Civil Disobedience the Dandi Salt March (1930).
5. Discuss problems faced by women at the time of national movement.

UPLIFTMENT OF THE DEPRESSED CLASSES

5.4 TRADITION AND MODERNITY

Debate on Tradition and Modernity in India!

Yogendra Singh has defined Indian society and its traditions with reference to hierarchy, holism, transmigration or continuity and transcendence. He argues that the Indian society also contains traditions of Islam and tribals. Prior to Yogendra Singh, the preceding sociologists such as D.P. Mukerji, D.N. Majumdar, M.N. Srinivas, G.S. Ghurye, A.R. Desai, Milton Singer and others have also made efforts to provide an explanation to the meaning of tradition in Indian society. In the study of modernization in India, tradition has always been an obsession. During the 1950s, there was a hot debate in India on tradition and modernity.

In the west also, when modernization began after enlightenment, there was a serious debate on religion, science, state and fundamentalism. Feudalism was challenged by rationality, capitalism and science. In India, modernity needs to be analyzed in the context of liberalism, democracy and capitalism. The Britishers had colonial power to exploit the Indian masses, but in their effort, they also wanted not to interfere in the traditional structure of Indian society. The princely rulers were highly antagonistic to modernity. Their survival depended on the continuity and strengthening of tradition. And, therefore, in Indian situation also, it is quite meaningful to discuss modernity in terms of India's traditions and hence the obsession.

1. **D.P. Mukerji's analysis of tradition:**

   Dhurjati Prasad Mukerji (1894-1961), popularly called as D.P., was one of the founding fathers of sociology in India. He was born in West Bengal but worked all through his life in Lucknow. He took his degrees in history and economics from Calcutta University. He was a Marxist but preferred to call himself a Marxiologist, i.e., a social scientist of Marxism. He analyzed Indian society from the Marxian perspective of dialectical materialism. He argued that there is dialectical relation between India's tradition and modernity, British colonialism and nationalism and individualism and collectivity, i.e., sangha. His concept of dialectics was anchored in liberal humanism. He argued all through his works that traditions are central to the understanding of Indian society. The relations between modernization which came to India during the British period and traditions is dialectical. It is from this perspective of dialectics that, D.P. argued, we shall have to define traditions.

   The encounter of tradition with modernization created certain cultural contradictions, adaptations and in some cases situations of conflict also. Describing the consequences of the tradition-modernity encounter, Yogendra Singh writes:

   In D.P. Mukerji's writing we find some systematic concern with the analysis of Indian social processes from a dialectical frame of reference. He mainly focuses upon the encounter of the tradition with that of the west which, on the one hand, unleashed many forces of cultural contradiction and, on the other, gave rise to a new middle class. The rise of these forces, according to him, generates a dialectical process of conflict and synthesis which must be given a push by bringing into play the conserved energies of the class structure of Indian society.

The encounter between tradition and modernity, therefore, ends up in two consequences:

- Conflict, and

- Synthesis.

Indian society as D.P. envisages is the result of the interaction between tradition and modernity. It is these dialectics which helps us to analyse the Indian society. D.P.'s concept of tradition appeared for the first time in the year 1942 when his book Modern Indian Culture: A Sociological Study was published. His characterization of tradition in the context of Indian culture runs as below:

As a social and historical process … Indian culture represents certain common traditions that have given rise to a number of general attitudes. The major influences in their shaping have been Buddhism, Islam, and western commerce and culture. It was through the assimilation and conflict of such varying forces that Indian culture became what it is today, neither Hindu nor Islamic, neither a replica of the western mode of living and thought nor a purely Asiatic product.

Composition of tradition:
Indian traditions are the resultants of certain historical processes. They actually construct the structure of Indian culture. These traditions belong to several ideologies such as Buddhism, Islam, Christianity, tribals and western modernity. The process of synthesis has, therefore, constructed these traditions. In this respect, it would be mistaken to believe that India's traditions are Hindu only. In fact, they combine traditions of various ethnic groups of the country. How the principles of various religious ideologies shaped the Indian traditions has been interpreted by T.N. Madan as below:

In this historical process, synthesis had been the dominant organizing principle of the Hindu, the Buddhist and the Muslim who had together shaped a worldview in which, according to D.P., 'the fact of being was of lasting significance'. His favorite quotation from the Upanishads was charaivati, keep moving forward. This meant that there had developed an indifference to the transient and the sensate and a preoccupation with the subordination of the 'little self to and ultimately its dissolution in the 'supreme reality'.

