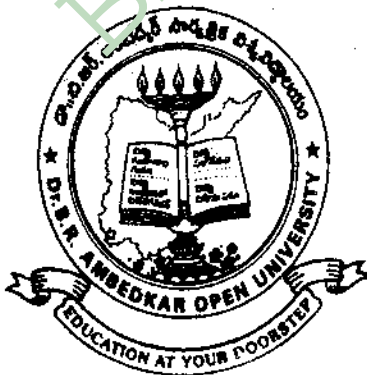


FOUNDATION COURSE IN SOCIAL SCIENCES

**Block 1:
Man and Social Development: An
Approach**

**Block 2 :
Stages of Social Evolution**



**Dr. B R Ambedkar Open University
Hyderabad
2003**

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BLOCK - 1

MAN AND SOCIAL DEVELOPMENT - AN APPROACH

BRAOU

COURSE INTRODUCTION

The Principal aim of the Foundation Course in "Social Sciences" is to acquaint the student with the main developments in the evolution of Man and Society.

Such Courses should help the student to acquire an integrated historical perspective on man's endeavour to subdue his environment to his purposes and needs and achieve all round progress through the ages. Although the need for their inclusion in the undergraduate programmes of study has been widely recognised and even emphasised by the University Grants Commission (UGC), no appreciable attempt has so far been made in any Indian University. Dr. BRAOU, formerly known as Andhra Pradesh Open University (APOU), indeed, is the first University to formulate such courses of study.

The topics of the Course in Social Sciences included in this volume are intended to fulfil the following objectives.

1. To make the student aware of the broad developments in human history through the ages, particularly the changes in his social conditions, beliefs and ideas, political set-up and the like. In other words, the objective is to develop an awareness about the broad spectrum of historical changes that occurred in the world.

2. To make the student appreciate the nature of changes that occurred in human history and think about the nature of the causes that contributed to historical change. The Course also tries to bring out the close connection between man and his ideas and actions on one hand and the physical world on the other.

3. To discuss in detail the contemporary developments, especially those occurring in the developing countries like India, and the nature and limitation of the forces of modernisation which have been operating in them.

The perspectives in Social Sciences are deeply influenced by values, beliefs and historical concerns of Social Scientists. These factors influence concepts and theories in these disciplines. Compared to the natural sciences, social factors are more influential in the construction of social science theories and tools of social studies. This is particularly true of historical treatment and sociological understanding of Indian social reality. The India social evolution passed through various phases. From stone age to great ancient civilisation of Mohenjodaro and Harappa; or the unique struggle against British imperialism, all contributed to this evolution. These historical experiences have been examined and analysed by various social scientists.

The course attempts to offer you a basic notion of the nature of social, cultural and humanistic problems. Be it the evolution or development or historical setting of social changes in India, you will find that these can be better understood when they are viewed as inter-related processes.

The Course consists of 26 Units. For the convenience of the students it is divided into five Blocks. The first Block deals with the universal process of human evolution. We then proceed to particular areas of study of history. They deal with major stages of social and cultural evolution: from the pre-historic times to the great river-valley civilisations; to the rise of the modern nation states with democratic polity through evolution from feudalism to monarchy.

The evils of feudalism and monarchy are responsible for the spread of liberal ideas and through which emerged the democratic and socialist values and systems. In the evolutionary processes of human societies, the concepts of liberalization and globalisation, witnessed at the end of the twentieth century, generated new interests among the people of the world. It considers the en-

the world a global village and recognises the significance of information technology to make use of the opportunities prevalent in the entire world to the extent possible. This constitutes the theme of Block 2.

The socio, political and economic conditions in the colonial rule in India are responsible for people's struggle for freedom. The emergence of the nationalist ideology and national movement and its final victory, achievement of freedom, are explained in Block 3.

Block 4 is intended to explain the Social, Cultural, Political and economic developments in Indian Society following institutional changes introduced after Independence. This Block will enable the student to understand the developments that are taking place in these fronts.

Block 5 deals with the social political, economic and cultural transformation of society; the role of people's participation and the place of Women in the development processes, the maintenance of eco system or sustainable development; increased importance of human rights etc.

BRAOU

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BRAOU

UNIT 1 SCIENTIFIC APPROACH TO THE STUDY OF MAN

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1.0 OBJECTIVES

After studying this Unit you should be able to explain :

- * why human beings are at the centre of all social processes
- * what is the procedure for the study of Social Sciences
- * the social roots of human beings and various forms of prejudices
- * the connection between knowledge and society

1.1 INTRODUCTION

What do the various organised branches of knowledge, be it sociology, social anthropology or any other discipline of social sciences, have in common? It is the fact that they all have to, at some point or the other, focus on the human beings as their central theme. It is precisely this centrality of human being as a subject that integrates various diverse studies of society, economy, polity or nature and environment, together. Although all these disciplines follow different approaches and methodologies, they share with each other the same concern i.e. human beings.

1.2 MAN AT THE CENTRE OF SOCIAL PROCESSES

What is it that constitutes and sustains society? Who has put society on the path of development? Who produces food? Who has given birth to political institutions? Is not the answer human being in each of these cases? That is the reason why the human being is more and more acknowledged as the principal subject of social and scientific investigations. No doubt there was a time when the scientists denied the human beings their place in social scientific endeavours. During that time the scientists did not want to look at themselves. They were more willing to judge others. Today the increasing concern of the scientist (natural or social) is to study human beings. In spite of the increasing specialisation in both natural as well as social sciences, human beings, due to the central position occupied by them, are the subjects of all studies. For example, even a Zoologist who studies animals, compare their body structure, etc. with that of human beings; a Botanist, who studies plants does so also in relation to their utility for human beings.

1.2.1 Social Science as a Reflective Critique

Science, it is popularly believed, can only proceed by a steadfast objective view of reality. It comprises processes of empirical observation of facts, their classification and generalisation. All observations must follow the rules of validity and verification. These are the elements of the positivistic notion of science i.e. observations must follow the rules of validity and verification. Science can only then be considered valid if it can generalise the observations of the scientists in a manner which is in accordance with these rules. Such rules do not take into account human values, meanings and their reflective character. That is why for the scientist to acknowledge man openly as the moving subject of his discipline, and as a fellow being, is supposed to be fraught with dangers for the scientific mode of studying reality.

This problem is acute in social sciences, even though not all the disciplines of social sciences may be equally exposed to it. Similarly disciplines like Economics, Sociology and Political Science in their fields study the functioning of social reality manifested through human beings. Today social sciences are adopting the positivistic notion of science and the natural sciences are taking account of human values, meanings and their reflective character. Thus the focus of the various sciences - natural as well as social, is the human being.

1.2.2 Man as a Creative Agent

Human beings are located at the epicentre of all social processes. Since they are endowed with the ability to live with creativity they constantly reflect and improve upon the conditions that surround them. For example a bird makes a nest but the shape and make of the nest does not change. It has remained the same for ages. Similarly a lion has had a cave as his house for long. But human beings who started taking shelter in trees, bushes and caves gradually moved to making huts, small houses then to bungalows and now multi storied towers. This has been possible due to the creative urge and capability in human beings.

Human beings are not merely the passive bearers of culture, tradition and social structure. They not only create but are also the creative agents of values, meanings, aspirations etc. It is this creativity that has led to the formation of cultures and on the other hand it is culture which provides objective conditions to human beings for expressing their creativity. As Malinowski observed: "Man has freedom precisely because he has culture" and culture is an initial instalment in freedom".

1.2.3 Science as Empathic Reflection

In order to study human beings you might say that we only have two options: either to deny the human beings their essential humanity and treat them as objects of nature or to deny their intimate roots in nature and treat them as a mere idea or subject of meanings.

Fortunately, there lies between these two extremes a more balanced perspective i.e. the human being as a natural cultural being. This can be understood by empathy and reflection. It is in this realm that the social scientists study human beings. Social scientists do this by self-consciously refusing to judge other cultures without first looking at themselves and their own culture.

It is necessary that the social scientist remains self-conscious in the pursuit of his science, for only then can reflect and empathise with his subject. To empathise means to judge your subject not merely from your own standards, but also from the subject's own perception and evaluation of own self.

This is not always easy, because by training and habit a social scientist suffers from many constraints. Brought up in a world where to live well is to be able to dominate, he is inclined through years of moulding to view other person as creatures to be manipulated at will. He has more immediate constraints as a practising social scientist as well. The rules of science exhort him to be objective and value neutral, whether it be in the preparation of tools of observation or in the formulation of hypotheses.

Yet, values and value judgements are involved in the very choice of the problems for research and no research methodology can ensure complete objectivity about how to identify a problem after going through abstracts of other peoples' research on similar and other problems. Thus, tradition, preferences of the time, or even habit, may decide about what problems need be studied. All this poses a challenge to the norms of objectivity and value neutrality in social science research. The social scientist's problem does not end here. He also has limited time and money and he has to study "other people" as well. Obviously the path that invites the least resistance would be the one where the social scientist subjects himself quickly and completely to "rules" of social science as a matter of habit or institutional tradition and not after reflection. It is still the favoured method in social anthropology, which seeks to study other cultures to base one's study on the tradition of past studies of other customs and cultures. Or, as recent trends in sociology demonstrate, the clue to the solution of a problem is supposed to lie in the quantitative analysis of social processes irrespective of whether social processes can be quantified or not. Thus, often, it is found that the positivistic contributions of social scientists rarely help in the understanding of the basic issues of human society.

1.3 SOCIAL SCIENCE PROCEDURE

There have been contrary views on how social science ought to be conducted. Extreme positions ranging from recourse to pure intuition to observation of strict natural science rules have been articulated by several scholars. Some others have suggested a middle ground between the two positions. For a truly scientific study of human institutions it may be necessary to combine the skills of intuition reflecting with scientific and methodological techniques, because humans have the features both of nature and culture. They are a biological entity and yet a product of culture and society.

1.3.1 Understanding Human Beings in their Social Setting

Social Sciences should aim first at understanding the manifold aspects of human beings in their social setting. To arrive at the level of a meaningful Social Science, the social scientist should

look at the subjects, with a sense of empathy. This is the true meaning of reflection. It contributes to the social scientist's ability to observe and understand the pressures and constraints, the freedom and choices that human beings are faced with in society. It provides him the perspective through which he can see an observed behaviour as an aspect of other possible behaviours.

For instance, it is a widely accepted view that rural people are fatalistic by nature. Through scientific techniques one can possibly substantiate this belief. It is quite likely if a question such as: Why have your crops been poor this year? is put to the villager he might say: "It is all fate." But if the scientist understands that the villager has the same rationality, humility and reflective ability as he himself possesses, he will be careful in interpreting this reply. He will explore the context in which the statement has been made. He will match it against the villager's other sets of beliefs and action in other spheres of life: For example, his ready acceptance of modern technology in agriculture. He may then come to realise that the research conclusion is still far from definitive. Under what conditions can one say with certainty that a given group of people are fatalistic? If the social scientists were to reflect on the operation of the concept of fatalism after appreciating the intellectual apparatus and wider social and cultural contexts of their subject, the earlier conclusion so hastily arrived at will be revised.

1.3.2 Science as Critique of Human Condition

The arguments above in no way undermine science. What they tend to highlight is the lack of emphasis, generally, in social sciences on the need for them to be a reflective critique of the human condition. It is not enough as social anthropologists do to gain rapport and establish communication by learning the language of the people one studies or living in their huts, and dancing with them, unless the social scientist is willing also to share his humanity with those he studies. This is also how a true research problem can be located and studied. It is easier to blame people for being fatalistic, superstitious, traditional or even coldly rational or inhumanly calculative, on the basis of one's own value judgments. Application of scientific methods with the power of empathy in social scientists will offer a comprehensive and valid insight into the social problems he studies. Only such an approach ensures that social science could offer a critique of human condition. The social problems that have greater significance as objects of research are also those where critical, reflective and humanitarian goals of social sciences are fulfilled to the largest extent.

Check Your Progress - Exercise I

1. Which of the following statements are correct (✓) or wrong (X)
 - i) The focus of study in Social Sciences is the human being.
 - ii) Human beings are merely the passive bearers of culture.
 - iii) An interaction between the features of nature and culture is necessary to have a scientific study of human being.
2. Write about 50 words on the creative ability of human being.

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1.4 RACIAL DIFFERENTIATION AND THE UNITY OF HUMAN BEINGS

Social anthropologists often face a paradoxical situation in their study and analysis of human reality. While they are willing, and indeed know that they must share the belief in the unity of human being, their own investigations show them that the subjects of their study (other human beings) are not always willing to do the same. If there is one overwhelming empirical generalisation in social anthropology it is that human beings spontaneously tend to differentiate themselves, from other human beings. For example such differentiation is made on the basis of caste, race, clan or kinship ties. Often this differentiation turns into a bias and this becomes a guiding factor of social behaviour. Regional bias also sometimes given added support to such social behaviour. For example, in the region of Kachin, people believe that the surrounding folk be they Shans, Burmese, Thais or Ahoms - are not fully human. For a long time the Europeans regarded themselves superior to people from all other regions and they believed that it was the White man's burden to civilise other races and societies. This fallacy was used to justify imperialism and colonialism. Gradually the scientists (natural as well as social) of the "other regions", through their labour and research proved the White men's burden theory to be false and demonstrated that the other societies were in no way culturally inferior to the European societies.

We would like to familiarise you with the basis of racial division, misconceptions related to it, and how they were disapproved.

i) Division on the basis of Race

This refers merely to clusters of genetic distribution among human beings related to features such as colour of skin, eyes, form of nose, lips, hair and other physical attributes. These genetic properties show distribution along geographical lines, but there is no group of human kind which may qualify as a pure race.

What is called 'race' is a statistical property such as distribution and concentration of a pattern of genes in a certain population. Otherwise, all humans in all societies share gene properties from a common pool in varying degrees. Biologically, therefore, racial distinction is a matter of degree rather than of kind. Secondly, studies have proved amply that social and cultural attributes such as linguistic ability, intelligence, power of abstraction and logic and all other attributes of civilisation are equally present in all human groups. In this respect human kind shares common cultural, intellectual and human properties. The major racial types such as the Australoids (blacks) the Caucasoids (Whites) and Mongoloids (yellows) share this human and cultural potential in common.

ii) Race and Racism

The internal genetic divisions of races are often given erroneous meanings. The colour of skin is often, wrongly attributed to cultural and intellectual capabilities such as "whites are more intelligent than blacks". It is then loaded with notions of superiority and inferiority and breeds prejudice. Racial discrimination and exploitation follow from such prejudices. This is most commonly known as racism. For example, the Whites in South Africa staunchly, believe in racism and the blacks are denied rights and privileges. The regime there is looked down as a racist regime.

iii) Misconceptions about Racism

For many years the misconception of racism was strengthened by attempting to define cultural abilities of human beings by correlating them with physical features and I.Q. tests. Such so-

cial scientists who adopted these methods had their own racial bias. Further it were also the limitations of their methods of measurements of I.Q. which led them to conclude that the Blacks are inferior to Whites. It was overlooked that the methods of I.Q. tests were culturally loaded in favour of those racial groups which defined themselves as superior such as the Whites.

Most of these racists whether they were journalists, politicians or travellers shared this view and wrote essays to demonstrate the "law" that the sunnier the climate the weaker the intellect. For example, the advocates of this view believed that Italians are known for their mandolinos, the Spanish for their beautiful music and dance. As you go further south into Africa, it is only the wild beat of the drums and the frenzied rhythms of tribal songs. So the warmer the location, the more removed the inhabitants are from rational pursuits. How difficult it is, these authors would argue, to picture the Victorian gentleman in Bermuda shorts singing and swaying to the dream music in the Caribbean islands. Industry Commerce, Science etc., are all supposed to be the products of the superior white mind. But did the "others" accept it?

iv) Misconceptions Disproved

Around the 1930s, physical anthropologists and archaeologists began a series of excavations in Africa and came to very interesting conclusions. They found concrete evidence that over three thousand year ago Africa cradled a substantial part of human civilisation. And it is not as if we are looking at the first stirring of human evolution but in fact are witness to a civilisation so brilliant that it attracted people from other parts of the world. Its art and culture spoke of a level of intellectual attainment which was approximated much later by the northern people.

The remains of this early African civilisation have been found at several sites and also quite unexpectedly, in the Sahara desert. Who would have imagined this? For that matter who would have imagined that conditions can deteriorate, for climatic, social or other reasons, to the extent they have in Africa. From a continent studded with glittering seats of culture where musicians, artists, and thinkers flourished, Africa became a continent ravaged by wars, slave trade, poverty and disease.

Or let us consider Greece. The accomplishments of the Greek civilisation were not carried forward in an uninterrupted manner. It was enriched en route by non Greeks, even non-Europeans viz., the Arabs. Where would Hippocratic medicine have been if the Arabs had not translated and integrated Hippocratic knowledge with their own and thus enriched medical science: The Romans took it up from the Arabs but only after ancient medicine has already been significantly improved upon. It was systematic historical research which demonstrated that racist bigotry is built on shallow foundations.

v) Pseudo-science and Race

But what about the supposed methods of science (or Pseudo-science) that reinforced racial prejudices? The I.Q. tests? The cranial or physical measurements? Have not the racists found confirmation for their views from such supposedly 'scientific' methods? It was again the social scientists with their reflective approach who first questioned the scientific validity of these tests which were culturally biased and suffered from poor logic.

In spite of overwhelming agreement among social scientists about the invalidity of racism, the deep irony is that racial divisions and racial beliefs are still popularly upheld. The root of these prejudices perhaps lies deeper in social, cultural and political divisions among human groups. Its bases are social, political and economic rather than biological.

1.5 SOCIAL ROOTS AND FORMS OF PREJUDICE

Racism is the most acute form of social prejudice. We hesitate to use the term racism when we encounter other kinds of prejudices. Perhaps a larger lesson can be learnt if we examine the bases of social prejudices where natural differences are imputed, though not observable, to justify social distance. After all, there are no observable racial differences between various castes, and yet each caste or Jati pretends to be naturally different, if not superior, from other Jatis. Purificatory rites, food taboos, and caste rituals find their ultimate sanction in the belief that Jatis are naturally different as their status is ascribed by birth.

Here too, the social scientist's job is not only to explain the existing social reality but to account for its historical background and the various stages before the present one. The social scientists will also probe why and how this happened.

The theory of Jati differentiation does not unfortunately exhaust the unfounded prejudices that abound in India. Have we not heard the complaint from rich circles about how stupid and ignorant the poor people are? Have we not heard time and again that the poor irrationally and ceaselessly multiply? Or, have we not heard that the villager is naturally inclined towards irrational and superstitious medical practices? For example let us take up the social prejudice against the poor. A poor person is unable to lead a life of comfort and ease but this does not mean that he is stupid or ignorant. His children may not go to school due to economic hardships but this does not mean that they don't have the intellect to study. In fact ignoring social realities and generalising only reveals the magnitude of prejudice that underlies therein.

1.5.1 Prejudice in Science

As you will notice even sciences are not entirely free from prejudice. A reflective social scientist can overcome such tendencies in the established forms of arguments by granting the subject of his study their basic humanity. For instance the social scientists who label the rural poor as prejudice ridden people fail to ask the right questions. It is because such social scientists find it difficult to go beyond their presuppositions.

A reflective social science attempts to be objective in terms of the known standards of science such as proof of validity and verifications. It also takes into account the varieties of human, social and economic conditions of its subjects of enquiry. The ability of social scientists to combine the skills of an objective scientist with sensitivity to empathise with the needs and aspirations of the subjects of his enquiry is known as the power of "reflexivity" in social science theory. Let us take an example here:

It has been observed that the western trained doctors have more legitimacy and "charisma" for villagers than the Ayurvedic or Unani doctors. You might measure it not only from the long queue of people for the allopathic doctors in the rural health centres but also from a closer study of their health behaviour and practices. In cases of serious illness too villagers, it is noticed overwhelmingly prefer the allopath to indigenous medicine. It is only when the allopath is either inaccessible, disinterested, or unsuccessful, that the villagers look for alternative systems of cure. In other words, traditional and modern systems of medicine coexist and the dependence of the patients on one or on multiple systems of medicine depends upon the actual circumstances that surround them. This behaviour towards medicine dispels the myth about the psychological backwardness of rural people. The coexistence of multiple systems of medicine has been noticed in middle class urban India, as well as in advanced industrial societies.

1.5.2 Regional Prejudice

There exist in a country or a society certain regional prejudices. What do they indicate? They demonstrate the narrow thinking of the people belonging to a particular region regarding their own superiority or inferiority. Very often this gets reflected in the works of the social scientist. For example, the high rate of food production in Punjab, Haryana and western U.P. in comparison to the lower productivity in eastern U.P. and Bihar was explained in terms of the lethargic nature of the peasants in the latter regions and hardworking peasants in the former. But is this really true? No. In fact the lower and higher levels of food productivity are related to agrarian structures, irrigation facilities, fertility of the soil, variety of seeds and implements etc. This again was proved by the efforts of social as well as natural scientists. The sociologists demonstrated after studying the habits, customs and culture of the people in the Eastern regions that there was no question of lethargy involved. Thus the regional prejudice which differentiated human beings on the basis of lethargy became redundant due to the efforts of scientists (natural and social)

Check Your Progress. Exercise - 2

1. What do you understand by racism and racial discrimination? Answer in about 50 words.

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2. How have the regional prejudices in relation to food production in India found to be baseless? Write in five lines.

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3. Which of the following statements are correct (✓) or wrong (X)

- i) The Government of South Africa follows a racist policy
- ii) The notion of 'Whiteman's Burden' is a misconception.
- iii) The tools or racial prejudices lie in biological factors.
- iv) For a true study of society social realities have to be ignored.

1.6 KNOWLEDGE AND SOCIETY

Let us now apply what we have studied so far to analyse the relationship between knowledge and society. Some social scientists have suggested that human beings from the earliest times have used nature and natural model to understand and classify their social world. Unlike the social world there is a certain stability about nature. Trees have branches, crows are black, cows give milk, the beetle behaves like a beetle, the vultures scavenge like a vulture, a stone is generally unmoved, and so on. But when the social world is observed there is so much fluidity and transition that it is difficult to be certain about anything at all. The social world has to be put into order, and what better way is there to do this than by borrowing the stability of the natural world

to act as a model for the social universe. Hence, the tendency to impute natural differences where there exist only social and cultural ones.

This understanding can be coupled with a point of view which first emerged in philosophy and was later introduced into psycho-analysis and anthropology. According to this view, human beings can never leave the world untheorised. Before Copernicus it was commonly believed that the sun moved around the earth. Some others held to the myth that Atlas was tricked into holding the world up on his shoulders. Even today, there might be some people who believed that the earth is delicately balanced on the horns of a mighty bull, and every time the bull hiccups we have earthquakes. There is no natural phenomenon, no universal mystery, whose theorising or solution has been kept on hold simply because of the absence of sufficient, authentic or "Scientific" evidence. Little wonder then that mankind should be classified and re-classified, and the universe should be theorised repeatedly.

If we proceed from this understanding then we cannot but humble ourselves with the realisation that some of the categories of social science regarding other human beings have their basis in a crude natural model, and that some of our contemporary scientific theories may well seem bizarre or even funny to future scientists. That is why whenever a social scientist sits on judgement on the knowledge systems, whether they are beliefs, values, theories, actions or prescriptions, he should always remember to look to himself and only then will he know the human context with which knowledge is produced. For it is this context which eventually ensures the acceptance or rejection of certain kinds of knowledge. **What guarantee is there that our current notions of science will not appear childish in our children's life time?**

While accepting this, one should not, however, conclude that knowledge moves in definitive blocks without active human intervention. It is human agency which in small microscopic doses creates the ambience conducive to scientific development and change. The invention of the microscope, the discovery that blood circulates, the early toyings with antiseptics, all of this, and many other discoveries gave mankind greater potential. Social structure imposes a certain limit on the range of options that human beings can exercise but they cannot foreclose many others. As a matter of fact, the only reason why it is possible for one to be different from his brother and yet be member of the same family is because of this duality. We are constrained and yet are significantly free. This is also how received knowledge undergoes scrutiny from time to time. That human beings can produce knowledge is determined by two premises :

- i) to make knowledge is to disturb previous knowledge, and
- ii) to make knowledge is impossible if man does not have the capacity for freedom of thought.

Religious theocracies and dictatorships have tried unsuccessfully to muzzle this freedom in the mistaken belief that mankind had arrived at its final destination. It is the ceaseless restlessness of man that causes empires to fall, regimes to crumble, and grand theories to be replaced, so, nothing is absolute in this universe.

1.7 UNIVERSALITIES AND SPECIFICITIES OF CULTURE

An old anthropological maxim, which has done good service for several decades, tells us to search for universals and absolutes. To believe, for instance, that a family should only mean a nuclear family, or that legal systems must have specialized practitioners, courts, and written laws, or that all other religions but our own are a lot of mumbo jumbo, express the lust for absolutes and not the reflective humanitarian search for cultural universals.

It was quite common for travellers and anthropologists to make fun of the manner in which the Trobriand chief exulted over this vast store house of yams with his people. After all, there were far too many yams to be consumed and many perhaps could never be consumed. This behaviour was treated as exotic till it was demystified by Malinowski when he said that this store house of yams was not very different from the queen's crown jewels. So if it is proper for people in London to pay and see crown jewels what was wrong with Trobriand chief gloating over his store house of yams with other Trobriander.

We also know now, thanks to the tireless work of anthropologists, that every society has a set of strict rules and prohibitions regarding moral conduct and sexual behavior. There are no absolute rules and no natural reasons why any one set of rules and prohibitions should be absolute. Matrilineal families, for instance, are quite different from patrilineal families and yet in both cases authority and affection are equally evident. It is not the father but the mother's brother who is the source of authority in matrilineal societies. The father, in these societies, is very often an intimate and comfortable figure with whom his son takes many liberties. But what is important is that there are many possible variations on the reality we know of and are familiar with, and there is no reason why one particular form would have precedence over the others.

In other words, there are universalities in the specificities of culture. A scientific approach to the study of human beings should reflect upon this universality which is hidden in the apparent diversity of appearances. This will tell us in actual human terms the variety of ways through which human society can be visualised. It is only after social science has searched the depths of this remarkable human diversity can the scientist offer a reflective yet scientific study of man. Through social science the scholar eventually studies himself.

Check Your Progress. Exercise - 5

1. Which of the following statements are correct (✓) or wrong (X)

- i) The earth is delicately balanced on the horns of a mighty bull.
- ii) Human beings can never leave the world untheorised
- iii) Knowledge is closely linked with racial superiority
- iv) Scientific development will cease in the 21st century.

2. What is the role of theorisation in the society. Write in about 50 words.

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1.8 LET US SUM UP

We hope that by studying this Unit you have learnt :

- * that for a scientific approach to the Study of human beings, the human reality should be observed in a more reflective manner.
- * that the study should go beyond treatment of human being as an object of nature which is implied when positivistic methods of natural sciences are used for the study of human beings.
- * that human beings are the products of both nature and culture.

* that empathy is necessary in a scientific study of human kind.

We find perception of social reality and human condition in everyday life does not harmonise with scientific attitude that one should have about them. Even the concepts and methods in social sciences and humanities do not always conform to standards of rational and human appreciation of social and cultural realities, around human beings. This breeds racial, regional and social prejudices. The evils of racism, caste prejudices and regional prejudices can be abolished only when social science recognises the need to study these phenomena from a model which recognises the centrality of human beings themselves.

The scientific approach to the study of human beings confirms that there is a bond of global unity, dignity and freedom among human kind. This is what a scientific study of man tends to affirm.

1.9 KEY WORDS

Conditioning	:	That part of man which has become second nature to him e.g. habits.
Empathy	:	To put oneself mentally, in the other persons position.
Exploitation	:	To deprive a group/person from his/her just rewards.
Fatalistic	:	The doctrine that individuals cannot change their destiny.
Hypothesis	:	A proposition or statement waiting for test or verification; unconfirmed theory.
Inferiority	:	A feeling of inadequacy relative to other people or other groups.
Irrational	:	That which is not logical.
Maxim	:	Consists of a rule or premise.
Paradoxical	:	That which is self-contradictory.
Positivism	:	A system of philosophy and a method of social study that relies entirely on observable facts.
Prejudice	:	A bias against a group/persons regarding their habits and behaviours.
Pseudo-science	:	Fictitious or false science.
Racism	:	A doctrine presupposing the superiority of one race over the other, e.g. the Negroes were regarded as inferior to Whites in the USA.
Rites of Passage	:	Rituals related to birth, marriage, death, representing major cycles or stages of life.
Specificities	:	That which deals with specific issues in Social Sciences.
Universalities	:	That which deals with wide scale generalisations in Social Sciences.
Validity	:	The truth being established by facts.
Value - judgement	:	A judgement based on one's personal liking.
Verification	:	Confirmation by experience or by facts.

1.10 ANSWERS TO CHECK YOUR PROGRESS EXERCISES

Exercise 1

1(i) ✓ (ii) x (iii)

2. See Sub-sec. 1.2.2

Exercise 2

1. See Section 1.4
2. See Sub-sec. 1.5.2
- 3 (i) ✓ (ii) ✓ (iii) x (iv) x

Exercise 3

- 1(i) X (ii) ✓ (iii) X (iv) X
2. See Section 1.6

1.11 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each :

1. Explain why human beings are at the centre of all processes ?
2. Examine the procedure for the study of Social Sciences.
3. Discuss the relationship between knowledge and society.

II. Answer the following in about 15 lines each :

1. What do you understand by racism and racial discrimination ?
2. Explain the social roots of prejudices
3. Discuss the role of man as a creative agent.

UNIT 2 MAN AS A TOOL MAKING/USING ANIMAL

Contents

- 2.0 Objectives
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- 2.2 Tool Making : An Evolutionary Perspective
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 - 2.2.3 The Bronze Age
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- 2.3 Tool Making and March of Culture
 - 2.3.1 Social Institutions and Interaction
 - 2.3.2 * Specialisation and Division of Labour
 - 2.3.3 Urban Revolution
 - 2.3.4 Rise of Great Religions
- 2.4 Man and Nature : Adaptation and Interaction
 - 2.4.1 Patterns of Adaptation
 - 2.4.2 Tribes and their Patterns of Adaptation
 - 2.4.3 Food Habits and Taboos
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- 2.6 Let Us Sum Up
- 2.7 Key Words
- 2.8 Answers to Check Your Progress Exercises
- 2.9 Model Examinations Questions

2.0 OBJECTIVES

After reading this Unit, you should be able to learn:

- * how tool making played a major role in the evolution of culture,
- * how cultural evolution took place in stages with changes in tool making ability of human beings.
- * how the processes of adaptation and interaction between human beings and nature strengthened the growth of culture, and
- * the relationships of dependence, conquest and harmony between human beings and nature.

2.1 INTRODUCTION

You have learnt in Unit 1 why care is necessary in developing a scientific method for the study of human beings. They assimilate and represent both nature and culture. They share biological characteristics from nature and also overcome them through their superior intellectual, creative and cultural abilities. The history of the evolution of human beings is a long one from the Stone Age to the electronic and the nuclear age. In this Unit we offer you evidence of how this evolution took place. However, here we shall limit our discussion up to the Iron Age.

The specific natural abilities of human beings contributed to their cultural and technological success in forging tools, adapting to natural environments and making inventions. This march of mankind through the stages of cultural evolution from Old Stone Age culture to New Stone Age culture led to the growth of successive periods of social and cultural changes. With the coming of the Bronze Age and the Iron Age, there emerged further developments in the cultural, social, economic and political fields.

We will also tell you how these stages of evolutionary transformation marked periods of great economic, social, cultural and political growth. It led to division of labour, agriculture and industry, urbanization and revolutionary leaps in the field of knowledge. It also contributed to the growth of the various religious systems and their philosophy. Scientific knowledge too, grew together with this process.

The interaction between human endeavor and natural forces always creates problems of adaptation. Too much exploitation of nature alters the balance of relationship between nature and man. The adaptation of human beings to nature has therefore been always a matter of great social concern. In this Unit we introduce to you several aspects of the relationship between human beings and nature that contributed towards the march of human civilisation.

2.2 TOOL MAKING : AN EVOLUTIONARY PERSPECTIVE

It is often believed that some advanced primates may have used bones and stones as tools; **but which** the coming of the Homo Sapiens, tool making and tool using began in the true sense. Only then tools, as we know them, emerged. The human being is an animal that not only uses tools but also constantly improves upon them. It is this tool making ability that has brought us to the present stage. Had it stopped at some stage, then perhaps the world would never have been what it is today.

The archaeologists have traced the early ancestors of human beings like the Sinanthropus (Peking Man) and others.

Traces of primitive human beings were discovered in Germany (Neanderthal Man), in Java (Java Man) and in Rhodesia (Rhodesia Man). But the discovery of the remains of Peking Man was unique in the sense that he was the first human being to be found living in a complete domestic environment. He is supposed to have lived about 500,000 years ago.

They have constructed a historical progression in the development of human beings manual skill on the basis of unfinished and finished tools. You would like to know what are the different stages of development particularly on the basis of the tool making skills of human beings. The archaeologists have arranged human history into the following periods. The Stone ages (old and new), the Bronze age and the Iron age. However all these stages did not evolve simultaneously in all parts of the world. If one region witnessed the stone age in another region bronze age had started and in the third region iron had come.

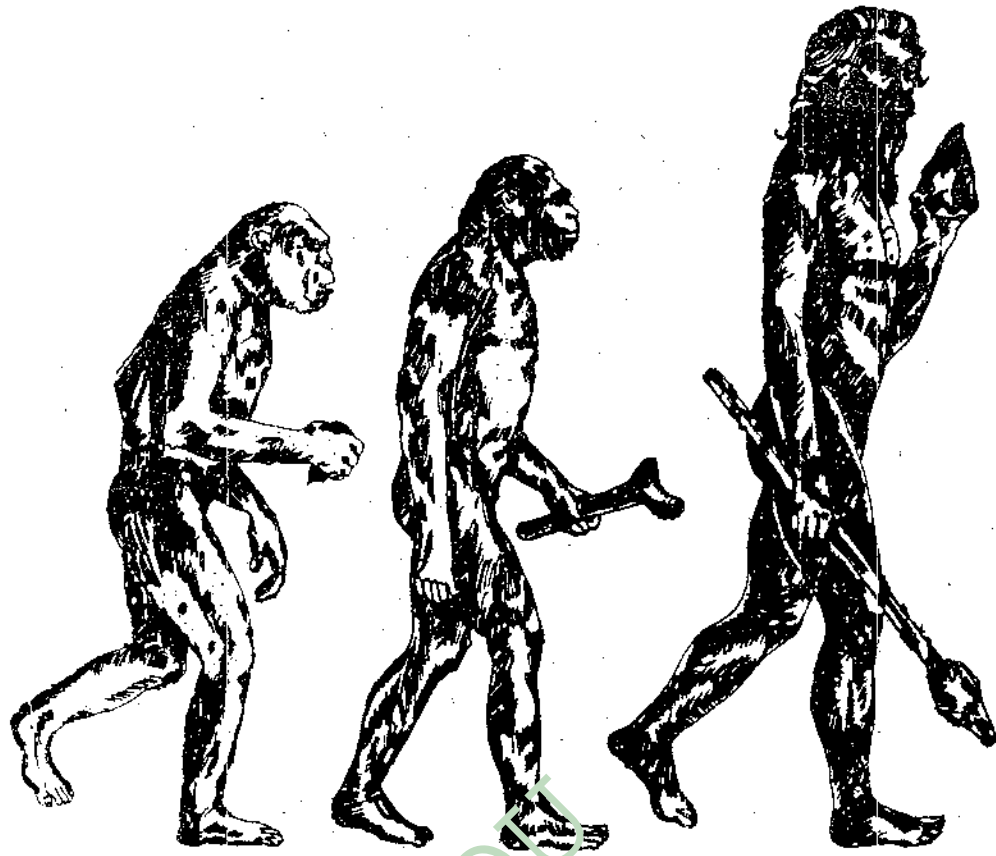


No. 1. The Primate

2.2.1 The Old Stone Age (Palaeolithic)

Old Stone Age or the Palaeolithic period begins somewhere between 5,00,000 and 2,50,000 years ago. In the Old Stone Age human beings lived entirely on hunting, fishing and gathering food. The tools they fashioned from stone for this purpose were rudimentary in character. These tools only enabled them to live off nature and not to invest in it. Their requirements were met through trapping, hunting, plucking or digging. They had no control over nature. Rather they were dependent on it.

In cultural evolution this period is described as a stage of savagery as depicted by Morgan, a British anthropologist. Roughly-chipped flint served a variety of purposes from killing a prey, to removing the skins, to digging up roots and tubers. Here too one finds gradual improvements in the tool making ability. From just chipping off coarse segments by colliding one stone against another, some early human beings also learnt how to chip off neater flakes by blows with a billet of wood.



No. 2 The evolution of human beings

2.2.2 The New Stone Age (Neolithic)

The new Stone Age or the Neolithic period began some 10,000 to 12,000 years ago. In this age human beings were able to increase, and thus control to some extent, the supply of food. They did this by cultivating cereals and breeding animals. The cultural characteristics of this period correspond roughly with what Morgan called the Barbaric Age. It is during this period that pottery, the technique of spinning wool, flax and cotton into threads came into use. Finally, fashioned stone axes sharpened by grinding also made their appearance **at this time**. The impact of all this was so remarkable that the phrase "Neolithic Revolution" is justifiably employed to signify the great transition that followed. From archaeological remains of this period (found at many villages on the banks of Danube River) one finds a large number of flint arrow heads, bone harpoons, and bone dart heads. Hoe blades, sickles and hand-mills have also been found in large numbers.)

They also testify to the importance the Neolithic Barbarians gave to cereal cultivation. This period also provides us with evidence for the existence of granaries or store houses which imply that food was often produced in excess of current requirements.



No. 3 Stone Tools

No. 3. (A) Left : Hand axe (Kenya, 800,000 years); Laurel Leaf Point (West Asia, 60,000-50,000 years) ; Scraper (West Asia, 60,000-50,000 years)



(B) Unfinished Hand Axe (Kenya, 800,000 years) (C) Cleaver (Kenya, 800,000 years)

2.2.3 The Bronze Age

The next revolution in tool making came with the Bronze Age about 5,000 years ago, that is, around 3000 B.C. This period supported an urban population, skilled craftsmen, traders, priests, writers and clerks. Writing emerged in history around this time. As copper and bronze were now the principal metals used for making tools and weapons, this period is described as the Bronze Age. To secure bronze tools, community encouraged specialists like miners, smelters and smiths. After all, to make a bronze axe one must know more science than one needed in the Stone Ages. By 3000 B.C. not only was the technique of mixing copper and tin to make bronze known in India, Mesopotamia and Greece, but the wheel also had been discovered. The application of the wheel (with copper nails) revolutionised transportation and two-wheeled and four-wheeled carts were being commonly used by this time for a variety of purposes.



No. 4. Chariot from Indus Valley (3500 B.C 2500 B.C.)

By this time wind too was being used as a source of energy primarily to aid water transportation. We find sail boats being used from Polynesia to Egypt. The ruins of Mohenjodaro and Harappa tell us of the application of kiln-fired bricks which meant a huge expenditure of fuel and the ability of the artisans to control high temperatures.

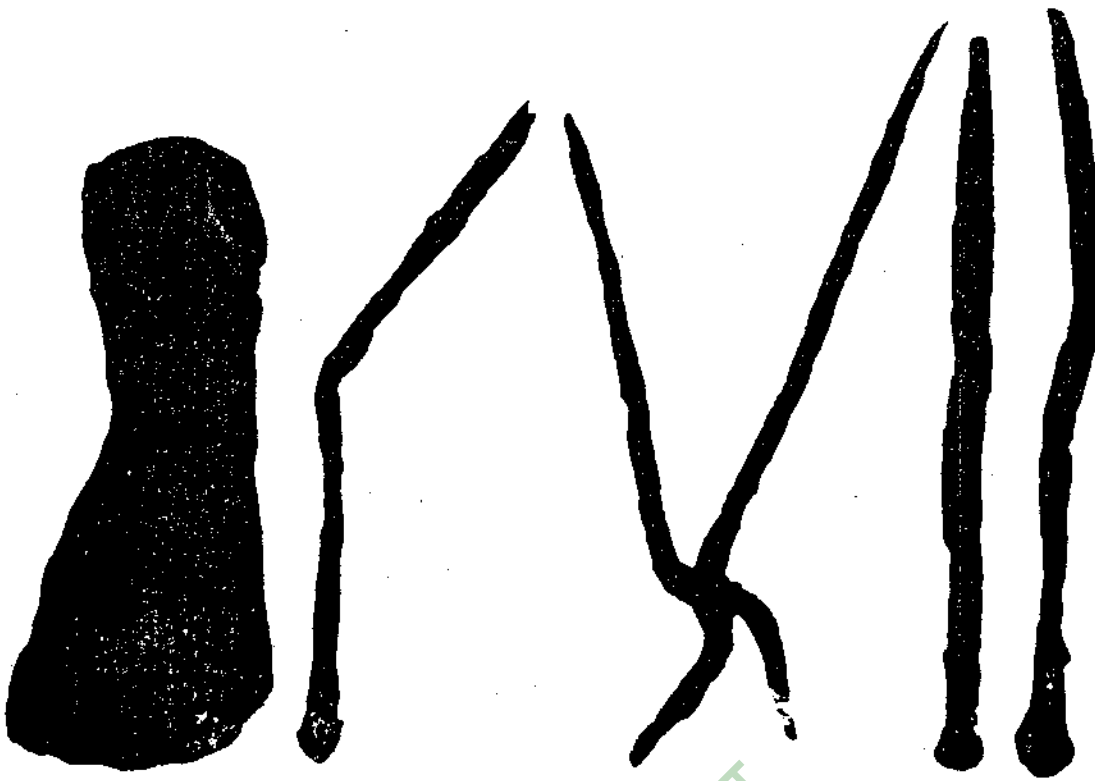
In the Bronze Age land was worked upon systematically. The reclamation of land from swamp and desert was producing record quantities of food stuffs. Artificial water ways also helped to protect society against the vagaries of the weather. But in the final analysis, the revolutionary implications of the Bronze Age might not have been possible if human beings had not discovered the ability to mould, melt and fuse copper. Unlike tin, copper can be bent, hammered into shapes, or beaten out into sheets. Further when copper is heated, it becomes liquid and can be moulded into any shape which it retains when cooled. In addition, copper has all the qualities of stone, bone or wood. It provides as sharp a cutting edge as stone and is more durable. A copper implement once broken can easily be recast and for this reason alone it enjoys a clear advantage over stone tools. In the Bronze Age copper had been put to all such uses.

2.2.4 The Iron Age

Iron age commenced at around 1200 B.C. Unlike copper and tin which are quite rare and hence expensive, iron is one of the commonest elements found in the earth's crust (here it should not be taken to mean that iron was a commonly available metal at that time). In the beginning it was a rare metal. The extraction of iron from its ore follows the same technique as with the extraction of copper. The difference, however, is that the extraction of iron from its ore requires considerably higher temperature than what is required for melting copper. Initially, only wrought iron was produced (i.e., shaped by hammering), and it took a long time till the skill of smelting iron was invented by the Barbarian tribes living in the Armenian hills. The secret of its production was closely guarded and thus it took even longer for this knowledge to seep slowly, through a variety of sources, before it was universalised across several cultures.

In the period of the Bronze Age technology, large empires had emerged in Greece, Asia Minor, Mesopotamia and Egypt etc. The invention of iron tools and weapons by the barbarians of Eurasia posed a major threat to these empires. Iron was used in India around 1000 B.C. and excavations show that iron weapons such as arrow heads, spear heads etc., were used commonly in Western Uttar Pradesh from about 800 B.C.

In the words of Gordon Childe, "Cheap iron democratized agriculture and industry and warfare too. Any peasant could afford an iron axe to clear fresh land for himself and iron plough shares wherewith to break up stony ground". In the past the superior tools and weapons were rare and expensive. The discovery of iron levelled these differences.



No. 5. Iron Tools from Taxila (1-5 Century A.D.)

Check Your Progress: Exercise - 1

Note : Read the following questions carefully and mark the right answers. In each question you may find more than one right answers.

1. During Old Stone Age people procured food
 - i) by cultivation of crops.
 - ii) from hunting
 - iii) by gathering it from jungles.
 - iv) by importing it from other countries.
2. Which of the following statements are true or false.
During New Stone Age :
 - i) no surplus food was available after self consumption.
 - ii) people were not aware of the techniques of making hand axes.
 - iii) people used to breed animals.
 - iv) bones were used for making weapons.
3. The Bronze tools were made by
 - i) copper
 - ii) tin.
 - iii) mixing Copper with Iron.
 - iv) mixing Copper with Tin.

4. Wind power and wheel were used for the first time during

i) Old Stone Age.

ii) New Stone Age.

iii) Iron Age.

iv) Bronze Age.

5. During Iron Age, iron was used for

i) making guns.

ii) making axes for clearing forests

iii) making plough share for agriculture

iv) making machines.

2.3 TOOL MAKING AND MARCH OF CULTURE

Human beings are particularly vulnerable in their infancy. This entails a prolonged period of nature till the infant attains a certain growth. It has been convincingly argued that this long period of socialisation and protective nurturation of the human infant is what links the human beings with society and culture. Human beings have an extended brain capacity which helps them dominate other species. We can then say that the development of mental capacity produces culture and that successive investments in culture enlarge the powers of what this increased mental capacity can produce.

Technology and Culture began with the coming of Homo Sapiens, and thereafter we find their rapid development. So, quite undoubtedly, it is the human being who as a tool making animal enlarges and constantly improves upon his own creations. We are talking about human being in a universal sense. Human beings of every race, creed and color possess identical abilities and are all Homo Sapiens. From Palaeolithic time, the human beings were not just a tool making, hunting and procreating species. They possessed a spiritual culture, had a vivid notion of spirits, and performed sacrifices, and buried the dead with considerable ceremony. This is not all. Their spiritual culture was enriched by paintings, etchings and engravings.

In the Neolithic Age you find yet another great leap in the culture of human beings. With the ability to grow wheat and barley, control over livestock, and advances in the art of pottery, there took place quite a substantial development of culture. Many inventions and discoveries of this period such as the zymurgy or brewing beer, or the making of pottery, are attributed to the work of Neolithic women. While man cleared land, made huts, hunted, looked after livestock and manufactured the necessary tools, it was the woman who tilled plots, cooked, spun and baked earthen pots. They also manufactured ornaments and articles for magical and spiritual ceremonies.

2.3.1 Social Institutions and Interactions

The Neolithic human beings were, however, still quite isolated. Their villages were generally self-sufficient and the production of food was just about enough to support the existing population. There was no material inducement to produce more either. These villages were generally situated in oasis surrounded by desert wastes, or at the foothills of mountains, or in clearings in dense forests. This made it difficult for the neolithic human beings to enjoy more than an infrequent contact with the outside world. Only in the more developed and Mediterranean zone, and to its near east, there was greater interaction between human beings across villages and settlements.

In spite of the advances in Neolithic science, as evidenced in pottery, baking, brewing and experimenting with plants, the notion of a superior chief, or the existence of the "leadership principle" has not yet been detected. The early Neolithic human being seems to have been a peaceful person. There are many more tools for hunting than weapons for war in Neolithic sites. One also knows now from a comparison of a number of graves and burial sites that the population in the Neolithic period vastly exceeded the earlier Stone Age. This obviously means that there was a significant development in the sophistication of the material production.

2.3.2 Specialisation and Division of Labour

The use of copper or bronze brought about another revolution. This age gave rise to specialists, such as metallurgists and craftsmen. They began to form guilds and clans which zealously guarded the tricks of the trade. The coming of metal tools also made way for the development of a permanent ruling class. There was more interaction between different small settlements or villages. Women were also being displaced as the plough changed the technique of farming from plot cultivation to large scale agriculture. While woman generally used to hoe plots, it was the man who ploughed fields. The initial step in this process was perhaps the harnessing of a pair of oxen to drag a variant on the hoe over a field. This is how plough shares must have emerged.

2.3.3 Urban Revolution

During the Bronze Age, an urban revolution also took place. Sumer and Akkad were two great urban civilisations of this age. Towns became centres of a number of activities. Here temples were constructed with the labour of hundreds of workers who had to be supervised and directed. To do this an architectural plan had to be drawn in advance. These outlines were laid out with the aid of strings. In India, not surprisingly therefore, the ancient knowledge of architecture was called the Solve (String) Sutra. The impressive temples thus constructed also needed to be administered. Records of receipts and expenditures had to be kept. This spurred the invention of script writing around 2000 B.C. As worship was so highly institutionalised here it was natural that a specialised class of priests should also emerge. These priests were the first carriers of the literary tradition and, hence, quite predictably, literary records generally portray the perspective of the priestly class.

The disparity between the rich and the poor grew at an alarming rate from this time on. Extortions, maltreatment, slavery, and all kinds of exploitation were practised by the rich upon the poor. This was made possible because of the technical sophistication that the human beings acquired in the Bronze Age. This sophistication brought about surplus in food production giving rise to stratification and formation of social hierarchy.

The urban revolution also brought about a stupendous increase in knowledge. Geometry, arithmetic, astronomy, medicine and theology developed at an impressive pace. Egyptian science approximated the sign much more accurately than before. The solar calendar was developed in the Nile Valley. Mohenjodaro and Harappa which were urban civilisations of a later Bronze Age also shared the characteristics of this revolution and knowledge with the other Bronze Age civilisations.

Along with the production of surplus food, superior tools and the growth of a learned class, one also finds increasing institutionalisation and ritual of the religious systems.

2.3.4 Rise of Great Religions

Bronze Age showed further refinements in intellectual development. The Indus Valley civilisation is a unique example of this. Further we all know about the high intellect of Vedas and the Upanishadas. These great texts not only deal with day to day matters of life but delve

into the mysteries of life and other philosophical aspects. They describe in great detail the religious doctrines and life of the people.

The growth of religious doctrines took various forms. Gautama Buddha came out with his preachings and attained nirvana around 500 B.C. Around this time, or perhaps a century earlier, Lao-tse and Confucius preached Taoism and Confucianism in China. Eastern Iran saw the birth of the great prophet Zarathustra around the time the Iron Age began in Iran. Thus we see a tendency in the Iron Age towards differentiation in the religious traditions of the Bronze Age priests. The most compelling problem in Iron Age theology was to reconcile the individual with the society. Soon both in Greece and India, philosophy took a new turn and began to look at nature as comprising several constituent parts. This gave rise to the theory of atoms in Greece or atom in India.

Check Your Progress : Exercise - 2

Note : Use the provided space for your answer.

1. What were the main changes brought about in the production system during Bronze and Iron Ages.

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2. Which of the following statements are right (✓) or wrong (x)

- i) The Neolithic human being seems to have been a peace loving person.
- ii) The population in the Neolithic Age was on the decrease.
- iii) Urban settlements were there in the Stone Age.

3. Write five lines on what you know about Urban Revolution.

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2.4 MAN AND NATURE: ADAPTATION AND INTERACTION

It is very tempting to explain differences in races and cultures of man through differences of climate and geography. You have seen from earlier review of the developments in science, technology and tool making ability of human beings and their advances in culture, science and religion. Such human differences cannot be understood through differences of geography. The im-

fact of the Bronze Age or the Neolithic Age was not limited to any one geographical area but spread all over Europe and Asia. Even the long darkness of the Palaeolithic Age was shared universally as were its many artistic and spiritual attainments.

2.4.1 Patterns of Adaptation

Even so it is worthwhile to consider how the human being, as a tool making animal, adapts to nature and also tries to tame nature. The Eskimos in the remote Arctic regions have adapted to their surroundings. Similarly the Kazak and Kirgiz horse and sheep herders of Central Asia have also adapted to their environment.

On the other hand one also finds that people of the same environment often have very different ways of life. For example in Rajasthan we find the nomadic tribes as well as people living in settled communities. Human beings therefore, are relatively freer from their environment than other creations of nature. They have also found different ways of tapping different resources of their region. Take for example, the people of Chottanagpur plateau. They follow the swidden cultivation and extract minerals for their living, thus adapting to the nature there. Therefore, even when one interacts with nature there are diverse ways of doing so.

Naturally, environment places certain constraints on human beings. The Eskimos must have warm clothes while tribal Santhals can afford to even go naked. The Eskimos cannot practise agriculture but must hunt food for their existence. The Hopi know agriculture techniques but are forced to comply with the desert conditions of their regions and hence depend upon flood waters to grow their maize.

People also alter their environment to their advantage. Where slash and burning cultivation takes place, vegetation and bushes are burnt to fertilise the soil. Self made embankments to retain water is a common enough way by which human beings attempt to alter their environment. Contrary to the simplistic belief that in "primitive" societies man only mystically perceives his environment, contemporary anthropology has demonstrated that a tribal not living in a modern society is often an acute observer of nature and certainly a better botanist and zoologist than the ordinary urban dweller of the industrial age.

2.4.2 Tribes and Their Patterns of Adaptation

Before tribes were touched by modern civilisation they had greater mobility and roamed in a larger area. Like the Neolithic man they always took good care to return to the soil the nutrients that they exhausted in growing their produce. Though the tribals had a much wider area to cultivate, they would return to the same plot of land after leaving it fallow for some time before saplings were planted, so that the forest may grow again. In this way they were able to maintain the balance in nature to their advantage.



No. 6. A Tribal at hunt.

The "primitive" then had come to terms with nature and his environment. In some cases he also learnt how to tame nature. This was most commonly evident in agricultural operations. He was also economical in his use of natural resources. For example after the flesh of the kangaroo was eaten by the Australian tribals the bones were used as tools, the claws for necklaces, the sinews as spear-bindings, the fat as cosmetic base, and blood mixed with charcoal functioned as paint. The tribal also knew some techniques to delay the spoiling of meat by either rubbing certain herbs on it, or by smoking the meat.

The study of tribal medicine also tells us of the vast amount of nature-based medicines. It is unfortunate that a large number of studies in indigenous forms of medicine, emphasise only the supernatural aspects of tribal medicine. As a matter of fact tribal knowledge clearly separates those illnesses that can be cured through nature-based medicines and those that cannot. Only a minority of ailments are sought to be remedied through supernatural interventions. In other words, human beings have always striven to maximise their advantages within the limits of their environment by continuous experimentation of observation. The tribals know of the less obvious properties of plants, fibres, roots, stones, fish, animals, etc. They also know something about the planetary cycles, the movement of tides, weather systems, seasons and so on. They can read signs in things, the non-tribal cannot. This helps them to forecast the length, duration and intensity of seasons, natural catastrophes, pestilence and so forth. Much of this knowledge was carried on and improved upon in folk and peasant societies.

2.4.3 Food Habits and Taboos

Food habits and taboos refer to such practices where certain group of people eat a particular thing or refuse to eat something. It is not always possible to provide a completely rational basis to explain some of the food habits and taboos. The Human being after all is also a cultural animal, and food habits are often used to mark distances between people living in contiguous or identical areas. The coastal belt of India which stretches from Bengal to Kanyakumari to Gujarat gives evidence of the wide variety of food eating habits, and food prohibitions in spite of some basic similarities. The Bengal **bhadralok** (gentry) enjoy their fish with great relish but his Gujarati counterpart will never allow a fish to enter his kitchen yard. The Muslims, as is well known, will eat beef, and mutton but will not touch pork. There are some Hindus who will not eat beef, but may eat mutton and chicken, and there are others who eat an egg but not the hen that has laid the egg. There are reasons for restrictions or taboos on food habits. For example the cow was not killed and eaten because in an agricultural society the cow and ox played a very important role. The taboo against eating pork probably emerged out of health reasons as the people at that time in the Arab regions had noticed that they got sick whenever they ate it.

2.5 MAN AND NATURE: DEPENDENCE, CONQUEST AND HARMONY

From Palaeolithic times onwards, man has been interacting with and adapting to nature through the medium of his tools. The Palaeolithic man or the Kalahari bush man may have very simple implements, such as the planting dibble, the weed cutter, or the blade bone hoe. It is with implements like these that the Palaeolithic man interacted with nature for food, shelter and clothing. From the Neolithic Age onwards, man ceased to be a mere hunting and gathering animal. He now set out to invest in nature through better tools and more advanced scientific knowledge to assure himself of sufficient quantities of food. Yet this gradually led to an estrangement between man and man and to inequalities between men. The Hottentots of Southern Africa, who till very recently lived a precarious hunting and food gathering existence could not afford the luxury of individualism as a man's fortune was closely tied with the survival of his group. No man in this situation could hope to eat his own kill all by himself and not share it with others. His implements were so rudimentary that he could never be certain as to when he would bag his next prey. He was therefore, forced to share with his fellowmen the various fortunes of the community.

Even today we carry with us the genius Neolithic human being who first learnt to systematically use nature through agriculture. From the Neolithic time onwards the attempt has always been to try and adapt to nature on an increasing scale according to the requirement. The development of agriculture and animal rearing, the discoveries of bronze and iron, the invention of automated machines and vehicles, are all example of our many and growing efforts to conquer nature. Interaction with nature, therefore, has two aspects: (1) simple adaptation to nature and (2) the attempt to dominate nature. Considering the vast powers of nature, what the human beings have been able to tap and train to their advantage is still very small by comparison. Yet societies today are often too aggressive in their attitude towards nature with little realisation that there are some limits and constraints on using nature.

It is in the nature of human beings to restlessly strive to reach new heights. But in this process they have to reflect on their knowledge and train themselves to shape tools and technologies, which are in harmony with nature, and not always seek to dominate and indiscriminately destroy nature. With great despair we notice all around us the deforestation of land and hills and the pollution of water and air. We watch with equal despair the development of industries and

technologies which single mindedly destroy our natural resources. One may not advocate a retreat from science, technology and inventions. That would be both futile and anachronistic. The solution of our problems also lies in invention and uses of new technologies. Let us not forget the harsh and miserable lives of hunters and gatherers of the past, and how they died helplessly and in great pain from a host of diseases. The wonders of science have helped to prolong the life of human beings and would it not be wonderful if science could assure prolonged existence for their species.

Check Your Progress Exercise 3

1. Write in about five lines what you know about the life of a tribal.

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2. How have the human beings been interacting with nature? Answer in about five lines.

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2.6 LET US SUM UP

The human being are endowed by nature to be reflective and active. Their biological evolution gives them capacity to forge tools, establish adaptive relationship with nature or even control it when necessary. The tool making ability evolved in course of time. In the process of evolution stone tools and weapons were replaced by those of metals, first bronze, then iron. Each corresponding stage contributed to the growth of culture, art, social organization, religious beliefs and economic institutions. Occupational guilds and urban settlements emerged during the Bronze Age; the Iron Age saw the rise of complex social and political organisations, systems of scientific knowledge, medicine, astronomy and mathematics which later contributed to the rise of the contemporary historical civilisation. Writing, which was slowly evolving during the Bronze Age saw its fuller growth during the Iron Age.

Evolution of material aspects of culture coincided with evolution of ideas, values and social institutions. The tool making ability of human beings gave them power to adapt to nature as well as to control it. A part of the crisis of our civilisation today is about the nature of this adaptation. We have yet to establish a harmonious relationships with nature in the wake of our present day industrial and nuclear civilisation.

2.7 KEY WORDS

Adaptation	: The process by which man adjusts to a situation.
Anachronistic	: That which is severely out of date.
Billet	: A wooden club.
Culture	: Total way of life, arts, modes of thinking, rules and regulations by which society is run.
Environment	: That which surrounds man, e.g. atmosphere, buildings, trees etc.
Evolutionary	: Any irreversible process which makes organisms or institutions move forward to a higher stage e.g. man has evolved from apes.
Extraction	: To remove from the main body.
Homo Sapiens	: Latin name for a class of things/organism of the same nature.
Institutionalised	: Those norms and rules which have become part and parcel of social process and organisation.
Insular	: Isolated and safe outside the environment.
Mutilate	: To damage by removing a part.
Monolithic	: Huge complex structure of single stone.
Mystically	: Exploring the inner vision and direction of man's mind.
Neolithic	: New stone culture, when man lived many centuries ago using stone tools of more sophisticated kind.
Nirvana	: Final spiritual release from earthly bonds and struggle.
Palaeolithic	: Old stone culture when man used instruments of chipped stones many centuries ago for hunting and cutting.
Putrification	: To become rotten, rottenness.
Taboo	: That which must not be done because it contradicts social rules.
Technology	: The state or science of industrial arts in which complex instruments are used.
Zymurgy	: Chemistry of fermentation for making wine.

2.8 ANSWERS TO CHECK YOUR PROGRESS EXERCISES

Exercise 1

- ii), iii)
- 1) False, ii) False, iii) True, iv) True.
- 3 iv) 4 iv) 5 ii), iii)

Exercise 2

1. See Sub-sec. 2.3.2 2. i) ✓ ii) x iii) X
3. See Sub-sec 2.3.3

Exercise 3

1. See Sub-sec. 2.3.5 and write your answer
2. See Section 2.5

2.9 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each.

1. Explain how the tool making skills of human beings contributed for the evolution of culture.
2. Write an essay on Urban Revolution.
3. Write a note on the patterns of adaptation of human beings to nature.

II. Answer the following in about 15 lines each :

1. Examine the main developments during Bronze age period ?
2. Explain how human beings are interacting with nature ?
3. Discuss the tool making efforts of human being during the New stone Age.

BRAOU

UNIT 3 MAN AS A THINKING ANIMAL

Contents

- 3.0 Objectives
- 3.1 Introduction
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 - 3.4.3 Growth of "Two Cultures"
 - 3.4.4 Integration of Science and Humanity: Yoga
 - 3.4.5 The Nature of Truth: Science and Religion
- 3.5 Religious and Secular Knowledge
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- 3.8 Let Us Sum Up
- 3.9 Key Words
- 3.10 Answers to Check Your Progress Exercises
- 3.11 Model Examination Questions

3.0 OBJECTIVES

In the earlier units you have seen that the human beings are not only the subjects of study for the natural as well as social sciences but they alone among all the species of life were able to make and use tools according to their requirements. But how did this happen? It was the evolution of the thinking capacity of human kind which lay at the root of all our progress in the domains of culture, economy and society. This Unit deals in with the evolution of thinking capacity. After reading this unit you should be able to:

- * know the relationship between culture and biology
- * analyse how human - being's quest for knowledge and discoveries led to the growth of cultures.

- * trace the development of knowledge from magical and religious forms to scientific and secular forms, and
- * explain how knowledge has been integrated by human beings for the development of society

3.1 INTRODUCTION

The process of evolution endowed human beings with several unique capabilities. Only they have the ability to use symbols, to think, to laugh, to question about secrets of life and death. Such abilities are not found among other animals. Anthropologists have been studying how these capabilities evolved in humans. The large cranial (brain) capacity of humans (to the present average figure of 1,450 cc from about 500 cc capacity) evolved slowly over a period of fifteen to twenty thousand years. Comparatively, the use of language evolved faster, but it was influenced by the growth of the size of brain.

The theories of 'critical point' evolution and those of gradual yet continuous evolution of thinking ability which you will read in this unit, confirm the relationship between biological and cultural endowments of human beings.

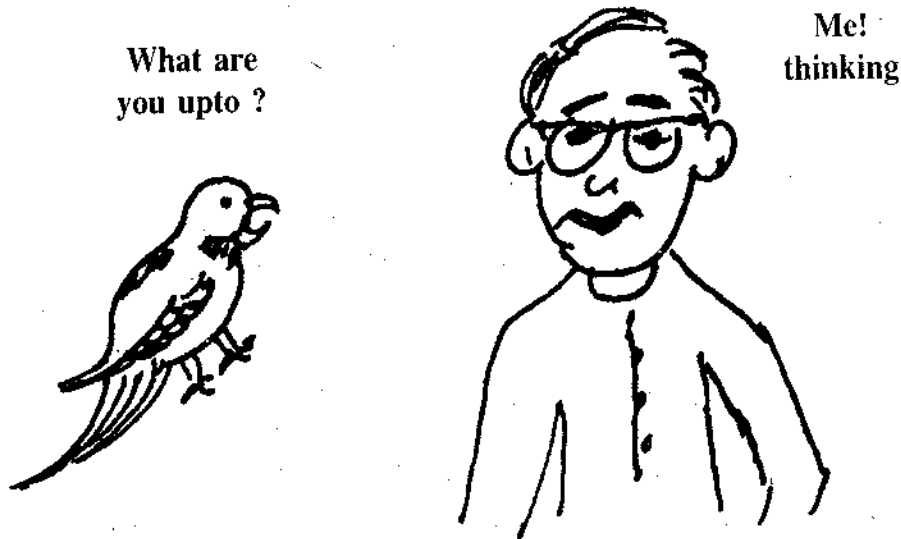
This unit also tells you how knowledge has a social character. Childhood socialisation and social institutions shape the forms and directions of creativity and growth of knowledge. The differentiation of disciplines and their integrative principles have their basis not only in the theories or concepts but their social uses. Magic, religion and science grew as a result of the interaction of social forces through historical changes in society.

This unit also tells you how the divisions between the natural and the social sciences are based on assumptions of separate methods and subject matter of the two branches of knowledge. But this separation is not always justified. It has generated a distortion of "two cultures" one of natural sciences and the other of humanities. Often this distortion denies us access to the true nature of knowledge which is integral.

This unit attempts to bring to your notice the Indian tradition of seeking integration of knowledge through the principle of *Ycga* *(unity), truth, goodness and beauty, and how this tradition gives us a direction for creative synthesis between the natural and social sciences and other forms of knowledge.

3.2 CAPACITY TO THINK

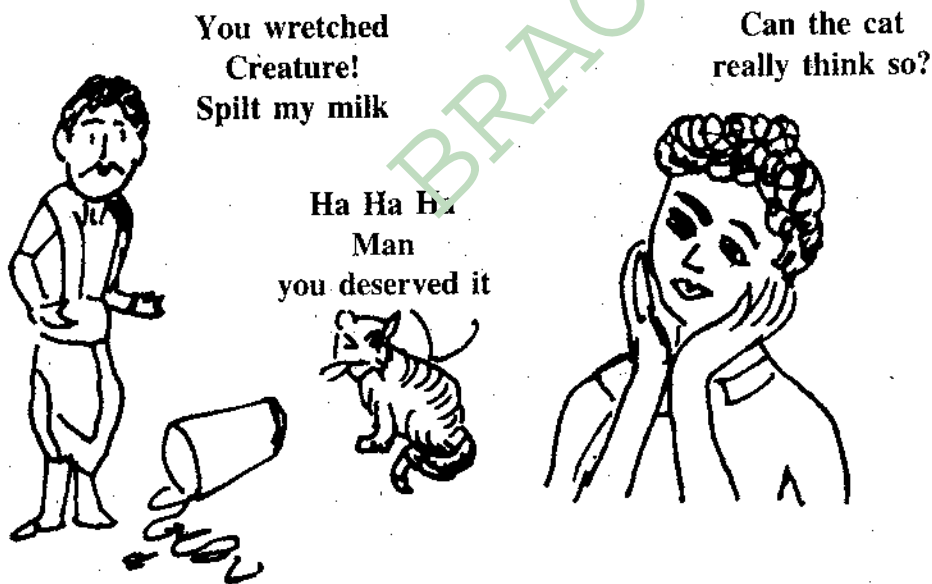
The large size of human brain (in proportion to human body) enhanced the ability of human beings to conceptualise. It meant capacity to combine events and experiences into meaningful categories or linguistic symbols to explain other activities and events. This gave the human beings the power of mental abstraction. It released them from dependence upon natural circumstances and gave them power to modify it. The human beings could think not only of the present but also of the past and the future. They could use their thinking power to anticipate, to project and to transcend the realities of their life-situations. They could produce their food rather than hunt or gather it. They could also communicate meanings to others. This enlarged their sociality and cultural ability.



