

# Biyani's Think Tank

*Concept based notes*

## **Rural Sociology**

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*Published by :*

**Think Tanks**

**Biyani Group of Colleges**

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**First Edition : 2010**

**Price : 60/-**

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## Preface



I am glad to present this book, especially designed to serve the needs of the students. The book has been written keeping in mind the general weakness in understanding the fundamental concept of the topic. The book is self-explanatory and adopts the “Teach Yourself” style. It is based on question-answer pattern. The language of book is quite easy and understandable based on scientific approach.

In this book I have tried to cover all the topics of introduction to Sociology like society, social structure, family, social status.

Any further improvement in the contents of the book by making corrections, omission and inclusion is keen to be achieved based on suggestions from the reader for which the author shall be obliged.

I acknowledge special thanks to Mr. Rajeev Biyani, *Chairman* & Dr. Sanjay Biyani, *Director (Acad.)* Biyani Group of Colleges, who is the backbone and main concept provider and also have been constant source of motivation throughout this endeavour. We also extend our thanks to Biyani Shikshan Samiti, Jaipur, who played an active role in co-coordinating the various stages of this endeavour and spearheaded the publishing work.

I look forward to receiving valuable suggestions from professors of various educational institutions, other faculty members and the students for improvement of the quality of the book. The reader may feel free to send in their comments and suggestions to the under mentioned address.

**Author**

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### Unit II : Social Structure of Rural India

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Power relation and rural polity

Caste Panchayats

### Unit III : Rural Transformation in India

Panchayati Raj, 73<sup>rd</sup> Amendment, Community Development Programme, Green Revolution and its Impact

Globalization & its impact on agriculture

#### ESSENTIAL READINGS:

A.R.Desai 1959 Rural Sociology India, Popular Prakashan, Bombay.

Rao M.S.A. 1974 Urban sociology in India, Orient Longman, New Delhi.

A.R.Desai 1979 Rural India in Transition, Popular Prakashan, Bombay.

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Ramakrishna Mukarjee The dynamics of rural society, Berlin A C. Mukherjee 1957

## CHAPTER-1

# Meaning of Rural sociology

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1. Who has given the definition of Rural Sociology as 'the science of laws of development of rural society.'
  1. A.R. Desai
  2. I.P.Desai
  3. R.K Mukherjee
  4. Robert Redfield
2. Where did rural sociology originate?
  1. USA
  2. Canada
  3. Europe
  4. India
3. \_\_\_\_\_ appointed by American President Theodore Roosevelt for study of rural people
  1. Country life commission
  2. Commission for life
  3. Country for commission life
4. \_\_\_\_\_ was to study the rural social problems and make recommendation for improvement of rural life
  1. Commission for life
  2. Country for commission life
  3. Country life commission
5. A journal entitled rural sociology was first time launched in USA in
  1. 1935
  2. 1950
  3. 1960
  4. 1967

6. \_\_\_\_\_ was the pioneer in writing a text book on rural sociology in 1960
  1. Roosevelt
  2. John M Gillette
  3. Robert Redfield
  4. John Mayor
7. The study of Rural society was done for the first time by
  1. Roosevelt
  2. Sir Henry S maine
  3. Robert Redfield
  4. John Mayor
8. The author of the book 'Ancient law(1861) is\_\_\_\_\_
  1. Roosevelt
  2. Sir Henry S maine
  3. Robert Redfield
  4. John Mayor
9. \_\_\_\_\_ is the study of rural society.
  1. Urban sociology
  2. Sociology
  3. Anthropology
  4. Rural sociology
10. Rural society is generally an \_\_\_\_\_
  1. Agrarian society
  2. Peasant society
  3. Technical society
  4. Urban society
11. \_\_\_\_\_studies rural problems, rural life, rural structure
  1. Urban sociology
  2. Rural sociology
  3. Sociology
12. Who gave the concept of westernization
  1. G.S.Ghurye
  2. M.N.Srinivas
  3. A.R.Desai
  4. P.C.Joshi
13. Who is the writer of the book 'Rural sociology in India'?
  1. A.R.Desai

2. R.K.Mukherjee
  3. B.R.Chauhan
  4. S.C.Dube
14. Who wrote the book "The little community"?
1. Milton Singer
  2. Robert Redfield
  3. Herbert Risley
  4. I.P.Desai
15. Who edited the book "Village India"?
1. McKim Marriot
  2. S.C.Dube
  3. D.N.Majumdar
  4. M.N.Srinivas
16. Which of the following is not a feature of rural society?
1. Stabilized production relation
  2. Multiplicity of organization
  3. Minimum division of labour
  4. Force of traditional mores
17. Mark out the factors which brings cohesion to rural society
1. Common traits
  2. Common objectives
  3. Small population
  4. All of the above
18. The life of rural people in rural society is marked by
1. Simplicity
  2. Mental strain
  3. Impersonal relationship
  4. Superficiality
19. The book 'sociology' is written by-
1. Bottomore
  2. Robert Redfield
  3. Herbert Risley
  4. I.P.Desai
20. The book 'Human society ' is written by-
1. Bottomore
  2. Robert Redfield

3. Herbert Risley
  4. K. Davis
21. The book 'Society' is written by-
1. Bottomore
  2. MacIver and Page
  3. Herbert Risley
  4. K. Davis
22. The concept twice born is given by
1. A.R.Desai
  2. R.K.Mukherjee
  3. B.R.Chauhan
  4. S.C.Dube

1. A	2. A	3. A	4. C	5. A	6. B	7. B	8. B	9. D	10. A
11. B	12. B	13. A	14. A	15. A	16. C	17. D	18. A	19. A	20. D
21. B	22. D								

**Que.1 What is the need to study rural sociology in India?**

**Ans.**

1. Agriculture is the backbone of India. It has a long past history. The social organization and the religious institution found in India were complex. The cultural pattern was varied. So, there is a need for the subject to be studied for the rise, growth, crystallization and fossilization and breakup of the self sufficient village community, the principal pivot of the Indian society only till recently.
2. The existing Indian rural society has long history and has a diversified cultural patter. During the old age, the tribes used to gather food by hunting, and then came the heo-agriculturists where the people used to plough the lad with the help of bullocks. And how the modern age which is completely influenced by the technology and the economic activities are influenced by the technology. All these stages of societal growth make the modern rural India. The ideological current of the rural India is very much affected by the current of modern era. The primitive cults of magic and animism, polytheism, pantheism of the ancient world, monotheism and other idealistic philosophic world outlooks inherited from the ancient medieval period as also a minor current of modern rationalistic



world view. This has transformed it into a veritable museum of different and even conflicting cults and ideologies.

3. The socio-economic agrarian structure of the rural India is unique. And with changing time the structure of rural India is also transforming. The multitude of village was present at the time of eve of the British conquest of India. Each village lived almost an independent, atomistic, self-sufficient social and economic existence. During the economic sphere, the village experienced a transformation during the British period. The economic prosperity of the self sufficiency was dissolved. Slowly there was a existence of village market. The village economy became increasingly an integral part of the national even world economy. The influx of cheap foreign and subsequently of indigenous industrial goods into the village, progressively undermined the village artisan industries. The old self-sufficiency economy based on equilibrium between the village agriculture and the village artisan industry was thus disrupted.

In the social field, the rule of custom enforced by the joint family, the caste and village panchayat, was gradually replaced by the laws made by the British state of India and it was administered by its own revenue, executives and judicial officials posted in the village.

**Que 2. Give the historical review of the Rural sociology?**

**Ans:** Rural sociology was born out of the need of various conditions and aspects of rural life and its problems. It is relatively a new branch of Sociology. The subject rural sociology originated in the U.S.A nearly in 1820. Lot of literature had been produced about the new knowledge or Rural Sociology. But, actually a deep scientific study about Rural Society was started in the middle of the nineteenth century.

In that period, a new knowledge about modernization was emerged and it was regarded as the 'Age of Modernization' in the history of mankind. Due to the deep influence of modernization, a radical change took place in the different aspects of Rural Society.

As a result some eminent personalities like Charles Henderson of Chicago University, Butler Field of Michigan University, Earnest Burnholme of Michigan State College, John Moris Gillin of North Decota University, Martin H.Giddings of Columbia University, Themus Ninon Carver of Harvard University and so on have made their original contribution regarding the study and development of Rural Society.

But as a separate discipline of study Rural Sociology had not achieved its target till the beginning of the twentieth century. Roosevelt, then the President of United States of America was appointed the Country Life Commission in 1970. It was the landmark in the history of Rural Sociology.

The President was influenced in his decision to set up the Commission by Sir Horace Plunkett, who had observed the deterioration of rural life in Ireland. The main aim of the Country Life Commission was to study rural social problems and make recommendation for the development of rural life.

The report of this Commission was brought to the attention of sociologists and therefore a critical analysis was brought to the attention of sociologists and therefore a critical analysis was done on the attention of sociologists and therefore, a critical analysis was done on the topic "Rural Life" in the annual meeting of the American Sociological Society in 1912. G.M. Gillatee published his first book on Rural Society in 1916.

The first research studies on the rural community were probably certain Doctoral Dissertations at Columbia University under Professor Franklin Giddings. The Department of Rural Sociology was first set up by the American Sociology Society in 1917. Two years later, in 1919, a Rural Sociology Department was established under the Bureau of Agricultural Economics and Dr. Charles J. Galpin of the University of Wisconsin was appointed as its head.

Its name later on was changed to Rural Population and Rural Life, Rural Sociological research develop still further with the encouragement of grants form the United States Department of Agriculture after 1919, when Galpin was appointed as the chief of the Division of From Population and Rural life.

A systematic source book on Rural Sociology was published in 1930 which opened the new face of the subject. A quarterly magazine titled Rural Sociology was published in 1936. In 1937, the Rural Sociological society was formed in America.

But the outbreak of Second World War and its devastative nature and adversely affected the human society to great extent. For the protection of human civilisation and reconstruction of social life a wife effort had been made on world basis which resulted in the popularity or Rural Sociology in the whole world.

Particularly after the Second World War Rural Sociology extended beyond the boundaries of U.S.A. into Europe and the East Under the "Point Four Programme", America sent rural sociologists to work in underdeveloped countries. A European Society of Rural Sociology was formed in 1957.

In under-developed countries, the main role of the Rural Sociologists was and is primarily in the applied field of more effective planning the operation of rural community development programme.

Since India is a country of villages, therefore, the study of Rural Sociology is very indispensable in our country. After independence, it was felt that the development of country, to some extent, depends on the progress of rural life. Therefore, certain governmental and non-Governmental efforts have been made for the all round development of Rural Society. Different sociologists have made their original contribution in the field of Rural Sociology in India.

Dr. D.N. Mazumdar, Prof. N.K. Bose, S.C. Dube and Prof. M.N. Srinivas are the pioneers among them. Besides, Planning Commission has introduced several projects for Rural Development-Community Development Project, Land Reforms, Co-Operative Movement, Five Year Plans, Panchayati Raj, National Extension Service and so on have contributed a lot of the Development of Rural Sociology in India.

### Q.3. Give the concept of rural society?

**Ans** The word rural society is used for depicting villages, countryside, folk society. The term village is used in sociology. In India, a community having a population of less than 500 persons per square kilometer,  $\frac{3}{4}$  th population is engaged in primary occupation, namely agriculture, has a village panchayat, is classified as village for administrative purposes. In sociological term the rural society depicts the following.

- The term rural society means that the composition of small population and is spread over a small physical area.
- The density of population is very low and it is structured on the basis of social status.
- It is mainly agrarian society.
- It is dominated by traditional customs and mores, folkways. It is marked by little tradition.

### Q.4 What is the importance of rural sociology in India?

**Ans**

- India is predominantly an agricultural and rural Country from ancient times. Village is the basic and important unit in the organization of Indian

Society. After independence the process of reconstruction of the country has been started and the importance of rural sociology was recognized. If India is to achieve the progress, the villages are to be improved and education has to be spread in these villages. In order to this every attempt is being made to improve the villages of this country in community development programme. This object can be achieved only when the administrators and planners have the correct knowledge of the rural life.

- The following are the importance of rural sociology in India
- The village is the basic source of Indian culture. India lives in villages. The birth and development of its culture took place from the villages. India's progress is based on the progress of villages. Thus it is necessary to develop the villages.
- India is an agricultural country and poverty of this country can only be removed when the agriculture is improved.
- Solution of rural problems can bring about change in rural society.
- The country and its society can be reconstructed only through rural reconstruction.
- In the interest of democratic decentralization, village community is to be studied in a totality.
- Rural sociology can help in organizing the disorganized Indian rural structure.

**Q.4 What is the meaning of rural sociology?**

**Ans** The subject rural sociology is very new subject. But in a short span of time it has occupied a very substantial space in the field of social science. The subject helps to study the social aspect of rural people and helps to find out the process of rural development.

The sociology originated in year 1938. The term Sociology was coined by Auguste Comte a French Philosopher, in 1838. It is youngest of all the social science. The word Sociology is derived from the Latin word 'Societus', meaning 'Society' and the Greek word 'Logos', meaning 'Study or Science'.

The Etymological meaning of 'Sociology' is thus the 'Science of Society'.

Sociology has been derived in a number of ways by different sociologists.

Auguste Comte: - defines Sociology as the Science of Social Phenomenon "subject to nature" and in variable laws, the discovery of which is the object of investigation.

Kingsley Davis: - "Sociology is a General Science of Society".

