

Introducing
Sociology
Class XII
(New Syllabus)
Broad Outline of the Syllabus

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UNIT - 1

SOCIOLOGY IN INDIA

INTRODUCTION

-Sociology in India and -Indian Sociology as two expressions can be used interchangeably. According to Louis Dumont Indian Sociology is that specialized branch which stands at the confluence of Indology and sociology and which he advocates as the right type of -mix prerequisite to the understanding of the Indian Society.

This chapter is dedicated to understand quintessentially how sociology in India came to be institutionalized as an academic discipline and the phases of creative tension and joy it has gone through. This chapter therefore talks about the courses of development of sociology in India. Sociology in India is undoubtedly one discipline which has raised and answered questions about its own development during the past three decades or so.

Different perspectives in studying Indian Society

1. Indological Perspective:

Indology is the academic study of the history and culture languages and literature of the Indian sub-continent(most specifically the modern day states of India, Pakistan, Bangladesh, Srilanka and Nepal) and as such is a subset of Asian studies.

Indian Society reflects an amalgamation of different types of Cultural traits and therefore exists now as a composite culture, which is sui- generis.

Renowned Indological writers:

- **Radhakamal Mukherjee (1889-1968)**
- **G.S. Ghurye**
- **Louis Dumont**

2. Structural Functional Perspective:

Many Indian sociologists found the structural functional approach as adequate to the study of Indian society and social institution. Dhanagare draws our attention to the development of sociology in India through structural functionalism. As a result sociologists tended to focus on the present structure of social relations and institution as -harmonic system but failed to highlight the conflicting forces and contradiction inherent in those systems.

The followers of this perspective focus on the understanding of the ordering and patterning of the social world.

- **M.N. SRINIVAS: (1916-1999)**
- **S.C. DUBE (1922-1996)**
- **Mc Kim Marriott (1955)**

3. HISTORICAL PERSPECTIVE

Historical approach is used to study contemporary social institution and process to their historical settings in these past. In these studies of social institution, indology or a social movement, just a study of these present is inadequate in understanding its significance. It needs to be studied in the context of the past to understand these present. The historical approach deepens our understanding of social realities in India today. Tracing the historical origins and process of development of a social phenomenon enriches our understanding. In the study of agrarian social structure, class relations and various aspects of rural transformation and peasant movements in India can be further enriched by studying them in the context of medieval and colonial periods of Indian history.

The social scientists generally confine themselves to three major sources of historical information:

- Documents and various historical sources to which historian himself/herself has access.
- Materials of cultural history and of analytical history and
- Personal sources of authentic witnesses

Important books that give us a good understanding of the Indian society, through historical perspective are:

Yogendra Singh: Modernization of Indian Tradition: A systematic study of social change.

Satish Subrewal: Sociology in India

M.N.Srinivas: Social change in India

D.N.Dhanagare: Practising Sociology Through History

S.C.Dube: Study of Complex Culture.

D.D. Kosambi: The Culture and Civilization of Ancient India in Historical Outline.

4. Marxist Perspective:

Sociological studies on contemporary India on village, caste, religion, industry, record changes taking place in it. Marxist sociologists express the inadequacy of the structural functional framework for understanding change. Change occurs with conflict and resistance hence the Marxist framework would be useful in explaining these contradictions. Another area of research in Indian society is that of inequality. The changing relations between caste, class and power drew the attention of sociologists to these external forces of change.

The emphasis is on class and material interests rather than on caste and historical status. Caste and class have been studied at different levels and the contribution of some sociologists and social anthropologists is by studying it in these contexts of agrarian relations at these local levels. Some of these sociologists have used the Marxian approach in these analyses and interpretations.

Historical materialism is a methodological approach to the study of society, economics and history, first articulated by Karl Marx (1818-1883) as the materialist conception of history. It is a theory of socio-economic development according to which change in material conditions (technology and productive capacity) are the primary influence on how society and the economy are organized. Historical Materialism looks for the causes of developments and changes in human society in the means by which human collectively produce the necessities of life.

Sociologists who followed the Marxian perspective:

- **D.P. MUKHERJEE:**
- **A.R. DESAI (1976):**
- **Ramkrishna Mukherjee:**

5. Subaltern Perspective

Subalternists focused their attention on the circle of elite politics and have emphasized the insurrectionary activities and potential of the subaltern classes such as artisans, poor peasants, landless labourers, tribals etc to make these classes possess self conjuriousness and systematic resistance directed against rich peasants, urban trades or the colonial revenue administrator.

Some writers of the subaltern studies:

- RANAJIT GUHA:
- B.R. AMBEDKAR
- DAVID HARDIMAN

Teaching and Research in Sociology Specialization in Sociology

Teaching and research in the disciplines of sociology and social anthropology has their beginning in the colonial period. A full and authoritative understanding of the origins, teaching and research in sociology (and social anthropology) call for intensive research into the archives of the Universities of Calcutta, Bombay, Lucknow , Mysore which were among the earliest to teach the subject.

UNIT – 2 : Indian Society – Structure and Process

2.A[I] : SELF-SUFFICIENT NATURE OF VILLAGE COMMUNITY

Self-sufficient nature of village was a basic feature of pre-British Indian society. It is the basic economic unit which had existed for centuries in India until the advent of British rule, except for certain modification. Self-sufficient village was based on agriculture carried on with primitive plough and bullock-power and handicraft by means of simple tools. The village communities were little republics having nearly everything that they wanted within themselves, and almost independent of foreign relations.

Village agriculture produced for the needs of the village and, excepting a share of the produce had to be surrendered to the lord of the moment-may be the Subha or the

Sardar. The remaining produce was almost locally consumed by the peasant and non-peasant village population.

The village community composed of peasants, industrial workers (like smith, carpenter, potter, weaver, cobbler, washerman, an oilman or barber) and others. They all worked almost exclusively for satisfying the needs of the village population.

Local produce prepared mainly by means of local labour and resources was reciprocity with the outside world was very little. Trade was present and it was carried out on a specific day of the week, at a place in the village where different types of goods from a number of centres were sold.

2.A [II] : PRE-BRITISH CULTURAL CONDITIONS OF INDIAN SOCIETY

Society was feudal-agrarian, stationary and rigid. It remained so after a long period and thus developed, in P. Sorokin's language, the ideational traits of culture with more or less defined views on the nature. Culture of pre-British India was mystical in character. Society was feudal-agrarian, stationary and rigid/

The village population continued to live for centuries in, superstitious, narrow, stereotyped social and intellectual existence. These villages were citadels of economic stagnation, social reaction, cultural blindness. There was absence of individual initiative, adventure of finding out new paths. The caste system prevailed in full vigour (villagers thought it to be divinely ordained and never questioned its taboos). The family was extended type and patriarchal in nature aesthetic, moral, social values and systems, with certain common notions of Truth, Knowledge, Self and Ultimate Reality.