No. 7

The function of language communication rests on linking symbols with meanings. The transaction of meanings through the use of symbols promotes thought and culture.

Anthropologists believe that language might have evolved only after human beings gained ability to abstract from reality and to conceptualise.



No. 8

3.2.1 Thought and Culture

Culture, yet another distinctive feature of human being, comes from the ability of humans to conceptualise and to abstract through the use of symbols. It evolved slowly, with the process of biological evolution of humans. But within the span of the past twenty thousand year, not the biological but the cultural evolution of mankind has come to dominate the mode of social change. The use of language made more complex manifestations of culture possible, and acquired institutionalised forms. But culture existed even before man attained the ability to use language.

The pre-linguistic symbols initiated the process of conceptualisation. This was the transition from representation of events and experiences through signs or pictorial images to their representation through words and meanings. Studies of early cave paintings by primitive human beings bring to light the accounts of their economic and social history. These pictorial representations depict the cultural aspects of human life during that period. The pictorial representations gave way to linguistic symbols. This made sustained communication possible amongst the humans leading to intensification of social and cultural participation. Here again we see regional variations in terms of time span in the evolution of linguistic symbols. This is demonstrated through illustration-9 where we see that in Mexico pictorial representations were being used as late as 1000 A.D. whereas in India a script had developed as far back as 3500 B.C.



No. 9. **Top. Mohanjodaro Script (3500-2500 B.C.)**
 Middle. Pictorial Script from Mexico (1000 A.D.)
 Bottom. Nandnagri Script (Vijayanagar 1543 A.D.)

3.2.2 Language and Culture

Soon the ability to use linguistic symbols for representation of events and experiences made communication with others more enduring. This also led to the emergence of social institutions, cultural traditions and social organisations. All these aspects also sharpened the consciousness of human beings. Their self-awareness, sense of identity and humanity were shaped by this consciousness. This distinguishes human beings from other forms of animal life. It has resulted through the processes of biological and cultural evolution.

The ability to communicate by using linguistic symbols liberated human beings from their physical and environmental dependence. It made it possible for them to have an objective and critical appraisal of natural and social phenomena. This ability forms an essential part of the cultural endowment of human beings.

Check Your Progress Exercise 1

- 1) The evolutionary theory of the origin of ability to learn and think says that (check one of the following for correct answer)
- i) this ability emerged slowly in stages.
 - ii) this was learned by human beings from objects of nature.
 - iii) this ability emerged suddenly at a 'critical point',
 - iv) this ability was passed on by heredity.
- 2) The evolution of the thinking ability in human kind illustrates the fact that (check one of the following for correct answer)
- i) human beings got this ability from new environment.
 - ii) human beings got this ability from social interaction
 - iii) human beings got this ability by reciprocal evolution of their biology and sociability.
 - iv) human beings got this ability as gift of God.

3.3 CULTURE AND BIOLOGY

You would like to know whether there is any relationship between the cultural and biological evolution of human beings. This relationship has been studied by anthropologists and historians. They have put forward various theories of cultural evolution.

Alfred Kroeber, an American anthropologist, thought that the cultural abilities of human beings like communication, learning and teaching, generalising out of discrete feelings and experiences emerged suddenly at a 'critical' point in evolutionary history. It was all-or-none quantum-leap in human ability to think, to symbolise and to communicate which resulted from changes presumably in cortical (brain) structure enabling humanisation of one branch of the primate line. In biological terms it was a minor quantitative change which gave rise to a radical qualitative difference in ability to think and to produce culture.

Let us briefly discuss here the two theories of cultural evolution.

i) Critical Point Theory

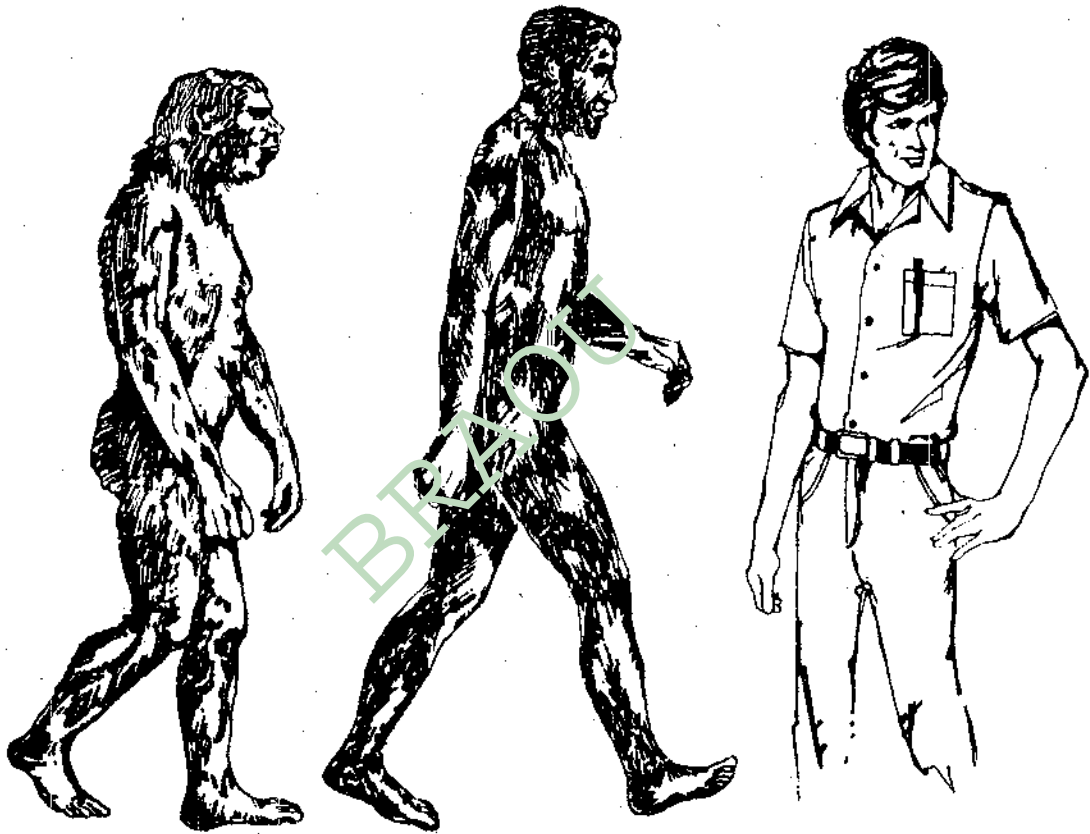
It is important to know about the nature of 'critical point' theory. One reason for postulating 'critical point theory' of culture was the tremendous gap in the thinking ability of human beings and their closest living relatives - the apes. Human beings could talk, could symbolise and could forge tools which no other primates could do. Chimpanzees could learn to operate many types of equipment, use gestures but could hardly begin to learn to talk. Moreover, the ability to use language, to symbolise and to abstract was seen as an all-or-none ability.

The stages of this evolution are: simple reflex activity, the conditioned responses, use of signs, behaviour of complex nature and finally use of symbolic thought. These were viewed by anthropologists, subscribing to this theory, as a series of discrete leaps rather than a continuous process. Finally, the belief in the unity of mankind as a species led logically to the belief in the psychic unity of human being. It is asserted that there are no basic differences in the thought patterns and mental abilities of different racial groups of mankind. This could be possible only through a commonality and unity in human being's transition to culture.

ii) Evolutionary Theory

The 'Critical Point Theory' of culture is contested by a section of anthropologists who have based their views on evidence gathered through study of human paleontology. They refute the view that the cultural ability of human beings emerged suddenly through a 'cortical' or 'cerebral' jump at a critical point of the evolutionary process. The studies of the fossils of australopithecine (human apes) indicate morphological features which are quite advanced in some respects though retarded in others. They are similar to humans being bipedal, but have ape-like brain. This has coincided with evidence that such human apes also had a rudimentary culture, tool making ability and lived by hunting.

The australopithecine, a genus of extinct primate, who lived in Africa three quarters of a million years ago had this rudimentary culture with almost one third of the brain size of the



No. 10. Evolution of human being - Primitive to Modern

modern human being. The evidence of the ability of thinking and associated cultural activities at such a lower level of cerebral capacity alters the hypothesis of sudden emergence of culture. Instead, it indicates the possibility of gradual ascendance of human beings through biological evolution and adaptation to higher and higher levels of mental and cultural evolution.

This indicates that the relationship between the organic and the cultural dimensions of evolution has been interactive and reciprocally transformative. On the one hand the increase in the size of human cranial capacity increased the quality and complexity of culture and mental ability on the other the human ability to live in a socially induced cultural environment hastened the process of cortical evolution of human beings. This continued to operate autonomously up to a point when organic evolution stabilised. The fact that cultural evolution was underway well before human beings reached the level of stability in organic evolution has a significant implication to the nature of human being.

Human beings are not only producers of culture but in a biological sense they are also its product. But this product is not a passive agent in the process of evolution. Human beings are active participants in this process. The thinking ability of human beings contributed immensely to this process of creativity and cultural innovations of human kind.

3.4 THE PERENNIAL QUEST FOR KNOWLEDGE

There are similarities between human beings and animals which psychologists like Konrad Lorenz, B.F. Skinner and others have identified. Despite many common features that the human beings share with other animals, human beings are unique. The uniqueness lies in their perennial quest for knowledge and their capacity to succeed in it. We get the proof of this in the scientific discoveries and inventions that mankind has made since pre-historic days.

3.4.1 Species Specific Characteristics

The thinking ability in human beings is rendered possible due to their cortical capacity and the plasticity of their behaviour. Besides this, human beings have to go through a long period of childhood socialisation. It is their species specific characteristic.

The brain released human beings from dependence upon their physical and environmental situations. They used their brain power to forge tools or create objects to lessen their burden. It also gave them variable power of speech, language and memory and capacity to organise their experiences with a historical sensibility.

This power of human brain goes through social and cultural patterning through childhood. It gives the human beings plasticity of nature and variability in thinking power and cultural responses. It is achieved through socialisation and learning process in the family.

Knowledge and learning go together in the mind of the children as they grow up imbibing experiences from their social, economic, cultural and physical environment. Enormous variations in human cultural patterns confirm how the plasticity of human nature makes selective yet innovative adaptations possible. Varieties of linguistic forms, dialects, belief systems, modes of living and social institutions that belong to mankind are manifestations of plasticity of human nature.

Childhood socialisation integrates society and its basic institutions into the personality of an individual. Linguistic forms of symbolisation and interaction between self and society constitute the enduring basis of culture and social organisation.

This relationship is, however, not static. Through socialisation human self imbibes values and norms of society, learns its language and the ability to express cognitive and emotional reactions. This socialisation, however, is never complete. The plasticity of human nature makes it possible for them to innovate, improvise and make creative contributions. It is this ability of human kind that contributed towards scientific and technological knowledge, and through it to the march to civilisation and progress.

3.4.2 Creativity and Social Character of Sciences and Values

The perennial quest for knowledge is deeply related to the creative urge and capacity of human beings. The ability to associate events and experiences (through uses of symbols across space and time) gives human beings an insight into the cause and effect relationship. It marks the beginning of scientific logic. The ability to project self into the past and future and to postpone and recall one's emotional urges and needs led to the origin of morality.

In a sense both sciences and morality have emerged together, as human being's quest for knowledge increased. The power of logical reasoning that human beings gained through access to

linguistic and mathematical media also coincided with their acute awareness of history, society and culture. This awareness shaped the growth of social institutions which deeply influenced the foundations of scientific knowledge.

In their quest for knowledge human beings simultaneously discovered science and values. Science gave them the power to establish causality and explain and control the events of nature. The values offered them the basis to regulate their relationship with fellow human beings. Language, through which we enter into both the scientific and cultural dialogue, is a social heritage. Both science and values thus have a social character.

The human being's quest for knowledge led them to great discoveries and scientific achievements. The technological advancements that mankind has made since the stone age equipment are testimony to this reality. It has been made possible through growth in the human beings philosophical reasoning, their logical skills and methods of scientific experiments. With this advancement the rate and volume of production of knowledge has increased manifold. One estimate is that scientific knowledge doubles every ten years and that this is further narrowing.

3.4.3 Growth of "Two Cultures"

The fast pace of growth of science has, in its turn created problems of its turn relationship with values and moral order of society. In the Western society scholars have expressed disappointment about the increasing gap between the scientific and the moral order of society. Instead of integration between science and moral values there is increasing evidence of dissociation, or even alienation between the two.

This separation of science from values not only creates 'two cultures', but increasingly makes them run at cross purposes. Science, with all its technological power but unbridled by control of moral values could cause irreparable harm to humanity despite its rich contributions. We notice it in the present day race for armaments, ecological destruction through industrialisation, control over human freedom and in invention of weapons of mass annihilation like the Atom bomb. Thus for the survival and very existence of human beings, it is necessary that the social and moral character of science is maintained.

The mainstream Western tradition, contrary to the Indian one, believes in opposition between nature and culture or between human beings and their physical environment. Some schools of philosophy in the West postulated a dichotomy between the cultural sciences and the natural sciences on this assumption. They distinguished between the natural sciences which according to them, studied phenomena (matter or nature) and the cultural sciences which dealt with the study of noumena or spirit. This distinction was based on inadequate knowledge of the relationship between the realities of nature (Phenomena) and those of culture (noumena). It led later to the disassociation of the world of values from the system of science. Its extension led to what has been described as the artificial divide between the 'two cultures' those of science and humanity. Basically science and humanity are interwoven. There is no dichotomy between natural and social sciences.

In contrast to the Western tradition, Indian tradition right from its inception took an organic view of the relationship between scientific knowledge and its cultural or value framework. Infact, science was encapsulated within the worldview of ethics, and the discovery of the truth (Satyam) was governed intrinsically by the principles of beauty (Sundaram) and welfare (Sivam). No dichotomy between the sacred and profane, between instrumental and transcendental or between science and value was entertained in the Indian tradition of practice of science. The tradition, Satyam,

Sivam and Sundaram constitutes a hierarchical structure of values which both science and humanity, as branches of knowledge tree, were called upon to cultivate. Thus, there is an organic relationship between science and value-the relationship of Satyam Sivam and Sundaram

3.4.4 Integration of Science and Humanity Yoga.

Let us see how integration between science and humanity could be achieved. The Indian notion of science and humanity integrates the roles of the scientist with that of the artist. Both are cast in the image of a Sadhaka (cultivators of pious goals) and the Yogi (seeker of unity in action or experiment) in the framework of over-arching transcendental unity of yoga. The division between the secular and the sacred, between science and value, between professional and the laity, which was an intrinsic aspect of the Western practice and theory of science in the early phases of its growth did not exist in the Indian tradition from the very beginning. It gave some Western thinkers the false impression that India did not have experimental institutions of science and science came to it from the west.

The integration of the instrumental (experimental) with the normative (value) principles of science in India is concretely exemplified in its traditional sciences of physiology, medicine, architecture, astronomy, physics and chemistry. In logic and mathematics India was a pioneer in the world. For example, Aryabhata was the first known person to have deduced that the 'earth is round and rotates on its own axis'. In the field of Mathematics he gave the value of π (pi) and many other calculations. This he did in A.D. 500.

As the advancement of science has reached higher and higher levels of discovery, the integral approach in science has gained ground both in the West and other parts of the world. The principles of unity in all phenomena, natural or cultural have been recognised. The dichotomy between mind and matter or nature and culture has little meaning in the theory of knowledge that science offers today. The dichotomy between the natural sciences and the social sciences thus becomes a matter of only methodological or argumentative distinction- a distinction for sake of explanation.

3.4.5 The Nature of Truth: Science and Religion

With changing character of science, discovery and knowledge, the human beings have constantly been increasing their comprehension of the nature of truth. In the Indian view of truth as Satyam it has been recognised that truth cannot be grasped by a person in its entirety. It is identified with the first principles, the Godhead, and it is beyond human comprehension to grasp it in totality except in bits and pieces, through *Sadhana or Yoga*.

As we mentioned above, the converging points between science and religion in the Indian tradition lie in the notion of science as Yoga and Sadhana and the conceptualisation of truth as tentative or partial. Science treats the nature of truth as being tentative and revisable with ever new discoveries and experiments. The quest for knowledge, therefore, is perennial. The Indian tradition does not see any opposition between science (discovery of truth) and value (normative basis of truth). It seeks rather a unity among the principles of truth, goodness and beauty (Satyam, Sivam and Sundaram)

Truth is also differently conceived of in the religious and scientific formulations. there are several ways of defining religion where the religious conception differs from that of science. At the level of the essential normative principles, religion may be seen to have transcendent unity with science. But it does not hold true for the secondary manifestations of religion which consist of dogmas, antiquarian social codes and superstitions. Few examples are: Caste distinctions and discriminations; degradation of women; notions of pollution and purity and their associated evils in social and cultural life. Such practices could be seen in quite a few religions. Such beliefs have neither their basis in truth (satya) nor are they good (sivam) or beautiful (sundaram). They also do not harmonise with the essential meanings and messages of any religion in the world.

The students of history and comparative religions have found that such elements do not even constitute the core of religious belief systems. Such ideas emerged often to be used as tools by groups in power to subjugate other people in the name of religion. Scientific knowledge, as also the basic normative principles of all religions are essentially humanistic in nature. The belief in the universal beauty, dignity and equality of human beings across races, religions and nations is its primary feature. Science contributes to ethicisation of all discoveries of truth, which have uses for the welfare and goodness of mankind.

Check Your Progress : Exercise - 2

- 1) The notion of 'two culture' has emerged due to the belief that (check one of the following for correct answer):
 - i) science is not sufficient for solving human problems.
 - ii) the gap between science and humanistic social science has become acute.
 - iii) the culture of the rich differs from that of the poor.
 - iv) rural and urban societies form two cultures.
- 2) The dualism between natural sciences and social sciences was thought of by some philosophes of the west. (check one of the following for correct answer):
 - i) a dualism between reliable and unreliable knowledge.
 - ii) a dualism between reason and experience
 - iii) a dualism between phenomena (matter) and noumena (spirit)
 - iv) a dualism between expected and unexpected results.
- 3) A Sadhaka is one who is (check one of the following for correct answer):
 - i) persistent in his ambition
 - ii) an earnest devotee of God.
 - iii) a cultivator of pious goals.
 - iv) one who is committed to his goals.

4) Write a short essay (about 150 words) on the relationship between Science and religion

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3.5 RELIGIOUS AND SECULAR KNOWLEDGE

The expansion of human knowledge took place largely through the interaction of human beings with nature, fellow humans and forces of history. In this process, the existential condition of human beings, their basic needs and methods to satisfy them played a crucial role. The human existential nature comprises both natural endowments, the biological and mental peculiarities and cultural styles and achievements.

3.5.1 Magical Form of Knowledge

Knowledge in the first instance, grew through symbolic representation of nature, self, and of the fellow human beings. It played a central role in determining the human's relationship with both nature and culture. First, it evolved in magical and religious forms. Magic, which for the primitive human being was equivalent to scientific knowledge, was based on principles of causality governed by two rules;

i) First rule was that "like produces like". For example, since rain is accompanied by thunder, so if one could produce sound similar to thunder, rain would follow. It was common among some ancient tribes to roll down heavy boulders from hill-tops to produce thunder-like sound to bring about rainfall.



ii) The second rule was: "Once a part always a part". It was believed that if something is done to a part of a person, or object taken out of it, or on an image of the same, the ensuing results would devolve upon that person or object as such. For instance, if human nail or hair could be obtained and burnt or damaged, then this burn or damage would occur also to the person to whom these parts belonged. Or, if his image could be made and subjected to harm, the harm would be transferred also to the person.

These laws of magic tried to establish causality as sought in modern day science but were based on false premises. They violated the rule of validity, that is why magic is called a pseudo-science.

Some magical rituals and explanations of events were, however, integrated with practical knowledge as these evolved through trial and error over a period of time. Magical rituals were very common in all crucial economic activities such as hunting, food gathering and agriculture. Magic was integral to other rituals related to death, birth, marriage and initiation rites etc., Mother goddess cult emerged from these magical rituals. The process of learning for human beings was from the very beginning related to their conceptions of nature, spirit and supernatural.

IN MAGIC	IN MODERN MEDICINE
DISEASE	DISEASE
DUE TO	DUE TO
ENTRY OF	ENTRY OF
EVIL SPIRITS (OUTSIDE ELEMENTS)	GERMS,
IN HUMAN BODY	BACTERIA & VIRUS

Religious beliefs grew with magical beliefs. In some cases religious beliefs may have followed when magical principles failed. It is said that like science, magic seeks to command nature. Religious beliefs emerge when magical commands fail to materialise. Nature, on which human beings have no control inspires a supernatural awe. It is symbolically converted into forms of deities, and made object of worship and prayer.

Sociologists think that events of birth and death of human beings have been closely associated with the rise of magical and religious beliefs. These events are related to many magical and religious rituals. The death of a human being inspired supreme awe amongst human beings. Most rituals and beliefs were related to life after death, existence of hell and heaven, a supreme almighty God and religious cosmology etc. These can be traced to human life cycle through birth and death. That is why some anthropologists say that the first temple was a tomb and the first god a dead ancestor (spirit after death).

The spirit of human beings after death was considered more powerful than the live human being. The ideas of gods or a supreme Godhead slowly evolved from the spirits of dead ancestors. It was later converted into a transcendental and metaphysical phenomenon. The notions of causality, symbolic representation of events, experiences and natural forms were all integrated into human knowledge through these magico-religious belief systems. The origin of cultural expressions, such as dances, songs, dramas and most objects of arts is attributed to an extent to early magical and religious rituals.

As human culture and civilisation advanced through evolution of agriculture, industry and technology, sharp differentiation between religion and magic took place. Religion evolved in Europe into a more organised social institution, such as the Roman Church and various other sects. Magic which right from its beginning was highly individualised as a form of skill and knowledge came under pressure both from science and religion. This was manifest from the persecution of magicians and witches in Europe during the medieval period. Wherever it survived, it did so in the form of the skill of an individual or of a few persons. It could not develop an institutional organisation or an organised social base. The evolution from primitive to feudal stages of society roughly marks a period of this social transition from the magical to religious systems of rituals, beliefs and practices.

3.5.2 Separation of Science and Religion

With the emergence of imperial political organisation, there took place large scale growth in trade, commerce, technology and industrial production. This is revealed through the history of ancient civilisations like those of India, China, Egypt, Greece and Rome. With few exceptions now a differentiation between the scientists and religious or priestly classes took place. The knowledge of science and technology had its uses in industry and warfare. These were the foundations of new empires as they were organised in a comprehensive institutional form. At this stage of social development, the magical practices were largely individualised, and the institutional organisation of science and religion was slowly being separated. This separation was often hazy but the specialised roles necessitated functional differentiation.

With the decline of the Graeco-Roman civilisation and the rise of Christianity, Church had emerged in Europe as the most powerful social and political institution. It was a major setback to the process of differentiation between religious and scientific knowledge. As the religious worldview of medieval christianity increased its influence through the church, the scope for scientific experiments and success of its humanistic and rational worldview declined. All knowledge was now subject to approval of religious authority represented by the Church. Its centres were the only institutional organisations recognised for generation and communication of knowledge. This pattern continued for several centuries until it was challenged by forces of renaissance and religious reformation during the 15th and 16th centuries.

The contributions to science by Galileo, Copernicus and Newton and the religious reforms initiated by Luther and Calvin made it possible that humanistic, rational and empirical forms of knowledge could slowly emerge. Luther and Calvin emphasised the role of individual over that of Church for religious salvation. Galileo and Newton offered scientific and experimental evidence instead of theological cosmology, and brought the human being back into the natural scheme of universe. Slowly, the nature of seminaries which were like theological schools changed. These were taken out of the control of the Church and taken over by the city councils of citizens for administration and cultivation of knowledge. The modern university system on secular basis of organisation, production and communication of knowledge thus came into being. This process of secularisation of knowledge in the European society took several hundred years and was aided by its own social, political, cultural and economic transformation.



No. 12. Saint (Polychrome wood, France, 15 Century A.D.)

3.6 DIVISION OF KNOWLEDGE

The division of knowledge into disciplines grouped as the natural sciences, social sciences and humanities, etc. took place during the period of the emergence of university system in the European society. There are two ways in which this differentiation among disciplines could be analysed: i) the epistemological and ii) administrative - practical application.

i) Epistemological Basis of Division of Knowledge

At the epistemological level, division of knowledge was made on the basis of philosophical assumptions about the nature of reality. German philosophers divided reality into two broad categories: the phenomena or natural reality and noumena or cultural or spiritual reality. It was their assumption that only the natural reality could be studied with the methods of experimental sciences. The social or cultural reality could be comprehended only by intuition or the grasp of the

meaning or spirit of its totality. This division into the natural and cultural sciences was in course of time further subdivided on the basis of the scope of reality in each division.

August Comte, a French sociologist, offered an evolutionary interpretation of division of knowledge. According to him division of knowledge took place from general sciences such as mathematics and physics to more specialised sciences like Botany, Chemistry and Sociology or Social Physics. He thought that knowledge too, like evolution in the biological field, underwent differentiation more general, homogeneous forms such as Philosophy and Mathematics to more and heterogeneous forms of individual disciplines in social sciences and humanities.

ii) Practical Application and Division of knowledge

The division in knowledge took place also as most sciences have their origin in the application of knowledge to human uses. Historically, the theory and philosophy of most disciplines is related to concrete application of skills generated by people to solve the specific problems faced by them in society. The operational aspect of knowledge thus emerged first which was later codified and systematised into a coherent logical form. Human beings had long invented the uses of stars for navigational purposes, much before their being systematised into a science of astronomy or cosmology. Similarly bows and arrows and other projectile weapons were used extensively well before the sciences of mechanics or physics were invented.

Many social and natural science disciplines such as statistics, economics, chemistry and physics, etc., emerged in response to demands to solve specific needs of society. Necessity indeed was the mother of inventions. But chance discoveries (serendipity) and creativity also played a role in the growth and differentiation of knowledge.

3.6.1 Positivism

The division of knowledge into natural sciences, social sciences and humanities, as we mentioned above is based largely on classification of reality on certain philosophical grounds. The distinction between 'mind' and 'matter' or between 'phenomena' and 'noumena' was made on the assumptions of their complete mutual separation. In this approach there could not be a meeting point or integration between the natural sciences and the social or cultural sciences either in terms of concepts, methodology or uses of knowledge.

This tendency was later replaced by an opposite assumption: that economic, social, cultural or artistic realities were subject to the same principles as those of the natural reality, and the methods and concepts of natural sciences would be equally applicable to these forms of knowledge. This was the period of 'positivism' in the western tradition of knowledge. It was later recognised that the methods of natural sciences could not be applied in totality to study social and cultural realities, since these existed not as 'things' but as 'values' or 'meanings'. It was also discovered that the principles which governed the 'behaviours' or 'functions' of the natural objects were not the same as those operating in the cultural and social spheres of life.

3.6.2 Subject Matter: Frame of Reference

The principles on which knowledge was divided into specific disciplines such as physics, chemistry, economics, sociology, etc., assumed that each discipline had for its study a separate 'subject-matter'. The division was based on the separation of facts or objects which were being studied by each discipline. As advancement in knowledge by researches in various sciences took place, it was revealed that the scope of a discipline could not be demarcated on the basis of the 'subject-matter' that it studied, but on the basis of the conceptual approach or 'the frame of reference' that a discipline offered for the understanding of reality.

For instance a chair would be looked upon differently by people from different disciplines. As a physical object it could be a subject-matter for a student:

- * of physics, if one wanted to know why it stood upright or fell (law of gravity)
- * of chemistry if one wanted to analyse the composition of the wood
- * of archaeology or pre-history, if one was interested in its age and history
- * of economics if one wanted to analyse its market and price
- * of political science, if interest was in analysing the chair symbolically as representation of power or authority.
- * of sociology in case the chair is regarded as a mark of social status, and
- * of art who would examine its aesthetic merits, etc.

So the division of knowledge could not logically be made by artificial division of reality as such or by assigning each bit of it to a specific discipline. It could be based only on conceptual and methodological perspectives that specific disciplines offer for the understanding of reality in general

Check Your Progress : Exercise - 3

- 1) Magic is called a pseudo-science, because (check one of the following for correct answer):
 - i) magic is based on supernatural forces
 - ii) magic has no evidence of its claims
 - iii) magic seeks laws of causality, but these are erroneous
 - iv) magic is a personal gift
- 2) Positivism is based on the view point that (check one of the following for correct answer):
 - i) science can predict the future of mankind
 - ii) science gives proof of what is possible or impossible in society
 - iii) scientific methods equally apply to all reality, social or natural.
 - iv) science alone can predict what is good or bad.
- 3) the relationship between application of knowledge and its systematisation is such that (check one of the following for correct answer):
 - i) systematisation has preceded application of knowledge
 - ii) application was made first, and systematisation followed in course of time.
 - iii) application and systematisation had no relationship.
 - iv) application and systematisation were related only in crisis periods.

3.7 INTEGRATION OF KNOWLEDGE

As one looks at the division of knowledge not in terms of the division of subject - matter but as different frames of reference, a more viable possibility for integration of knowledge comes into being. The path to such integration lies in the intensive research in each branch of science, natural and social. The more a study peeps deeper into the nature of the problem it studies, the

more it realises the significance of other perspective from other sciences on the same problem for a fuller understanding of reality.

It is such a convergence of concepts which in the natural sciences has led to new disciplines such as bio-chemistry, life sciences, bio-physics. etc., in addition to the older disciplines like biology, physics and chemistry. The relevance of concepts on a larger scale, cutting across individual disciplines marks the beginning of integration of knowledge.

In the social sciences similar developments have taken place and we can list a few here:

i) The political scientists have been increasingly talking of political 'socialisation' and political 'culture', which are concepts borrowed from sociology and social anthropology.

ii) The sociologists make increasing use of concepts of 'power' and 'authority', terms that have their origin in political science.

iii) The economists have discovered the relevance of socialisation process, personality structure and innovative aptitudes for understanding the process of differential patterns and rates of economic development in different cultures and societies.

iv) The students of aesthetics and art have increasingly discovered the relevance of social and cultural backgrounds of artists for understanding the variations in forms and styles of art and culture.

The integration of knowledge thus proceeds as intensification of researches takes place in the domains of specific branches of knowledge. This sets into motion the process of conceptual and methodological convergence and reciprocal interaction.

Indeed, it is easier to establish integration of knowledge at the conceptual level than at the level of reciprocal interaction among the scientists themselves.

The constraints of administration, extra-academic concerns such as incompatibilities of temperament, sharing of resources for research, or sharing of credit for results of research, etc. are factors which impede the reciprocal interaction among scientists from different disciplines. It has been found that insights gained through researches that confirm the integrated character of knowledge are not made use of by scientists in team researches or in inter-disciplinary researches because of the constraints of administration or human prejudices rather than for epistemological reasons.

This human problem, especially the problem of reciprocal interaction among various sciences and scientists has so far posed a major problem to the integration of knowledge. In the domain of logic, concept and method, however, significant advances have been made during the past few decades which establish the possibility of more and more integration of knowledge.

Check Your Progress: Exercise - 4

1 What do you understand by integration of knowledge? Answer in about five lines.

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2. What are the problems to the integration of knowledge? Answer in about five lines.

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3.8 LET US SUM UP

The ability to think implies the power of abstract representation of reality outside our subjective experience through the uses of symbols. It means objectification of experience and feeling through representations such as sign, pictures and later on by uses of language. This ability of man is a contribution to his evolutionary growth, to his mental capacity and his cultural endowment. It was not a sudden jump but grew slowly by interaction between man's unique biological heritage and his sociality.

The ability to think, in course of time, grew into systematic learning and knowledge. Magic, science and religion emerged as principles through which earlier attempts to systematise the reality of the world was made. Later, religion grew into prominence in the form of organised church in Europe and as a system of explanation of the human condition. Developments in the natural science, and the reformation movements in the European church itself contributed to the growth of a scientific perspective on the nature of social and natural phenomena :

- * It led to ethicisation of science and its uses in the solution of problems of society and human beings.
- * It also contributed to the process of differentiation and integration of forms of knowledge
- * It increasingly secularised knowledge and made it more and more inter-disciplinary and integrative.

The human factors in the process of this integration, however, **continue** to pose challenges both at the level of practice and theory of knowledge. The futility of schism between perspectives in science and humanity or of the "two cultures" is realised, but a suitable integration of the same still awaits fuller accomplishment.

3.9 KEY WORDS

Abstraction	:	Process of formation of ideas, or quality of things by separating it mentally from any particular material object.
Aesthetic	:	Related to beauty, art,
Annihilation	:	Bringing to nothingness, to destroy or demolish.
Anthropologist	:	A student of or specialist in the study of man in totality, his physical, social and cultural life.
Antiquarian	:	Dealing in antique or rare old objects
Australopithecine	:	A primitive group of early man living in Africa a million years ago

Bipedal	: Two-footed animal.
Cognitive	: Knowing ability, related to perception, memory judgement.
Conceptualise	: To form concept or idea or thought in general.
Cortical	: Related to gray matter of the brain, outer layer of brain
Cosmology	: Study of universe as a whole, its systems and structure
Cranial	: Related to the cranium or skull of the brain.
Dialects	: Forms of spoken languages peculiar to a region or regions.
Encapsulat	: Enclose inside as if in a capsule
Ethics	: Study of standards of conduct or moral judgement.
Existential	: Expressing existence, or based on existence
Heritage	: Property that can be inherited, something handed down from one's ancestors
Improvise	: To make or provide or do with whatever is in hand, to provide without advance preparation.
Intrinsic	: Inherent, or belonging to the real nature of a thing.
Laity	: All the people not belonging to any profession; layment in society.
Metaphysical	: Supernatural
Morphological	: Related to form and structure of plants, animals societies.
Over-arching	: Across the archs. that which goes across or connects specific or particular features.
Palaeontology	: The science that deals with the life on earth in earlier times as known from the study of fossils.
perennial	: Lasting for a long time.
Plasticity	: Flexibility, impressionability
Pseudo	: 'False' or spurious
Quantum-leap	: An advancement which is elemental or basic in nature.
Renaissance	: The great revival of art, literature and social awakening in Europe during 14th and 16th centuries.
Seminaries	: Schools, specially private schools and colleges in the past where priests were trained in Europe.
Serendipity	: Accidental discoveries, chance discoveries.
Transcendental	: Abstract and supernatural.
Transformative	: That which changes the original form.

3.10 ANSWERS TO CHECK YOUR PROGRESS EXERCISES

Exercise 1

1 (i)

2 (iii)

Exercise 2

- 1(ii)
- 2(iii)
- 3(iii)
- 4 Read sections 3.4.5 and 3.4.6 and form your views.

Exercise 3

- 1(iii)
- 2(iii)
- 3(ii)

Exercise 4

- 1 See Section 3.7
- 2 See Section 3.7

3.11 MODEL EXAMINATION QUESTIONS

- I. Answer the following in about 30 lines each :**
 1. Discuss the theories of Cultural Evolution.
 2. Examine the species specific characteristics of human beings.
 3. Examine the relationship between science and religion.
 4. Write a note on the magical form of knowledge.
- II. Answer the following in about 15 lines each :**
 1. What do you mean by critical point theory.
 2. Write a note on the growth of 'two cultures'.
 3. Discuss the problems of integration of knowledge.
 4. Explain the evolutionary theory.

UNIT 4 SOCIAL CHANGE AND EVOLUTION

Contents

- 4.0 Objectives
- 4.1 Introduction
- 4.2 Concepts of Change : Evolution, Development and Growth
 - 4.2.1 Social Change
 - 4.2.2 Development
 - 4.2.3 Growth
- 4.3 Differentiation in Social Forms
 - 4.3.1 Simple to Complex Society
 - 4.3.2 Regional Cultures : Technological Advance and Social Differentiation
- 4.4 Emergence of Class Divisions
- 4.5 Process of Human Settlement
- 4.6 Let Us Sum Up
- 4.7 Key Words
- 4.8 Answers to Check Your Progress Exercise
- 4.9 Model Examination Questions

4.0 OBJECTIVES

You have studied in Unit 2 how human beings forged new tools and made social, cultural and economic progress. In this Unit, you will be introduced to the more specific dimensions of this progress, i.e. social change in the context of social and economic institutions. After reading this Unit you should be able to:

- * distinguish between concepts of evolution, change and development in societies,
- * trace the development of society from simple to complex forms, and
- * know how the process of human settlement evolved over the years.

4.1 INTRODUCTION

We very often talk about and hear of social change. As you know society has changed a lot; morals have changed; values have changed; customs have changed; etc. But have you ever paid attention to or thought about the process of change? For example, if customs have changed, why did they change? How did they change? Is the change for the better? Was this change necessary?

Questions like these are not to be asked only for the sake of inquiry or curiosity. They are relevant in terms of further evolution and development of human society.

Social change is the most crucial feature of all societies. It is necessary for the survival of any society to adapt itself according to the changing bio-social and physical environment. There-

fore, human beings and their social institutions have evolved through time, along with changes in environment. Social change results in differentiation of forms of social institutions. From a rather simple form these institutions become complex. These changes in social institutions are governed by historical conditions.

It is not just that human society has been changing. It has also developed in various spheres related to human life : ideas have developed, social institutions have developed, skills and arts have developed, etc. But what is development ?

Development is a process of change to which societies attribute positive value.

This Unit also tells you about the nature of differentiation in societies which move from simple to complex forms of structures and functions. Changes in technology and modes of production play a crucial role in this process. The Unit, therefore, deals with the evolution of occupational differentiation in societies and the class differentiation that emerges out of it.

An attempt has also been made to describe the process of human settlement, from agrarian to industrial society; urban settlements ; institutions of power and so on.

4.2 CONCEPTS OF CHANGE : EVOLUTION, DEVELOPMENT AND GROWTH

During the process of evolution, the social structure undergoes many changes. These changes are related to types of work, nature of social organisation, values, beliefs and a number of human institutions. But social change unlike biological evolution can also be reversible as a process. For example a village may, in course of development evolve to become a city or town. But if advantages of economy or of location are lost, the city can once again suffer decline and become a small village. This is what we would call a reversible process. However, biological evolution from one stage to a higher one is an irreversible process.

4.2.1 Social Change

Social change is a process through which social organisations, social relationships and forms of values and beliefs of people in societies are altered. This happens either as a result of internal changes in societies, such as pressure of population, changes in technology, etc, or as a result of external pressures. These may include contact with other societies through war and trade, etc.

Social change is closely related to time scale. Here one can refer to small scale changes as the gradual development of a leadership role in a small group, such as a club or a factory. There can be short term changes as in the employment rates. There could also be long term changes such as in occupational structures. There are also cyclical changes as we see in the cultural life of a society. A fashion or life style which declines, revives again after a short period of time.

According to some sociologists, social change refers to the unfolding of man's social arrangements through time. Hence the analysts of social change should focus their attention on the variations in time of one or more of the social forms, population attributes, and patterns of interaction among members of society. The changes in the cultural pattern, which include values, beliefs, knowledge and world view also form a part of the process of social change.

4.2.2 Development

Development is a special form of social change. It implies changes in a direction treated as desirable by the members of society. L.T. Hobhouse, in his work Social Development (1924) proposed a four - fold criteria of development, such as increase in scale, efficiency, mutuality and

freedom. As you will notice each of these criteria refer to a position or state of affairs in society which enhances its desirable features.

In contemporary sociological literature the term 'development' has been used firstly, to draw a distinction between the highly industrialised developed societies, and the societies which are predominantly rural and agricultural and have relatively low levels of income, i.e. the developing societies. Secondly it refers to the process by which the developing societies are now becoming industrialised. This notion of development has two important features:

i) First, it has little to do with any general theory of evolution but refers to a particular kind of change observable at the present time.

ii) Another characteristic is that it refers pre-eminently to economic changes which can be identified and measured with some precision.

Development, therefore, is a strategy of social change in a direction which, as mentioned earlier, is considered desirable by the members of a society. This may differ from one society to another depending on the socio - cultural background and political and geographical situation, but in all societies, the general connotation is the same. It implies growth in education, agriculture, industry, etc., simultaneously.

The objectives of development are formulated in terms of specific social and economic policies. It reflects a preferred direction of social change. Another term you will come across in the context is 'modernisation' which has a similar connotation, but is different from development in the sense that it is used in contrast to 'tradition'.

Development thus, refers to a specific process of the concept of social change. Development as a concept assumed prominence due to the rise of the welfare role of the state. It was recognised that societies must plan and organise their processes of social change so that the welfare of the people may be enhanced. For example, the development objectives in India have been defined as those of modernisation, economic growth, self-sufficiency and equality. The Five Year Plans in India have been formulating sets of social, economic and physical targets for introducing changes in society through fiscal, industrial and agrarian policies of change.

Social change, comprises both planned and unplanned, expected and unexpected processes of transformation in society. It may even include social upheavals, unrests or even warfare. But such changes do not come within the domain of the concept of development. Development refers to a certain planned direction to social change. Here the objectives are clearly spelt out.

4.2.3 Growth

The concept of growth refers to a certain form and pattern of social change. From the point of view of economics, growth means, a certain rate of social and economic investment of resources in the development process of society so that a desirable quantum or rate of output or resultant production must be sustained. In this context one refers to the rate of growth such as in population or in economic investments which can be measured in quantitative terms. As such, growth as a concept is a part of the process of development. Without growth there can be no development.

Check Your Progress : Exercise - 1

1. Write in about five lines what you understand by "social change"?

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2. When does development as a concept assume prominence ? Answer in the following space.
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4.3 DIFFERENTIATION IN SOCIAL FORMS

Differentiation is the process by which the rudimentary characters in a system undergo changes in forms. It gives rise to new and more complex types of life forms or social institutions. As such, it is a biological as well as a social process. This process takes place in society due to a number of reasons such as increases in population, food and other resources, inventions of new technology, etc. These changes replace older modes of production and occupation. New institutions and social organisations also emerge. Thus, social differentiation is an evolutionary process of change in society.

4.3.1 Simple to Complex Society

Let us now see from a general perspective, how human beings and their social institutions have evolved from simple to complex forms. From forest - wandering, food gathering primitive societies, to village - dwelling agriculture based societies, to finally highly developed industrialised modern societies living in the metropolitan cities today.

This social evolution has occurred very slowly over a long period of time. Studies in pre history and archaeology, to which you have been introduced, show very clearly how human beings and their society evolved. Evolution of new tools and technology complained evolution of social institutions. During the early Stone-Age or Paleolithic period as you have studied, human beings used pebble tools in the beginning, then started using bi-faced stone-tools made by chipping. They discovered fire and its uses and by the end of this period started building shelters for themselves. They lived by hunting and food gathering but the notions of property, barter or exchange of commodities had also taken root in its nascent form in this period.

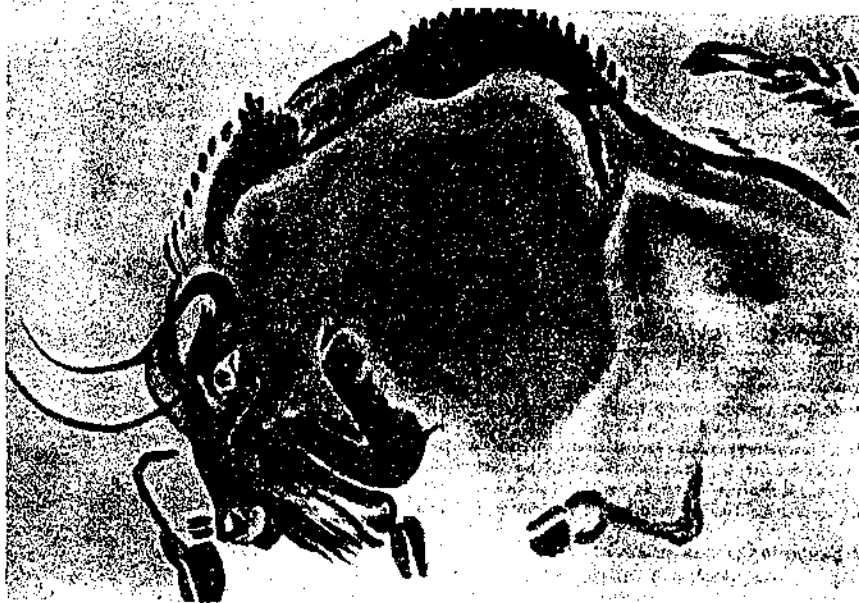
Culturally also, the early Stone Age human beings had started burying their dead, and even made offerings to them. They practised magic, and developed beliefs which ultimately led to the emergence of religions. They also learnt to live an organised life in small groups and bands. Some division of labour between sexes and age groups, as well as specialisation of skills had emerged.

This period was followed by the middle Stone Age or Mesolithic age. In this period human beings faced severe climatic changes which they met by changing their ways of life. The emergence of new forests in Europe after the end of glaciation, expansion of semi-desert terrain in Asia and Africa, led them to migrate and evolve new technologies to meet new challenges. What we see in this evolution process is a movement from simple to complex social forms, institutions, etc.

4.3.2 Regional Cultures : Technological Advance and Social Differentiation

Each social group that had evolved during this period had its own distinct culture. For example, the life styles of the early caveman and the bushman were distinct in relation to their food, their tools and their places of shelter. The cavemen learnt to draw and in this process depicted

what he was outside. Fortunately for us, such paintings made by the caveman were discovered and we have a few illustrations for you (See No. 13).





No. 13. Cave Paintings and Engravings (Altamira, Spain)

The evolution of the cultural process in different regions was effected by geographical variations. For example, at a particular time in Asia when the human beings were using logs of wood to float, in Africa canoes made out of dugout wood were being used for fishing.

The point we are trying to emphasise here is that it is not necessary that there was or there has to be a simultaneous cultural evolution in all regions. If the caveman in Spain drew excellent pictures, the caveman in other regions might not have developed the ability to draw. Thus, we may know about the cultural pursuits of the former, but nothing about the latter.

During the next stage of social evolution, i.e., the Neolithic Age, a fundamental technological and social revolution took place. Naturally, you would ask what was this? This was the shift to agriculture as the major source of food production. During this period the dependence of human beings on the vagaries of nature relatively declined. They started producing their own food and living in permanently settled communities.

Today we might underestimate the importance of this because society has attained a lot in the form of cultural and technological advances. But judging by those times, say some 50,000 years ago, this development was a great advance for human beings. There is a close link between the development of technology, mode of production and the systems of social relationships. This is evident if you study the history of human society. Let us briefly try to understand this link.

In the most primitive age when human beings were slowly evolving their technology and mode of production, the social structure of their society was a simple one which included :

- * elementary knowledge of technology, i.e. of stone and bone tools;
- * some rudiments of beliefs, kinship, and family organisations;
- * use of symbols, gestures and some sort of language (about which we virtually know nothing) for communication, etc.

In the process of development, the most significant contribution was the discovery of metal and its uses. Prof. V. Gordon Childe, an eminent scholar of pre-history wrote in his famous work Man Makes Himself, that :

4.4 EMERGENCE OF CLASS DIVISIONS

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1. Which of the following statements are correct or wrong (x)
 - i) Cultural development took place all over the world simultaneously (✓)
 - ii) Geometric tools of New Stone Age were made of Bronze (✓)
 - iii) The shift to agriculture was a great achievement in the process of social evolution. (✓)
 - iv) Human beings of the stone age period had a culture of their own (✓)
2. Write in about 100 words the impact of settled community life on social evolution. Discuss your answer with the Counsellor at the Study Centre.

Check your progress : Exercise - 2

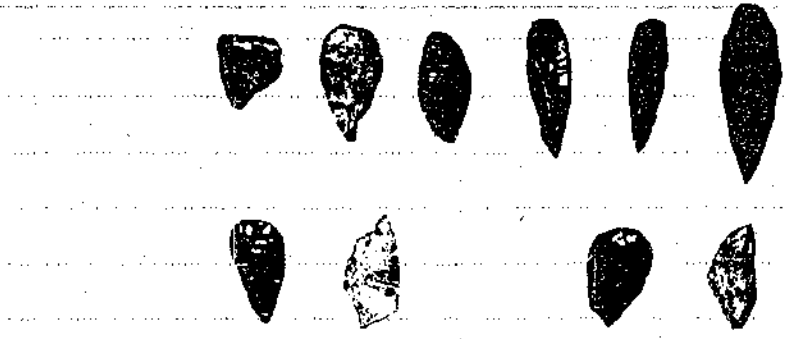
Increased contact with each other and accumulation of knowledge accelerated the pace of social evolution. This pace was further accelerated by increase in population; emerging beliefs and social norms; differentiation in social structures, etc.

- * The production of food surplus released some people from the task of food production. Some of these people who were not needed for food production now could devote themselves to the development of other skills like arts and crafts, tool making, etc.
- * The division of labour also led to the growth of specialised skills in trade and agriculture.
- * The division of labour led to the emergence of distinct social organisations and forms of administration.
- * This led to division of labour not only in terms of skills but also on the basis of sex and age.
- * The beginning of agricultural operations meant that material resources (like food) could be multiplied with more labour. This led to over production (i.e. production out strip-ping the needs) and consequently to the idea of surplus production. From here started the rudiment of a barter system.
- * The process of taming the animals and using them for various purposes started.
- * The first sowing operations were probably done with digging sticks. The later inventions were the hoe and the plough.

No. 15. Monolithic (Geometric) Tools (Gujarat, 10000-8000 B.C.)

These tools were used for hunting and food processing. They were made of stone and are found in Gujarat, India.

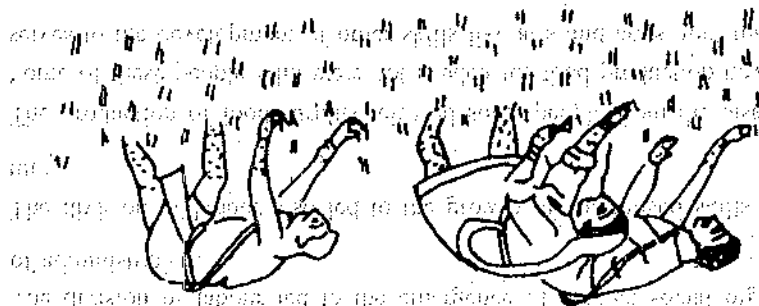
11. EVIDENCES OF CIVILIZATION



To increase food production the human beings must have experimented and created new tools. For example the development of Geometric tools, indicates the use of something similar to a sickle which can be dated to 10,000 to 8,000 years ago. In India such microlithic stone tools have been found in Gujarat. They were hafted in a bone or wooden piece to make a composite tool like a sickle.

- * The need for dwellings to survive or a longer period must have led to the construction of hut type structures.
- * Initial food production must not have been sufficient to meet the requirements. Thus hunting and collecting food must have gone along simultaneously with food production.
- * To increase food production the human beings must have experimented and created new tools. For example the development of Geometric tools, indicates the use of something similar to a sickle which can be dated to 10,000 to 8,000 years ago. In India such microlithic stone tools have been found in Gujarat. They were hafted in a bone or wooden piece to make a composite tool like a sickle.

No. 14. Sowing operation



During this period there was no surplus production, hence, no class or strata differentiation. Human beings live in small bands and groups. They led a nomadic life moving from one place to another. But their movement obviously depended on the availability of food.

But what difference did the coming of agriculture make? This, in fact, proved a turning point in the process of social evolution.

It was very difficult to pin point how human beings started growing their food. In all probability they learnt about it through their observations of plants and trees. Once they decided to grow food they came a great shift in their life style - from nomad to settled community life. This was an unprecedented human achievement - a revolution in the human life style.

the stone axe..... is the home made product that could be fashioned and used by anybody in a self contained group of hunters or peasants. It implies neither specialisation of labour nor trade beyond the group. The bronze axe which replaces it is not only a superior implement, it also pre-supposes a more complex economic and social structure. The casing of bronze is too difficult a process to be carried out by any one in the intervals of growing or catching his food or minding her babies. It is a specialists job, and these specialists must rely for such primary necessities as food upon a surplus produced by other specialists.

In the Bronze Age, metal was used in a limited sense for making weapons, tools and ornaments. However, the discovery of Iron and its smelting process as you have read earlier led to another revolutionary change in the history of human beings. This was a tough metal and the tools (like the plough) made out of it increasingly contributed in the expansion of agriculture

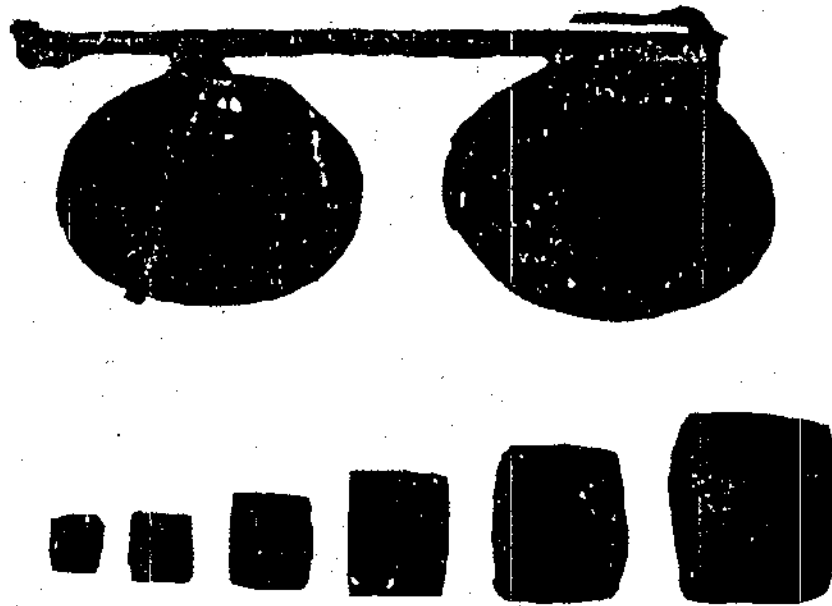


No. 16. Iron tool (Taxila, 1-5 Century A.D.)

Human beings also developed more efficient techniques of irrigation like the storing of water, etc. Gradually more food surplus was generated.

The invention of the Wheel had already speeded up travel and trade. Now it is confirmed that most of the Bronze Age civilisations had trade contacts with each other. The use of coins as money did away with the barter system. Weights and measurements were introduced in the Bronze Age itself. The human society was on the path of overall progress.

Along with these changes in society human relations were also changing. With the increase in force class distinctions also emerged. There was a class of owners and masters of the means of production. On the other side were the producers and labourers who served the masters



No. 17. Weights and Scale (Indus Valley 3500-2500 B.C.)

In some societies like ancient Egypt and Greece there developed a system of slavery. Soon this system took the shape of a mode of production. Slaves were mainly used for agricultural production and construction purpose. These slaves were sold as any other commodity.

In certain parts of Europe the institution of serfdom and feudalism emerged. You will read about these in subsequent Units.

4.5 PROCESS OF HUMAN SETTLEMENT

We have already introduced you to some of the key factors such as mode of production, technology and geographical conditions, etc. that contributed to the processes of social change, evolution and human settlement. In this section we shall further discuss some other related aspects which played a crucial role in the process of human settlement:

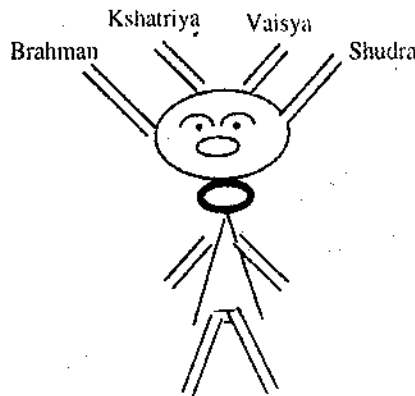
i) Women played a crucial role in human settlement. The students of pre-history agree that women were primarily responsible for the cultivation of plants, fruits and vegetables. They tilled the soil, cultivated plants and reared animals for purposes of food production. This process must have emerged along with the division of labour based on sex. It is assumed that these tasks were performed by women when men went out hunting.

ii) The development of social institutions like the family, clan, tribe, etc. also helped the human beings in settling down. This led to the emergence of small villages and hamlets. The choice of these settlements was, of course, determined by geographical endowment of the land, water resources and climatic conditions.

iii) Due to the need for regular supply of water, rivers played an important role. It is therefore not surprising that river valleys were the favourite places where early settlements of human beings emerged. All the great civilisations of the ancient world flourished along the river banks.

iv) Agriculture, as we have already seen played a vital role in human settlement.

v) The division of labour, which must have emerged out of sexual differentiation, gradually extended to cover specialised groups of people working in a specific craft. In India occupational division of labour became hereditary and took the form of caste system which passed through various stages.



Stages in the Evolution of Caste System

- Stage - 1 Caste due to occupational division only, not by birth. Caste could change with change in occupation. Freedom to choose occupation.
- Stage - 2 Caste hereditary i.e. by birth. But freedom of occupation i.e. for example a shudra could do brahman's work but would be called Shudra only.
- Stage - 3 Caste and occupation both hereditary. Occupation according to caste.
- Stage - 4 Division of caste into sub-castes.

vi) In the process of social change and human settlement there emerged certain political institutions like the village council, village headman, king and his cabinet, and so on. These institutions further contributed to the development of human settlements.

vii) With the development of trade, technology and specialised skills the human settlements took the forms of towns and cities. There emerged civilisations that were urban in nature. Some of the features of the shift from rural to urban society were:

- * Town emerged as trading centres.
- * Towns became the seats of power and administrative centres.
- * Some cities were also founded and developed as centres of pilgrimage.
- * The industrial revolution completely changed composition of cities in certain industrialised societies.

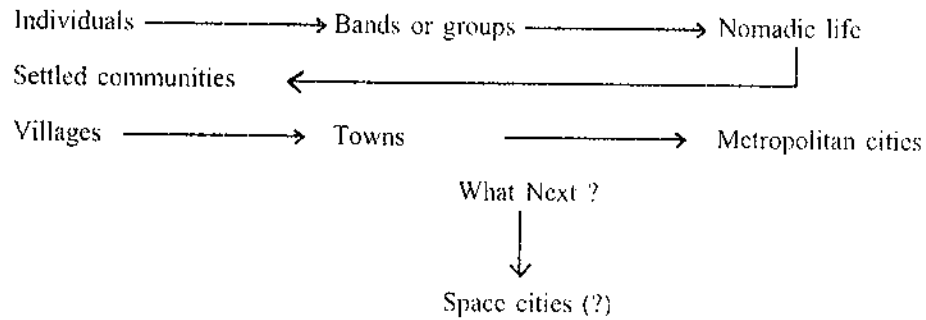
The urban and rural settlements are differentiated on the basis of occupational structures.

* The majority of urban households have non-agricultural occupations whereas the rural households depend primarily on agriculture.

* It is this shift from purely agriculture based occupational structure to a structure based on trade, industries and services which marks the emergence and development of city life.

You will read in detail about these aspects in further units of this course. However, we will like to mention here that the development of science and technology has now increased the pace of social evolution tremendously. Today the developed industrialised societies are moving towards a post industrialised category of evolution. This according to some social scientists will be a stage where technocrats, scientists and intellectuals will dominate the society.

PROCESS OF HUMAN SETTLEMENT



Check Your Progress : Exercise - 3

1. Which of the following statements are correct or wrong ? (Mark ✓ or (x))
 - i. The discovery of metal had no significance in the evolution of human society. ()
 - ii. Slavery was a mode of production in some ancient civilisations ()
 - iii. Women introduced cultivation of plants ()
 - iv. All great civilizations flourished in the deserts. ()
2. Write in about five lines the contribution of women in the evolution of human settlement.

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3. What were the four stages of the development of the institution of caste ? Answer in about hundred words

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4. Discuss the difference between rural and urban settlements in about 5 lines.

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4.6 LET US SUM UP

Social change is a process that takes place in all societies. Yet to understand its various forms one has to grasp it as a concept and distinguish it from related concepts such as evolution, growth and development. Biological evolution is an irreversible process of change from simple to complex forms of life. Social change is governed by processes of evolution, but sometimes this process can also be reversible. Growth, development and progress are idealised aspects of social change that are generally products of human effort and planning.

The process of change involves movement of societies from one form to another, differentiation of their organisation, modes of work and cultural patterning. This movement is from simple to complex stages. Technological development plays a key role in this process. It leads to better control on forces of nature, increase in food surpluses, growth of settled form of human groups and communications, growth of countries into towns and cities, and evolution of new institutions of power, social classes and forms of government.

4.7 KEY WORDS

Canoes	:	Small narrow boats used by tribals in various parts of the world.
Connotation	:	A meaning in addition to the primary meaning of word or sentence.
Diffusion	:	Dissemination or dispersion or scattering.
Fiscal	:	Related to public revenue, taxation etc.
Cloeiation	:	To form into ice; refers to a geological time when large parts of the earth were covered with glaciers.
Guild	:	A community based on occupational specialisation, mainly artisans during the medieval period of Europe.
Heterogeneity	:	Differences based on birth or origin from different sources.
Intellectual	:	A person involved in scholarly pursuits.
Nascent	:	In the process of birth or not yet mature.
quantum	:	Latin word that refers to amount sufficient at a time.
Retrogress	:	To move backward or revert to inferior state.
Smelting	:	Process of extracting metal from the ore.
Vagaries	:	Unaccountable movements, freakish behaviour or motion.

4.8 ANSWERS TO CHECK YOUR PROGRESS EXERCISES

Exercise 1

1. See Sub - Sec. 4.2
2. See Sub - Sec. 4.2.2

Exercise 2

1. (i) x (ii) x (iii) ✓ (iv) ✓
2. Sec Sub - sec 4.3.2

Exercise 3

1. (i) x (ii) ✓ (iii) ✓ (iv) x
2. See Section 4.5 (i)
3. See Section (v)
4. See section 4.5 (vii)

SOME USEFUL BOOKS FOR THIS BLOCK

- Chattopadhyaya, D. (ed) 1982 : Studies in the History of Science in India (Vol. I & II), Editorial Enterprises : New Delhi.
- Gordon Childe. 1956 : Man Makes Himself, 3rd Edition, London.
- Kosambi, D.D. 1956 : Introduction to the Study of Indian History, Bombay.
- Korovkin, F. 1981 : History of the Ancient World, Progress Publishers, Moscow.
- Singh, Yogendra, 1973 : Modernization of Indian Tradition, Thompson Press. New Delhi.

4.9 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each :

1. Distinguish between the concepts of evolution, change and development.
2. Write an essay on the concept of development.
3. Explain how the social institutions evolved from simple to complex forms.
4. Examine the process of emergence of class divisions in society.

II. Answer the following in about 15 lines each :

1. What do you mean by social change ?
2. Define the concept of growth.
3. Examine the contribution of women in the development of human settlement.
4. Write a note on the evolution of caste system.

UNIT 5 NOMADIC AND RIVER VALLEY CIVILIZATIONS

Contents

- 5.0 Objectives
- 5.1 Introduction
- 5.2 Factors for Growth of Early Civilizations
- 5.3 Three Distinct River-valley Landscapes
- 5.4 City Dwellers of Lower Mesopotamia
 - 5.4.1 The Sumerian Civilisation
 - 5.4.2 Sources of Kings' Power
- 5.5 Egypt
 - 5.5.1 The Egyptian Culture
 - 5.5.2 Administration
- 5.6 The Harappan Cities' Civilisation
- 5.7 Let Us Sum Up
- 5.8 Key Words
- 5.9 Answers to Check Your Progress Exercises
- 5.10 Model Examination Questions

5.0 OBJECTIVES

This Unit is intended to provide you an insight into the transition of the early agricultural societies to the stage of civilisation. It meant more complex social organization, urban growth and development of advanced trade and market networks and political and cultural systems.

By the end of this Unit you would be able to know :

- * about the major civilizations, such as those of Mesopotamia, Egypt, Mohan-jo-daro and Harappa which sprang up in the river valleys.
- * the social, political, economic and cultural systems of these civilisations, their common and unique features.
- * chronological sequence in which these social and economic changes followed in each of the major river-valley civilisations, and
- * the form of interaction among the political institutions, urban centres and patterns of culture.

5.1 INTRODUCTION

The river-valley civilisations marked a definite stage of improvement over the agricultural societies. This process took time and it was not until 2600 B.C. that the Indus civilisation emerged. Civilisation could not have emerged in the simple agricultural societies because its growth depended upon rise of new institutions, such as organized kingdoms in place of kin-based polity of tribal

chiefs, rise of urban centres, civic officials, cultural specialists, written records, market, trade and commerce, etc. These did not exist in the agricultural societies which were based on simple community based economy. The major river-valley civilisations are those of Mesopotamia, Egypt, Mohan-jo-daro and Harappa. These arose in the valleys of rivers like Tigris and Euphrates, Nile and Indus. These rivers flooded the plains leaving behind fertile soil where cultivation led to economic surpluses. Great Urban civilisations arose in these valleys contributing to arts, crafts, trade and a unified complex political system. As you would note from the chronology of evolution in these civilisations that major social transformations took place in the course of millenia. It led to technological innovation in transport, navigation and architecture apart from the rise of sophisticated patterns of culture.

5.2 FACTORS FOR GROWTH OF EARLY CIVILISATIONS

Let us now examine the factors that led to the growth of the early civilisations. After a look at the maps we see that the first civilisations did not emerge in those regions where the first farming began. Moreover, if farming began by 5000 B.C. in north-western India, it was not until 2600 B.C. - twenty four centuries later - that the Indus civilisation emerged. Thus agriculture cannot be assumed to be the only 'cause' of civilisation. Also, many early and late agricultural societies in the world did not develop into civilisations.

But one can also confidently assert that no civilisation could emerge in a hunting - gathering society, without sedentism, without permanently organized communities, and above all without storable food. We all know that rice and wheat can be kept for years whereas meat and fruit rot within days. We shall discuss the importance of storable food and its relationship to the growth of civilisation a little later.