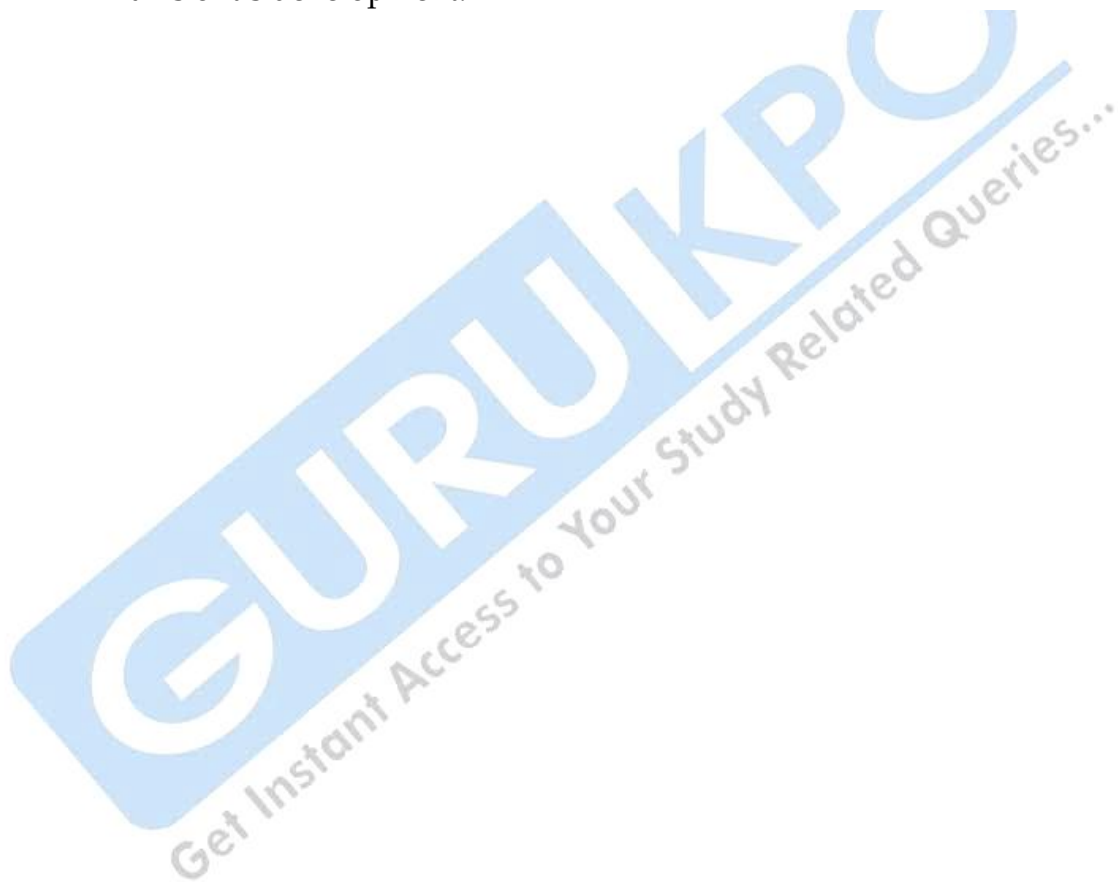
Emite Durkheim: - "Science of Social Institution".

Max Weber: - "The study of man and his human environment in their relations so each other".

We find the following means from above definitions:-

- Sociology is a "Science of Society"
- Sociology is a Science of Social relationship.
- Sociology is the Study of Social Life.
- Sociology is the study of social actions.
- Sociology is the study of forms of Social relationships.
- Sociology is the study of Social Groups or Social Systems.
- However, the common idea underlying them all is that Sociology is concerned with human relationships. In studying social relationships, the sociologists attempts to discover the evolution of society, its system and structures, the development of social institutions and their functions, their emotions or rules regulations, social relationships, the groups as communities formed by man throughout history.
- Rural Sociology is a combination of two words- Rural and Sociology. Here the rural words basically means village and sociology is scientific study of society. So rural sociology means the sociology of village or scientific stud of rural society. In other words it can be said as the branch of sociology which studies the rural society. every society is governed by social institutions, social relations, social structure, social activities, social interactions, social change and social control. Every society differ in the above mentioned aspects. When it comes to rural and urban societies they are also not identical. Thus there is a need to study the type of society as an independent aspect. and so Rural sociology thus is developed as an independent branch of Sociology which studies the instutions in rural context. There is a need to study the nature of Rural Sociology to understand it in complete manner.
- Now let us understand few of the definition of rural sociology given by various thinkers to understand the meaning of rural sociology.
- T.L. Smith says that "Such sociological facts and principles as are derived from the study of rural social relationships may be reffered to as rural sociology.
- D.Sanmderson says that "Rural sociology is the sociology of life in rural environment.
- House says that "In its begining rural sociology, like much of the rest of what passed for sociology in United States of America consisted largely of ethical evaluation and practical proposals for improvement of rural life."

- In the words of Dwight-Sanderson "The ultimate justification of all study of rural sociology as a science is in its use in the programmes of rural social organization or the betterment of rural life.
- According to F.S.Chapin "The sociology of rural life is a study of rural population, rural social organization and the rural social process operative in rural society.
- According to A.R.Desai, "The task of rural sociology is to discover the laws of development of rural society. The prime objective of rural sociology should be to make a study of scientific, systematic, and comprehensive study of rural social organization, of structure, functions and objective tendencies of development and on the basis of such study, to discover the laws of its development.



## CHAPTER-2

# Basic concepts of rural sociology

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1. Peasant society is inhabited mostly by:
  - a. Own cultivators
  - b. Non-owner cultivators
  - c. Agricultural labours
  - d. Non-cultivating landowners
2. A village is a function of nature
  - a. Correct
  - b. Incorrect
3. Family in peasant society is
  - a. A reproductive agency
  - b. An economical unit
  - c. Both a productive agency and an economic unit
  - d. None of the above
4. Which are not characteristics of little community?
  - a. Smallness
  - b. Homogeneity
  - c. Self-sufficiency
  - d. Formal relations
5. Who has given the concept of Sanskritization
  - a. A.R.Desai
  - b. R.K.Mukherjee
  - c. B.R.Chauhan
  - d. M.N Srinivas
6. Which is not the determinant of dominant caste?
  - a. Economic prosperity
  - b. Political power
  - c. Illetracy
  - d. Numerical strength
7. Social change in modern India is written by:
  - a. A.R.Desai

- b. R.K.Mukherjee  
c. B.R.Chauhan  
d. M.N Srinivas
8. Who gave the concept of Brahminization  
a. A.R.Desai  
b. R.K.Mukherjee  
c. B.R.Chauhan  
d. M.N Srinivas
9. The concept parochialization and universalization is given by  
a. Bottomore  
b. Mckim Marriot  
c. Herbert Risley  
d. K. Davis
10. The reverse of universalization is  
a. parochialization  
b. sanskritization  
c. westernization  
d. dominant caste
11. \_\_\_\_\_ is process of localization of limitation upon the scope of intelligibility of deprivation of literary form,of reduction to less systematic and less reflective dimensions.  
a. parochialization  
b. sanskritization  
c. westernization  
d. dominant caste
12. \_\_\_\_\_ is one whose Great Tradition originates by universalization or a carrying forward of materials which are already present in the Little Tradition which it encompasses.  
a. sanskritization  
b. westernization  
c. dominant caste  
d. indigenous civilization
13. The process of \_\_\_\_\_ constitutes the characteristic creative work of little communities within India's indigenous civilization  
a. parochialization  
b. sanskritization  
c. westernization  
d. dominant caste
14. The term refers to a process whereby people of lower castes collectively try to adopt upper caste practices and beliefs to acquire higher status  
a. parochialization



- b. sanskritization  
c. westernization  
d. dominant caste
15. Prof M.N Srinivas introduced the term \_\_\_\_\_ to Indian Sociology  
a. parochialization  
b. sanskritization  
c. westernization  
d. dominant caste
16. \_\_\_\_\_ indicates a process of cultural mobility that is taking place in the traditional social system of India. M.N Srinivas in his study of the Coorg in Karnataka found that lower castes in order to raise their position in the caste hierarchy adopted some customs and practices of the Brahmins and gave up some of their own which were considered to be impure by the higher castes  
a. df parochialization  
b. sanskritization  
c. westernization  
d. dominant caste
17. \_\_\_\_\_ developed the twin concept of Little Tradition and Great Tradition while studying the orthogenesis of Indian Civilization in Madras city, now known as Chennai  
a. Milton Singer and Robert Redfield  
b. McMarriot  
c. M.N. Srinivas  
d. Yogender Singh
18. \_\_\_\_\_ is associated with the elites, literate and reflective few who are capable of analysing, interpreting and reflecting cultural knowledge  
a. Little tradition  
b. Great tradition  
c. Universalization  
d. Westernization

Answers:

1. B	2. A	3. C	4. D	5. D	6. A	7. D	8. D	9. B	10. A
11. A	12. D	13. A	14. B	15. B	16. B	17. A	18. A		

**Q.1 What is little tradition?**

**Ans.** The little tradition consists of its own role incumbents : folk artists, folk musicians, story-tellers, tellers of riddles, street singers, mendicant performers, interpreters of proverbs and puzzles, street dancers, astrologers, fortune-tellers and medicinemen

**Q.2. What is sanskritization?**

**Ans.** The Sanskritization was used first by M.N. Srinivas to describe the process of cultural mobility in the traditional social structure of India. In his study of the Coorgs in Mysore he found that lower castes, in order to raise their position in the caste hierarchy, adopted some customs of the Brahmins and gave up some of their own, considered to be impure by the higher castes. For instance, they gave up meat-eating, consumption of liquor and animal sacrifice to their deities; they imitated the Brahmins in the matter of dress, food and rituals. By doing this, within a generation or so they could claim higher positions in the hierarchy of castes. To denote this process of mobility Srinivas used the term Brahmanization. Later on, he replaced it by Sanskritization.

Sanskritization is much broader concept than Brahmanization. Srinivas realized that the process which motivated the lower castes to imitate the customs of the Brahmins in Mysore was a specific case of general tendency among the lower caste to imitate the cultural was of the higher caste; in many cases these higher castes were non-Brahmins; they were Kshatriyas, Jats, Vaisyas etc. in various regions of the country. The crucial idea, however, is that of hierarchy in the caste system theoretically represented by Varna. There are four Varnas, the Brahmin, the Kshatriya, the Vaishya and the Shudra in the same hierarchical order, and all individual castes or subcastes, with the exception of the untouchables, can be classified on the basis of varna into a hierarchical order. The untouchable have traditionally been outside the Varna hierarchy and form the lowest rung of the caste stratification. The Brahmins, who constitute the top of the varna hierarchy have since time immemorial enjoyed the most respectable position in the caste system.

Sanskritization is the process of cultural and social mobility during these periods closure of Hindu social system. It is an endogenous source of social change. From a social psychological point, Sanskritization is a culturally specific case of the universal motivation toward anticipatory socialization to the culture of a higher group in the hope of gaining its status in future.

In this process of imitation of customs and habits of high castes of Brahmins by the low castes, sometimes even when low castes followed some such practices which according to present rational standards are considered to be good and functional, they discard such customs and in their place adopt those ideas and values of Brahmins which according to the present standards are considered degrading and dysfunctional. Srinivas has given some such examples from his study in Mysore. Low castes are liberal in the spheres of marriage, sex, and insist on post-puberty marriage. But Brahmins practice pre-puberty marriage, regards marriage indissoluble, prevent widow from remarrying and expect her to shave her head and shed all jewellery and ostentation in clothes. They prefer virginity in brides, chastity in wives, continence and self-restraint in widows. But as a low

caste rises in hierarchy and its ways become more sanskritised, it adopts the sex and marriage code of Brahmins. Sanskritisation results in harshness toward women. Let us take a few other examples of irrational practice adopted on sanskritisation : a high caste Hindu wife is expected to treat her husband as a deity. She is expected to take her meal only after the husband has taken it and perform a number of vratas(religious fasts) to secure long life of her husband, regard the importance of having sons a religious necessity, and so forth.

### Features of sanskritisation

- The concept of sanskritisation has been integrated with economic and political domination, that is, the role of local dominant caste in the process of cultural transmission has been stressed. Though for some time, the lower castes imitated Brahmins but soon the local dominant caste came to be imitated. And the locally dominant caste was often a non-Brahmin caste.
- Sanskritisation occurred sooner or later in those castes which enjoyed political and economical power but were not rated high in ritual ranking that is there was a gap between their ritual and politico-economic positions.
- Economic betterment is not a necessary pre-condition to sanskritisation, nor must economic development necessarily lead to sanskritization. However, sometimes a group may start by acquiring political power and this may lead to economic betterment and sanskritisation.
- Sanskritisation is a two-way process. Not only a caste took from the caste higher to it but in turn it gave something to the caste. We find Brahmins worshipping local deities which preside over epidemics, cattles, children's lives and crops, besides the great gods of all India Hinduism.
- Unit of mobility is group and not individual is group and not individual or family.
- The British rule provided impetus to the process of sanskritisation but political independence has weakened the trend toward this change. The emphasis is now on vertical mobility and not on horizontal mobility.
- Describing social change in India in terms of sanskritisation and westernization is to describe it primarily in cultural and not in structural terms. Srinivas has conceded that sanskritisation involves positional change in the caste system without any structural change.
- Sanskritisation does not atomically result in the achievement of a higher status for the group. The group must be content to wait for an indefinite period and during this period it must maintain continuous pressure regarding its claim.
- Sanskritisation' refers to a process where by members of a (usually middle or lower) caste attempt to raise their own social status by adopting the ritual, domestic and social practices of a caste (or castes) of higher status.
- Although this phenomenon is an old one and predates Independence and perhaps even the colonial period, it has intensified in recent times.