D.P. tried to provide a classification of Indian traditions under three heads, viz., primary, secondary and tertiary. The primary traditions have been primordial and authentic to Indian society. The secondary traditions were given second ranking when the Muslims arrived in the country. And by the time of the British arrival, Hindus and Muslims had yet not achieved a full synthesis of traditions at all levels of social existence. There was a greater measure of agreement between them regarding the utilization and appropriation of natural resources and to a lesser extent in respect of aesthetic and religious traditions. In the tertiary traditions of conceptual thought, however, differences survived prominently.

Sources of tradition:
Admittedly, traditions occupy a central place in any analysis of India's traditions and modernization. But D.P. has not given the contents of these traditions. The

major sources of traditions are Hinduism, Buddhism, Islam and western culture, but what traditions, for instance, of Hinduism or Islam constitute the broader Indian tradition has not been made specific by D.P. His weakness in this respect has been identified by T.N. Madan who says that the general makes up of Indian tradition according to D.P. could be a synthesis of Vedanta, western liberation and Marxism. But, what about the synthesis of Islam and Buddhism? D.P. fails to provide any such synthesis of other major traditions. T.N. Madan comments on this failure of D.P. as under:

An equally important and difficult undertaking would be the elaboration and specification of his conception of the content of tradition. Whereas he establishes, convincingly I think, the relevance of tradition to modernity at the level of principle, he does not spell out its empirical content except in terms of general categories. One uncomfortable feeling that he himself operated more in terms of institution and general knowledge than a deep study of the texts. A confrontation with tradition through field work in the manner of the anthropologist was, of course, ruled out by him, at least for himself. Indian sociologists have talked enough about tradition but little effort has been made to identify the sources and content of tradition. And, this goes very well when we talk about D.P. Mukerji. Let us see other sociologists who have also written about tradition.

2. **D.N. Majumdar:**

Dhirendra Nath Majumdar (1903-1960) began his career as an anthropologist at Calcutta University, where he received his Master's Degree in 1924. He joined Lucknow University in 1928 and stayed there for the rest of his life. His initial interest at Lucknow was in ethnographic tradition. He studied the customs and beliefs of tribes and castes.

His understanding of Indian traditions, therefore, came through his study of tribals. Close to his interest in tribal groups, he also conducted studies of Indian villages. As a social anthropologist, Majumdar's area of interest was culture. He tried to construct development of local cultures out of his study of tribal groups and villages. In this effort of his study, he was drawn to the central role of traditions in the development of culture. The content of his culture, naturally, was tradition.

His statement in terms of the relationship between tradition and culture is given below:

The past must be understood in the context of the present, and the present will stabilize the future if it can find its fulfilment in the moorings of the past. There was no golden age; there can be none in the future. Life is a process of adjustment and in its unfolding, it has thrown out individuals who are misfit and the latter have both helped and hindered cultural progress; the misfits are misfits in the context of a dynamic setting, and if only, the misfits could be fitted into the structure of life, the process that is life will continue to unfold itself, adjust and march as to man's destiny through an integration and synthesis that constitute the core of the dynamics of culture change and culture crises.

Though the ideological perspectives of D.P. Mukerji and D.N. Majumdar are different – the former being a Marxist and the latter a functionalist, both agree

to a synthesis of tradition and modernity. D.P. talks about adaptive changes to modernity whereas Majumdar argues that those who are misfits to modernity will be obliged to fit themselves with the modernizing system. However, it must be noted that D.P. was much oriented to philosophy and economics and Majumdar was essentially a field worker. Because of his field experience, he referred to modernity in terms of ethnographic tradition belonging to customs and traditions of tribes, castes and villages.

3. **G.S. Ghurye:**

Govind Sadashiv Ghurye (1893-1983) is considered to be one of the pioneers of sociology in India. He joined Bombay University's Sociology Department in the year 1924 and retired from there in 1959. He was born in a conservative Maharashtrian Brahmin family. This family conservatism remained with him all through his life. He was a voracious writer and had authored 32 books on a variety of themes. Ideologically, he was a doctrinaire Hindu and considered Hindu scriptures as the major source of his Indian society's analysis. During his creative period of writing Indian sociology was engaged in the debate on tradition and modernity. But Ghurye did not enter into this controversy. Nor he took up the issue of the role of traditions in Indian society. As an orientalist, however, he stressed the importance of Indian traditions, especially the Hindu ethnography.