Civilisation represents a stage in history when several tribal communities are united into a political and economic order, i.e. when political and economic relationship cut across tribal boundaries. Such processes come from a ruler at the centre, whose officers carry out his orders which all are obliged to obey. This is very different from the structuring of community life around kin relationships. Here we are discussing the various theories about the origin of the ruler or king as a political institution. Suffice to say is that the political actions of the ruler (king) at the centre are effective because they are backed by force of social acceptance. People would not obey a command to join the army or build a palace for the king or surrender rent from their harvest to the king's officers unless they agreed to it or they had no choice. Rulers thus have the power to organize trade, raise armies, or sponsor craft production.

This gives rise to much movement of people and goods through the ruler's territory. In the civilisations of the Nile, Euphrates and Indus, cities ('urban centres') emerged. In urban centres many people were engaged in non-food-producing occupations like administration, craft or scribal work, trade, or as professional priests. Now seal cutters or scribes did not produce food but they did consume it. So there had to be a regular supply of food which was met by the villages.

In such a society rulers will not be able to function and cities will not survive unless food is imperishable. Also, the cost of transportation between village and city must be low. For example if a team of six oxen or donkeys transport 1000 kg. of grain between a village and a city, but it costs 1005 kg. to feed the animals and their drivers during the journey, it would effect the city economy adversely.

Thus we find that civilisations cannot develop unless there is (a) a reliable agricultural base, and (b) easy transportation provided by nature. A quick glance at maps will show you that the three civilisations we will study are located in relatively flat valleys crossed by large river systems. Water transport was in ancient times much cheaper than land transport. This was because boats sailed with the energy of winds or river currents and there were no animals to feed. The wheel also reduced the energy required from animals for transportation. In all three areas of our study the river boat and the wheeled cart were in use long before civilisation emerged.

In all the three civilisations tools were made of stone, copper and bronze. For ornaments and craft work, however, a variety of stones, shells, silver and gold were used. Metal and precious stones were not found within the Nile, Euphrates or Indus valleys, and could only be procured through trade, the sending of expeditions, or by settling colonies near their resources. All three of the river valleys were fertile and large; all were arid regions fed by rivers which draw their waters from high rainfall and mountain regions at their source, giving permanent water and fertile silt to their valleys. In all three civilisations wheat and barley were the staple crops, and animal wealth came from cattle, sheep and goat.

5.3 THREE DISTINCT RIVER - VALLEY LANDSCAPES

But here the similarities end. Of all the three rivers, it is the Nile (the longest river in the world) which is the most reliable and the easiest to tame. The Nile enters Egypt at Aswan and then flows through a narrow valley flanked by high desert on east and west. Near Cairo it forms a wide delta, where much cultivable land is available, and near the apex of the delta was the most densely inhabited region of ancient Egypt. In September the Nile overflows its banks in Egypt forming a huge lake, and it appears that the villages are islands floating in water. Having thoroughly moistened and fertilized most of the narrow valley, the flood subsides in October, and farmers are ready to plough. Egypt receives very little, almost negligible, rainfall but due to the long span of the Nile flood the construction of irrigation canals was found to be unnecessary.

Mesopotamia is fed by two large rivers, the Tigris and the Euphrates. The settlements of the Sumerian civilisation were situated along the Euphrates, as the Tigris is a swifter and suddenly branches, which in turn bifurcate further. In Egypt flooding takes place before the crop season, but the Euphrates begins to rise in December and is at its highest level in April. Rainfall being deficient for crops, and river levels being high during the crop season, natural branches of the river or man-made ditches or canals are used to water the fields. In Mesopotamia much labour went into canal digging and cleaning canals of their mud deposits.

Like the Nile the Indus also floods before the ploughing season : usually in August. But the Indus is not a manageable river. It carries almost twice the volume of water compared to the Nile and flows much more swiftly. The Indus, therefore, does not produce a sheet flood - its flood waters escape in large overflow rivers like the Eastern Nara and the Western Nara, these in turn (like the Indus) overflow and change course frequently. The wide Indus valley thus receives its pre-plough water and fertilization in a haphazard manner, some tracts getting good water while others being left dry and this too varies in different years. Thus, the residents of the Indus valley civilisation must have faced the greatest challenge for agricultural production.

Having made this scenario clear, and having assessed the geographic similarities and differences, let us proceed to look at the various features of each of the three civilisations, each unique and worthy of study in its own right.

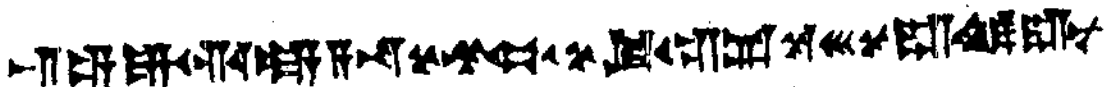
5.4 CITY DWELLERS OF LOWER MESOPOTAMIA

Mesopotamian history is extremely rich in sources, and Mesopotamia takes a high place in world history because it saw the earliest cities and states, had the most prosperous agricultural economy of ancient times, and left a strong legacy to the world in literature, mathematics and astronomy. In the accompanying chart-I we have given you only the barest chronological outline and in this short lesson we will only be able to trace an outline of the first period of its civilisation in the third millennium. Why is the history of Mesopotamia known to us in such vivid details? For decades archaeologists have been digging its ancient towns so that we have by now masses of temple plans, pottery, sculptures, seals, metal artifacts, graves and above all, clay tablets. You would like to know what are clay tablets? The Mesopotamians wrote on wet mud tablets by pressing the wedged-shaped end of a stylus (of reed or wood) on to the surface. When written, the tablet was dried or baked. Baked mud, as you know, can survive burial in the soil for centuries unlike paper, bark or wooden boards, which are organic materials and therefore perishable. The study of the writings on these tablets tell us a lot about that period.

On clay were written epic stories about the earliest kings; myths about the doings of the gods and the creation of world; folk stories; laws promulgated by kings; letters from kings to their officers; and detailed accounts of all public office. No more than three kings in all Mesopotamian history could read and write, but by 2000 B.C. writing had become indispensable to the management of state affairs. Copies would be kept of all letters written by a king to his deputies; when the replies were received they were 'filed' together with the copies in boxes or on shelves in what we could were archive rooms. We can reconstruct much economic history as there are several amounts of merchants listing intake and outgoings, as well as accounts of state cattle pens and temple workshops employing people in spinning and weaving. All work on temple land was recorded: the people working at various tasks, ploughs and seeds handed out to them, the sizes of various fields, and the amount of harvest reaped from them.

5.4.1 The Sumerian Civilisation

The language used by the first city-dwellers was Sumerian, and so we call this the 'Sumerian civilisation'. Each written sign stood either for a whole word or for a syllable, unlike modern alphabet in which one sign stands for one vowel or one consonant only. Because they were pressed with the end of a stylus the signs were geometric in shape. From the chronological chart we find out the name of the second language used in Mesopotamia and the dates when it was in use. For both languages the writing, being wedge-shaped, was called 'cuneiform'.



7. Akkadian Writing in Cuneiform Letters.

Sumerian settlements began as humble villages (see the first horizontal column in the chronological chart), but by 2500 B.C. grew to the size of cities. Extensive archaeological surveys show that these cities were very much larger than the contemporary cities of the Indus or of Egypt.

From temple accounts of agricultural work we can see that the productivity of the land was very high, probably the highest known in the ancient and medieval world. So, the output of the farmers could meet the needs of a substantial non - food - producing population living in cities.

Each city was the religious and political centre of an independent city state. There were many states in Sumer, often at war with one another. A city state comprised its urban centre with surrounding villages and agricultural lands, fisheries and pasture grounds for sheep and goat herders. The grandest buildings in the city were the palace of the rulers and the temples of the chief deity.

Although the gods lived in the heaven they owned estates on earth. The temple was literally the god's house on earth, in which he was offered regular meals, rich clothing and jewellery. The temple fields, fisheries, herbs and workshops comprised the god's estate. According to Mesopotamian belief, man was created to serve the gods so that they could enjoy themselves. In the temple, singer-priests and chanter-priests 'pleased' the gods; ordinary people came with their food offerings; craftsmen made furnishings and decorations for the gods; and animals were regularly slaughtered as sacrifice.

Some temple fields were parcelled out to tenants in return for about 10% of the harvest; some were given to priests as payment for their service. The animals were herded and cloth was woven from sheep's wool by temple servants. For this work, these servants received sufficient rations in flour, oil and clothes to meet their basic needs. In contrast to tribal societies, then there was now a section of society which did not have its own resources and gave its labour in return for bare subsistence. Kings played a rather ambiguous role in all this. In their inscriptions kings would boast that particular gods had chosen them to be king and organize prosperity for the gods. So the kings were the foremost servants of the gods, never claiming to be gods themselves. They spent heavy resources on temple building. At the same time kings were never actual priests, exclusively occupied in ritual and temple administration. Though temple builders, kings were also law givers, the chief administrators, organizers of trade and owners of large private estates. Their palaces were much larger than temples, and heavily fortified. A large number of people were employed to work in the palaces and on the private estates of the kings.

We should not consider the early kings as only religious figures. Sumerian kings were primarily the wielders of military power, but were involved in temple building and administration to legitimize their authority that is, to justify their power in the eyes of the people, and above all to gain control to temple wealth. Temples had by the Early Dynastic period accumulated much wealth and controlled a lot of land. Originally, all this wealth was public property but the Sumerian kings had the necessary power to use the wealth as if it was their private property. Early Dynastic temple records name the king, and not the god, as owner of temple lands.

5.4.2 Sources of Kings' Power

But, one may ask, what gave the kings such power that they could undermine the position of the temple priests?

About fifty years ago, archaeologists digging at the city of Ur came upon a huge cemetery. They found hundreds of graves of ordinary people, buried with a few ornaments and pots. They also found sixteen graves of a very special character, large brick chambers built underground, for kings and queens. Royal persons were buried with masses of jewellery, musical instruments, gold and silver vessels, as well as ceremonial weapons made of gold and silver. In some graves the king or queen was buried with many courtiers, guards, oxdrawn chariots, and their drivers. The enormous wealth of these tombs is specially striking when we recall that no metal or stone was

locally available in Sumer, but had to be imported from the Zagros or Syria or Turkey or India. Thus the kings must have grown wealthy and powerful by successfully organizing long distance trade, sending large quantities of cheaply produced grain, oil and textiles to exchange for minerals. Texts found in a palace indicate that merchants went abroad to trade as agents of the king, returning with much wealth. And we find that often the kings boasted about their success in foreign trade in their temple inscriptions. Wealth and military power must have gone hand in hand. Early in third millennium warfare was perennial in Sumer. Although the land was immensely fertile, agriculture remained unstable. The channels of the Euphrates could suddenly change course, depriving all communities located down them of water. Canals had a short life because they silted up at a fast rate, and after some years could not be cleaned effectively. Thus communities were periodically obliged to fight for land or for access to water.

A Sumerian proverb says, 'It is the poor who are the silent men in Sumer'. We know little about the ordinary farmer or potter. Ordinary people took regular offerings to the temple, and were obliged to do labour for the king or join the army. Occasionally in literature we come across stories in which people complain about the king. But the complaints are never about taxation; they are about the amount of work they are expected to do for building temples, or city walls, or going on expeditions. It seems that ordinary people in the countryside were not subject to a harvest tax or to rent. The state drew its revenues from the temple and palace estate and from compulsory labour and foreign trade.

At the same time several legal contracts of the period show that farmers - perhaps because they were impoverished or in distress - were selling their lands to members of royal families or the nobility. To be fair to the kings, however, we find from the contracts that they did not seize lands but paid a fair price for them, in grain, bread, fish, oil or copper.

Chart - I : The Chronology of Mesopotamia

4500 to 2900 B.C.	UBAID URUK AND JAMDAT NASR PERIODS	Lower Euphrates plain was first occupied by fishermen and farmers; rest of the plain was settled very gradually. Small temples raised at settlements. From modest beginnings, copper and bronze metallurgy come to high technical standards. Late in this period, writing appears, cylinder seals begin to be used and temples become large and elaborately decorated buildings.
2900 to 2300 B.C.	EARLY DYNASTIC PERIOD	The period of the Sumerian city-states and the earliest civilisation. See text
2300 to 2000 B.C.	DYNASTY OF AKKAD AND IIIrd DYNASTY OF UR	Sumerian is gradually replaced by the official and household language, but Sumerian is taught in the writing system remains the same. Sargon school and of Akkad conquers part of Assyria, Syria and becomes the world's first emperor. The IIIrd Dynasty of UR consolidates its administration of all Sumer.

2000 to 1600 B.C.	OLD BABYLONIAN PERIOD	New people immigrate into Mesopotamia but use the Akkadian language. Several kings fight for supremacy, including Hammurabi of Babylon. Many documents are copied in the scribal schools.
1600 to 1150 B.C.	KASSITE PERIOD	People from the Zagros seize the throne of Babylon and adopt Mesopotamian culture. Akkadian becomes the language of international diplomacy all over western Asia.
MINOR	DYNASTIES	The iron age begins. The camel is domesticated
1000 to 612 B.C.		With its huge and efficient military machine, Assyria, by 750 B.C. created an empire including the south Syria, Palestine and hill kingdoms of the Zagros. Assyrian kings created the world's first zoo and library. Their capital, Nineveh, fell to the Babylonians and Medes in 612 B.C.
625 to 539 B.C.	NEO - BABYLONIAN PERIOD ASSYRIANS	Babylon, the bitter enemy of Assyria, now becomes the great Mesopotamian power. Babylon becomes the world's largest city, famed for its wealth and its intellectual traditions. The sign for zero may have been invented in this period. Babylon falls to the Achaemenid Persian in 539 B.C.
539 to 331 B.C.	ACHAEMENID RULE	Babylonia is the granary of the Persian empire. Persian kings make Babylon their winter residence.
331 B.C.	INVASION OF ALEXANDER	Alexander, successor to the Persians, is awed by the cosmopolitan sophistication of Babylon and resolves to make it, his Asian capital but dies before he can do so
311 to 125 B.C.	SELEUCIDS	Minor Greek rulers take much interest in Mesopotamian literature and astronomy. The Akkadian language and cuneiform script go out of use after 75 A.D. Babylon, once the centre of the world, drifts towards decline.

Check Your Progress : Exercise 1

Outline the distinctive features which you would associate with 'civilisations'.

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2) The Mesopotamian civilisation grew up in the river valley of (Check one of the following for correct answer):

- a) Indus
- b) Ganges
- c) Tigris and Euphrates
- d) Nile

3) Writing became indispensable for management of state affairs in Mesopotamian valley civilisation (Check one of the following for correct answer) by about :

- a) 5000 B.C.
- b) 2000 B.C.
- c) 1000 B.C.
- d) 500 B.C.

4) Write a note on role of religion in Sumerian civilisation.

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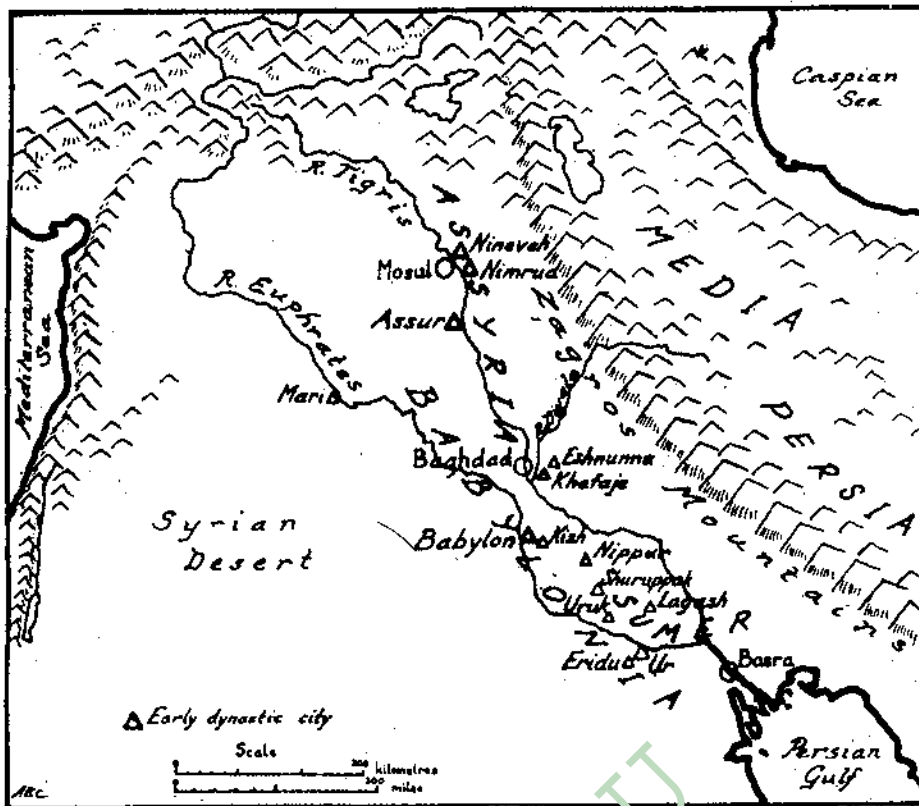
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5) One gets evidence about the power of King over that of priests in Sumerian civilisation from the archaeological site of (Check one of the following for correct answer):

- a) Euphrates
- b) Nineveh
- c) Ur
- d) Babylon

Map 3.



5.5 EGYPT

We will now discuss the Old Kingdom of Egypt and its civilization. One can get a rough idea of the developments in a chronological setting from the chronology in chart - 2. In ancient Egypt the names and order of succession of the Pharaohs (kings) was remembered as a part of a strong tradition, and often this information as well as information on important events during a reign were recorded either in chronicles or on temple and tomb walls. It was a custom for Pharaohs to honour their royal ancestors. A Pharaoh could organize the offering of sacrifices to even sixty or seventy - five dead kings, in which case all these previous kings would be named on the walls of the temple where the rituals were conducted. We, therefore, have a reliable chronology of kings, derived from many inscriptions.

It may surprise one that archaeology gives us only limited information on ancient Egypt. The extremely dry climate of Egypt has helped the preservation of ancient remains - even the mummified bodies of dead Pharaohs - in the soil. But the dry desert soil was the location of only burial monuments and temples. Egyptian towns and villages stood within the cultivated plain of the Nile. This is a narrow plain, annually inundated. Medieval and modern settlements often overlie ancient villages in this densely populated valley. Therefore the remains of ordinary village houses or village shrines, or even important town buildings have either been washed away by floods, or lie in wet soils or lie buried under later settlements. We know little about the sizes of towns, of villages, about ordinary houses and the life of the peasants.

5.5.1 Egyptian Culture

Fortunately, Egyptian history is not merely a list of the names and wars of the Pharaohs. Paintings and reliefs on temple and tomb walls vividly depict scenes from everyday life: the plough-

ing of a field, carpenters at work, scribes writing, or a monkey biting its keeper. There are also written accounts: biographies of people inscribed on their tombs, and letters and stories on papyrus.

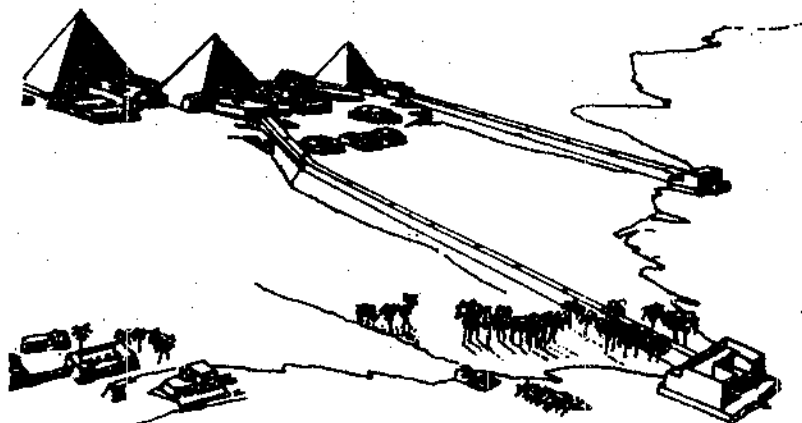
Egyptian writing was 'hieroglyphic', consisting of picture - like signs. A picture could mean what was drawn, e.g. for 'house', other picture - signs however, stood for only one sound: e.g. for 'n', and for 'd'. So there were sense-signs as well as sound-signs. When the Egyptians wrote on papyrus (this is the origin of our word 'paper') the signs were joined up and looked less like pictures.

Papyrus is a reed-like plant of Egypt. Its green stems were sliced thin, the strips were then laid side by side and crosswise over each other, and then pounded into sheets. After being pressed and dried in the sun, the sheets were ready for writing. Ink or various colours were used in small dry cakes to which a wet brush was applied. Therefore, Egyptian writing is multi-coloured, an extension of drawings, and very pleasing to the eye.



8. Papyrus Plants

The pyramids are great tourist attraction of Egypt today. Pyramids are gigantic stone tombs square at the base, with four triangular sides meeting at the top. They were each part of a larger complex containing a temple near the Nile, a causeway between this and the pyramid, and death chapels.



9. A Pyramid Complex with Valley Temples and Causeways

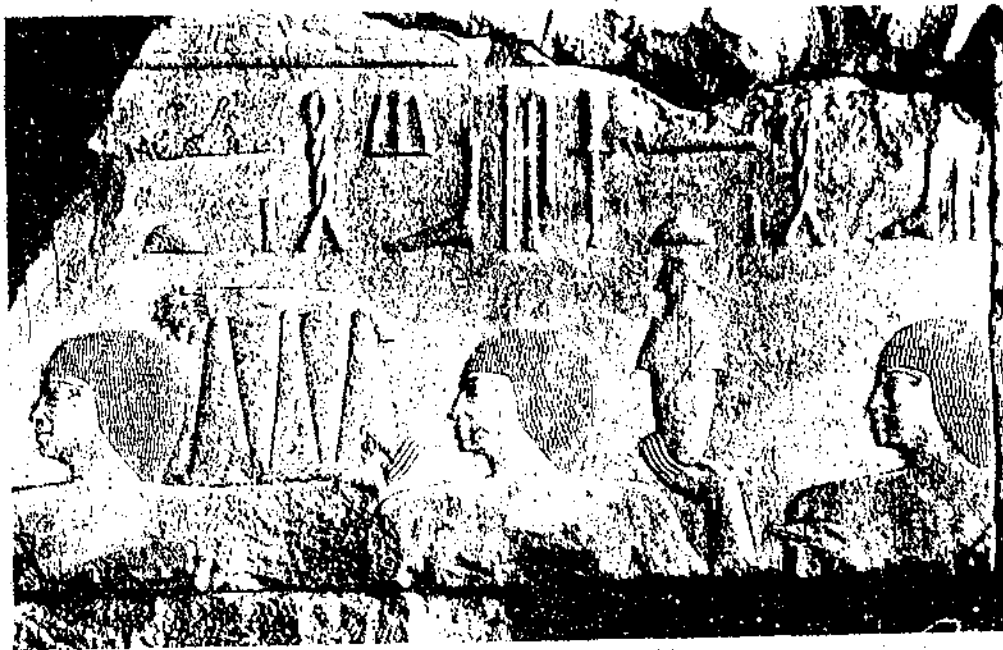
When a Pharaoh died, his body was brought in a large wooden boat down the Nile to the valley temple and then carried up the causeway to its final resting place within the body of the pyramid. Often, a large boat has been found buried by the side of a pyramid. The Egyptians conceived of the after - life as a mirror reflection of life on earth and the dead Pharaoh was not only sumptuously dressed but provided with food, furniture and weapons, etc.

Pyramids were in many ways the symbols of the power of the Pharaoh. They were huge monuments. Their size, however, was not a simple outcome of Pharaonic pride or 'egomania'. A Pharaoh was regarded as a sacral figure, formed, it was believed, by a diety 'in order to do for Him what should be done'. He was an incarnation of Horus, the falcon-god, and descendant of Re, the Sun-god. He guaranteed the cosmic order and was the high priest of every temple in the land. Much more a sacral figure than the Sumerian king, the Pharaoh nevertheless was very much the human head of state. Ritually purified at his coronation and crowned with the crowns of Upper and Lower Egypt, the Pharaoh led a life of lavish display, engaged



10. (a) The Red Crown of Lower Egypt 10.(b) The White Crown of Upper Egypt

in administration and toured his whole kingdom every two years. We had mentioned earlier the importance of honoring dead kings. A fund was established at each pyramid complex for the continuous honoring of the dead kings. A tract of land was donated to the priests in charge of the cult of a dead Pharaoh. The income from this land supported the personnel and provided the material for offerings and sacrifices.



11. Egyptian Script

5.5.2 Administration

Originally all high officers of the realm were given what they needed by the palace. But rulers of the Vth Dynasty started a custom of making large land grants to men in high positions. With royal permission these estates could be inherited by the recipient's sons.

Privileged with such land holdings, provincial officers, especially those in Upper Egypt, began to acquire independence. The Vth Dynasty was then obliged to create the office of the 'Governor of Upper Egypt' as a check on their independence. Let us explore the career of one officer who rose to be the Governor of Upper Egypt. His life story is inscribed on a slab of stone on his tomb.

Weni - the officer, was a man of humble birth who climbed the political ladder under the patronage of the VIth Dynasty. "When I was a mere magistrate," he writes, "His Majesty made me King's friend and overseer of the Palace. I displaced four Overseers already there. I acted to His Majesty's satisfaction in giving escort, preparing the king's path, and taking up courtly positions, so that His Majesty praised me beyond anything. When there was trouble in the King's harem, he made me hear the matter, myself alone, because he had confidence in me. It was I who put it in writing, although my rank was only Overseer of the Palace. Never before had the like of me heard a secret matter of the King's harem".

"When the King inflicted punishment on the Asiatics (Palestinians) and Sand-dwellers (people of the Sinai desert) he made up an army of many tens of thousands from Upper and Lower Egypt. He sent me forth at the head of the army, in which were King's friends, Seal bearers of the King, Heads of towns, Official Translators, and Overseer of temple tenants. It was I who was in command, though merely an Overseer of the Palace, because only I could prevent one quarrelling with his fellow, prevent men from snatching bread or sandals from a wayfarer, or stealing from a village".

"The army returned in peace,.... it had razed the land of the Sand-dwellers,....slain thousands of the enemy and carried away many as prisoners,.... His Majesty praised me more than anything."

Weni led several more military campaigns and then was made Governor of Upper Egypt, in charge of collecting taxes and recruiting labour. He was ordered to quarry stone near the Upper Nile and despatch it to the Pharaoh. He boasts that he carried out the work very fast. Like all people of status, he was keen to be buried in a splendid tomb, and asked Pharaoh for assistance. "His Majesty sent a Seal- Bearer and sailors to cross the Nile and fetch me one from Tura. They brought back a coffin, lid, doorway and liberation-table. Never like been done for any servant."

Weni had been sent as Governor to the southern frontier of Egypt. This region was becoming economically important. Agricultural resources came to the Pharaoh from lands owned by him as king, and from harvest taxes levied on ordinary people. But the state required other resources: good timber, stones, and metal. Nubia, to the south of Egypt, was a source of many of these goods. Harkhuf, a prince of the VIth Dynasty, writes on his tomb at Aswan: "His Majesty sent me together with my father the Unique Friend, and a priest, to Nubia to open up the way to this country. I did it in seven months and brought back all kinds of good". On his third visit, Harkhuf "returned with 300 asses laden with incense, ebony, oil, leopard skins, elephant tusks, and throwing sticks" (boomerangs?). Also inscribed on this tomb is a letter from the Pharaoh to Harkhuf, concerning a pygmy Harkhuf had brought into Egypt. Apparently this pygmy knew strange dances. Pharaoh writes: "You say in your letter that you have brought a Deng (pygmy) of the god's dances from the land of the Horizon-dwellers (the heart of Africa), just like the Deng someone had brought

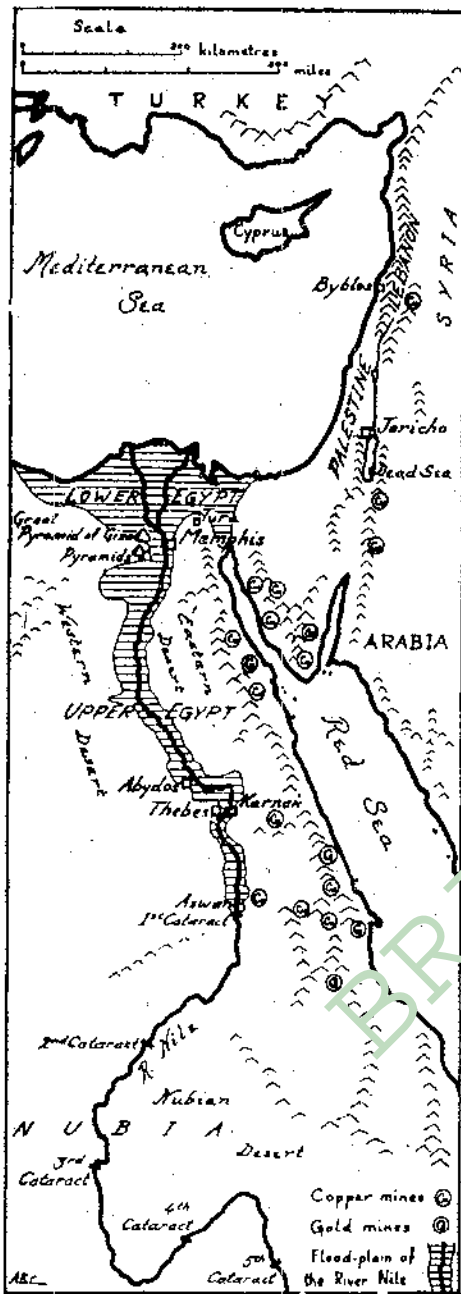
years ago...I will perform many excellent requests to benefit you and even the son of your son ...Come north to the palace at once. Hurry and bring with you this Deng..... Get stalwart men and guard him on the boat so that he does not fall into the water. I want to see this Deng more than all the tribute of distant lands....."

Egypt acquired goods from other lands also. The Sinar desert (land of the Sand - dwellers) was a source of turquoise and copper. Inscriptions of Old Kingdom Pharaohs have been found near these mines. From the mountains of Lebanon Egypt acquired cedar wood, and at the port of Byblos, objects were found inscribed with the names of some Pharaohs. Meanwhile, let us not forget that the eastern desert also had minerals; shiny alabaster, copper and small deposits of gold.

Let us turn our concluding thoughts to the pyramids again. Two million granite blocks, each weighing 2.5 tons and requiring eight men to lift it, went into the building of the Great Pyramid at Giza. The stone was quarried in Upper Egypt and transported 700 miles down the Nile. The whole project must have taken the labour of thousands of men working for about twenty years. The state would have had to feed all these workmen over the entire period. It has, therefore, been suggested that pyramid building exhausted the resources of the Old Kingdom. The First Intermediate period saw weak kings, invasions from Asia, bloodshed and anarchy. It was left to the middle kingdom Pharaohs to revitalize the administration. But never again was Egypt to witness the building of such colossal monuments, in such impeccable workmanship and purity of geometric line.

Chart - 2 The Chronology of Egypt

3100 B.C. to 2686 B.C.	PREHISTORIC PERIOD DYNASTIES I AND II	Many farming villages are established; the use of copper and bronze is discovered; gold is imported; crafts develop and writing begins. Legendary kings fight wars to unify many parts of Egypt.
2686 to 2181 B.C.	OLD KINGDOM (DYNASTIES III TO VI)	Pharaohs build pyramids Memphis is the capital
.....	I INTERMEDIATE PERIOD	...(Period of invasions and chaos)
2050 to 1674 B.C.	MIDDLE KINGDOM (DYNASTIES XI TO XIII)	Thebes is now the capital. Administration becomes efficient. Military campaigns against Libya, Sinai, Nubia, Palestine. Many works of literature are produced.
.....	II INTERMEDIATE PERIOD	(Hyksos from Asia invade. Egypt)
1559 B.C. to 1085 B.C.	NEW KINGDOM (DYNASTIES XVIII TO XXI)	The horse is introduced in Egypt. Temples built at Karnak, Thebes, Abydos. Queen Hatshepsut sends a daring expedition to the coast of northeast Africa which returns with baboons, ivory, gold and ebony - the whole adventure is depicted in pictures on her funerary temple. Egypt conquers Palestine and Syria



and Pharaohs marry Asian princesses. Pharaoh Tutenkhamen is today famous because of the discovery of his mummified body wearing a gold mask and splendid jewellery.

III INTERMEDIATE PERIOD

(The iron age begins)

664 to 332 B.C.

LATE PERIOD

The monarchy is weakened. Assyrian invasion of 670 B.C. followed by Achaemenid invasion of 520 B.C. Coinage comes into use.

332 B.C.....

(Invasion of Alexander the Great).....

323 to 304 B.C.

PTOLEMAIC PERIOD

Greeks rule Egypt: many travellers and traders and mercenaries from Greece and Asia create interest in the history of Egypt: accounts are written of its religion and history, in Greek. Christianity spreads.

30 B.C. to 640 A.D.

ROMAN AND BYZANTINE PERIODS

Egypt supplies papyrus to the whole Roman empire. After about 400 A.D. the hieroglyphic script is forgotten. Islam arrives.

5.6 THE HARAPPAN CITIES CIVILISATION

If for Egypt the archaeological data on habitations are limited and we rely heavily on monuments and texts for historical studies, for the first civilisation of the Indian sub-continent the reverse is true. We rely exclusively on archaeological data, for although the Harappans had a system of writing, (with the use of signs indicating whole words) we have not yet been able to decipher the writing. We may remember that Egyptian, Sumerian and were deciphered only through the use of bilingual inscriptions. In these it was written in two (or more) languages or scripts, one of which was known to and thus provided the key to the unknown. So far, we have no bilingual inscription giving a text in both the Harappan script and a known ancient script and language. In any case the Harappan inscriptions are short, usually on seals and occasionally on pots or copper sheets. Perhaps the Harappans wrote on cloth, bark or other perishable materials - we will never know.

Another contrast with early Egypt and Mesopotamia is that no temples or magnificent tombs have been found at Harappan cities. We can only infer that Harappan rituals did not take place in specially constructed sacred buildings (we may recall that early Hindu ritual also, until the Gupta period, involved no structural temples). And Harappan ideas about death may not have led to the creation of sumptuary tombs for kings.

'But', one may ask, 'were there any kings in Harappan society?' We suggest that there were rulers of some sort. In a previous section we had talked about the complex economics of civilisations and cities. As is evident from the following paragraphs, the Harappans had true cities (with many specialists making seals, metal tools, shell bangles and decorated beads) and a well organized economic network that connected villages and cities (for example there was a standardized system of weights in use in all the Harappan areas. 1). Without a class of rulers to impose their laws and direct the economy such institutions of complexity would not have been possible. 'Then', one will ask, 'where are the Harappan rulers. Are there palaces, if not royal tombs?' There is no single building at either Mohan-jo-daro or Harappa, the two largest excavated sites, (presumably one or both of them were the capital) which can be easily identified as a palace. But in some Harappan settlement there was a feature totally absent in Egypt and Sumer.

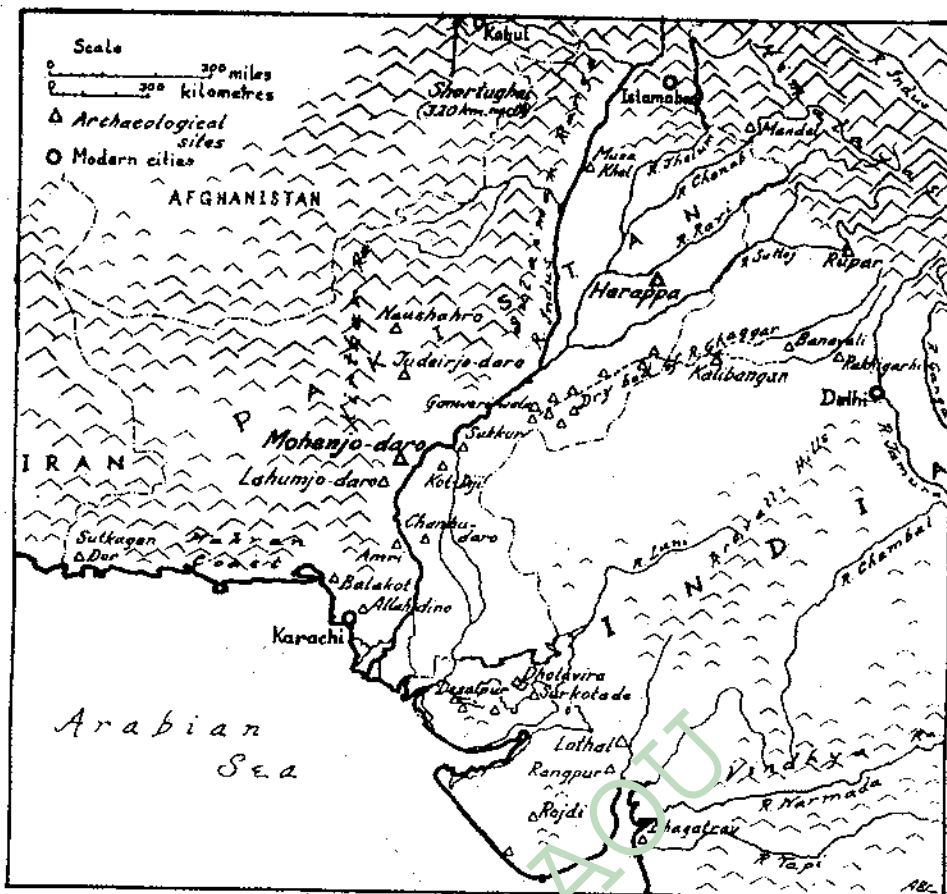
At Mohan - jo-daro, Harappa, as well as some small settlements, there was one area distinct from the rest, artificially raised, walled in, and often carrying non-residential buildings. These sections have been called 'citadels'. At Mohan-jo-daro the Great Bath, the large granary and pillared hall lie with the citadel, and at Lothal there was a large storage structure in the citadel. In the Kalibangan citadel there was an elaborate ritual area. Therefore 'citadels' may have been the counterparts of the Sumerian fortified palaces, where state functions (including state rituals) were carried out. The problem however remains: Why should the rulers have wanted to separate themselves, why did they fortify the 'government' areas against the population of their own towns? We have no answer; some scholars have suggested that the rulers were alien, others, that citadels were convenient points of defence in times of war.

When we study the map we locate the two largest sites, Mohen-jo-daro and Harappa. We also find Ganweriwala- it is almost as large as the two former sites, but has not been excavated. We notice that, unlike Mohan-jo-daro and Harappa, Ganweriwala is surrounded by a dense cluster of settlements. From the map it is clear that the Harappan heartland was Saraswati river system. In the third millennium the Saraswati may have been a major tributary of the Indus. We may note that there are more settlements in Sind than in Punjab, more in Kutch than in Kathiawad. We also find the outlying sites in Makran, the south Gujarat coastal plain, the Upper Chenab and Sutlej rivers, Baluchistan and northern Afghanistan.

Chart - 3. The Chronology of the North-Western Subcontinent

5500 to 3500 B.C.	NEOLITHIC	Beginning with Mehrgarh, farming and/or herding communities are found in Baluchistan and the Indus plains, raising wheat, barley, dates, cotton, and sheep, goat and cattle. (See Unit 5). Use of mud houses, ground stone axes, pottery, flaked stone tools, grinding stones and bone tools. Craft production - pottery in large quantities, and sea shell, turquoise and lapis ornaments - begins at Mehrgarh.
3500 to 2600 B.C.	EARLY INDUS PERIOD	More settlements established in the plains and hills. Great flow of people and pottery between sites in hills and plains. The use of copper begins, so also of wheel and plough. For the rest, no great changes in technology. A few seals are in use perhaps to validate exchange transactions and identity of owner. Granaries for community use at Mehrgarh. Many settlements are surrounded by defensive walls. Mehrgarh and Rahman Dheri are very large and use many imported materials.
2600 to 1800 B.C.	MATURE HARAPPA PERIOD	Sites characterised by use of chert flakes, copper-bronze tools of uniform type, large bricks of shape 4:2:1, stone weights, stone seals, shankh bangles, long carnelian beads, tiny disc beads of steatite, and often citadels, town planning and drains (see text). Sites with these artefacts found in central Indus plains, Sind, between Sutlej and Jamuna; also in Kutch, Kathiawad, coastal south Gujarat, Upper Chenab, North Afghanistan and Makran coast.
1800 B.C. onwards	REGIONAL CULTURES	Many Harappan sites abandoned . No foreign trade. Inter-regional exchange decline, poorer local cultures in Sind, Lower Punjab, Sutlej - Jamuna divide and Gujarat. Writing and city-life abandoned. Few seals or weights. Copper/bronze in use. Fewer and poorer crafts.

Map. 5



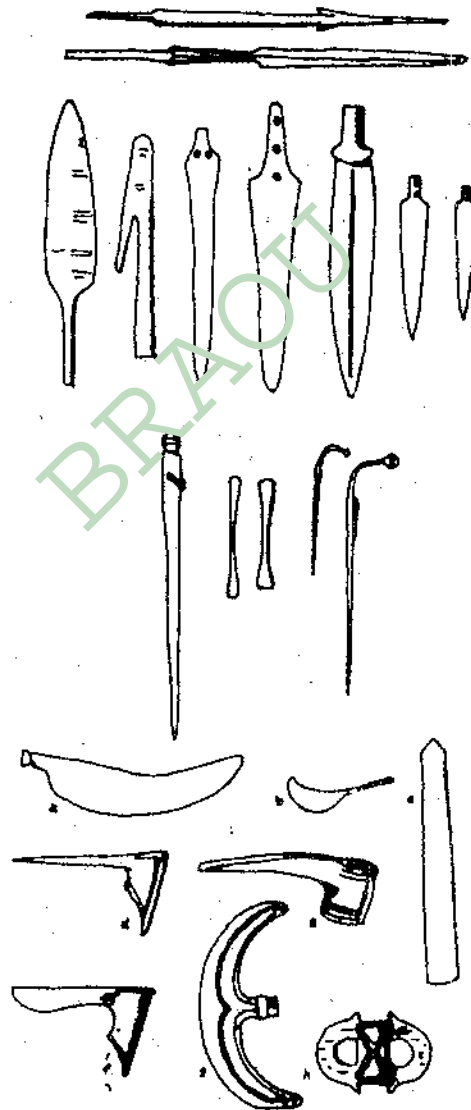
Why did the Harappans spread their settlements so far? It appears that the reasons were economic. For example, the settlement at Shortughai, such a long distance from the Indus, is close to one of the only regions of Asia where lapis lazuli, a blue precious stone, is found. Manda and Ropar are at those points where the Chenab and Sutlej, respectively, become navigable. Perhaps good timber was acquired from the mountain regions further up and set to the central Indus valley down these rivers. Bhagatruv is near the teak forests of the western Ghats. And there are two sites on the Makran coast - an extremely barren land probably functioning as ports safe from dangerous monsoon storms and currents which affect the coasts of western India and Sind.

Yes, the Harappans needed ports, because they had a busy trade with Mesopotamia. Mesopotamian texts refer to the boats of 'Meluhha', a black land with peacocks, as a land from which came gold, lapis lazuli and fine timber. Shankh shells which are found only in Indian coastal waters, and Harappan seals and a weight which were used for trade, as well as stone beads decorated in a typical Harappan style, were found at various Sumerian sites dating between 2600 and 1800 B.C. Some trade texts from Sumer refer to merchandise coming in and going out by sea: the exports of Sumer were mainly grain, oil and textiles, and also silver. At Mohan-jo-daro a fair quantity of silver vessels have been found and we infer that silver was imported from Sumer. (The Sumerians themselves were getting silver from Turkey and re-exporting it.)

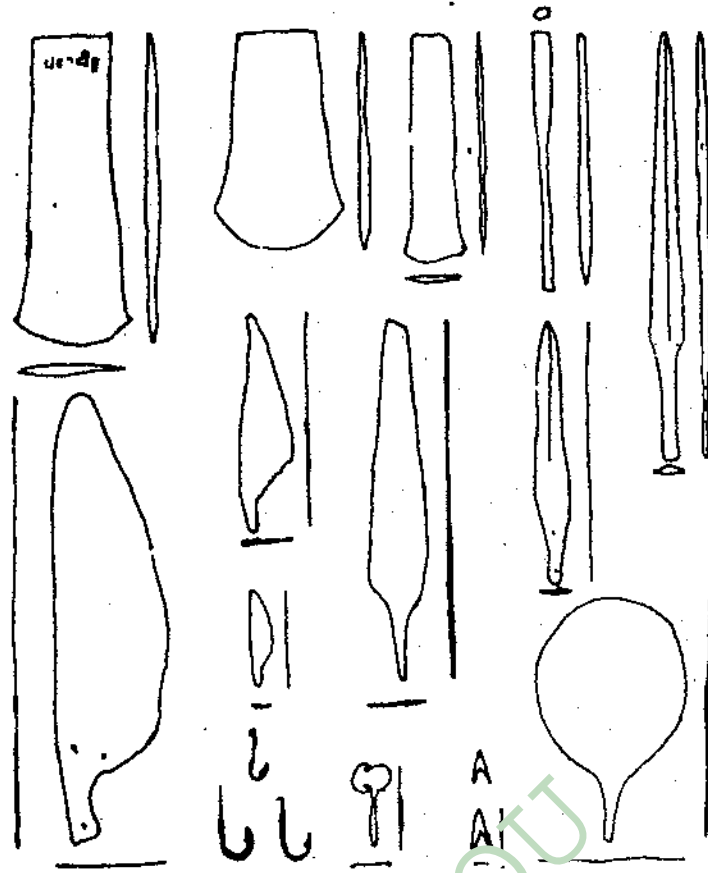
Harappan cities were never as large as the largest Sumerian cities. But whereas the Sumerian cities gradually grew in size and were unplanned, many Harappan town and cities were laid out on a grid plan. Large and narrow streets cut one another at regular angles to form rectangular blocks of buildings between them. Although Mohan-jo-daro was inhabited for centuries, the same town plan was maintained, except in the very last days of the city. We also notice that uniform sizes of brick were used for all buildings in a town. This indicates that it was not individual house

owners who made their own bricks, but that there was organized mass brick production. Similarly, in cities like Mohan-jo-daro, sanitation was not left to individual householders, but there were street drains to clear waste from several houses. Town planning and street drains indicate that the basic amenities for urban life were provided to the citizens.

We see that at most harappan sites there is a fairly uniform though generally simple technology: long stone blades (made from chert stone available only in Sind), simple copper or bronze tools such as axes or fish - hooks or tools for stone cutting, wheeled carts, and a very sturdy, heavy and strong range of pottery. The impression we gain is that the Harappans were not great technological innovators (their metal work, for instance was not as advanced as Sumerian metal work) but had achieved an efficient organization of resources and labour so that tools, ornaments or basic household equipments even if made at a few sites, were dispersed to all their villages and towns (even to people in Gujarat, where there was no earlier tradition of agriculture, leave alone of bronze working or town life).



12. Copper and Bronze Tools and Weapons from UR



12. Mohan - jo - daro Tools & Weapons

Whereas the Sumerian and Egyptian civilizations survived the rise and fall of ruling dynasties for more than 2000 years, the Harappa civilization collapsed after some 600 years. Many settlements (large cities and small villages alike) were deserted. The writing system was forgotten. The technological traditions of metallurgy, seal-cutting and bead making came to an end. Some people seem to have migrated up the Saraswati river and found new villages. In Sind, Harappan sites were occupied by people with a different culture. In Gujarat, some settlements continued to be occupied but there was no more foreign or internal trade, the Harappan weight system was discarded, and no one now lived in cities.

The reasons for this decline remain a mystery. Did natural calamities impoverish the economy or cause depopulation? Was agriculture too undeveloped to support a trading economy for long? Or can we suggest that too much dependence on state organization contributed to it, so that if the ruling class suffered a decline, so also did the urban administration, trade networks and technological traditions? Scholars are still attempting to answer these questions.

Check Your Progress : Exercise 2

- 1) What insight do we gain from the 'pyramids' on the culture and belief of the ancient Egyptians? Write a short note.

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2) Identify some of the main features of the Harappan towns.

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5.7 LET US SUM UP

The river valley civilisations of Mesopotamia, Egypt, Mohan-jo-daro and Harappa evolved as a result of sedentism following the innovation of agriculture. Civilisation emerged soon after, although no casual relationship between settled agriculture and rise of civilisation can be shown. The coming of civilisation was marked by rise of kingship, more integrated political system, enlargement of relationships between tribes and other communities and rise of urban culture. It was also characterized by expansion of trade, increased use of writing, rise of specialists in the areas of crafts, religion and culture, administration and economy. This is evident from the features of the Mesopotamian, Egyptian and Harappan civilisations. These civilisations contributed to great works of art, architecture and culture. Monumental temples and palaces of the Sumerian kings, the great pyramids of the Pharaohs and Harappan citadels are proofs of it. New technologies of writing, book-keeping and transportation were innovated. It contributed to the growth of economy. The river valleys offered ecological advantages for irrigation, cheap navigation, expansion of agriculture and trade in commodities. This created wealth, consequently powerful dynasties of kings and a flourishing civilisation emerged. These civilisations also decayed after a time, its reasons are still a matter of speculation.

5.8 KEY WORDS

Artifacts	:	an object made by workmanship of man
Booty	:	spoil taken in war
Chronology	:	science for computing or arranging units of time
Citadel	:	fortress on commanding height
Cosmopolitan	:	one free from local or regional prejudices
Estate	:	landed property
Hieroglyph	:	pictorial representation of writing, sacred character
Inscription	:	writing embossed on walls or pillars
Legitimise	:	to hold justifiable
Millennium	:	one thousand years
Sheet - flood	:	flood that spreads out on earth surface

5.9 ANSWERS TO CHECK YOUR PROGRESS/ EXERCISES

Exercise 1

- 1) See Section 5.2
- 2) (c)
- 3) (b)
- 4) See Section 5.4.1
- 5) (c)

Exercise 2

- 1) See Section 5.5.1
- 2) See Section 5.6

5.10 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each :

1. Examine the factors for the growth of early Civilizations.
2. Sketch out the Sumerian civilization.
3. Write an essay on Egyptian culture.
4. Outline the features of Harappan civilizations.

II. Answer the following in about 15 lines each :

1. Write a note on the Mesopotamian civilization.
2. What do you understand about Egyptian Pyramids.
3. Discuss the main features of Harappan towns.
4. Explain the Powers of Sumerian kings.

BRAOU

BLOCK - 2

STAGES OF SOCIAL EVOLUTION

BRAOU

UNIT 6 FEUDAL SOCIETIES

Contents

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- 6.1 Introduction
- 6.2 Slavery
 - 6.2.1 Slavery in the Indian Context
 - 6.2.2 Slavery, Serfdom and the Peasant Societies
- 6.3 Transition to Feudalism
 - 6.3.1 Henry Pirenne's View on Feudalism
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 - 6.4.1 Form of Labour under Feudalism
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- 6.8 Let Us Sum Up
- 6.9 Key words
- 6.10 Answers to Check Your Progress Exercises
- 6.11 Model Examination Questions

6.0 OBJECTIVES

This Unit intends to give you a very brief idea of slavery. It also discusses in detail Feudalism as it existed in Europe and India. After reading this Unit you should be able to explain :

- * the meaning of slavery and its various forms.
- * the various theories about the origin of feudalism in Europe.
- * the main features of feudalism and feudal societies.

- * the nature of institutions which gave feudalism its dynamism and the causes of its decline, and
- * the nature of feudalism in India.

6.1 INTRODUCTION

The Assyrian, Egyptian, Babylonian and Indus civilizations were not slave economies as they had no clear idea of chattel property.

It was classical Greece which first transformed slavery into a systematic mode of production. This was true of Rome as well. Slavery was a superior means of extracting surplus in comparison with other methods of exploitation. The great advantage of slave labour was that slaves were exempted from military service. The three basic components of slavery were :

- 1) the slave's status as property,
- 2) totality of master's power over him, and
- 3) his kinlessness.

War and trade supplied Greece and Rome with slaves. After having existed for several years despite occasional revolts and reforms, slave mode of production slowly gave way to change. As large - scale conquests stopped, the door to acquisition of slaves was also closed and slaves began to settle down on farms as serfs and retainers in households. The system gave way to feudalism.

What is today identified by historians as feudal society in Western Europe, began to take shape about the fifth century A.D. The term feudum came into use only towards the end of the ninth century. Interestingly, a systematic study of feudal society began only in the eighteenth and the nineteenth centuries.

Scholars devoted themselves to analyzing the factors leading to the rise of feudal society. Several theories of its origin have been offered.

Feudalism contributed to increased ruralization of economy, use of new technology of agriculture and emergence of a class of worker, the serf. The position of the serf was neither like that of the 'Slave' in Antiquity who was completely separated from the means of production, nor it was such that he could be absolute owner of these. The serfs enjoyed an intermediate position between the slaves of antiquity and free wage labour of industrial capitalism. An elaborate system of rights and obligations characterised the relationship between 'Serf' and his 'Lord' to whose land he used to be attached.

Feudal society in Europe had a dynamism of its own. Expansion of agriculture **increased food** production. It contributed to rise in population and invention of new technologies of waterwheel and windmill. The surplus population spread out to remote parts of Europe, cut down forests and thus vast land reclamation took place. The small peasants took initiative in this process. Lords also began to release serfs from bondage by charging them 'commutation' fee. The free serfs turned into peasantry, but as agriculture was capital intensive, only a few succeeded, a vast majority lost their borrowed capital too. All this was alien to feudal economy and marked the beginning of capitalist farming.

Feudalism in India has been associated by scholars to a phase of history when trade declined, and currency became scarce. This motivated the State to give land to Brahmins and officials for economic expansion. These classes subjected peasants who cultivated their land to their own con-

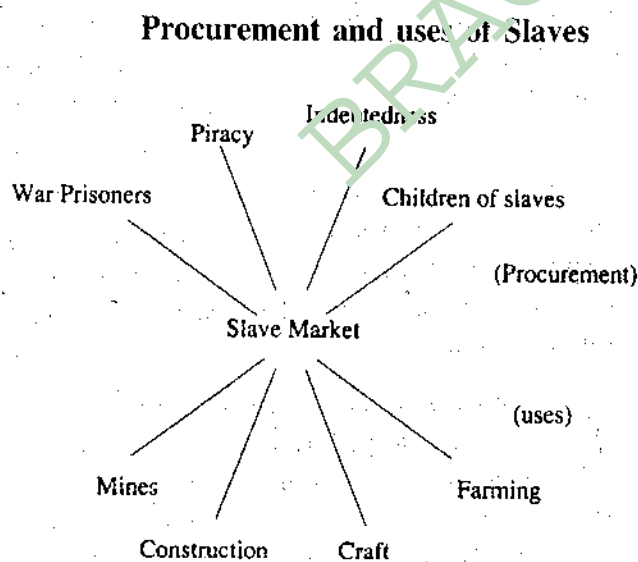
trol, contributing to the growth of feudal relationships. Whether feudalism really existed in India, continues to be a matter of debate among the scholars.

6.2 SLAVERY

Before we go on to study feudalism we must have a look at the system of slavery and the slave mode of production. It is only then that one will be able to understand the transition from slavery to feudal serfdom which occurred as a gradual process.

Slavery is generally defined as "a system in which one is subject to the power of the other contrary to nature". The slave as a "possession" or "property" of his or her master is essential to the understanding of slavery. In a slave society the slave was reduced to the level of a near commodity. Aristotle (Greek Philosopher) described the slave as a "property with a soul". The relations between the slave and his master lay not in any kinship bond or formal contract but were determined by the circumstances of birth into a category of dependents, on debt, or on other conditions of bondage. The slave had no freedom or choice of action.

Slavery existed in all human societies in some form or the other but it was mainly in the Graeco-Roman world that slavery attained its greatest functional significance and numerical strength. In these societies slavery evolved into an institutionalized system of large scale employment of slave labour. It was the slave mode of production which provided the ultimate basis for the rise of these civilisations. The rise and fall of the urban culture in Greece and Rome was closely related with the dominance and decline of the system of slavery. These societies were known as slave societies due to their large scale dependence on 'slave labour'.



The significance of slave labour lay in its two contradictory attributes :

i) It represented the degradation of labour in which human beings were converted into inert means of production and had no social, political and economic rights. For example the *Roman law even called the agricultural slave as instrumentum vocalise, the speaking tool*. Slavery developed into the most oppressive form of labour extraction. Under this the human being was not selling his labour but he himself was a saleable commodity. He was sold and purchased in the market and put to various forms of labour by his master. Generally slave labour was used in transport, mining, construction and agricultural operations.

ii) The slave mode of production led to large-scale generation surplus. This provided the ruling class a life of luxury and leisure while slaves led a life of misery. Slaves at times opposed their inhuman treatment. Very often we find that slaves attempted to escape or revolted against the tyranny of their masters. In such cases severe punishments were imposed on them.

6.2.1 Slavery in the Indian Context

Slavery did exist in Ancient India. There were different categories of slaves depending upon the mode of procurement. For example some were slaves by birth because they were born to slave parents.

Slaves were mostly employed as domestic servants and as agricultural labourers. In the *Arthashastra* of Kautilya we find the recognition of the institution of slavery. But at the same time Kautilya at length discusses the working conditions of slaves and even lays down the conditions for freedom of slaves. For example if a child was born to a woman slave from the master she would be considered a free person. Similarly a slave could earn for himself by working extra and in cases even buy back his freedom. In fact slavery did not develop as a mode of production in India. Megasthenes, the ambassador of Seleukos in the court of Chandragupta Maurya commented that "no Indian is a slave". This was because the nature of slavery was no different in India when compared to the slavery in the European world that he could not notice the form of slavery which existed in India.

6.2.2 Slavery, Serfdom and the Peasant Societies

Slavery represents absolute subjection of a person, or persons by another where the subjugated person loses all rights and freedom. Serfdom represents an intermediate stage between the slavery of the ancient society and the free wage labour of industrial capitalism. Peasant societies are societies having agriculture as the main source of living for majority of the people, where landholdings are generally small and family provides both the necessary labour as well as the consumer of the surplus.

Slavery and serfdom are not mere social formations of two types, but both of them represent two different stages of historical development of society. Slavery, in its absolute form is characterised by slave mode of production. While serfdom which belongs to feudal society forms part of its mode of production. The former is the preceding phase and the latter, the succeeding phase in the course of historical development.

The transition from slavery to feudal serfdom was a gradual process. In Rome, when the conquests stopped, fresh supply of slaves also stopped. This improved the condition of the already existing slaves in the society. The internal sale of slaves also stopped since each family of slave-owners tried to preserve its own hereditary slaves. As a consequence, slaves grew more attached to the households or lands of their masters. Diminished supply of slaves led to rehabilitation of free labour. Freemen had always existed in the society as artisans, public servants, etc. They sometimes worked on farms too, as hired labourers.

The reorganization of state occurred in such a way that occupation and social status became hereditary and fixed in a manner, not much different from the Indian caste system. These changes diminished the freeman's mastery over himself or his power to determine his occupation. It reduced the distance between him and the slave, and slowly the latter together with free domestic servants and workshop labourer etc., passed into the common condition of serfdom. Thus, slavery serfdom and peasant societies are the characteristic features of dynamic socio-historical developments in societies.

Check Your Progress : Exercise - 1

1) How would you differentiate between Slavery and Slave mode of production ? Answer in about five lines

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2) Discuss how the transition from Slavery to feudal serfdom took place. Answer in about five lines.

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6.3 TRANSITION TO FEUDALISM

In 1887 a German historian Brunner, concentrating on the military aspects, traced the genesis of feudalism to the horse stirrup. He argued that in 733 A.D. the emperor of France (then called Gaul, Charles Martel), defeated the Arabs in a battle at Poitiers near Paris. However, Martel could not pursue the Arabs because his army consisted primarily of infantry, whereas the Arab soldiers escaped on the far more mobile horse back. Martel realized the need for introducing a large segment of cavalry in his defence forces. Maintaining a cavalry, however, was after all a more expensive proposition than an infantry. For this Martel needed more resources. Land being the chief resource in pre-modern societies the Emperor began by acquiring land from those who had a great deal of it - the Church for example. But the acquisition of land did not solve all of Martel's problems. Medieval Europe was also short of money in circulation, because of declining trade, though it was not short of wealth. Thus, while Martel acquired land from the Church as well as his rich subjects, he could not pay his cavalymen in cash which was scarce; consequently he began to alienate land to them in fief. This according to Brunner was the origin of feudalism.

Brunner's argument was supported and opposed with equal vehemence by subsequent historians for a long time. The chief weakness of the argument, however, was that it attributed the rise and development of a vast social, economic and political structure which lasted over a thousand years to one small device, the horse stirrup.

6.3.1 Henry Pirenne's View on Feudalism

Meanwhile the concept of feudal society began to grow and included many more dimensions than the military one. In the 1920's and 1930's the Belgian historian Henry Pirenne visualized feudal system in terms of the nature of its economy. Pirenne believed that Europe of antiquity was marked by a developed urban economy based on long distance trade or the grand trade as he called it. The long distance trade was possible owing to cheap navigation across the Mediterranean. However, in the late seventh and early eighth century the Arabs invaded parts of Europe and occupied social control points of the Mediterranean: Gibraltar, the point of entry from

the West, and Sardinia right in the middle of the Sea besides Alexandria, the eastern entry point, which was already under their control. Thus, alien control of these points of navigation disrupted the long distance trade and led to the localization as well as ruralization of the economy, or what Pirenne called the closed estate economy. From the eleventh century the Christian Crusaders drove the Arabs out of Gibraltar and Sardinia; long distance trade revived again, as also the urban nature of the economy; as that happened feudalism declined. Pirenne, thus posited a dichotomy between trade and feudalism - a concept that has been questioned and given up in European historiography but continues to exercise a strong influence on historians in other regions of the world, including India.

6.3.2 Thesis of Marc Bloch

The great French historian Marc Bloch undertook a comprehensive analysis of feudal society, covering every dimension: the economic, the social, the cultural, the ethical as also the politico-administrative. He noticed that Western Europe was subjected to a series of invasions from a number of sources. In the fifth century the Germanic tribes had barged into the region from very long distances and had brought the grand edifice of the Roman Empire to pieces. The Arab invasions followed the Germanic. The Arabs in turn were followed by the Magyars of Hungary, and the series culminated in the Scandinavian raids in the tenth century. All these invasions had created a great deal of insecurity; they also disrupted the economy. Thus everyone in Western Europe during the middle ages was searching for security and subsistence. This search for security and subsistence led to the formation of what Marc Bloch described as 'ties of interdependence'. All sections of society entered into these ties; peasants surrendered their lands and resources to the local lord who promised them security and subsistence and returned the lands to them on condition of their cultivating his fields without being paid wages. The local lord in turn similarly sought security and subsistence from the one more powerful than him by surrendering his lands etc., to be given back as fiefs on condition of rendering military service to the bigger lord. The smaller lord thus became the vassal of the bigger lord. The process went on until everyone became the lord of some and the vassal of others except the king who was the vassal of none and the peasant who was the lord of none. These ties of interdependence also produced corresponding religious ideology and cultural ethos. In all these views the emergence of feudal society was attributed to some or the other dramatic event or events.

6.3.3 Perry Anderson on Feudalism

It was Perry Anderson who looked at the rise of feudalism as a long drawn process occurring at the base of society. For Anderson feudalism arose as a consequence of a mighty clash between two social systems, each in a process of transition. The European society of antiquity, based on the use of slave labour, was increasingly facing problems of productivity falling short of rising demand. The gap was widening because slave labour was essentially an inefficient form of labour where slaves had no interest in adopting new productivity raising devices. The ancient Graeco-Roman civilization was thus facing a crisis. The tribal social organization of the Germanic people too was facing a crisis of a different kind: its tribal egalitarian social structure was under strain partly due to the growth of stratification within and partly owing to contact with the highly developed Roman civilisations. Their clash in the fifth century resulted in the collapse of both, giving rise to a new social and economic system, named feudalism.

Feudalism is thus considered today by historians to be the result of complex interaction between various forces of social existence - economic, political, cultural, institutional and so forth - at all levels of society. Its rise is thus a long drawn process rather than a sudden event.

6.4 GROWTH OF FEUDAL SYSTEM

Historically feudalism stands mid-way between slave society of ancient Greece and Rome and the modern day capitalist society. Here we will discuss the main components of feudal system.

6.4.1 Form of Labour under Feudalism

In slave society the slave worked on land etc., which his master owned. The slave was paid no wages for his labour and had no formal right either over the land he cultivated or over its produce or over any part of the produce of his labour. He did not even have formally a family of his own in that his wife and children could be sold apart from him. He was treated by his master merely as a vocal instrument as distinct from the semi-vocal (ox) and the silent instrument (plough). He was of course completely separated from the means of production - land, implements, etc. - over which he possessed no title.

Under capitalism too the worker is separated from the means of production - the factory, the instruments, the raw material etc. with which he works. But he is entitled to wages in return for his labour, he is also free to move from one employer to another. These features mark him out from the slave of antiquity.

In between the two stands the medieval serf, who was neither completely separated from the means of production nor was he the absolute owner of these. Slave was like a piece of property which could be bought or sold anywhere, any time. The serf could not be sold apart from the land he worked on. In case the lord sold the land to another lord the serf was automatically transferred to the new owner. The serf had the hereditary right of occupancy of land given to him by the lord, but he did not have the ownership right. The occupancy right was expressed in the phrase often used as a characteristic description of feudal society; "the peasant is tied to the land". This phrase had a dual meaning. If on one hand it meant that the peasant could not leave the land of his lord and go elsewhere, on the other it also limited the lord's right to evict the peasant from the land. Thus even if the lord sold off the particular piece of land, the peasant could not be evicted from it: the land carried him to the new master.

Obligations of the Serf

Besides, the tied peasant or serf was fully entitled to the produce of his and his family's labour and of the land in his occupancy, even when the land formally belonged to the lord. And of course he had a family of his own. In return for the occupancy of the land, however, the serf was obliged to cultivate other fields, the produce of which went to the lord's household, without being paid for the labour. This was the rent he paid in labour for using the land which formally belonged to the lord. This was so even where the land under his occupation had originally belonged to the peasant himself but he had surrendered it to the lord in search of security and subsistence as we have seen above. The amount of labour rendered by him amounted to a half of his total labour.

The emphasis on the extraction of peasant's labour by the lord makes sense if we examine the production system in early medieval Western Europe.

6.4.2 Feudal Production System

Until about the tenth century the fertility of West European soil was extremely low. It has been estimated that until then the seed - yield ratio stood at 1:1.6 or at best at 1:2.5. And only about half the cultivated land was sown in one year, the other half lay fallow. This was because

manure was the chief bottleneck in European agriculture and remained so until the coming of chemical fertilizers.