- The patterns for emulation chosen most often were the brahmin or kshatriya castes; practices included adopting vegetarianism, wearing of sacred thread, performance of specific prayers and religious ceremonies, and soon.
- Sanskritisation usually accompanies or follows a rise in the economic status of the caste attempting it, though it may also occur independently. Subsequent research has led to many modifications and revisions being suggested for this concept.

**Q.3. Give the critical evaluation of Sanksritization?**

**Ans:**

Sanskritisation as a concept has been critiqued at different levels.

- *One*, it has been criticised for exaggerating social mobility or the scope of 'lower castes' to move up the social ladder. For it leads to no structural change but only positional change of some individuals. In other words inequality continues to persist though some individuals may be able to improve their positions within the unequal structure.
- *Two*, it has been pointed out that the ideology of sanskritisation accepts the ways of the 'upper caste' as superior and that of the 'lower caste' as inferior. Therefore, the desire to imitate the 'upper caste' is seen as natural and desirable.
- *Third*, 'sanskritisation' seems to justify a model that rests on inequality and exclusion. It appears to suggest that to believe in pollution and purity of groups of people is justifiable or all right. Therefore, to be able to look down on some groups just as the 'upper castes' looked down on the 'lower castes', is a mark of privilege. In society where such a world-view exists, imagining an equal society becomes difficult. The study on the next page shows how the very idea of purity and pollution are valued or seen as worthwhile ideas to have.
- *Fourth*, since sanskritisation results in the adoption of upper caste rites and rituals it leads to practices of secluding girls and women, adopting dowry practices instead of bride-price and practising caste discrimination against other groups, etc.
- *Fifth*, the effect of such a trend is that the key characteristics of *dalit* culture and society are eroded. For example the very worth of labour which 'lower castes' do is degraded and rendered 'shameful'. Identities based on the basis of work, crafts and artisanal abilities, knowledge forms of medicine, ecology, agriculture, animal husbandry, etc.

**Q.4 What is Westernization?**

**Ans.** Westernization is a simpler concept. It is defined by Srinivas as ' the changes brought about in Indian society and culture as result of over 150 years of British rule, the term subsuming changes occurring at different levels---technology, institutions, ideology and values. Srinivas prefers the term westernization to

modernization. He contends that modernization presupposes rationality of goals which in the ultimate analysis could not be taken for granted, since human ends are based on values preferences and rationality could not be predicted of the means not of the ends of social ends. By westernization he also means primarily the British impact which he admits is historically untenable heuristically unavoidable. Westernization as concepts are primarily focused to analysis cultural changes, and have no scope for systematic explanations of changes occurring in modern India in terms of sanskritisation and westernization is to describe it primarily in cultural and not in structural terms.

**The important features of westernization are:**

- Emphasis on technology and rationalism.
- This process is not retarded by the process of sanskritisation, but to some extent it is accelerated by it. Srinivas had earlier maintained that sanskritisation is prelude to westernization. However, later on, he changed his view and maintained that it is not necessary for sanskritisation occurring prior to westernization. But the two process are linked with each other. It may not be possible to understand one without the other. Harold Gould has also said that for Brahmins and other higher caste, sanskritising is an attempt to maintain distance between them and the lower castes who are sanskritising. Thus, Brahmins are, in a sense, running away from the lower groups who are trying to catch up with them.
- The term westernization too, is not without complication. Srinivas equates westernization with the British impact on India, but this is too narrow since after independence the impact of the Russian and American versions of modernization in India has been considerable. This form of modernization has not been entirely free from the influence on implicit ideologies; take for instance, the policy versus private management and ownership of factories offers an ideological case in modernization.

**Q.5 what is difference between sanskritisation and westernization?**

**Ans.**

Sanskritization

- In sanskritisation people follow indigenous culture.
- Lower caste people go for Sanskritization.
- Sanskritisation justifies caste system and

Westernisation

- In westernization people imitate western culture.
- All categories of people go for westernization, specially the upper castes.

- therefore justifies inequality and exclusion.
- Sanskritization does not lead to structural change but only positional change.
  - Westernization encourages values of equality.
  - Westernization may lead to structural change.

#### Q.6 Write the characteristics of modernization?

Ans: Srinivas has commented on westernization from time to time. These comments have come as a result of academic responses given by other Indian and foreign sociologists. Some of the important characteristics of westernization included by Srinivas are discussed below:

- **Humanitarianism** : Westernization is loaded with certain values preferences. A most important value, which in turn subsumes several other values, is what may be broadly characterized by humanitarianism by which is mean an active concern for the welfare of all human beings, irrespective of caste, economic position, religion, age and sex. Srinivas has argued that the term humanitarianism is quite comprehensive. It is inclusive of a large number of other values, the important being the welfare of all.
- **Equalitarianism**: Westernisation has another value of equalitarianism. It is a democratic values and stands for minimizing inequality, removal of poverty and liberty to all. The humanitarianism, as a characteristic of westernization, stands for a society which could be called as a socialist society in the long run.
- **Secularisation**: Both the British rule and at a later stage the constitution of India introduced a new value of secularization. Secular India is conceived as a nation charged by the idiom of a rational and bureaucratic society. Accordingly, they state is required to have respect for all the religions of the society. It also includes the value of scientific ethics.
- **Imitation of social reforms**: The idea of westernization which was propagated by the British rule struck hard on social evils which eroded with the Indian society. The introduction of British law put an end to certain inequalities that were part of Hindu and Islamic jurisprudence. The evil institution of Sati, untouchability and purdah got condemnation from the spread of the notion of equalitarianism and secularization.
- **Predominance and science and technology**: The British rule also introduced science and technology in Indian society. This brought railway, steam engines and technology. As a result of this, the Indian society moved toward industrialization. Though, science and technology came as a setback to village industries and local art and artifacts, the industrial growth increased, this also gave an encouragement also increased. There was a take-off from tradition to

*modernity during this period.* Many of the traditional institutions like untouchability and caste received new interpretation. Clearly the concept of westernization introduced by M.N Srinivas is meant to measure the social change which came in India during the British period. In post-independent India westernization got accelerated. The Indian society came in contact with other countries also. The United States had a profound impact on our society. At a later stage Srinivas was suggested to review the concept looking to the new impact of modernization.

**Q.7 Write a short note on little and great tradition?**

Ans: The origin of little and great tradition is from Robert Redfield, who conducted his studies in Mexican who talked about little community. From him little community was a village that had smaller size, self-sufficient and relatively isolated. Redfield did conduct their intensive study in Indian villages. They elaborated the original model of Redfield in the light of data generated from India villages. Yogendra Singh has commented upon the construction of little and great tradition in Indian villages by these two anthropologists. The Indian social structure in a broader way, is stratified into two division

1. The folks or the unlettered peasantry and
2. The elites

The folks and peasantry follows the little tradition i.e. the villages' tradition. The second division of elites follows the great tradition. The second divisions of elites follow the great tradition. The great tradition consists of the traditions contained in epics, puranas, brahmanas and other classical sanskritic works. The roles and statuses of Sita and Draupadi constitute the parts of great traditions. The little tradition, on the other hand, is local tradition of great tradition tailored according to the regional and village conditions.

The great traditions is found clearly in twice-born castes, specially, priests, ritual leaders of one kinds or others. Some of these corporate groups follow the traits of civilization and the great tradition. The carriers of little tradition include folk artists, medicines men, tellers of riddles, proverbs and stories, poets and dancers etc.

Little and great traditions help to analyse social change in rural India. The nature of this change is basically cultural. There is a constant interaction between great and little tradition. The interaction between the two traditions brings about change rural society.

Both Singer and Marriott argue on the strength of data generated from villages of their study that the cultural content of social structure at the level of little tradition in a village witness changes. First, there is change in village, culture due to the internal growth of village. In other words, the little tradition witnesses changes due to the internal growth of village. In other words, the little tradition witness changes due to its own internal growth. Second, the little tradition also undergoes changes due to its contact with great tradition and other parts of the wider civilization. The great tradition i.e. the epic tradition also witnesses universalized pattern of culture resulting from its interaction with the village or little traditions.

Singer has made certain statements about cultural change in rural India. His observations are as under:

1. The Indian civilization has evolved out of pre-existing folks and regional culture. The aspects of civilization constructed the great tradition-Ramayana, Mahabharatas and other religious scriptures. This great tradition, villages, castes and tribes.
2. The cultural continuity of Great traditions is based on the idea that people share common culture consciousness throughout the country.
3. The common cultural consciousness is formed through the consensus held in common about sacred books and sacred objects.
4. In India cultural continuity with the past is so great that even the acceptance of modernizing and progress ideologies does not result in the traditionalizing of apparently modern innovations.

To conclude it could be safely said that there is one cultural approach out of several to explain rural social change in India. In simple words, one could say that a villager borrows norms and values from changes according to his village's local condition and history. The villages vary from region to region and therefore, the little tradition also continues to remain diverse. On the other hand, the great tradition i.e. the sacred books, also receives a uniform pattern. The concepts, therefore, explain the cultural change both at regional and national level.

**Q.8. What is Parochialisation Universalisation?**

Ans: Parochialisation and universalisation are supplementary to the concepts of little and great traditions. These are the processes of cultural changes. When the great tradition i.e. the tradition of epics and sacred books undergoes changes at the local or village level, it is parochialisation or localization of great tradition or civilization. Parochialisation, therefore, is the cultural made at the village level.



Universalisation, on the other hand is a cultural change from the little tradition to great tradition. Both these processes are related to the interaction between little and great tradition. Interpreting the process of universalisation, Yogendra Singh observes that when the little tradition moves upwards to the great tradition, it is the process of universalisation. And, when the great tradition moves downwards to the local or village level, it is parochialisation.

### Q.9 What is dominant caste?

Ans:

- 'Dominant caste' is a term used to refer to those castes which had a large population and were granted land rights by the partial land reforms effected after Independence.
- The land reforms took away rights from the erstwhile claimants, the upper castes who were 'absentee landlords' in the sense that they played no part in the agricultural economy other than claiming their rent.
- They frequently did not live in the village either, but were based in towns and cities. These land rights now came to be vested in the next layer of claimants, those who were involved in the management of agriculture but were not themselves the cultivators.
- These intermediate castes in turn depended on the labour of the lower castes including specially the 'untouchable' castes for tilling and tending the land.
- However, once they got land rights, they acquired considerable economic power. Their large numbers also gave them political power in the era of electoral democracy based on universal adult franchise. Thus, these intermediate castes became the 'dominant' castes in the countryside and played a decisive role in regional politics and the agrarian economy.
- Examples of such dominant castes include the Yadavs of Bihar and Uttar Pradesh, the Vokkaligas of Karnataka, the Reddys and Khammas of Andhra Pradesh, the Marathas of Maharashtra, the Jats of Punjab, Haryana and Western Uttar Pradesh and the Patidars of Gujarat.
- M.N. Srinivas was the person to coin this term. The word first time appears in his essay on social system on a Mysore village. While doing this study he first studied the concept of dominant clan and dominant lineage of a village. The village in which this study was carried out was Rampura village, bit away from Mysore of Karnataka. He gave a comprehensive study of this concept in the Rampura village.

## CHAPTER-3

# Social structure in Rural Areas

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1. 'Studies in Agrarian social structure' is written by:
  - a. A.R.Desai
  - b. Andre Bataille
  - c. D.N.Majumdar
  - d. S.C.Dube
2. The basis of caste is:
  - a. Occupation
  - b. Income
  - c. Birth
  - d. Education
3. Rajasthan tenancy act was passed in year
  - a. 1952
  - b. 1953
  - c. 1954
  - d. 1955
4. Who has defined that 'caste is closed clan'.
  - a. J.H.Hutton
  - b. G.S.Ghurye
  - c. Herbert Spencer
  - d. D.N.Majumdar
5. Which sociologist is related to Agrarian Relation research work
  - a. J.H. Hutton
  - b. McKim Marriot
  - c. Irawati Karve
  - d. Andre Bataille
6. Which society is mainly related with folk dance and folk art:
  - a. Urban community
  - b. Rural society
  - c. Industrial society
  - d. Post-industrial society
7. Factors of changes joint family in rural society is :
  - a. Industrialization

- b. Urbanization
  - c. Individualistic approach
  - d. All of the above
8. Main social institution of Indian village system is
- a. Joint family
  - b. Caste system
  - c. Jajmani system
  - d. All of the above
9. Which of the following is not a feature of rural society?
- a. Minimal division of labour
  - b. Stabilized production relations
  - c. Multiplicity of organizations
  - d. Force of traditional mores.
10. The life of people in rural society is marked by :
- a. Simplicity
  - b. Mental strain
  - c. Impersonal relationships
  - d. Superficiality

Answers:

1. B	2. C	3. A	4. B	5. D	6. B	7. D	8. D	9. C	10. A
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**Q.1 What are the diverse forms of family in India?**

Ans: With regard to the rule of *residence*, some societies are *matrilocal* in their marriage and family customs while others are *patrilocal*.

In the first case, the newly married couple stays with the woman's parents, whereas in the second case the couple lives with the man's parents. With regard to the rules of inheritance, *matrilineal* societies pass on property from mother to daughter while *patrilineal* societies do so from father to son. A *patriarchal* family structure exists where the men exercise authority and dominance, and *matriarchy* where the women play a similarly dominant role. However, matriarchy - unlike patriarchy - has been a theoretical rather than an empirical concept. There is no historical or anthropological evidence of matriarchy - i.e., societies where women exercise dominance. However, there do exist *matrilineal* societies, i.e., societies where women inherit property from their mothers but do not exercise control over it, nor are they the decision makers in public affairs.