Ghurye analyzed Hindu society as a part of wider Indian civilization. For him, tradition was a heuristic method for sociological analysis. Indian traditions are actually Hindu traditions and to understand Indian society one must know the Hindu traditions. His wider Hindu society consists of tribals and other non-Hindu groups. Traditions, he insists, are essentially Hindu traditions. Whatever group we may discuss in India, it has its origin in Hindu civilization. In his work, Social Tensions in India (1968), he argues that Hindus and Muslims are two separate and cultural distinct groups that can hardly have any chances of integration.

His views on the integration of tribal groups are very clear. The Aborigines: So-called and their Future is his controversial book wherein he establishes that the scheduled tribes are backward caste Hindus and their future rests with the Hindu society. It would not be wrong to suggest that Ghurye created a special kind of Hindu sociology and the traditions which we have in India are Hindu traditions only. Despite Ghurye's prolific writings on issues pertaining to Indian society, he has not defined traditions. Nor has he discussed the impact of modernity. His sole concern has keen to establish that the core of Hindu society and, in this sense, the Indian society, is tradition and this tradition has its roots in its scriptures. Religious beliefs, karma kand, rituals and practices of this kind constitute the structure of traditions. Polity and economy hardly get any scope in Ghurye's discussion.

4. **M.N. Srinivas:**

M.N. Srinivas considers village as the microcosm of Indian society and civilization. It is the village, which retains the traditional components of India's tradition. Srinivas (1916-1999) occupies an eminent place among the first-generation sociologists of India. He belongs to the galaxy of sociologists such as G, S. Ghurye, R.K. Mukherjee, N.K. Bose and D.P. Mukerji. He conducted fieldwork among

the Coorgs and came out with his publication. Religion and Society among the Coorgs of South India (1952). Dumont and Pocock consider the book as a classic in India's sociology. It is in this work that Srinivas provides a basic structure of India's traditions.

The strength of the Coorg lies in its being firmly grounded in a clearly defined theoretical framework which happened to be essentially the one developed by Radcliffe-Brown who suggested the theme of the dissertation to Srinivas. Religion and society are a very lucid exposition of the complex interrelationship between ritual and social order in Coorg society. It also deals at length and insightfully with crucial notions of purity and pollution as also with the process of incorporation of non-Hindu communities and cults in the Hindu social order and way of life. In Religion and Society, Srinivas was concerned with the spread of Hinduism. He talked about 'Sanskritic' Hinduism and its values. Related to this was the notion of 'Sanskritization' which Srinivas employed "to describe the hoary process of the penetration of Sanskritic values into the remotest parts of India. Imitation of the way of life of the topmost, twice-born castes was said to be the principal mechanism by which lower castes sought to raise their own social status".

Curiously, Srinivas did not take up for consideration the phenomenon of the persistence of the masses of Hindus of low or no status within the caste system. For him, the most significant aspect of the history of the Coorgs, worthy of being recorded and discussed, was the history of this incorporation into the Hindu social order. Srinivas thinks that the only meaningful social change is that which takes place among the weaker sections for attaining higher status by imitating values of twice-born. And those of the lower castes and tribal groups who fail in this race of imitation are doomed to remain backward.

Srinivas spells the doom as below:
Splinter groups like Amma Coorgs are decades, if not centuries, in advance of their parent groups; the former have solved this problem by sanskritizing their customs entirely while the latter are more conservative. What Srinivas spells out about the imitating lower castes seems to be the announcement of a new age. If we attempt to identify traditions of Indian society, according to Srinivas, these are found among the high castes – the twice-born. In other words, the traditions, rituals and beliefs which are held and shared by the Brahmins, the Baniyas and the Rajput's constitute Indian traditions.

And, the beliefs of the lower sections of society, the untouchables and the tribals do not have any status as tradition. For him, Indian traditions are high-caste Hindu traditions, lower caste traditions are no Indian traditions. Obviously, Srinivas anchors tradition into sanskritization. Srinivas was actually interested in caste. He considered it to be the 'structural basis' of Hinduism. He was not fascinated by Hinduism in its holistic form. He looked for it in the caste system. Thus, his thesis of Indian traditions runs something like this: "Indian traditions are Hindu traditions, and Hindu traditions are found in caste system. Holistic Hinduism is beyond his scope of discourse."