The natural low fertility was in turn reinforced by inefficient technology. The plough used by the early medieval peasant dug merely the surface of the soil; hence it was called the "scratch plough". Because, lack of familiarity with the yoke, which would enable the ox to draw the plough with the strength of his shoulders, resulted in a grossly inefficient use of his draught power - the plough was attached to his horns. The use of the horse for this purpose was still uncommon, again owing to inefficient harnessing. The plough was tied to a band which ran across the horse's breast; thus the more forcefully the horse pulled it, the more his breathing was restricted. Other implements too were mostly made of wood and therefore not the most efficient.

Consequently, the deeper fertility of the soil remained unutilized, so that the roots of the seeds spread horizontally, rather than vertically. This in turn necessitated the sowing of each seed at considerable distance from the others, in order that each seed got adequate amount of soil for germination. Thus vast fields had to be tilled for obtaining a dismal amount of yield. It has been estimated that until about the tenth century A.D. 100 acres of land was required to maintain a peasant family at the bare margin of subsistence, and an average estate of a lord comprised 4000 acres.

It is not difficult to imagine, therefore, that the process of agricultural production in early medieval Europe was extremely labour - intensive.

Climatic Factors

But then there was yet another facet to the labour intensity of this process

The sunshine in Western Europe lasts for the most four months. Therefore the entire activities of agricultural operations, from tilling the field to harvesting and storing the crop, have to be completed within three to four months. It was thus that 120 days comprised the formal period of agricultural operations. This fact resulted in a concentration of the demand for labour during the four months in a process of production that was already extremely labour intensive. Hence the emphasis on labour rent. Hence also the fact that early feudalism placed the heaviest burden on those with least resources, namely those who had nothing to give except labour with bare hands.

6.4.3 The Class of Lords

The primary objective assigned to the feudal society was to provide a small minority of lords with a life of extravagance. The class of lords of course comprised several layers :

i) At the base were the Knights who had been assigned lands in fief in return for military service. The fiefs, originally assigned for the duration of service, gradually acquired the characteristics of hereditary property. The fief holder had the land cultivated through a combination of unpaid labour, wage labour and sharecropping etc.

ii) The main element of the class of lords was the manorial lord. The manor, or estate, on an average comprised 4000 acres. It was usually divided into three parts : the demeane, the tenement and the waste. The demeane and the tenements were under cultivation and the waste comprised forests and pastures, etc. open for use by the entire community. The produce of the demeane went into the lord's house (or hall) and that of the tenement into serf's labour. Both the demeane and the tenements were scattered in strips in different parts of the estate.

iii) At the top of the hierarchy were the banal lords who derived their power over men from their control over land. They also had a right to make arbitrary demands over the inhabitants within their jurisdiction. Their resources too were the largest within the class.

The power exercised by the class of lords over the peasants arose from obligations imposed on them by 'custom'. Custom, instead of codified law, indeed was the predominant source on which the administration of justice and regulation of the social order was based. Both custom and 'obligations' were rather flexible entities and required a great deal of interpretation. From about the tenth century the higher lords came to concentrate judicial rights too in their hands and this completed the subjection of peasants to them. On the other hand, the very flexibility of custom often worked in favour of the peasants who sought to resist newer 'obligations' on the plea that they were not customary. Of course the peasants' plea always carried much greater weight if they mobilised their collective strength behind it.

Let us briefly recapitulate the basic features of early feudal society. A small minority of lords was maintained in a life of luxury and waste by a vast majority of labouring people in a system of agricultural production where large number of labourers were required for the agricultural operations. The greater demand for labour had tied the peasant to the field. The peasant was not allowed to leave the land. Yet he had the formal assurance of the subsistence and security for himself and his family. This was the case until about the end of the tenth century.

Clearly that society lived with an enormous amount of tension. These arose from the acute scarcity of labour during the four months of agricultural operations and its surplus during the rest of the year, when the demand for food at the lower social strata would gradually exceed the supply and cause 'famines'. That society must find some solution to the problem in order to survive and grow.

Check Your Progress : Exercise 2

- 1) The militaristic explanation for the origin of feudalism has been given by (Check one of the following for correct answer)
 - a) Marc Bloch
 - b) Perry Anderson
 - c) Brunner
 - d) Henry Pirenne
- 2) The average size of manor of feudal lords used to comprise (Check one of the following for correct answer)
 - a) 1000 Acres
 - b) 2000 Acres
 - c) 3000 Acres
 - d) 4000 Acres
- 3) Why was agricultural productivity low during feudal period ?

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4) How do you differentiate between demesne, tenements and waste ?

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6.5 THE DYNAMISM OF FEUDAL ECONOMY

Roughly from the eleventh century Western Europe enters into what Marc Bloch has called the second Feudal Age. Some extremely important technological and socio-economic changes characterised this period. The old 'scratch plough' gradually gave way to a heavy plough which dug deeper into the soil and thus opened up the deeper fertility to agricultural use. The new plough also broke the clods thus evenly spreading soil nutrition. The growing knowledge of the yoke enabled the cultivators to use the ox more efficiently. The horse too was harnessed more effectively replacing the earlier leather band across his breast with a solid circumference around his neck to which the plough was attached. The knowledge of horse shoe in turn prolonged the life of his shoe - nails (hooves) and enabled him to drive into hard virgin soil. The spread of oats cultivation at this time suggests increasing use of horses in agriculture as well as in other activities.

Agricultural practices also changed. Some new crops such as legumes (beans, lentils) came to Europe at this time. Growing of legumes had several advantages:

- i) They provided vegetable protein in peasants diet which till then primarily consisted of carbohydrates and occasional animal protein when they killed some wild beasts.
- ii) The legume roots went deep into the soil and used its low lying fertility which corn plants did not.
- iii) The legume roots fertilized the soil with nitrogen even as the plants were growing.
- iv) The legumes and some other new crops improved the system of crop rotation so that two-thirds of the cultivable land, instead of a half as earlier, began to be sown each year. In other words the system of two - field rotation gave way to three-field rotation.

The net consequence of all these developments was the raising of the seed-yield ratio from 1:2.5 to 1:4, which doubled the amount of food grains available for consumption. In the former ratio, of the 2.5 grains 1 had to be preserved as future seed; thus 1.5 were available for consumption; with the later ratio 3 grains would become available for it. This development also reduced the demand for labour with bare hands. With the yield rising, 25 to 30 acres sufficed to maintain a peasant family as against 100 acres earlier. Thus the wastage of labour in traversing the fields was minimized.

6.5.1 Growth of Population

More and better food also raised population at the lower strata of society to unprecedented levels. If population had grown by a hundred percent in the three-and-a-half centuries preceding 1000 A.D., it grew by 170 per cent in the next three-and-a-half centuries from 20 million to 54 million. Thus, even as less labour was required for agricultural operations as fields became smaller, the population was growing faster than ever before.

There was yet another technological development which contributed to this process. The coming first of the water wheel and then the windmill to Europe took over many jobs earlier performed by human hands; the most widespread of these jobs was grinding of corn. As a result more of human labour was spread for agricultural.

6.5.2 Trade and Urbanisation

The technological and socio-economic changes which took place in the 11th - 12th centuries altered the face of Western Europe. The growing population spread out to the uninhabited parts of Europe, and cut down forests to bring more land under cultivation; pastures similarly receded before the plough. The twelfth century in particular is a century of a great movement for land reclamation in Europe. This movement began with individual initiatives of petty peasants; the lords joined in later on to give it an organized form. With labour demand declining and population rising the serf was released from being tied to land. In return for this release the serf paid a commutation fee to the lord : the lord used this money to buy labour in the growing labour market at steadily declining wages. It has been estimated that one lord obtained money in commutation equivalent to four times the value of labour that would have been due to him from his serfs. Paid labour was also for more productive than unpaid labour.

The rising productivity and production levels in the countryside also gave a fillip to trade as well as urbanisation. Now countryside had more to sell than earlier and thus the growing trade could maintain a larger segment of the population in cities. Trade was never absent anyway; now there was more of it. Agricultural production also came to be guided more and more by the profit motive and this brought merchants, both rural and urban, on to the agricultural scene.

6.5.3 Growth of New Economy

As we have noted, this agricultural progress was not based as much on labour intensity as on the intensity of capital investment in the form of heavy plough, the yoke, the horse etc. Thus, only those few peasants who could afford this investment benefited from it. Other small peasants, the vast majority of them, took loans to invest in land. One small crop failure or even a slight fall in prices deprived them of their lands and other equipment and drove them into the swelling ranks of the landless agricultural workers. On the other hand, the smaller lords, no longer in command of unpaid labour of serfs, and merchants, took to agricultural production with a view to earning profits; thus they produced only those crops which fetched them high prices : and they employed wage labour.

This was a new kind of economy, alien to the feudal economy. This was an economy worked by the emerging capitalist farmer and the wage-earning landless agricultural worker, who would freely move to places where wages were the highest. The feudal extravagance also yielded to a new kind of those where reinvestment, rather than wastage of profit would enlarge the scale of production, and bring in even more profit.

Check Your Progress : Exercise - 3

- 1) What was 'commutation fee'? Write in five lines.

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2) Why did only rich peasants benefit from 'Agricultural Progress'?

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6.6 DECLINE OF FEUDALISM

However, the rate of "agricultural progress" began to decline by about the second decade of the fourteenth century. This was to bear a major impact on subsequent history of the region.

The reason for this decline lay in the frantic land reclamation movement of the twelfth and thirteenth centuries. The fast growing population had cut down forests and done away with pastures at a pace that destroyed the delicate ecological balance between these on one hand and the arable land on the other. The cutting down of forests led, in the West European ecology, to continuous rain. In 1315 and 1316 the sun did not shine; consequently the crops failed and the ensuing famine wiped out a tenth of the population. The elimination of pastures on the other hand affected the health and numbers of cattle and that in turn reduced the animal manure, chief source of fertilizer for the field. The productivity of land was therefore affected, and as a consequence human beings' health suffered.

The fourteenth century as a whole was marked by numerous famines on one hand, which weakened human resistance to disease, and epidemics on the other which took a heavy toll of human lives. The Black Death of 1348-51 was only one, though the most disastrous in the series. It was caused by the plague and it brought death to anywhere between a fourth and a half of the population of Europe. Even if we accept the lower figure, the population of Europe had declined by 40 percent at the end of the fourteenth century than at the beginning.

6.6.1 Shortage of Labour

Understandably, such massive deaths caused enormous convulsions on the continent. The immediate result was a great labour shortage, and consequent rise in wages. But the prices of agricultural products declined in correspondence with falling demand, also owing to the massive deaths. This trend was reinforced by the abandoning of less fertile lands and cultivation of the more fertile ones again for the same reason and paradoxically this raised the production levels even as the demand was crashing. While the wage labourers gained double from this trend of rising wages and declining food prices, the lords were the chief losers. Their incomes from land declined even as the costs of production rose with rising wages. Moreover, the prices of luxury goods rose sharply because many of the artisans had died, and production levels therefore had fallen. Thus the lords were faced with the dilemma; should they do without the luxurious life style to which they had been accustomed for centuries because their incomes were declining and the prices of these goods were rising. Or should they squeeze the peasants instead and maintain their standards of luxury?

Inevitably they chose the latter alternative. But they sought to squeeze the peasants through the institutional effort of the state rather than through individual initiative. The state, never a strong entity under classic feudal conditions when its power was distributed amongst the lords, now rose as a powerful institution to intervene on behalf of the lords.

Everywhere it passed laws to restrict peasant mobility, thus depriving them of the advantage of maximizing their wages. It then fixed their wages at the pre-Black Death levels.

6.6.2 Peasant Rebellions

The peasantry responded by fleeing and rising in rebellions of truly continental dimensions. Massive peasant rebellions rocked France, and England in the fifteenth century. Spain and Germany. These rebellions were ultimately crushed, but the feudal reaction of the State which had triggered them off lay in a shambles by the end of the century. The state as a last resort tried to enforce feudal regulations on peasants. But the conditions were favourable for the peasants and the state power failed to achieve its aims.

The crisis of 14th - 15th centuries or the crisis in the feudal economy of Europe contributed to the decline of feudalism and prepared the ground for the rise of capitalism. The European economy began to recover some of its lost strength from the fifteenth century onwards, but this recovery was made possible because the economy had turned its back on what was being increasingly rendered a backward looking system. The destruction of feudalism was the result of its own internal development over the centuries. The destruction did not come simultaneously in all regions of western Europe; in France the collapse of feudalism came much later than in England. In eastern Europe feudalism was still firmly established between the sixteenth and eighteenth centuries; while by that time in western Europe it had merely become a subject of the historian's quest.

6.7 FEUDALISM IN INDIAN CONTEXT

During the nineteenth and twentieth centuries the concept of feudalism was adopted by European historians and applied to the pre-modern history different regions of the world, such as China, West Asia, Japan and India. In India Col. Jans Tod visualized the development of classic European feudalism in his own way, in the 1820's in Rajasthan. The application of this concept became possible partly because of the European conquest of or contact with these regions and therefore the analysis of their history and society in terms of European categories; and partly also because 'feudalism' was a convenient concept that could explain an entire range of situations. From European historians the concept was taken over by Indian historians, and its meaning some what enlarged.

In India the term 'Indian feudalism' portrayed the picture of an economy where trade had declined and thus a shortage of currency resulted. This obliged the State to give land to Brahmins in charity and to a lesser extent to officials. These land assignees subjected the peasants to their own control and thus established feudalism. By the eleventh century trade began to revive: the peasants labour was subjected to 'commutation' and feudalism decline.

Debate on Indian Feudalism

The concept of 'Indian feudalism' has been criticized in recent historiography. It has been argued that this concept implies a dichotomy between trade and feudalism: the concept also uses terms and categories of analysis derived from the European context, such as manor, serf, commutation etc. The criticism follows the argument that Indian ecology, technology and the social systems are fundamentally different from those of Europe and therefore the attempt to understand the pre-modern history of India as of other regions must be on its own terms rather than on terms derived from Europe.

However, the term feudalism continues to be used in popular as well as scholarly literature. This is partly due to its vague meaning so that it can be bent to cover many situations, as stated

novations were made in agricultural technology and cropping patterns. A new labour class of 'serfs' came into being who enjoyed an intermediate position between the 'slaves' of antiquity and 'free wage labour' of industrial capitalism. The dynamism of feudal mode of production increased wealth, food production and population. It generated demand for more labour.

Feudal mode of agricultural production was capital - intensive and not labour - intensive as was the case before it. New technologies of seeds, ploughs and crop-rotation made increased yield possible on smaller tracts of land. Peasants and lords who could not afford new capital intensive agriculture were displaced from land and went in search of new land reclamation. It led to deforestation and ecological destruction which cause great famines of the fourteenth century. Peasant revolts broke out and thus emerged a crisis in feudalism which ultimately led to its decay.

The historical debate on feudalism in India has been initially based on Western method of historic. It is associated with decline in trade and paucity of currency which motivated state to parcel out land to Brahmins to generate land revenue. These higher caste feudal lords engaged peasant-serf for cultivation. Thus feudalism emerged. But this theory is still being debated.

6.9 KEY WORDS

Black Death	:	a deadly epidemic of bubonic plague in England in 1348
Commutation	:	charges or fee for freeing the serfs from bondage
Demeane	:	a manor house with land adjacent to it (whose produce went to feudal lord)
'Feudum'	:	land held in consideration of military service
Harness	:	tackle, equipment or gear for draught animals
Legume	:	pulses
Manor	:	a landed estate belonging to noble men
Tenement	:	a holding whose produce belonged to the serf
Wasteland	:	the landed estate of feudal lord that was not cultivated
Yoke	:	frame of wood joining oxen at the neck
Deforestation	:	the phenomenon of decline in total land under forests.

6.10 ANSWER TO CHECK YOUR PROGRESS EXERCISES

Exercise 1

- 1) Read section 6.2 and write your own answer.
- i) Find out from sub-section 6.2.2

Exercise 2

- 1) c
- 2) d
- 3) Read sub-section 6.4.2 and write in your own language.

Exercise 3

- 1) Read sub-section 6.5.2

- 2) Read sub-section 6.5.3 and write your own answer.
- 3) Find out from sub-section 6.4.3

Exercise 4

- 1) iii
- 2) Find out from sub-sections 6.6.1 and 6.6.2
- 3) (iv)

6.11 MODEL EXAMINATION QUESTIONS

I Answer the following in about 30 lines each

1. What is slavery? Explain slavery in Indian context.
2. Explain the difference between slavery and serfdom
3. Discuss the themes of Marc Bloch and Perry Anderson on Feudalism.

II. Answer the following in about 15 lines each :

1. Describe the form of labour under feudalism
2. Explain the reasons for the decline of feudalism
3. What do you mean by feudalism

All these developments must be seen in their mutual inter-relationships. It may be useful to first have a look at the general and economic background of the period in which these changes and developments took place.

7.2 SOCIAL AND ECONOMIC BACKGROUND

You have already studied about feudalism which characterized European societies in the Middle ages and the factors which caused their decline. The revival of trade was accompanied by the growth of towns. Old towns became larger and many new towns emerged, mainly as centres of manufacture and trade. Towns, often walled, gradually freed themselves from feudal control. They had their own governments and the townsmen elected their officials. They had their own militia and their own courts. Unlike the serfs in feudal estates there were no restrictions on the movements of citizens in the towns. They could come and go as they pleased and buy and sell property. "Town air makes a man free". is an old medieval proverb. Towns provided asylum to serfs who escaped from feudal oppression. The towns encouraged the cultivation of cash crops needed for manufactures, and peasants received their payments in money. The peasant could now pay his dues to the lord in cash rather than by labour. Money had little use in feudal societies. A feudal manor was more or less self-sufficient for its needs. There was very little of buying and selling and whatever there was, was done through barter. With the growth of trade, there was increasing use of money. The use of money indicated far-reaching changes in economy.

The Capitalist Economy

The privileged people did have money, in the form of gold and silver, but it was idle money. It could not be used to make more money. With the growth of trade and manufacture, this changed, marking the beginning of the transition from a feudal economy to a capitalist economy in which wealth, generally in the form of money, could be used to make a profit. This was done by investing money in business, trade and industry. The profits made were reinvested to make further profits. Such wealth or money is called capital. Money increasingly became the measure of a man's wealth. In feudal societies, other than the feudal lords, there were three classes of people, the prayers - the clergy who prayed, the soldiers - the knights who fought; and workers - the peasants who worked for both the clergy and the soldiers. With the growth of trade, a new class emerged, the middle class comprising mainly the merchants. Even though small in number, they began to play an important role in society because of the wealth they possessed.

Initially, international trade was largely in luxury goods from the East and was controlled by merchants in the Italian cities of Venice, Genoa and Pisa, and towns in southern Germany. With the great geographic discoveries of the last decade of the fifteenth century - the discovery of a sea route to the East and the discovery of the Americas - the pattern of trade changed. It was dominated by Portugal and Spain and later by Holland and Britain.

Simultaneously, with these developments, changes took place in the system of manufacturing goods. In the early medieval period, most of the non-agricultural products required by the peasant were produced in the household of the peasant and for the lords, by serfs who were skilled on particular crafts and had organized themselves into guild had a master of craftsmen, apprentices and journey - men. To learn a craft, a person joined a master as an apprentice or learner. After having learned the craft, he worked as a journey - man with the master on a wage or, if he had mastered the craft, would himself become a master craftsman.



15. A Market Scene.

The units of production were small, consisting of three or four people, and each unit had a shop to sell its produce. There were no inequalities within a unit or between units of the same guild. The guild prevented any competitors from practising the craft but it ensured the quality of the produce as well as fair business practices and stable prices.

The guild system was not suited to the requirements of large scale production necessitated by an expanding demand for goods, and the system began to decline giving place to a capitalist system. Inequities appeared within the system, with masters refusing to let journey - men become masters and paying them low wages. With the introduction of the Putting Out system, their independence declined. The merchant, under this system, would bring the master craftsmen the raw materials, the craftsmen would work with their tools as before in their homes, and the produce

UNIT 7 RENAISSANCE AND REFORMATION

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7.0 OBJECTIVES

This Unit deals with a very momentous period of European history which initiated major changes not only in economy, society and polity but in overall outlook towards human beings and nature. After reading this Unit you should be able to learn about :

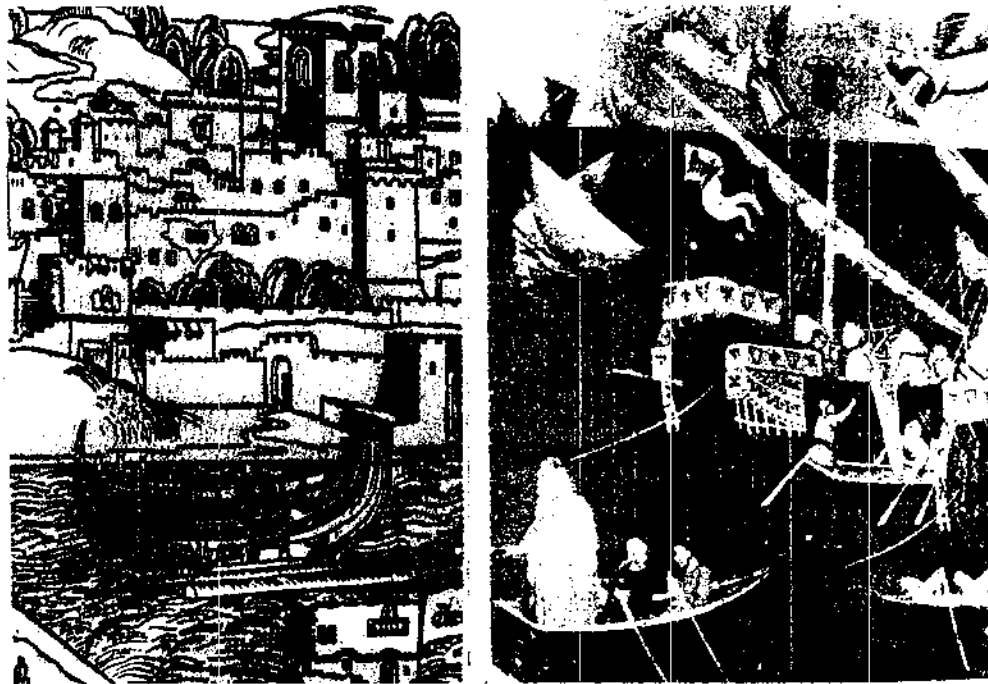
- * the economic and social factors which contributed to the processes of Renaissance and Reformation,
- * the ideas, values and institutions associated with Renaissance and Reformation,
- * the art and culture of this period,
- * the process which led to the rise of modern-states in Europe, and
- * the expansion of European powers to other regions of the world which led to colonization.

7.1 INTRODUCTION

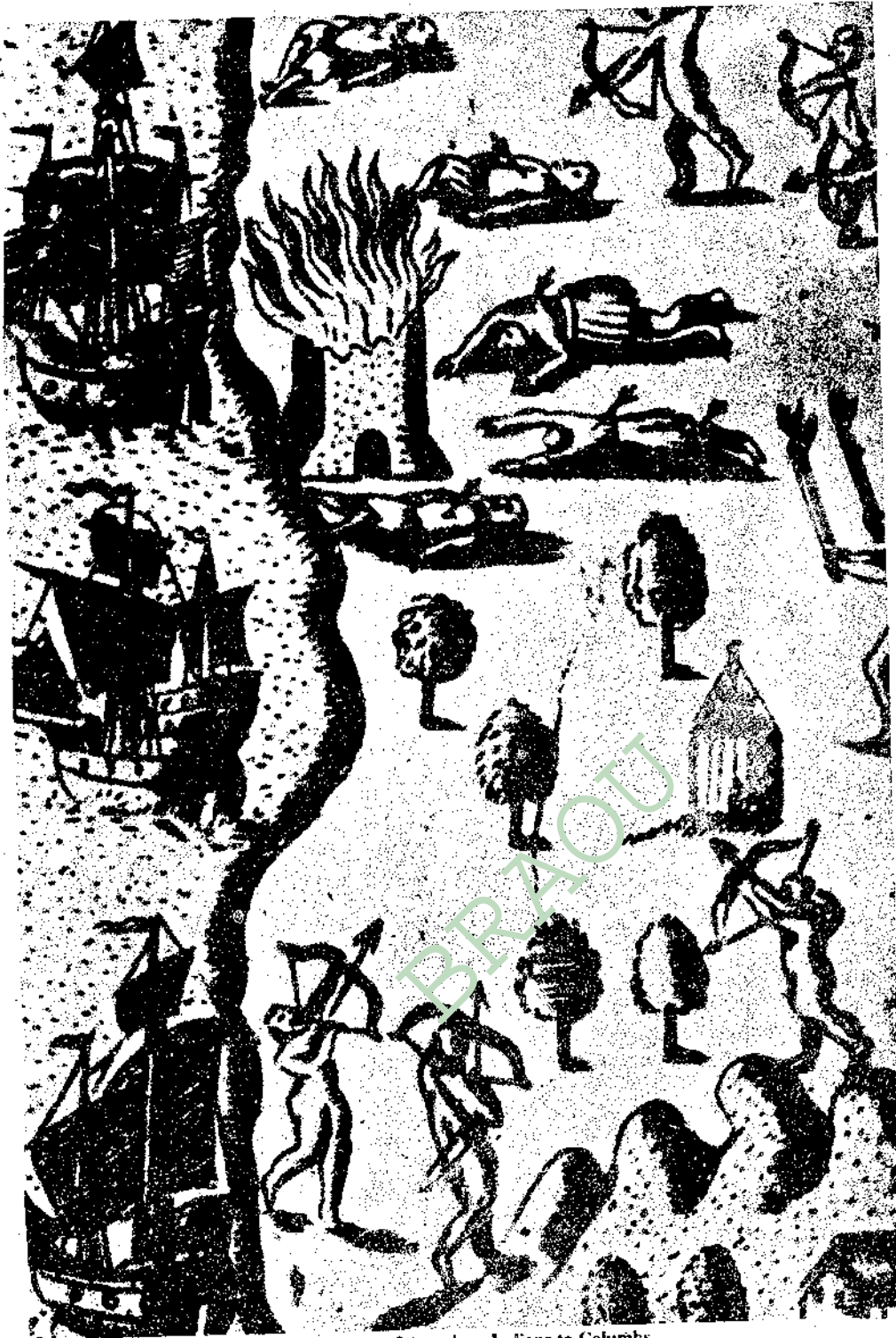
In this Unit, we introduce the study of a very crucial period in human history in which the foundations of the modern world were laid. A number of inter-related developments took place in the period from about the fourteenth to the seventeenth century A.D. There were certain major developments in Europe which had their impact on the entire world. In certain aspects, the impact was felt more or less immediately, while in others it took a much longer time.

The terms 'Renaissance' and 'Reformation' are generally used to describe this period of transformation. The word 'Renaissance' means rebirth, and it was used to refer to the revival of interest in the learning of ancient Greece and Rome. But it was much more than the revival of ancient learning. It embraced ideas and achievements in philosophy, religion, art, literature, politics and science which had little in common with the ancient heritage. At times they were also against the Catholic Church and the authority of the Pope which led to the rise of Protestantism in the early sixteenth century as well as to the Catholic Reformation known as Counter-Reformation in the later sixteenth century.

The Reformation had a profound impact on the history of Europe which extended beyond the sphere of religion. Both the Renaissance and the Reformation had common social and economic causes. In their impact, they coincided, and together, they brought about the collapse of the feudal order and laid the foundations of a new social order. A series of inter-related developments accompanied these changes in society and economy. There were fundamental changes in the thinking of human beings about the world and their place in it, and in the content and style of art and literature. There was a decisive shift away from divine matters to the study of human matters and an invincible faith in the tremendous creative potential of human beings. The foundations of modern science were laid in this period. The period also saw the emergence of nation-states with new forms of political system and new political theories. This period was also the age of discovery when the voyages of exploration brought for the first time in history, all parts of the world into contact with one another.



14. Ships of that age.



16. Resistance of American Indians to Columbus.

would be taken away by the merchant who had supplied them with the raw materials. Thus, in effect, unlike before, the craftsmen did not own that they produced. They were increasingly reduced to the position of wage-earners, except that they still owned the tools used by them and worked at home.

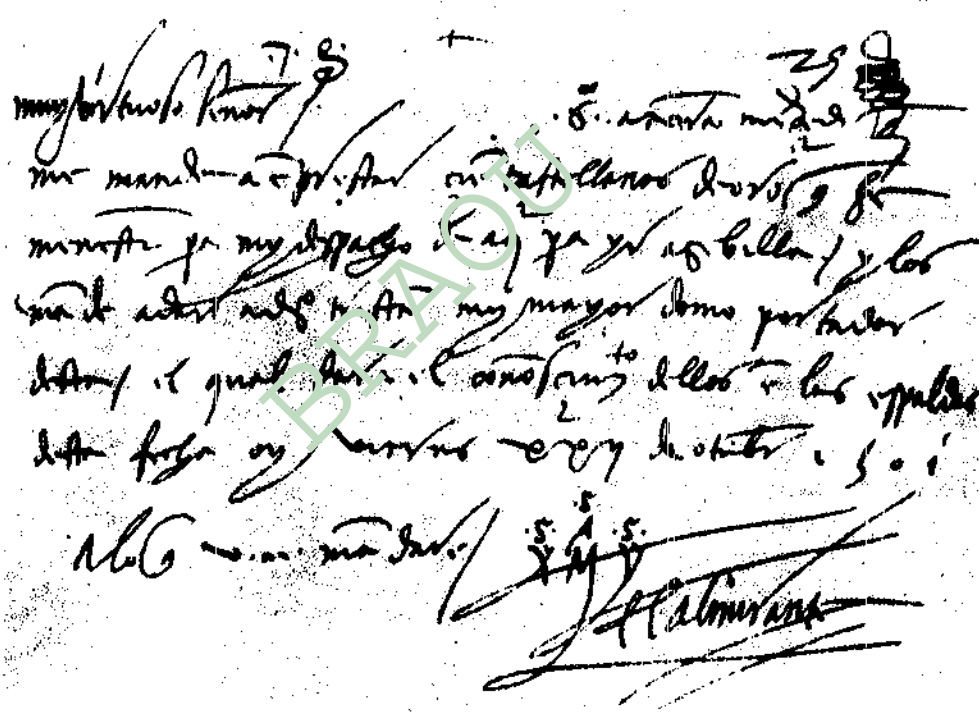
Subsequently, this system gave way to the factory system under which production was carried out in building owned by the capitalist with the help of machines owned by the capitalist. The workers, owning nothing, worked only for wages. In industries which required large investments such as mining and metal-working, the capitalist system in which some people owned the raw materials, the tools and machines and the products and the workers worked only for a wage came into being early. This period saw a tremendous expansion of manufactures. It was accompa-

nied by a growing social differentiation in towns and the emergence of working class. Just as there were peasant revolts in different parts of Europe, towards the decline of feudalism, there were also uprisings by the city poor in this age of rising capitalism.

7.3 RENAISSANCE

The term 'Renaissance' literally means rebirth, and is, in a narrow sense, used to describe the revival of interest in the classical civilizations of Greece and Rome. This deeply influenced Europeans. The Renaissance, however, was not a mere revival of ancient learning. It was marked by a series of new developments in the fields of art, literature, religion, philosophy, science and politics.

The intellectual and cultural life of Europe for centuries had been dominated by the Catholic Church. The Renaissance undermined this domination. The revival of, pre-Christian classical learning and of interest in the cultural achievements of ancient Greece and Rome was, in itself, an important factor in undermining the domination of the Church. The Renaissance, of course, went beyond mere revival and gave rise to a new way of thinking.



7.3.1 Humanism

The chief characteristic of the Renaissance way of thinking was humanism. Basically, it meant a decisive shift in concern for human as distinct from divine matter. Humanism centred man, stressed his essential worth and dignity, expressed invincible faith in his tremendous creative potential, and proclaimed freedom of the individual and his inalienable rights. It was centered on a notion of man that did not reject earthly joys, recognized the beauty and dignity of the human body, opposed religious asceticism, and defended man's right to pleasure and satisfaction of earthly desires and requirements. It meant the glorification of the human and the natural disposition and rejected the other-worldliness of Catholic belief that human existence has its origin in sin, therefore, it is tainted. The humanists rejected or even ridiculed religious mortification of the flesh and withdrawal from the world. They urged man to seek joy on this earth rather than, an after-life.

which the church advocated. Their works were permeated with the faith that a man with an active mind and body was capable of knowing and controlling the world, and fashioning his own happiness. These ideas increasingly narrowed the domain of the divine and extended the 'domain of man'.

Pico della Mirandola, an Italian humanist of the fifteenth century who had travelled widely and had studied various systems of philosophy, published a list of nine hundred theses. The Renaissance belief in the limitless potentialities of man may be seen in the following excerpts from his writings :

"There is nothing more wonderful than man." This is what I have read in some record of the Arabians. A famous Greek said, " A great miracle a man is. What is the reason behind these sayings"? Human beings are Kings of all beings below God and the angels because of the ability of their reason and the light of their intelligence. But these reasons are not enough.

"Man is the most fortunate of creatures." Why? Because of all creatures, God did not limit the potential of man. Only humans have freedom of choice and can fashion themselves in whatever shape they prefer. They have the power to degenerate into a brutish form of life, like the animals. Secondly physical strength or instinct helps them to survive. Or, they have the power to use their intelligence to turn themselves into a higher form of life that is god-like.

"The ancient Babylonians said, "Man is a being that has a varied nature". Why do we stress this? Because we say that we human beings can become what we will".

"Know thyself". By this rule we are encouraged to investigate all of nature. The person who knows himself or herself knows all things".

7.3.2 Secularism

If we compare the contemporary view of the world with the medieval view, we will recognize the great transformation of thought that had taken place from religious 'other worldliness' to humanistic 'this-worldliness'. The humanist is more interested in the material world around, in the contents of the physical universe than in gods, angles or demons, whereas the medieval men of religion were more interested in gods, angels or demons. The humanist is concerned to make the most of his brief life, whereas the medieval men regarded life as a painful preparation for a happier life which, they thought, would come after death. This transformation which the Renaissance inaugurated maybe termed as marking the passage from religion to secularism. The new intellectual and cultural climate which the Renaissance created influenced even the Church hierarchy, particularly its upper levels, who were wealthy. For example Leo X who was the pope from 1513 to 1521 said on becoming the Pope, "Let us enjoy this Papacy which God has given us".

Check Your Progress Exercise 1

- 1) Discuss in brief the factors which helped in the introduction of capitalist economy in Europe

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- 2) Find out whether following statements are true or false. (Mark ✓ or x)

- i) Severe restrictions were imposed on the citizens in Europe during the Renaissance period.

- ii) The feudal society was a class-less society.
 - iii) "Humanism" was a great contribution of Renaissance.
 - iv) Renaissance contributed to the development of secular ideas.
- 3) Write in about five lines what you understand by 'humanism'.

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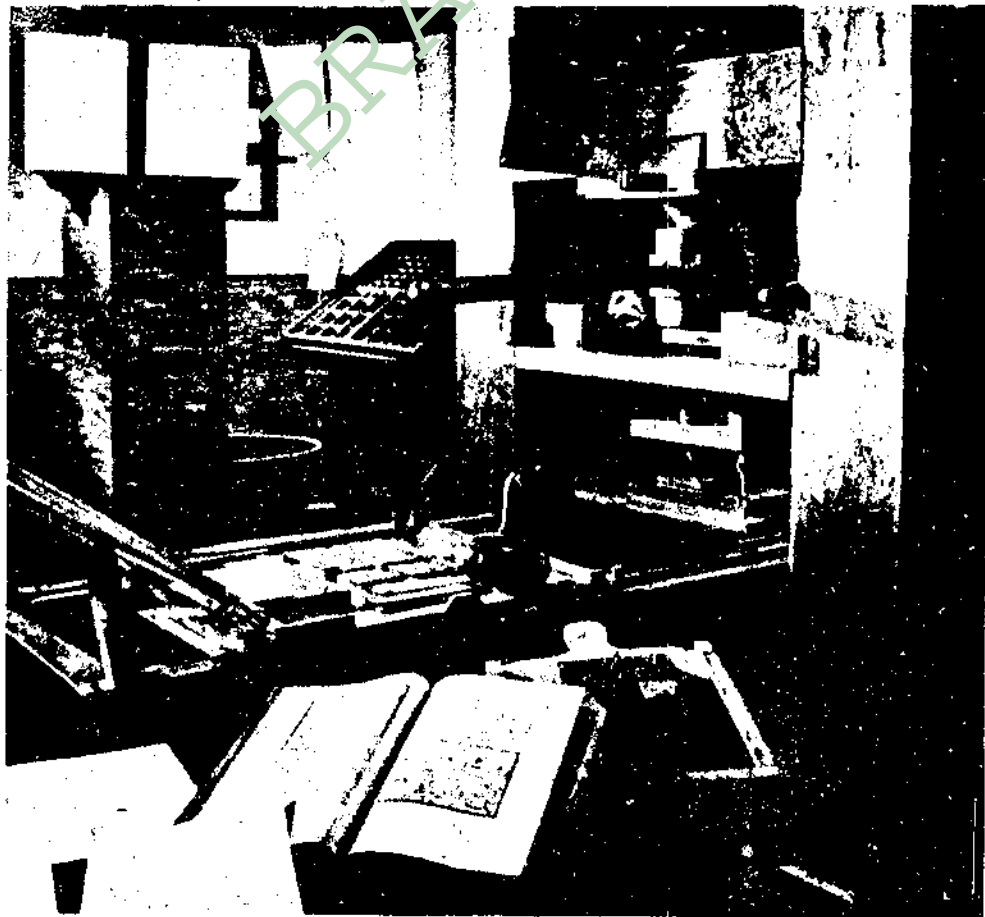
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7.4 RENISSANCE LITERATURE

The humanist ideas of the Renaissance found artistic expression in literature, painting, architecture, and sculpture. Some of the greatest writers, poets, and dramatists of the Renaissance were Petrarch and Boccaccio in Italy, Rabelais in France, Erasmus in Holland, Von Hutten in Germany, Cervantes in Spain and Shakespeare in England. The themes of their writings had little to do with religion or piety of asceticism and were often ridiculed and anti-clerical.



18. An early printing press.

The most significant feature of the literary output of the Renaissance, and since, has been the use of vernacular languages, or the languages spoken by the people of a region or country. Until about the fourteenth century, there were hardly any writings in any of the languages spoken by the people of different countries of Europe - the Italian, Spanish, French, German, English, etc. The language of scholarship and literature for centuries had been Latin which only the educated, who constituted a very small part of the population, could understand. The Renaissance marks the emergence of modern European languages as languages of literature and the beginning of the development of these languages. In a short period, these languages almost completely replaced Latin as the language of poetry, drama and fiction. Latin continued, however, to be the language of philosophy and science for some more time.

It may also be remembered that the total number of books available in Europe till the late fifteenth century was very small. The first printed book, the Gutenberg's Bible, was brought out in 1456. Until the invention of printing, books were hand-written (manuscripts). They were copied in hand by scribes and were mostly available in libraries of the monasteries. Even people who could read had thus very little access to books. But most people could neither read nor write. It has been estimated that during the first half of the fifteenth century, there were only about 100,000 manuscripts in Europe. In fifty years' time, after the introduction of the printing press, there were nine million books. This was a significant development, but its impact took a long time to be felt. The printed books were also expensive and only the moneyed people could afford to buy them. Although the number of people who could read was limited yet printing opened up immense possibilities for the future. This inevitably had an impact on society.

The Renaissance literature in modern European languages was marked by significant changes in style and theme. Initially, the tendency was towards an imitation of the Latin literary style. Its first impact was felt in poetry where the imitation of court poets was given up and new rhymes were adopted with themes which were increasingly secular. There were significant developments in drama, and increasing use of satire. A major development was in the field of prose writings. Earlier prose was a medium only for scholarly writing. Stories were told through poems. Now, the prose-story emerged as an extremely important literary form. Boccaccio's Decameron, basically a collection of stories in Italian, was a pioneering work and influenced the Renaissance prose writings all over Europe.

7.5 ART AND ARCHITECTURE

Some of the greatest achievements of the Renaissance were made in the realm of painting, sculpture and architecture. The humanism of the Renaissance found brilliant expression in these art forms. The Renaissance artists made use of biblical subjects but the interpretation that they gave of these subjects had little to do with the traditional religious attitude. Art as an independent activity assumed a status which was unknown in the medieval times. The purpose of medieval art was to express moral values and impart religious teachings. The people portrayed were not men and women of flesh and blood. The artists, mostly anonymous, had a low position in society. They worked in groups as craftsmen and had no individuality. The Renaissance marked the rise of artists, each with his unique individuality and style, who enjoyed great prestige in society. The wealthy merchants, the princes and the Church competed for their patronage. Art was freed from religious or ritualistic overtones. Now artistic creations were admitted for their intrinsic aesthetic value, and were seen as evidence of achievements of the individual artists.

Of all the art forms, the Renaissance's supreme achievement was in painting. The Renaissance artists looked upon art as an imitation of life. This required close observation of nature and



19(a) Monalisa by Leonardo da Vinci



19(b) Raphael's Madonna

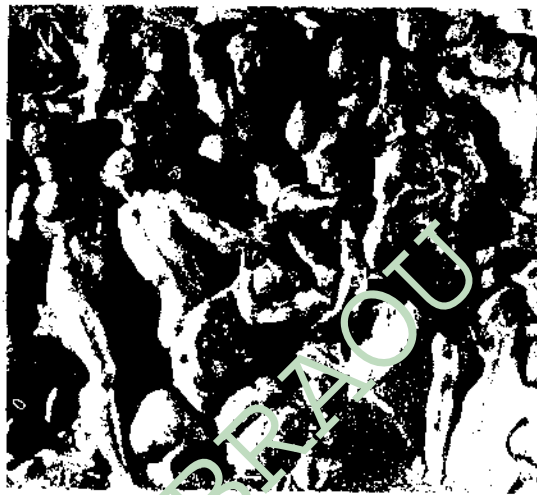


19(c) Michelangelo's frescoes on the Sistine Chapel

of man, of mountains, trees, and animals and of the anatomy of man. The artists studied optics and geometry and used their knowledge to develop perspectives, including aerial perspectives, in their paintings. They studied human anatomy to find the mechanism underlying gestures and expressions. Leonardo do Vinci, for example, studied not only the anatomical structure of the human body, but also in order to represent movement, the way different parts of the body shaped when in state of movement. Leonardo considered painting a science.

For an appreciation of the significance of the Renaissance art and the departure it marked from the medieval art, it is necessary to see the reproductions of paintings of the two periods in illustrated volumes of art history. No detailed reference has been made to any particular artist or work of art of the period. The reader may try to know about and see the reproductions of some of the following paintings of the Renaissance: Botticelli's **Allegory of Spring** and **Birth of Venus**, Leonardo do Vinci's **Virgin of the Rocks**, **Last Supper** and **Monalisa**, **Raphael's School of Athens**, **Sistine** and **Madonna** and Michelangelo's series of frecoes on the ceiling of the Sistine Chapel in Rome.

The sculpture of the Renaissance period developed along the same lines as the painting. The medieval sculpture used images of saints and depicted religious themes as a part of architecture. One of the significant developments now was the emergence of the free standing sculpture. Architecture emerged as an art itself and ceased to be a religious medium. As in the case of painting, the growing knowledge of anatomy and the new standards of beauty also influenced the developments of sculpture.

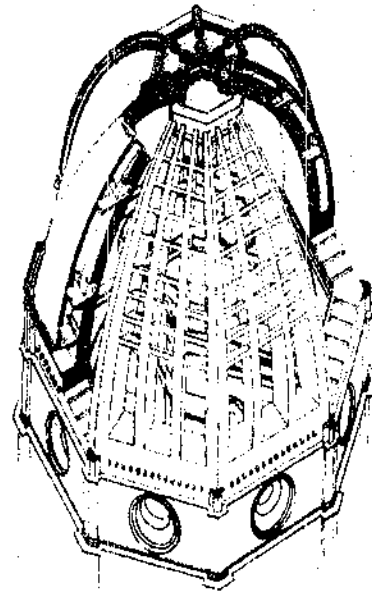


20. The Battle of the Centaur by Michelangelo, 1492, on Marble relief is an excellent expression of Humanism in Sculpture

The Renaissance period thus, also marks the beginning of the decline of Gothic architecture which had dominated the architecture of cathedrals and churches from the twelfth and thirteenth centuries. The basic features of this architecture were rib-vaults, sharply pointed arches and buttresses. The Gothic structures had lofty spires. They had stained glass windows and carved facades and were decorated with representations of mythical creatures. The Renaissance architects considered Gothic architecture as ascetic and other worldly and used the word 'Gothic' to disparage it as barbarian. New styles of architecture began to be developed, first in Italy and later in other parts of Europe. These were based on the study of the ancient Roman architecture. The finest specimen of the new style was St. Peter's Church in Rome. The buildings in the new style, many of which were churches, have been described as expressing ideals which were purely secular, joy in this life and pride in human achievement.



21 (a) Cathedral Dome Florence (1420—36).



21 (b) A diagram showing the construction of the Cathedral Dome, Florence

7.6 PHILOSOPHY

The dominant philosophical system of the pre-renaissance medieval Europe was scholasticism. It was an attempt to harmonize reason and faith, basically to serve the interests of theology. It was based on logic and rejected experimental science and experience. The same perceptions, according to this philosophy, could lead to a knowledge of the appearance of things but not of the reality which could be discovered by reason alone without reference to sensory perceptions. Its purpose was to give a systematic account of the Christian doctrine and to free it of any internal contradictions. For this, reason alone was not enough. Another criterion was the authority of the scriptures. The acceptance of the doctrine was not based on its correspondence with facts but on its legitimation by the scriptures or by an authoritative person. Some scholastics of course, stressed the importance more than on faith, but their number was limited. The Renaissance thinkers attacked scholasticism saying that it fed on itself, with its circular reasoning within a close system in which the basic premises bore no relation to reality. They asserted that knowledge could be gained by going out and studying mentally and manually the Book of Nature. Leonardo da Vinci, to whom reference has already been made, condemned the reliance on authority as a source of knowledge and advocated the use of the inductive method.

Empiricism arose as a reaction to scholasticism and its speculative methods. Empiricism may be defined as an approach which holds that the sensory experience is the only source of knowledge. It affirms that all knowledge is founded on experience and is obtained through it. Francis Bacon, one of the pioneers of empiricism, emphasized the inductive method against the speculative method of scholastic. This method relied for knowledge on observation, experimentation, collection of data and their classification for discovery of general laws. For such purposes, preconceived notions, personal prejudices and rhetorical inaccuracies should be discarded and no ideas, however time-honoured they may be, held as eternal truths. The founding of the first effective scientific society, the Royal Society in England, was directly the result of his ideas. Empiricism, despite some limitations, marked a break with the past and paved the way for the advancement of modern science. It was held that the physical universe was subject to natural laws which could be

discovered and used for the benefit of mankind. The empiricists also held that human affairs could be similarly understood.

Another system of philosophy which helped in ending the domination of scholasticism (and of the church) in intellectual life and aided the growth of science is associated with the name of Descartes. Descartes advocated that with clarity of thought it was possible to discover everything that was rationally knowable. He emphasized the importance of deductive thought and, experiment as an aid to it. Deductive method begins with logical formulation of premises, their internal rational connections, and then proceeds to observation and experiments with facts to establish the validity of those premises. Inductive method begins with observation of facts to arrive at such logical sets of premises as a final result of inquiry. The purpose of his philosophy was, however, similar to that of Bacon's. Referring to his conclusions, he wrote :

"They showed me that it is possible to arrive at knowledge very useful to life: and that instead of this speculative philosophy that is taught in the schools one can find a practical philosophy by which knowing the force and action of fire, water, air, the stars, the heavens, and all other bodies that surround us as distinctly as we know the different trades of our craftsmen, we could employ them in the same way to all uses for which they are appropriate and thus become the masters and possessors of Nature".

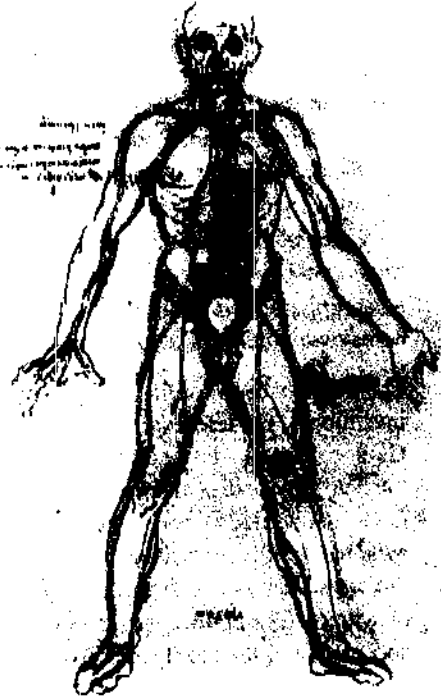
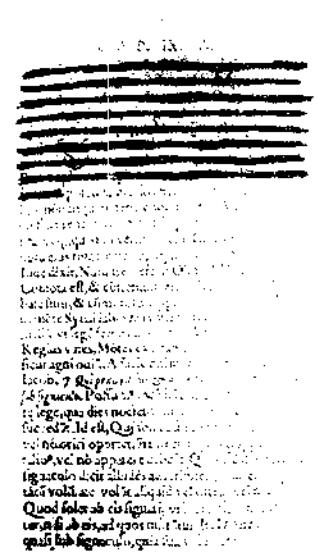
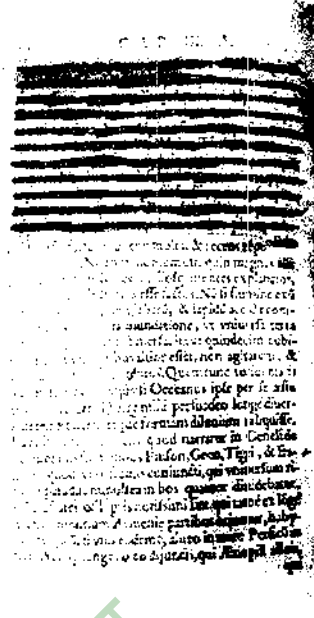
7.7 BEGINNING OF THE SCIENTIFIC REVOLUTION

The Renaissance marked the beginning of modern science. One of the first achievements was in astronomy. This was an exposition by Copernicus of the rotation of the earth on its axis and its motion around the sun. This marked an important break with the ancient system of thought. For over a thousand years, it was believed that the earth was the centre of the universe. It was a cardinal dogma of scholastic philosophers, and its refutation meant an attack on the theological conception of the universe. It was therefore, to be condemned as a heresy and punished. Copernicus's book, **On the Revolution of the Celestial Orbs** was published in 1543, the year in which he died. He had hesitated from publishing it for fear of the hostility of the Church. While the theory awaited final confirmation by Galileo later, the very idea of an open universe of which the earth was but a small part was shattering to the theological view of a closed universe, created and maintained in motion by God. About half a century after the publication of Copernicus's book, in 1606, Giordano Bruno was burnt for heresy which the vision of an infinite universe had inspired.

The decisive proof of the new conception of the universe was made possible by the invention of the telescope which has been called the greatest scientific instrument of the age. Galileo, born eleven years after the death of Copernicus, used this instrument in his study of the heavenly bodies and the Copernicus theory was confirmed by Galileo's observations. Galileo was tried in his old age and was condemned and forced to recant his views. He was awarded nominal imprisonment and allowed to carry on his scientific work which was not directly connected with astronomy. Galileo's trial marked the end of a period in the history of science. The condemnation of Galileo was not a popular one, and attempts to enforce the acceptance of the old conception of universe were quietly dropped.

Significant discoveries were made in the study of the human body and circulation of blood which helped to combat many superstitions. We have already referred to the work of the Renaissance artists relating to the study of anatomy. In 1543, the year in which Copernicus's book was published, Vesalius a Belgian, published his profusely illustrated **De Humani Corporis Fabrica**. Based on his study of the dissections of the human body, this book provided the first complete

Stages of Social Evolution



23 (a) Study of Bones & Tendons, a drawing by Leonardo Da Vinci.

23 (b) A study of Human Anatomy (1490-1500 AD).

description of the anatomy of the human body. Servetus, a Spaniard, published a book explaining the circulation of blood. He was condemned to death for questioning the Church belief in Trinity. A complete account of the constant process of circulation of blood, from the heart to all parts of the body and back again was given by Harvey, an Englishman, in about 1610 in his Dissertation upon the 'Movement of the Heart'. The period produced many other giants in science and great discoveries and inventions were made.

Check Your Progress Exercise 2

- 1) Write in about 100 words the impact of humanism on art and architecture during the Renaissance. Discuss this theme with your Counsellor at the Study Centre.
- 2) Which of the following statements are correct ? (Mark ✓ or x)
 - i) The use of vernacular languages became popular during the Renaissance.
 - ii) During the Renaissance art was only a method to express religious ideas.
 - iii) Empiricism paved the way for advances in modern science.
 - iv) Galileo was honoured by the Church for his invention.
- 3) List some of the advances made in the field of modern science during the Renaissance.

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7.8 POLITICAL THEORY

In the early medieval period, a view supported by the Church was held, that the state was established by God and therefore, people must render faithful obedience to the ruler even if he was a tyrant. Later, the question of the right to kill a tyrant was debated by philosophers. A number of popular uprisings had broken out in the fourteenth century, and later. These had created a revolutionary spirit in Europe. Many leaders of these uprisings were fired by a religious zeal and through their activities and ideas expressed a longing for a better world. The questions of the rights of the people against despotic rule or against social and economic exploitation long remained a live issue. The view, that Christians must obey their rulers absolutely, because they were the representatives of God on earth was strong. Medieval philosophers also generally held the view that all of Western Europe would be under one supreme ruler or overlord, while there may be other kings and princes under him. This overlord may either be the Pope or the Holy Roman Emperor.

The medieval political theorists believed that the authority of every ruler was limited. There was no conception of state sovereignty. The ruler did not make the laws according to his will: he only implemented the laws. There was no conception of democracy or popular sovereignty. With the rise of despotism, theories of state divorced from 'moral' or religious considerations began to grow. The most outstanding political philosopher of this period was Machiavelli who gave a real-

istic, original and bold exposition of political theory, totally shorn of the prevailing hypocrisy. The term "Machiavellianism" has come to mean "the view that politics is normal and that any means however unscrupulous can justifiably be used in achieving political power". Machiavelli's views reflected his 'hard-headed reaction' to the political realities of the day. In the dedication of his book *The Prince* he proposed to do for politics what the painter of his day was doing for landscape art i.e. examine the scene from a good vantage so as to depict the nature of his subject appropriately. Machiavelli held the view that the state was an end in itself. He favoured absolutism as necessary to solidify and strengthen the state. He was completely opposed to any limitations on the authority of the ruler. It was the supreme obligation of the ruler to maintain the power and safety of the state, and it was his duty to use all possible means to fulfil that obligation.

A Period of Growing Absolutism

It was a period of growing absolutism and there was much opposition to this trend from those who were affected. The middle class, while supporting the ruler against the feudal lords, also resisted the power of the ruler. Wherever parliamentary institutions existed, the upper classes represented in them, were, able to claim and exert special rights. A theory of popular sovereignty was advocated by Marsilius of Padua in early fourteenth century. He contended that sovereignty extended from God to the people and from them to their government and therefore, the government should remain responsible to the people. By 'people' what was meant was the upper classes, and if at all any limitations were imposed on the authority of the ruler, they were for and by upper classes. 'Popular sovereignty' was rarely used to denote democracy and republicanism. There were a number of republican city-states in Italy, Germany, Holland and Switzerland, but none had a popularly elected government. Only in Bohemia (Czechoslovakia), for a short while, the followers of John Huss established a republic. The theory and practice of popular sovereignty belongs to a later period of history.

7.9 REFORMATION

The term 'Reformation' implies two major developments in the history of Europe towards the latter part of the Renaissance. First, the Protestant Revolution which resulted in a split in Christianity and secondly, the secession of a large number of countries from the Roman Catholic Church by establishing separate Churches in those countries, generally along national lines. This triggered reforms within the Roman Catholic Church, generally referred to as the Catholic Reformation or Counter Reformation. But Reformation was not merely a religious movement. It was intimately connected with, and was in fact a part of, the social and political movements of the period which brought about the end of the medieval period and the emergence of the modern world. As in the case of Renaissance, the Reformation must be seen in the context of the social, economic and political changes in Europe.

The Catholic Church, during the early medieval period, had become a vast hierarchical organization headed by the Pope in Rome. The Pope was the supreme authority over the entire hierarchy, and, he exercised this authority directly. The position of the Pope is often described as 'Papal Monarchy'. Systematic efforts were made to extend the authority of the Church over everyone, high or low. Making an oral confession of his sins to a priest at least once a year and suffer punishment imposed, was made obligatory for everyone. The recalcitrants were excommunicated. A person who was excommunicated was supposed to have been temporarily consigned to hell. If he died, his body could not be buried with the prescribed rituals. Other Christians were forbidden from associating with him.

7.9.1 Doctrinal Debates in the Church

Almost from the beginning of the establishment of the Church, there were differences among Christian scholars on questions of doctrine. These differences persisted over the centuries. By the thirteenth century, some of the questions of the Christian doctrine were taken out of the purview of philosophical discussions. They had to be accepted on faith. An important feature of the Catholic Church was the theory of sacraments. A sacrament was defined as an instrument by which divine grace is communicated to man. Seven sacraments were accepted - baptism, confirmation, penance, the Eucharist, or Lord's Supper, marriage, ordination and extreme unction. These sacraments were regarded indispensable for securing God's grace and there was no salvation without them. Associated with the theory of sacraments was the theory of priesthood. It was held that the priest who was ordained by a bishop (who was confirmed by the Pope), was, the inheritor of a part of the authority conferred by Christian Saint Peter (Popes derived their authority from Saint Peter). For the laymen, the three most important sacraments were baptism, penance and the Eucharist. The priest, according to this theory, had the power to cooperate with God in performing certain miracles and in releasing sinners from the consequences of their sins. There were also the veneration of the relics of Christ and saints and these were often faked. The rule of celibacy of the priests and the belief in purgatory was also implemented.



No. 24 (a) Sale of Indulgences.



24 (b) Sale of Indulgences.

By the thirteenth century, the Church, which had been founded for the purpose of saving souls, had become a vast and efficient engineer of control and exploitation. Protestant Revolution is often described as a revolt against abuses which had grown in the Catholic Church. Some of the priests and higher-ups in the Church hierarchy received their appointment through corrupt means. Many such appointees were utterly ignorant. They led lives of opulence and immorality, running gambling houses and keeping mistresses. Religious offices were sold to the highest bidder and those who bought positions after spending money made good by charging high fees for the services they performed. Dispensations which exempted people from certain laws of the Church such as with regard to marriage and imposition of penance were sold. The Popes and the higher clergy lived like princes. A relatively new abuse was the sale of indulgences which remitted punishments in this life and in purgatory for sins. The sale of indulgences which began to be considered as pass-

ports to heaven became one of the major immediate issues which provoked the Protestant Revolution.

Any opinion or doctrine contrary to the Church dogma was considered heretical and was punished. The Church had established a vast machine to suppress heresy. Inquisition or a tribunal had been instituted for the discovery and punishment of heresy. All deviation and dissent from the dogma and protest against the abuses of the Church was sought to be suppressed and heretics began to be burnt at the stake. Two orders of nuns, the Franciscan and the Dominican, had been founded in the early thirteenth century. The wandering monks of these orders soon degenerated into a system of espionage and blackmail. The inquisitor, who wore black garments and a black cowl over the head, would enter a village or town with his staff and summon the inhabitants to report any heretics or any person they suspected of heresy. Some people settled old scores and made false accusations.

From the fourteenth century, opposition to some of the Church doctrines and protests against the abuses began to grow. There was also an advocacy of the return to the Scriptures and early Christianity instead of relying on the Catholic Church as an organization. John Wycliffe in England advocated the supreme authority of the Scriptures. The language of the Catholic Church was Latin, which the common people did not understand. The Scriptures then were not available in any of the modern European languages. Latin, Hebrew and Greek were considered the three sacred languages. Translation of the Scriptures into other language was believed to destroy the sanctity of the sole repository of the faith; of the true Christianity, which offered the sole criterion of righteousness. Then the salvation of people lay in their knowing what the Scriptures said. For this it was necessary that the Scriptures were translated into the languages of the people. Wycliffe inspired the first English translation of the Bible. He condemned the Pope as the leader of the army of the devil. He denounced the clergy, condemned the indulgences and denied certain doctrines such as the Eucharist. He recruited what were known as poor Preachers to spread the knowledge of the Scriptures among the common people. After his death in 1384, some of his followers went even beyond his ideas and condemned many doctrines and practices.

7.9.2 The Protestant Revolution

The Protestant Revolution can be said to have begun in 1517 when Martin Luther, a Monk of the Order of St. Augustine, nailed his ninety - five theses or statement, attacking the sale of the indulgences, on the door of Church in Wittenberg in Germany. He challenged people to come and hold disputations with him on his theses and sent copies of his theses to his friends in a number of cities. Among the theses were the following :

"Thus those preachers of indulgences are in error who say that, by the indulgences of the Pope, a man is loosened and saved from all punishment...."

They Preach man, who say that the soul flies out of the purgatory as soon as the money thrown in the chest rattles.

It is certain that, when the money rattles in the chest, avarice and gain may be increased, but the suffrage of the Church depends on the will of God alone....

Christians should be taught that, as it would be the duty, so it would be the wish of the Pope, even to sell, if necessary the Basilica of St. Peter, and to give of his own money to very many of those from whom the preachers of pardons extract money".

During the next two years, Luther wrote a series of pamphlets expounding his doctrines and came to the conclusion that his doctrines could not be reconciled with those of the Catholic Church

and that he had no alternative but to break with the Catholic Church. In 1520, the Pope ordered him to recant within sixty days or be condemned as a heretic. He burnt the proclamation of the Pope in public. During all this period, he was protected by the ruler of Saxony who was his friend. Many rulers in Germany were hostile to the Church and when Luther was excommunicated, he remained unharmed. During the next 25 years, he occupied himself with the talk of building an independent German Church - and in expounding his doctrine. He rejected the entire system of the hierarchy of the Catholic Church, introduced German as the language of Church services, abolished monasticism and insisted on the right of priests to marry, abolished the special status of priests as representative of God on earth, eliminated most of the Sacraments except baptism and the Eucharist, and emphasized faith rather than good works including pilgrimages and veneration of relics. The highest priority was given to the doctrine of predestination and the supreme authority of the Scriptures. Another important change was to abandon the view that the Catholic Church was supreme over the state.

The break with the Catholic Church was soon followed by revolts, first by the knights and then by lower classes, mainly peasants. These revolts, on the one hand, helped in eliminating opposition to Luther; on the other, they showed the limitations of Luther's movement as a movement of radical, social and economic reform. Luther sided with the rulers and the lords in suppressing the peasants' revolt. He advocated the hunting down of rebels like "mad dogs". Among the rebels were people belonging to a sect called the Anabaptists who were considered the most radical reformers of the time. They advocated complete separation of Church and state, denied the necessity of the priests, denounced the accumulation of wealth and distinctions of rank, and considered it the duty of a Christian to share their things with each other. Luther, denouncing them, said :

"There are heretics who hold that one should tolerate no authority... that one should own no possessions ... leave house and home or should hold and keep all things common. Such are not only heretics but rebels, and therefore without doubt should be punished."

7.9.3 Economic and Political Changes

In addition to the doctrinal disputes and decadence of the Church, the Protestant Revolution was also influenced by economic and political changes in society. This was a period when, in different countries of Europe, there was a rise of national consciousness among the people, that they were one people distinct from the other nationalities, and, must not be ruled over by foreigners. They should have their own government and rulers, independent of any outside (church) control. Unlike the medieval period, nation-states were beginning to be formed in accordance with this consciousness.

The social and economic changes leading to the rise in importance of the merchants, had strengthened this process. The Roman Catholic Church asserted its supremacy over all nationalities in all matters, including in the matter of appointments and deposition of kings. There emerged thus, a basic antagonism between the growing national consciousness and the Church. There could be no growth in nationalism without diminishing the powers of the Church.

While discussing the political theories in the period of the Renaissance, we have referred to the rise of absolutism or despotism. The rulers of states claimed total supremacy within their realms. They even claimed that their right to rule was a divine right. These rulers wanted complete authority not only over temporal affairs (which right the Pope also claimed) but also control over the Churches and the priesthood within their kingdoms. Then there were various economic factors. The Church had a vast economic empire. The Churches and the monasteries under the control of the Pope had enormous wealth and owned vast lands. The Church imposed various kind of

taxes, for example, the Peter's Pence and Tithes. Much of this wealth drained from different countries was sent to Rome. Similarly, the proceeds from the sales of indulgences were sent to Rome.

While the general population disliked a large portion of their wealth being sent to Rome, the rulers saw vast prospects of increasing their resources by confiscating Church properties. It offered the resources they needed for their standing armies and for other purposes. The Church properties were exempted from taxes and, therefore, the burden of taxation within a state fell on the merchants and the new class of rising capitalists. While religious differences perhaps could be sorted out, these fundamental antagonisms could not. The Protestant Revolution did not, nor was it meant to, lead to the establishment of a universal Protestant Church under a single authority like the Catholic Church was under the Pope. It led to the establishment of separate national Churches under the control of the State.

After the success of Luther in Germany, the Protestant Revolution spread to many other countries. The doctrines of the Protestants everywhere were not the same. In Switzerland, the Protestant Revolution was led by Zwingli and Calvin. In fact, Calvin's ideas gained much more support in different parts of Europe than those of Luther. In England, King Henry VIII was made the head of the Church of England which was declared to be an independent national unit subject only to the authority of the king.

The Protestant Revolution was followed by a realization by the Catholics, including the Popes, the clergy and Catholic rulers and scholars, that the spread of Protestantism could not be checked by persecution or by political and military means. What was needed was a moral regeneration of the Churches and Papacy. A series of measures were taken in the sixteenth century itself to introduce various reforms.

The Reformation brought about a split in Western Christendom and, along with it, for a long time an increase in religious conflicts and wars. In a period of about twenty-five years (from 1560's) eight religious wars ravaged France. The revival of evangelicalism, the religious crusading zeal of the rival Churches, led to the diminishing of some of the gains of the Renaissance, particularly in shifting the focus from religious affairs of human affairs. The period from 1560 to 1630 was the worst period in the history of witch-hunting. It assumed the proportion of a craze.