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The economic life based on agriculture and artisan industry was low and stationary. The primitive plough driven by bullocks and other simple instruments constituted the sole productive force. The scientific knowledge of village people was little and there was hardly any social and economic exchanges. People had little knowledge of the outside world.

In contrast to villages, towns were centres of rich, progressive, cultural, commercial and economic life. The town economy was more developed and differentiated and it cater to multifarious needs of kings, nobilities, wealthy merchants and dignitaries.

All scientific, philosophic, artistic, industrial (cotton, silk cloth, artistic metal, marble-ware, luxury articles), governmental, religio-artistic culture took place in towns. But pre-British Indian society lacked a national form and scope.

2.A [III] : SOCIO-ECONOMIC CONDITIONS OF INDIAN SOCIETY IN PRE-BRITISH INDIA

The most striking feature of Indian Feudalism was there was no landed nobility class who had proprietary rights over the land. The soil in India was never considered the property of the King and there was never any notion of the ownership of the soil vesting in anybody, except the peasantry. So, the Monarch had the right only to collect land revenue over a specific number of villages, in the pre-British period. Thus

the King had the revenue-collecting power which he bestowed upon and transferred to the nobles.

But, be it the benevolent or the despotic king, nobody tried to deprive the village community and tried to establish a class of landowners over them. Again, no individual peasant owned the land personally. This means there was absence of private ownership of land. The village community was the de facto owner of the village land and the state or the monarch had a claim over a share of the realized annual produce from It was the village community which through the headman or panchayet ,paid the state or the intermediary a specific proportion of the annual agricultural produce as revenue. Even during the Mughal period though new land revenue system but the village possession and its customary right over the land was not interfered with.

2.B : PROCESS OF SOCIAL CHANGE IN INDIA

2.B[I] BRAHMINIZATION-SANSKRITIZATION

The term 'Sanskritization' was coined by M.N. Srinivas to describe a process of cultural mobility in the traditional social structure of India. In his study of the Coorgs in Mysore he found that lower caste, in order to raise their position in the caste hierarchy, adopted some customs of the Brahmins and gave up some of their own, which were considered to be polluting by the upper caste. e.g. they gave up meat eating, consumption of liquor, animal sacrifice to their deities. by doing so and within a generation or so they could claim higher positions in the hierarchy of castes. To denote this process of mobility Srinivas first used the term 'Brahmanization'. Later this term, was replaced by him as 'Sanskritization'. He first used this term in his book 'Religion and Society among the Coorgs in Southern India' (1952)

2. B [II] WESTERNIZATION

Westernization has been defined by Srinivas as 'the changes brought about in Indian society and culture as a result of over 150 years rule, the term subsuming changes occurring at different levels...technology, institutions, ideology and values.'

Though the British emerged as a dominant power and the Western impact on the Indian culture was primarily that of the British ,but ,the mode of impact had its distinctive pattern.

There was the emergence of a commercial middle class in the 18th century ,rise in white-collar jobs or non-agricultural jobs, emphasis on humanitarianism, rationalism and utilitarian orientation of thought led to a series of institutional and social reforms in India .E.g. Movements led by Raja Rammohan Roy . He tried for innovations and pleaded for radical Westernization .He established Brahma Samaj in 1829,general spread of western life style and ways of thinking. This was reflected in new technology, dress, food habits etc. and it varied from region to region, birth of nationalism.

2.B [III] MODERNIZATION

Modernization refers to improvement of technology and production. The introduction of universal law code, secular education system, urbanization ,democratic outlook are all different manifestation of modernization in India.

2.B.[IV]: SECULARIZATION

The word secularization distinguishes the 'sacred' from the 'secular' and the growing independence of it. In a religiously pluralistic country, secularization is even necessary as a means of promoting communion in difference. The Constitution was framed with a desire to respect all religions in the context of pluralism. At the same time it had to affirm and defend fundamental human and social rights. The Constitution aimed at the formulation of a common civil code that would be applicable to all believers and it also allowed to continue to follow the personal and customary law, especially for religious minorities.

2.B.[V] GLOBALIZATION PROCESS IN INDIA

The concept of globalization is not only of global interconnection between people. Globalization is often portrayed solely as an economic phenomena. It includes the role of transnational corporations whose massive operations stretch across national borders, influencing global production processes and the international distribution of labour, electronic integration of global financial markets and the enormous volume of global capital flow.

The rise of information and communication technology has created new relationships and there is multiplication of existing social networks and activities. Thus there is a highly developed telecommunication infrastructure. Globalization means global outlook. So, there is an intermixing of global culture with the local (i.e. globalization). It influences our dress, music, food etc. Even Subway or McDonalds sell vegetarian and chicken products, here only.

Another trend of globalization is the integration of world economy, an economy that is weightless and intangible or Knowledge Economy. The concept of electronic economy is another factor of economic globalization. Banks, corporations, fund managers and individual investors are able to shift money world-wide with the click of a mouse.

2.B.[VI] LIBERALIZATION PROCESS IN INDIA

In India, the term liberalization and globalization. The state decided to bring certain changes in its economic policy of 1991. It opened Indian economy to the world market and its a deviation from the earlier position where the government had greater control over the country's economy.

As a result of it, private companies, specially foreign firms, were encouraged to invest in sectors earlier reserved for government, like, telecom, civil aviation, power, banks etc. Foreign products are available in Indian shops, many Indian products are becoming multinational companies. The government is trying to sell its share in public sector companies and this process of disinvestment threatens the job security of the employees working in these sectors. Many companies are downsizing the number of employees. Multinational companies are outsourcing their work across the globe, where cheap labour and skilled manpower available.

INDIAN STRUCTURE AND PROCES: JAJMANI SYSTEM

The term 'jajmani' was originally used in the anthropological literature by William Wiser in his work 'The Indian Jajmani System'. Jajmani system is a system of traditional occupational obligations. Caste in early India was economically independent on one another. Each caste group within a village was expected to provide certain standardized services to the families of other castes. This inter-caste relationship follows the pattern of superordinate-subordinate relationship between the patrons and supplier of services. The relationship between the 'servicing caste' and the 'served caste' was durable, exclusive term, economic and permanent in nature and this tie was inherited through generation. The providers of goods and services were called 'kamins' or 'purjans' (term varied according to regions) and those who are served are called 'jajmans'.