**Q.2 What are three key principles of social stratification?**

Ans:

**1. Social stratification is a characteristic of society, not simply a function of individual differences.** Social stratification is a society-wide system that unequally distributes social resources among categories of people. In the most technologically primitive societies – hunting and gathering societies, for instance – little was produced so only rudimentary social stratification could exist. In more technologically advanced societies where people produce a surplus over and above their basic needs, however, social resources are unequally distributed to various social categories regardless of people's innate individual abilities.

**2. Social stratification persists over generations. It is closely linked to the family and to the inheritance of social resources from one generation to the next.** A person's social position is ascribed. That is, children assume the social positions of their parents. Within the caste system, birth dictates occupational opportunities. A Dalit is likely to be confined to traditional occupations such as agricultural labour, scavenging, or leather work, with little chance of being able to get high-paying white-collar or professional work. The ascribed aspect of social inequality is reinforced by the practice of endogamy. That is, marriage is usually restricted to members of the same caste, ruling out the potential for blurring caste lines through inter-marriage.

**3. Social stratification is supported by patterns of belief, or ideology.** No system of social stratification is likely to persist over generations unless it is widely viewed as being either fair or inevitable. The caste system, for example, is justified in terms of the opposition of purity and pollution, with the Brahmins designated as the most superior and Dalits as the most inferior by virtue of their birth and occupation. Not everyone, though, thinks of a system of inequality as legitimate. Typically, people with the greatest social privileges express the strongest support for systems of stratification such as caste and race. Those who have experienced the exploitation and humiliation of being at the bottom of the hierarchy are most likely to challenge it.

**Q.3. What are laws passed to end, prohibit and punish caste discrimination, specially untouchability?**

Ans: Caste Disabilities Removal Act of 1850

- Constitution Amendment(Ninety Third Amendment) Act of 2005.
- Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act of 1989.

**Q.4 What are the common features of caste system in India?**

Ans: The features of caste are the following:

- 1 Caste is determined by birth - a child is "born in to "the caste of its parents. Caste is never a matter of choice. One can never change one's caste, leave it, or choose not to join it, although there are instances where a person may be expelled from their caste.
- 2 Membership in a caste involves strict rules about marriage. Caste groups are "endogamous", i.e. marriage is restricted to members of the group.
- 3 Caste membership also involves rules about food and food-sharing. What kinds of food may or may not be eaten is prescribed and who one may share food with is also specified.
- 4 Caste involves a system consisting of many castes arranged in a hierarchy of rank and status. In theory, every person has a caste, and every caste has a specified place in the hierarchy of all castes. While the hierarchical position of many castes, particularly in the middle ranks, may vary from region to region, there is always a hierarchy.
- 5 Castes also involve sub-divisions within themselves, i.e., castes almost always have sub-castes and sometimes sub-castes may also have sub-sub-castes. This is referred to as a segmental organisation.
- 6 Castes were traditionally linked to occupations. A person born into a caste could only practice the occupation associated with that caste, so that occupations were hereditary, i.e. passed on from generation to generations.

**Q5. What is hierarchical division of caste based on?**

Ans:

- The hierarchical ordering of castes is based on the distinction between 'purity' and 'pollution'.
- This is a division between something believed to be closer to the sacred and something believed to be distant from or opposed to the sacred, therefore considered ritually polluting.
- Castes that are considered ritually pure have high status, while those considered less pure or impure have low status.

- Historians believe that those who were defeated in wars were often assigned low caste status.

**Q.6 What are three key principles of social stratification?**

Ans: 1. **Social stratification is a characteristic of society**, not simply a function of individual differences. Social stratification is a society-wide system that unequally distributes social resources among categories of people. In the most technologically primitive societies – hunting and gathering societies, for instance – little was produced so only rudimentary social stratification could exist. In more technologically advanced societies where people produce a surplus over and above their basic needs, however, social resources are unequally distributed to various social categories regardless of people's innate individual abilities.

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**Q.7 What are the principles of stratification?**

Ans: It is a characteristic of society, not simply a reflection of individual differences.

- It persists over generations.
- It is universal but variable.
- It involves not just inequality but beliefs



## CHAPTER-4

# Caste Panchayats

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### Q.1. What are the two categories of democracy?

Ans: Democracies fall into two basic categories, direct and representative.

- In a direct democracy, all citizens, without the intermediary of elected or appointed officials, can participate in making public decisions. Such a system is clearly only practical with relatively small numbers of people – in a community organisation or tribal council, for example, or the local unit of a trade union, where members can meet in a single room to discuss issues and arrive at decisions by consensus or majority vote.
- Modern society, with its size and complexity, offers few opportunities for direct democracy. Representative democracy, in which citizens elect officials to make political decisions, formulate laws, and administer programmes for the public good. Ours is a representative democracy. Every citizen has the important right to vote her/his representative. People elect their representatives to all levels from Panchayats, Municipal Boards, State Assemblies and Parliament.

### Q.2. What is participatory and decentralized democracy?

Ans:

- Participatory democracy is a system of democracy in which the members of a group or community participate collectively in the taking of major decisions. Eg. Gram Sabha
- Decentralised democracy is a system of democracy in which political units are divided into central, regional and local level. Eg. *panchayati raj*

### Q3. What is basic difference between law and justice?

Ans: Law is law because it carries the means to coerce or force obedience. The power of the state is behind it. The essence of justice is fairness. Any system of laws functions through a hierarchy of authorities. The basic norm from which all other rules and authorities flow is called the Constitution. It is the document that



constitutes a nation's tenets. The Indian Constitution is India's basic norm. All other laws are made as per the procedures the Constitution prescribes. These laws are made and implemented by the authorities specified by the Constitution. A hierarchy of courts (which too are authorities created by the Constitution) interpret the laws when there is a dispute. The Supreme Court is the highest court and the ultimate interpreter of the Constitution.

**Q.4. What were the powers and responsibilities delegated to the panchayats?**

Ans: The following powers and responsibility were delegated to the Panchayats:

- To prepare plans and schemes for economic development.
- To promote schemes that will enhance social justice.
- To levy, collect and appropriate taxes, duties, tolls and fees.
- Help in the devolution of governmental responsibilities, especially that of finances to local authorities.

**Q.5. What are the social welfare responsibilities of panchayat?**

Ans:

- Social welfare responsibilities of the Panchayats include the maintenance of burning and burial grounds, recording statistics of births and deaths, establishment of child welfare and maternity centres, control of cattle pounds, propagation of family planning and promotion of agricultural activities.
- The development activities include the construction of roads, public buildings, wells, tanks and schools. They also promote small cottage industries and take care of minor irrigation works.
- Many government schemes like the Integrated Rural Development Programme (IRDP) and Integrated Child Development Scheme (ICDS) are monitored by members of the panchayat

**Q. 6. What is the main source of income of panchayat?**

Ans:

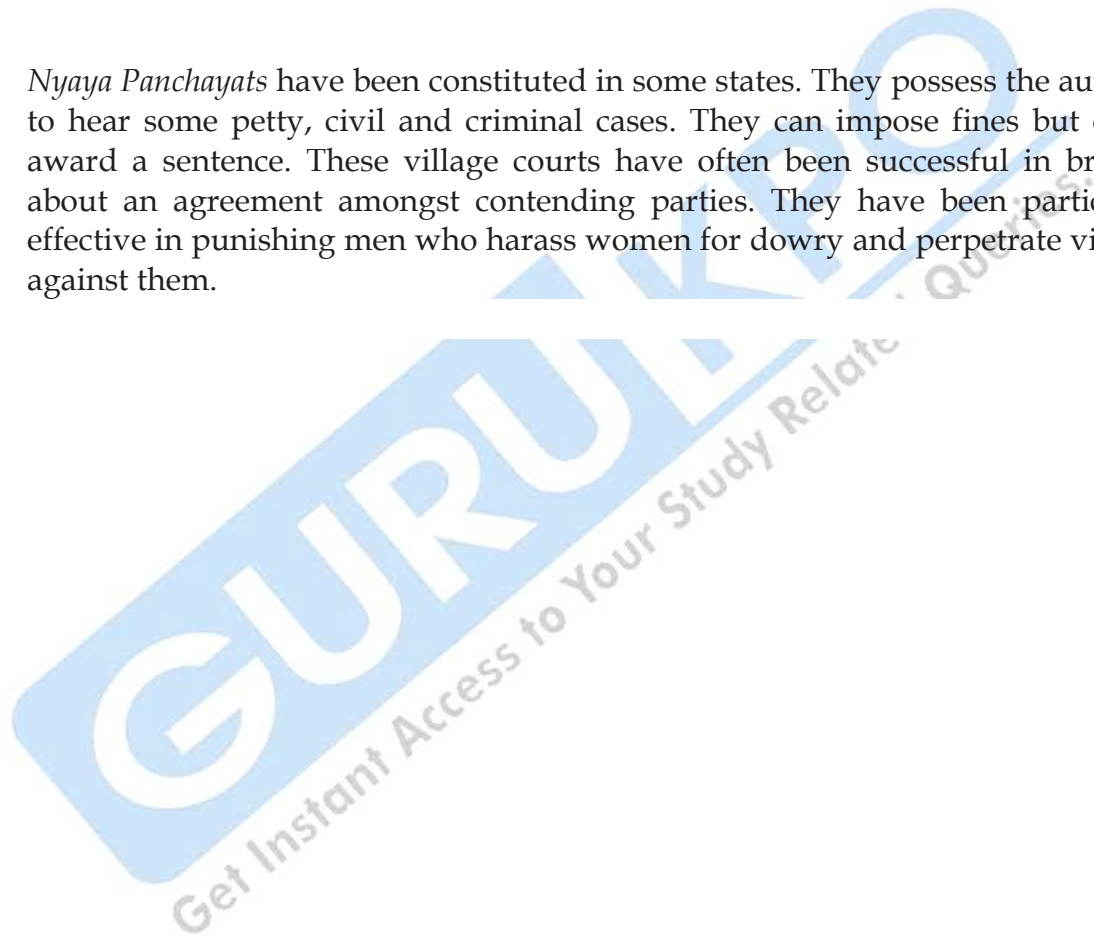
- The main income of the Panchayats is from tax levied on property, profession, animals, vehicles, cess on land revenue and rentals.
- The resources are further increased by the grants received through the Zilla Panchayat.

- It is also considered compulsory for Panchayat offices to put up boards outside their offices, listing the break up of funds received, and utilisation of the financial aid received.
- This exercise was taken up to ensure that people at the grassroot level should have the 'right to information' - opening all functioning to the public eye.
- People had the right to scrutinise allocation of money. And ask reasons for decisions that were taken for the welfare and development activities of the village.

**Q.7. What is Nyaya Panchayat?**

Ans:

*Nyaya Panchayats* have been constituted in some states. They possess the authority to hear some petty, civil and criminal cases. They can impose fines but cannot award a sentence. These village courts have often been successful in bringing about an agreement amongst contending parties. They have been particularly effective in punishing men who harass women for dowry and perpetrate violence against them.



## CHAPTER-5

# Panchayati Raj

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### MCQ's

1. Panchayati Raj means \_\_\_\_\_
  - a. Democratic decentralization
  - b. Localization
  - c. Unification of villages
  - d. The power to head of villages
  
2. Gandiji often talked about and actually stood for \_\_\_\_\_
  - a. Panchayati raj
  - b. Gram Swaraj
  - c. Swaraj
  - d. Gram panch
  
3. Initially in 1952, the panchayati raj bodies were entrusted with the implementation of \_\_\_\_\_
  - a. Community grams
  - b. Gram swaraj
  - c. Gram
  - d. Community Development Programme
  
4. To overcome the difficulty of community development programme a committee headed by \_\_\_\_\_ was constituted.
  - a. Ashok rai Mehta committee
  - b. Balwant Rai Mehta committee
  - c. Ashok Mehta
  - d. All of the above
  
5. The panchayati Raj, as suggested by Mehta Committee was first implemented in the state of \_\_\_\_\_
  - a. Andhra Pradesh

- b. Uttar Pradesh
  - c. Rajasthan
  - d. All of the above
6. The Mehta committee suggested \_\_\_\_\_-tier system of Panchayati Raj
- a. Two
  - b. One
  - c. Three
  - d. None of the above
7. The bottom tier of the system consist of \_\_\_\_\_
- a. Gram Sabha
  - b. Gram swaraj
  - c. Gram Panchayat
  - d. All of the above
8. The second tier was coterminous with the \_\_\_\_\_
- a. Tehsil
  - b. Taluka
  - c. Both of the above
  - d. None of the above
9. \_\_\_\_\_, an economist, headed over a committee to suggest changes in the pattern of Panchayati Raj recommended by Balwant Rai Mehta committee
- a. Ashok Sharma
  - b. Ashok Mehta committee
  - c. All of the above
  - d. None of the above
10. In \_\_\_\_\_, the Ashok Mehta Committee recommended a fundamental changes in the Panchayati Raj System.
- a. 1977
  - b. 1979
  - c. 1980
  - d. 1981
11. In \_\_\_\_\_, another legislation, the 73<sup>rd</sup> Amendment Bill was introduced in parliament which adopted it in the same year
- a. 1994
  - b. 1993
  - c. 1992
  - d. None of the above

12. PRI means \_\_\_\_\_
- Panchayati Raj involvement
  - Panchayati Raj interest
  - Panchayati Raj Institution
  - None of the above
13. \_\_\_\_\_ is considered as life-line of Panchayati Raj
- Gram Sabha
  - Gram swaraj
  - Gram panch
  - None of the above
14. \_\_\_\_\_ will have direct election at the village level
- Gram Sabha
  - Gram Swaraj
  - Gram Panchayat
  - None of the above
15. How many functions are included in the 11<sup>th</sup> schedule of the constitution.
- 26
  - 28
  - 29
  - 24
16. Panchayat Samiti is set up at \_\_\_\_\_ level
- Village
  - Block
  - District
  - None of the above
17. The quorum required for the meeting of Gram Sabha is \_\_\_\_
- 1/3<sup>rd</sup>
  - 1/10<sup>th</sup>
  - 1/4<sup>th</sup>
  - 1/2
18. The members of Gram Sabha are \_\_\_\_\_
- Sarpanch, deputy-Sarpanch and Pancha
  - Sarpanch and deputy-Sarpanch
  - Sarpanch and Gram Sewak
  - Registered voters of the Gram Panchayat area

Answers

1. A	2. B	3. D	4. B	5. C	6. C	7. A	8. C	9. D	10. A
11. C	12. C	13. A	14. C	15. C	16. B	17. B	18. d		

**Q.1 Give Structure of Rural Development administration in India.**

**Ans.:** Structure of rural development administration can be divided into following categories.

Structure at the Centre/National Level.