Check your progress Exercise 3

- 1) Which of the following statements are correct or wrong (Mark ✓ or x)
 - i) Democracy was the leading political system of medieval times.
 - ii) Marsilium of Padua advocated a theory of popular sovereignty.
 - iii) Baptism, penance and the Eucharist were important sacraments.
 - iv) Luther supported the peasant revolt
 - v) National churches emerged as a result of Reformation.
- 2) Write in about ten lines the methods adopted by the Church to dominate social and political life of the people in Europe

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lords, were trying to establish. The interests of the merchants could be promoted by strong Kings who would put an end to the feudal anarchy and local disorders, remove restriction on trade which resulted from other countries, and support them with their armed power against their rivals. The Kings found in the merchants their allies who provided the money they needed for building their own independent armies totally under their command, for creating their administrative system i.e. the courts and other paraphernalia of the state. Earlier, as we discussed, the Kings were powerless against the feudal lords on whom they depended even for their soldiers. Now a process of the disintegration of the power of the feudal lords started. This process was aided by the introduction in Europe of gunpowder against which the feudal castles and fortresses provided no defence.

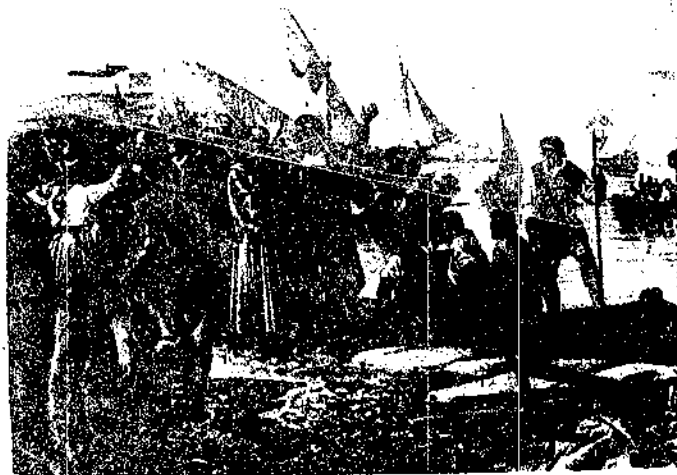
The rise of national languages also helped the process of the emergence of strong national state by strengthening national consciousness. The process of colonial expansion which started with the discovery of new sea-routes and new lands was also connected with these developments.

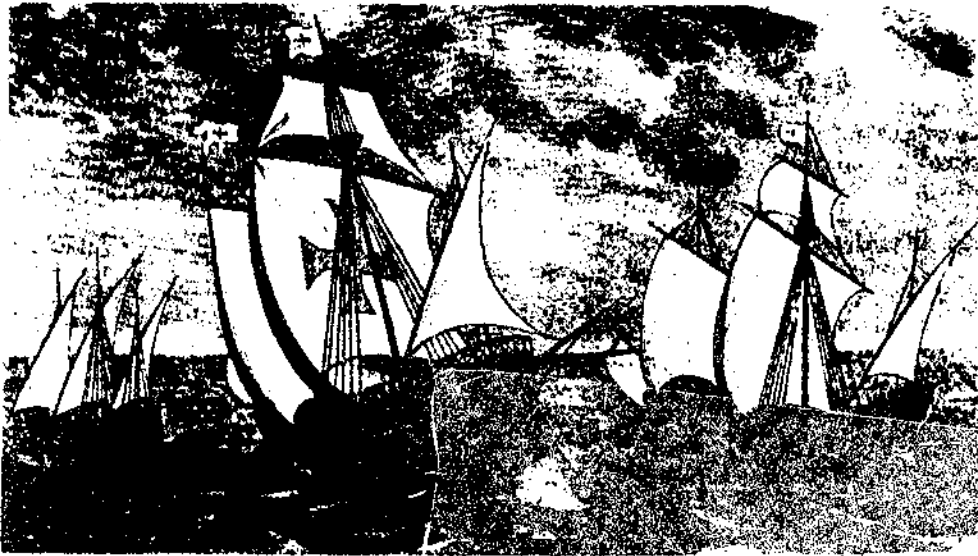
The rise of nation-states which started in this period brought about the end of the political system of the middle ages which was characterized by decentralization of political power. In its place, emerged the nation-states which were characterized by despotic governments. In the following centuries, while the emergence of cohesive states on the basis of nationalism and strong government was to continue, the new feature in political development was the struggle against the absolutism of the rulers and the growth of political democracy.

To comprehend the nature of the political developments in this period, we should study the political developments in a few selected countries, e.g. in England and France. We must remember that the process of the formation of nation-states took a long time to complete and some European nations became independent states only in the twentieth century.

7.11 GEOGRAPHICAL DISCOVERIES AND COLONISATION

We have mentioned earlier that the growth of trade and of cities helped undermine the feudal order and provided the background for new intellectual, artistic, religious and political developments. The lucrative trade with the East was controlled by the Italians, mainly the Venetians. The desire to have a share in this trade, first in Portugal and Spain, and later in England, France and Holland, led from the late fifteenth century onwards to great geographical discoveries, important changes within Europe, and the establishment of new patterns of international relationships.





25 (b) Adventurous fleet that Columbus assembled.

Until the later part of the fifteenth century, a large part of the world was unknown to the people living in any area of the world. The existence of the Americas, Australia, New Zealand and large parts of Africa and Asia was unknown to people living outside these areas. The vast Atlantic Ocean had remained uncharted and the possibility of the existence of a vast land-mass on the other side of the Atlantic was rarely imagined. It was not known that one could circumnavigate or sail around Africa. Though many people had come to believe that the earth was a sphere, still most people did not rule out the possibility that the sailors who went far into the ocean might sail on for ever in an endless ocean or might fall down from the earth when they reached its end.

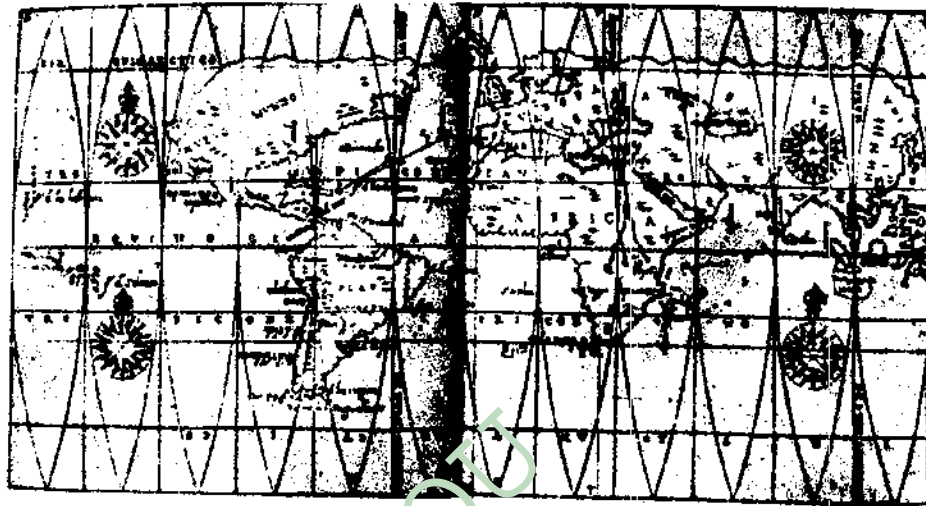
The first great steps in the exploration of the earth were taken by the sailors under the patronage of the Portuguese and the Spanish rulers. The initial motive was to find a sea-route to the East and to have a share in the lucrative trade which was monopolised by the traders from Venice. The compass and the astrolab, essential navigational instruments for long journey across the oceans, had become known, and astronomical tables and the art of mapping, essential for sailors, had been developing fast.

Bartholomew Diaz sailed, in 1487-88 across west Africa, crossed the Cape of Good Hope and reached the eastern coast of Africa. In 1492, Columbus, sailing west to find a new route to the East reached the Americas, though he himself, even after three more successful voyages, died ignorant of his great discovery. In 1497-98 Vasco da Gama finally discovered the sea - route to India.

Magellan (1519-22) was the first to successfully circumnavigate the world. His ships crossed the Atlantic Ocean, sailed across the Pacific Ocean and the survivors reached Spain after crossing the Indian Ocean. Though much of the world still remained unexplored, including large parts of Africa and Australia, these voyages laid the foundations for almost the complete geographical knowledge of the world. Following these discoveries, almost all areas of the world were for the first time brought into regular physical contact with one another.

The new geographical discoveries had far-reaching consequences for the entire world. The discovery of the sea-route to India led to the end of Venetian control and, the establishment of the Portuguese monopoly over European trade with Asia. The Portuguese were, however, subsequently supplanted by the British, the Dutch and French. There was a tremendous increase in the volume of trade as well as in the articles of trade. It marked also the beginning of the colonisation

of Asia which in the following centuries was almost entirely subjugated by the European countries. The colonisation of Africa also began, though it was combined to the coastal areas. The large - scale conquest of Africa by the imperialist countries in Europe took place only in the nineteenth century. In the Americas, the geographical discoveries were followed in a period of few decades with the destruction of the civilizations of the Incas and the Aztecs and the subjugation of the large indigenous population by a small number of Europeans. The Europeans plundered the gold and silver of the Incas and the Aztecs and exploited the mines in Peru, Mexico and Bolivia for precious metals. Vast supplies of gold and silver reached Europe.



26. An Old Map.

Commodities, totally unknown or unavailable in Europe such as potatoes, tobacco and maize became available there, and vast resources of the Americas for the production of sugar, coffee, rice and cotton began to be exploited for the benefit of the Europeans. One of the significant developments following the conquest of the Americas by the Europeans was the introduction of the plantation system in North America, West Indies and Brazil, mainly for the production of sugar cane, tobacco and cotton. These plantations were worked by slave labour drawn from Africa. The continents of Africa and the Americas were brought together by a brutal system of exploitation. While the indigenous population of the Americas (the American Indians as they are called) were reduced to the status of serfs who worked on the estates of the European colonists, the plantations were worked by slaves.

Slave trade was started in the late fifteenth century by individual merchants, sailors and pirates but by the end of the sixteenth century it passed into the hands of regular slave trading companies officially approved by the governments of the European countries. For about 300 years, people of Africa were hunted, first in the coastal areas and then further in the interior, by slave traders and their agents, captured, transported across the Atlantic Ocean and sold to work in the plantations. Millions of Africans were captured and exported.

Hundreds of thousands died during the journey because of the extremely unhygienic conditions in the ships. It is estimated that in the British colonies in the West Indies alone, more than two million slaves were imported in a period of about a hundred years. The prosperity of the European colonizers in the Americas was based on the serf and slave labour of the indigenous inhabitants of the Americas and African slaves respectively.



27. Merchants at a harbour in America.

This had a great impact on the development of Europe, particularly of those countries which were in the forefront in establishing their colonies and control over other parts of the world and in international trade. These developments furthered the process of the growth of capitalism.

We have said before that as a result of the geographical discoveries, the entire world, for the first time became known and, also that for the first time all areas of the world were brought into regular physical contact with one another. However, as we have seen, this regular physical contact was accompanied by brutal exploitation of the people of some parts of the world.

Check Your Progress Exercise 4

- 1) Which of the following statements are correct or wrong (mark ✓ or x)
 - i) Nation - states emerged in a very short time in Europe.
 - ii) Bartholomew Diaz sailed to America in 1492
 - iii) People from Africa were sold as slaves in America
 - iv) Compass is used to measure distance.

2) Discuss in about ten lines some of the major consequences of geographical discoveries.

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7.12 LET US SUM UP

Renaissance and Reformation set into motion a process that revolutionised the outlook of human beings on religion, society, political systems and culture. This process was the product of several socio-economic changes, such as the emergence of civic freedom in towns and cities; formation of occupational guilds; development of sea borne trade; geographical discoveries, etc. The Renaissance marked the rise of humanism which shifted the focus from divine principles to human beings. The human body was no more treated as a symbol of sin. It was now considered as a thing of beauty, dignity and pleasure. This outlook generated new writings and literature, art and architecture where the emphasis was on beauty and aesthetic standards in relation to human conditions.

With the promotion of secular ideas and rational thinking the doors for the development of modern science were thrown open. The conflict between Church and science ultimately resulted in favour of science. The sanction of the Church was no more required for the promotion and recognition of scientific discoveries. The forces of Reformation challenged the abuse of authority by the Church. This not only resulted in the emergence of national churches but also compelled the Church hierarchy to introduce reforms, i.e. the Counter Reformation.

This was also a period which marked the emergence of nation - states in Europe along with new political theories. Merchants and other professional groups supported political consolidation under monarchs. They played a vital role in colonisation and ultimately in the establishment of colonial regimes.

7.13 KEY WORDS

- Absolutism : despotism, a government in which the ruler has absolute power.
- Anabaptist : a 16th century Swiss Sect of reformation.
- Baptism : rite for admitting a person into Christian faith (by dipping him into water or sprinkling sacred water over him).
- Capitalism : an economic system of production of commodities for profit.
- Deductive : to infer by logical reasoning.
- Empiricism : method of proof based on observations.
- Fresco : a method of painting in water - colour on wall before plaster is dry.
- Gothic : a style of architecture of flying buttresses and pointed arches, etc.

- Heretic : holding belief opposed to the church, especially by its members.
- Humanism : a system of thought holding man to be ethical, giving dignity to man.
- Journey-men : skilled workers qualified by apprentices to work in his trade.
- Sacrament : a set of rites observed by Christians as ordained by Jesus.
- Scholasticism : a system of thought based on Aristotelian logic.
- Tithe : one - tenth of annual produce from land paid as contribution to Church.

7.14 ANSWER TO CHECK YOUR PROGRESS EXERCISES

Exercise 1

- 1) See Sec. 7.2
- 2) i) x ii)x iii) iv) ✓
- 3) Sec Sub-sec. 7.3.1

Exercise 2

- 1) See Sec. 7.5
- 2) i) ✓ ii) ✓ iii) ✓ iv) x
- 3) Sec Sub-sec. 7.7

Exercise 3

- 1) i) x ii) ✓ iii) ✓ iv) x v) ✓
- 2) Sec Sub-sec. 7.9.1
- 3) Sec Sub-sec. 7.9.2
- 4) Sec Sub-sec. 7.9.3

Exercise 4

- 1) i) x ii) x iii) iv)x
- 2) Sec 7.11

7.15 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each :

1. What is reformation and explain its impact on the history of Europe.
2. Explain the contribution of renaissance for the growth of various languages
3. Discuss the contribution of renaissance for the development of modern science
4. Write an essay on geographical discourses

II. Answer the following in about 15 lines

1. Discuss the reasons for the introduction of capitalist economy in Europe
2. What do you mean by 'Renaissance'?
3. What do you understand by the term protestant Revolution ?
4. Explain the consequences of reformation.

UNIT 8 INDUSTRIAL REVOLUTION

Contents

- 8.0 Objectives
- 8.1 Introduction
- 8.2 Industrial Revolution
 - 8.2.1 Merchant Capitalism
 - 8.2.2 Emergence of Wage Labour
 - 8.2.3 Putting-Out System
 - 8.2.4 The Enclosure Movement
- 8.3 Market and Commodity Production in Agriculture
 - 8.3.1 Agricultural Revolution
 - 8.3.2 Capitalist Relations in Agriculture
- 8.4 Factory and Machine
 - 8.4.1 The New Technology
 - 8.4.2 Factory System, Labour and Legislation
- 8.5 Capital Accumulation and Profit Motive
 - 8.5.1 Changes in the Composition of Capital
 - 8.5.2 Cyclical Patterns of Growth
- 8.6 Expansion of Capitalism
- 8.7 Rise in Individualism
- 8.8 Division of the World and the Colonies
- 8.9 Let Us Sum Up
- 8.10 Key Words
- 8.11 Answers to Check Your Progress Exercises
- 8.12 Model Examination questions

8.0 OBJECTIVES

Industrial revolution played a very important role in shaping the political, economic and social conditions in the modern world. After reading this unit you should be able to :

- * explain how the foundation for industrial revolution was being laid.
- * explain how increase and expansion of agricultural production contributed to the emergence of industrial revolution,
- * describe the role of new technology and labour in industrial revolution,
- * analyse how it affected the political structure, and
- * analyse how industrial revolution sowed the seeds of colonialism.

8.1 INTRODUCTION

If we travel in India the contrast between the regions which have factories and mills and mines located in them and other parts which have remained agricultural will be obvious to us. Likewise, if we travel abroad, we will see the difference between the advanced industrial countries and countries where industries remain backward and contribute only a small portion of the nation's income. The countries of the first kind are mostly located around the Atlantic in the northern parts of Europe and America; the USSR and Japan are latecomers who have also joined this group of industrially developed countries in course of the 20th century.

On the other hand, we have in Asia, Africa and Latin America a large number of countries which belong to the second group that are industrially backward, primarily agricultural, dependent in various degrees for technological knowledge on the first group of countries. Many of these industrially backward countries were in the recent past colonies or semi colonies of Britain, France, Holland or other European powers. Some of these ex-colonies are still in a state of economic dependence and all of them are relatively poor which is why they are often known as underdeveloped countries.

8.2 INDUSTRIAL REVOLUTION

This present day contrast between the developed and the underdeveloped countries, or the division of the world into rich countries and poor countries, has been the outcome of the processes that began with the Industrial Revolution. In the modern world the first industrial nation that emerged was England and the process was called a Revolution because of several reasons. Slow changes in the technique of making things or the method of organizing business happen almost all the time. But in 19th century the pace of change was so rapid that the term revolution seems more appropriate, so as to distinguish it from the normal course of change through evolution.

Moreover, this form of industrial growth represented the climax of the transition from medieval Feudalism to modern Capitalism. Here we can list some prominent features related to the industrial revolution. Industrial capitalism meant:

- * a revolutionary change in class relations, the growth of a class of capitalists and a class of wage labourers,
- * the increased productivity of the new machines and factories,
- * the growth of a domestic and foreign market towards which production was now directed.
- * the culture of a new bourgeoisie that developed in Europe,
- * the marriage of science with technology, the impact of a new class structure on political ideology, and
- * the emergence of a bourgeois democratic order.

All these aspects brought about a tremendous change in England and that is why the term Industrial Revolution was coined. These impulses towards change slowly spread, in various degrees, to other European countries in course of the 19th century. However, England was the model and in discussing the Industrial Revolution we shall pay special attention to the history of England.

8.2.1 Merchant Capitalism

In the couple of centuries preceding the beginning of the Industrial Revolution in England, under Merchant Capitalism, primary accumulation of capital had begun. The trade opened up with countries such as India and other Asian countries and sheer plunder from some of these non-European countries also brought wealth into Europe. The classic instance of this plunder is the hoard of gold and silver brought into Europe from the country of the Aztecs and Incas in central and southern America. The inflow of these precious metals played a part in the accumulation of mercantile wealth. Moreover, the new trade oriented economy (Economics of Mercantilism), inspired the rulers of new nation - states like the Tudors in England, and the Bourbons in France, to encourage the flow of precious metals into their own country and to discourage the outflow of bullion. Perhaps, Protestant Reformation also helped create a mental make up or world view that was appropriate to the acquisition of capital by the rising middle class burgher in towns. In some small countries this class acquired a dominating position and even in England where the landed aristocracy continued to be fairly important politically, side by side the merchants and other middle order people also began to acquire a say in political affairs.

8.2.2 Emergence of Wage Labour

The traditional artisan in feudal times was no doubt an industrial worker, but he was not a wage-labourer. The medieval artisan usually owned the tools with which he used to produce industrial goods. He did not go to a factory but worked in his own house or in a workshop with some other artisans of his guild, and he was as a rule, paid a price for goods or a piece rate payment according to what he produced. He was not paid wages according to the number of hours or days he worked but the situation gradually changed. In the 16th and 17th centuries a transition is noticeable, from this type of independent artisanal production to a new system.

8.2.3 Putting - out System

In the putting - out system an intermediary merchant acted as a link man between various artisans supplying raw materials and passing on the material worked upon by one artisan to another artisan, who took care of the next stage of the industrial processing. Thus, for example, a putting - out merchant became a link between the spinner, the weaver, the dyer etc. in textile production. This made sense in terms of economic efficiency: the artisan now had a ready supplier of raw material and a ready buyer; division of labour or specialisation in a particular process or stage of production was more feasible and thus greater skills developed. Specialisation and better organisation also brought about economies of large scale of production and advantages of localisation in regions specially suited for a particular line of manufacture. In some respects the artisan's produce did not go to a factory, he did not receive wages but got only a piece rate. But in one way the difference was great; under the putting - out system the artisan's independence was reduced since he relied for the supply of inputs and marketing of output on the putting - out merchant, and the scope of profit - making by this essential middleman was much greater now. This middleman could be a merchant or a master artisan who had the resources to set up as a putting - out merchant; some people believe that the latter phenomenon had a greater potential for pushing the system towards Industrial Revolution.

Some of these artisans under the putting - out system flourished in special trades as small industrial units even during the Industrial Revolution while many others suffered a transition to being more and more dependent on a capitalist who extended control from marketing of commodities to the production of the commodities. From the mid-18th century the introduction of new machines often made it easier for the capitalist to sub-ordinate the erstwhile artisan, for only someone with enough capital could own the new expensive machines that replaced medieval tools. How-

ever, in the recruitment of workers to man the new machines the capitalist did not have to depend on the skilled artisans. The industrialist could create a new work-force and for this there were many reasons, like the Enclosure Movement in England.

8.2.4 The Enclosure Movement

The Enclosure Movement in England created a class of ready recruits for industrial wage work. In the enclosure movement peasants were evicted from the fields and land was enclosed. Now a group of people were crowding into the towns seeking work - they were from the lower strata of peasantry who were being pushed out of agricultural employment due to enclosure process. The Enclosure Movement came in two waves :

- i) The first wave came in the 16th and 17th centuries, when small peasants and tenants were evicted from land by landlords who enclosed or fenced in large pieces of land for breeding sheep to get wool for the expanding woollen textiles market.
- ii) The second wave came in the 18th and 19th centuries, when enclosures began to be made for a different purpose, to improve and cultivate land as a business proposition.

In the latter development peasants were evicted by special license from the king or the private Acts of Parliament (there were 2700 such Acts in 1700-1844) and other methods. By 1883, land distribution in England and Wales became highly concentrated in a few hands : 1.4 percent of private landowners owned 73.9 percent of land. This helped growth of technically advanced and more productive capitalist farming. At the same time, it created a landless proletariat, a class of people who could get a living by selling the only thing they possessed, labour power.

Till recently it was believed that a large number of such people moved to towns to become industrial wage workers. Recently, doubt has been cast on such a theory. It has been argued that the Agricultural Revolution on capitalist lines itself required the services of this proletariat. It is probable that both farming and factory work employed this new class as wage labourers.

Check Your Progress Exercise 1

- 1) Discuss in brief some of the prominent features of Industrial Revolution.

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- 2) Which were the two waves of Enclosure Movement ?

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ii).....
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3) Mark the right answer in the following questions :

- i) In the 16th and 17th centuries in England landlords enclosed large plots of land
- a) to cultivate corn
 - b) to build factories
 - c) to breed sheep
 - d) to grow forest
- ii) During 1700-1844 in England large numbers of people from rural areas migrated to town because
- a) life was more comfortable there.
 - b) there were droughts in England
 - c) there were constant wars
 - d) they were dispossessed from land.

8.3 MARKET AND COMMODITY PRODUCTION IN AGRICULTURE

Before we go further into the question of wage work and what is called capitalist relations (between the worker who contributes labour and the capitalist who owns the means of production) we should pay attention to what we have just mentioned; the Agricultural Revolution preceding and accompanying the Industrial Revolution. It meant a qualitative change in the technology and productivity of agriculture on the one hand and on the other a change in the production relations bringing agriculture within the ambit of capitalism.

It is no exaggeration to say that the Industrial Revolution could not have come about without an Agricultural Revolution. Why? Industrialisation meant a massive shift of manpower from the agricultural to the industrial sector. We find a typical pre-industrial distribution of manpower in England in 1688 when Geogory King made an estimate that about 80 percent people were in agriculture and only 30 percent in non-agricultural sector. In 1800 the share of agricultural sector was probably about 40 percent and in 1901 it was 8.5 percent of the labour force. That shows how big was the shift from agricultural occupations and, therefore, only a much higher per capita rate of productivity in agriculture could avert serious shortfall in agricultural commodities production.

Until 1850's Britain was, we may note, almost self-sufficient in terms of food grains. Also industrial growth meant urbanisation. The growth of the city's demand on the country side, especially for corn increased. Shortage of corn would cause problem in the city, especially with its unstable proletariat and the population that was employed occasionally or at regular intervals. What is more important, in the development of the home market an interdependence between agriculture and industry emerged: some of the capital invested in industry came from rural or country banks (distinct from what the English called 'City banks' which serviced foreign trade, bill of exchange transactions, etc.) Excess of agricultural labour was absorbed by industry. They were also in demand in technically advanced capitalist farms, and of course farm products had an ever expanding demand in the burgeoning industrial towns.

8.3.1 Agricultural Revolution

Let us analyse the changes brought about in agriculture that could be termed as revolutionary. They included a series of changes in the technology of production in agriculture and in the relations of people involved in production processes. These two sets of changes were closely interrelated, and only for purpose of our discussion we could treat them separately. For example, the use of large machines or industrially produced fertilisers on a large scale involved high investments. Only large plots of farms could make the use of big machines economical and the technique of cultivation demanded larger units of land under cultivation to make them viable. Therefore, small peasants, each owning small plots, gave way to capitalist farmers who were able to make investments in the new techniques on their large-size farms.

The technological changes in agriculture were wide-ranging. The following changes were more important :

- i) Land reclamation expanded the area cultivation. By draining swamps and marshes with modern pumps. England added 750,000 acres to farming land between 1800-1900.
- ii) Intensive farming and new methods of crop rotation improved per acre productivity.
- iii) There was some degree of modernisation, e.g. in 1870 a small country like England had 40,000 reaping machines which was more than what France and Germany possessed jointly.

The overall result was a striking increasing in agricultural production in England. If we take 1700 as the base year (=100), the index number stood at 111 in 1750 and 143 in 1800; from then on to 1850's production increased at an annual compound rate of 1.5 percent.

8.3.2 Capitalist Relations in Agriculture

The other aspect of change in this agricultural revolution was the growth of capitalist relations in agriculture. This trend was general in Europe but took different forms in different countries. One pattern led to the eviction of small peasants and consolidation of holdings of land by bigger landowners often with the help of state power. We have already seen that the Enclosure Movement in England in the 18th and 19th centuries was precisely of this kind. It also involved appropriation of common lands which were used by all villagers for grazing farm animals, exchange of small strips of land towards consolidation, and takeover of wasteland. In Scandinavia, similar consolidation took place through voluntary exchange (Act of 1749) and later through a sort of compulsory redistribution (Acts of 1783, 1807, 1827). A different pattern emerged in France where there was, after the Revolution of 1789, the predominance of small peasant landowners and share-croppers under the metayage system. The western part of Germany was also the land of small landed peasantry, though in the eastern part big landlords known as Junkers dominated the rural scene.

In Russia, since the Emancipation of Serfs (by laws made in 1861 and 1863) there developed highly stratified peasantry. Lenin in his book on the development of capitalism in Russia identified three such strata. These were; i) the Kulaks, with large farms directed towards commercial agriculture of which some of the profit went into usury or money lending business; ii) the middle peasants, who could not make a success of commercialised agriculture on their small farms and depended heavily on loans from moneylenders and kulaks; and, iii) the rural proletariat, who constituted at least half of the peasant households at the beginning of the 20th century. They were the people with no land at all or very small plots of land which forced them to depend on income from the sale of labour, i.e. various forms of wage labour.

In the kind of situation described above the crucial thing was the amassing of resources in the hands of the rich peasantry which led to 'de-peasanting' or the erstwhile land-owning peasants becoming wage workers. Thus the final outcome was again, as in the first pattern typified by England, the growth of capitalistic relations in commercial agriculture producing commodities for the market.

8.4 FACTORY AND MACHINE

Just as there emerged in agriculture a capitalistic relationship between two classes, the owners of means of agricultural production, primarily land, and also agricultural capital like ploughs, machines and livestock and, the workers who had little or no means of production and depended mainly on selling their labour, in industry too there developed a similar capitalistic relationship. Here, it was the relation between the owners of factories, its tools and machines on the one hand and the totally dependent working class or the proletariat on the other. But it should be noted here that simply owning these means of production is of no use to the capitalist; he needs workers to work upon them to produce commodities or goods for the market.

The means of production, we can say, become capital by virtue of the role it plays in the social relationship that develops between the owners and the workers, in the process of production. For example a machine if lying idle is just an asset but when workers with the help of machine produce goods, it becomes capital. In the process of creation of the surplus value of commodities owners appropriate profit leaving to the worker their wages. Thus, the new factory system was not merely a place for bigger and better machines representing a certain amount of investment. It must be understood in context of the historically conditioned system of social relationships in which two classes, the capitalist and the industrial workers came into existence.

8.4.1 The New Technology

The new factories certainly had bigger and better machines: this was the achievement of science applied to technology from the middle of the 18th century. Some of these achievements were :

- * the invention of the rolling machine in iron and steel industry (1754) and Hargreave's "Spinning Jenny" which spun 8 to 120 yarn simultaneously (1769)
- * the application of steam power in cotton mills (1785)
- * Cartwright's power loom (1787)
- * the collaborative work of Boulton and Watts that produced the first steam Locomotive and the steam paddle ship (1800-2) and
- * more generally a cluster of inventions that revolutionised the textiles, iron and steel and engineering industries which lay at the basis of England's early industrialisation.

However, the point to bear in mind is that an invention or a discovery by itself may not historically be as significant as its application in production, which is why the socio - economic milieu we mentioned earlier was so important for the 'industrial revolution'. One aspect of this milieu was the ethos or mental make-up appropriate for the development and application of science, an ethos that can be traced in Europe back to the Renaissance.

8.4.2 Factory System, Labour and Legislation

What did the Factory system in the new machine age mean to the working class or the wage worker? This becomes clear if we recall the condition of the artisans in the medieval times or in

the proto-industrial putting - out system. The latter system had already curtailed the artisan's independence as we have seen. With the growth the Factory System, the subjection of the industrial worker to capital became more pronounced because of following reasons :

- i) The capitalist or his agents were the planners, organisers and the supervisors of labour in the process of production (while the putting-out merchant was external to production process)
- ii) The use of the steam and later electric power to run the factory machinery marked a new stage. In the 19th century factory system, the rhythm of work as set by machines and the workmen had to work accordingly, almost as parts of the machinery.
- iii) The factories meant a transition from dispersed to concentrated production where many workers worked under one shed, giving the production process a collective character. But it also brought together large numbers of workmen in the industrial cities. This promoted the awareness of the industrial wage-workers of their common interests as a class.

Thus, we see that though the advance in technology under the factory system increased productivity, it also initiated the process of subjection of the workmen to the capitalist system. In the early stage of industrialisation it also led to degeneration of quality of life in the cities, particularly for the women and lower classes. We get an insight into this through the literary works of Charles Dickens. In his novels the social sketches he portrays express this dark picture from his personal experiences and observations. Likewise many other poets and scholars reacted strongly against the ugly aspects of the 19th century industrialism, "the dark satanic mills".

The deplorable state of the lower classes in the cities, and the excesses of capitalist exploitation of wage workers drew the attention of philanthropists. Moreover, those who had a stake in the capitalist industrial system and were anxious to maintain stability against the threat of discontent of the masses, were keen to introduce reformative legislation to check excessive exploitation. Hence, the government introduced Factory Acts to control conditions of work in factories, to prevent employment of children, to reduce the hours of work for women and later also for men: the early laws (e.g. Robert Peel's Factory Act of 1802) were ineffective, but the later ones (Act of 1833, 1844 and 1847) did achieve some of these objectives. One result of the Factory Acts was the compilation of reports on the condition of the working class in England by Factory Inspectors. These reports were used by Karl Marx and Frederick Engels in their analysis of the condition of the working class under industrial capitalism.

The standard of living of the workers, between 1740 and 1850 constantly suffered a deterioration: from 1850 onwards it seems that the wage levels and standards of consumption gradually improved. According to one estimate the gain in the real wages of average urban workers between 1860 and 1910 was of about 60 percent. There developed a section among the working class, in the more skilled jobs and supervisory functions, which enjoyed a substantially higher standard of living than the average workers: this better off fraction is sometimes referred to as "the labour aristocracy".

Check Your Progress Exercise 2

1) Write 3 main techniques which helped in bringing agricultural revolution in England.

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2) Identify from the following the three categories which Lenin identified as the social strata in Russia in the course of development of capitalism

- i) merchants
- ii) Kulaks
- iii) artisans
- iv) middle peasants
- v) share croppers
- vi) proletariat
- vii) intellectuals
- viii) rich peasants

3) List three main technological inventions in industry in the 18th century England.

i)

ii)

iii)

4) List two main areas where the factory acts helped to improve the working conditions in factories in 19th century England.

i)

ii)

8.5 CAPITAL ACCUMULATION AND PROFIT MOTIVE

We have already mentioned about the primary accumulation of capital and how a surplus or profit in industrial production augments the stock of capital. The rate at which capital is formed is an index of the growth potential of the economy. In the 17th century the rate of capital formation as a proportion of national income in England is estimated to be only about 3 to 4 percent and rose to about 10 percent in the 1860's and veered around 7 to 8 percent in the last half of the 19th century. Other countries which industrialised, such as Germany and the U.S.A., show an even higher rate of capital formation in the initial period of growth (usually of about 12 to 15 percent). Perhaps, England actually was able to industrialise with a rather low rate compared to other countries which joined the race to industrialise later.

8.5.1 Changes in the composition of capital

The important thing to notice is, not just that capital was formed at such and such a rate, but the change that took place in the composition of capital. With the kind of technological change that the new machine age witnessed, the share of 'fixed' capital (e.g. machines and the factory) increased in relation to the variable capital (other investments including the man power needed to keep the factory running). This was a feature of industrial capitalism. At the same time as capital shifted to manufactures, labour shifted in the same direction. This explains the reduction of the working force in agriculture from a share of about 80 percent at the end of the 17th century in England, to about 40 percent at the beginning of the 19th century to 8.5 percent in 1901.

During this period of the English industrialisation, the decreasing importance of agriculture is also reflected in the contribution of agricultural sector to the national income. It was about 40 to 45 percent in 1750, about 20 percent in 1851, and declined to about 10 percent in 1881. Yet, another feature of the growth of industrial capitalism was the closer integration of the industrialising countries with the international economy through foreign trade. During the 1680's in England the value of English exports was 5 to 6 percent in 1790 and 36 percent in 1880. This income was a major means of capital accumulation. When the Industrial Revolution approached its climax in England the rate of growth became spectacular. This is reflected in the Net National Income per capita (at constant prices : 1900) rising from 18.3 in 1855 to 37.8 in 1890, and 41.9 in 1910.

8.5.2 Cyclical Patterns of Growth

However, an important historical feature of the growth of capitalism in England and elsewhere is that it happened in spurts punctuated by depressions or periods of stagnation. The periods of high demand for industrial commodities, high investment in commodity production and high project profits (industrial boom) was followed by periods of low demands, decline in investment and project profits (depression). This happened in recurrent periodic cycles of varying durations. This cyclical pattern has been studied by many historians and economists who have identified short-term cycles, medium-term (8 to 10 years) cycles, and long-term (50 years) cycles.

In western European industrialisation the three periods of growth were, i) 1789-1815, the years dominated by the Revolutionary and Napoleonic wars, ii) 1845-1873, when Germany and France joined the race to industrialise and, iii) 1895-1919, the years dominated by preparations for and the occurrence of the World War I. The periods of acute depression were the years of 1873-1895, known as the Great Depression, and the years 1929-35, which saw a bigger depression involving almost the entire world economy.

8.6 EXPANSION OF CAPITALISM

We may note that the form of industrial capitalism that originated in England in the late 18th century, began to spread out to other European countries only from the middle of the 19th century. Why did the industrial revolution fail to spread to the neighbouring countries such as France or Germany immediately? Various reasons have been suggested for this. One factor was the fragmentation of the internal market of these countries. For example in Germany due to lack of political unity till 1871, and in France due to the existence of the trade zones and various internal customs duties. Also due to the Revolutionary and Napoleonic Wars during 1789-1815, the continental Europe was by and large cut off from England where new inventions of machines and technology were transforming industry. The social and economic status and strength of the bourgeoisie in the continent since 1789 was perhaps also lower than that of the English bourgeois class.

the Combination Act was used to prosecute trade unionists on the charge of conspiracy. The movement of lower orders during 1830-39, to obtain franchise called the Chartist Movement, met with strong resistance from the government. Not until 1859 was the right of peaceful picketing legally established, and full legal recognition of trade unions came as late as 1875 (although the history of trade unionism in various forms goes back to the early 19th century). From the middle of the 19th century the need to institutionalise trade union activity and to bring the working classes with in the ambit of parliamentary representative system were recognised in England. However, the failure to recognise this need in the continental Europe might have caused the kind of revolutionary upsurge witnessed there in 1848 (in 1848 a large number of European countries witnessed revolutions.)

8.8 DIVISION OF THE WORLD AND THE COLONIES

As we have seen earlier, in the process of the first stage (primary) of the accumulation of capital in Europe, the plunder of Asia and America and trading profits of merchant capitalism played a major role. With the growth of industrial capitalism, the advanced European countries began to look for, (a) cheap raw materials (b) markets for the industrial consumer products and. (c) suitable avenues of investment of surplus capital in the Asian, South American and African continents.

V.I. Lenin has regarded this new exploitative relationship as an inevitable outcome of capitalism. The unequal distribution of wealth and income meant that "under - consumption" by the poorly paid lower orders of society decreased the demand for goods, and forced industrialists to look abroad for markets for commodities. As capitalism reached an advanced stage, monopolistic control over industries acquired by its finance capital, represented by big banks, pushed it towards more profitable investments abroad, preferably in the colonies. As industrial capitalism spread in other countries like France, Germany and USA, they began to protect their own home industries with tariff walls. The best places where surplus capital could be invested and industrial commodities sold and high profits made were the colonies belonging to each industrial power. Generally, as the European countries advanced industrially, the capitalist class and the government over which that class acquired hegemony, developed intense competition with other nations. Thus, the European Powers divided the world into colonies, semi-colonies and spheres of influence. The last continent to be subjected to this process was Africa, from the 1870 onwards.

We can use Britain again as a typical example. She imported raw materials from her colonies, like cotton from India, Egypt etc., sugar from the West Indies, tin and rubber from Malaya, palm oil from Nigeria, diamond and gold from South Africa, etc. It also imported from the semi-colonised countries, e.g. wheat and beef from Argentina, tea from China, nitrates and copper from Chile, coffee from Brazil, and so on. The colonies were vitally important as markets for industrial produce. To give one example, in 1840 China and India put together bought 22 percent of British textiles exported, and by 1893 India alone purchased 40 percent of these exports. As regards the British investments abroad, about 39 percent of it was in the colonies; the colonial and semi-colonial countries of Asia accounted for 14 percent of these investments and Africa's share was 11 percent (1870-1914). On the whole, the colonies were less important to Britain than to the other European countries as areas of capital investment, they were much more important as sources of raw material and markets for the processed industrial commodities.

While Lenin analysed this economic imperialism as an outcome of the capitalist system in general, scholars in India such as Dadabhai Naoroji, R.C. Dutt and M.G. Ranade analysed the impact of this process on the indigenous economy of the colonies. These nationalist scholars pointed

out that colonialism meant destruction of local artisan industries in the colonies, handicap to develop modern industry, foreign exploitation of raw material and mineral resources, and a drain of the wealth from the colony to the imperialist countries. This penetrating criticism of the nature of the imperialism practised by the industrially advanced European Power in course of time promoted the Nationalist Movement in India.

Check Your Progress Exercise 4

- 1) It is said that rise of industrial capitalism promoted the growth of Individualism and Liberalism. Illustrate this point on the basis of your study of the text.

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- 2) Write three advantages derived by industrialised countries from colonies

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- 3) Write four main consequences of colonialism described by early nationalist thinkers in India.

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8.9 LET US SUM UP

The twin processes of agricultural and industrial revolutions can be justifiably credited with having shaped the nature of modern world.

With the decline of feudalism some important developments like merchant capital, emergence of wage labour, putting-out system and enclosure movement set the stage for industrial revolution. Increased agricultural production and new technology further contributed to its growth. With the industrial development the composition of capital also underwent changes. A new cyclical pattern of growth took place. Though industrial development was marked by periods of depression but gradually this problem was overcome. Soon the increased industrial production gave rise to capitalism and new social classes. New political structures also emerged in a number of countries. The increase in production led to the need for new markets. This resulted in a rivalry between industrialised countries to capture more markets and encouraged colonialism and imperialism.

8.10 KEY WORDS

Aztecs	:	a nomadic tribe of Mexico which had settled in central Mexico.
Bourgeoisie	:	the modern capitalist class, owners of the means of production.
Bullion	:	gold or silver considered in mass rather than in value.
Burgeoning	:	something that develops rapidly
Burgher	:	an inhabitant of a borough, citizen, middle class
Guild	:	a medieval association of merchants or tradesmen organised to protect the interests of its members.
Hegemony	:	exercise of domination or control.
Incas	:	a tribe of India origin in South America. They established a militaristic empire which included Peru, Ecuador and Chile.
Kulaks	:	wealthy peasant who employed hired labour.
Metayage System	:	a type of serfdom prevalent in France in which peasants (metayers) having sold their holding were bound to the land by new proprietors (merchants) to cultivate it on half shares.
Ostentation	:	unnecessary show of wealth, knowledge etc.
Paddle wheel	:	an engine driven wheel for propelling a vessel having a number of horizontal paddles entering the water more or less perpendicularly.
Proletariat	:	the industrial working class.
Share Cropper	:	a tenant farmer who pays as rent a share of the crop.
Spinning Jenny	:	an early spinning machine having more than one spindle and enabling a person to make a number of yarns simultaneously.

8.11 ANSWERS TO CHECK YOUR PROGRESS EXERCISES.

Exercise 1

- 1) See Sec. 9.2
- 2) See Sub-Sec. 9.2.4
- 3) i)c, ii)d

Exercise 2

- 1) See Sub. Sec. 9.3.1
- 2) ii), (iv) vi)
- 3) See Sub. Sec. 9.4.1
- 4) See Sub. Sec. 9.4.2

Exercise 3

- 1) See Sub. Sec. 9.5.1
- 2) See Sub. Sec. 9.5.2
- 3) See Sec. 9.6

Exercise 4

- 1) See Sec. 9.7
- 2) See Sec. 9.8
- 3) See Sec. 9.8

8.12 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each

1. What do you mean by Industrial capitalism ?
2. Write an essay on the Enclosure movement
3. Explain the reasons for the division of the world and the colonies

II. Answer the following in about 15 lines each.

1. Define Industrial Revolution
2. What do you think are the causes for agricultural revolution on England
3. Write note on the rise of Individualism in England.

SOME USEFUL BOOKS

- | | |
|-------------------------|---|
| Shapiro, Man, | Culture and Society |
| F.Korovkin 1981, | The History of the Ancient World, Progress Publishers, Moscow |
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| R.E.M. Wheeler, 1968, | The Indus Civilisation, Cambridge |
| D.D. Kosambi, 1987, | The Culture and Civilisation of Ancient India in its' Historical Outline, Vikas New Delhi |
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| Perry Anderson, 1974, | Passages from Antiquity to Feudalism, London |
| Andre Chastel, 1982, | The Renaissance, Methuen, London |
| E.J. Hobsdawn, 1969, | Industry and Empire, Penguin, Middlesex |
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UNIT 9 DEMOCRACY AND SOCIALISM

Contents

- 9.0 Objectives
- 9.1 Introduction
- 9.2 Evils of Capitalism
- 9.3 Democratic Socialism
 - 9.3.1 Some definitions
 - 9.3.2 Essential features
 - 9.3.3 Method
- 9.4 Arguments against democratic socialism
- 9.5 Democratic socialism in India
- 9.6 Let us sum Up
- 9.7 Model Answers to Check Your progress
- 9.8 Model Examination Questions

9.0 OBJECTIVES

After going through this unit you would be able to :

- * discuss the origin and evolution of democratic socialism; and
- * identify the main features of democratic socialism.

9.1 INTRODUCTION

The concept of democratic socialism originated in the second half of the 19th century. This was mostly a consequent of industrial revolution. It was during this period that the concept of state itself started changing. The concept of laissez-faire state based on extreme individualism proved to be inadequate and futile to keep pace with the changed socio-economic conditions of industrial societies of Europe. In this context, theories like Socialism, Collectivism, Fabianism and Guild Socialism emerged which emphasized the welfare aspect in regard to the role of the state. Therefore, it may be said that democratic socialism or socialist theories have been advanced as a compromise formula between liberalism and communism. The concept of democratic framework with organised political parties and preservation of the pluralistic character of the society. This has brought a significant change in the sphere of state activity. The newly emerging social and economic forces transformed the character and role of the state in the changed post industrial context.

According to Alexander Grey, socialism is an ancient concept which can be traced to Plato's "Republic". Plato speaks to the ruling class having no property of its own. He conceded that "the guardians" would strive for the promotion of the welfare of the community provided they are prevented from owning private property. Here it should be remembered that Plato's communism was more of conceptual type than real. Platonic communism, as such did not apply to the whole community, but only to the ruling class. Coming to the middle ages, the Church expressed opposition to wealth, money sending and commerce. According to William Ebenstein to the extent that so-

cialism contains within itself an element of protest against social inequality and no movement can call itself socialist unless it expresses that kind of protest. It is as old as Western civilization itself. Both Greek and Christian thought categorically rejected the conception of the wealth as the basis of good life. Thomas More's **Utopia** attempted to give an ideal society characterized by equality of collective possession of property. Thus, some form of socialism did exist at the level of idea for quite some time in the history.

Socialism took a shape in modern times in the wake of rise of rational thinking. Accordingly a case was built up for social and economic justice, opposition to the exploitation of workers - the actual producers of wealth. The industrial revolution which was characterized by several ugly features gave opportunities for fresh and revolutionary thought. The industrial revolution in Britain and the intellectual revolution in France together laid the foundations for socialist thought.

Check Your Progress - Exercise 1

Indicate which of the following statement is incorrect.

- a) Democratic socialism is midway between liberalism and communism.
- b) The concept of communism enunciated by Plato applies to the whole of the community.
- c) The main reasons for the emergence of socialist thought are (1) the industrial revolution in Britain, (2) the intellectual revolution in France.

9.2 EVILS OF CAPITALISM

The policy of *laissez-faire* led to great misery of workers in the Industrial countries. The philosophers of *laissez-faire* erroneously equated industrial capitalism with an unending era of prosperity. It was found that individualism was incapable of solving complex economic problems created by capitalism. Free competition resulted in the formation of monopolies, which was found to be a menace to the interests of small producers and consumers. Unbridled capitalism posed a serious threat to the social welfare. At the altar of maximum profit, the wider objective of social welfare was being sacrificed. Unplanned production created frequent fluctuations in the levels of income and unemployment. Unequal distribution of wealth and disparity of incomes created fresh tensions in society. Added to it, gross poverty constituted a standing source of distrust between the have's and have-not's which often led to strikes by the workers and lock-outs by the employers and brought the industrial society to the point of an open social disruption. Under such conditions, many thinkers felt that any state which leaves the economic sphere largely uncontrolled is thereby keeping a class society tilted in favour of the rich. Such a state, it was felt, lacks the necessary basis for social unity.

The term socialism came to be first used only in the early part of the 19th century. The terms socialism and socialist were used by Robert Owen, an enlightened and benevolent capitalist. In addition to Robert Owen, Sir Thomas More, St. Simon, Charles Fourier, G.D.H. Cole, R.H. Tawny and Clement Attlee have been regarded as the leaders of the modern democratic socialist thought.

Socialist ideas crystallized in Britain, the country where the industrial revolution first took place. England developed liberal political institutions. Industrial revolution, as we have seen in an earlier Unit was a forerunner to the emergence of democratic socialism. And the liberal political traditions gave further fillip to the whole concept. It is paradoxical that a country which was engaged in slave trade for long time gave rise to the concept of democratic socialism. It is equally

strange that Robert Owen, a British capitalist, is regarded as the author of the concept of democratic socialism.

A systematic and thorough going criticism of the dogma of Laissez-faire, forced the governments to come out with welfare schemes for improving the living standards of the masses and for bringing about social and economic justice in society. Later the economic depression in 1929 shattered the world economies. The governments began to realise the dangers inherent in unbridled capitalism and started to play a decisive role in the process of economic rehabilitation. The state intervention and control became an unavoidable necessity. Thus, modern socialism or democratic socialism is an off shoot of the failure of Laissez - faire theory to promote the interest of workers and consumers.

Check your progress - Exercise 2

- 1) List out the evils of Capitalism. Space is provided below for your answer. Compare your answer with the one given at the end of this unit.

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9.3 DEMOCRATIC SOCIALISM

What is democratic socialism? The varied definitions indicate that it is a multifaceted concept. To put in the words of C.E.M. Joad " Socialism is like a hat which has lost its shape as everyone started wearing it". Each writer who dealt with the subject gave his own definition and emphasized a particular aspect of socialism ranging from scheme of profit sharing between the employer and the employee to a form of paternalism under which the state is expected to do everything for the individual. The ambiguity of the concept can be noticed from the different definitions given below :

9.3.1 Some Definitions

a) According to Encyclopaedia Britannica "Socialism is securing, by the action of central democratic authority, a better distribution and a better production of wealth that now prevails".

b) According to G.D.H. Cole, "Socialism means four closely connected things (1) a human fellowship which denies and expels distinctions of class; (2) social system in which no one is so much richer or poorer than his neighbours as to be unable to mix with them in equal terms; (3) the common ownership and use of all vital instruments of production; and (4) an obligation upon all citizens to serve one another according to their capacities".

c) According to Encyclopaedia of Social Sciences, "Socialism is the imposing word to be set over against individualism. It is broadly a term for a trend in social development, a theory of general welfare and an utopian order for mankind".

An analysis of the above definitions shows that socialism is opposed to the theory of individualism and emphasises on the social or government control over the means of production and distribution. The advocates of socialism hold that individual freedom can be better secured under state regulations than under a regime of unrestricted private competition. They seek to expand the

activities of government and place not only the economic enterprises under the control of the state but also the activities of a multitude of economic groups, corporations, trade unions and co-operative societies.

9.3.2 Essential Features

a) Socialism emphasis on the social aspects of the life of individuals. It implies the subordination of the interest of the individual to the interests of the society. It is only through society that the individual can attain a higher degree of self-development and personal freedom in the productive process, only those things will be produced which are needed by the society. Social good, not profit motive, will be the criterion of production in a socialist state.

b) Democratic socialism aims at elimination of capitalism which is based on the principle of profit making. Capitalism, it is well known, has created a wide gulf between the haves and have-nots. In this system there is much wastefulness and injustice. Production is carried on without any regard to the needs of the community. Socialism, therefore, seeks to organise production from the view point of social needs and distribution to ensure social justice.

c) Democratic socialism seeks to eliminate unfair competition. Under capitalist system, competition leads to extravagance and wastefulness. Besides there is no fair bargaining between the rich and the poor on account of great disparity of incomes. Therefore, democratic socialism prevents unnecessary competition and substitutes co-operation for competition.

d) Achievement of economic equality is the cherished goal of democratic socialism. Capitalism leads to concentration of capital which is harmful to the interests of the working classes. Therefore, socialism aims at greater distribution of assets to reduce the gap between the rich and the poor.

e) The emphasis of democratic socialism is on public control of the means of production. It would abolish private enterprise with the conscious effort to prevent exploitation through the policies of nationalization. Private enterprises are substituted by collective ownership and control for the benefit of the whole society. In other words all important factors of production would be brought under the control of the state. Socialism maintains that land and other instruments of production should be used for collective welfare and not for individual advancement.

9.3.3 Method

Democratic socialists, contrary to the Marxist school, believe that socialism can be achieved through evolutionary methods. They think that society gradually changes and that change can be stipulated through necessary reforms. They believe that democratic and constitutional methods can be effective in bringing about the social transformation. It is also believed that instead of doing away with the state as such, it can be used as an instrument for social transformation. It is obvious that its methods are largely a counter response to the radical marxist approach. The democratic socialists do not consider the state as an oppressive instrument. For them, the state is "the representative and trustee of the people". They think that the existing state can be made, if not absolutely perfect, at least trustworthy. They think that the changes are necessary in the over all distribution of opportunities and improvement in its machinery. They also think that if the citizens make use of their powers they can secure not only the accountability of the state but gain increasing control over the means of production. Thus they argue equality can be achieved in the society through the positive role of the state.

Check your Progress - Exercise 3

1) Explain why socialism is compared with a hat ?

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2) List out the important features of Democratic socialism

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3) According to the Democratic socialists, Socialism can be achieved through

- a) evolutionary methods
- b) revolutionary methods

9.4 ARGUMENTS AGAINST DEMOCRATIC SOCIALISM

There is a school of thought which maintains that democratic socialism is not a right type of solution to the problems of the society. Their arguments are :

Firstly, democratic socialism does not remove the evils of capitalism, but merely replaces the capitalist bureaucracy by the centralized bureaucracy of the state. This, according to them, ultimately leads to authoritarianism;

Secondly, it does not give the worker the power to determine his own conditions of work. It kills incentive for work and brings down production; and

Finally, the ownership of the means of production by the state will lead to state capitalism and monopoly which is equally bad.

9.5 DEMOCRATIC SOCIALISM IN INDIA

The Indian Constitution embodies the socialistic principles in its Preamble in fact, the Five Year Plan documents time and again reiterated the importance of socialistic goals. The state machinery expanded enormously in the wake of innumerable schemes launched for the poorer section of the society. The consensus on socialism has reached to a point where no political party in India openly opposed the socialist path to development.

As part of the overall process, a number of measures have been initiated by the state during the post-independence period. The planning, land reform legislation, huge investment in the public sector undertakings, state regulation of economic activity, anti-poverty programmes etc., are a few examples of these measures. The government pronouncements and research reports indicate that there has been a wide gap between the promise and performance. It is generally accepted that the impact of the schemes on the general socio-economic structure has been marginal. Can the basic structure of the society be changed through state sponsored socialistic measures is a question that is yet to provide an answer keeping in view the India experience.

Notwithstanding the reconciliation of western democratic models and socialism, democratic socialism as a concept and practice has to go a long way to prove that it is capable of accomplishing the socialist objectives. These questions arise from the experience of those states which opted for his model. It remains to be seen whether the model of democratic socialism can absorb, accommodate and cope with the challenges of total socio-economic transformation. However democratic socialism is one of the important concepts that has come to be viewed as an alternative solution to the crisis that human society has come to face particularly due to the rise of capitalism which triggered the productive forces with little concern for distributive justice and over all human relations.

Check your progress-Exercise 4

- 1) What are the measures initiated by the state during the post - independent period.

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9.6 LET US SUM UP

The concept of socialism which originated in the second half of the 19th century was mostly a consequence of industrial revolution. It may be said that democratic socialism has been advanced as a compromise formula between liberalism and communism. The concept of democratic socialism believes that socialism can be brought about within Western type of democratic framework with organized political parties and preservation of the pluralistic character of the society. Some form of socialism did exist at the level of idea for quite sometime in the history. Socialism took a shape in modern times in the wake of rise of rational thinking. The industrial revolution in Britain and the intellectual revolution in France together laid the foundations for socialist thought. The term socialism came to be first used only in the early part of the 19th century. The terms socialism and socialist were used by Robert Owen. Socialism is opposed to the theory of individualism and emphasizes on the social or government control over the means of production and distribution.

The essentials of Democratic Socialism are : (1) It lays emphasis on the subordination of the interests of the individual to the interests of the society; (2) it aims at elimination of capitalism; (3) it seeks to eliminate unfair competition; (4) it seeks to achieve economic equality and (5) it lays emphasis on public control of the means of production.

Democratic socialists believe that socialism can be achieved through evolutionary methods. They believe that democratic and constitutional methods can be effective in bringing about the social transformation. They argue, equality can be achieved in the society through the positive role of the State.

The critics maintain that democratic socialism merely replaces the capitalist bureaucracy by the centralized bureaucracy of the State. It kills incentive for work etc.

In India socialistic principles are embodied in the constitution. The planning, land reform legislations, huge investment in the public sector undertakings etc., are a few examples initiated by the Government to usher in socialism. Democratic socialism as a concept and practice has to go a long way to prove that it is capable of accomplishing the socialistic objectives.

9.7 ANSWERS TO CHECK YOUR PROGRESS

Exercise 1

- 1 (b) The concept of Communism enunciated by Plato applies only to the ruling classes

Exercise 2

- 1) The negative aspects of Capitalism are :
- a) free competition leads to the formation of monopolies which is detrimental to the interests of small producers and consumers.
 - b) the objective of social welfare came to a grinding halt at the alter of maximum profit.
 - c) unequal distribution of wealth creates tensions in the society.
 - d) unplanned production will lead to fluctuations in income and employment.

Exercise 3

- 1) for the answer see 9.3
- 2) The essential features of Democratic Socialism are :
- a) The interest of the individual will be subordinated to the interests of the society.
 - b) It aims at elimination of capitalism. Production is based on the social needs and distribution.
 - c) It seeks to eliminate unfair competition, and substitutes co-operation for competition.
 - d) It aims at the equal distribution of wealth to achieve economic equality.
 - e) It emphasises the public control of the means of production.
- 3) (a) Evolutionary method.

Exercise 4

- 1) for the answer refer to 9.5

9.8 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each

- 1) Discuss the origin and evolution of Democratic Socialism.
- 2) Explain the evils of Capitalism.
- 3) Bring out the essential features of Democratic socialism.
- 4) Write a short note on Democratic Socialism in India.

II. Answer the following in about 15 lines each.

- 1) Socialists argument against capitalism.
- 2) Method of Democratic Socialism.
- 3) Define democratic Socialism.
- 4) What do you mean by the term 'Laissez-faire'?

UNIT 10

INFORMATION SOCIETY

Contents

- 10.0 Objectives
- 10.1 Introduction
- 10.2 Meaning
- 10.3 Information Society : Its Evolution
- 10.4 Significance
- 10.5 Indicators of Emergence of IT Society
- 10.6 Uses of IT
- 10.7 Introduction of IT
- 10.8 Let us sum up
- 10.9 Answers to check your Progress
- 10.10 Model Examination Questions

10.0 OBJECTIVES

After going through this Unit, you would be able to

- i) explain the meaning of information society;
- ii) know the factors facilitated emergence of such a society, and
- iii) analyze the impact of the new information society.

10.1 INTRODUCTION

In the earlier Units, you've come to know how human societies evolved and attained supremacy over nature. History saw man achieving a fair degree of success in maintaining self-sufficiency in agriculture. Gradually, the peasant societies got transformed into industrial societies, thanks to industrial revolution. Whatever progress we've achieved, it is owing to struggle of mankind to realize high standard of living or improvising living conditions. But the benefits of so-called 'development' are not equally distributed. In the Units that follow, there will be a discussion on the reasons for existence of islands of prosperity amidst poverty. However, if one closely examines the major challenges facing the mankind, it is the emergence of Information Society towards the end of 20th century which is threatening the use or contribution of human beings. A well-known mathematician, John Von Neumann wrote an important document on computers in 1945. Subsequently, several others popularized use of computers. The art of writing for use in computers is called 'programming'. You must have heard of some or several of these like BASIC (Beginners All Purpose Symbolic Instruction Code), Cobal (Common Business Oriented Language), spreadsheets and forms IBM mainframes, Oracle, Unix, Visual basic, C++, etc. A number of organizations - public and private - are making use of the computers in their operations. That part of technology, which deals with systems, data storage, access, retrieval, etc. for processing information and decision-making, may be referred to as Information Technology (IT). It is oversimplification. Information technology facilitates convergence of television, telephone and computer. Many regard coming 21st century as belonging to information age. In the earlier units, you might have

seen how invention of plough and wheel revolutionized agriculture and industry. Similarly, computer and information technology are going to revolutionize the pattern, mode and method of communication. According to Frederic Williams, one of the earliest to undertake a study of communication technologies stated how television, cable T.V. cassette, disk, video text, with super and personal computer integrated into telecommunications network are reordering relationships in our society. The new one may simply displace the old.

10.2 MEANING

Though several advances are made in the area of information technology, no single definition gives us a comprehensive understanding of the meaning or definition of information society. According to Frederick Williams, information society reflects a variety of meanings: (i) it is a society where the economy grows due to technological advances; (ii) Information society is one which facilitates revitalizing traditional services ; (iii) Information society is that society in which knowledge and 'Know-how' are sources of value in themselves. Just as machines are tools of industrial society, computers and telecommunications are the tools of information economy. Economy based on information technology can again be divided into primary and secondary sectors.

10.2.1 Primary Sector

Industries directly specializing in information, including production of information technologies and services come under primary sector.

10.2.2 Secondary Sector

Reorganization of agrarian, manufacturing, transport and service industries through information technologies falls in the secondary sector. This sector also covers such information technologies aimed at increasing services in social sectors like education and health.

Check Your Progress Exercise

1. What do you mean by information society?

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10.3 INFORMATION SOCIETY : HOW THE CONCEPT EVOLVED

A well know writer Daniel Bell, in an important work, *'The coming of post- industrial society'* outlined how the concept of information society evolved. This evolution is based on his

categorization of three phases of development as evidenced in the advanced countries.

- * Pre-industrialisation;
- * Industrialisation, and
- * Post-industrialisation

The revolution in modes of communication signals death of distance and makes the world look like a global village. The existing industrial society, because of farreaching changes in communications is transformed into an information for reaching society. The transition to the new society is visible. According to observers, information society is that in which communication plays a leading role in development process. Therefore, the greatest challenge will be to evolve such

social and economic systems that channelise the benefits to the needy sections. It must be mentioned in this context that a majority of people in developing countries may not even be aware of the changes taking place, especially in IT, as they are illiterate and ignorant. But an awareness about the change prepares them for future challenges. Let us now discuss what are the main phases in the evolution of information society.

10.3.1 Pre-industrialism

Economy based on exploitation of nature such as mining, fishing, agriculture. A number of developing and under-developed countries are still in this pre-industrial level.

10.3.2 Industrialism

It is based on fabrication of nature and production of goods. It is classified by Bell as a manufacturing economy.

10.3.3 Post - industrialism

It is an economy based on growth and applications of new knowledge. It also includes processes involved in the application of new knowledge in the delivery of services. In this economy, large number of knowledge workers are employed.

As you can see, pre-industrial economy is based on nature, industrial economy fabricated nature, post-industrial economy is knowledge-based. In this, intellectual technology replaces machine technology. Information society also means a paradigmatic shift in structuring principle of society from production to consumption (Pasi Falk & Colin Campbell (ed). "The Shopping Experience", 1977).

Post-Industrial societies have some distinct features. These include :

- * Shift from goods producing economy to a service economy covering sectors like producing health, transport, education, etc.
- * Increase in number of professionals (scientists, engineers).
- * Organization of society around knowledge - innovation, social organization, information technologies added to the capability for managing knowledge - theoretical knowledge being a critical factor.
- * Thrust on management of technological growth. New methods of forecasting, technology assessment.
- * Emphasis on development of methods of intellectual technology - complex problem games against nature - you must have seen a film Jurassic Park produced with high skills in computer graphics. What is seen is projection of an electronic universe.

It is asserted by Frederick Williams and several thinkers that intellectual technology should become as important to human affairs in post-industrial society as machine technology is for an industrial economy. It is stressed by Daniel Bell that intellectual technology as a primary tool of post-industrial societies in order to manage complexity through appropriate use of theoretical knowledge.

More recent writings focused on knowledge industries, including educators, physicians, officials of the government, engineers, researchers and jobs in areas like finance, communications and information sciences. Themes like growth of knowledge workers and knowledge seen as central capital, cost centre and critical resource of the economy. Important writings are emerging on patterns in the development of information workers employed in information related industries. For

example, US witnessed phenomenal expansion of information economy and service type occupations.

What are the information technologies that facilitated productivity, competitiveness of creation of new business opportunities? These are mainly created in the field of telecommunications. We also come across new items like MIS (Management Information Systems).

The current millennium, which is coming to an end within a few months, is witnessing rapid growth of networks extending beyond national frontiers. Through revolution in information, the globalisation could become a reality.

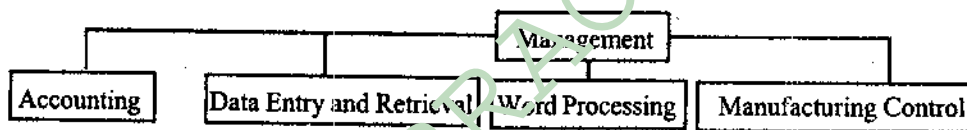
In sub-fields like product engineering, marketing, sales and services, these networks add value.

Most traditional information technologies performed support function in 70s & 80s. Information technology is occupying a strategic place in 90s as can be seen in the figure 1.

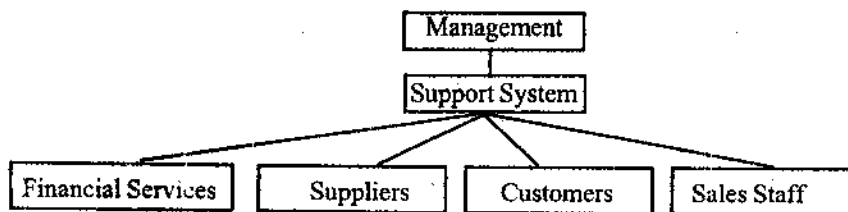
**1960s-1970s Independent Applications
To support Systems**



**1970s-1980s Integration of Support Systems within Organisation as Management Information System
(Internal Telecommunications)**



**1980s-1990s Expansion of Management Information Support System to External Environment
(External Telecommunications)**



Evolution of Information Technology Application

The advantages cited in this kind of evolution of IT include :

- * cost-effectiveness in operations;
- * new form of market access;
- * competitiveness of product of service;
- * ability to adapt to change;
- * ability to introduce new products and services

Because of the increased functionality of the IT, we are witnessing a greater range of options available to manufacturers and customers. Observers caution us that the new advances in IT do not benefit all people.

but now information technology is helping the formulation of strategies. Space satellites are launched with the help of IT.

One can buy books and find out where these books are available with the help of information technology. Libraries are connected through massive computer programming called "INFLIB NET". With this kind of international networking, one can find out the books that are available in universities in other countries. An engineer used to prepare a number of designs; but now a days, an engineer need not spend so much of time and money. With the help of computer - aided designing, Civil Engineers and Architects are able to get a number of designs.

With the help of Robot, a number of experiments are done - the entire field is called 'Artificial Intelligence' through Robots. Certain mathematical thermos are analyzed with the help of computers. It should be mentioned in the context that computers are much faster in giving us an analysis compared to human intelligence. The Government of India and other States are going in a big way for using the information technology for development through nationwide network of VISATs (Very Small Aperture Satellite Terminals) operated through National Informatics Centre (NIC) which is part of the Planning Commission of Government of India. The network has been of immense use for transferring data from the districts to Delhi for the official communication. Several district level informations have been generated on agriculture, climate, natural resources, water resources, environment and other subjects. These inputs are considered to be very important for preparation of district level plans. But it is a one way system.