In the jajmani system the relationship is between the jajmans and kamins. The kamin castes render occupational, economic and social services to the jajmans and depending on the service rendered by kamins the jajmans pay them at fixed intervals, on specific occasions (like birth, marriage and death), in cash or kind. Apart from that the kamins used to get several concessions like free-food, free clothes, free residence, causal aid, aid in litigation etc. Again, during a lean year the farmer jajman did not give much foodgrains to his kamins, but the former tried to compensate it when there is a good produce. The landowning families are provided services and products by various castes [like Blacksmith (lohar), washermen (dhobis), sweepers (chuhra)]. However, when the kamin family prosper, they discard their hereditary occupation and search for better jobs.

The ever-growing outside pressure (economic or political, land reform measures, spread of education, increase of social mobility, industrialization, urbanization) shook the traditional system and stained the age-old jajman-kamin relationship.

UNIT 3 : Changes in social Structure

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3.A : FAMILY

CONCEPT :

A family, as a biological unit, is composed of a man and a woman having a socially approved sexual relationship and whatever offspring they might have. As a social unit, a family is defined as a group of persons of both sexes, related by marriage, blood or adoption, performing roles based on age, sex and relationship, and socially distinguished as making up a single household or a sub-household.

It is defined by Murdock (1949), as a social group characterized by a common residence, economic co-operation and reproduction. Family, according to Murdock, multi-functional institution which is indispensable to the society and universal in nature. Talcott Parsons viewed it as a basic and irreducible unit, where the functions are primary socialization of children and stabilization of adult personalities of the population.

Indian Joint Family

The family system in India means the joint family. It was the chief feature of traditional India. But, the concept of 'jointness' varied with different scholars. Some viewed 'co-residentiality' as important in jointness, others like, S. C. Dube, Pauline Kolenda, Ramkrishna Mukherjee regard commensality as a feature with co-residentiality. Bailey, T. N. M and a n emphasized upon co-parcency, irrespective of

the type of residence and commensality, whereas, I.P. Desai gives importance to fulfillment of obligations towards kins, even if residence is separated and there is no common ownership of property.

As Iravati Karve said that in Vedic and Epic period Indian family was joint in terms of residence, property and functions. She defined, "A joint family is a group of people who generally live under one roof who eat food cooked at one's hearth, who hold property in common and who participated in common."

Indian joint family is one of the important pillar of the Indian social system. It is characterized by authoritarian structure, common residence, common worship, common property

The changes in family pattern are---

- Neo-local residence
- Weakening tie with distant kin
- Equal status of men and women
- Weakening of family norms-
- Change in affective functions.
- Change in the educational functions, affective functions
- Change in economic functions and religious function-

3.B : RURAL, URBAN COMMUNITIES

Sociologists have spoken of two types of rural communities-

- **Agricultural Village Community:** Agricultural village is mainly built around agricultural even though trade may be carried on there in a small scale. Such a village is the trade and social centre for the surrounding farmers. In the Indian villages, normally people build their houses near their land and live in it. The Indian farmers depend more on agricultural rather than on trade.
- **Industrial Village Community:** Some villages, more than agriculture small industries have provided means of livelihood for a relatively bigger number of people. The people in such industrial villages gain most of their income from small industries located there. Industries such as cutting the tree and firewood, preparing charcoal, brick-making and baking etc may be carried on there.

3.C : CASTE AND TRIBE

Caste: The word "Caste" is used in everyday life and we use it to distinguish one person from another. We say, or identify a particular person from belonging to a particular caste. In saying so we generally mean to convey that he is born of parents or is a member of a family said to belong to a particular caste.

Definition of Class:

The word class is by no means an unusual word. It is said that classism is increasing or that new classes are coming into being in India. The word "class" lends itself to a variety of uses, in the form of the landlord class and business class at one end and the Brahmin class and the capitalist class at the other. But in a sociological study it is improper to use the word class in such an inexact and confused manner. From the scientific viewpoint it is essential to give a precise definition of class. Every society

has many classes, the individual interests of all of which do not coincide. A class struggle can result between them in the absence of any synthesis and balance between them, and this class struggle can sometimes result in dangerous revolutions. Each social class has its status in society in accordance with which it receives prestige in the society. In this way the members of all., classes have some special benefits and facilities which are bestowed upon them due to class status. Class-consciousness is generatea in the different. classes by differences in social status.

Caste in Literature

Caste has been quite a prominent & burning topic in the literally world.

AUTHOR	NAMES OF THE BOOKS
Rabindranath Tagore	Gora, Achalayatan, Charuranga
Sarat Chandra Chattopadhyay	Bamuner meye
Haraprasad Sashtri	Bener Meye
Damodar Mukhopadhyay	Bish Bibaha
Sarna Kumari Devi	Snehalata
Sasish Cahndra Chattopadhyay	Bangalir bol
Jaladhor Sen	Dukhini & Abhagi
Tarashankar Bandhopadhyay	Badhuni
Bibhuti Bhusan Bandhopadhyay	Pather Panchali, Morighater Mela
Sailoananda Mukhopadhyay	Kakantalar meye
Achinta Kumar Sengupta	Hari muri dom
Jagadish Gupta	Bonanchi Guncha mala
Satinath Bhaduri	Adha Bangla
Mahasweta Devi	Bayen
Subodh Ghosh	Fossil
Kamal Kumar Majumder	Bagan Keyari
Manik Bandhopadhyay	Dushashoniyo

Tribes in India

Characteristics of Indian Tribes:

Mandelbaum mentions eight characteristics of Indian tribes:

(1) kinship as an instrument of social bonds; (2) lack of hierarchy among individuals and groups (class and lineages); (3) absence of strong, complex, formal organizations; (4) communitarian basis of land holding; (5) segmentary character; (6) little value on surplus accumulation; (7) lack of distinction between form and substance of religion; (8) a different psychological make-up for enjoying life.

3.D : RELIGION

Edward .b. Tylor defined religion as the belief in supernatural beings.

Emile Durkheim defined religion as religion is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden-beliefs and practices which unite into one single moral community called a Church.

Religion plays an important role in soothing and rationalizing the suffering of the people. As Karl Marx said Religion is the opiate of the masses. It also influences our personality and is a source of social cohesion and an agency of social control as well. Its perennial nature is the proof of its value.

SWAMI VIVEKANANDA'S VIEW ON RELIGION(1863-1902)

Swami Vivekananda was born in the Datta family of Calcutta. He embraced the philosophies of the Western mind with the worship of science. He was deeply influenced by the religious ideas of his master, Sri Ramakrishna Paramhansadev. After Ramakrishna's death, Vivekananda renounced the world, travelled the country as a monk. He always tried to find answers to the troubles people faced and sought help from the West. Later, he got an opportunity to deliver speech at Chicago's Parliament of Religion in 1893 on spiritual ideas. He spread Vedanta philosophy in the West and founded Ramakrishna Mission in 1897.