Besides caste, Srinivas looks for yet another source or manifestation of tradition. He found it in the notion of 'dominant caste'. He first proposed it in his early papers on the village Rampura. The concept has been discussed and applied to a great deal of work on social and political organization in India. Srinivas was criticized for this concept with the charge that it was smuggled from the notion of 'dominance' which emerged from African sociology. Repudiating the critique Srinivas asserted that the idea of dominant caste given by him had its origin in the fieldwork of Coorgs of South India.

His fieldwork had impressed upon him that communities, such as the Coorgs and the Okkaligas, wielded considerable power at the local level and shared such social attributes as numerical preponderance, economic strength and clean ritual status. He further noted that the dominant caste could be a local source of sanskritization, or a barrier to its spread. Sanskritization and dominant caste are therefore representating of Indian tradition. And, in this conceptual framework, the traditions of the lower castes and Dalits have no place, nowhere in village India; the subaltern groups occupy the status of dominant caste.

Besides religion and caste, the third tradition component of Srinivas study is village. Srinivas got the seed idea of studying India's villages from his mentor Radcliffe-Brown in 1945-46. When settled in India after his return from Oxford, he conducted the study of Rampur – a Mysore village – which gave him the concept of dominant caste. The study has been contained in the Remembered Village (1976). It is here only that Srinivas takes some time to discuss social and economic changes which have taken place in Rampura. He informs:

Technological change occupied a prominent place in the life of the people of Rampura soon after independence. Technological change, of course, went hand in hand with economic, political and cultural changes. Here, in this part of the article, we are concerned about the meaning and definition of tradition in Indian context. The life mission of Srinivas has been to understand Indian society. And, for him, Indian society is essentially a caste society. He has studied religion, family, caste and village in India. He was a functionalist and was influenced by Radcliffe-Brown, Robert Redfield and partly Evans-Pritchard.

These anthropologists were functionalists of high stature. Ideologically, they believed in status quo: let the Dalits survive as Dalits and let the high castes enjoy their hegemony over subaltern. Srinivas' search for the identity of traditions makes him infer that the Indian traditions are found in caste, village and religion. For him, it appears that Indian social structure is on par with the advocates of Hindutva say, the cultural nationalism.

Srinivas though talks about economic and technological development, all through his works he pleads for change in caste, religion and family. Even in the study of these areas he sidetracks lower segments of society. They are like 'untouchables' for him. Srinivas has extensively talked about the social evils of caste society; he pleads for change in caste system and discusses westernization and modernization as viable paradigms of changes. But his perspective of change is Brahmanical Hinduism or traditionalism. In his zeal for promoting sanskritization, he has marginalized

UPLIFTMENT OF THE DEPRESSED CLASSES

and alienated religious minorities. For him, Indian traditions are those, which are manifested in caste and village. His traditions are Hinduized traditions, and in no sense secular ones.

Srinivas in a straightforward way rejects secularism and stands in favour of Hindu traditions. In his critique of Indian secularism which appeared in a short article in the Times of India in 1993, he finds secularism wanting because he believes that India needs a new philosophy to solve the cultural and spiritual crisis facing the country and that philosophy cannot be secular humanism.

It has to be firmly rooted in God as creator and protector. Srinivas' construction of sanskritization and dominant caste put him closer to Hindutva ideology of cultural nationalism. At this stage of our discussion on India's traditions it can be said that any tradition emanating from caste system cannot be nation's tradition as the constitution has rejected caste.

5. **A.R. Desai:**

A.R. Desai is a doctrinaire Marxist. He rejects any interpretation of tradition with reference to religion, rituals and festivities. It is essentially a secular phenomenon. Its nature is economic and it originates and develops in economics. He finds it in family, village and other social institutions. He also does not find the origin of tradition in western culture. Quite like other Marxists, he employs production relations for the explanation of traditional social background of Indian nationalism is his classical work. The book is an excellent effort to trace the emergence of Indian nationalism from dialectical perspective.