Check your Progress - Exercise 3

1) Mention the indicators of Information society write your answer in the space provided below

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2) What do you mean by INFLIB NET

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3) The term NIC stands for (tick the correct Answer)

- a) National Insurance Corporation
- b) National Informatics Centre
- c) National Industrial Corporation

10.7 INTRODUCTION OF IT IN INDIA

A number of State Governments are creating web sites or home pages that give us information about policies and programmes. These web sites are created by NIC. Though lot many changes have to be brought in to make it user-friendly, the rapid strides made in the information technology is leading to the emergence of a new information society even in third world countries. For instance, in India, World Tel has taken up projects in Tamil Nadu, West Bengal and other States. The Government of Andhra Pradesh is proposing to bring in rapid changes in access to information. Like STD booths, the governments are proposing to set up Internet kiosks. These will not be run by governments but will be franchised to private operators. Using the Internet, these centres

will provide information relating to various subjects like college admissions, prices of agricultural products, irrigation, weather forecasts etc... Not only these, but also in the languages in which these are understood by people of respective States, i.e., in Telugu, Tamil, Malayalam, Kannada, etc. It is stated that these services are available on a very nominal cost. The spread of IT appears to be very fast in rural areas, which is evident from a case study undertaken in Jaunapur in Uttar Pradesh. A taxi driver in Mumbai spoke to his wife in Jaunapur using the world's first commercial video, e-mail, by paying Rs. 15/- for a three - minute message. This facility, it is reported, transmits video and voice to e-mail. The services that are proposed to be offered are: application forms for electricity connection, transfer of land patta for getting a loan or for admissions into colleges, etc. The advantages cited are that people need not have to run from pillar to post to get these forms, many of which are out of print. It is proposed to put them on the web site in regional languages, which can be accessed on the net. These can be downloaded and printed at the Internet centres. It is stated that the government will save printing costs and people get forms on demand. India has only 23 lakh personal computers and 1,30,000 Internet connections till July 1999 India has 1.5 telephones per 100 people, while in US, the ratio is 70:100, i.e. 70 telephones per hundred.

The State Government has a number of schemes to help the poor but a majority of the people are not aware of them because of non-availability of information.

10.8 LET US SUMUP

You have seen how the information society evolved from Pre-industrialization stage to Industrialization stage to Post-industrialization stage. There is a shift from goods producing economy to service economy in most of the developed countries, which are now available in developing countries also. There is a phenomenal increase in the number of professionals. The intellectual technology with complex problems associated with it, how intellectual technology is emerging as a primary tool in order to manage complexities arising from these new developments. Early 90s saw the emergence of knowledge industries. The globalization and liberalization policies gave a fillip to the information technology, it is often cited as cost-effective that heightened market accesses, competitiveness, and which as ability to adapt to changes and ability to introduce new products and services.

Information technology is useful for resource conservation, market research, weather forecasts and analysis of electronic funds management. Information technology is also leading to better citizen-client relationships, information access and retrieval, prompt tax payments, etc. These developments are leading to the establishment of a new information society, which is knowledge - intensive.

Though there are several advantages, there is a huge difference between the operations for advantages of IT for developed countries to developing countries. In countries where more than 50% are illiterates, observers are questioning the relevance of increased emphasis on IT - based development. Further, the shift in manufacturing process results in people losing displacement jobs, and its consequent effect on social fabric of the developing societies. The transition from industrial state to IT-based society is proving to be painful to economies of the third world countries. The negotiation of this transition is often marked by social discontentment, which is manifesting in the form of violence and state repression. The third world societies are particularly put to hardships because of major changes taking place in the educational priorities of the people like institutional arrangements for re-skilling the people in IT. Again, because of the invasion of cable TV, there is a marked change in the attitudes and values of the people. The schools are offering outdated curriculum and there is an imbalance in the educational priorities of the people. While some

Segment-wise advantages are documented by specialists in IT. Broadly, they are of the view that applications of IT results in advantage to :

- * Resource conservation (e.g. irrigation systems);
- * market research ;
- * weather forecasting and analysis;
- * electronic funds management & transfer;
- * governance, and
- * improving communications.

Seen from public administration dimension, the proponents of IT show the advantages of IT application in improving:

- a) citizen-client relations;
- b) information-filing-access-retrieval, and
- c) tax-payments (e.g. computer aided administration in the registration department of Government of Andhra Pradesh)

Check your Progress - Exercise 2

1) Discuss the features of Post- Industrial Societies

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1) List out the advantages of Information Technology

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10.4 SIGNIFICANCE

The advances that are taking place in information technology are expected to reorient our future perceptions and attitudes of members of our society. The process of change again has to reckon with prevailing social values. This is an era of application of inter-disciplinary technologies. Biotechnology, Electronics, new materials and information and communication are changing the face of the globe. The technologies could be applied both outside industry to sectors like agriculture, health, education and services and are expanding very rapidly.

The new communication technologies - computers, cellular phones and satellite televisions - brought in the information age. Information, communication technologies and services are being seen as having potential to offer significant contribution for sustainable growth in all countries. A new knowledge intensive global economy is stated to be emerging in which new industries are stated to be creating employment opportunities. For example, it is estimated that the IT is likely to generate 20 lakh computer related jobs, which may not be much given the unemployment problem in the country.

Further, it is widely held that information technologies help in meeting basic needs, developing human resources, effective delivery of public services, promote participatory democracy, increase access to public information.

With the inventions made in IT, developing countries like India leapfrog certain stages of development, which developed countries had to pass through with heavy investments. Again, in the present competitive era, information is being treated as the sixth and most important resource. The other five are - in addition to the most traditional resources, namely, Man, Machine, Money, Material and Time. A single technology has dominated each of the past centuries. While the 18th century was the time of great mechanical systems accompanying the industrial revolution, the 19th century was the age of Steam Engine. During the 20th century, the key technology has been Information Technology. That's why, it is essential to develop the appropriate information infrastructure and make major investment in the field of Information Technology which in turn forms the Information Society (IS) of Tomorrow, i.e. 21st Century.

As already stated, industrial revolution changed our society from an agricultural one to an industrial society. Now, computer is changing the industrial society to an information society. The Internet in future will change our society from information society to a global society. The human society is undergoing a sea change due to phenomenal growth of information and application of IT in the form of high degree of computerization and transmission of electronic information. The new information society combines both continuity and fundamental change. The core tenet of the information society stated by experts is the utilisation and exploitation of information for development.

10.5 INDICATORS OF EMERGENCE OF INFORMATION SOCIETY

In the information society of the present day, not only a huge amount of information is produced but also tremendous developments in the computer hardware and communication technology along with the necessary software tools have made possible the quick retrieval of the desired information merely on the pressing of a button. The significant indicators of the information society include :

- * Right access to right information at the right time;
- * Introduction of computers and telecommunication technologies in dealing with information
- * Information as a strategic resource base rather than capital;
- * Growth of infrastructural backbone for IT applications, and
- * Shift in occupational structure from manufacturing to information-based activities.

10.6 USES OF INFORMATION TECHNOLOGY

Information Technology is put to use in the industrial front and complex medical tests, weather forecasts, etc. You must have observed that one can book railway tickets from anywhere to anywhere with the help of advances made in the information sciences. Chess champion, Kasparov was defeated by a computer, which speaks of the technical excellence the information technology reached. A number of payments are done through credit cards with the help of computers. Banking sector, to a large extent, you must have seen, is computerized. One can draw money from anywhere from one's account. Newspaper offices are mostly relying on computers whereas, previously a human being was supervising work of a machine. Computers are now, with the help of network and programming, are attending to this work. Wars are fought between human beings earlier

courses have been patronized beyond the capacities of the systems, some courses, especially in Humanities and Social Sciences streams, are left out of this race.

How far the developing societies can cope with changes that are taking place is a question, which all of us should ponder over.

10.9 ANSWERS TO CHECK YOUR PROGRESS EXERCISES

Exercise 1

- 1) For answer see 10.2

Exercise 2

- 1) For answer see 10.3.3
- 2) For answer see 10.3.3

Exercise 3

- 1) For answer see 10.5
- 2) Libraries that are connected through massive computer programming is called INFLIB NET which means Information Library Networking.

10.10 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each :

1. Explain the meaning and significance of information society
2. Discuss the features of post industrial society
3. Examine the advantages of information technology

II. Answer the following in about 5 lines each :

1. Define information society
2. Significance of information society
3. Explain the efforts of governments for the introduction of information technology.

10.11 SUGGESTED READING

1. Frederick Williams. "Measuring Information Society" Sage (1988)
2. T.H. Chowdary. "India's Evolution into an Information Society, Info. Vol. 1, No. 2, April 1999
3. Report of Thrust Area Group on IT Tam, culled from proceedings of Seminar on Role of IT in Rural Development, NIRD, July 23-24, 1999 (background paper)

BRAOU

FOUNDATION COURSE IN SOCIAL SCIENCES

SYLLABUS

BLOCK - 1 **MAN AND SOCIAL DEVELOPMENT - AN APPROACH**

- Unit - 1 : Approaches to the Study of Man
- Unit - 2 : Man as a Tool Making/Using Animal
- Unit - 3 : Man as a Thinking Animal
- Unit - 4 : Evolution of Social Change.

BLOCK - 2 **STAGES OF SOCIAL EVOLUTION**

- Unit - 5 : Nomadic and River valley Civilizations (including Harappan Culture)
- Unit - 6 : Feudal Societies
- Unit - 7 : Renaissance, Reformation and the age of Reason
- Unit - 8 : Industrial Revolution (Post Industrial Society)
- Unit - 9 : Democracy and Socialism
- Unit - 10 : Information Society

BLOCK - 3 **EMERGENCE OF INDEPENDENT INDIA**

- Unit - 11 : Colonial Rule in India
- Unit - 12 : National Movement
- Unit - 13 : Legacy of the Indian National Movement
- Unit - 14 : Third World and Emergence of Independent India

BLOCK - 4 **INDIA'S DEVELOPMENT CHALLENGES**

- Unit - 15 : Geographical context
- Unit - 16 : Economic Context
- Unit - 17 : Social Context
- Unit - 18 : Political Context
- Unit - 19 : Cultural Context

BLOCK - 5 **SOCIAL TRANSFORMATION**

- Unit - 20 : Modalities of Political, Social and Cultural Transformation
- Unit - 21 : People's Participation in the Development Process
- Unit - 22 : Place of Women in Society
- Unit - 23 : The Eco-System and Sustainable Development
- Unit - 24 : Human Rights
- Unit - 25 : Problems of National Unity
- Unit - 26 : Education and Social Change

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Course - IV Social Science - A Foundation Course
MODEL EXAMINATION QUESTIONS

Time : 3 hours

Section - A : 60 Marks (4x15=60)

Max. Marks 100

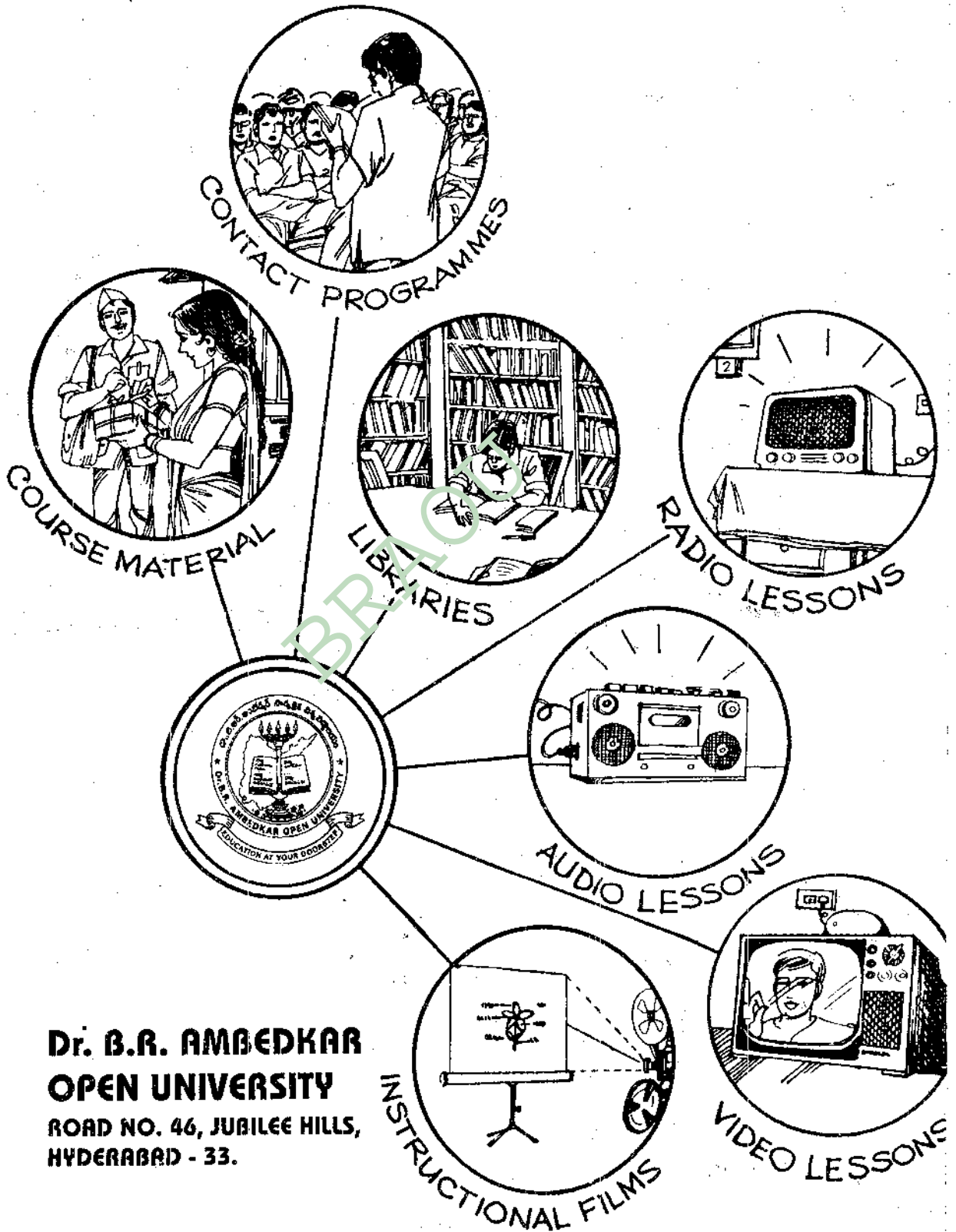
Min. Marks 35

- I. Answer any four of the following questions in about 30 lines each.
1. Explain why human beings are at the centre of all processes ?
 2. Explain how the tool making skills of human beings contributed for the evolution of culture ?
 3. Discuss the theories of Cultural Evolution ?
 4. Distinguish between the concepts of evolution, change and development ?
 5. Examine the factors for the growth of early Civilizations ?
 6. What is slavery? Explain slavery in Indian context ?
 7. What is reformation and explain its impact on the history of Europe?
 8. What do you mean by Industrial capitalism?

Section - B 40 Marks (8x5 = 40)

- II. Answer any five of the following in about 15 lines each.
1. What do you understand by racism and racial discrimination ?
 2. Examine the main developments during Bronze age period.
 3. What do you mean by critical point theory?
 4. What do you mean by social change ?
 5. Write a note on the Mesopotamian Civilization
 6. Describe the form of labour under feudalism
 7. Discuss the reasons for the introduction of capitalist economy in Europe
 8. Define Industrial Revolution
 9. Socialists argument against capitalism
 10. Define information society

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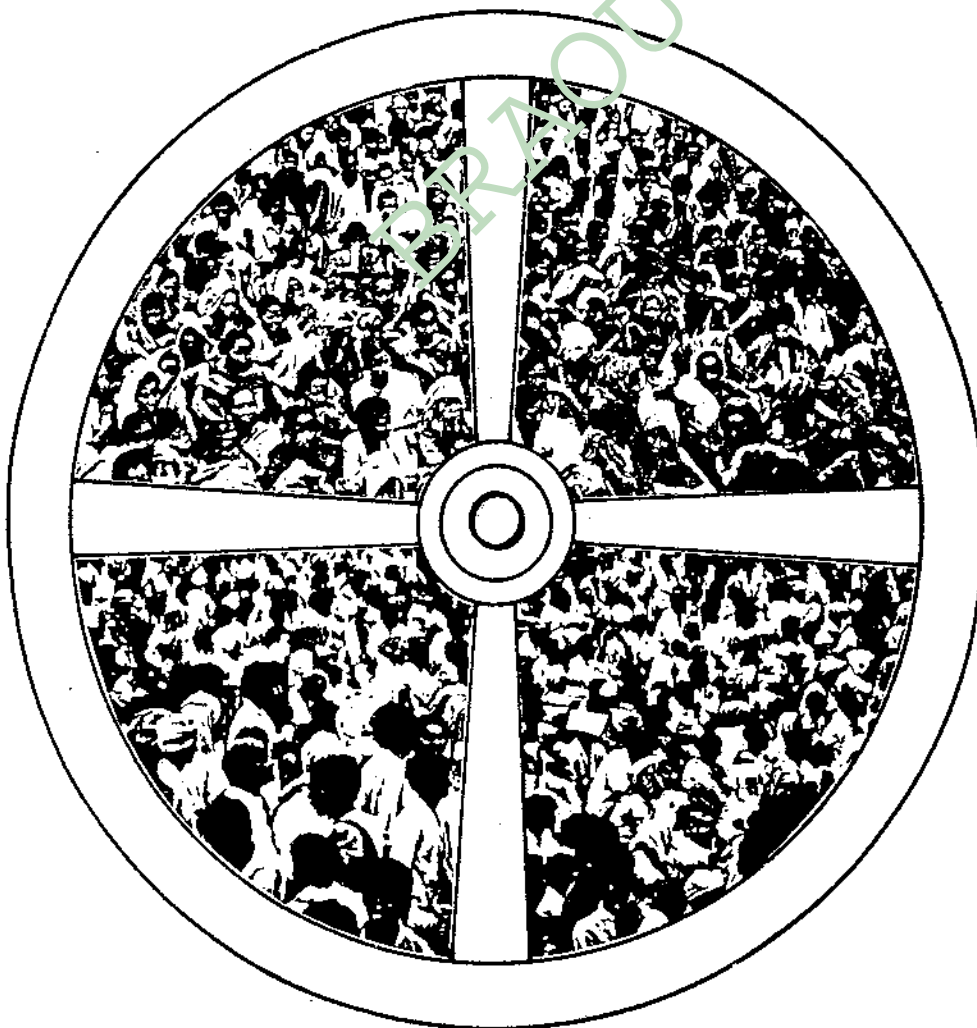
FOUNDATION COURSE

BLOCKS : 3, 4 & 5

Emergence of Independent India

India's Development Challenges

Social Transformation



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FOUNDATION COURSE IN SOCIAL SCIENCES

Block 3:

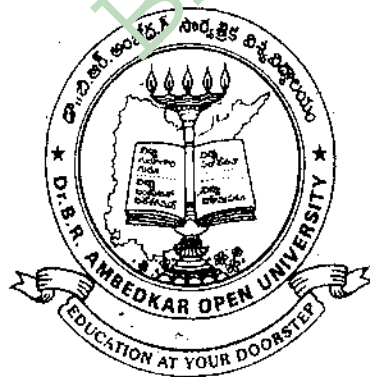
Emergence of Independent India

Block 4 :

India's Development Challenges

Block 5 :

Social Transformation



Dr. B R Ambedkar Open University

Hyderabad

2004

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This text forms part of an Open University Course. The complete syllabus for the course appears at the end of the text.

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COURSE INTRODUCTION

The Principal aim of the Foundation Course in "Social Sciences" is to acquaint the student with the main developments in the evolution of Man and Society.

Such Courses should help the student to acquire an integrated historical perspective on man's endeavour to subdue his environment to his purposes and needs and achieve all round progress through the ages. Although the need for their inclusion in the undergraduate programmes of study has been widely recognised and even emphasised by the University Grants Commission (UGC), no appreciable attempt has so far been made in any Indian University. Dr. BRAOU, formerly known as Andhra Pradesh Open University (APOU), indeed, is the first University to formulate such courses of study.

The topics of the Course in Social Sciences included in this volume are intended to fulfil the following objectives.

1. To make the student aware of the broad developments in human history through the ages, particularly the changes in his social conditions, beliefs and ideas, political set-up and the like. In other words, the objective is to develop an awareness about the broad spectrum of historical changes that occurred in the world.

2. To make the student appreciate the nature of changes that occurred in human history and think about the nature of the causes that contributed to historical change. The Course also tries to bring out the close connection between man and his ideas and actions on one hand and the physical world on the other.

3. To discuss in detail the contemporary developments, especially those occurring in the developing countries like India, and the nature and limitation of the forces of modernisation which have been operating in them.

The perspectives in Social Sciences are deeply influenced by values, beliefs and historical concerns of Social Scientists. These factors influence concepts and theories in these disciplines. Compared to the natural sciences, social factors are more influential in the construction of social science theories and tools of social studies. This is particularly true of historical treatment and sociological understanding of Indian social reality. The India social evolution passed through various phases. From stone age to great ancient civilisation of Mohenjodaro and Harappa; or the unique struggle against British imperialism, all contributed to this evolution. These historical experiences have been examined and analysed by various social scientists.

The course attempts to offer you a basic notion of the nature of social, cultural and humanistic problems. Be it the evolution or development or historical setting of social changes in India, you will find that these can be better understood when they are viewed as inter-related processes.

The Course consists of 26 Units. For the convenience of the students it is divided into five Blocks. The first Block deals with the universal process of human evolution. We then proceed to particular areas of study of history. They deal with major stages of social and cultural evolution: from the pre-historic times to the great river-valley civilisations; to the rise of the modern nation states with democratic polity through evolution from feudalism to monarchy.

The evils of feudalism and monarchy are responsible for the spread of liberal ideas and through which emerged the democratic and socialist values and systems. In the evolutionary processes of human societies, the concepts of liberalization and globalisation, witnessed at the end of the twentieth century, generated new interests among the people of the world. It considers the en-

the world a global village and recognises the significance of information technology to make use of the opportunities prevalent in the entire world to the extent possible. This constitutes the theme of Block 2.

The socio, political and economic conditions in the colonial rule in India are responsible for people's struggle for freedom. The emergence of the nationalist ideology and national movement and its final victory, achievement of freedom, are explained in Block 3.

Block 4 is intended to explain the Social, Cultural, Political and economic developments in Indian Society following institutional changes introduced after Independence. This Block will enable the student to understand the developments that are taking place in these fronts.

Block 5 deals with the social political, economic and cultural transformation of society; the role of people's participation and the place of Women in the development processes, the maintenance of eco system or sustainable development; increased importance of human rights etc.

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Block 3:
EMERGENCE OF INDEPENDENT INDIA

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UNIT - 11: COLONIAL RULE IN INDIA

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- 11.10 Model Examination Questions

11.0 OBJECTIVES

The aim of this unit is to explain you the following :

- * The conditions of India on the eve of British conquest,
- * Meaning of colonialism and its different phases,
- * Changes brought about in Indian economy and society as a consequence of colonial rule.

1.1 INTRODUCTION

The British conquest of India differed from the earlier foreign conquests in two forms: (1) The British rule, though continued for nearly two centuries i.e. from 1757 to 1947, remained an alien rule. The British never identified themselves with the country they con-

quered. Their aim was only to increase the profitability of Indian possessions. British merchants, officials, and even governors were no exception to the general fact that they were waiting for the earliest opportunity to return to England with as much fortune as possible. Indian wealth flowed to England in several forms. This was a novel feature, since even the worst of the autocratic regimes in the past spent the revenue extracted from the peasant within the country. Thus money spent on tanks, canals, temples, textiles, palaces, roads and even on luxury items, returned to the people. It encouraged indigenous industries and trade and improved their standards of living. This was denied to India during British rule.

(2) The political changes, before the British rule, never affected the common people in remote areas. For them, political changes did not matter much, since they were only change of political heads. The self-sufficient economy continued without being disturbed. But the British rule penetrated deep, disturbed the existing economy, and radically changed the conditions of peasant, artisan and trader. Colonial rule subordinated Indian interests to those of British. India became the supplier of raw-materials and provided a ready market for the manufactured goods. Thus British rule transformed India into a classic colony. Imperialism progressed from crude forms of plunder and tribute to those of free trade and capital investment.

11.2 INDIA ON THE EVE OF BRITISH CONQUEST

India at the time of British conquest, presented the picture of multiple political powers, competing with each other for supremacy and a frozen society with its emphasis on caste structure and with some social practices, amounting to evils. Though wars were waged in the name of Hinduism and Islam, and soldiers were mobilised on religious grounds, still there was every necessity for co-existence for both. Hindus, though larger, were a defeated race and lacked political power; Muslims, though rulers, needed the co-operation of the Hindus in running the government and in waging wars. Indo-Islamic culture was the net result of their co-existence.

11.2.1 Political conditions

Mughal Empire continued to be all-India power, effectively till the death of Aurangzeb and nominally ever after. By the middle of the 18th century, regional kingdoms like Bengal, Oudh, Golkonda, Mysore and Marathas were quite independent powers. They were competing with each other for extension of authority. The European trading companies, especially the English and the French, competed with each other for trade privileges and went to the extent of interfering in indigenous wars through supporting the rival contestants. Developments in Europe coupled with internal competition for trade privileges made them fight out their issues on Indian land, by allying themselves with one or the other local contestant for power.

These kingdoms tried their best in maintaining law and order and in promoting industry and trade. These States, with their innumerable hierarchical cadres, claimed their share in the declining agrarian revenue. But they never displayed any enthusiasm to know the scientific and technological changes taking place in Europe nor did they take any measure to modernise the industry.

Though religion played an important role in mediæval society, the secular interests were dominant in decision making -- whether to declare war, or to make new appointments either civil or military, or in extending patronage to men of letters and arts.

11.2.2 Economic Conditions

India, in 18th century, presented the picture of royal and aristocratic families, leading a very luxurious life while the peasantry were not cared for and were left to subsistence. Frequent wars, depredations of the adventurers and oppression of the revenue hierarchy resulted in the misery of peasants. To avoid the innumerable local taxes, migration was resorted to. Though Indian agriculture at that time lagged behind in scientific application, the peasant was compensating the loss through his hard labour. There was no shortage of land. The only regrettable feature was that despite the hard work, the peasant was deprived of his due share and was receiving only an inadequate share. Hence, he was engaging himself in cottage industries and was supplementing the family income. There was a traditional link between agriculture and handicrafts, thus ensuring the self-sufficiency in village economy.

Industries were many and varied while the artisans in the villages were catering to the needs of rural masses, better skilled persons were living in urban areas, receiving the patronage of higher strata of society and meeting their demands. Their products like the Dacca muslins were of national and international reputation and were in demand everywhere. The various petty kings, feudal lords and Zamindars began imitating the royal household. Hence, those articles which display pomp and splendour were always in demand. Dacca, Murshidabad, Patna, Varanasi, Ahmedabad, Lucknow, Agra, Machilipatnam etc., were centres of textile industry. India, on the eve of British advent was in a developed state, like any other European country. The flourishing state of industries was evident in the expansion of internal and external trade. Ship building industry flourished in Bengal, Andhra and Maharashtra.

India continued a favourable foreign trade with various Asian, European and African countries. Indian imports from Persian Gulf were pearls, raw silk, dates, dried fruits, rose water and raw-silk. From Arabia, she received coffee, drugs, honey and gold. Imports from China included porcelain, silk, tea and sugar. India imported gold, musk and woolen cloth from Tibet and received ivory and drugs from Africa. From Europe, she received woolens, paper, metals such as iron and copper. Articles of Indian export were cotton textiles, silks, indigo, saltpeter, opium, rice, wheat, sugar, spices, precious stones etc.

11.2.3 Social and Cultural conditions

Medieval Indian society presented the picture of a cosmopolitan society with Arabs, Mongols, Turks, Persians, converted Muslims, French and English living together. There were occasions of mutual distrust and differences between the Muslims and Hindus. Hindus criticized Muslims for temple destruction, conversions into Islam, imposition of Zazia and beef - eating while the Muslims pointed out the Hindu practices of polytheism, idol-worship, ideas of purity and for the caste structure. Both tried sincerely to overcome the criticism through Bhakti movement. An earnest effort was made to bridge the gap between Hinduism and Islam by Hindu reformers and Sufi saints, and hence the personalities like Kabir, Tulasidas commanded respect from both communities. Common people respected each other's beliefs and practices and even participated in the festivals of others. Indo-Islamic culture emerged as a result of this synthesis. Urdu language emerged as a strong cultural link. There were Hindu scholars proficient in Persian writing while there were Muslim scholars, writing in Sanskrit and in regional languages. Scholarly works in both the languages were getting translated. Persian ragas entered into Indian Music and the synthesis was

Hindustani. Indo-Islamic architecture came into existence. Paintings received court patronage.

Check Your Progress - Exercise 1

1. Briefly explain the Socio, Political and Economic features of India

11.3 MEANING OF COLONIALISM

The Marxists popularised in 1920s the word 'Colonialism', implying a system of social domination through the resolutions of the Communist International. It can also be said that it means sub-ordination of economy and society to those of the ruling alien nation. British imperialism introduced a new colonial structure in India wherein British officials implemented policies in accordance with the interests of the mother country. It proceeded with the belief that it was the right of the mother country to exploit the colonial resources. As a result of this, India did undergo a fundamental transformation. Unlike other European countries who moved from feudalism to Capitalism, India had to pass through an in-between stage of 'Colonial Modernisation'. Though there was modernisation of administration, education, transport, communications, industries to an extent and trade, sub-ordination and discrimination continued. Though there were economic changes, there was no economic development since Indian growth was a deliberately aborted one. She was not allowed to develop to the fullest extent. Colonial relations, says Furnivall, "are primarily economic". But colonial structure brings changes not only in economy but also in political, social, administrative and in the cultural life.

Features of Colonialism :

- * India was integrated with the world capitalist system, though in a subordinate manner. Thus she was made an unequal member of international economy.
- * Drain or unilateral transfer of surplus without any return.
- * Foreign political domination wherein the colonial state plays a crucial role in the colony's structure.
- * Unequal reward to the metropolis and the colony - a particular international division of labour, by which the metropolis produces high - technology, high-productivity, high wage, and capital intensive goods, while the colony produces low-technology, low-productivity, low-wage and labour - intensive goods.
- * As a structure, colonialism continuously reproduces itself until it is shattered. The seeds of destruction come from it only.

Colonialism can be traced to the heyday of Industrial Revolution. Its outbreak necessitated the need for more and more raw-materials and markets. Industrial revolution and colonialism strengthened each other under European powers, who competed with each other for control over colonies. The European powers began extending their commercial links with the various Asian and African countries and strengthened their hold on them. They came out with the concept that the colonies exist only for the benefit of the mother country. Hence the interests of the colonies were subordinated in as many ways as pos-

sible, to those of the mother country. Britain emerged as a successful industrial nation and as a premier coloniser. The availability of capital in the hands of the investors, a national government backing their interests and increased population providing cheap labour led her to the position of an imperial power where 'Sun never sets'.

Check your Progress - Exercise 2

1. What do you mean by colonialism

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2. Describe the features of colonialism

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11.4 PHASES OF COLONIAL EXPANSION

India, prior to losing political power in 1757, was carrying on a very favourable foreign trade. Trade was to her advantage as it was in manufactured goods like textiles. New markets for Indian goods were opened by the English East India Company, through which England reaped profits. The popularity of Indian cloth was expressed by the English novelist Defoe as it "crept into our houses, our closets and bed - chambers: curtains, cushions, chairs and at last beds themselves were nothing but calicos or Indian stuffs". The British manufacturers agitated and pressurised and British government had to pass prohibitive acts on the sale of Indian printed or dyed cotton cloth. It is interesting to find in 1760 a lady being fined (pounds) 200 for possessing an imported handkerchief. Other European countries followed England in imposing prohibited duties on Indian cottons. This trend continued till the middle of the 18th century when the English textile industry, based on new and advanced technology began replacing Indian.

This state of prosperity vanished under the British colonial rule. Subordination of Indian interests continued for a long time under three different phases - mercantilist (1765-1813), industrial (1813-58) and finance imperialism (1858-1947). These phases overlapped and sometimes, co-existence of two, specially second and third could be noticed.

11.4.1 Mercantile Capital 1765-1813

This phase can be equated with direct plunder by the trading company. Soon after the battle of Plassey in 1757, English East India Company began using its political power to extract the wealth of Bengal through various forms.

- (1) Presents to the Company's officials formed one of the major items of Bengali treasury. Every time a new Nawab ascended the throne of Bengal, he was in the habit of satisfying the Company through huge presents. Clive estimated that the Nawab must have spent not less than Rs. 3 crores towards presents to the Company and its officials. From 1766 to 1768, Bengal paid an amount of 57 lakhs to the Company.

- (2) Through political power and force, the Company extracted trade benefits. It abandoned the pretence of equality of exchange and insisted on privileges.
- a) The Company was authorised to carry on its trade without payment of duties. The Company employees misused this for private trade too.
 - b) The company agents were forcibly taking away the goods and commodities of the peasants and merchants for a fourth part of their value. At the same time, they were selling their goods at four times their real value.
 - c) Company's servants dictated a higher price to the Bengal weavers through monopoly of the sale of raw cotton.
 - d) The artisans were compelled to work only for the English Company at a lesser wage and for a longer duration. They were never allowed to work for others, who were prepared to pay higher amount. The artisans were further forced to sell their products at a very low price or even at a loss. British agents were deciding arbitrarily both the prices and the quantity of goods to be supplied, the consent of the artisan being taken for granted.
 - e) The Company, after the conquest of Bengal, inaugurated a new policy of keeping a share of the revenues of Bengal for the purchase of goods for export to England. This came to be called investment. An amount of \$ 40 lakhs was exported to England in this manner within five years i.e. from 1765-70.
 - f) The administrative expenses of even Bombay and Madras presidencies were also to be met from Bengal revenues.

Thus there was a qualitative change in the Company's relations with India after its conquest of Bengal in mid-18th century.

11.4.2 Industrial Capital 1813-1858

This phase began with the end of East India Company's monopoly rights and consequently the opening of Indian trade to all the British industrialists and traders. Hence this phase was termed as free trade. The Britishers clamoured for more and more raw-materials. Needs of British industry guided the British commercial policy. India was made a supplier of raw-materials and a ready market where the finished goods can be dumped into. The previous trade in manufactured goods slowly gave way to carrying away the raw-materials even from remote areas and again dumping them as finished goods in Indian markets. In order to increase their profits, the British merchants began advocating liberalism towards Indians. Reduction of land revenue figured more so that Indians would spend more on imitating the British mode of living, thus increasing the demand for British goods. They argued in favour of modernisation of India, so that taste for British goods develops.

Features :

- (1) With the inauguration of free trade policy, India began experiencing a fierce and unequal competition. Unrestricted British machine goods flowed into India with no or nominal tariff. They were finer in appearance and lower in price. As a result, Indian industries faced extinction and artisans were forced to turn to land, due to absence of an alternative.

- (2) There were changes in agriculture too. Cultivation of commercial crops like cotton, oil seeds, indigo, tobacco etc., increased. The previous subsistence economy gave place to market economy and thus agriculture was commercialised.
- (3) The growth of jute, oil seeds, indigo, tea and coffee were encouraged through plantations. Permission was given in 1833 to the Englishmen to acquire land. Soon plantations increased, with the owners practicing harsh methods, like fines, flogging and imprisonment. The potentialities of different regions of India were identified as Western India producing raw cotton, Punjab that of wheat, Bengal that of jute, Bihar that of indigo, Assam for tea, South India for coffee and oil seeds. Agrarian India now became a colony of industrial Britain.
- (4) Indian exports of manufactured goods to Britain decreased and ceased because of the consistent high tariffs. In 1824, a duty of 67 1/2% was levied on Indian calicos and 37 1/2% on Indian muslins. Indian sugar had to pay three times its cost price as duty at the time of entry. Sometimes, duties even touched 400% on some Indian articles. H.H. Wilson, the British historian commented on the British commercial policy as follows : "The foreign (British) manufacturer employed the arm of political injustice to keep down and ultimately strangle a competitor with whom he could not have contended on equal terms". On the one hand Indian export of manufactured goods decreased ; on the other the export of raw-materials like raw cotton, raw silk, or plantation products like indigo or other food grains increased by leaps and bounds. For example in 1856, India exported \$ 4,300,000 worth of raw cotton, \$ 2,900,000 worth of food grains, \$1,730,000 worth of indigo etc. Indian opium was exported to China despite the local ban, since it fetched large profits to the British.

11.4.3 Finance Capital 1858-1947

There was an expansion of British capital and entrepreneurship into India in as many ways as possible. British capital penetrated into the management of plantations, factory industries, managing agencies, insurance companies, railways etc. British capitalists invested in transport facilities like railways and in industries such as shipping, heavy chemicals, banking, mines etc. The British were also benefited by an advantageous exchange rate of rupee - pound. The Managing Agency system began whose agents were prepared to manage the firms in India for commissions. They began advising the British capitalists how to expand the areas. Home-charges were another major comprehensive item charging from Indian finances.

11.4.4 Plantations

Europeans exclusively dominated the management of indigo, jute, tea and coffee plantations. Even by 1921, 56 out of 65 plantations were owned by the Europeans. Ownership of land and full freedom of contract attracted the British towards the plantations. Indigo plantations in Bengal and Bihar and jute in Bengal were grown on priority basis, since they were profitable. This was much against the wishes of the cultivators who preferred to grow rice. The production of indigo and its consequent export touched record stage till the invention of a synthetic dye in 1897 which gave a death blow to indigo cultivation. Dinabandhu Mitra's "Nil Darpan" depicts the severe treatment given to the labourers in indigo. The decline of the indigo cultivation was not due to the difficulties of the peasants but because of the decreasing profits. Number of tea planters increased in Assam from one in 1850 to 295 in 1871, the cultivated area rising from 1,876 to 31,303

areas respectively. These plantations necessitated the birth of factory industries and thus helped in the industrial growth.

Check your Progress - Exercise - 3

1. Name the three phases of colonialism

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2. Explain the features of Industrial capital

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11.5 CHANGES IN AGRICULTURE, INDUSTRY AND TRADE

Colonial rule drastically changed the Indian economy impoverishing agriculture, extinguishing the native industry and pushing the trade to the background. Indian economy, though put on the track of modernism, was not allowed to develop fully. This was because Indian interests were dominated by imperial preferences.

11.5.1 Agriculture

The peasants suffered most under the British rule. This was because of the high rents demanded by the state. In the case of Permanent Revenue Settlement, the Zamindars dictated the rent and peasants were at their mercy. In Mahalwari and Ryotwari settlements, the peasants were at the mercy of the government. Everywhere, there were high rents associated with oppression, demand for illegal dues, forced labour etc. Bishop Heber noted in 1826 that "Neither native nor European agriculturalist, I think, can thrive at the present rate of taxation. Half of the gross produce of the soil is demanded by government".

No periodic improvements were done to the land as the cultivator was too poor and the government too negligent. Anicuts were built on the rivers Godavari, Krishna and Cauvery by the government as an exception. They benefitted both the colonizer and the colonized.

New legal system added its own weight on the condition of the peasant. The legal processes were too complicated and expensive for the peasant. It vested more powers in the hands of Zamindars and money-lenders who were given the authority to seize the land. This was unlike the pre-British days when the proprietary right of the cultivator was never questioned. At best, they could seize jewellery and a part of his standing crop. British introduced the transferability of land and it resulted in the passing away of land into the hands of uncultivating classes like Zamindars, merchants and money-lenders. In the pre-British days, money-lender was subordinated to the village community, the rate of interest was reasonably fixed on the basis of usage and public opinion. But under the British, he could take possession of the land and hence, he was treated on par with government and landlord.

As a result of the transfer of land, a new landlord class emerged in Bengal and in Madras, who were more ruthless in the collection of higher rent. The tenants had lost their traditional rights since the government increased the powers of landlords, with a view to enable them to pay the revenue in time. Even in ryotwari areas, more land passed into the hands of uncultivating classes.

There was a large number of intermediaries, receiving their shares on land, between the actual tenant and the government. This was because of the availability of large number of tenants competing with each other on one hand, and monied proprietors, without cultivating experience, finding it more profitable to lease the land on the other. In the absence of investments in industries, monied classes began investing on land and leasing it to the tenants. Even they preferred to sub-lease it and be assured of a certain income. Thus there was a growth of sub in feudation of rent-receiving tenants, sometimes, touching even fifty as in the case of Bengal.

Agriculture under the British rule became commercialised. Previously, the peasants were producing food-stuffs mainly for consumption and were paying a share of the produce as tax either in cash or in kind. The British insisted on payment in cash and hence, the peasant was at the mercy of market where the grain merchant dictated the price. Since the cultivator was selling his produce at the time of abundance, he was a loser. But he was forced to do so to meet the demands of government, landlord and money-lender. Rural debt increased from Rs. 3000 crores in 1911 to Rs. 800 crores in 1937.

Sub-divisions and fragmentation of land, due to the pressure on land, resulted in the stagnation of agriculture. Frequent famines and years of scarcity added their own intensity.

11.5.2 Industries

The impact of colonial rule on industries was in two phases : on cottage industries which became extinct and on modern factory industries which were deprived of necessary protection.

The high-handed policy coupled with cruelty resulted in the ruin of reputed medieval industries. Political power gained in Bengal in mid 18th century made the mercantile company to compel and oppress the craftsmen. The free trade policy from 1813 resulted in the flow of raw materials even from the remote areas. The artisans had no option except to leave the ancestral profession and switch over to agriculture. Competition, from the machine made goods which were finer and cheaper, took away the insignificant customers too. Loss of political power by the native states also resulted in the loss of patronage to urban industries, producing luxurious and expensive commodities. The ruin of the crafts led to the ruin of famous cities and towns like Dacca, Murshidabad, Surat etc. These cities could withstand the ravages of plunder and war, but could not survive the economic assault.

Even in England also, the ruin of traditional industries happened. But it was followed by the growth of modern industries, based on factory system. Thus the artisans were rehabilitated through smooth transition.

Modern Industries :

While political arm was used to strangle the traditional artisan, discrimination was practised against indigenous capital. Foreign capital dominated in jute, coal, shipping, banking, heavy chemicals etc. Till the first decade of the 20th century, Indians remained mainly

as helpers in the British transactions. Indian capital slowly came to the forefront. Cotton textile industry was the first one in which the Indians had a larger share even from the beginning. Freedom movement with its emphasis on Swadesi, gave a fillip to native industries. Sugar industry was developed by the Indians.

Besides the three early important industries, cotton textile, jute and coal mining which gave employment to a large number, other industries like cement, paper, matches, sugar and glass developed during 1930s. Rice and flour mills, timber mills, iron and steel works, leather tanneries, mineral industries such as salt and mica multiplied.

Features :

- (1) British capital owned and controlled most of the modern Indian industries since profits were high and a ready world demand for products like tea, jute and manganese existed.
- (2) Incentives and favoured treatment to the foreign capital by the colonial government in the form of bank loans at lower rates prevailed. Foreign banks in 1914, were holding over 70% of all bank deposits in India. Perhaps by the war needs, their share decreased to 57% by 1937.
- (3) Foreign capital, through its connection with Britain, was able to get favoured treatment from British suppliers of machinery, equipment, shipping, marketing agencies and insurance companies and thus had an edge over the Indian competitors.
- (4) Within India, the British industrialists were having full support from the Managing Agencies. The colonial government too helped the British capital through freight concessions in railways. Since Indians were discriminated, they started later their own banks and insurance companies. Further, the colonial government refused to give needed protection to the Indian owned industries atleast upto the end of first decade of 20th century. Industries like iron and steel were not given protection while foreign dominated match industry was more favoured. Special privileges, under the category of imperial preferences, were given to the British imports, in spite of the Indian protest. It was because of the pressure of the freedom movement in 1920s and 1930s that the colonial government granted some tariff protection.

Some of the features of modern industrial growth were :

- * The industries had to develop on their own, without government support and often, in opposition to it.
- * Indian capital developed slowly but steadily.
- * There was an unequal regional economic development since the industries were concentrated only in few regions.
- * There was the rise of new social classes - entrepreneurial and working classes - representing new ideas.

11.5.3 Trade

Both the Home government and the colonial government went out of the way to help the British merchants in many ways to reap the maximum trading benefits. The features of trade were :

- (1) Protection against Indian competition was given to the home industries through protective tariffs. Tariff discrimination practised during mercantilist and free trade phases resulted in the ruin of Indian industries. Duty-free trade was misused by the British merchants in India. The paradox was that the British industrialists were arguing for protection in England and at the same time, they were advocating free trade in India.
- (2) British capital and its consequent trade benefits expanded with the emergence of managing agency system. The Agents were prepared to manage the firms on the spot in return for commissions. They preferred trade, banking and plantations and advised the respective companies about the avenues to invest. Trade and sale of shares depended on the reputation of the managing agents. Even the commercial banks advanced loans only after satisfying themselves with the signature of the agent. These managing agencies controlled industrial finance, banks, insurance companies and even the rising Indian capital. Thus the foreign and Indian capital was managed and controlled by these firms.
- (3) The exchange rate between the rupee and £ Sterling was always in favour of the Britishers. They were choosing a higher exchange rate for rupee which was advantageous to them. In 1920, the rate fixed was one rupee to two Shillings, coinciding with more exports. In 1926 again, the rate was changed to one shilling six pennies a rupee, as against the Indian wish of one shilling four pennies. This proved to be disastrous especially in the case of home-charges remitted. Home charges was a constant item under British rule, rapidly growing in 19th and 20th centuries. In 1851, they amounted to £ 2.5 million and it rose to £ 7.5 millions in 1933-34. The item included pensions to civilian and military officials, costs of training, transport, guaranteed interest on railways etc. These were charged from Indian finances. Even the procedure of remitting balances was also favourable to the British. Nationalists criticised this procedure.

11.5.4 Railways

Means of transport, especially the railways, improved under the British rule, benefitting the British investors. Investment in railways was considered to be the secure channel. British steel manufacturers welcomed it for exporting their rails, engines, wagons etc. The colonial government saw the advantage for rapid mobilization of troops and raw-materials. The private companies were allowed to construct and operate the railways. The Government of India guaranteed a minimum of 5% return. Railway track of more than 4,000 miles was built by the guaranteed companies by 1869. Soon the government also began the work as state enterprise. About 28,000 miles of railways were ready by 1905.

Railways were criticised since (1) Indian businessmen were discriminated in freight charges. (2) guaranteed interest was paid from the Indian revenues. The loss of the railways was estimated at £ 40 millions which added its weight to Indian budget. An amount of £ 9.7 millions was transmitted from India in 1933-34 for railway debt.

11.6 LEGISLATION AND INSTITUTIONAL DEVELOPMENT

India under the British underwent a long phase of colonial modernization. Colonial government emerged with a hierarchical administrative structure and with centralized authority. The administrative structure was anti-Indian, since the officials were left to pur-

sue an attitude of apathy, hostility, oppression and discrimination. Racial superiority of the rulers was visible in the exclusive European clubs and reserved compartments in trains.

Western education was introduced by the colonial government mainly with the intention of filling in the lower cadres of administration and to develop a taste for European way of life. They intended the class to be Indians by birth, but Europeans by choice, so that the gap between the rulers and ruled be built. The emergence of educated middle class began questioning the British about the propriety of following dual values - one in England and another in India. They voiced the need for more jobs and for more self-rule. At the same time, they were instrumental for introducing necessary reforms in social and religious practices. Still this class played the role of intellectual satellite of the metropolis even when struggling against it, in the realm of economy and politics.

Police and judiciary were other structures created by the colonial state to enforce its power and laws. Several laws from Regulating Act in 1773 to the Government of India Act of 1935 were passed, bringing changes in administration. Constitutional development did take place and Indians were gradually allowed a share in governance. All the changes in society were taking place within the parameters of colonialism. It developed, within India, communication based on English, intensified economic linkages and a pan-Indian nationalist organisation that confronted the British Raj. Thus it provided a new identity and a frame work of action. Colonialism in India was as modern a historical phenomenon as industrial capitalism in Britain - in fact, the two developed together. Colonialism, by producing the western educated middle class. Produced not merely the obstacle to its own progress but also the means of overthrowing it. Hence, colonialism forms the constant backdrop for every major development that occurred within its framework.

Check Your Progress - Exercise 1

1. What was the main purpose of introduction of education during colonial rule in India

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11.7 ECONOMIC CRITIQUE

Early Indian nationalists, during 1870-1905 came out with the first detailed and coherent critique on colonialism in its various forms. It strengthened nationalism. Dadabhai Naoroji, M.G. Ranade, G.V. Joshi and R.C. Dutt initiated a debate on Indian economy. They agreed with the imperialist scholars like C.H. Philips, George Campbell, John and Richard Strachey that British rule provided security to the persons and property, introduced centralized administration, spread western education and improved transport facilities. Their question was why the economic development failed to take place. They realized that in the absence of progress, India was economically regressing. The imperialist scholars found fault with pre-colonial or traditional backwardness. The nationalists did not agree to this reason. They came out with the concept of unilateral transfer of capital or 'drain' as the actual cause. They further scrutinized each policy relating to agriculture, trade, transport, tariff, finance, exchange etc. They criticised the British rule for the impoverishment of the cultivators and for breaking their traditional link with industries. They complained that the traditional industries were not allowed a smooth transition into mod-

ern pattern. Decay of handicrafts was not much regretted, but their accommodation into modern was criticised. They said that the indicator to development was not the increase of wealth but its potentiality for future growth. Regarding foreign trade, they said, that its growth was not that important but the pattern, specially the goods exchanged and its impact were more significant. They firmly declared that progress in isolated sectors like agricultural growth or transport could not mean development since only a simultaneous balanced growth was the requisite. 'Decay' was used only to refer to arrested growth. They criticised the British policies relating to the tariff, railways and foreign capital. Commenting on the foreign capital, they said that India should import only the capital and not the capitalists, meaning that India required only loan capital as against entrepreneurial capital. These writers stressed the positive role the state should play in the rise of industries and economic growth. Thus they provided the basis for the Government of India's industrial policy in 1948 and Jawaharlal's concept of mixed economy.

11.8 LET US SUM UP

Colonialism means subordination of Indian interests to those of British. There were three significant phases - mercantilist, free trade and finance capital. Though mercantilist phase ended in 1813, the consequent two phases continued overlapping. In all these phases, there was unilateral transfer of resources for no return. This resulted in drastic consequences on agriculture, industry and trade. Various acts were passed and structures were created to strengthen colonial rule. The British officials also admitted the drain. For example, John Sullivan, the President of the Board of Revenue said that the "British system acts very much like a sponge, drawing up all the good things from the banks of the Ganges and squeezing them down on the banks of the Thames". The Indian anguish slowly expressed itself through the nationalist critique and intensified freedom movement.

11.9 MODEL ANSWERS TO CHECK YOUR PROGRESS

Exercise 1

1. For Answer see 11.2

Exercise 2

1. for answer see 11.3
2. for answer see 11.3

Exercise 3

1. Mercantile capital, 2. Industrial capital, 3. Finance capital
2. For answer See 11.4.2

Exercise 4

1. To fill up the lower cadres of administration with the Indians and to develop a taste for European way of life

11.10 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each

1. Describe the conditions in India on the eve of British conquest.
2. Examine the meaning and explain the different phases of colonialism.
3. Examine the changes brought about by colonialism on agriculture, industry and trade.

II. Answer the following in about 15 lines each

1. Meaning and features of colonism
2. Plantations
3. Managing Agency system
4. Foreign Capital

BRAOU

UNIT 12 NATIONAL MOVEMENT

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- 12.13 Independence
- 12.14 Let us sum up

12.15 Answers to Check Your Progress

12.16 Model Examination Questions

12.17 Key Words

12.0 OBJECTIVES

No major development of modern India can be explained and understood without a reference to the Indian National Movement. The Indian national movement represented the Indian people's urge to be free from the foreign yoke. After reading this Unit you should be able to :

- * understand the upsurge of 1857 in all its dimensions
- * identify the factors which contributed to the emergence of Indian Nationalism.
- * explain the political objectives and the strategies of the early nationalist leadership.
- * understand the differences of approach between the moderates and militant nationalists.
- * understand the Swadeshi Movement and its implications for the Indian National Movement.
- * explain the characteristics of the Non-Cooperation, Khilafat and Civil Disobedience Movements,
- * know about the development of Indian National Movement during the Second World War and finally how independence was achieved.

12.1 INTRODUCTION

In this Unit we introduce you to the various aspects of the Indian National Movement. The intelligentsia, which earlier believed in the benevolence of British rule now came forward to expose its brutality. Political associations were formed and the Indian National Congress played a vital role in directing the freedom struggle. The Unit also explains you the role of moderate and militant nationalists and their efforts to involve the masses in the freedom struggle.

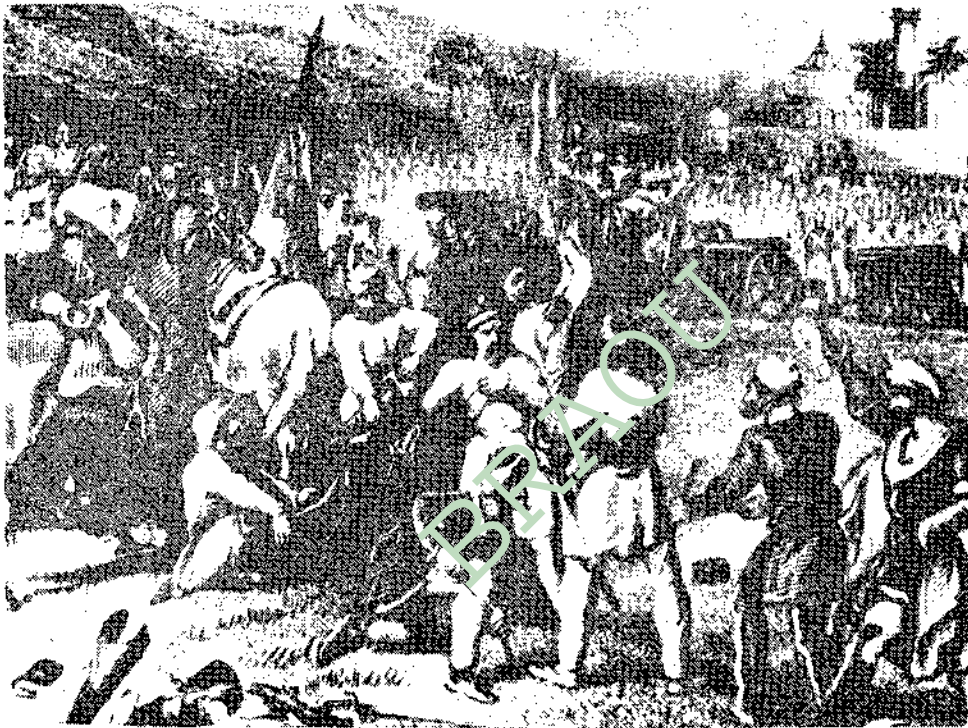
After the First World War the Indian National Movement entered a new phase. With the emergence of Gandhi, the element of mass mobilisation was introduced. Till the coming of independence three major mass movements were launched viz., Non-Cooperation (1920-22), Civil Disobedience (1930-34) and Quit India (1942). Besides these mass movements the revolutionary Movement, peasants and working class movements and state people's movements also played a vital role in the struggle for freedom.

In this period sufficient emphasis was laid on the socio-economic content of Swaraj. The Communist Party of India, the Socialist Groups within the Congress pointed out towards economic emancipation of the masses along with the importance of the struggle for independence.

12.2 1857 THE FIRST WAR OF INDEPENDENCE

In 1857 occurred the Revolt known as India's First War of Independence when millions of soldiers, artisans and peasants made a combined effort to overthrow foreign rule. The revolt was, however, no sudden occurrence. It was the culmination of nearly a century old discontent with British policies and imperialist exploitation. The British conquered India and colonised its economy and society through a prolonged process. This process led to continuous resistance by the people through a series of civil rebellions led by deposed rulers, impoverished Zamindars and poligars (landed military magnates in South India) and ex-officials of the conquered Indian states. The mass base of these rebellions came from the ruined peasants and artisans and demobilized soldiers.

The revolt of 1857 was, however, to involve millions in large parts of the country and shake the British rule to its very roots.



12.2.1 Causes

The Revolt of 1857 started on 10 May when the Company's Indian soldiers (sepoys) at Meerut rebelled, killed their European officers, marched to Delhi, entered the Red Fort and proclaimed the aged and powerless Bahadur Shah II (who still bore the prestigious name of the Mughals) as the Emperor of India.

The Company's sepoy's had many grievances against their employers, ranging from declining material and other service conditions to religious interference and racial arrogance. But basically they reflected the general discontent with British rule. They were after all a part of Indian society - they were 'peasants in uniform'. The hopes, desires, despair and discontent of other sections of Indian society were reflected in them. The sepoy's rebellion was a product of the accumulated grievances of the Indian people. The most important underlying cause of the Revolt was the disruption of the traditional Indian economy and its subordination to British economy and the intense economic exploitation of the country. Above all, the colonial policy of intensifying land revenue demand

led to a large number of peasants losing their land to revenue farmers, traders and moneylenders. Destruction of traditional handicrafts ruined and impoverished millions of artisans. The economic decline of the peasantry and artisans was reflected in 12 major and numerous minor famines from 1770 to 1857.



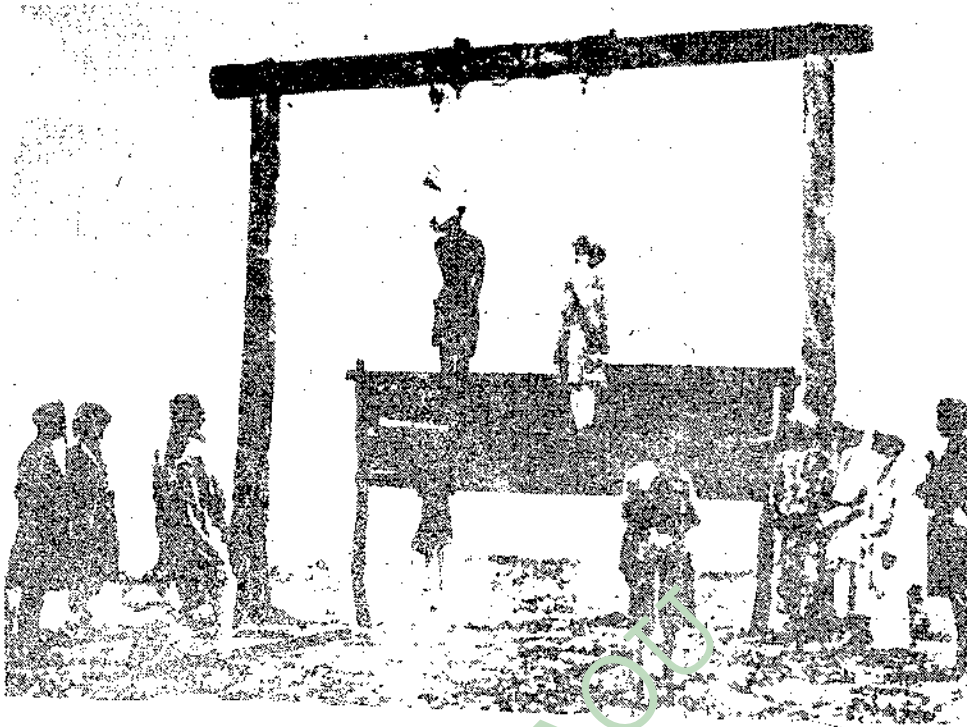
A major cause of the Revolt was the very foreign character of British rule. The British remained perpetual foreigners in the land. The Indian people felt humiliated in having to obey the orders of 'foreign trespassers'.

12.2.2 Impact and Defeat

Great strength to the Revolt was imparted by Hindu - Muslim unity. Both at the level of sepoys and the people as well as at the level of leaders there was full cooperation between Hindu and Muslims. The Revolt also threw up some courageous and brilliant leaders. Rani Lakshmibai of Jhansi, Tanya Tope, Begum Hazrat Mahal of Avadh, Kunwar Singh, Khan Bahadur of Bareilly, Maulavi Ahmadullah of Faizabad, and Bakht Khan, the pretty officer in the British army who rose to become a General of the rebel army, are some of the famous names of the Revolt. Above all, the ordinary sepoys and common people fought with exemplary courage and unselfish devotion.



In the end, British imperialism, at the height of its power the world over succeeded in ruthlessly suppressing the Revolt. The reasons were many. Despite its wide reach, the Revolt could not embrace the entire country or all sections of Indian society. Bengal, South India and large parts of Punjab remained outside its reach since these areas had already exhausted themselves through prolonged rebellions and struggle against the British.



The first great struggle of the Indian people to win freedom from British domination was not in vain. It left an indelible mark on the consciousness of the Indian people and served as a permanent source of inspiration to the later struggle for freedom.

Check Your Progress - Exercise I

1. Write in about 100 words the main causes behind the Revolt of 1857

2. Which of the following statements are right or Wrong ? Mark (✓) or (X)

- i. The Revolt of 1857 was the first effort at a national level to overthrow British rule.
- ii. The Revolt of 1857 was only a sepoy mutiny.

iii. All the merchants and moneylenders supported the Revolt of 1857

iv. Hindu - Muslim unity gave added strength to the Revolt of 1857.

3. Give the names of three Indian rulers who supported the British in 1857

4. Give the name of three Indian rulers who opposed the British in 1857

12.3 EARLY PHASE OF THE NATIONAL MOVEMENT

The defeat of the Revolt of 1857 made it clear that uprisings based on old outlooks and social forces could not defeat modern imperialism. For that, new social forces, new ideologies, a modern political movement based on an understanding of modern imperialism and capable of mobilising the masses for nationwide political activity were needed. Such a movement was initiated during the second half of the 19th century by modern nationalist intelligentsia. The new movement had a much narrower social base, but was inspired by new political ideas, new intellectual perception of reality and new social, economic and political objectives. It also represented new forces and forms of struggle, new leading classes and new techniques of political organisation.

Many factors were responsible for the rise of this powerful movement. But the decisive factor was the gradual emergence of the contradiction between the interests of the Indian people as a whole and the interests of British rule, which was leading to the increasing underdevelopment of the Indian economy and society. It was also hampering India's further economic, social, cultural, intellectual and political development. Let us briefly have a look at the factors that contributed towards the emergence of organised nationalism.

12.3.1 Role of Intellectuals

Initially, this process was grasped only by the modern Indian intellectuals. Paradoxically, during the first half of the 19th century, they had adopted a very positive approach towards colonial rule:

- * They had believed that the restructuring of Indian society could occur under British rule because Britain was the most advanced country of the time.

They hoped that the British would help India get rid of its past backwardness.

- * The intellectuals, attracted by the modern industry and the prospects of the modern economic development, hoped that, Britain would industrialize India and introduce modern capitalism.
- * They believed that Britain, guided by the doctrine of democracy, civil liberties, and sovereignty of the people, would introduce modern science and technology and modern knowledge in India; leading to the cultural and social regeneration of its people.

The emerging unification of the Indian people was an added attraction. Consequently, they supported British rule even during the Revolt of 1857 and described it as 'providential' or 'ordained by Gods that be'.

The second half of the 19th century witnessed the gradual disillusionment of the intellectuals, for experience increasingly showed that their expectations were misplaced and based on a wrong understanding of the nature and character of the British rule. The intellectuals realised that :

- * In practice, British colonialism was disrupting Indian economy and preventing the rise of modern industry and agriculture.
- * Instead of promoting democracy and self-government, British administrators were arguing for the imposition of permanent benevolent despotism in India.
- * They neglected the education of masses, curbed civil liberties and pursued a policy of divide and rule.

Thus, in such a situation what were the intellectuals supposed to do? Gradually, the intelligentsia created political associations to spread political education and to initiate political work in the country. Raja Ram Mohan Roy was the first Indian leader to start an agitation for political reforms in India. The Bengal British Indian society and other associations were founded in 1840s and 1850s to promote general public interests. But these associations were local in character and were dominated by wealthy and aristocratic elements. However in 1870s and 1880s more modern, explicitly political, and middle class based organisations like Poona Sarvajanik Sabha in Maharashtra, the Indian Association in Bengal, Madras Mahajan Sabha, and Bombay presidency. Association came up all over the country.

12.3.2 Role of Colonial State

The open reactionary character of Lytton's 'Viceroyalty' from 1876 to 1880 quickened the pace of Indian nationalism. We list some of the reactionary methods adopted by Lytton:

- * The Arms Act of 1878 disarmed the entire Indian people at one stroke.
- * The Vernacular press Act of 1878 sought to suppress the growing Indian criticism of British rule.
- * The reduction of the maximum age for sitting in the Indian Civil Service Examination from 21 years to 19 further reduced the chances of Indians entering the Civil Service.
- * The holding of a lavish Imperial Durbar (in 1877) at a time when millions of Indians were dying of famine and the waging of a costly war against Afghanistan at the cost of the Indian economy.

- * The removal of import duties on British textile imports threatened the existence of the newly rising Indian textile industry.

All these were clear manifestations of the colonial character of British rule in India. In 1883, the new Viceroy, Lord Ripon, tried to assuage Indian feelings by removing a glaring instance of racial discrimination by passing the Ilbert Bill which would enable Indian district and session judges to try Europeans in criminal cases. The Government was compelled to amend the Bill by a vehement, racialist agitation led by the Europeans in India. These factors created a congenial environment for the growth of Indian nationalism.

12.3.3 Emergence of the Indian National Congress

The time was now ripe for the formation of an all-India organization, which could organize and coordinate the political activities of Indians all over the country against foreign rule and exploitation. Various attempts were made in this direction for several years. Surendra nath Banerjee took the lead by forming the Indian Association. The idea finally got a concrete shape when a large group of political workers such as Dadabhai Naoroji, Justice M.G. Ranade, K.T.Telang and Badruddin Tyabji cooperated with A.O. Hume, a retired English Civil servant, in holding the first session of the Indian National Congress at Bombay in December 1885. The struggle for India's independence was thus launched though on a rather small scale.



The early nationalist leaders believed that a direct struggle for freedom was not yet on the agenda of History. Instead, they had first to lay the foundations of such struggle.

Thus, the basic objective of the early nationalists can best be summed up as the creation of a broad-based anti-colonial, nationalist movement on an all-India basis.

middle classes. They took up the causes of all sections of the Indian people and represented the interests of the emerging Indian nation against colonial domination.