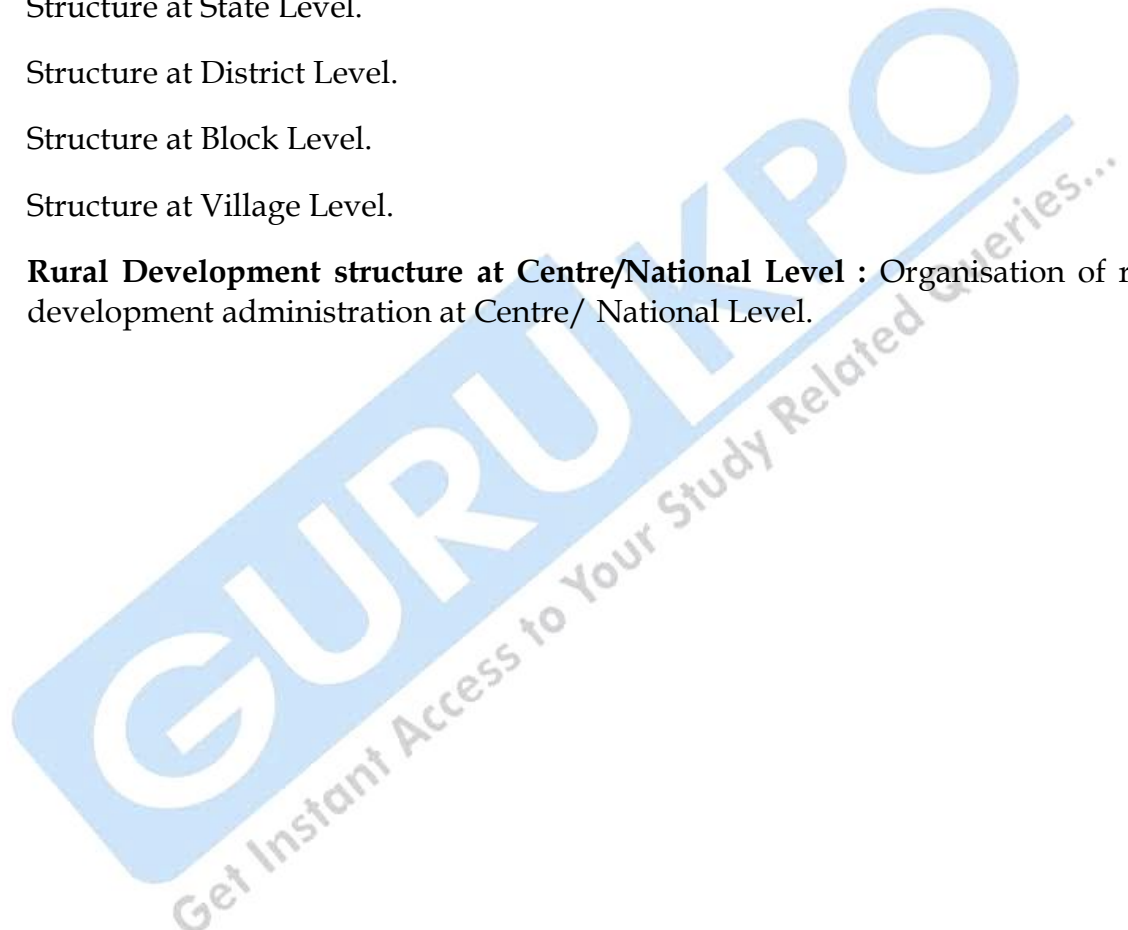
Structure at State Level.

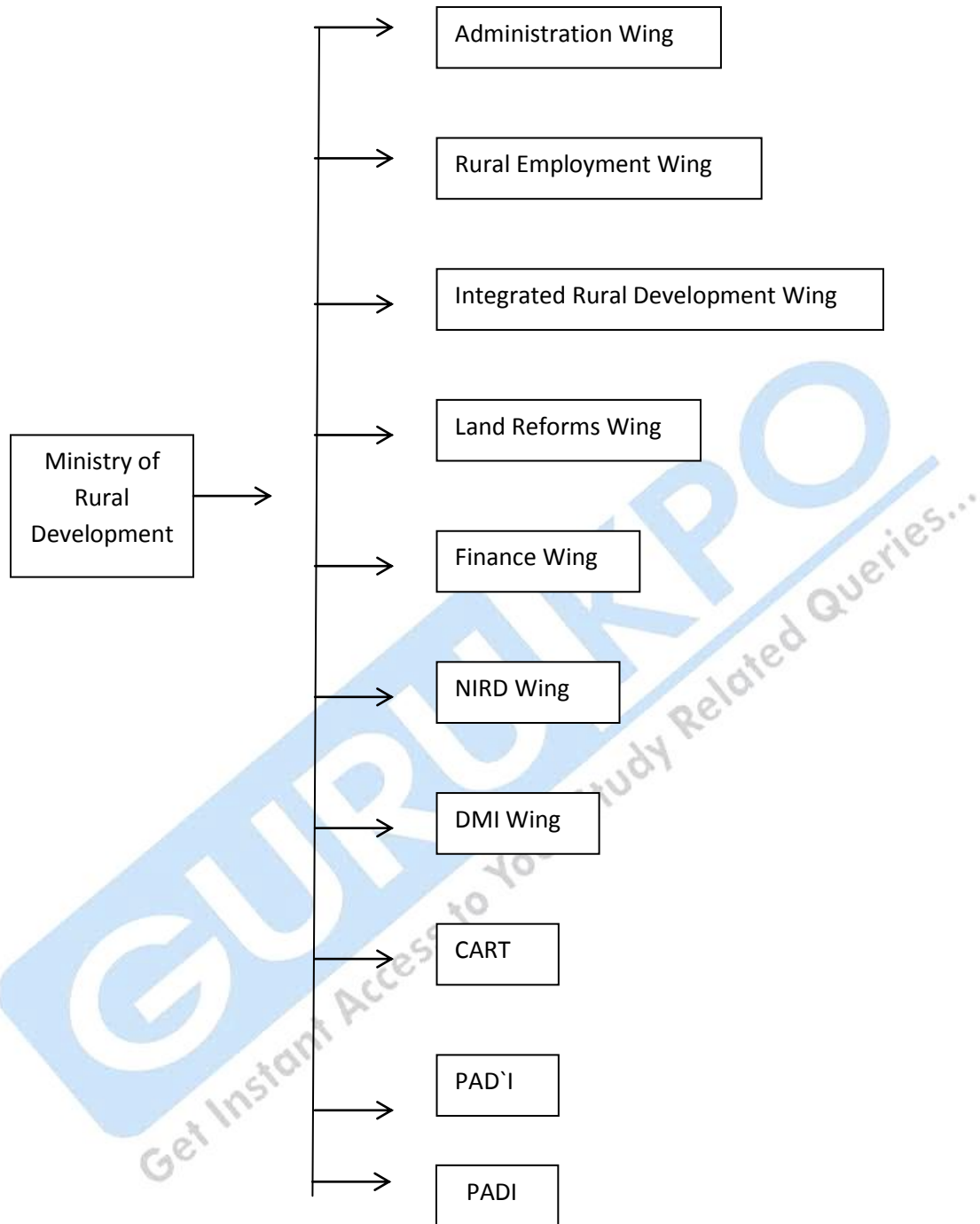
Structure at District Level.

Structure at Block Level.

Structure at Village Level.

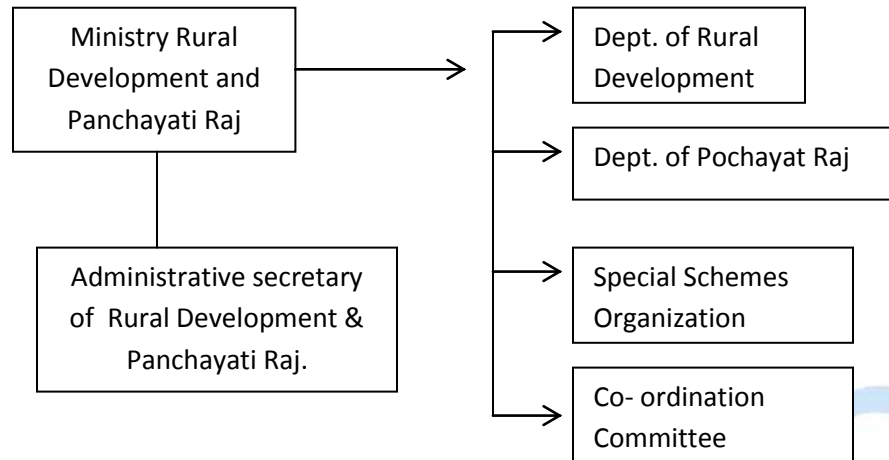
**Rural Development structure at Centre/National Level :** Organisation of rural development administration at Centre/ National Level.



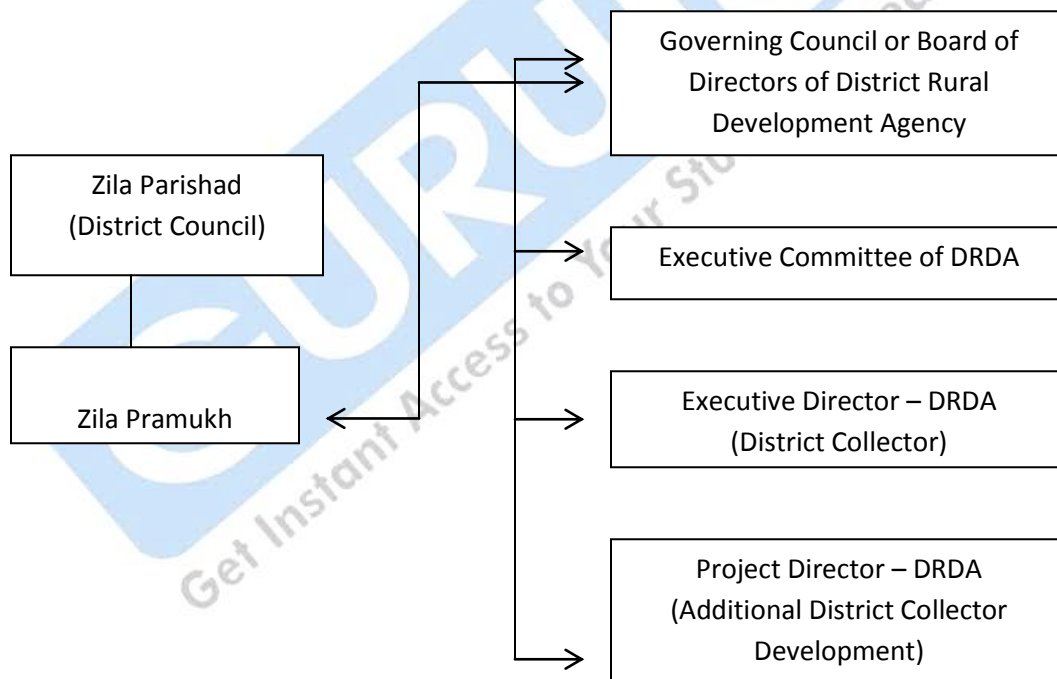


**A. Rural Development Administration at State Level :**

Diagram 3. Rural Development administration at State Level.