He articulated a vision of inter-religious harmony and cooperation which is desperately needed today in the world where religious fundamentalists raise their heads and declare war and violence in the name of religion. Swamiji upheld the ideal of universal religion which does not mean predominance of one single religion conquering and replacing all others. Rather it is a commonwealth of religions, each learning from and assimilating the ideals of the others while continuing to develop in its own distinctive way. He admits, that each religion is distinct, but their central ideas are common. These ideals, however, are like the pieces of jigsaw puzzle and are part of the universal truth. They are not the same, but interchangeable. If we can accept the basic truth then the practitioners of each tradition can learn from and share the ideas. These views were championed by Swamiji, over a century ago, are much needed today.

RISHI AUROBINDO'S VIEW ON RELIGION (1872-1950)

Aurobindo Ghosh was born in an educated middle-class family in Calcutta on 15th August 1872. He was a revolutionary freedom fighter who later became a philosopher and lived a life of a saint. While fighting for the nation he was sent to jail for the Alipore Bomb case. At jail, he concentrated on yoga, meditation and study of religious, philosophical and spiritual literature. Thereafter there was a sea change in

his life and he spent the rest 40 yrs of his life in the Ashrama of Pondicherry. His notable books include "The Renaissance in India" and "The Life Divine". His writings emphasize upon cultural, philosophical, spiritual aspects of life.

Sri Aurobindo also believed that what we call as religion is not primarily a matter of doctrines or dogmas, but is a matter of experience of spiritual authenticity. This experience is not a collection of views handed down through generations, but it requires first hand experience of connecting the personal religious experience to the modern world at large. So, his spiritual inquiry aims at balancing the bridge between spiritual quest and the materialistic world. He said, what is needed is to place both material world and spiritual world at the same realm.

Spirituality is present in man in a partially concealed spirit. Through spiritual discipline or yoga it helps us to seek our inner self and this is already a higher level of consciousness.

There are two levels of consciousness. First, there is a movement inward by which, we break the wall between the external world and the inner self. This widening can extend itself to a complete entry into the consciousness of cosmic Mind, into unity with the universal Life, even into the **oneness** with universal Matter.

There are three aspects of **One Existence**. The first is based upon that self-knowledge in our human realization of the Divine, the Upanishad describes as the Self in us becoming all existences in the Self; the third on that which is described as seeing the Self in all existences.

3.E : Education in India

EDUCATION-CONCEPT AND MEANING

The word "education" comes from the Latin words "educare" (to bring up); "educere" (to draw out); "educatum" (the act of teaching); "educio" (to lead forth). This means, education is the process of drawing out the best from the human being and nourishing the best in and through the physical and socio-cultural environment.

The meaning of education can be explained in two ways-narrower meaning and broader meaning. The narrower meaning points out that education is the process of acquisition of knowledge which starts at a specific age of life its main aim is to acquire a degree and to earn "bread and butter". It is the formal process of learning which starts from pre-school period and ends up in higher education. The broader meaning indicates any kind of learning experiences from birth to death. It is a life-long process irrespective of class, age, sex, time and place.

The French sociologists saw the major function of education as the transmission of society's norms and values and this helps in maintaining social solidarity. So, the child must know the collective life demands which will help them to develop a sense of belonging and a feeling that social unit is important than the individual. If anyone fails to follow the norms he/she will be negatively reinforced in the school. This will make enable to understand the level of social damage done by them.

ISWARCHANDRA VIDYASAGAR(1820-1891)

Pandit Iswarchandra shone brilliantly like a mid-day sun. Born to Thakurdas Bandhyopadhyay and Bhagavati Devi at the village of Birsingha, on 26th September, 1820. At the age of six, he went to Calcutta and cleared all the examinations with excellence and in quick succession.

In 1841, he joined Fort William College as the head of the Bengali Department. While serving there he had good acquaintances with Fredrick James Halliday, John Peter Grant, stood him in good stead in subsequent years. In 1846, he was appointed Assistant Secretary of the Sanskrit College. Moreover in this college admission was open to the Brahmin student only, but Vidyasagar made this admission process open to all. That instead of over emphasizing upon inert Sanskrit Grammar & outmoded texts, knowledge of fundamentals of Bengali Grammar should be imparted. Thus, Sanskrit Grammar teaching was reshuffled, by replacing 'Mugdhabodho' with 'Upakramanika' & 'Byakaran Kaumudi'. He compiled a Sanskrit reader by editing selected pieces from Hitopodesha, Panchatantra, Ramayana, Mahabharata etc. He compiled Sanskrit learning for the elite and proficiency in the mother tongue for common man. He also made English as a compulsory subject, introduced advancing sciences of Europe, tried to combine Western and English knowledge.

He played prominent role in Primary education and Women's education. In 1853 he had to submit a memorandum stating that the first need was mass education. He suggested the establishment of primary schools, preparation of text books and training the teachers.

In 1854, during Lord Dalhousie's Generalship, Mr. Halliday, agreed to establish some model schools and to institute a system of inspection. This was done to improve the conditions of primary schools.

He wanted to take Bengali language to the ordinary man. His Varna Parichay (1855) was an aid to people for the mastery of Bengali. The number of letters was rationalized. Spelling style and scientific pronunciation were emphasized. This reform of the script and writing style helped the cause of primary education and particularly mass literacy. His work in literary activities includes Upakramanika, Basudevcharit, Sakuntala, Sitar Banabash and many others

That is why, when Mr D.W. Bethune with help from some prominent Bengalee gentlemen established a 'free school' for secular education of Hindu Girls, Vidyasagar happily accepted the post of the secretary of that institution.

RABINDRANATH TAGORE(1861-1841)

Rabindranath Tagore was the youngest son of Debendranath Tagore. He was the educated at home and his multi-sided literary activities are known to us. He actively participated in the national education movement and pointed out the baneful effects of foreign education.

Education, to him, is the development of body, mind and spirit. The nature of education imparted by the British was bookish, instead of creative, imaginative, heuristic and progressive. This fails to assimilate truth and beauty, starvation of body and mind. So, there is a common lack of connection between life and education.

The core of Tagore's education was the emphasis on the harmonious development of individual personality. It would help an individual to attain complete manhood, so that all his powers may be developed to the fullest extent for his own individual perfection as well as the perfection as well as perfection of the human society where

one is born. He wanted girls and boys to be fearless, free and open-minded, self-reliant, full of inquiry and self-critical with their roots deep in the soil of India but reaching out to the world. This would help them to progress spiritually and materially. His concept of education covered the description of ideal atmosphere, institution, teacher and method. He never in his life used to control directly the ideas, feelings and values of his children but imaginatively designed an environment and a program of activities and experiences which evoked the desired responses. He also believed that the education of a country acquires shape and substance only against the entire background and it is important to have a strong relationship between education and society.