The Moderates believed in the methods of constitutional agitation within the four walls of law. Thus, they relied on agitation through public meetings and newspapers. They also sent numerous carefully prepared and argued memorials and petitions to the Government. Though on the surface these memorials, etc., were addressed to the Government, their real objective was to educate and politicise the Indian people. For example, Justice Ranade explained to the young Gokhale in 1891.

In spite of their political mildness, they aroused intense hostility from the officials. British officials and statesmen condemned them as disloyal and seditious elements. Lord Curzon, the Viceroy, declared in 1900 that it was his ambition to contribute to the death of the Congress. This was because the Moderate had, on however small a scale, generated an anti-imperialist awakening in the country. Their powerful economic critique of imperialism was to serve as the main plank of nationalist agitation in the later years of active mass struggle against British colonialism.

12.4.2 Militant Nationalists : Aims and methods

The beginning of the 20th century witnessed the development of the Indian National Movement to a new, higher stage under a new militant nationalist leadership. This was in part a fruition of the earlier nationalist agitation, and in part the consequence of the reassertion of imperialism at the end of the 19th century. The symbol of the new imperial assertion, of despotism and 'efficiency', was Lord Curzon, the Viceroy since 1899. Political Indians now despaired of getting political concessions from the rulers through political argument and methods of polite agitation. Indians must, they realised, depend on themselves and take recourse to mass politics and mass agitation around the goal of independence from Britain.

The social and economic conditions of the country also pointed in the same direction. Economic decay and stagnation, the bitter fruits of colonial underdevelopment, were beginning to surface by the end of the 19th century. Symbolic in this respect were the famines that devastated the country from 1897 to 1900, and killed millions.

Several international events at this time contributed to the growth of militant nationalism. The defeat of the Italian army by the Ethiopians in 1896 and Russia by Japan in 1905 exploded the myth of European superiority. Similar was the impact of the revolutionary movements in Ireland, Russia, Egypt, Turkey and China : a united people, who were willing to make sacrifices, were surely capable of overthrowing foreign despotic rule even if it appeared powerful on the surface.

A new political leadership now emerged on the scene. The most prominent in it were Bal Gangadhar Tilak, known as the Lokmanya, Aurobindo Ghose, Bipin Chandra Pal and Lala Lajpat Rai. The new leadership believed and preached that Indians must rely on their own efforts, on their own political activity and on their own sacrifices. Their political work and outlook encouraged self-reliance and self-confidence.

12.5 SWADESHI MOVEMENT

Thus conditions were ready for the national movement to advance to a higher stage. The spark was provided when the Government announced its decision to partition the province of Bengal on 20th July 1905. The decision, as the Government claimed, was alleg-

edly based on administrative grounds. But the people of Bengal saw it as an effort to divide the nationalistically inclined Bengali people. And thus stem the rising tide of militant nationalism in Bengal and India.

Political agitation was inaugurated by a general hartal and a day of fasting on 16th October in Calcutta. Huge crowds paraded in the streets of Calcutta and a mammoth meeting of 50,000 was held in the evening. Entire Bengal, from cities to villages, was reverberating with meetings, processions and demonstrations.

Soon a new form of political action was added. All foreign goods were to be boycotted and Swadeshi or Indian goods alone were to be used. In many places public burnings of foreign cloth were organized and shops selling foreign cloth were picketed. The new leadership also gave a call for passive resistance to the authorities. This was to take the form of non-cooperation with the Government by boycotting schools and colleges, the courts, and government services. Dadabhai Naoroji declared in his presidential address to the Congress in December 1906 that the goal of the Congress was 'self-government or Swaraj'.

The militant leadership succeeded in involving large sections of the rural and urban people in the movement. In particular, women and urban workers participated enthusiastically in the movement. The slogans of Swadeshi and Swaraj were soon taken up by other provinces. Boycott of foreign cloth was organized on an all-India scale. The entire country began to be united in a bond of common sympathy and common politics.

The Government responded with quick repression. Meetings were banned, newspapers suppressed, political workers jailed, several leaders deported, and students beaten up. Efforts were made to divide the Moderates from Militants and Hindus from Muslims. At the same time, the new leadership failed to discover or implement new forms of organization and struggle which would correspond to their new and advanced political understanding.

The youth finding no effective outlet in mass political activity and responding emotionally and heroically to government repression, increasingly adopted revolutionary terrorists lacked a mass base and could not continue for long. But they too made a valuable contribution to the growth of the national movement. As a historian has put it, "they gave us back the pride of our manhood".



The national movement was in a rather dormant state from 1909 to 1916. But it revived during the First World War when Annie Besant, an English admirer of Indian culture, and the newly released Lokmanya Tilak started a popular, all-India constitutional agitation under the auspices of the two Indian Home Rule Leagues. Indian revolutionaries abroad were also very active during the War. Of special importance was the estab-

12.6 EMERGENCE OF GANDHI

The third and the last phase of the national movement began in 1919 when the era of popular mass movements was initiated.

During the First World War the Allies - Britain, France and the U.S.A. - had declared that the World War was being fought in defence of democracy and the right of nations to self-determination. But after their victory they showed little willingness to end the colonial rule. The Indians had not only co-operated with the war effort but had considerably suffered also. They hoped of getting due returns. But they were very soon disenchanted. While the British Government made a half-hearted attempt at constitutional reform, it also made it clear that it had no intention to part with political power; and a new leader, Mohandas Karamchand Gandhi, took command. The new leader kept in mind the basic weaknesses of the previous leadership and sought to remove them. He had evolved a new form of struggle - non-cooperation and a new technique of struggle - Satyagraha - which would not remain a mere programme but were capable of being put into practice. He had already put them to test in South Africa while fighting for the rights of immigrant Indians. Gandhi also took up the cause of peasants in Champaran (Bihar) and the working class in Ahmedabad (Gujarat).

"BLACK SUNDAY"

GREAT POPULAR DEMONSTRATION AGAINST THE BLACK ACT.

The following is the Programme of the demonstrations which have been arranged for SUNDAY NEXT:

SUNDAY, 6th APRIL, 1919:

SEA BATH 6 a.m. -- 8 a.m. CHOWPATTY

Meeting on Chowpatty 8 a.m.

Mahatma Gandhi and others will speak and a resolution will be put to the Meeting regarding the Tragedy of Delhi.

PROCESSION 8.30-10 a.m.:-

Chowpatty Sea Face
Sandhurst Bridge
Sandhurst Road

Girgaum Back Road
C. P. Tank Road
Madhav Baug.

3-30-LADIES' MEETING, CHINA BAUG.

Mrs. Jayakar presiding.

Mrs. Sarojini Naidu; Mahatma Gandhi:- Speakers.

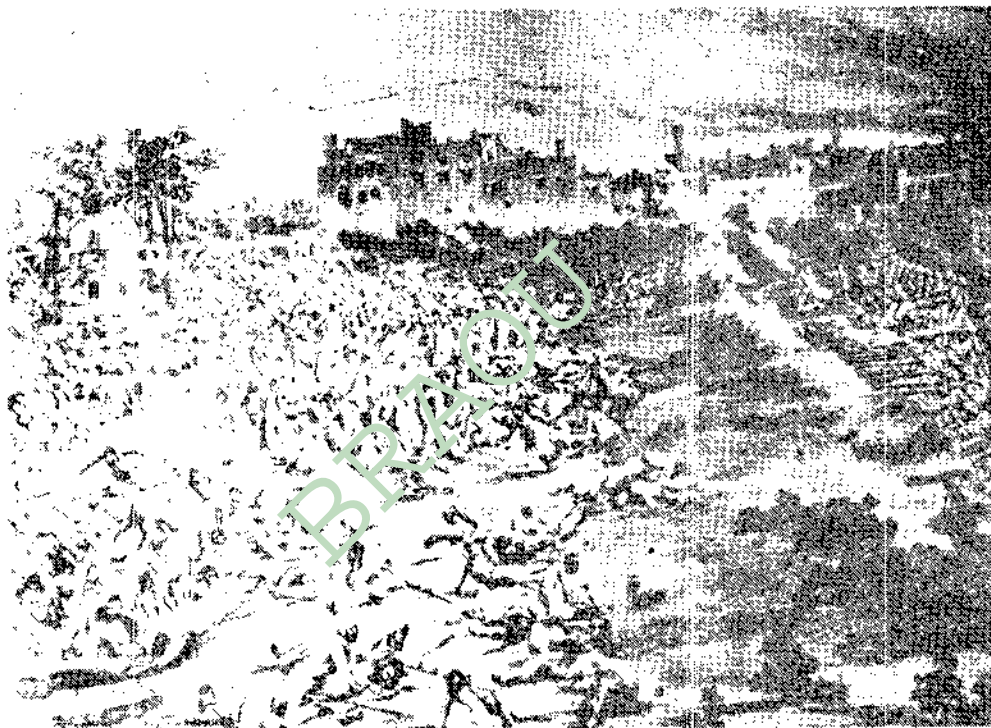
6-30-MASS MEETING-FRENCH BRIDGE.

12.6.1 Official Response **If you value your freedom you can join.**

During the First World War, the Government had carried on repression of militant nationalists. It now decided to acquire further powers to meet the nationalist challenge. In March 1919 it passed the Rowlatt Act (the Indians called it a Black Act) which authorised the Government to imprison any person without trial. The Indian sentiment was outraged in February 1919, Gandhi started a Satyagraha Sabha whose members were committed to disobeying the Act and thus to court arrest. Thus Gandhi took the first step towards making the national movement a movement of mass political action, rather than

of mere agitation. Simultaneously he urged the Congress to increasingly rely on the peasants and artisans. Symbolic of the new emphasis was to be the use of Khadi or hand-spun, hand-woven cloth.

Almost the entire country came to life in the next two months. Strikes, hartals, processions and demonstrations became the order of the day. At this time occurred the notorious Jallianwala Bagh incident in Amritsar when on 13 April 1919, a peaceful crowd was trapped in an enclosed garden by a unit of the British army and fired upon with rifles and machine-guns. Thousands were killed and wounded. A wave of horror ran through the country. The brutality of colonial rule was exposed once again. Simultaneously, the British Government broke its war-time pledge of treating Turkey generously after the war and put into jeopardy the control of the Sultan of Turkey, who was also regarded by many as the caliph or religious head of the Muslims thus producing deep resentment among Indian Muslims.



12.6.2 Non-Cooperation and Khilafat Movements

Gandhi and the National Congress decided in September 1920 to launch a non-violent non-cooperation movement and continue it till the Punjab and Khilafat wrongs were removed and Swaraj established. Gandhi gave the slogan "Swaraj in a year". The people were asked to boycott government affiliated schools and colleges, law courts and legislatures and foreign cloth and to surrender officially - conferred titles and honours. Later the programme would be extended to include resignation from government service and mass civil disobedience including the non-payment of taxes.

The first mass movement assumed during 1920-22 unprecedented proportions. Lakhs of students left schools and colleges. Hundreds of lawyers gave up their practice. Majority of voters refused to participate in elections to the legislatures. The boycott of foreign cloth became a mass movement, with thousands of bonfires of foreign cloth lighting the Indian sky. Picketing of shops selling foreign cloth and of liquor shops was also very successful. In many regions the factory workers and peasants were at the forefront.

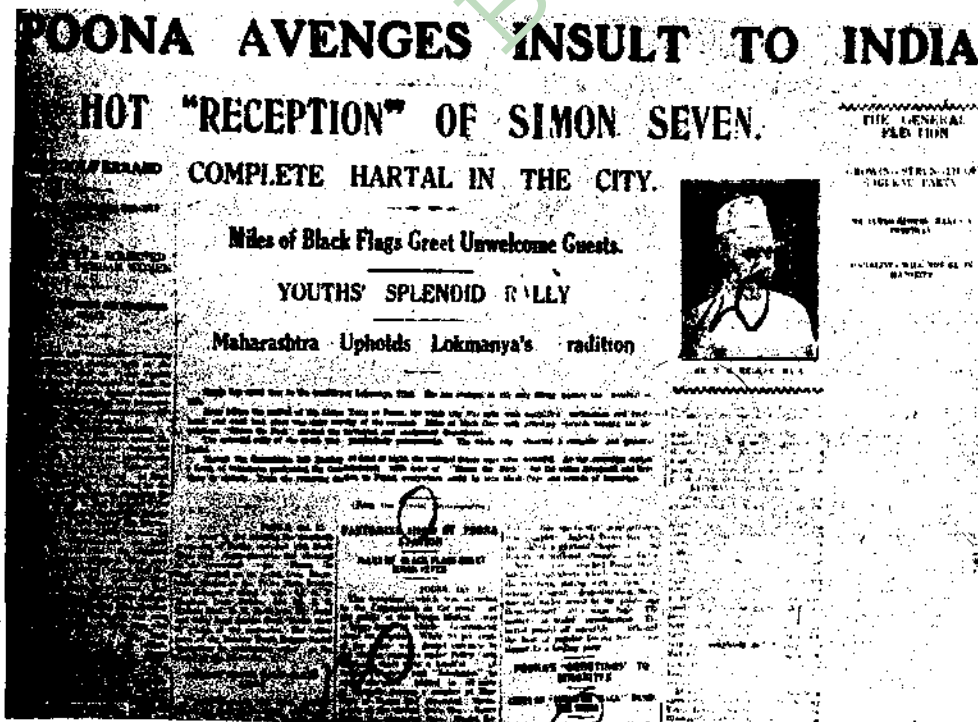
Gandhi was however not satisfied. On 5 February occurred the Chauri Chaura incident when a Congress procession of 3,000 peasants was fired upon by the police and in retaliation the angry crowd burnt the police station causing the death of 22 policemen. Gandhi took a very serious view of the incident. Feeling that the people were not yet properly trained in non-violence, he called off the entire movement of 12 February 1922.

The movement had, however, far - reaching consequences :

- i) It had for the first time brought millions of peasants and urban poor within the sphere of nationalism. In fact, all sections of Indian society had been politicised : peasants, workers, artisans, shopkeepers, traders, lawyers, doctors, other professionals and white - collar employees. Women had been drawn into the movement. The movement had reached the remotest corners of the land. Infact, Gandhi based his entire politics on the militancy and self-sacrificing spirit of the masses. He brought them to the forefront of the national struggle. He transformed it into a mass movement.
- ii) The people of India were imbued with fearlessness. They were no longer afraid of the might of British imperialism. As Nehru was to put it later, "Gandhi made a man of him". This was true of the entire nation.
- iii) The most important consequence of the Non-Cooperation Movement was the tremendous self - confidence and self-esteem which Indian people gained. Indian people had begun a war against colonial rule.

12.6.3 Aftermath

After the withdrawal of the Non-Cooperation Movement leaders like C.R. Das and Motilal Nehru formed the Swarajist Party. The Swarajists believed that they will fight the British in legislatures. The Swarajists fought elections, gained considerable victories and successfully obstructed work in many provincial legislatures.



In November, 1927 the British declared the formation of Simon Commission to look into the constitutional aspects. This Commission had exclusively Englishmen as members. The Indians regarded it as a great insult. The Commission was boycotted when it landed in India. All over the country there were demonstrations with the slogan "Simon go back".



A temporary truce was signed through Gandhi - Irwin pact in March 1931; but the struggle was resumed in the beginning of 1932. No mass movement could, however, last for ever and the struggle gradually waned and had to be withdrawn in mid-1934. In the mean time the Round Table Conferences which were called by the British in London failed to evolve any formula regarding the political position in India.

12.8 THE REVOLUTIONARY MOVEMENT

Revolutionary terrorism as a form of political activity emerged in the 20th century in spurts first after the petering out of the Swadeshi Movement and then again after the withdrawal of Non-Cooperation Movement. It was pursued by a generation of highly motivated nationalist youth who found themselves disillusioned with the activities of the dominant political groups. Fired with enthusiasm and devoted to the cause of Independence for India, these young people increasingly took to violent action against the Government offices, property and officials.

One major cause of the emergence of revolutionary terrorism was the creation of political vacuum every time any major political movement was either exhausted or withdrawn. An organised form was given to the revolutionary movement with the formation of the Hindustan Republican Association in 1924. The Government responded with immediate repression. Consequently, a number of Hindustan Republican Army (HRA) activists were arrested and tried in the famous Kakori Conspiracy case in 1925. In 1928, owing largely to the influence of socialist ideas the name was changed to Hindustan Socialist Republican Association (HSRA). Chandra Shekhar Azad, whose name you all must be familiar with was the leader of this organisation. Bhagat Singh, Raj Guru, Ramprasad Bismil, Sukhdev and Batukeshwar Dutt were some of the leading revolutionary activists in the 1920s.



One major limitation of revolutionary terrorism was a lack of long - term vision. Although endowed with unquestionable patriotism and capable of threatening the State apparatus, their movement tended to be short lived and was suppressed by the Government.

Although defeated and suppressed these revolutionaries contributed to the cause of nationalism in no small measure. They became a source of inspiration for the youth and the stories of their sacrifices helped in keeping the flames of nationalism alive and burning.

12.8.1 The Socio - Economic Context of Swarajya

From the beginning the national movement had a pro-people or rather pro-poor people orientation. The entire economic critique of colonialism and agitation on economic questions by the Moderates was developed around the problem of the poverty of the Indian people. Their programme of industrial development and taxation reform was designed to tackle this problem. In fact, their programme of economic reforms was quite radical by contemporary standards. The commitment to the poor was further strengthened as a result of the emergence of Gandhi as the main leader of the movement and the impact of the Russian Revolution of 1917. From 1919 onwards the movement continuously defined itself further and further in a radical direction, as a strong left wing developed inside the Congress. The left wing did not confine its politics to the struggle against imperialism. Simultaneously raised the question of internal class oppression.

12.9 EMERGENCE OF COMMUNIST AND SOCIALIST GROUPS

1920s witnessed a general radicalization of Indian youth and the emergence of Communist and Socialist groups. Students and youth associations were organized all over the country from 1928 onwards. Hundreds of youth conferences were organized all over the country between 1928 and 1929. Moreover, the Indian youth increasingly took to socialist ideas. The Revolutionary Terrorists led by "Chandra Shekar Azad and Bhagat Singh also turned to socialism and changed the name of their organization from Hindustan Republican Association to Hindustan Socialist Republican Association. In one of his last letters, Bhagat Singh wrote :

"The peasants have to liberate themselves not only from foreign yoke but also from the yoke of landlords and capitalists " Socialist ideas became even more popular during the 1930s as the world was shaken by economic depression. The Communist Party was reorganized after 1935 under the leadership of P.C. Joshi and the Congress Socialist Party was founded in 1934 under the leadership of Acharya Narendra Dev and Jai Prakash Narayan. Subhash Chandra Bose had already emerged as a powerful left-wing leader of the Congress in the mid 1920s.

12.9.1 Role of Nehru

It was Jawaharlal Nehru who became the symbol of socialism and socialist ideas in India after 1929. The notion that freedom could not be defined only in political terms but must have a socio-economic content, began increasingly to be associated with his name.



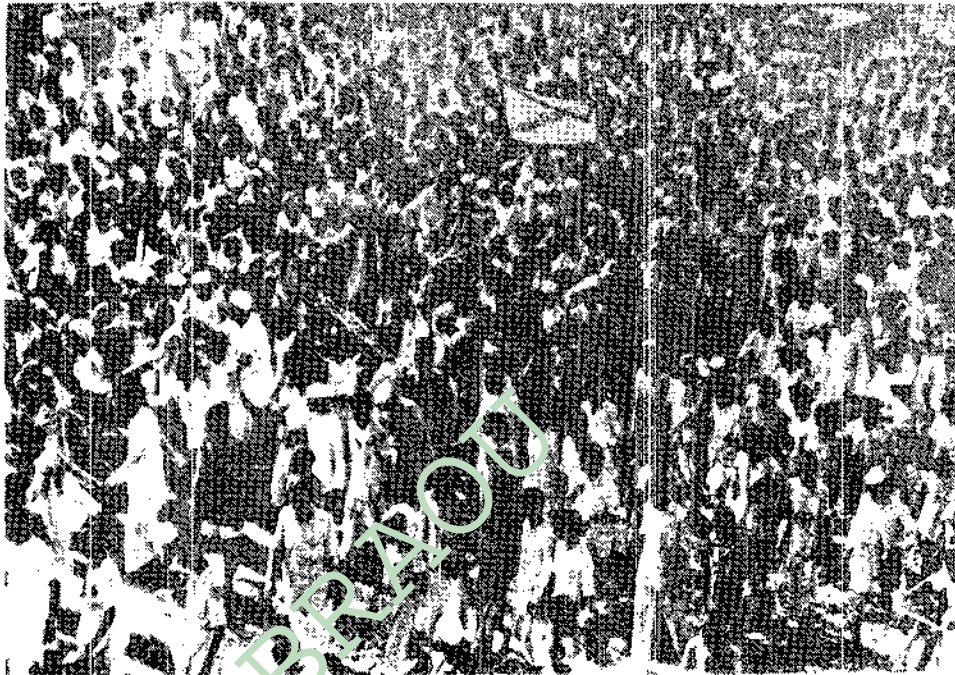
Nehru repeatedly toured the country, travelling thousands of miles and addressing millions of people. In his presidential speeches, as also in his popular speeches, Nehru propagated the ideas of socialism and declared that political freedom would become meaningful only if it led to the economic emancipation of the masses and would therefore be followed by the establishment of a socialist society.

Nehru's commitment to socialism found a clearer and sharper expression during 1933-36. Answering the question as to which direction India is going, in October 1933, he wrote "Surely to the great human goal of social and economic equality to the ending of all exploitation of nation by nation and class by class". And, in December 1933, he wrote : "the true civic ideal is the socialist ideal, the communist ideal".

12.9.2 Impact on Congress

The growth of the radical forces in the country was soon reflected in the programme and policies of the Congress. A major point of departure was the resolution of Fundamental Rights and Economic Policy passed by the Karachi session of the Congress on the urging of Jawaharlal Nehru. The resolution declared "in order to end the exploitation of the masses, political freedom must include real economic freedom of starving millions". Later in 1945 the Congress Working Committee adopted a resolution recommending abolition of landlordism.

During 1938, when Subhash Chandra Bose was its president, the Congress got committed to economic development and set up a National Planning Committee under the Chairmanship of Jawaharlal Nehru. Nehru and other leftists and Gandhi also argued for the public sector in large-scale industries as a means of preventing concentration of wealth in a few hands. In fact, a major development of the 1930s was the increasing acceptance of radical economic policies by Gandhi. In 1933, he agreed with Nehru that, "without a material revision of vested interests the condition of the masses can never be improved". He also accepted the principle of land to the tiller. He declared in 1942 that "that land belongs to those who will work on it and to no one else."



Check Your Progress - Exercise 5

1. Which of the following statements are right or Wrong ? (✓) or (X)
 - i. Women took prominent part in the Civil Disobedience Movement.
 - ii. HRA was converted into HSRA due to the influence of socialist ideas.
 - iii. Nehru offered socialism as a remedy for the poverty of Indian masses.
2. Discuss in about ten lines the impact of socialist ideas on the programme of Indian National Congress

12.10 PEASANTS, WORKING CLASS AND STATE PEOPLE'S MOVEMENTS

12.10.1 Peasant Movements

The Indian peasantry has a long history of uprisings against their oppression by the British, landlords and money lenders. The National Movement gave an impetus to this movement and brought them in the mainstream of the freedom struggle. The peasants along with their own initiatives now looked upon the Congress for support. We briefly discuss some of the peasant movements here.

1) Champaran

The peasants in Champaran were forced to cultivate indigo by the European planters. They faced all kinds of extortion at the hands of the planters. Raj Kumar Sukul, a ruined peasant took up the cause of indigo peasants. In 1916 he went to Lucknow Congress Session and spoke from the Congress platform about the plight of Champaran peasants. It was Raj Kumar Sukul who brought Gandhi to Champaran (in 1917) to see for himself the plight of peasants. A movement was launched and ultimately the Government had to yield to certain demands of the peasants.

2) Awadh

In Awadh there was no security of tenure for the peasants and they had to pay Nazarana (extra premium) to get and retain their holdings. Forced labour, rasad (forced supplies) and various other forms of illegal cesses were extorted by the landlords. During 1918 many Kisan Sabhas (peasant associations) were organised. Baba Ram Chandra, who had earlier been an indentured labourer in Fiji, started organising the peasants and built up a strong movement.



In January 1921 massive peasant uprising took place in Awadh. In many villages peasants established Swaraj. The Government crushed the uprising with a heavy hand. An important feature of this movement was that it was during this period Jawaharlal Nehru experienced the misery of the peasants and took up their cause.

3) Malabar

At about the same time, peasant discontent broke out in the Malabar district (now in Kerala). Here too the Mappila tenants complained of insecurity of tenure, high rents,

and illegal dues. The peasant protest developed in a massive fashion as a result of its becoming a part of the Non-Cooperation and Khilafat Movements. The protest soon took the form of an armed uprising; the peasants attacked Government offices, courts and police stations, burnt records, looted the treasuries, and attacked unpopular landlords. Unfortunately, the Government was successful in giving the uprising a communal turn and succeeded in suppressing it.

4) Andhra

As a result of Forest Laws introduced by the British, there was considerable resentment among the tribals all over the country. Alluri Sitarama Raju, inspired by the Non-cooperation Movement, started organising the tribals in the 'Rampa' region (East Godavari District) in Andhra. Village panchayats were started and a strong anti-liquor campaign was initiated. Sita Rama Raju held Gandhi in high esteem but he believed that violence was necessary to oust the British. The movement soon took a violent turn. Raids were carried on police stations. A guerilla type of war went on between the armed forces and the followers of Rama Raju. Ultimately Rama Raju was captured by the British and shot dead. Till today Sita Rama Raju remains a legendary figure in the region.

5) Bardoli

In 1928, under the leadership of Sardar Vallabhbhai Patel, the peasants of the Bardoli taluka of Gujarat organised a no-tax campaign against the official effort to enhance land tax by nearly 30 percent. The peasants refused to pay the enhanced tax, resisted all official attempts to coerce them, organised a near-total boycott of all Government officials and locked up their houses and fled to the neighbouring Baroda territory along with their cattle. In the end their demand for an enquiry had to be accepted and the enhancement was reduced to about 6 percent.

There were also tribal and peasant uprisings in Udaipur and Mewar under the leadership of Motilal Twzawat and in Darbhanga under the leadership of Swami Vidyanand. In Bihar Swami Sahajanand Saraswati organised the Bihar Kisan Sabha.

A new, nation-wide awakening of the peasantry to their class defence occurred during the 1930s. The symbol of this awakening was the establishment of the All-India Kisan Sabha in 1936. The main demands around which the peasants mobilised were reduction in rents and land tax, abolition of illegal levies such as **begar** or **vetthi** by the zamindars, reduction of debt, ending of oppression by the land lords and money lenders, restoration of illegally seized lands.

Peasant movements acquired a fresh thrust after 1945 as freedom approached. The demand for abolition of zamindari system now acquired greater urgency all over the country. The most militant of the post-war struggles was the Tebhaga struggle by the share-croppers of Bengal who said that they would pay not 1/2 but 1/3rd of the crop to the jotedars (intermediary landlords). Similarly, there emerged a very strong peasant movement in Telengana. Both these movements were directed by the Communist leadership.

12.10.2 Working Class Struggles

There was a rapid growth of working class struggles and trade unionism in the 1920s. There had been a steady increase in the numerical strength of the workers since the 1860s as modern industry, mining and railways had developed, though in a stunted manner. The Swadeshi Movement inspired the first major struggles, particularly, by the railway workers of Bengal.

There was a wave of spontaneous strikes in almost every industry during 1918 to 1920 as a result of rise in prices during and after World War I and contemporary nationalist ferment. The lead was given by railway workers, who were subjected to racial discrimination (the European staff was given high wages) apart from economic and class oppression. To coordinate working class struggles, the All India Trade Union Congress (AITUC) was founded in October 1920.

A fresh upsurge of workers strikes occurred during 1928-29. There was a general strike by jute workers in Bengal. There was a long strike lasting for two months in railway workshop at Kharagpur. The South Indian Railway and East Indian Railway workers went on strike. Another strike was organised in the Tata Iron and Steel Works at Jamshedpur. The most important strike of the period was in Bombay textile mills. Nearly 1,50,000 workers remained on strike for over five months. The strike was conducted by the legendary Girmikamgar Union (Mill workers Union). The last of this wave of strikes occurred on the G.I.P. Railway in Bombay.

The government was unnerved by this strike wave. In 1929 they arrested 31 labour leaders and put them on trial for conspiring against King and the Government. Their trial came to be popularly known as the Meerut Conspiracy Case. Simultaneously, they appointed a Royal Commission (Whitley Commission) to investigate the conditions of workers in India and to make recommendation for their amelioration.

Major strikes occurred during 1935 and 1936 at Calcutta, Ahmedabad, and Kanpur. and during 1937-38 at Calcutta, Madras, Bombay and Kanpur.

12.10.3 Movement in Princely States

The British had permitted hundreds of princely states to exist where colonial domination was exercised indirectly through Indian rulers who were totally subservient to the British but who ruled their states autocratically. Apalling economic, political and social conditions prevailed in most of them.

As the national movement developed in British India, the people of the princely states were also influenced. All-India States People's Conference had already come into existence in 1927 to coordinate political activities in the states. Popular struggles were organised in many states including Kashmir, Jaipur, Rajkot, Hyderabad and Travancore.

The National Congress in the beginning kept itself aloof from these movements. But after 1937 it supported them and opposed the princes' efforts to suppress them. It urged the princes to grant civil liberties to their people and to introduce democratic representative government. In 1938, the Congress defined its goal of independence so as to include the independence of the states.

12.10.4 Other Movements

Note must be taken of two other sets of powerful movements. One was the movement for linguistic provinces. Initially developed outside the nationalist frame work to promote the languages and cultures of different regions, they were rapidly incorporated into the national movement, and in 1921 the Congress reorganised its provincial committees on the basis of language.

Similarly, the 'lower castes' organised many movements in different parts of the country against upper caste social and economic domination. There was the Satyashodhak Samaj Movement and the Non-Brahmin Movement of the Marathas in Maharashtra, and the Self-

Government under the new system of provincial autonomy in the provinces where it had absolute majority.

Later it succeeded in forming coalition governments in Assam and North-Western Frontier Province. Within the narrow limits of power conferred on them, the Congress administration in the provinces tried to give relief to the people and introduced many radical reforms. A great achievement of the Ministry period was the feeling that the Indians now had about the days of British rule being limited. It was only a question of time.

The start of Second World War in September 1939 confronted the Congress with a difficult choice. It demanded that the British give proof of their devotion to freedom and democracy by putting political power into Indian hands and promising full freedom after the war. This would enable the Indian people to contribute fully through men and materials to the war effort. The British would not oblige.

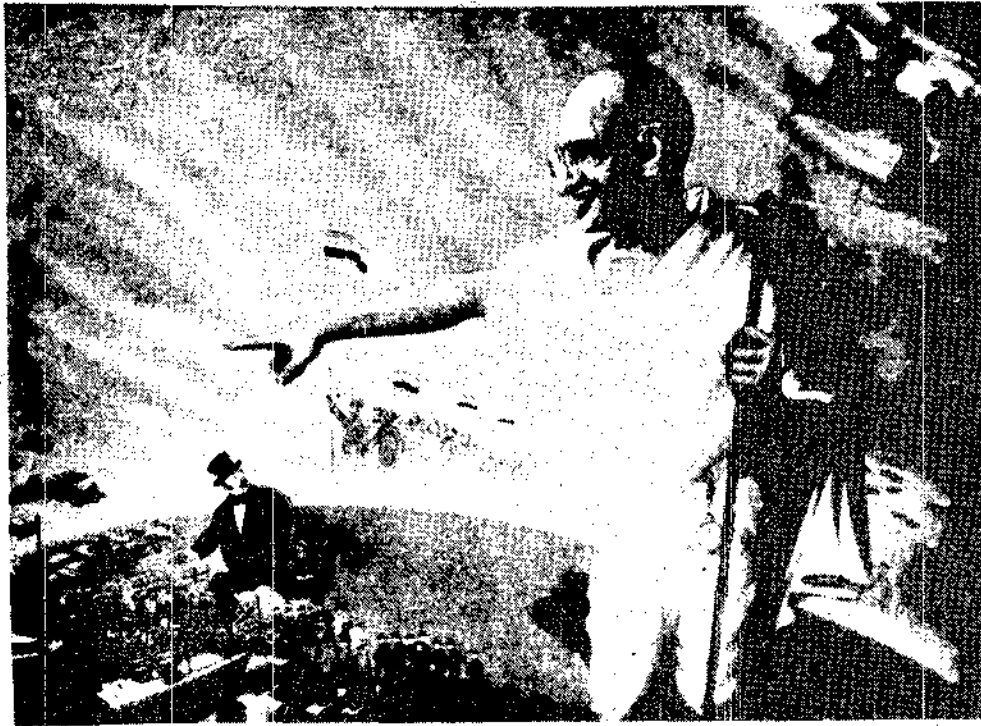
The Congress ordered its ministries to resign in protest. But it still did not want to impede the British war effort by giving a call for a massive anti-British struggle. At the same time, the patience of Congress leadership and the masses was getting exhausted. Gandhi now decided to initiate a limited Satyagraha on an individual basis by a few selected individuals in every locality. By the end of May 1941, more than 25,000 satyagrahis had been arrested and sentenced.

Two major changes occurred in 1941. Having occupied western Europe, Nazi Germany attacked the Soviet Union on 22 June 1941. And on 7 December 1941, Japan launched a surprise attack on the US fleet at Pearl harbour in the Pacific. Advancing rapidly through Philippines, Indo-China (Vietnam) Indonesia, and Malaya, Japan began to overrun Burma in March 1942, and thus brought the war to India's borders.

The Indian leaders, released from prisons in early December, were worried about India's defence. They were also concerned about the safety of the Soviet Union and China. They were once again ready to fully cooperate in the war effort if India was granted the substance of power. The British Government too was under pressure from its American and Chinese allies. In March 1941, it sent the Cripps Mission to negotiate with Indian leaders. But the negotiations soon broke down for the British were not willing to accept the demand for the immediate transfer of power. The Indian people were embittered and felt that time had come for a final assault on imperialism.

12.12 QUIT INDIA

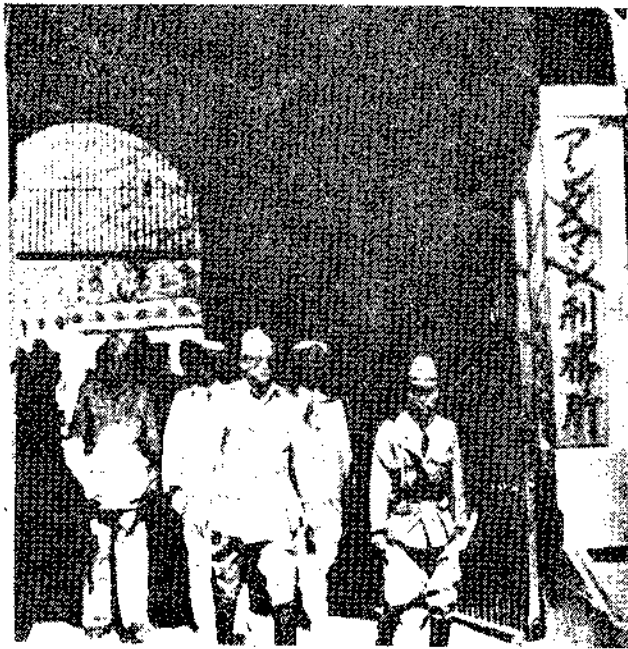
The All India Congress Committee met at Bombay on 6 August 1942 and passed the famous "Quit India" resolution, proposing to start a final struggle for freedom. Addressing the Congress delegates on the night of 8 August, Gandhi asked the people to 'Do or Die'. 'We shall either free India', he said, 'or die in the attempt, we shall not live to see the perpetuation of our slavery'. The British Government struck before the movement could be started. Early in the morning of 9 August, it arrested Gandhi and other Congress leaders and kept them in jail for the duration of the war. A spontaneous popular upsurge arose everywhere. There were hartals and strikes all over. The Government's reply was large-scale arrests and repeated lathi charges and firings. The angry people took to violent action and attacked the symbols of British authority - police stations, post-offices, railway stations. Over 10,000 persons died in police and military firings.



In the meanwhile another front for freedom had been opened in South-East Asia. Subhash Bose had escaped from India in March 1941. In 1943, he went to Japan and South-East Asia where he organized thousands of Indian army soldiers and officers, who had surrendered to the Japanese, into the Indian National Army. The INA marched along with the Japanese army towards India's borders to free India from the foreign yoke. But Japan collapsed in 1944-45 and Subhas Bose it appears, was killed in an aeroplane accident.

12.13 INDEPENDENCE

With the end of the war, India's freedom struggle entered a new phase. The Indian people were in an angry mood. The new struggle took the form of a massive movement against the trial of the soldiers and officers of the INA which finally forced the Government to set them free. Throughout 1945-46 there occurred numerous agitations, strikes, hartals, demonstrations, etc., all over the country. In February 1946, the naval ratings at Bombay revolted. There was a massive demonstration in Bombay in sympathy with the ratings. The army shot over 250 persons on the streets of Bombay in an effort to suppress the popular upsurge.



In any case, despite having won the war, Britain was faced with a new situation. The entire world balance of power had changed. Britain weakened by the war, was no longer a world power. Its economic and military power had been shattered. Moreover, the entire colonial system had collapsed. France and Holland had been occupied and weakened; Germany, Italy and Japan had been defeated. The Soviet Union supported India and other colonial countries' aspirations for freedom; nor was the U.S.A. averse to the aspirations.

Within Britain itself, the political situation did not favour a renewed effort at suppression of the National Movement. The British army, recruited from the citizens, was tired and sick of war and had no stomach left for waging a virtual war of suppression. The Labor Party, which was more sympathetic to India, defeated the Conservative Party in elections in mid-1945. In any case, the British people would not support a policy of colonial reassertion.

Within India, the colonial administrative apparatus and repression was breaking down. The bureaucracy was no longer 'reliable'. The police was restive. The army was no longer loyal. Even apart from the RIN Revolt, there had occurred numerous strikes, etc., in the army and airforce. And, above all, as brought out earlier, there was the determination of the Indian people to no longer agree to be ruled by the alien power.

The Labour Government (of Britain) decided to heed the voice of the times. It decided to withdraw from India after nearly 200 years of colonial rule. On 15th August 1947, India celebrated with joy its first day of freedom, though its joy was marred by the fact that not one but two independent states-India and Pakistan - had become into existence in the sub-continent.



Check your Progress Exercise 7

1. Which of the following statements are right or Wrong ? (✓) or (X)
 - i. Facist aggression was condemned by the Congress.
 - ii. The slogan of the Quit India Movement was 'do or flee'
 - iii. Indian National Congress supported the INA
 - iv. Conservative Party won the election of 1945 in England.

12.14 LET US SUM UP

The first war of independence demonstrated that the Indians were no longer prepared to accept servitude. However, the failure of the movement demonstrated the weaknesses of the struggle. The Indian middle class came forward to initiate a new form of struggle based on creating an anti-colonial awareness at an all India level. The repressive policies of the colonial administration helped the task of the early nationalists. They carried out a campaign through press and petitions. Soon here emerged a section among the nationalist leaders who wanted to shed away the constitutionalist approach and adopt other methods of struggle. They came to be known as militant nationalists.

The British continued with their repressive policies, and the partition of Bengal gave a new turn to the national movement. The Swadeshi Movement, though still not fully a mass movement, was a major step towards mass mobilisation. Another new trend was the emergence of revolutionary terrorism.

We have seen in this Unit how the Indian National Movement gradually developed towards its goal of achieving independence. The shift from moderate means to mass movements was a major achievement for the movement and this shift was brought about by the efforts of Gandhi. During this period three major mass movements were launched under the Congress leadership. Along with and within the Congress Movement we find the emergence of Communist and Socialist groups. Their contribution was a much significance not only in terms of achieving political independence but also for gaining economic and political freedom.

During this period the peasants and workers movements also took an organised form particularly with the formation of all India Kisan Sabha and the All India Trade Union Congress. In the princely states, the people fought for democratic rights and they linked their struggles with the National Movement. Ultimately the struggle of the Indian people and the changing international scenario forced the British to quit India and we became a free nation on 15 August 1947.

12.14 KEY WORDS

Adult Franchise	Right of vote to every adult irrespective of caste, sex, income, religion.
Conservative Party	A political party in Britain which was rightist and dominated by the interest of landlords and merchants.
Exploitation	The historical phenomenon of one class living off the surplus produced by another e.g. landlords living off the peasants' produce.
Fascism	An extreme right wing political ideology which arose as a reaction to communists, social democrats and labour movements in 20th century Italy and Germany.
Feudal Levies	Obligations of extra economic nature like that of begar or forced labor.
Indebtedness	The phenomenon of money lenders keeping long term hold over sections of rural or urban poor.
Labour Party	A political party in Britain distinct from conservatives and communists and argued for advancing labours' interests.
landlordism	The phenomenon of Zamindars of medieval times being converted into permanent landlords under the British permanent settlement.
Mass Mobilisation	Process of bringing mass of people together for a definite political objective.
National Consciousness	Awareness of belonging to a nation 1) through a process of struggle and self-realisation, and 2) through education and mobilisation by the nationalist leaders.
Nationalism	An ideology which emerged in opposition to colonial domination, secondly it offers itself as a social, political, economic alternative to colonialism. In contrast to Europe where it arose due to the need of a united market it arose as a specific need of Indian people to find an alternative to colonial rule.
Non-violence	Basis of Gandhi's philosophy for conducting struggles without hurting the enemy.
Patriotism	Feeling of loyalty towards one's own nation.
Picketing	a Peaceful agitational action to prevent routine work and to express protest.
Radicalisation	A sharp or slow swing of a movement, thought or idea towards the left.
Revolt	A phenomenon of opposition to any kind of domination.
Salt Law	The British law imposing a tax on Indians producing salt.
Satyagraha	Struggle against domination and which is based on validity of truth.

Socialism	The broad philosophy calling for equal socio-economic redistribution of resources and wealth.
Zamindars	Permanent holders of land in the countryside whose share of revenue was fixed by the British Government.

12.15 ANSWERS TO CHECK YOUR PROGRESS

Exercise 1

- For your answer See 12.2.1
- (i) ✓ (ii) X (iii) X (iv) ✓
- Scindia of Gwalior
Holkar of Indore
Nizam of Hyderabad
- Rani Laxmibai of Jhansi
Kunwar Singh
Tantiya Tope

Exercise 2

- (i) ✓ (ii) X (iii) X (iv) X
- For your answer See 12.3.3

Exercise 3

- For your answer See 12.4.1, 12.4.2
- See 12.4.1
- See 12.5

Exercise 4

- (i) ✓ (ii) X (iii) ✓ (iv) X
- For your answer See 12.6.2

Exercise 5

- (i) ✓ (ii) ✓ (iii) ✓
- For your answer See 12.9.2

Exercise 6

- (i) D (ii) A (iii) B (iv) E (v) C
- For your answer See 12.10.2
- See 12.10.3

Exercise 7

- (i) ✓ (ii) X (iii) X (iv) ✓

12.16 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 Lines

1. Explain the causes and effects of Sepoy Mutiny of 1857
2. Discuss the methods adopted by Moderates and Militants
3. Sketch the impact of socialist ideas on Indian National Congress
4. Explain the political situation immediately after Second World War in British India.

II. Answer the following in about 15 lines each

1. Explain the basic objectives of the early Nationalists
2. What do you mean by Swadeshi Movement ?
3. Write a note on Civil Disobediance Movement ?
4. Discuss the consequences of Non - Cooperation Movement ?

BRAOU

UNIT 13: LEGACY OF THE INDIAN NATIONAL MOVEMENT

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 - 13.3.3 Gandhi and Nehru
- 13.4 Socialism and Planned Economic Development
- 13.5 Democracy and Civil Liberties
 - 13.5.1 Nature of the Colonial State
 - 13.5.2 Nationalist Struggle for Democratic Rights
- 13.6 Humanism
 - 13.6.1 Sources of Humanism
 - 13.6.2 Struggle for Humanism
 - 13.6.3 The British Role
- 13.7 Universal Brotherhood and Peace
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 - 13.7.2 Struggle Against Fascism
- 13.8 Let Us Sum Up
- 13.9 Key Words
- 13.10 Answers to Check Your Progress
- 13.11 Model Examination Questions

13.0 OBJECTIVES

After reading this unit you should be able to :

- * understand some of the important values which came in and through the national movement,
- * assess how these values developed, and
- * explain the roles played by the British and the nationalists in development of these values.

13.1 INTRODUCTION

It was in arriving at a concrete alternative that the strength of the national movement lay. The values underlying this alternative emerged from a mutually arrived consensus of conflicting social tendencies and went on to build up a broad anti-colonial platform. It was also a gradual process whose culmination in various ways was the constitution of free India.

13.2 UNITY OF INDIA

What is Indian Unity ? The British always claimed that they had established a unity in the chaos after the Mughal rule. Projecting India's cultural and religious diversities as a land mark of a divided society they claimed credit for uniting these. However, the fall out of British policy was a divide and rule strategy which played the cultural and religious identities against each other. The partition of Bengal (1905) on Hindu-Muslim grounds, the famous "Two Nation" theory, and the separate electorates in 1909 were manifestations of this.

The response of the Indian nationalists was that the diversities of India were linked with unifying factors which the British were destroying. Thus after the partition of Bengal there was a massive mass movement for annulling the partition. Similarly Gandhi went on fast against communal electorates. Nationalists also launched struggles for nationalisation in the princely states.

Mode of spreading the message : Now the task before the nationalists was to contradict the British policies. How was it to be done? The mode of spreading the idea, and consciousness of unity was through :

- * speeches and writings of the nationalist leaders.
- * holding annual sessions of Congress in all parts of India i.e. at Karachi in west to Gauhati in the east and at Lucknow in the North to Madras in the South.
- * the national flag, which became a symbol of national unity and a part of consciousness of every Indian irrespective of caste, creed or religion;
- * integrating the rich diversity of India which was recognised by encouraging linguistic formations and involving them in the national mainstream of the freedom movement.

This task was achieved in the teeth of British opposition and policy of divide and rule. Also the multiple caste and communal loyalties of the Indians had to be fought against. The vision of unity in the freedom movement was thus shaped in these mass struggles as well as a struggle for nationalist ideas. The form in which it was achieved was the product of the success and failure (for example, partition of the country) of this struggle.

Check your Progress - Exercise 1

1. After reading the section above one may safely say (Tick ✓) the appropriate statement.
 - a. that the Indian Society had no divisions
 - b. that the Indian Society was divided beyond any hope of unity.

- c. that India was united by the British according to the British, while the nationalists said that the British were infact destroying the factors linking up Indian diversities.
 - d. the British kept India united.
2. Which of the following statements is correct ?
- a. the nationalists were not engaging in any activity to unite India.
 - b. the nationalists relied only on actions like opposing partition of Bengal or fasting against separate electorates to keep India united.
 - c. the nationalists went for actions like mass movement against partition but also spread the idea of unity through speeches, encouraging linguistic formations to come in the mainstream of national movement and through popularising the national flag.
 - d. the nationalists only talked about unity.
3. Write in about five lines the ways in which nationalists spread the idea of unity.

13.3 THE VALUE OF SECULARISM

India is a home of major religions and during the course of history has emerged as a multi-religious society. People in India believe deeply in religion which influences their way of life. In such a situation strong tolerance of religious differences only can avoid social disharmony and conflicts. A policy of divide and rule, as followed by the British can, in this context engineer feelings of religious conflicts and cleavages. The nationalist leadership had correctly responded to this challenge by strengthening the value of secularism in a multi-religious society.

13.3.1 What is Secularism ?

Secularism in India meant four things :

- i) First, the nationalist leadership preached and tried to promote the spirit of religious tolerance among the people.
- ii) Second, many reform movements were undertaken to remove superstition and blind faith among the believers.
- iii) Third, equality of all religions was emphasised by the nationalist leadership.
- iv) Fourth, separation of religion and politics was sought to be emphasised.

13.3.2 Practice of Secularism

Reform movements were started by Raja Rammohan Roy, Swami Dayanand Saraswati, Swami Vivekanand and Ramakrishna Paramahansa among the Hindus. Sir Syed Ahmed Khan played an important role in reforming the Muslims of India.

A three fold method was adopted :

- i) these reformers did not attack any other religion
- ii) they emphasised the rationalist and reformist elements among various religions,
- iii) it was emphasised that the various religious identities were within the higher identity of the Indian nation.

This tradition of religious reform and tolerance was further strengthened by Mahatma Gandhi and Abul Kalam Azad who were believers in religion but continuously promoted religious reform and tolerance of each other's religions. Gandhi, e.g., started the 'constructive work' programme which worked for Hindu-Muslim unity, which helped unify the people - a primary task by any reckoning.

This task had to be performed in the face of the British attempt to promote the "Two Nation Theory" and separate electorate for Hindus and Muslims in India. The Indian nationalists responded to this by assuring the protection and respect of religious freedom to the minorities and also by promising that they would build up the Congress as a secular platform. The Indian National Congress fought against the separate electorate by mobilizing all communities, irrespective of their religious beliefs, in the struggle for Swadeshi, boycott of foreign goods and Swaraj.

Further contribution of nationalists to secularism

- * idea of a system of national secular education.
- * linking the concept of secularism to the struggle for social justice and equality.

13.3.3 Gandhi and Nehru

Gandhi and Nehru in the struggle for secularism : The struggle for secularism revolved around Gandhi's and Nehru's conceptions of secularism. Their different conceptions must be brought out to show the two traditions of secularism in India.

Gandhi believed in spiritualisation of politics, but, he was firmly committed to the equality and tolerance of all religions. Gandhi derived his politics from religion but in struggling against religious divisions and fanaticism and in emphasising the relationship between national unity and spirit of tolerance, he took the struggle for secularism forward. He made it clear that state should have nothing to do with religion, which is a personal affair. He gave the state the responsibility of looking after secular affairs like welfare, health, communication, foreign relations, currency etc.

Nehru, in contrast, linked the struggle for secularism to complete scientific rationality. Religion for him bred blind faith and ignorance. For him the essence of sciences was to doubt and to know. So for him in the fight for secularism, there was no place for religion at all.

It is with this twin traditions of secularism that the nationalist leadership fought against narrow and chauvinistic organisations like the Hindu Mahasabha and Muslim League. It also opposed the British practise of religious discrimination on similar grounds. The strength of values of secularism then, were again built in the strength and weakness of the two fights.

Check Your Progress - Exercise 2

1. It can be said from above that secularism is :
 - a. persecution of one religion by another
 - b. domination of one religion over other religions
 - c. a theory and practice where religious tolerance, equality, freedom from blind faith and superstition and separation of politics from religion is evolved.
 - d. a vigorous combination of religion and politics.
2. It may be said that (Tick the correct answer)
 - a. Nehru believed that religion should be the basis of politics
 - b. Gandhi believed that politics was derived from religion.
 - c. Nehru believed that basis of politics had to be scientific.
 - d. Gandhi and Nehru shared the same vision of secularism.
 - e. both b) and c) are correct
3. Organisation like Hindu Mahasabha and the Muslim League were opposed by the nationalists because
 - a) they were rival nationalist organizations
 - b) they did not like them
 - c) they were narrowly religious in out-look and worked for a politics of religion
 - d) they called for separate Hindu and Muslim states
 - e) both c) and d) are correct
4. List out some contributions of the nationalists towards promoting secularism.

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13.4 SOCIALISM AND PLANNED ECONOMIC DEVELOPMENT

The poverty and economic degradation of India was a direct consequence of the British rule. In this context two interrelated tasks had to be performed by the leadership for patriotic mobilisation : i.e.

- (1) the leadership had to educate the masses against the disastrous policies of the colonisers, and
- (2) the people had to be concretely made to understand the alternative solutions to the pressing problems of poverty and deprivation.

The nationalist and the communist leadership went on to define a concrete socialistic programme of economic planning and development. In this the leaders of the freedom struggle were inspired by the development and social reconstruction in the Soviet Union.

Two aspects of economic planning were clearly emphasised and propagated.

They are :

- * First, agrarian India will be transformed and absentee landlordism will be abolished.
- * Second, planned development will not emphasise the production aspect only. Production was to be linked with distribution.

Nehru further linked up these facets with the national movement. In various annual sessions of the Congress the meaning and context of socialism was concretised and it was conveyed that Swaraj will mean socialism.

Practice of Socialism : In 30s and 40s, socialism for the masses assumed great significance. Following events concretised this :

- * The Kisan Sabhas and the trade union of the workers were formed to organize the peasantry and industrial workers in the struggle for freedom for socialism. The All India Trade Union Congress first met in Bombay on 31st October 1920, while the All India Kisan Sabha met first in 1928. All important leaders came to be associated with the Kisan Sabhas and trade union movement. Swadeshi, thus meant both self rule and socialism.
- * The pro-poor orientation and concern in the Congress pronouncements and annual sessions. While Gandhi talked of the semi-starved millions and tried to identify them with his simple life style, Nehru distinctly went on to observe that the Congress represented not only the nationalist urge of India but also 'to a large extent the proletarian urges for social change'.
- * In 1938 the Congress appointed a national planning committee to work out programmes for industrialization and development of rural society. Development of Khadi and village industries was considered integral to industrialization of India.
- * In 1931 the Karachi session of the Congress had passed a key resolution of fundamental rights and economic policy. The resolution declared "in order to end the exploitation of the masses, political freedom must include real economic freedom of starving millions". The resolution guaranteed the basic civil rights of the people i.e.

- a) equality before the law irrespective of caste, creed, sex
- b) elections on the basis of universal adult franchise
- c) free and compulsory primary education,

and promised further :

- a) substantial reduction in rent and revenue.
- b) exemption from rent in case of uneconomic holdings.
- c) relief of agricultural indebtedness and control of moneylending.

- d) better conditions for workers, including a living wage, limited hours of work and protection of women workers.
- e) the right to organize and form unions by workers and peasants.
- f) state ownership or control of key industries, mines and means of transport.

After Karachi Session in 1936 the Faizpur Congress promised :

- a) radical transformation of the agrarian system,
- b) abolition of feudal levies,
- c) the right to strike for peasant and trade unions.

These events were to consolidate the meaning of value of socialism and planning for the Indian people. The British opposition to socialism and fears of communist conspiracy, as manifest in the Kanpur and Meerut conspiracy cases, only highlighted the difficulty faced by the national movement in propagating socialist values.

Check Your Progress - Exercise 3

1. Socialism came to be identified by the nationalists in the 40s as :
 - a) a distant, meaningless goal
 - b) British rule plus planned development
 - c) as Swaraj plus planned economic development
 - d) Unplanned development.
2. By 1936 the Indian National Congress had popularised socialism as :
 - a) Swaraj plus radical transformation of the agrarian system, abolition of feudal levies, right to strike for peasant and trade unions and state ownership of key industries mines and transport.
 - b) Swaraj plus agrarian reform only.
 - c) Swaraj without the right to strike for peasant and trade union.
 - d) Only right to strike for peasant unions.
3. Write five lines on Socialism and Swaraj.

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13.5 DEMOCRACY AND CIVIL LIBERTIES

Fight for democracy and civil liberties was to become integral to the fight for Indian freedom. After all the British rule was despotic, and, fighting for freedom from its despotism meant fighting for democratic values. For this the spirit of democratic culture was undoubtedly important.

13.5.1 Nature of Colonial State

The colonial state was repressive and autocratic. The legal and the political system it created was discriminatory and obstructive to people's participation in the governance of the country. Combined with its police and army might, the legal political system only served the interests of the British rule. In this context, the suggestion by some British scholars, that, democracy was a gift by the British to the Indians should be rejected. The British did not train the Indians in self-governance through acts of 1909, 1919 and 1935. Rather at every step Indians struggled for democratic participation. And at every step this attempt was truncated by limited concessions.

13.5.2 Nationalist Struggle for Democratic Rights

The nationalists compelled the British, inspite of stiff opposition, to concede :

- * right to vote,
- * system of elections and representation to Indians.

At the same time the Congress conducted elections within its own organizational structure to inculcate the values of democracy and democratic functioning. Decisions to launch struggles were taken through open debates and struggles were conducted in open. Democratic right to dissent was granted in Congress. When these procedures were taken in the mass struggles of non-violent direct action the foundations of these procedures were tested. Though at times certain unilateral withdrawals like the 1921 withdrawal of Non-Cooperation or 1931 withdrawals of the Civil Disobedience Movement pointed to the weakness of these procedures. Nonetheless a certain definite beginning had been made.

Check Your Progress - Exercise 4

1. In the colonial state the legal political system
 - a) served the interest of the people
 - b) was democratic
 - c) had no elements of democratic institutions
 - d) had democratic institutions which were limited and made to serve the colonial state, with the repressive might of army and police
2. The nationalists
 - a) accepted the colonial legal political system
 - b) accepted the limited concessions of democratic participation
 - c) fought against limited concessions and for democratic rights.
3. What were the democratic concessions extracted by the nationalists ?

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- iii) The third main strand was represented by Dr. Ambedkar. He integrated the more militant anti-upper caste movements into the nationalist struggle and also found them a new identity. Similar role was played by the 'Justice' movement in Madras or Sri Narayana Guru in the-awakening of Ezhavas in Kerala.

13.6.3 The British Role

The British attitudes to the humanistic trends within the national movement differed over time. In the initial phases they supported such humane measures as anti-sati campaign of Rammohan Roy etc. But, with the integration of this humanism with the national movement, there was a complete ruthless suppression. During the national movement phase, actually, one saw the most brutal manifestation of the in-human system the British rule was. The example of killing thousands of innocent people in the Jallianwalabagh massacre stands out as the most outstanding instance of their in-humanism. The national movement however gained with the sacrifice of these martyrs as the people realised that a human alternative in the national movement was much better than the British rule.

Check Your Progress - Exercise 5

1. National Movement's humanism drew from two sources. They were : (✓) the correct one
 - a) pity and love for the downtrodden
 - b) despair and disgust about the British rule
 - c) happiness and pleasure about the way the British rule functioned
 - d) a scientific rationality and a sense of cultural identity which taught that backward and superstitious values be removed and a national cultural mainstream be founded.
2. Vivekananda said that : (✓) the correct one
 - a) Casteist and ritualistic religious practises were the best Indian values
 - b) Caste and rituals were a man made creation for exploitation of man by man
 - c) ritualistic religion was god given and should be followed
3. Mention the three humanist strands of the Indian national movement. How were they different from each other ?

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13.7 UNIVERSAL BROTHERHOOD AND PEACE

The national movement was to reach across its boundaries towards internationalism. In this it continued its anti-imperialist thrust and combined its human and rational values also.

13.7.1 Some Early Instances

- * From 1885 onwards itself the nationalists opposed the use of Indian army and India's resources to serve British interests in Africa and Asia.
- * In February 1927, Nehru on behalf of the National Congress attended the Congress of oppressed nationalities at Brussels organised by political exiles and revolutionaries from the countries of Asia, Africa and Latin America suffering from economic or political imperialism. Nehru was subsequently elected an executive council member of the League against imperialism, which was born at this Congress.
- * In 1937 when Japan launched an attack on China, the National Congress passed a resolution calling upon the Indian people " to refrain from the use of Japanese goods as a mark of their sympathy with china."

13.7.2 Struggle Against Fascism

The 1930s saw the emergence of a major authoritarian tendency in Western Europe. Pressures of labour and peasant movements combined with the economic depression created an anti-democratic ideology in the forms of Nazism in Germany and Fascism in Italy. In 1930s its combination threatened to engulf the entire developed world and its colonies. Britain was also threatened. In this context the national movement had to take a stand.

Drawing upon its humanistic and democratic values the Indian National Congress under Nehru's guidance took a stand against fascism. In spite of the fact that the national movement was growing tremendously, India refused to go with fascism to strengthen its battle against British rule. Correctly giving the growth of an international democratic order the first priority the Indian National Congress, though it did not join the 2nd World War, refused to give any material or moral support to Germany or Italy.

To conclude, Indian national movement's foreign policy stances were consistent with the democratic and human values it was propagating. It was this consistency which enabled a non-aligned policy to emerge in the post independence period.

Check Your Progress - Exercise 6

1. The National Movement's internationalism (✓)the correct one
 - a) was linked to its nationalist values
 - b) was delinked from its nationalist struggle
 - c) had no importance at all
2. The National Movement (✓)the correct one
 - a) supported the fascists to gain an advantage over the British
 - b) supported the British war effort
 - c) neither supported the British war effort nor did they support the fascists to take advantage over the British.

13.8 LET US SUM UP

Following key points emerge from our discussion on the values of the Indian national Movement :

- * The values of unity, secularism, socialist development; democracy, humanism and internationalism emerged through a process of struggle and were not a gift of the British.
- * The British, infact, strongly opposed the development of these values and thereby made the struggle harder.
- * These values were not limited to national boundaries but made their impact internationally as well.

13.9 KEY WORDS

- Absentee Landlordism :** In colonial India the phenomenon of owners of large lands remaining absent from the land living perhaps in cities or towns and drawing on large rents. This rent was usually a huge proportion of the produce of the toiling tiller.
- Agricultural Indebtedness :** The phenomenon of poorer cultivating sectors of agricultural classes being forever in debt to the money lender. The moneylender usually, advanced money on exorbitant rates to enable the cultivator to buy seeds and other agricultural equipment. Unable to pay it, the cultivator was caught in a trap, where he had to go again for money. This way the moneylender kept a tight grip on the agriculture classes and exploited the situation in many ways. Anti-money lender riots of 1876 in Maharashtra were one aspect to protest against this practice.
- Constructive Work :-** Programme for upliftment of downtrodden and promoting Hindu-Muslim unity started by Gandhi after the withdrawal of the Non-Cooperation Movement.
- Economic Depression :** Phenomenon of extreme economic crisis when there is over production and glut. Consequence is unemployment and drastic fall in prices.
- Humanism :** Values connected with development of man as a human being.
- Linguistic Formations :** The recognized social formations in India by the nationalists with language as the basic criteria for different identities. The nationalists gave scope for cultural diversities to flourish and also brought them into mainstream of nationalism.
- Rationalist :** One believing in reason. Historically rationalist thought is associated with the beginning of Renaissance.
- Reformist :** One believing in positively modifying or amending society to make it better suited to times.

- Separate Electorates : The British move to divide Hindus and Muslims as separate voting constituents and with right to separate representatives through elections.
- Two Nation Theory : The theory which says that historically India was composed of two nations : One Hindu and One Muslim.
- Uneconomic Holding : Land holding of small size, usually not even producing bare subsistence for the tiller.

13.10 ANSWERS TO CHECK YOUR PROGRESS EXERCISES

Exercise 1

- 1 (c) 2 (c)
3 See section 13.2

Exercise 2

- 1 (c) 2 (e) 3. (e)

Exercise 3

- 1 (c) 2 (a)
3 See section 13.4

Exercise 4

- 1 (d) 2 (c)
3 See sub-section 13.5.2

Exercise 5

- 1 (d) 2 (b)
3 See Sub-section 13.6.2

Exercise 6

- 1 (a) 2 (c)

SOME USEFUL BOOKS

- | | |
|-----------------------|---|
| Chandra, Bipan | : Modern India, N.C.E.R.T., New Delhi.1971 |
| Desai. A.R. | : Social Background of Indian Nationalism, Bombay, 1959 |
| Dutt, R.P. | : India Today, Bombay, 1947 |
| Pavlov, V.I. | : Historical Premises for India's Transition to Capitalism, Moscow., 1978 |
| Rothermund and Kulke | : History of India, Manohar, NewDelhi.1968 |
| Sarkar, Sumit | : Modern India, Macmillan, New Delhi,1983 |
| Sitaramayya, Pattabhi | : History of Indian National Congress, Bombay. (2 Vols.) 1946-47 |

13.11 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each

1. Examine the ideas of Nehru and Gandhi on secularism
2. Explain the three humanist strands of Indian National Movement.
3. Discuss the relationship between socialism and planned economic development

II. Answer the following in about 15 lines each :

1. What do you mean by secularism ?
2. What are the sources of Humanism ?
3. What is meant by universal brotherhood?

BRAOU

UNIT 14: THIRD WORLD AND EMERGENCE OF INDEPENDENT INDIA

Contents

- 14.0 Objectives
- 14.1 Introduction
- 14.2 Emergence of Third World after the II World War
 - 14.2.1 Colonial Exploitation of the Third World Countries - India
 - 14.2.2 Economic Exploitation of Asian Countries
- 14.3 Third World Countries and Problems of their Development
 - 14.3.1 Economic and Political Growth in Third World Countries.
 - 14.3.2 Latin American Countries
 - 14.3.3 African Countries
- 14.4 Indian National Movement
 - 14.4.1 India's Foreign Policy : Jawaharlal Nehru
 - 14.4.2 Panchasheela - Doctrine of Co-existence
- 14.5 Let Us Sum Up
- 14.6 Answers to Check Your Progress
- 14.7 Model Examination Questions

14.0 OBJECTIVES

After reading this unit you should be able to explain :

- * Emergence of Third World countries,
- * Colonial exploitation of the Third World countries,
- * National Movements in the Third World countries and emergence of independent India.
- * Internal and External Policies of independent India.

14.1 INTRODUCTION

Imperialist countries of Europe colonised several countries in Asia, Africa and Latin America. The Colonial exploitation was many fold : economic, political and cultural. By the end of the 19th century, under the impact of nationalist ideas, anti-colonial national liberation struggles developed and weakened Colonialism. Finally, the Second World War gave the deathblow to Colonialism. The countries that became independent are categorized as the Third World countries, viz., India, Pakistan, Burma, Ceylon, Indonesia, Zambia, Ghana etc. The western countries such as USA, England, France, Germany, Italy, Canada etc. are the first world countries. Socialist countries such as USSR and East European socialist powers constituted the second world.

India emerged as an independent country in 1947. It pursued both internal and external policies suited to its economic and political development. By following a policy of planned development, India achieved considerable progress in economic sphere. Democratic institutions took strong roots in the independent Indian soil leading to the establishment of a stable democratic state. In view of the division of the world into a bipolar system and the raging cold war, India developed the doctrine of non-alignment in its foreign policy. Keeping an equi-distance from both the power blocks headed by USA and USSR. The policy of non-alignment caught the imagination of the third world countries and developed in to a powerful worldwide phenomenon that, at times, it even dictated terms to the power blocks. Essentially, India's endeavors were to maintain the world peace which was an important pre-requisite for smooth and uninterrupted socio-economic and political development of the Third World Countries. India developed friendly relations with its neighbors and on the basis of Panch Sheel, Five principles, the Sino-Indian friendship was strengthened.