### B. Rural Development Structure at District Level :

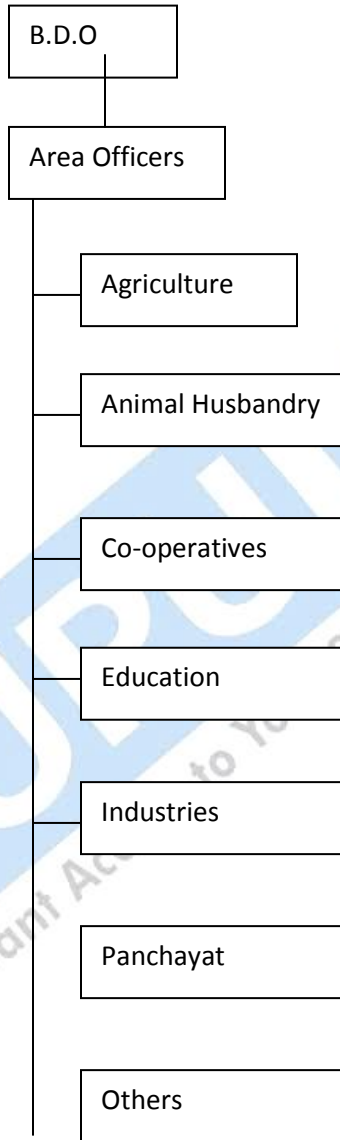




Structure of the Rural Development administration at block level

Panchayat Samiti

Pradhan Panchayat Samiti



**Q.1. By which name the chairman of Zila Parishad in Rajasthan is known?**

**Ans.:** The chairmen of Zila Parishad in Rajasthan is Known as Zila Pramukh.

**Q.2. Why Zila Parishads are constituted?**

**Ans.:** Zila Parishads are constituted to control the working and co-ordinate the functions of gram Panachayats in fact Zila Parishads acts as a link between state Government and Panchayats.

**Q.3. What are the ordinary functions of Zila Parishad?**

**Ans.:** Following are the main functions which Zila Parishads has to perform.

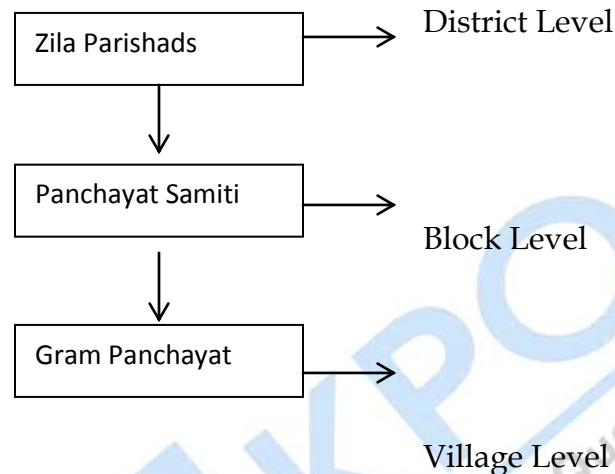
- Prepare plans for economic development.
- Social justice in district and
- To a certain integrated implementation of such plans including the areas enumerated in the following items →
  1. Agriculture
  2. Small irrigation under - ground water resources and development of water distribution.
  3. Horticulture
  4. Statistics
  5. Rural electrification
  6. Soil conservation
  7. Social forestry

**Q.4. What do you know about Zila Parishad?**

**Ans.:** In the hierarchy of organisation of Panchayat Raj institutions Zila Parishad (District Level) is at the top level. So Zila Parishad is the highest body in the three tier system of Panchayat Raj. It is constituted in the each district of the state. It is known as Zila Parishad in Rajasthan, Bihar, Uttar Pradesh, Orissa and Maharastra. Zila Parshad is known by different names in other states it is known as Zila Panchayat in Madhya Pradesh and Gujrat. Mahakoma Parishad in Assam and Zila Vikas Parishad in Karnataka and Tamil Nadu.

**Q.5. What do you know about rural development administration at district level? Explain.**

**Ans.:** We have already discussed about rural development administration at district level in earlier question.



The hierarchy of organisation of Panchayat Raj institution Zila parishads comes at the top level and is highest body. Different names are given in different states for this.

The constitution and organisation of Zila Parishads is not uniform in all the states. But the elected chairpersons of Panchayat Samities who are known as pradhan or Pramukh are usually members are elected from each panchayat samiti as per rules. In addition chairpersons of act municipalities, Director of District co-operative Bank, Director of Bank nominated by the State Government representatives of some co-operative societies maximum three members having cultural & literacy interest all MLAs of the district, M. P. members of legislative council and some co-opted members from women & SC& ST are the members of Zila parishad. Each Zila parishad has an elected chairperson and vice-chair persons.

**Q.6. Explain functions performed by Zila Parishds.**

**Ans.:** 1. Ordinary functions

2. Agriculture

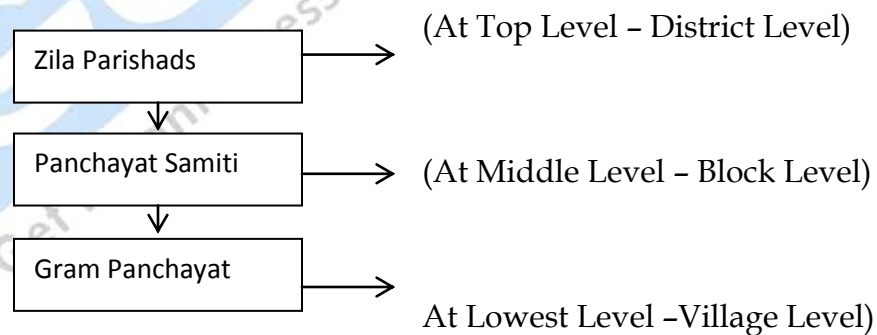
1. Small irrigation under-ground water resources and development of water distribution.

2. Horticulture

3. Statistics
4. Rural Electrification
5. Soil Conservation
6. Soil forestry
7. Animal Husbandry and Diary
8. Fisheries
9. Domestic and cottage Industry
10. Rural Roads and Buildings
11. Health
12. Rural Housing
13. Education
14. Social welfare and welfare of weather sections.
15. Poverty Eradication Programme
16. Social reform Activities.
17. Ordinary (General) Powers of Zila Parishad

**Q.1. Which are three levels of Panchayati Raj?**

**Ans.:** The system of Panchayati Raj institutes is three tier. In the hierarch of organisation of Panchayat Raj Institutions.



However, some minor distinctions are evident in the organisation of Panchayati Raj Institutions in the various states of the country

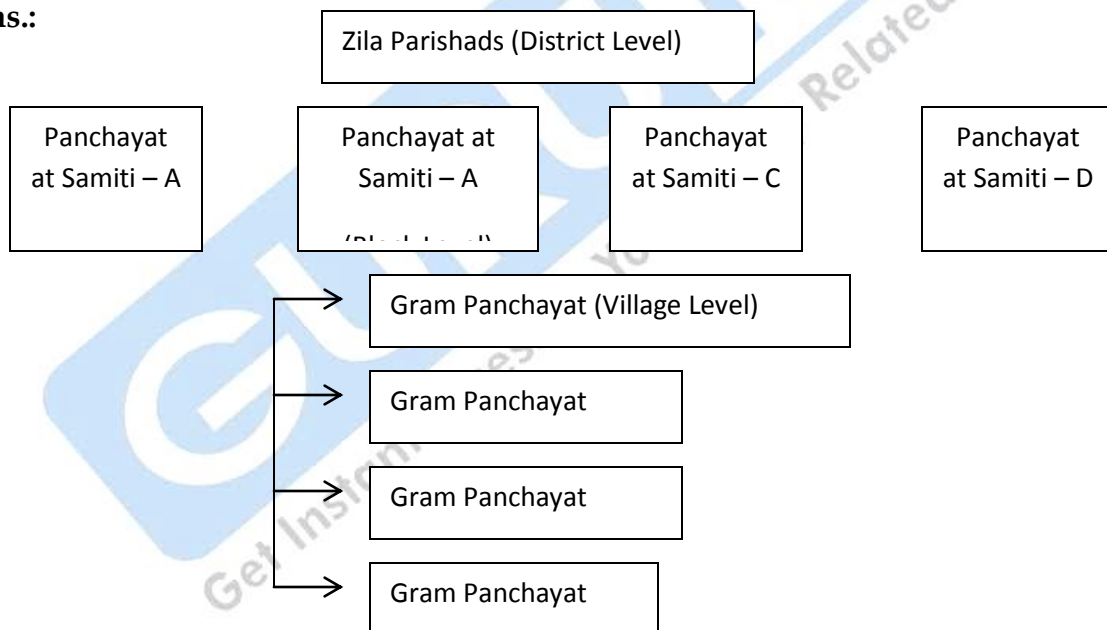
**Q.3. What are the main sources of income of Panchayats?**

**Ans.:** Sources of Income :

1. Government Grant
2. Tax on building and vet hides
3. Tax on commercial crops
4. Passenger Tax
5. Octroi on animal and goods
6. Shop Tax
7. Any State tax approval by the Government
8. Loans and Gifts
9. Income from market land and water tanks.
10. Charges on use of rent house
11. Rate on water supply
12. Miscellaneous.

**Q.2. Organisation structure of Panchayat Raj Institutes?**

**Ans.:**



**Q.4. Why is meant by Gram Sabha?**

**Ans.:** An assembly of all adult residents of a villages is constituted which is called 'Gram Sabha'.

**Q.5. Who elects 'Gram Panchayat'.**

**Ans.:** The 'Gram Panchayat' is elected by 'Gram Sabha'. The election of Gram Panchayat is held after the duration of every 5 every through select ballot by the votes. The members of Panchayat are called Panch.

**Q.6. Write any two function of a Gram Panchayat.**

**Ans.:** The Gram Panchayats have been assigned all those functions through which the foundation of democracy is strengthened. Hence all the functions related with the development and public welfare in rural areas are performed by the Panchayat.

**Functions of Gram Panchayat :**

1. General or Ordinary function :

(i) To prepare annual plans for the development of Panchayat area.

(ii) To prepare annual Budget.

2. Administrative function :

(i) Numbering of campuses.

(ii) To conduct census.

3. Agriculture including Agriculture extension.

4. Animal husbandry, Dairy and poultry farming.

5. Fisheries.

6. Social and farm forestry, minor forest produce fuel and fodder.

7. Small irrigation.

8. Khadi, village and cottage industry.

9. Rural Housing.

10. Drinking Water.

**Q.7. Who is the chief executive of a Gram Panchayat?**

**Ans.:** The *Sarpanch* acts as a chief executive of Gram Panchayat. He is assisted by Up-sarpanch and Panchayat secretary. The Sarpanch is elected directly by the voters

of the Gram Panchayat. He is responsible for the budgets maintenance of records and accounts and the funds of the Panchayat.

**Q.8. By which name middle level of Panchayat Raj is Known?**

**Ans.:** Panchayat Samities.

**Q.9. What do you mean by Panchayat samiti and write down its function?**

**Ans.:** Panchayat Samiti is the intermediate level of Panchayati Raj System. The middle level is called as Panchayati samiti in several State of Rajasthan, Bihar, Andhra Pradesh Maharashtra and Orisa. The term of Panchayat Samiti is 5 years.

**Q.1. Write a note on democratic decentralisation in India.**

**Ans.:** Centralised administrative system was done away with the attainment of independence in 1947. Our leaders adopted democratic system of administration. Hence decentralised system of administration was introduced.

**Q.2. When, where and by whom the Panchayat Raj was set up first time?**

**Ans.:** On Sept. 2, 1959 for the first time in country in Rajasthan by J. L. Nehru.

**Q.3. State merits of Democratic Decentralisation.**

- Ans.:**
1. Encouragement to self reliance.
  2. All - Round Development of public.
  3. Public participation.
  4. Flexibility.
  5. Economy.
  6. Development of the feeling of Responsibility.
  7. Appropriate solution of problems.

**Q.5. Why there is need of Panchayat Raj?**

**Ans.:** **Introduction :** Earlier or just after independence, the panchayat system in India was constituted by the heads of the families living in village. There was no election of such Panchayat as found in modern times. Modern Panchayats have assigned more powers, resources and responsibilities. The name is old but institutions are new :

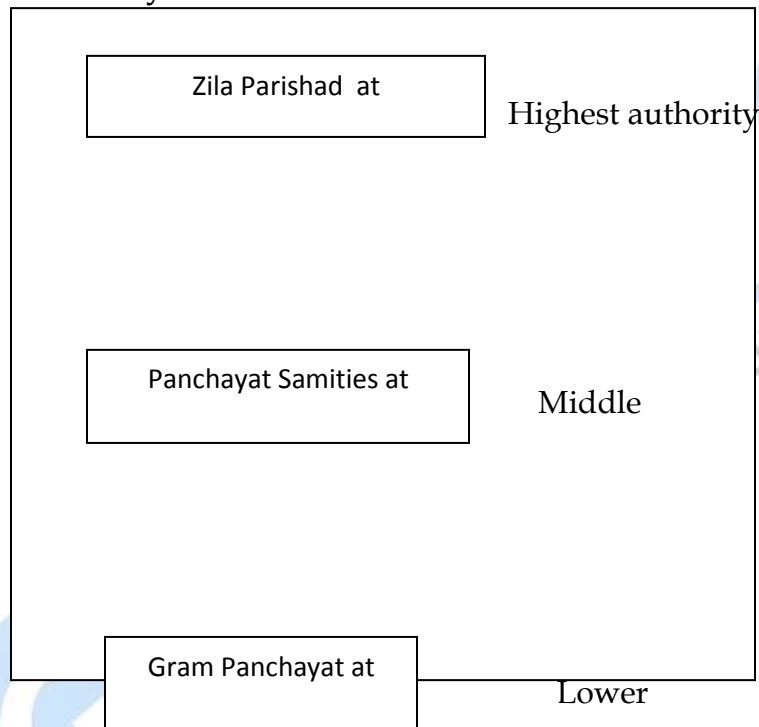
1. Basis of Democracy
2. Democratic Decentralisation

3. Future leadership
4. Political Awareness
5. Co-operation between people & Administration
6. Co-ordination with administration.