His educational theory was put to practice in his school at Santiniketan. Here Tagore gave emphasis on mother tongue to be an important vehicle of learning. He stressed on the practical aspect of education and also on daily activities in which freedom, games and sports and art. His curriculum was never narrowed down only to textbook learning, but it provided experience for children from multiple sources. This helps in the intellectual curiosity, creative free thinking, constraint curiosity and alertness of mind.

He wanted to implement freedom in education and he emphasized on three categories of freedom of heart, freedom of intellect and freedom of will. So, education should be after the heart of man and this would teach the people to realize oneness of the globe.

MAHATMA GANDHI (1869-1948)

Mohandas Karamchand Gandhi upheld a classless, casteless, egalitarian society based on non-violence. This better society of the future could be formed if the citizens are inspired by ideals of non-violence, sacrifice, cooperation and aversion to exploitation and he thought Basic Education would help in achieving a balanced personality and hence a better society.

M.K. Gandhi wrote in 1937, "By education, I mean an all round drawing out of the best in the child and man—body, mind and spirit." An All India National Education Board was established in 1939, known as Hindustani Talimi Sangh, and to Basic Education Gandhiji gave the name of Nai Talim (New Education).

The aims of Basic Education were

- (a) development of qualities of an ideal citizen
- (b) Development of love for Indian culture and heritage
- (c) All round development of personality
- (d) After completion of education, children might be able to use that education for earning a livelihood
- (e) Attainment of Sarvodaya through education
- (f) Free and compulsory education equally for boys and girls from 7-14 yrs
- (g) Mother tongue to be the medium of instruction
- (h) The curriculum would consist of—Basic Craft, Mother Tongue, Mathematics, Social Studies, General science, Art, Hindi, Home Science, Physical Science—they are correlated and integrated together.
- (i) Education should have social relevance.

But his ideas suffer from certain defects---

- (1) it is applicable in backward economy
- (2) in all subjects this method cannot be applied.

GOPAL KRISHNA GOKHALE

Gopal Krishna Gokhale was a teacher and Principal at Ferguson College, Poona. He was a founder member of the Servants of India Society and a member of the Central Legislative Assembly from 1902. As President of the National Congress, he had supported the boycott movement against Bengal Partition. Although a moderate politician, he staunchly supported the cause of primary education.

With inspiration from the introduction of compulsory primary education in the princely state of Baroda, Gokhale forwarded a motion in the Central Assembly for free and compulsory primary education. Later, he withdrew the motion on the assurance that an official initiative will be taken. Later with no initiative from the government end, he got vocal for the second time on 16th March, 1911. The Bill was circulated to elicit opinion of Universities and provincial Govts. Gokhale proposed that the Bill be sent to a special committee.

Gokhale's Bill was of moderate nature. He had proposed that

- (1) compulsion be introduced in areas where 33% of children were already in school
- (2) the provisions of the Bill would be implemented in selected areas, and that even, by the local self Government bodies
- (3) the local bodies would have to secure Govt. permission prior to application of the Act
- (4) Parents would stand responsible for sending children of 6-10 group to school
- (5) No tuition fees for students whose parents did not earn more than Rs. 10/- per month
- (6) Compulsory to introduce boys and later to be extended to girls.

This Bill was rejected on the ground, saying people were conscious and desirous, local self governing bodies were opposed to it and there was no scope for expansion of primary education under private enterprise.

UNIT – 4 A : CONTEMPORARY SOCIAL ISSUES

4.A [I]. POPULATION

The study of population processes is critical to understanding the world around us. Births, deaths, household formation, and migration remain crucial indicators of social change. The study of population covers not only basic measurements of population change, but also analysis of the roots and ramifications of those changes.

- **Reason of Population Growth: An indicator of Social Problem:**
- **Providing employment to growing population:**
- **Problem of utilization of manpower:**
- **Over-strained infrastructure:**
- **Pressure on land and other renewable natural resources**

- **Increased cost of production :**
- **Inequitable distribution of income:**

EFFECTS OF POPULATION EXPLOSION:

- **Air Pollution:**
- **Water Pollution:**
- **Unemployment and Illiteracy:**
- **Food Resources :**

Consequences of Over-population in India

- 1) Pressure on food, clothing & housing :
- 2) Unemployment:
- 3) Standard of living:
- 4) Decrease of forest area:
- 5) Environmental pollution:
- 6) Education:
- 7) Energy crisis:
- 8) Hygienic condition:
- 9) Eco-degradation:

4 A [II]. POVERTY

Poverty is a situation that gives rise to a feeling of a discrepancy between what one has and what one should have. What one should have is an internal construct, hence each person's feeling and experience of poverty is individual and unique. But the feeling of powerlessness and resourcelessness is possessed by all poor people. Berstein Henry (1992) has identified the following dimensions of poverty.

- Lack of livelihood strategies.
- Inaccessibility of resources (money, land).
- Feeling of insecurity and frustrations.

Three precepts are often used to define poverty:

- The amount of money required by a person to subsist.
- The life below a minimum subsistence level and living standard prevalent at a given time in a given place.

- The comparative state of well-being of a few and the deprivation of the majority in society.

Absolute vs Relative poverty

- When measured, poverty may be absolute or relative poverty. Absolute poverty refers to a set standard which is consistent over time and between countries. An example of an absolute measurement would be the percentage of the population eating less food than is required to sustain the human body (approximately 2000-2500 calories per day).
- Relative poverty, in contrast, views poverty as socially defined and dependent on social context. One relative measurement would be to compare the total wealth of the poorest one-third of the population with the total wealth of the richest 1% of the population.
- Even more than 50 years after independence from almost two centuries of British rule, large scale poverty remains the most shameful blot on the face of India. Of its nearly 1 billion inhabitants, an estimated 350-400 million are below the poverty line, 75 per cent of them in the rural areas.

Major poverty alleviation, employment generation and basic services programmes:

The strategy for poverty alleviation is essentially two fold. Firstly, an effort is underway to provide greater opportunity for the poor to participate in the growth process by focusing on specific sectors, which offer such opportunities. Secondly, poverty alleviation and social sector programmes have been strengthened and restructured with special programmes for the weaker sections of society.