According to him, India's nationalism is the result of the material conditions created by the British colonialism. The Britishers developed new economic relations by introducing industrialization and modernization. The economic relationship is predominantly a stabilizing factor in the continuity of traditional institutions in India, which would undergo changes as these relations change. Desai thinks that when traditions are linked with economic relations, the change in the latter would eventually change the traditions. It is in this context that he thinks that caste will disintegrate with the creation of new social and material conditions, such as industries, economic freedom, education, etc.

A.R. Desai's definition of tradition is a watershed. He does not trace it from caste, religion and ritual. The dialectal history of India that he presents very clearly shows that traditions have their roots in India's economy and production relations. Despite merit of the dialectical approach applied by A.R. Desai in the definition of tradition, Yogendra Singh argues that the merits are not without their weaknesses. What is wrong with A.R. Desai is that he is very profound when he applies principles of Marxism in analyzing Indian situations, but fails at the level of empirical support. In other words, his theoretical framework can be challenged by the strength of substantial data. The critique of Yogendra Singh runs as under:

The important limitation of the dialectical approach for studies of social change in India is the lack of substantial empirical data in support of its major assertions, which are often historiographic and can easily be challenged. In theoretical terms, however, this approach can be most viable for analysis of the processes of change

and conflict in India provided it is founded upon a sound tradition of scientific research. Despite this limitation, some studies conducted on this model offer useful hypotheses, which can be further tested in course of the studies on social change.

5.5 CHAPTER SUMMARY

When Lord Macaulay's Education Policy came into being in 1854 through Woods' Dispatch, the modern education was now thrown open to all the Indians irrespective of Caste, color, religion and gender. Dalits too began sending their children to schools, but hostility followed. Caste Hindus opposed the Dalits' move violently. At places, their houses were burnt, crops destroyed for sending their children to schools. Caste Order proved mightier than the Crown. Finally, the Indian Education Commission 1884 recommended the opening of Separate/Special schools for Dalits. The history of Indian Freedom Struggle would be incomplete without mentioning the contributions of women. The sacrifice made by the women of India will occupy the foremost place. They fought with true spirit and undaunted courage and faced various tortures, exploitations and hardships to earn us freedom. The First War of Independence (1857-58) It was the first general agitation against the rule of the British East India Company. The Doctrine of Lapse, issue of cartridges greased with cow and pig fat to Indian soldiers at Meerut 'triggered the fire'. Further, the introduction of British system of education and a number of social reforms had infuriated a very wide section of the Indian people, soon became a widespread agitation and posed a grave challenge to the British rule. Yogendra Singh has defined Indian society and its traditions with reference to hierarchy, holism, transmigration or continuity and transcendence. He argues that the Indian society also contains traditions of Islam and tribals. Prior to Yogendra Singh, the preceding sociologists such as D.P. Mukerji, D.N. Majumdar, M.N. Srinivas, G.S. Ghurye, A.R. Desai, Milton Singer and others have also made efforts to provide an explanation to the meaning of tradition in Indian society. In the study of modernization in India, tradition has always been an obsession. During the 1950s, there was a hot debate in India on tradition and modernity. In the west also, when modernization began after enlightenment, there was a serious debate on religion, science, state and fundamentalism.

5.6 REVIEW QUESTIONS

SHORT ANSWER TYPE QUESTIONS

1. According to A.R. Desai what is tradition and modernity?
2. Write a short note on The Uplift of the Depressed Classes.
3. Explain The First War of Independence (1857-58).
4. Write a short note on Civil Disobedience the Dandi Salt March (1930).
5. Explain relationship between tradition and culture According to D.N. Majumdar.

LONG ANSWER TYPE QUESTIONS

1. Write a brief note on views of M.N. Srinivas on tradition and modernity.
2. D.P. Mukerji's analysis of tradition. Explain.

3. Write a brief note on G.S. Ghurye views on tradition and modernity.
4. Discuss Role of women in India's freedom struggle in brief.
5. Explain Composition of tradition.