**Q.4. Explain Characteristics of Panchayat Raj.**

**Ans.:** The Panchayat Raj system introduced in India with the objective of Democratic Decentralisation which following objective :

1. **Three tier system :** These tries are :



2. Co-operation
3. Freedom
4. Elected Bodies
5. Powers to Mobiles Resources
6. Execution of Programmes
7. Decentralisation of Powers & Authority
8. Ideology of Panchayati Raj



**Q.6. Explain the various steps taken for the development of Panchayat Raj institutions.**

**Ans.:** From last four decades, several steps has been taken for the development of Panchayat Raj institutions there are :

1. Constitutional step
2. B. R. Mehta Committee.
3. Ashok Mehta :
  - (i) Two Tier System :  
Zila Parishad (District Level)  
  
Gram Panchayat (Village Level)
  - (ii) Function of Zila Parishad
  - (iii) Rural Development
  - (iv) Size of Panchayat
  - (v) Elections
  - (vi) Hierarchy
4. Rao Committee
5. Singhavi Committee
6. Seventy three Constitutional Amendments

## CHAPTER-6

# Globalization

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**Q.1. What is the effect of globalization on our daily lives?**

Ans:

- Women silk spinners and twistors of Bihar lost their jobs once the Chinese and Korean silk yarn entered the market. Weavers and consumers prefer this yarn as it is somewhat cheaper and has a shine.
- Similar displacements have come with the entry of large fishing vessels into Indian waters. These vessels take away the fish that used to be earlier collected by Indian fishing vessels.
- The livelihood of women fish sorters, dryers, vendors and net makers thereby get affected. In Gujarat, women gum collectors, who were picking from the 'julifera' (Baval trees), lost their employment due to the import of cheaper gum from Sudan.
- In almost all cities of India, the rag pickers lost some of their employment due to import of waste paper from developed countries.

**Q.2. What do you understand by globalization?**

Ans: Globalisation refers to the growing interdependence between different peoples, regions and countries in the world *as social and economic relationships come to stretch world-wide*. Although *economic forces* are an integral part of globalization, it would be wrong to suggest that they alone produce it. It has been driven forward above all by the development of *information and communication technologies* that have intensified the speed and scope of interaction between people all over the world. Moreover, as we shall see, there was a political context within which it grew.

**Q.3. What are the different dimensions of globalization?**

Ans:

1. *The Economic Policy of Liberalisation:* Globalisation involves a stretching of social and economic relationships throughout the world. This stretching is pushed by certain economic policies. Very broadly this process in India is termed 51lobalization51. This marked a break with an earlier stated policy of the government to have a greater control over the economy. The state after independence had put in place a large number of laws that ensured that the Indian market and Indian indigenous business were protected from competition of the wider world.
2. *The transnational corporations* Among the many economic factors driving 51lobalization, the role of transnational corporations (TNCs) is particularly important. TNCs are companies that produce goods or market services in more than one country. These may be relatively small firms with one or two factories outside the country in which they are based. They could also be gigantic international ones whose operations crisscross the globe. Some of the biggest TNCs are companies known all around the world: Coca Cola, General Motors, Colgate-Palmolive, Kodak, Mitsubishi
3. *The electronic economy.* This is another factor that underpins economic 51lobalization. Banks, corporations, fund managers and individual investors are able to shift funds internationally with the click of a mouse. This new ability to move 'electronic money' instantaneously carries it with great risks
4. *The Weightless Economy or Knowledge Economy* In contrast to previous eras, the global economy is no longer primarily agricultural or industrial in its basis. The weightless economy is one in which products have their base in information, as in the case with computer software, media and entertainment products and internetbased services.
5. *Globalisation of financethere* has been a 51lobalization of finance. Globally integrated financial markets undertake billions of dollars worth transactions within seconds in the electronic circuits. There is a 24-hour trading in capital and security markets. Cities such as New York, Tokyo and London are the key centers for financial trading.

**Q.4. What is liberalization?**

Ans:

- The term 51lobalization51 refers to a range of policy decisions that the Indian state took since 1991 to open up the Indian economy to the world market.
- This marked a break with an earlier stated policy of the government to have a greater control over the economy.
- The state after independence had put in place a large number of laws that ensured that the Indian market and Indian indigenous business were protected from competition of the wider world.
- The underlying assumption of such a policy was that an erstwhile colonial country would be at a disadvantage in a free market situation.

- The state also believed that the market alone would not be able to look after all the welfare of the people, particularly its disadvantaged sections. It felt that the state had an important role to play for the welfare of the people.
- Liberalisation of the economy meant the steady removal of the rules that regulated Indian trade and finance regulations. Since July 1991, the Indian economy has witnessed a series of reforms in all major sectors of the economy (agriculture, industry, trade, foreign investment and technology, public sector, financial institutions etc). The basic assumption was that greater integration into the global market would be beneficial to Indian economy.
- The process of globalization also involved the taking of loans from international institutions such as the International Monetary Fund (IMF). These loans are given on certain conditions. The government makes commitments to pursue certain kind of economic measures that involve a policy of structural adjustments. These adjustments usually mean cuts in state expenditure on the social sector such as health, education and social security. There is also a greater say by international institutions such as the World Trade Organisation (WTO).

**Q.5. What is the impact of globalization on communication?**

Ans:

- Important advances in technology and the world's telecommunications infrastructure has led to revolutionary changes in global communication.
- Some homes and many offices now have multiple links to the outside world, including telephones (land lines and mobiles), fax machines, digital and cable television, electronic mail and the internet.
- Bangalore and New York - not only can talk, but also send documents and images to one another with the help of satellite technology.
- Cellular telephony has also grown enormously and cell phones are part of the self for most urban-based middle class youth. This has been a tremendous growth in the usage of cell phones

**Q.6. What is the relationship between employment and globalization?**

Ans: Globalisation and the IT revolution has opened up new career opportunities. Instead of routinely picking up BSc/BA/Bcom degree from colleges, they are learning computer languages at computer institutes or taking up jobs at call centers or Business Process Outsourcing (BPO) companies. They are working as sales persons in shopping malls or picking up jobs at the various restaurants that have opened up.

**Q.7. What is the relationship between globalization and political change?**

Ans:

- The collapse of the erstwhile socialist world that hastened globalization. It gave a specific economic and political approach to the economic policies that underpin globalization. These changes are often termed as neo-liberal economic measures. Broadly these policies reflect a political vision of free enterprise which believes that a free reign to market forces will be both efficient and fair.
- Growth of international and regional mechanisms for political collaboration. The European Union (EU), the Association of South East Asian Nations (ASEAN), South Asian Regional Conference (SARC) and more recently South Asian Federation of Trade Association (SAFTA) are just some of the examples that indicate the greater role of regional associations.
- The rise of International Governmental Organisations. (IGOs) and International Non-Governmental Organisations (INGOs). An intergovernmental globalization is a body that is established by participating governments and given responsibility for regulating, or overseeing a particular domain of activity that is transnational in scope. The World Trade Organisation (WTO) for instance increasingly has a major say in the rules that govern trade practices.

**Q.8. How globalization marked changes in culture of India?**

Ans: The flexibility of culture has increased.

- The practices like sati and exclusion of women from education has reduced. There are instances of women raising voice against unjust practices.
- It has brought change in life style. There is change in dressing, food habits.
- The country has witnessed new type of amusement centers like amusement parks, shopping malls, water parks.
- Corporate culture is a branch of management theory that seeks to increase productivity and competitiveness through the creation of a unique organizational culture involving all members of a firm.

**Q.9. What is corporate culture?**

Ans:

- Corporate culture is a branch of management theory that seeks to increase productivity and competitiveness through the creation of a unique organizational culture involving all members of a firm.
- A dynamic corporate culture - involving company events, rituals and traditions - is thought to enhance employee loyalty and promote group solidarity.
- It also refers to way of doing things, of promotion and packaging products.
- The spread of multinational companies and the opportunities opened up by the information technology revolution has created in the metropolitan cities in India class of upwardly mobile professionals working in software firms, multinational banks, chartered accountancy firms, stock markets, travel, fashion designing, entertainment, media and other allied fields.

**Q.10. What are the threats introduced by globalization to indigenous crafts and literary studies?**

Ans:

- Modern development even prior to the stage of globalization did make inroads into traditional cultural forms and occupations based on them.
- For instance about 30 theatre groups, which were active around the textile mills area of Parel and Girgaum of Mumbai city, have become defunct, as most of the mill workers are out of jobs in these areas.
- Some years back, there were reports of large number of suicides by the traditional weavers in Sircilla village of Karimnagar district and in Dubakka village in Medak district, both in Andhra Pradesh.
- These weavers with no means to invest in technology were unable to adapt to the changing consumer tastes and competition from power looms.
- Similarly, various forms of traditional knowledge systems especially in the fields of medicine and agriculture have been preserved and passed on from one generation to the other.
- Recent attempts by some multi-national companies to patent the use of Tulsi, Haldi (turmeric), Rudraksha and Basmati rice has highlighted the need for protecting the base of its indigenous knowledge systems.

**Q.11. What is effect of Globalisation on Different Sections of Society?**

- Globalization (definition)
- For some globalization may mean new opportunities for others the loss of livelihood. For example, women silk spinners, gum collectors may lose their jobs.
- It has resulted in digital divide, i.e., division between those able to access computer and telecom based technologies (like internet) and those who do not have access to this.
- It has posed threat to many indigenous craft, literary traditions and knowledge system.

It has widened the gap between the rich and poor. Privileged section has benefited whereas a large section has been excluded from the benefits.

## CHAPTER-7

# Green Revolution

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1. HYV stands for\_\_\_\_\_
  - a. High yielding variety
  - b. High yield of various crops
  - c. High yield cropping pattern
  - d. None of the above
2. CAD stands for\_\_\_\_\_
  - a. Community development programme
  - b. Command area development
  - c. Community area development
3. Intensity of cropping is measured by the formula
  - a. Total cropping area/net area
  - b. Total cropping area/net sown area\*100
  - c. Total area/net area
4. IADP stands for\_\_\_\_\_
  - a. Intensive Agriculture Development programme
  - b. Intensive area development programme
5. Components of the Green revolution are:
  - a. HYV seeds
  - b. Modernization
  - c. Sanskritisation
  - d. None of the above

1 a	2 b	3 b	4 a	5 a		
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### Q.1 Give the historical background of Green Revolution?

**Ans:** Green Revolution owes its origin in the finding of new dwarf variety of wheat seed by Dr. Norman Earnest Borlaug. He was incharge of Wheat Development Programme in Mexico in the 1950 and was the genetic architect of the dwarf wheat. Earlier, he and Dr. Hassar had conducted, in the late 1940 breeding

suitable dwarf wheat. Earlier, he and Dr. Hassar had conducted, in the late 1940s, most relentless breeding programme choosing the best of wheat variety NORN-19 was crossed became self sufficient in food by 1956. Later on, the Japanese wheat variety NORN-10 was crossed farmers could obtain yields as high as 7000 kg per hectare which was about 2 ½ times the previous varieties. Green revolution in rice were triggered off by intensive upsurge in rice research resulting from the establishment of International Rice Research Institute(IRRI) at Manila. Some work on rice had been done in Taiwan also.

Although seeds of the Green Revolution were sown early 1950s in Mexico, then term Green Revolution was first used by the then Administrator of the U.S AID William S Gadd on 8 March, 1968 in Washington D.C. when he addressed the society for international Development on the subject Green Revolution - accomplishment and apprehensions.

In India, the seeds of Green Revolution were first field in the drought year 1964-65. They were introduced to Indian scientists by Dr. Borlaug in 1963. He had predicted in 1961 that India could double her wheat production in one decade. India received 100 kg seeds each of four dwarf and semi-dwarf varieties. These seeds were planted in different soils in Delhi, Ludhiana, Pusa and Kanpur. The yield was over 4000 kg per hectare which was about four times the yield of local varieties. These varieties were released for general cultivation after experimentation, multiplication and demonstrations by Indian scientist in about 100 different farmers

**Q.2 . What is Intensive Agriculture Development Programme (IADP)**

**Ans:** Popularly known as Package Programme, the IADP was taken up in 1961 and it paved the way to an adoption breakthrough for Green Revolution in India. It aimed at diffusing technical know-how, credit and agricultural technology to step up agriculture production in selected districts so that it may have demonstration effect. In the words of R.N Chopra, "it was a historic decision which yielded solid results. The relevance of IADP experiment arises from the facts that it provided a crucial and much needed adoption breakthrough- adoption of modern techniques of agricultural growth which, when coupled with the epoch making 'biological breakthrough, gave birth to the green revolution in India. The pilot project was launched first in 7 districts of 7 different stats. Out of these, four were rice producing, two wheat producing and one millets producing. The districts were Shahabad in Bihar, Tanjavur in Tamil Nadu, Aligarh in U.p. West in Godavari in



Andhra Pradesh, Ludhiana in Punjab. Later 8 more districts were selected for this programme. The programme was a grand success and it created new dynamism in the stagnant countryside. It was a grand success and it created new dynamism in the stagnant countryside. It was extended to a total of 114 districts in 1964-65.

**Q.3 . What were the elements of Green Revolution in India?**

**Ans:**

- Continued expansion of farming areas. The land under cultivation was increased from 1947. But this was not enough with rising demand. Other methods were equally required. So the green revolution continued with quantitative expansion of farmland.
- Double-cropping existing farmland: This was the most important feature of Green Revolution. Instead of one cropping pattern, two crops per year were required. Yet, the expansion of cultivable land also had to continue.
- Using seeds with improved. The Indian Council for Agricultural Research was established where the new strains of HYV seeds were developed.