- **National Food for Work Programme**
- **Swaranjayanti Gram Swarozgar Yojana (SGSY)**
- **Sampoorna Grameen Rozgar Yojana (SGRY)**
- **Rural Housing – Indira Awaas Yojana (IAY)**
- **Pradhan Mantri Gramodaya Yojana (PMGY)**
- **Rural Employment Generation Programme (REGP)**
- **Prime Minister’s Rozgar Yojana (PMRY)**
- **Pradhan Mantri Gram Sadak Yojana (PMGSY)**
- **Antyodaya Anna Yojana (AAY)**
- **Swarna Jayanti Shahari Rozgar Yojana (SJSRY)**
- **Valmiki Ambedkar Awas Yojana (VAMBAY)**

4.A.[III] : ILLITERACY IN INDIA

Illiteracy is the mother of all issues which gives rise to poverty, unemployment, large family size and so on. In India, a person aged seven and above, who can read and write with any understanding in any language can be called a literate. But sadly enough, in India, 74.04% of people are literate (according to 2011 census).

This is due to several causes. The causes are large size of population, poverty, absence of universal education system, limitation on the part of government, absence of awareness, presence of superstitions, absence of proper infrastructure, low rate of female education, absence of trained teachers.

Several measures have been taken to eradicate illiteracy from our country. These include programmes like, NAEP (National Adult Literacy Programme, 1978); Challenge of Education (1985); RFLP (Rural Functional Literacy Programme, 1986); NLM (National Literacy Mission, 1988); Sarbo Siksha Abhijan (2002).

The importance of making people literate lies in the fact, it empowers the individual as well as it develops the society.

Being literate, one can rise above the parochial feelings and superstitions, think differently, boost up the level of self-confidence, contribute to the country's development constructively, proper development of human resource, rise in the national income, eradication of poverty are all possible if we can provide education to all.

4.A.[IV] : UNEMPLOYMENT

Unemployment is the most significant sociological problem in society. Sociologically, it can be defined as "forced or involuntary separation from remunerative work of a member of the normal working force (15-59 age group) during normal working time at normal wages and under normal conditions."

The causes of unemployment are degrading work status, geographical mobility, rapid growth of population, defective educational system, lack of capital, lack of investment and high production.

Seasonal, cyclical, agricultural, industrial, technological, educational are different types of unemployment.

Unemployment was recognized as a problem from the very beginning of the planning process in India. Accordingly, employment generation was accepted as a goal of development planning. However, a faster growth with special emphasis on employment-intensive sectors like the small-scale industry was considered adequate to generate employment of the order required to take care of the problem.

The Fifth Five Year Plan (1974-79) envisaged a reorientation of development strategy towards an employment-oriented growth and introduction of special anti-poverty and employment programmes. Therefore the government decided to concentrate particularly on policy measures seeking to influence the private demand and utilization of manpower in the private sector. This required emphasis on self-employment ventures in agriculture, cottage and small industries and allied activities as well as non-farm operations. Some of the major employment programmes were Integrated Rural Development Programme (IRDP), National Rural Employment Programme (NREP), the Operation Flood II Dairy Project, Fish Farmer Development Agencies, Training Rural Youth Self-Employment (TRYSEM). The National Rural

Employment Guarantee Act(NREGA) was enacted in Septeber,2005. has been renamed as Mahatma Gandhi National Rural Employment Guarantee Scheme(MGNREGS)

MGNRES seeks to provide at least 100 days of guaranteed wage employment in a financial year to at least one member of every household.

REMEDIES:

The XXXI Indian Labour Conference (ILC) held in 1994 in Delhi suggested the following measures to control the jobless conditions. The measures are ,encouraging self-employment, drastic reorganization of vocational courses, identification of skills needed in the present day context required by industrial units and designing courses and curricula relevant to such identified skills in demand in the employment market.

UNIT 4 B

4.B [I] : COMMUNALISM

Communalism is an ideology which states that society is divided into religious communities whose interests differ and, are at times even opposed to each other. The antagonism practiced by one religious community against the other can be termed as communalism. This antagonism goes beyond the extent of falsely accusing, harming and deliberately insulting a particular community and extends to looting, burning down the homes and shops of the helpless and the weak, dishonouring women and even killing persons. Bi p a n Chandra holds that communalism is the product of a particular society, economy and polity, which divides people on the basis of religious and economic differences. Thus, communalism is an ideological tool for propagation of economic and political interests. It is an instrument in the hands of the upper class to concentrate power by dividing people.

Communalism was born, nurtured and promoted by the British imperialism as a deliberate design to sow dissension. It served the purpose of the colonial administrators to -divide and ruleø It was capable to create an idea that Indians are not mere Indians but are members of different religious group. Communalism can be practiced in many ways; like political communalism, religious communalism and economic communalism. Political communalism is the product of abiding or lasting political expediency and developing and conserving vote-bank and in which covering up oneø wrongs and, at the same times ,diverting the attention of the people by a series of -hid-offøexercises to pass the -communal buckøand shift the blame on oneø rivals constitute the familiar game plan. In this political game plan, leaders invariably say what they do not mean and mean what they do not say.

Scholars have pointed ten major factors of communalism. These factors range from social to local; from economic to administrative and so on.

- (a) Social- The stratification pattern of the country breeds inequality. Religion based inequality include social customs, traditions which has an emotional attachment with the life of the people. If that is harped in any way, people react violently.
- (b) Political ó Religion-based politics is a major weapon to sway the masses and to win over the vote bank. The political interference, instigation or supporting the agitators by politicians is done to f u l f i l the vested interests.

- (c) Religious ó It includes socialization of our countrymen in an orthodox, conservative environment which fails to think beyond what is being taught in the holy books or preached by our holy men.
- (d) Economic ó Sometimes the minority religious communities are neglected, abused and harassed socially, physically, suffer from economic crisis and these are largely neglected by the majority group. So, there develops discontentment among them and provokes religious conflict.
- (e) Legal ó Absence of uniform legal code, special provisions and concessions to particular state, reservation policy instigate such problems.
- (f) Psychological ó Presence of social prejudices, stereotyped attitudes, rumours, distrust, hostility and apathy towards other communities cause communal disharmony.
- (g) Administrative ó Ill-trained police personnel, inefficient intelligence agencies and administrators fail to tackle law and order and create crisis.
- (h) Historical ó Alien invasion, divide and rule policy of colonial rulers, the partition of trauma, old disputes over land, alien invasion are responsible for such crisis.
- (i) Local ó Religious processions, slogan raising, group-rivalry, vengeance, rumour creates tension which is sufficient for creating problem.
- (j) International ó The economically strong nations intend to weaken the nation's unity by helping financially, training them and making them loyal to the outside forces.

4.B[II] : SECULARISM

In India, secularism is best understood as a philosophy and would enable people belonging to diverse religious background to live together in harmony and state should accord highest degree of respect and freedom to all religions. The Constitution of Independent India incorporated the word 'secular' in the Preamble of Indian Constitution 42nd Amendment Act, 1976. It meant that, each citizen would be guaranteed full freedom to practice and preach his religion; state will have no religion; all citizens, irrespective of religious faith, will be equal. This means that religion exists, their followers continue to believe in and practise the religious principles enshrined in their holy books, there is complete separation of state and religion, full liberty for the followers of all religions as well as atheist and agnostics to follow their respective faith. The state government to regulate law regarding secularism and there should be no discrimination on the basis of caste, creed, sex and place of birth.