5.7 MULTIPLE CHOICE QUESTIONS

1. **The First War of Independence _____.**
   a. 1857-58
   b. 1858-59
   c. 1856-59
   d. 1855-56

2. **General Dyer's is behind _____ massacre.**
   a. Quit India movement
   b. Jallianwala Bagh
   c. Dandi salt march
   d. None of the above

3. **In _____ 1942, the Quit India movement was launched.**
   a. October
   b. September
   c. August
   d. July

4. **_____ inaugurated the Civil Disobedience Movement by conducting the historic Dandi Salt March.**
   a. Nehru
   b. Indira Gandhi
   c. Bhagat Singh
   d. Gandhiji

5. **Mohandas Karamchand Gandhi returned to India from South Africa in _____.**
   a. 1913
   b. 1914
   c. 1915
   d. 1916

6. **Dhurjati Prasad Mukerji was one of the founding fathers of _____ in India.**
   a. Psychology
   b. Sociology
   c. Mathematics
   d. None of the above

7. **Govind Sadashiv Ghurye joined Bombay University's Sociology Department in the year _____.**
   a. 1927
   b. 1926

c.   1925

d.   1924

8.   **Dhirendra Nath Majumdar received his Master's Degree in _____.**

a.   1927

b.   1926

c.   1925

d.   1924

9.   **Usha Mehta, a committed patriot set up a radio transmitter, called the _____ to disseminate the "mantra" of freedom-war.**

a.   Voice of public

b.   Voice of Freedom

c.   Voice of Hindustan

d.   None of the above

10.   **Woman's participation in India's freedom struggle began as early as in _____.**

a.   1817

b.   1818

c.   1819

d.   1820

♦♦♦♦♦

ANSWER KEY

UNIT I

QUES.	ANSWERS	QUES.	ANSWERS
1.	**a.**	**6.**	d.
2.	**d.**	7.	a.
3.	**a.**	8.	c.
4.	**b.**	9.	b.
5.	**c.**	**10.**	a.

UNIT II

QUES.	ANSWERS	QUES.	ANSWERS
1.	a.	6.	a.
2.	b.	7.	c.
3.	c.	8.	d.
4.	d.	9.	b.
5.	b.	10.	a.

UNIT III

QUES.	ANSWERS	QUES.	ANSWERS
1.	b.	6.	b.
2.	a.	7.	a.
3.	d.	8.	c.
4.	b.	9.	d.
5.	c.	10.	b.

UNIT IV

QUES.	ANSWERS	QUES.	ANSWERS
1.	a.	6.	a.
2.	c.	7.	c.
3.	b.	8.	b.
4.	d.	9.	b.
5.	c.	10.	e.

UNIT V

QUES.	ANSWERS	QUES.	ANSWERS
1.	a.	6.	b.
2.	b.	7.	d.
3.	c.	8.	d.
4.	d.	9.	b.
5.	c.	10.	a.

NOTE

NOTE

Suggestive Reading

Books

- Greenblatt, Stephen. Ed. Abrahms, M.H., The Norton Anthology. London: W.W. Norton & Company Ltd., 2000. Print.
- Daiches, David. Ed. A Critical History of English Literature Volume 1. New Delhi:
- supernova Publishers and Distributors Pvt. Ltd. 2010. Print.
- Burgess, Anthony. English Literature A Survey for Students London: Longman Group Limited. 1974. Print
- Daiches, David. Ed. A Critical History of English Literature Volume 1. New Delhi: supernova Publishers and Distributors Pvt. Ltd. 2010. Print.
- Burgess, Anthony. English Literature a Survey for Students, London, UK. Longman Group Limited.
- R.S.Sharma, Aspects of Political Ideas and Institutions in Ancient India;
- —————, Material Culture and Social Formations in Ancient India
- —————, Origin of the State in India
- Romila Thapar, From Lineage to State, Social Formations in the Mid First
- Millennium B.C. in the Ganga Valley;
- —————, The Mauryas Revisited
- Kumkum Roy, The Emergence of Monarchy in North India
- B. Chattopadhyaya, Kushana State and Indian Society
- B.N.Puri, India under the Kushanas
- S.K.Maity, The Imperial Guptas and their Times
- K.A.Nilkantha Sastri,(ed.), A Comprehensive History of India, Vol.II;
- —————, A History of South India
- T.V.Mahalingam, Readings in South Indian History
- K.M.Srimali, Agrarian Structure in Central India and Northern Deccan
- Romila Thapar, Early India from the Origins to AD. 1300

Web Resources

- en.wikipaedia.org/wiki/Geoffrey_Chaucer
- www.angelfire.com/m3/Chaucer
- www.luminarium.org/medlit/chaucer.htm-catched
- classiclit.about.com/cs/profileswriters/p/aa
- en.wikipedia.org/wiki/Edmund_Spenser

- www.tnellen.com/cybereng/lit_terms-_allegory.html/