**Q.4 . What were the components of the Green Revolution?**

**Ans.** The main components of Green Revolution are:

- High Yielding Varieties(HYV) of seeds: According to R.N.Chopra, "The high yielding variety seeds are major input of agricultural production under the Green Revolution technology. The main characteristics is increased responsiveness to chemical fertilizers, their period of maturing is short, it helps double cropping; their short stem can easily carry fertilizer load, resist wind damage, their large surface helps the process of photosynthesis. The development of HYV seeds of wheat in 1960 are those of rice in 1967-70 laid the foundation for Green Revolution in India. Bandhu Das sen has rightly remarked that they play the role of modernizers of agriculture like engines of steam engine to ignite an agrarian revolution in poor countries. Thus the HYV programme brought a major change- a transformation affecting almost every aspect of production stimulated investment and substantially increased the use of modern inputs. The pearson Commission Report hailed it as one of the authentic marvels of our time. In most important effects was to be seen in the

attainment of self-sufficiency in cereals, which enabled us to have break from the ship-to-mouth situation and move forward ahead of population.

- Irrigation: irrigation is the second most important component of Green Revolution technology after HYV seeds. Assured and regular supply of sufficient water to crop not adds to production it also assures stability in production. Indian rainfall being unreliable, irregular and seasonal, there is urgent need to expand irrigation potential to meet the requirement of the green revolution strategy
- Use of fertilizers: The use of chemical fertilizers has been the third most important in out of Green Revolution after HYV seeds and irrigation. Rather the three are tied together. In fact use of HYV seeds needs heavy dose of irrigation and fertilizers to give high yields. Since the entire culturable land has already been brought under plough and there is practically no scope for bringing any new areas under cultivation, further increase in food grains production can be achieved only by multiple-cropping which heavily leans on the trio of the basic inputs viz HYV seeds.
- Use of Insecticides and Pesticides. Though intensive use of irrigation and fertilizers under the Green Revolution technology has increased the farm production, it has also given birth to the problem of pests, insects, weeds, rodents, etc. The monoculture promoted by the Green Revolution technology is more vulnerable to the insects and pests. These pests, weeds and diseases are to be checked by proper dose of insecticides, pesticides and weedicides. Pest surveillance in this country related to wheat diseases in 1966-67 followed by ad hoc rise survey and surveillance of pest and diseases in 1970-71 and 72. According to annual report of Ministry of Agriculture, over 30 million hectares of cropped area in the country is affected by various pest and diseases, taking an annual toll of 5 to 25 percent of the agriculture production. There has been a tremendous increase in the use of different types of biocides and in the area under plant protection. The regional distribution makes it clear that areas with Green Revolution makes it clear that areas with Green Revolution technology are the main consumers of persticides.
- Command Area Development(CAD): Command Area Development Programme is a centrally sponsored scheme which was launched in January 1975. Its aim was to bridge the gap between potential created and utilized in selected major/medium irrigation projects of the country for

optimizing agricultural production from the irrigated land. The programme covers the following components:

- On-farm development: selection and introduction of suitable surface water.
- Development of groundwater to supplement surface water.
- Development and maintenance of the main and intermediate drainage system.
- Modernization, maintenance and efficient operation of the irrigation system upon the outlet or one cusec capacity.
- Consolidation of Holding: Small and fragmented land holding have been one of the main obstacle in the progress of agriculture in India. Consolidation of holding has been introduced to solve this problem.
- Land Reforms: Immediately after the Independence, it was felt that land reforms must be brought in to improve the agricultural situation in the country. Absentee landlordism, tenancy-at-will and share cropping could not help in inculcating interest among the farmers to make investments in farm inputs and adopt new farm technology. In 1947 half of India was under Zamindari System in which 80 percent of the land was in the hands of the absentee landlords. The Zamindar used to exploit the farmers who used to till the land. Soon after Independence, the slogan of land to the tiler was raised and steps were taken for abolision of the Zamindari. Consequently, tenants became owners of land. they started taking interest and pains to increase the farm production. Raitwari system prevailed in Madras, Bombay, Assam and Punjab. Under this system the peasant was the owner of land and paid rent directly to the government. The rent was usually haft of the net produce. A fixed amount of rent was to be paid irrespective of the condition of the crops. In the event of crop failure the peasant was obliged to pay rent by incurring debt against mortgage.
- Supply of agricultural Credit: In the words of R.N. Chopra "Credit is the most crucial input in all agricultural development programmes. The other inputs viz,. technology, hyv seeds, fertilizers, pesticides, irrigation water and machinery - all depends on the availability of credits. "

**Q.5 What was the impact of Green Revolution?**

**Ans:**

- Increase in Agricultural Production: The introduction of Green revolution in 1967-68 has resulted in phenomenal increase in the production of agricultural

crops especially in foodgrains. From 1967 onwards, the Green Revolution aimed at bringing about grain revolution. Among the food grains too, it is the wheat crops which drew maximum benefit from green revolution. The production of wheat increased by more than three times between 1967-68 and 2003-04 while the over all increase in the production of cereals was only two times. 3drew maximum benefit from green revolution. The production of wheat increased by more than three times between 1967-68 and 2003-04 while the over all increase in the production of cereals was only two times.



## CHAPTER-8

# Case- Study

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- Bring few examples from locality around you to see the process of sanskritisation.
- Does Social stratification still exist in Rural Areas? Bring few examples to support your answer.
- Ashok Mehta committee recommended that the three tier system of panchayati raj should be replaced by the two-tier system. Analyze the above recommendation and state whether two-tier system, if implemented will bring better results as compared to three-tier system.
- 73rd Amendment Act conferred constitutional status to the rural local government. Do you think that this amendment has empowered the Rural Local Areas? Justify your answer with the help of case-study

## Key Terms

1. **Sociology:** Max Weber however, defined sociology in an interdisciplinary usage. For him, sociology is both subjective i.e. psychological and sociological. He said that it is a social science which analyses social action social action is typified as a goal-oriented, traditional, formal and charismatic.
2. **Social Anthropology:** Social Anthropology is a comparative study of cultural and social life. It's most important method is participant observation, which consists in lengthy field work in particular social settings.
3. **Rural Sociology:** Rural sociology or the science of the laws of development of rural society in general has come into being only in recent times. The basic task of rural sociology is to discover the laws of development to rural society. The prime objective of the rural sociology is to make scientific, systematic and comprehensive study of rural social organization, of its structure, function, and objective tendencies of development and on the basis of such studies to discover the laws of its development.
4. **Sanskritisation:** Sanskritisation is the process by which a 'low' Hindu caste or tribal or other group changes its customs, rituals, ideology and way of life in the direction of a 'high' and frequently twice-born caste. Generally, such changes are followed by a claim to a higher position in the caste hierarchy than that traditionally conceded to the claimant caste by the local community. The claim is usually made over a period of time, in fact, a generation or two, before the arrival is conceded.
5. **Land Tenure System:** Land is held over the world under different tenure situations, holdings of land depend on different reasons. Ownership or exclusive control by an individual is not the only concept under which land is held and used.
6. **Cash tenants:** They pay fixed cash rent for the use and occupancy of their land.
7. **Share-cash tenants:** They pay part of their rent in cash and part in share of crops.
8. **Crop-share tenants:** they pay a share of crop only.
9. **Ryotwari:** This kind of land tenancy was first introduced by the British in Madras in 1772. Later on it was extended to Bombay presidency. Under this tenancy system every registered holder of land was recognized as its proprietor. He paid revenue directly to the government. He was at liberty to sublet his property or to transfer it by gift, sale or mortgage.
10. **Mahalwari System:** This kind of tenancy was introduced during the British rule. It was first started in Agra and Audh and was later on extended to Punjab. Under this system, land was held jointly by co-sharing bodies of village communities. This body was treated as jointly and severally liable for land revenue.
11. **Jamindari system:** It is yet another system of tenancy which prevailed in Bengal, Uttar Pradesh, Bombay presidency and Tamilnadu. Under this system one of

- more persons owned a village and were responsible for the payment of revenues. This system, also created by the British, was highly exploitative. It also encouraged absentee landlords who more than often enhanced the rate of land rent.
12. **Jagirdari system:** The jagirdari tenancy system was found mainly in the former princely states of Rajasthan. Under this system, jagirs were granted to certain military commanders, ministers and courtiers, who took the revenue for their own support or for the military force which they were obliged to maintain. The jagirdari system thus created a class of unproductive mass of people by granting them jagir lands.
  13. **Land ceiling:** Land ceiling is one of the measures to take away surplus land from those who cross the limit of land possession beyond a certain point.
  14. **Proletarianism:** This kind of structural change is found among the higher caste of rural society. In the process of social change and particularly the opportunities of development given to the lower castes, the higher caste find status withdrawal. The zamindars of Uttar Pradesh and Bihar, jagirdars of Rajasthan and darbars of Gujarat are obliged to take to manual labours and lower jobs.
  15. **Heterogeneity:** There is enough heterogeneity among the peasants. It means that if there is an agrarian movement it has mobilize peasants of various strata. The ethnicity, caste and class come in the way of homogenization.
  16. **Land parceling:** Roughly it is said that about 15 percent of peasants hold 60 per cent of total land. And, 85 percent of peasants possess only 40 percent of land. Besides this, a large portion of peasants own land which is not viable economically.
  17. **Green Revolution and its impact:** It must be accepted that green revolution (1967) has contributed substantially in the farm produce. But it was not without its impact. It is a reality that his revolution has created a class structure in rural society. Inequality in rural society has increase.
  18. **Peasant:** The peasant castes tilled the soil exchanged part of their crops for the goods and services of the non-agrarian specialist.
  19. **Bardoli Satyagraha:** Quite like Kheda peasant struggle, the Bardoli movement was also a no-tax movement. Gandhiji selected Bardoli as a suitable place for launching civil disobedience campaign because the place had witnessed and participated in the constructive work.
  20. **Naxalbari peasant struggle:** The Naxalbari peasant struggle was launched in March-April 1967.
  21. **Society-** When more than one individual live together, mutual relationship develop among them. This process of symbiosis creates among them the spirit of mutual cooperation, competition, animosity and struggle. In sociology these concepts are called social process.
  22. **Community-** When the members of a group live together and share no particular interest but the basic conditions of common life, the group is called a community.

23. **Primary groups-** Primary group was propounded by sumner. In group are those groups for which 'we' INS generally used.
24. **Reference group-** According to Merton reference groups are those groups which are referring points of the individuals, forwards which he is oriented and which influences his opinion, tendency and behavior.
25. **Associations-** The groups which are established in order to protect and enhance these interests through fixed rules, system of organization and formal manner are called association.
26. **Social Order-** Social order means the regular and systematic method of social phenomena. Social phenomena are mutually related.
27. **Stratification-** is a system through which resources and rewards are distributed and handed down from generation to generation.
28. **Role-** can be defined as expected and desired behavior. Roles are also allocated based on the social needs of a given society.
29. **Status-** is determined by the role he performs for the benefit of his society.
30. **Ascribed role-** role of an individual or a group is determined by birth. It is determined by birth of an individual in a particular family.
31. **Achieved Society-** The role that an individual decides to performs can be as his achieve roles. Achieved roles and status are feature of modern urban industrial society.
32. **Slave-** J.T. Hob house defines a slave as a man whom law and custom regard as property of some other person.
33. **Estate-** In medieval Europe the main basis of socio-economic structure and stratification was the estate system.
34. **Caste-** expresses a hierarchical relationship, and an individual is born with status, rights and obligations in the caste system.
35. **Class-** class status is determined by property, achievement and capacity of an individual.



36. **The Family-** MacIver and page hold that the family is a definite and long term group defined by sexual relationships reproduce and being up children. It may include other blood-relations also but it is mainly formed by living together of man, women and their children.
37. **Nuclear Family-** In nuclear or individualistic family husband wife and their children live together.
38. **Family of Orientations-** The definition was given by Murdock. By the family of orientations is meant the land in which his parents, brothers and sisters reside.
39. **Family of Procreation-** After marriage the individual forms the family of procreation. In this family of procreation he lives with his wife and children.
40. **Marriage-** Murdock emphasizes marriage as living together with sexual relationship and economic cooperation. Marriage is a system that regulates the family. Therefore, it is called an institution.
41. **Endogamous marriage-** In the endogamous marriage individual marriage within their own caste, tribe, group or community. When we examine the tribe and castes of India we find that-
42. **Exogamous Marriage-** In the exogamous marriage individual marries outside their own caste, tribe, group or community.

# Books Recommended

- 1-M. N. Srinivas : Caste in Modern India and other Essays.
- 2- J. H. Hutton : Caste in India
- 3- Iqbal Narain & Mathur : Panchayati Raj in India
- 4- A. R. Desai : Rural Sociology in India
- 5- K. Venkata Reddy : Rural Development in India
- 6- S. L. Doshi : The Bhils
- 7- M. L. Chaubisa : Caste, Class and Tribal Exploitation
- 8- D. N. Majumdar & T N madan: Introduction to Social Anthropology
- 9- Y. Singh : Modernization of Indian Tradition
- 10- Desai, A.R. 2005, Rural Sociology in India, Popular Prakashan Pvt. Ltd.
- 11- Desai, A.R. 2005, Rural India in Transition, Popular Prakashan Pvt. Ltd.
- 12- Dube, S.C. 2003, India's Changing Villages, Routledge.
- 13- Gillette, J.M. 1927, Rural Sociology, American Sociological Society.
- 14- Marriott, McKim. 1968, Village India, University of Chicago Press.
- 15- Singh, Yogendra. 2004, Modernization of Indian Tradition, Rawat Publications.
- 16-Srinivas, M.N. 1966, India's Villages, Asia Publishing House.