4.B[III] : REGIONALISM

CONCEPT

The Penguin Dictionary of Geography defines region as an area of the earth's surface with one or more features or characteristics (natural or human activity) which give measure of unity and make it differ from the areas of surrounding it. Thus, region may be termed cultural, economic, morphological, natural, physiographic, political etc and the nexus between people and their socio-economic and political environment give rise to regionalism. The degree of regionalism of particular area can decrease or increase depending on regional dynamics, in which global as well as national and local forces create an impact.

DEVELOPMENT OF REGIONALISM IN INDIA

Regionalism is not a new phenomena in India. The seeds were sown by the British with the intention of dividing the nation regionally and trying to suppress the nationalist feeling. This will help them to rule the nation without any hurdle. After 1947, the leaders tried to foster among the people that they belong to one nation. In order to realize this objective the framers of the Constitution introduced single citizenship and a unified judiciary for all. But, the vastness of land posed problem and regionalism soon made its appearance. Instances are Telengana movement in Andhra Pradesh, demand for Gorkhaland and so on.

The causes for its growth can be enumerated as follows.

- (a) Geographical factor – A definite territory gives a sense of identity, similar experiences of living which develop a we-feeling among its members
- (b) Historical factors-Common historical experiences, folklore, custom, social heritage act as unifying factor.
- (c) Cultural factor-Socio-cultural symbols often provide necessary inputs of identity-formation for the people living in that region. Regional caste, sub-caste, kinship differences create regional feeling.
- (d) Political factor- Regionalism is the politics of the natives against centralization of power and administration.

MEASURES TO COMBAT REGIONALISM IN INDIA

As for cure, three suggestions may be made. First, there should be a greater spirit of accommodation on the part of the Central authorities. Power and authority must be shared on equitable basis between the Centre and the States. Harmonious balanced growth should be the administrative aim, not suppression of local desires and demands.

Moreover the unifying factors are to be promoted like value-oriented education, imparting knowledge about the country's history along scientific lines will help to curb problems.

4.B[IV] : TERRORISM

According to Encyclopaedia of Social Sciences, terrorism can be defined as a method whereby an organized group or party seeks to achieve its avowed aims chiefly through the systematic use of violence. So, terrorism can be characterized by, acts directed against the state or community, has a political purpose, unlawful in nature, aims at intimidating and creating aspects of fear and helplessness of the people at large. Terrorist acts are mostly directed against the state, but, there is another side of terrorism that is practiced by the state apparatus. However, the above definition does not include the latter type of terrorism.

TERRORISTS ACTS IN INDIA

Terrorism was not an integral part of India's Independence Movement, though the movement did produce several revolutionary upheavals that adopted terrorism as a strategy. The earliest of such groups emerged in Bengal during the first decade of the

twentieth century. Extremists and revolutionary groups and actions also emerged in Varanasi, Punjab, Madras and Maharashtra.

In India, the class and cultural formation of the post-Independence elite determined the particular character of the nascent nation. In the intricate ideological process of nation-building, two sets of interests were both co-opted and marginalized—those of the economically oppressed and ethnic minorities. In practice, the construction of nation followed a path that remained indifferent, if not hostile, to the economically underprivileged and to the cultural minorities. Terrorism, as a phenomenon in post-colonial India, is intricately connected to the fundamental failure at the heart of the process of nation-building, which engendered the disenchantment of certain of the nation's core constituencies.

In the post-colonial era, terrorist strategies have been adopted by two kinds of movements: struggles around economic issues and those around issues of identity. The terrorists and counter-terrorism acts in India include the militant terrorism in Kashmir, the Khalistan-oriented Sikh terrorism based on demand for theocratic states, the North-East fought for identity crisis; the Naxalite movement based on class enemy.

The terrorists acts are not merely confined within the nation, Several countries like U.S.A, UK, Israel, Pakistan and many other nations have fallen prey to it. The famous 9/11 incident, bomb blast in London Metro, pressure cooker blast in Boston, the terrorists attack in schools of Russia toll innocent lives of many.

The terrorists attack, irrespective of place and magnitude, can be explained with the theory of Relative Deprivation. It states that there is a gap between the value expectation of a given group and the value capabilities of the group. This can be further divided into

- (a) Declivity deprivation—when value capabilities decline and expectations remain same. e.g. Bolshevik's collective political violence in Russia in 1917.
- (b) Aspirational deprivation—when value capabilities remain the same and the value expectations increase. e.g. terrorism in Kashmir valley

UNIT – 4 C: CORRUPTION

In philosophical, theological or moral discussions, **corruption** is spiritual or moral impurity or deviation from an ideal. Corruption may include many activities including bribery and embezzlement. Government, or political, corruption occurs when an office-holder or other governmental employee acts in an official capacity for personal gain.

The word **corrupt** when used as an adjective literally means "utterly broken". The word was first used by Aristotle and later by Cicero who added the terms bribe and abandonment of good habits. Morris, a professor of politics, corruption is the illegitimate use of public power to benefit a private interest. Senior Economist defines corruption as an action to (a) secretly provide (b) a good or a service to a third party (c) so that he or she can influence certain actions which (d) benefit the corrupt, a third party, or both (e) in which the corrupt agent has authority.

Common forms of corruption

- A business or individual pays a bribe to a government official in order to be given a government contract or licence.
- The use of government-owned resources, such as motor vehicles, for private purposes
- A government official takes advantage of his or her position to favour a family member or business associate for a job or tender contract. This is commonly called nepotism.
- A police officer solicits a bribe or a member of the public offers one in order to escape lawful punishment.

CAUSES OF CORRUPTION

The causes of corruption are many and complex. Following are some of the causes of corruption.

Emergence of political elite who believe in interest-oriented rather than nation-oriented programmes and policies.

Artificial scarcity created by the people with malevolent intentions wrecks the fabric of the economy.

Corruption is caused as well as increased because of the change in the value system and ethical qualities of men who administer. The old ideals of morality, service and honesty are regarded as anachronistic.

Tolerance of people towards corruption, complete lack of intense public outcry against corruption and the absence of strong public forum to oppose corruption allow corruption to reign over people.

Vast size of population coupled with widespread illiteracy and the poor economic infrastructure lead to endemic corruption in public life.

In a highly inflationary economy, low salaries of government officials compel them to resort to the road of corruption. Graduates from IIMs with no experience draw a far handsome salary than what government secretaries draw.

Complex laws and procedures alienate common people to ask for any help from government.

Election time is a time when corruption is at its peak level. Big industrialist fund politicians to meet high cost of election and ultimately to seek personal favour. Bribery to politicians buys influence, and bribery by politicians buys votes. In order to get elected, politicians bribe poor illiterate people, who are slogging for two times a meal.

UNIT – 4 D : WOMEN

To be understood under the following heads:

- **Indian women in pre-British Indian society**
- **Indian women during British Rule**
- **Women in the post-independence period**

VIOLENCE AGAINST WOMEN

Different kinds of violence against women are:

- Physical, sexual and psychological, violence occurring in the family, including battering, sexual abuse of female children in the household, dowry related violence, marital rape, female genital mutilation and other traditional practices harmful to women, non-spousal violence and violence related to exploitation.
- Physical sexual and psychological violence occurring within the general community, including rape, sexual abuse, sexual harassment and intimidation at work in educational institutional institution and elsewhere, trafficking in women and forced prostitution.
- Physical, sexual and psychological violent perpetrated or condoned by the state wherever it occurs. This definition added violence perpetrated or condoned by the State to the definition by United Nations in 1993.

The important legislations relating to these six aspects of marriage passed from time to time are:

- The Child Marriage Restraint Act, 1929 (dealing with age at marriage),
- The Hindu Marriage Disabilities Removal Act, 1946 and Hindu Marriage Validity Act, 1949 (dealing with field of mate selection),
- The Special Act, 1954 (dealing with age at marriage, freedom to children in marriage without parental consent, bigamy, and breaking up of marriage),
- the Hindu Marriage Act, 1955 (dealing with age at marriage with the consent of parents bigamy, and breaking up of marriage)
- The Dowry Act, 1961, and
- the Widow Remarriage Act, 1856
- the Child Marriage Restraint Act, 1929

Review & Amendment of the Legislation Relating To Women

The Department of Women and Child Development is reviewing the following four Acts with which it is administratively concerned: with a view make the provisions mote stringent and to remove the lacunae:

- The Indecent Representation of Women (Prohibition) Act, 1886.
- The Immoral Traffic (Prevention) Act, 1956
- The Dowry Prohibition Act, 1961.
- The Commission of Sati (Prevention) Act 1987

UNIT 4 E : Man and Environment

The environmental movement is a term that includes conservation and green politics, Ecological change and damage are central to contemporary change and in extreme cases they threaten the very foundations of life, of people and of the planet. From the pre-industrial period the basic survival of the poor was deeply dependent upon access to and use of natural resources. With the heralding of the modern age, introduced by the British in India through the colonial encounters and conquest by the British, and the advent of new technology made possible the establishment of modern industry and consequently it had a different impact on natural resources. The setting up of Indigo plantation, cotton plantation ,large scale felling of trees in the mountainous region for the shipbuilding and railway industries have disturbed the ecosystem of Himalayan belt and Western Ghat regions. These have led to the emergence of new conflicts and induced new form of poverty and deprivation , conflict and in turn local group geared to retain control over local resources.

It was the 1972 Conference on Environment and Development at Stockholm that set the stage for the entry of the concepts of environment and ecology into the mainstream of Indian discourse on both development and social movements.

In the early 1970s when the environmental experts were debating their viewpoints in Stockholm and similar forums ,another movement now famous in developmental literature as Chipko, started making its impact in India. These issues posted mostly by hill women in a non-violent manner led finally to a major ecological tendency emerging in the hills. It was led by Sundarlal Bahuguna and this was a demand for a complete ban on the felling of green trees and this demand was conceded in 1973 and inspired similar struggles in other parts of India. It focused attention on the centrality of renewable resources in the livelihoods and lives of people in our country.

The Appiko movement(1983) in the Western Ghats actively involved in struggles against the illegal felling of trees and replanting forest lands with multipurpose broad-leaf tree species.

An earlier successful against a proposed dam project was that of Silent Valley. the Kerela Government had in the early 1970s proposed dam construction on the Kuntipuzha river, ostensibly with the aim of generating electricity to facilitate industrialization in the region. The proposed dam would inundate Silent Valley, one of the last surviving natural tropical forest in India. The Kerela Shastra Sahitya parishad (KSSP),a local people's science movement ,managed to involve an entire gamut of counter-experts and succeeded in arguing that this project will have an adverse environmental impact on the rare, rich ecosystem.

More recently the Narmada Valley project ,a gigantic scheme, generated controversy. The rich peasants and concerned state governments (Gujarat, Maharastra, Madhya Pradesh) wanted to materialize the project in order to meet their vested interests,plus an all round prosperity, whereas inhabitants felt it would disturb the flora and fauna, submerged the cultivable land. Moreover this scheme was co-financed by World Bank, it drew attention of the international development community.

UNIT 4 F : MASS MEDIA

Mass media is an important part of our life. It includes wide ranging forms like newspapers, radio, advertisements, films, magazines. As a student of Sociology it is a topic of interest to us. This term has been shortened to us to describe means of communication that operate on large scale, reaching and virtually involving everyone in a society to a lesser or larger degree. Despite its rapid changes and continuous growth its requirement is hardly diminishing, rather going supplemented, extended also challenged to newcomers to the scene. Mass media is the organized technology that makes mass communication possible.

ROLE OF MEDIA IN SOCIAL LIFE

The function of media involves more or less objective tasks of the media (news or editorizing) and the purpose and utilities as perceived by the media user(informed or entertained).

The main functions of media include

- (a) surveillance of the environment and transmission of the cultural heritage and providing information about events and conditions in society
- (b) establishing correlation of the events and information and interpreting the meanings, the comments of the experts.
- (c) In this way it socializes the masses and helps in forming constructive public opinion
- (d) Providing support to the existing authority and norms, expressing the dominant culture and recognizing subculture and new cultural developments
.Media helps in promoting product by using catchy advertisement jingles, TV commercials, spreading social messages on AIDS, Polio, tuberculosis(diseases);anti-dowry, female foeticide prevention campaigns, fixing marriageable age of girls at 18yrs,alleviation of illiteracy(social issues.);publicizes environmental events .
- (e) Nowadays, social networking sites helps to share our views, ideas and keep personal touch with our acquaintances and friends, regain old friendship

The dysfunctional aspects of mass media are---

- (a) the media is engaged in ~~selling~~ or imposing a whole social system which at the same time is repressive
- (b) it provides lopsided news, tainted news to cater the ~~needs~~ of the masses
- (c) Media sometimes, invade privacy. The intimate details of life come to the fore and individuals are prone to bypass the filters they are supposed to employ.
- (d) In recent times, internet addiction hampers studies of student.