14.2. EMERGENCE OF THIRD WORLD AFTER THE II WORLD WAR

War is a harbinger, particularly in economic, political and social conditions of the countries involved in it. The greater the intensity, the duration and the geographical spread of the war the more profound are the changes produced in the countries involved. The Second World War lasted for a little over five years and was fought in all parts of the world, employing all scientific and technological devices. The end of the war produced far-reaching and significant changes in the economic, political and social spheres.

Different regions of the world were marked by wide and varied characteristics that they almost looked like different worlds. In this context, western Capitalist democracies, USA, Canada, England, France, Italy and Australia have been described as the first world. Socialist countries in Eastern Europe and Russia, etc. have come to be called the second world. Countries of Asia, Africa, Latin America have come to be generally called as III world. This division does not precisely reflect the rapid change occurring in the Third World. For example, South Korea and Taiwan have made substantial advance, upgrading the quality of their peoples lives. Some other countries like China in Asia, and Malaysia have registered significant growth. West Asian Countries like Saudi Arabia, Muscat., Abu Dhabi, Bahrain and Kuwait have secured great economic benefits to their citizens owing to increasing oil revenues.

14.2.1 Colonial Exploitation of the Third World countries - India

The Third world countries were all under the imperialist rule approximately till mid 20th century. The Latin American countries came under the imperialist sway of Spain and Portugal by 16th century and also they became free from imperial yoke by the middle of 19th century. As all these third world countries suffered imperialistic exploitation, they have developed certain common characteristics like poverty, unemployment, under-utilization of natural resources, low per capita income, low literacy levels, high rates of population growth. All these features are basically related to lower economic growth rates. The causes of poverty and backwardness are obvious and are rooted in the colonial and imperial rule of these countries by the western countries. The imperial countries exercised ruthless political and economic control over their colonies. There is substantial transfer of wealth from the colony to the imperial country leaving the colonies in a state of unprecedented poverty.

"The rule began with outright plunder, and a land revenue system, which extracted the uttermost farthing not only from the living but also from the dead cultivators. It was pure loot", said Jawaharlal Nehru. The colony became a source of cheap raw material and also a protected market for the finished goods of the imperial country. The imperial country reaped benefits in buying raw materials cheaply from the colony and also selling its manufactured or finished goods in a market more or less reserved for the imperial country. Thus the imperial country greatly benefitted itself both in buying and selling. They fattened themselves at the cost of the colonies, impoverishing them in the process.

"They forcibly take away the goods and commodities of the Ryots (peasants) merchants and others for a fourth part of their value, and by ways of violence and oppression they oblige the Ryots etc. to give five rupees for goods which are worth but one rupee"².

British sources were also equally forthright in their denunciation of the corrupt ways of the East India Company, and its ruinous impact on the natives.

"The result of the parliamentary enquiries has been that the East India Company was found totally corrupted and totally perverted from the purposes of its institution, whether political or commercial. That countries once the most flourishing are reduced to a state of impotence, decay and depopulation"³.

The denunciation of the plunder of India was equally damning by Sir George Comewall on February 12, 1858, in the House of Commons.

"I do most confidently maintain that no civilised government ever existed on the face of this earth which was more corrupt more perfidious and more rapacious than the government of the East India Company"⁴.

L.C.A. Knowles in his *Economic Development of the Overseas Empire* (p. 305) says that, "The importance of India to England in the first half of the century lay in the fact that India supplied some of the essential raw materials... And at the same time afforded a growing market for English manufactures of Iron and Cotton"⁵.

The record of East India Company Vis-a-vis India was dismal. The British Government abolished the East India Company in 1858 after the Great Revolt and began to directly administer Indian territories. Even then there was no great impetus to Indian prosperity. The statement of Lord Curzon, Viceroy, is worth noting. "Administration and exploitation go hand in hand"⁶. Sir Valentine Chirol state as follows in the *Observer*, April 2, 1922.

"Our record in regard to Indian Industrial development has not always been a very creditable one in the past, and it was only under the pressure of war necessities that the government was driven to abandon its former attitude of aloofness if not jealousy towards purely Indian enterprise"⁷. Thus necessities and increasing nationalist movement had won grudging and halfhearted support for industrialization of India. Industrial infrastructure was conspicuous by its absence.

14.2.2 Economic Exploitation of Asian Countries

What is true of British imperialism in India is more or less true of all other European Imperialisms in Afro-Asian countries which justified the general description of these countries as Third World countries. The imperial rulers allowed such economic or industrial development to the extent of serving the interests of imperialism only but not to better

the lot of the masses of the colonies. If railways were constructed or communication facilities improved it was done to ensure speedy movement of troops or to transmit messages of strategic importance or to secure quick supply of raw materials needed by the imperial country, than to provide better facilities to the people. Imperial needs and not peoples needs were of primary concern to the rulers.

Check Your Progress - Exercise I

1. What do you mean by third world countries

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2. Identify the main objective behind undertaking certain economic and industrial activities in the colonies by the British rulers

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14.3 FREEDOM OF THIRD WORLD COUNTRIES AND PROBLEMS OF THEIR DEVELOPMENT

The Second World War considerably weakened Colonialist countries. Simultaneously the Third World countries, thanks to the national liberation movements, won freedom, which gave them opportunity to develop themselves. Though free now, they did not have the required capital and technological skill and knowledge for their growth. Again they had to depend on former imperial countries or on international agencies such as World Bank or International Monetary Fund. The former imperial or colonial powers had greater influence in these international financial agencies. They, at times, imposed conditions to the aid given by them. This 'aid with strings' attached to it limited the freedom of action of the countries of the third world. The Union of Soviet Socialist Republics (Soviet Russia) came to the rescue of these backward countries.

14.3.1 Economic and Political Growth in Third World Countries

The rate of savings or capital accumulation in the third world countries was not either high or fast enough to enable their rapid growth in the decades following their freedom. Further wars among these countries or civil wars relegated their growth. The western countries (such as America, England, France or Belgium) aided and abetted these wars between nations or fomented civil wars. India-Pakistan wars, Arab-Israeli wars, war between North and South Vietnam, Civil war in Congo are only a few examples.

A large number of these countries failed to produce their indigenous technologies for economic development. Borrowed western technologies are either very expensive or otherwise unsuitable to these countries. The labour saving western technologies are not helpful in solving the unemployment problem in these countries, not to speak of their high cost. The issues are capital intensive technology of the west against the labor - intensive

technology, the need of the third world. In recent years, multinational corporations as promoters of liberalization are entering the markets of these less developed third world countries establishing their firm hold, blocking native enterprise even in consumer goods industries involving little or no advance technology. The view is held in some quarters that liberalization must not be an alibi or replica of economic imperialism, otherwise it not only becomes unacceptable but positively harmful provoking peoples resentment, no democratic government can ignore this. Liberalization is not and should not be continuation of colonial exploitation through other means. Liberalization should not lead to what some apprehensively call neo-colonialism.

Many countries of the third world have adopted Western political institutions, but in retrospect these political institutions appear to be exotic plants in uncongenial soil. Democratic forms of government have been adopted ignoring the democratic discipline and spirit. Democratic constitution however well drafted is of little help. Democratic ethics require subordination of private gain to public good, total respect to electoral verdict, speedy and inexpensive administration of justice, Bureaucratic accountability and responsibility, transparency in administration, abolition of glaring inequalities of wealth and income, will to respect and allow law its own course, and full freedom of the press. These are only illustrative conditions (but not exhaustive) necessary for the satisfactory functioning of democracy. Conformity to the letter and spirit of democratic institutions must become a habit with the citizens and rulers as well.

14.3.2 Latin American Countries

It has earlier been observed that Latin American countries became the colonies of European powers by the turn of the 16th century and they won their independence after successful struggles in the 19th century. Spain and Portugal were the main imperial masters of Latin American countries. The Spanish and Portuguese subjugation of Latin American countries was depredatory as other imperialisms elsewhere in Africa and Asia. However, as the Latin American countries won their freedom earlier, they were a shade better off than the Afro-Asian countries. The life expectancy and literacy levels are higher than in most other Afro-Asian countries. Even so the case of Cuba shows how ruthless the economic exploitation could be till late sixties. Cuba was technically a free country, but the land was owned by the sugar mills of American capitalists. Thus Cuba became a one-crop economy where the labor could not find employment throughout the year. Then Fidel Castro succeeded Batista as president of Cuba. He nationalized the sugar mills and restructured the economy particularly, the agricultural sector, so as to provide employment or work to labor throughout the year. The incensed American Capitalists tried to organise a military expedition against Cuba, the infamous 'Bay of Pigs' expedition which was thwarted by American president Kennedy's timely intervention.

14.3.3 African Countries

Another example from Africa will drive home the point how imperialism even after granting independence would strive to keep its strangle hold on the economy of the former colony even if such effort plunges the country into a civil war. Congo was granted independence in 1960 from the imperial yoke of Belgium after nine decades of exploitation Patrice Lumumba became the president of Congo. He nationalized Union Minere Company which had a monopoly over copper mines. Two thirds of the worlds copper deposits were reportedly in Congo. The British, French and Belgium capitalists who had a stake in the company instigate Moïse Tshombe, president of the Katanga province, one of

the six provinces of Congo to rebel against Lumumba promising him presidentship of Congo. Mercenaries from Europe, financed and equipped by the Union Minere Company were smuggled into Katanga. A full scale civil war ensued between the forces of Patrice Lumumba, the head of the state of Congo and the forces of Marshe Tshombe. The civil war took a heavy toll. President Lumumba was killed and his pregnant wife was trampled to death by the mercenaries which shocked the whole world. The U.N.O. interfered. The Secretary General of the UN, Dag Hammarskjold, went on an inspection to Congo. His plane crashed in the forests of Congo, killing him. Then Indian army and senior civil servants from India went to Congo at the request of the U.N. general assembly and restored law and order.

Check Your Progress - Exercise 2

1. Examine the dangers of liberalization policy

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2. Explain the reason why Cuba's economy was described as one crop economy ?

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3. Explain the reason for Civil war in Congo

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14.4 INDIAN NATIONAL MOVEMENT

India, like many other Afro-Asian Countries, suffered the horrors of British imperialism. The Indian National Congress formed in the last quarter of 19th century (1885) mainly confined itself addressing to "prayers and petitions" to the imperial masters for reforms and for greater role in administration to the Indians. Subsequently, with the entry of Mahatma Gandhi into Indian politics, the Congress party became a more broad based unlike the earlier period when it was confined to upper layers of society i.e. the western educated elites. Further, the policy of 'reform' of the earlier days gave way to radical ideology i.e., demand for 'Purna Swaraj' or full freedom. Prayer and petition yielded to direct confrontation against the established authority in the form of non-violent, non-cooperation, which evolved into more aggressive forms culminating in the 'do or die' call of Mahatma Gandhi in August 1942. It was during this period that the Congress party adopted a foreign policy. This policy naturally concerned itself with forging stronger bonds of fellowship with all the countries, which like India were the victims of imperialism. Colonies of Asia and Africa therefore received greater attention. Jawaharlal Nehru slowly emerged as the undisputed spokesperson of the victims of imperialism. Gandhiji, Nehru and other leaders of national struggle were imbued with an international outlook.

"My idea of Nationalism is that my country may become free, that if need be, the whole of the country may die, so that the human race may live. There is no reason for race hatred here. Let that be our nationalism." And again, 'I do want to think in terms of the whole world. My patriotism includes the good of mankind in general. Therefore, my service of India includes the services of humanity', (Gandhiji)

14.4.1 India's Foreign Policy : Jawaharlal Nehru

Jawaharlal Nehru's participation in the Congress of oppressed nationalities, held in Brussels in 1927, is an important landmark in the evolution of Indian approach to the world. Nehru participated in this congress as a representative of Indian National Congress. This conference drew leaders of National Liberation movements from various Afro - Asian Countries, besides representations of Labor and Socialist movements of Europe and many prominent personalities.

Nehru came into contact with the leaders of oppressed nationalities and forged enduring links with them. These personal contacts were very helpful to India after it attained Independence in 1947. Nehru proceeded from the Congress of oppressed nationalities to Soviet Russia to attend the decennial celebrations of socialist Revolution. He was greatly impressed by the dedicated efforts of Socialist Russia in eradicating poverty and securing to the masses civil minimum in food, clothing, shelter, literary and health standards.

Nehru had a clear understanding of the mutual interdependence of the countries and oneness of the world. " And yet every intelligent dabbler in public affairs knows that the problem of the modern world cannot be kept in water tight compartments... Events in the deserts and waste lands of East Africa echo in distant chancelleries and cast their heavy shadows over Europe; a shot fired in Eastern Siberia may set the world on fire... India and China are world powers and to ignore them or minimize their significance, is to betray a woeful ignorance of the trend of world affairs and fail to understand completely the basic disease from which all of us suffer." said Jawaharlal Nehru.

The leaders of Indian National movement had a very clear understanding of the modern world, of the historical forces that shaped it and of the inevitable success of freedom struggles and of the role that India should play in a world freed from the shackles of Imperialism. India, it could be safely asserted, played a stellar role in the post independent period.

In the wake of Independence, India had to formulate a foreign policy. The foreign is as much an emanation or extension of domestic policy, as it is an appropriate response to the international affairs. Economic development of the country was an over riding consideration than ever as it is today.

These developmental activities could be accomplished or achieved only in a peaceful and cooperative international atmosphere. Though the Second World War ended in 1945 it was followed not by peace, but by a bitter cold war between the western capitalist democracies led by England and America on the one hand and the Communist countries of East Europe and China led by Russia. The cold war raged with ferocity threatening peace and disturbing the Afro-Asian countries that just attained freedom.

Jawaharlal Nehru, the first Prime Minister of India, was the author and architect of the foreign policy of non-alignment. Russia and America each wanted to enlist as many

of the free Afro-Asian countries as possible to their side so that they could have an advantage over the group. The division of the world into two hostile groups was feared by as an ominous portent. Nehru thought that this ill-will between Anglo-American block and Russian block was totally unnecessary and avoidable, as it would endanger the world peace, threatening the freedom and development of Afro-Asian countries. Therefore he formulated the policy of non-alignment, which means that a country following this policy would not join either of the rival blocks. Non aligned country would judge the international problems on their merits without necessarily adopting either the view point of Anglo - American block or Russian block. This policy attracted a large number of Afro - Asian and Latin American countries. Yugoslavia, a European country under the leadership of Marshal Tito followed this policy. Gamal Abdul Nasser, president of Egypt also followed this policy. The number of countries following non-alignment gradually exceeded 100. Though initially Anglo-American block as well Russian block despised this policy, slowly they found non-alignment had a useful mediatory role to play in many international disputes. Thus in Korean War, Vietnam conflict and Congo Civil War India's help and good offices were found useful by several countries.

India's foreign policy has been opposed to imperialism. Thus for example when Holland tried reoccupy Indonesia at the end of the Second World War - during the Second World War the Japanese army expelled the forces of Holland from Indonesia and established their hegemony - Jawaharlal Nehru convened in Delhi in 1949 Afro - Asian relations conference to oppose the aggression of Holland. The international public opinion and also the support of the U.N. was mobilized in favour of Indonesian freedom, forcing Holland to quit Indonesia. India consistently championed the cause of colonial countries for freedom and also exposed the cause of racial equality more particularly in South Africa; South African 'Apartheid' policy i.e. the policy of racial segregation was roundly condemned in all international fora. India fought for National liberation and therefore it could not remain an indifferent spectator to the national liberation struggles of other peoples, which led, India to help East Pakistan emerge as independent Bangladesh.

14.4.2 Panchasheela - Doctrine of Co-existence

India propounded the doctrine of Co-existence i.e., policy of recognizing the right of the people to choose and follow economic and political policies of their own choice. This doctrine is virtually a plea for reflecting the different ideologies i.e., Capitalism and Communism, deprecating the 'holier than thou' attitude. The Panch Sheela or five principles though implied in co-existence were specifically state and subscribed to between India and China in 1954 and later by Bandung (Indonesia) Conference, a wider gathering of Heads of states and governments. Indian Prime Minister Jawaharlal Nehru and Chinese Prime Minister Chou-E-N-lai issued a Joint declaration on 28-6-1954 embodying the Panch Sheel principles which are as follows :

- 1) Mutual respect of the Sovereignty and territorial integrity of each other.
- 2) Mutual non-aggression
- 3) Mutual non-interference in each other's internal affairs.
- 4) To work for the mutual promotion of equality and cooperation.
- 5) To follow Coexistence in true faith.

India took an active part in the United Nations organization and its principal organs and specialized agencies. The national desire to promote internationalism cutting across the party lines is also in conformity with the Directive principles of state policy which enjoin on the government to strive and promote world peace through international organizations.

The idealistic fervor, which informed the Indian foreign policy, suffered repeated setbacks with military invasions of Pakistan (1948, 1965, 1971 & 1999) and China (1962). However, the requirements of pragmatism drove India to fortify her defence establishments, including defence research of high quality. This made her an atomic power and a missile power of considerable strength. Now India is considered as one of the 10 most industrialized countries, as the fourth biggest military power and as the third biggest pool of scientific reservoir talents. Now India has built up quality institutions of Medicine, Engineering technology and Management sciences. Many Asiatic and African countries look upto India as a model worthy emulaiton for development within a democratic framework.

Check Your Progress - Exercise 3

1. What do you mean by non - alignment and explain the efforts of Nehru in this direction ?

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2. Sketch out the principles of Panch Sheel

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14.5 LET US SUM UP

Third world countries emerged during the post-second world war situation, when colonialism became weak through out the world. These countries were primarily located in Afro-Asian and Latin American countries. Once these Third world countries had shaken off the yoke of colonization, they launched the national reconstruction program of political, economic and social development. In their foreign policy these countries maintained equi-distance between the two power blocks by following a policy of non-alignment.

Independent India pursued suitable internal and external policies to become a strong power in South Asia by establishing friendly relations with its neighbours on the basis of Panch Sheel or Five Principles.

14.6 ANSWERS TO CHECK YOUR PROGRESS

Exercise 1

1. For your answer See 14.1 & 14.2
2. For your answer See 14.2.2

Exercise 2

1. For your answer See 14.3.1
2. For your answer See 14.3.2
3. For your answer See 14.3.3

Exercise 3

1. For your answer See 14.4.1
2. For your answer See 14.4.2

14.7 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines

1. What are the Third World countries ? Explain their emergence during the post Second World War ?
2. Describe the anti-imperialist movements waged by colonies with particular reference to Indian National Movement.
3. Discuss political and economic policies pursued by independent India ?

II. Answer the following in about 15 Lines each

1. Meaning and division of world into Three worlds
2. Write a note on the economic development of Cuba
3. What do you mean by Congo crisis?
4. Explain the principles of Pancha Sheel

BRAOU

Block 4 :
INDIA'S DEVELOPMENT CHALLENGES

UNIT- 15: GEOGRAPHICAL CONTEXT

Contents

- 15.0 Objectives
- 15.1 Introduction : Size and Location
- 15.2 The Three Geographical Regions
 - 15.2.1 The Himalayas
 - 15.2.2. The Great Plains
 - 15.2.3 The Peninsular
- 15.3 The Climate
- 15.4 Regional Diversities in Resources and Their Utilisation
- 15.5 Let Us Sum Up
- 15.6 Answers to Check Your Progress
- 15.7 Model Examination Questions

15.0 OBJECTIVES

After going through this unit you would be able to

- * identify the dominant geographical features of the Indian sub-continent, and
- * appreciate the nature and degree of physical diversity within unity found in India

15.1 INTRODUCTION

The geographical identity of India lies in the country's sharply contrasting physical diversity and underlying unity. Partly associated with this contrasting and yet unified physical diversity are the equally contrasting socio-economic and cultural diversities with the consequent formation of regions within regions.

The degree of physical diversity is essentially related to the country latitudinal and longitudinal extent from Latitude 8.4 North to 37.6 North and Longitude 68.7 East to 97.25 East covering an area of 3.2 million square kilometres. The north south physical distance is over 3200 kilometers and the east west distance is over 3000 kilometres.

It is based on the geographical area of the country, including its neighbours Pakistan and Bangladesh, and its situation, that India is referred to as the great peninsula of central South Asia. Jutting into the Indian Ocean and classified as a "Sub-continent". It is walled off from the main land mass of Asia by the high Himalayan mountains, and separated from its adjoining countries of Africa and Saudi Arabia on the west, and Burma Thailand, Malaysia and Australia on the East by vast stretches of namely the Indian Ocean. The physical form of the country is that of a great triangle with its base resting upon the Himalays and its apex running far into the Indian Ocean between the Bay of Bengal and the Arabian Sea. This peninsula tapering towards the south, far into the Indian Ocean, has given the country a long coastline of about 9040 kilometres. The land frontier of the country is even longer, 200 kilometres. The long, extensive and mountain-

ous land frontier with a few passes, and the extensive stretch of sea together, physically isolated India from its neighbours and the rest of the world in the past. Likewise even within the country the long physical distances isolated one part of the country from another. But today these are no longer rigid barriers for contacts, mainly because of the revolution in transport and communication technology. In a global setting, India is not only situated centrally in relation to Asia, Europe, Africa South East Asia, and Australia and is one of the highways of international trade but is also at the confluence of different cultural realms, different systems and climatic types.

To understand the nature and degree of physical diversity within unity in India, it is necessary to understand the contributing and dominant physical factors: landforms, climate, drainage, soils and vegetation. The nature of the dominant factor and the nature of interdependent relationships between the different factors depend on the scale of order of the region. In India, different orders of physical/natural regions can be recognised.

Check Your Progress - Exercise 1

1. Why India is referred to as the great peninsula of Central South Asia ?

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15.2 THE THREE GEOGRAPHICAL REGIONS

The first order or the macro regions are : (i) The Himalayas or the "abode of snow" (Hima:"snow" and alaya "abode") (ii) The great plains of the Indus, the Ganga and the Brahmaputra, which are perennial rivers fed by the snows and glaciers of the Himalayan mountain ranges; and (iii) The Peninsular plateau with its fringing coastal plains on the **West and East**, and with the Godavari, the Krishna, and the Cauvery, fed by the seasonal monsoonal rainfall and flowing across the plateau into the Bay of Bengal.

Each of the above three macro-regions has sharply contrasting physical and partly associated socioeconomic and cultural diversities.

15.2.1 The Himalayas

The Himalayas with a total geographical area of around 183,000 sq. Kms. extend for about 2500 kms. between the Indus on the West and the Brahmaputra on the East. The width of the mountain belt from South to North varies from 150 kms. to 400 kms. The altitude ranges from 600 metres in the foot hills of the south in the Siwaliks with their typical ridge and valley topography, to about 6000 metres above sea-level in the Karakoram, the highest of the Himalayan mountain ranges. The high plateau of Ladakh, a dry, arid region and a cold or high altitude desert has no vegetation. Some of the highest mountain peaks are located in these mountain ranges, e.g. the Everest (8848 metres) and Kanchenjunga (8598 metres). The Himachal or the lesser Himalayas have an altitude of about 5000 metres above sea-level, these ranges boast of a number of hill stations and tourist resorts: Simla, Mussourie, Nainital, Mavali and Delhousie. The Himalayas have large ice-streams and the worlds' largest mountain glaciers whose snow fields cover about 15,000 sq. miles. The largest glacier is Gangotri which is about 24 kms. long.

The high altitudes of the Himalayas act as a climatic barrier to the cold and dry winds of central Asia. Within the Himalayas there are sharp climatic variations related to altitude, latitude and topographical situation. With a change in altitude, there is a corresponding change in the climate and vegetation. Mountain slopes below 12,000 feet are forested while the mountains and valleys above 20,000 feet are filled with glaciers and snow fields. In between 12,000 ft and 20,000 are the extensive meadows/pasture lands. There is a clear cut altitudinal change in the tree composition of the forests: Indian cedar, Blue pine, Walnut and willow upto 7000 feet; coniferous vegetation upto 10,500; Birch upto 12,500 feet, and above this Alpine vegetation. Thus, the Himalayan mountain ranges stock a quarter of the country, high quality timber resources.

The Himalayas present a variety of landscapes: snow clad peaks, sprawling ice fields, large glaciers, water falls, deep gorges ranging in depth from 5000 feet to 16,000 feet and in width from 6 to 30 miles and deep valleys with steep terraced slopes. The Kashmir valley with an altitude of 1600 metres above sea-level renowned for its scenic beauty also forms part of the Himalayan region.

15.2.2 The Great Plain

South of the Himalayas lies the largest alluvial plain on earth, the gift of the Indus, Ganges and the Brahmaputra. The Ganga and its tributaries have a length of 8046 kms. and the Brahmaputra system in India is 4000 kms. long. The great plain extends over 1500 miles in length and 150-300 miles in width. The Ganga plain which forms the major and vital part of the great plains is watered by the Himalayan tributaries and also by the streams entering from the peninsula. The plain slopes gently towards the sea but underlying this overall slope are the local variations which determine the rural settlement patterns: clustered or dispersed. Along the foothills of the Siwaliks lies the porous zone of shales and pebbles called the "Bhabar" and south of this lies the "Terai" belt of swamps and forests. Between the flood plains locally known as "Khadar" are the inter-fluves, (or the land lying between the streams) or "bhab" known as "Bhangar". At this micro-level the slope profile takes the form of narrow troughs and wider crests (inter-fluves). This wave-like profile is being partly smoothed by land reclamation and soil conservation measures and colonization. These differences in slope influence the water-table, irrigability and consequently, the soil, productivity. Three distinct regional climatic types characterise the great plain; the sub-humid west (Punjab plain); the humid east (the Ganga-Brahmaputra delta) and the humid to sub-humid middle section of the plain. Due to variations in soils surface and ground water associated with the variations in the climatic regions, crops and cropping practices associated with the land use vary. The great plain is the agricultural heartland of the country the most productive and most densely populated.

15.2.3 The Peninsular

The Peninsular plateau has the largest latitudinal extent with 2500 kms. from the Thar in the North West and the Shillong plateau in the North-East to Kanyakumari in the southern tip of the peninsula covering a total area of about 2.5 million sq. kms.

The arid Thar desert and the Aravali hill ranges in the north-west, the most humid and rainy Shillong plateau on the North-East; the semi-arid valleys of the Narmada, Tapi, Mahanadi, Godavari, Krishna and Cauvery with their valley plains and rolling and undulating terrain with scarped hills and hill ranges; and the humid and sub-humid western and eastern ghats bring out the immense physical diversity to be found within the pla-

teau. In the Western ghats, as in the Himalayas, there are distinct altitudinal zones though the elevation range is much smaller. The Western ghats are about 1200 kms. in length from North to South and 5 to 10 kms. broad with an altitude ranging from 300 to 1500 metres. The lower hill slopes (300-800) metres in height) support deciduous forests while on the higher slopes (800-1500 metres) semi-evergreen and evergreen forests may be found. Change in the altitude, rainfall and the length of the dry period brings about changes in vegetation; While the valley bottoms and terraced slopes are used for cultivation (paddy, spices), the higher elevations retain their natural vegetation of evergreen and moist deciduous forests, while the intermediate slopes are used for plantations of coffee, tea, rubber etc. The Eastern ghats are more discontinuous and have lower elevations (maximum height just above 900 metres above sea level) and have mostly dry and humid deciduous forests. Only in the northern section (Araku valley and Chintapalli hills) there is a local subtropical phase.

The 9040 kms coastline of the west and east coasts of the peninsula further add to the physical diversity of the peninsula. The humid west coast plain and the less humid east coast plain, the latter including the deltas of the Mahanadi, the Godavari, the Krishna and the Cauvery, though a part of the peninsula are a distinct physical landform the plain being wider along the eastern coast.

Due to diversity in landforms, climate and vegetation there is a variety in soils: arid and cold desert soils: mountain and hills soils: lateritic and red soils, black soils, alluvial soils in the river valleys and coastal plains with marshy and sandy soils in the fringes. These different soil types vary sharply in their inherent productivity.

Check Your Progress - Exercise 2

(1) Name the different physical regions of India

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(2) Name the hill stations of the Himalayas

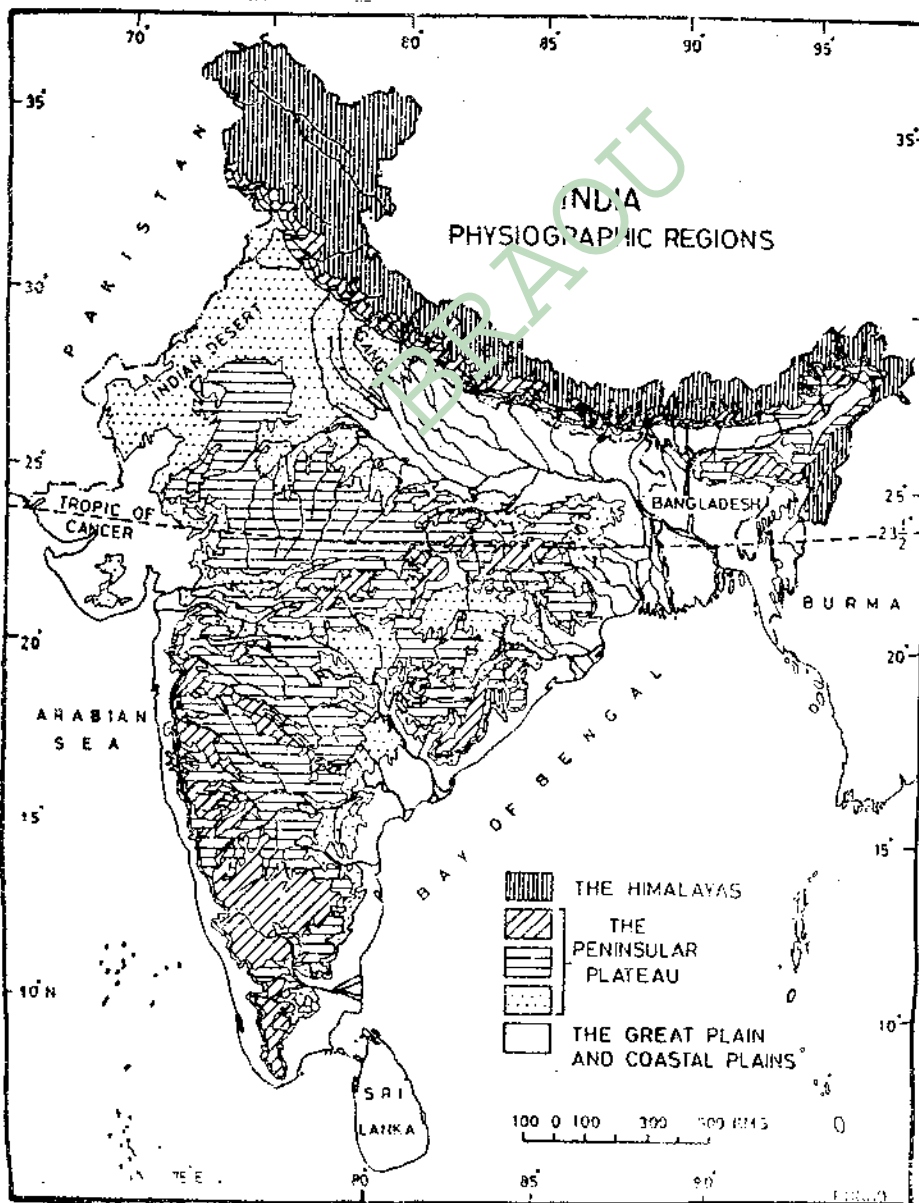
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15.3 THE CLIMATE

Cutting across the physical diversities north-south and east-west is the single unifying physical factor of climate. The seasonal regime particularly the monsoonal regime is reflected in the seasonal regime of rivers, the dependent hydro-electric power system and the ground water supply. This periodicity of the water flow in the rivers is evident from the fact that 95% of the annual flow is concentrated in the four months of monsoonal rainfall. Whether in the arid desert of the Thar in the West or the cold desert in the North less than 500 mm. of mean annual rainfall or the rainiest shillong plateau on the East with Cherrapunji having over 11,400 mm. or the highly humid western ghats and the west coast plain in the south with more than 2000 mm. or the extensive semiarid regions cutting across the different physical regions, seasonality is a common factor in the Indian

climate. Three climatic seasons may be identified, the cold season, the hot season and the rainy season of the south-west and the retreating or north east monsoon. Associated largely with the variability of rainfall are the varying cropping seasons: single double, multi or mixed cropping.

The crop cycle of the farmer, who uses modern agricultural inputs and short duration hybrid varieties and plans his water use, starts from the date of sowing his crop and not from the date of favourable season. In this situation, cropping has become time bound, with the crop cycle starting from the date of sowing, and not season bound with its distinct rainfall and temperature regimes. Dates of sowing can be manipulated to adjust to the dates of water availability, and the length of the total cropping season increases, without any intervening gap. This in its turn, increases the demand for labour throughout the year, and that with greater intensity of work. The traditional slack season is eliminated of its duration greatly reduced. This phase of modernisation in agriculture changes the cropping pattern, replacing the old pattern. In the Godavari delta for example, earlier inter-season cropping of pulses (December to February) after the harvest of first paddy crop (December), and before the sowing of second paddy crop (February), a pattern evolved over generations, has now been replaced by a new pattern of cropping with the



introduction of new varieties of paddy which can withstand the inhibiting winter weather conditions. Earlier, inspite of water availability in the Godavari canals during the period December to February the second crop of paddy could not be sown immediately after the harvest of the first crop of paddy due to inhibiting weather conditions. Only pulses could withstand these conditions and hence they were sown. In the rainfed and unirrigated areas the crop calendar is still closely linked to the seasonal weather calendar. The dependence on a good monsoon and the associated seasonality extends also to hydro-electric supply which is dependent on the seasonal cycle of the rivers, and the urban water supply which is also dependent on the season bound reservoirs and tanks.

Excepting for the cold winters with snow in the Himalayas and the cold winters of the upper and middle Indo-Gangetic plain, regional and seasonal variations in temperature are less marked than those of rainfall.

Check Your Progress - Exercise 3

- (1) State the unifying factor of Climate

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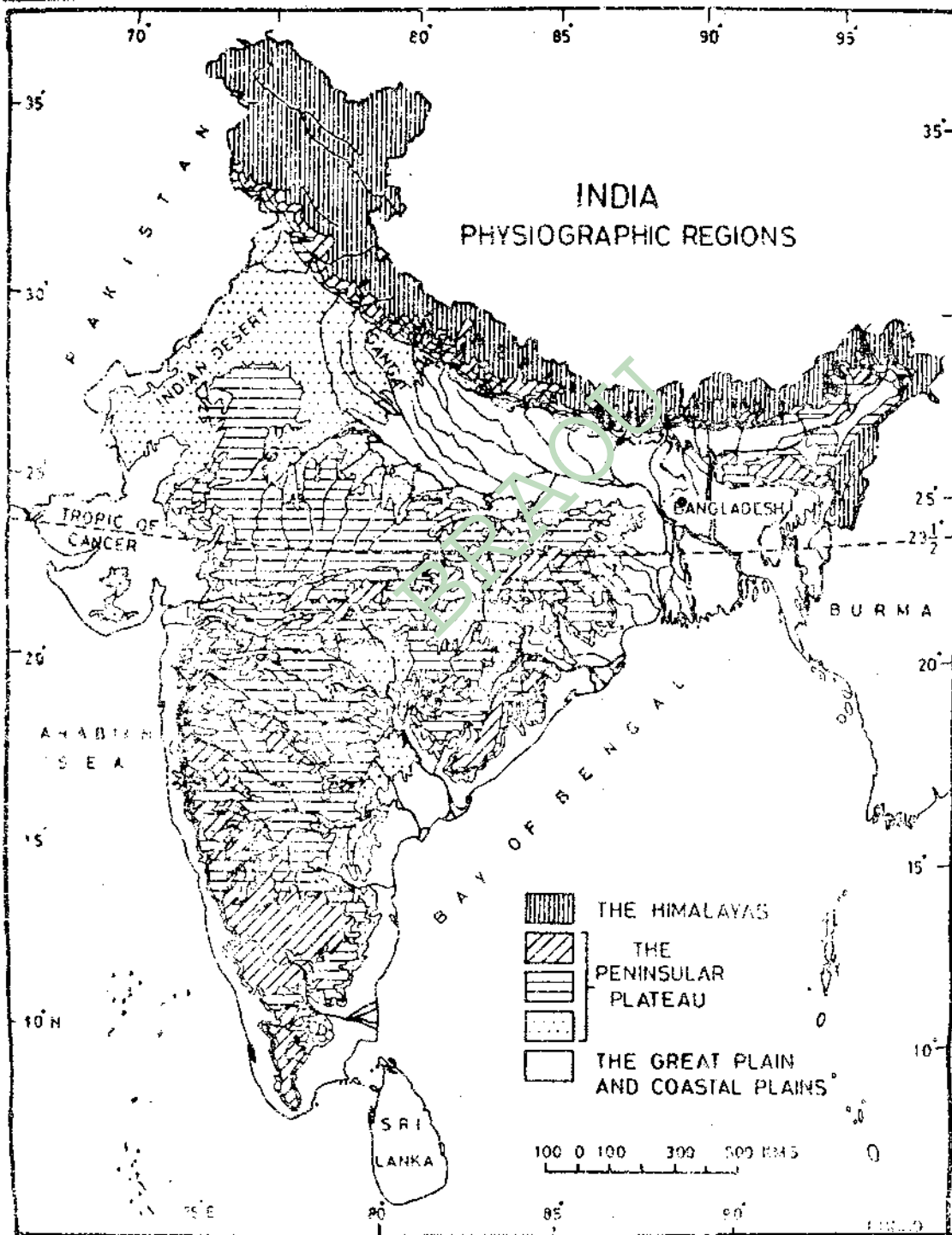
15.4 REGIONAL DIVERSITIES IN RESOURCES AND THEIR UTILISATION

Consequent upon the contrasting regional physical diversities are the equal contrasting regional diversities in resources and their utilization. The distribution of resources, agricultural, which include cereals (rice-wheat and millets), fibres(cotton and jute), condiments, spices and plantation crops(tea-coffee-rubber), fruit orchards both temperate and tropical, and forest both temperate and tropical (timbers and bamboo), shows distinct association with landforms, climate and soils both at the macro and micro regional levels. Regional concentrations are sharper in the case of mineral resources like coal, petroleum, iron ore, manganese and mica with the north eastern peninsula (between the Godavari through and Damodar Valley) being the most extensive mineral resource region in the country.

The regional types and variations in agriculture are best illustrated by the following typical examples. The south west coast with its equatorial climatic phase of over 2500 mm. of average rainfall, is an area of rainfed agriculture with little irrigation. The alluvial and sandy soils support two crops of rice annually along with coconuts, tapioca, pepper and arcanut. The Western Ghats with their steep slopes and elevations of 600-1000 metres also receive heavy rainfall of 2500-1250 mm. annually. Along the valleys, rice pulses and sugarcane is grown while the slopes are devoted to mangoes and millets, agriculture here being hindered by the steep slopes. The flood plain in the Ganga dealt with a rainfall of 1400 mm. annually is covered by alluvium, and consists of levees and back swamps grow jute. The Himalayan region with its high mountains and intermountain plateaus are a region of low rainfall 250-500 mm. annually. The cold winters allow for a single summer crop of wheat, barley, potatoes, and irrigation is essential to sustain agriculture. The Thar desert with its sandy soils and aridity (200-300 m. rainfall) is agriculturally unimportant as it is largely unirrigated. Cropping depends on the monsoon with bajra, and jowar being the crops grown. The dominant activity in the desert is grazing of cattle, sheep, camel

and goats. These varied agricultural patterns are an expression of the varying physical diversity that exists in India.

Likewise, we find, that variations in the distribution of population and modes of life are related to the physical diversities. It is the sharply contrasting distribution of rural population (5264 million in 1981) than the urban population (160 million in 1981) that contributes to the geographical identity of the country, and expresses the influence of land-form climate vegetation-soil inter-relationships and the economy. The riverine and the coastal fertile plains with irrigation or high rainfall (1000-2000 mm) promote and sustain high population densities (more than 800 per sq.km.) at one extreme. At the other end,



are the population densities of less than 50 per sq.km. and even 10 per sq.km. associated with the desert region which is unirrigated and the rugged and inaccessible hill forest regions. In the agriculturally most productive Gangetic Plain and the Coastal Plain, including the deltaic Plains of the east coast rural population densities are high, and in some areas very high (more than 800 and 1000 per sq.km.). These are the human "anthills". Rural population densities are changing with the growth of industries, cities and improvement in accessibility to transport. The fundamental control of land forms and land productivity still persists on the sharp contrasts in the distribution of rural population.

Population, both rural and urban, like physical environment is sharply stratified. Population is sharply stratified economically, based on occupational structure, and socially, based on caste, language and religion. Some of the population groups like nomads, tribals and marine fisherfolk are more deeply rooted in the varied physical environments. Their rhythm of life is different in different physical environments.

Pastoralism is a distinct feature of the Himalayan economy, and animals are necessary for the very human survival. Pastoral nomads migrate from higher altitudes with their stocks of sheep and herds of goats when their habitat is snowbound, and return in summer, to their habitat: the high altitude pastures, along the established migration routes halting at their temporary establishments along the route. This rhythm of life is called "transhumance". Nomads in India are both pastoral and non-pastoral. Pastoral with sharp diversity in animals (herds of camel in the desert yaks in the high altitude Himalayas, sheep, goats and buffaloes in the arid and semi-arid regions), and non-pastoral; hunters, trappers, fisherfolk, and artisans to mention a few.

Tribals inhabit both hill forests and plains, and differ in language, ethnic affinity, religion, caste and occupations. The hill forest tribes have a distinct form of cultivation-shifting cultivation differently known in different hill forests. "Podu" in Eastern Ghats, "Bewar" in the hills of central plateau, and "Jhum" in the North-Eastern hills. The mode of cultivation consists of clearing a patch of forest land for cultivation, burning the vegetation, and sowing the seeds. The patch is left fallow for a few years and is allowed to regenerate into a forest. The cyclical period in shifting varies according to soil type and forest cover.

The marine fisherfolk along the 9040 km. coastal line, dispersed over hundreds of villages, constitute yet another population group deeply rooted in the physical environment which consists of varied fishing resources and fishing habitat: the shallow inshore and the deep sea.

Check Your Progress - Exercise 4

(1) What is 'transhumance'?

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(2) What do you understand by 'shifting cultivation'?

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15.5 LET US SUM UP

The large increase in population from 361 million in 1951 to 844 million in 1991 with the consequent increase in the pressure of population on resources is disturbing the initial balance between Man and his Environment. The patterns of development in agriculture and industry from region to region and their impact on people varies from community to community. The distinct regional concentrations of resources and industrial development are leading to interdependence between regions and inter-regional movement of people, goods and services.

The degree of influence of physical factors, individually or collectively, is becoming less and less with the advancements in the technologies of resource production and distribution and modes of movement. Yet, India is regularly exposed to natural hazards, floods and drought. While the riverine and the coastal plains are more exposed to floods, the semi arid rain-shadow region of the Deccan plateau, is more exposed to droughts. The Himalayas are exposed to snow storms and avalanches, and the East Coast plain is exposed to cyclonic storms. More than 70% of the arable land and more than 80% of the people depend on the highly variable Indian monsoon and its seasonal regime.

In spite of planned effort for more than five decades, the imprint of physical diversity on natural, economic and human resources, persists and the Indian physical landscapes are as sharply stratified as the Indian society.

15.6 MODEL ANSWERS TO CHECK YOUR PROGRESS

Exercise 1

1) Based on the geographical area of the country, including its neighbours Pakistan and Bangladesh and its situation that India is referred to as the great peninsula of Central South Asia.

Exercise 2

1) The physical regions of India are: 1. The Himalayas 2. The great plains of the Indus, the Ganga and the Brahmaputra and 3. Peninsular plateau.

2) Shimla, Mussoorie, Nainital, Darjeeling and Dalhousie are the hill stations and tourist resorts of the Himalayas.

Exercise 3

1) Cutting across the physical diversities North-South and East-West, is the single unifying factor of climate.

Exercise 4

1) Pastoralism is a distinct feature of the Himalaya economy. Pastoral nomads migrate from higher altitudes with their flocks of sheep and herds of goats when their habitat is snow bound and return in summer to their habitat. This rhythm of life is called 'transhumance'.

2) The hill forest tribes have a distinct form of cultivation. The mode of cultivation consists of clearing of a patch of forest land for cultivation, burning the vegetation and then sowing the seeds. The patch is left fallow for a few years and is allowed to regenerate into a forest. This is known as shifting cultivation.

15.7 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each.

- 1) What are the main geographical features of India?
- 2) "Indian geography reflects physical diversity within unity". Discuss
- 3) Explain the distinct features of the Indian climate?
- 4) What is the influence of geography on Indian agriculture?

II. Answer the following in about 15 lines each.

- 1) Shifting cultivation
- 2) Trashumance.
- 3) The peninsula
- 4) Size and location of India.

BRAOU

UNIT- 16: ECONOMIC CONTEXT

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16.0 OBJECTIVES

After going through this unit you would be able to :

- * identify the predominant features of the Indian economy, and
- * recognize the important issues and problems in economic development in India.

16.1 INTRODUCTION

The economic features determine the wellbeing of the people of a country. The economic features are country specific and historical in nature. Their continuation or change would depend, to a large extent, on natural resources available, the policy of the Government etc.,

Historically speaking India is an agrarian society, even today majority of the people depending on agriculture. In spite of the best efforts of the Government the country had not fully developed. The reasons attributed to the slow development of the economy are population explosion, heavy dependency on agriculture, industrial backwardness, unfavourable foreign trade conditions, the problem of black money, regional imbalances etc., Therefore in this unit we shall be discussing these economic features in detail.

16.2 POPULATION PROFILE

Population is one of the determinants of growth. It supplies the labour force used in the production of goods and services. It also generated demand for goods and services produced in the economy. In a country where surplus labour is available and income is low, the population growth imposes a constraint on economic growth. It limits the availability of funds for capital formation. Provision of productive, employment for the growing labour force also becomes difficult if the population growth rate is high. In view of its significance an understanding of the population structure, its growth and composition is essential to the study of economic features.

The population growth of India prior to 1921 was not only slow but also sporadic. After 1921 the population increased at a steady pace, and then at an accelerating rate. The year 1921 is regarded as the year of the "great divide" in the demographic history of India. The main reason for the slow and erratic growth of population prior to 1921 was the prevalence of high death rates, leaving little room for population expansion. The table given below show the growth of India's population from 1891 to 1991.

Table 1

Growth of India's Population 1891 to 1991

Census Year	Population in Millions	Increase or decrease in millions
1891	236.7	-
1901	236.5	0.4
1911	252.1	15.8
1921	251.1	0.7
1931	279.0	27.6
1941	319.7	40.7
1951	361.1	44.4
1961	439.2	78.1
1971	548.0	109.1
1981	683.0	135.0
1991	844.0	161.0
2001*	996.7	152.7

Source : Census of India, 1991, Series 1, Paper, 1991 Govt. of India.

* Projected figures based on the report of the expert committee on population.

The decline in the death rate was not accompanied by a similar reduction in the birth rate. The death rate declined from 47 per thousand in 1911-20 to 9.2 per thousand in 1993. While the birth rate fell from 48 per thousand to only 28.5 per thousand during

the same period. It is the imbalance between these two rates, brought about mainly by the sudden and rapid decline in the death rate, which is responsible for the explosive growth of India's population. The dramatic decline in death rates has been brought about by developments in modern science and technology. Famines, epidemics, diseases and other disasters which used to take a heavy toll of human lives have been greatly controlled.

Infant Mortality rate represent another important demographic statistics regarding the average number of deaths per thousand of children born within their age of one year. Infant mortality rate per thousand of children has been declined from 218 in 1920 to 70 in 1995. This induces the population growth of our country. With the application of science and technology to agriculture, the supply of food has kept pace with the demand. Moreover, the distribution of food has been considerably facilitated by improvements both in the means of transportation and in the method of foods storage. As a result, the threat of famines has been virtually, eliminated. However, owing to the failure of monsoons or some natural calamity, there may be periodic food shortage, but these can now be met by quick imports. Deaths from epidemics such as cholera, plague, small pox, etc., have been greatly reduced due to improved sanitary conditions, and because of the widespread use of immunization, antibiotics and other modern medicines.

A certain population profile emerges from the pattern of birth and death rates. The greater the number of births in relation to deaths, the younger the population. The socio-economic consequences of the age structure are very important. A population of young or of elderly people implies a specific distribution of resources, 42 percent of the population is that of children is indicative of the large number of unproductive consumers. This means that the burden of dependents is excessive. Information on male-female ratio is very important for many reasons like marriage, growth of population etc.

The Indian occupational structure has remained more or less the same since the beginning of this century. Over a period of 80 years, there has been a slight decline in the proportion of population engaged in agriculture and a small rise in the proportion of population engaged in industries and services. The proportion of population engaged in agriculture increased from 71 to 76 percent during 1901-1921. This was due to the British commercial policy which forced the competition of the machine made goods of England with Indian handicrafts. This had led to the decline of population engaged in household industry and forced these persons to move to agriculture to eke out their living. The process of industrialization which was introduced in the middle of 19th century was limited to plantations and textiles. Moreover, the limited modern sector was supported by imported machines and technical know-how. Hence, the process of industrial development had limited backward linkage effects.

In India about 67 percent of the working population is engaged in the primary or agricultural sector. In absolute terms, 100 million people were engaged in the agricultural sector in 1951 and 187 million in 1991. The fast increase of population dependent upon land without a corresponding increase in the area of cultivation has resulted in a surplus population, engaged in agriculture. Even if some labourers are removed from the process of production, the output remains unchanged. In the words of Ragnar Nurkse, an economist, the marginal productivity of surplus labour is zero. The main problem of this type of unemployment, called disguised unemployment and under employment, is that, apparently every one seems to be employed, though enough work is not available for all.

The occupational structure remained more or less the same after independence. Even after independence, agriculture is the major economic activity of a very large proportion of the working population. (The **agricultural sector** is also called the primary sector or unorganized sector). The proportion of population engaged in agriculture is as much as 66.8 percent. The organized sector consists of the **industrial sector** (secondary sector) and the **service sector** (tertiary sector). The organised sector comprises plantations, mines, manufacturing, utilities, public services and trade and transport. This sector provides employment to a very small proportion of the population. It is annually absorbing 9.20 million. It means that the organised sector absorbs only 13 percent of the additions to labour force, and the remaining 87 percent is forced to seek livelihood in agriculture. Clearly, a substantial portion of labour force seeks employment in agriculture.

Check Your Progress - Exercise 1

- 1) Indicate which of the following is the main reason for the growth of population in India.
- a) Decline of death rate
 - b) Child Marriages
 - c) Joint Family System

16.3 AGRARIAN FEATURES

Agrarian structure covers the institutional frame work of agriculture. It includes (a) the distribution of ownership of land, (b) the form of land tenure, and (c) access to the credit and factor market. Ownership of land refers to the property rights, namely, private or public or cooperative ownership. The question of ownership of land is crucial from the point of view of concentration of political and economic power. Land tenure refers to terms and conditions of payment to the owner for leased out land. People holding different kinds of rights in the use of land vary between the two extremes, owner-operator and landless agricultural labourers. The tenure arrangements influence the efficiency with which the inputs are used. They also affect the degree of uncertainty encountered in the operation of a farm. The pattern of employment indicates the arrangement used to employ agricultural workers.

After independence, high priority was given to the abolition of zamindari system. This system was replaced by a system of "land to the tiller" which has become a part of the national movement. Every State has enacted its own legislation to abolish this tenure system on the payment of compensation.

16.3.1 Land Distribution Pattern

Ceiling on land-holding is one of the important steps taken after independence to create an egalitarian society. Fixation of a ceiling or an upper limit on land holding and also, by implication, defining a 'floor' level or lower limit. There are two elements. One is related to the fixation of ceiling above which nobody can hold land. The Second is concerned with the acquisition of surplus land from the holding above the ceiling for distribution among farmers and landless labourers to bring them upto the minimum holding level. The object is two fold; to reduce the size of big land owners on the one hand, and to increase the size of holdings of small cultivators on the other hand.

The growth of cultivator population unaccompanied by a matching expansion in the operated area has resulted in a declining trend in the average size of operational holdings (Table 2). Also the trends in average of holdings are disproportionate across the size classes. Ceiling on large -sized ownership holdings appear to have some impact, though marginal, on the pattern of land holdings.

Table.2 Agricultural operational Holdings in India

Number area	Holding Size	Year	Marginal (Below 1 hectare)	Small (1-4 ha)	Medium (4-10 ha)	Large (10 and & above)	Total
Number (in millions)		1970-71	36(51)	24(34)	8(11)	3(4)	71(100)
		1990-91	62(58)	34(33)	8(7)	2(1)	106(100)
Area (in million hectares)		1970-71	15(9)	49(30)	48(30)	50(31)	162(100)
		1990-91	25(15)	67(41)	45(27)	29(17)	166(100)
Average size (in Hactareš)		1970-71	0.40	2.04	6.08	18.09	2.28
		1990-91	0.39	1.98	5.88	17.16	1.57
Percentage change in average size during 1970-71 to 1990-91			-2.50	-2.90	-3.29	-5.14	-31.14

Note : Figures in brackets are percentages of total in the respective rows.

Source : Department of Agriculture and Cooperation, Govt. of India, Annual Report 1994-95

We can see from the table that the number of marginal and small holdings had increased from 60 million to 96 million between 1970-71 and 1990-91 in percentage terms, the number of marginal and small holdings had increased from 85 percent to 92 percent of all land holdings in the country. During the period under review i.e. 1971-91, marginal and small holdings accounted for 64 million hectares and 92 million hectares respectively. In other words 39 percent and 46 percent respectively in 1970-71 and 1990-91. Correspondingly, medium and large holdings has declined in number from 15 percent to 8 percent and the area under them were also declined from 61 percent to 44 percent of the total area.

Actually there is not much change in number as well as area under medium holdings, but declined in the number and area of large holdings category. The average size of operational holdings in different categories reveal that the over all size of holdings had declined from 2.28 hectares in 1970-71 to 1.57 hectares in 1990-91, it means a decline of 31 percent during the period. This is largely due to the fact that as a result of increase in population, the number of operational holdings has increased. At the same time there was only a slight increase in area operated partly due to allotment of government lands to the weaker sections.

It is possible, therefore, that there is a gradual but positive shift in favour of small and marginal holdings and the concentration of land with very large land owners is coming down. This indeed is a welcome trend.

16.3.2 Agricultural Labour

The reason for the predominance of casual labourers in Indian agriculture is the abundance of supply of labour on the one hand, and the intermittent nature of agricultural work on the other.

The rapid growth of agricultural labour is taking place as a result of inflows from two channels. First, the new entrants in the labour market were contributed by the growth of population in agricultural labour households who failed to get themselves absorbed in the non-agricultural operations. Second, marginal farmers who lost their land, were reduced to agricultural labour. This is because of small farming becoming unviable, and some of the marginal farmers disposed off their land and joined the ranks of agricultural labour.

Agricultural labourers are firstly, unorganized. This is primarily due to the jobs/employment opportunities being scattered. Secondly, agricultural workers are unskilled. Thirdly, they are migratory. Fourthly, the annual earnings, particularly of the casual workers, are much smaller primarily due to low rates of wages and irregular employment.

They have little for their livelihood other than their physical labour. Persons whose main source of income is wage employment, will fall into the category of agricultural labourers. There are two categories of agricultural labourers viz., i) landless agricultural labour, ii) very small cultivators whose main source of earnings, due to their small holdings, is wage employment. Landless labour, in turn, can be classified into two broad categories, a) permanent labour attached to a cultivating household, and b) casual labour.

The duration of the contact of an attached labourer is normally a year. He receives his payment partly at the end of the year, and in some installments spread over the year, and partly everyday in the form of meals or snacks. Whereas casual labourer's duration of contract is for a day, he receives his payment at the end of the day.

The dependence of poor people on the rich is a general all-pervasive phenomenon. It affects all sections of the rural poor, whether marginal, small, medium farmers, or tenants, or labourers. The rich or landed employers have some control on the poor often because of debts the poor have incurred.

The reason for borrowing money from the employer/creditor/landlord is the occasional need for extraordinary expenditure that arises in a labourer's like contracting a loan for a marriage in the family. The employer creditor makes the loan arrangement deliberately in such a way as to make it non repayable.

Poor people are often caught in a condition of what is called 'debt bondage'. In other words a debt is a pretext for binding a labourer to an employer for an indefinite period with unspecified terms and conditions. So, the prominent features of the bonded labour system is that a man pledges himself or sometimes a member of his family against a loan. He or the person whom he nominates, is only released on its discharge. Until that time, the man or the member of his family is required to work for the employer. Since he gets no money, he has to depend upon some one in the family to procure the sum required for his release and this is rarely available. This bondage lasts for months sometimes years occasionally for an entire life-time. Realising the seriousness of the problem,

the Government has initiated measures for releasing and rehabilitating bonded labour. Legally bonded labour is banned in the country.

In the agricultural sector, the bulk of the labour input for agricultural and live-stock production is supplied by self employed farmers and members of their families. The operations are mostly carried out by manual labour. The intensity of work during different periods of the year is determined by the seasonal cycle and climatic conditions. The demand for labour may outstrip the supply during peak periods while only intermittent work may be performed in the off-seasons. The wage earning force in this sector consists of temporary and casual employees. They are engaged by employers on a daily basis. They move from one employer to another during the same season. Some farmers also seek occasional wage employment in agriculture or elsewhere in order to supplement their incomes. On the other hand, some workers who depend on agricultural wages, have small plots of land from which they derive some additional income. During slack seasons, they sometimes take up temporary non agricultural wage employment.

The wage payment pattern in the agricultural sector is governed to a great extent by local practices and customs. Many times economic considerations do not play any role. The wage patterns is influenced by local systems of reciprocal relations and service. The more of wage payment also varies widely. Wages are paid wholly in cash or wholly in kind or partly in cash and partly in kind. Sometimes wages are paid on a piece rate basis. Daily hours of work are not well defined. In other words there is no fixed hour for the commencement or termination of work. The working day may be from early morning to evening (sunrise to sunset) and its length depends on the vagaries of weather, the urgency of work or the amount of work to be done.

'Marketed Surplus' refers to that portion of surplus which is actually marketed. It is placed at the disposal of the non-farming rural population and urban consumers. Marketed surplus in a given year may be less, equal to or even more than the marketable surplus. Marketed surplus may normally be expected to be less than the marketable surplus. This is because the farmers may not dispose off the entire surplus amount in anticipation of higher prices. The amount they actually sell may be less than the amount they can sell. This is true in the case of big farmers who have a large surplus to sell but may choose to hold back part of it.

It is not too easy to estimate marketable surplus since the cost of cultivation, the payments made in cash and kind, and the consumption requirements of the different farm families are not readily available. The following estimates are available for marketed surplus in India.

1. Dharma Narain	33.4%
2. Directorate of Marketing and Inspection	25.0%
3. Indian Council of Agricultural Research	30.0%
4. Ford Foundation studies	25.0%

On an average, it is generally stated by the official sources that the marketable surplus in food-grains is 1/3 of the total production; 32% of rice, 35% of wheat, 25% of Millets. In case of cash crops, the marketable surplus is as high as 90%. On the basis of the cross-section data of selected households, some authors found that the relationship between farm size and marketed surplus is 'u' shape.

Check Your Progress - Exercise 2

(1) What do you mean by land-ceiling ?

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(2) What do you think are the reasons for the abundant growth of agricultural labourers?

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16.4 INDUSTRIAL FEATURES

India is following a pattern of mixed economy. It implies that the means of production are owned by public as well as private sectors. The industrial policy resolution 1956 has emphasized the role of public sector in developing key and strategic industries in the country. The idea was that greater ownership and control by the state would help to promote the **socialistic pattern of society** as emphasized in our constitution. The Industrial Policy Resolution 1956, empowered the Government to regulate the activities of private entrepreneurs in such a way as to achieve the broad objectives of planning.

16.4.1 Public Sector

Certain areas of industry are earmarked for public investment. Through public investment the infrastructure of transport, power and communications, key industries like steel, chemicals, machine tools, energy, petroleum, refining, fertilizers, paper and cement were to be set up by the Government.

The broad objectives of the public sector are the following :

1. Reduction of concentration of economic power in the hands of a few individuals.
2. Generation of surpluses for economic development.
3. Generation of employment opportunities for the growing population.
4. Ensuring balanced regional development in the country.
5. Rational utilization of country's scarce resources.
6. Playing a complimentary role to private sector in a mixed economy like India.

The public sector in India can be broadly divided into departmental and non departmental undertakings. The former relates to public utilities like railways, ports, post and telegraphs etc., and the latter relates to the commercial undertakings and industrial concerns managed by the Centre and State Governments. Some of this undertakings are also in the form of joint - stock companies and corporations.

The post-independence period obviously witnessed substantial expansion of public sector in all its forms. For example, the number of central government undertakings at the beginning of the First Plan was only 5 with a small investment of nearly Rs. 29 crores. This number has increased to 97 in 1971 with a total investment of Rs. 4,682 crores. Again, the number has further increased to 241 in 1995 with a total capital investment of Rs. 164,332 crores.

Out of this 72.7 percent were commercial enterprises and remaining in public utilities. The employment in public utilities has increased from 71 lakhs in 1971 to 192.1 lakhs in 1995 and this is 121 lakhs and 78.5 lakhs respectively of 1971 and 1995 in commercial undertakings.

Coming to the performance of the public sector units, out of 241 operating public sector units, as many as 120 were profitable during 1994-95 as compared to 131 during the previous year. Profit, of these profit making enterprises went up from Rs. 7,384 crores in 1993-94 to Rs. 9,772 crores in 1994-95. But the losses of remaining loss making enterprises increased from Rs. 4,113 crores to 5,287 crores during the same period. The main reasons for the poor performance may be resource constraints, under utilization of capacity, absence of rational pricing, technological gap, government interference, heavy social costs, operational and managerial inadequacies, marketing constraints, surplus man power etc., But the performance of the public sector units must be looked in terms of the stated objectives of these units.

16.4.2 Private Sector

Private sector or private enterprise refers to all types of individual or corporate enterprises, domestic and foreign, in any field of productive activity. Private sector enterprises are characterized by ownership and management in private hands, personal initiative and profit motive.

The private sector played an important role before independence excepting a few government undertakings like Railways, Post and Telegraphs etc., The British Government encouraged private enterprise so that it could provide a fertile ground for the British traders and investors for the exploitation of the country. After independence, the 1956 Industrial Policy Resolution reiterated the position by stating that the State will facilitate and encourage the development of the private sector through the provision of various infrastructural facilities. It was also stated that financial institutions like LIC, IDBI, ICICI, UTI, NABARD, IFCI, EXIM Bank would be set up in order to encourage and assist the private sector. The government has also set up a whole range of institutions to assist in the provision of infrastructure, raw material supply, marketing, technology development etc. Apart from the support structure, the Government has also set up a vast control and regulatory structure. In 1951, the Government passed the Industries (Development and Regulations) Act to control and guide the directions of private investment. The Act aimed at channelling private sector investment in accordance with the Five-year plans. Later, the Government passed the Indian Companies Act, 1956 and the Monopoly and Restrictive Trade Practices Act (MRTPC) 1969 to restrict and regulate the working of the corporate sector. Under this act the companies whose assets are Rs. 20 crores or more (raised to Rs. 100 crores from 1985) have to take permission from the Government for substantial expansion, establishment of new undertakings, merger/amalgamation and acquisition take over.

As the private sector is generally equated with the private corporate sector, the following table (Table 3) gives the comparison of growth of the two sectors.

Table :3. Growth of Private Sector in India

Type of Companies	1957	1971	1993
No. of Companies	29,357	30,322	2,75,664
a. Government	74	314	1,190
b. Non-Government	29,283	30,008	2,74,474
Paid-up Capital (Rs. Crores)			
All Companies	1,078 (100.0)	4,503 (100.0)	90,962 (100.0)
Government companies	73 (6.8)	2,064 (45.8)	60,477 (66.5)
Non-Government Companies	1,005 (93.2)	2,439 (54.2)	30,485 (33.5)

Note : Figures in brackets are percentage of paid-up capital of all companies.

Source : CMIE, Basic statistics relating to the Indian Economy, August 1994.

We can notice from the above table that the growth in the number of companies and the paid-up capital in public sector companies have been faster than the private sector companies. However, still one third of the paid-up capital is in the non-government companies.

16.4.3 Choice of Techniques and goods

The type of technology to be chosen depends upon the availability of resources and the problems faced by the country. In India, the problem of unemployment is quite large. The appropriate technology is one which provides employment to as many people as possible. In this context, the appropriate technology is the labour intensive technology. There are many advantages when labour intensive technology is adopted. Heavy and large scale industries are not suited but small and medium industries are more suited to labour intensive technology. The consumer goods sector easily adopts the labour intensive technology. This finds place in agricultural and allied activities. These techniques would also generate a more equitable distribution of income. Wherever it is feasible, labour intensive techniques are used.

Preference is normally given to the expansion of wage goods. This increases the availability of wage goods. It means a rise in the per capita consumption by the people. If all the resources are used to produce wage goods only, the economy ends up with lots of problems. It is not possible to increase investment without increasing capital goods. Encouragement of the capital goods industries is a must even in the short-run. It is difficult to expand the production of capital goods if the marketable surplus of agricultural goods does not increase. The people employed in the capital goods sector have to depend upon wage goods for their requirements. That is why it is said that the pace of development in the industrial sector is set by the availability of marketable surplus of the agricultural sector.

16.4.4 Small Scale Industries

The industrial Policy Resolution of 1956 emphasized the role of small scale industries in the following way:

- 1) Small scale units provide employment immediately on a large scale.
- 2) They facilitate an effective mobilization of resources of capital and skill which might otherwise be under-utilized.
- 3) They offer a method of ensuring a more equitable distribution of national income.
- 4) They provide balanced regional development.
- 5) They help in avoiding the problems of unplanned urbanization.

Thus the small sector was given a special role for creating additional employment with low capital investment.

In India, the small scale industrial sector has been growing at a very rapid scale. Industrial Policy Resolutions 1948, 1956 and more particularly the Industrial Policy Statement 1977 have offered a special favour for the development of small scale industries in India. Initially, the fixed capital investment limit of the small scale industries was restricted to Rs. 5 lakhs and later on the limit has been raised to Rs. 10 lakhs for small scale industries and Rs. 15 lakhs for ancillaries in 1975. Again this fixed capital investment limit was raised in 1980, 1985 and 1990. In the industrial policy statement 1990, this has been raised the ceiling limit in the case of plant and machinery to Rs. 60 lakhs for small scale units and Rs. 75 lakh for ancillary unit and for the tiny units' the limit was raised from Rs. 2 lakh to Rs. 5 lakh. Small scale industries were also given extra incentives. Thus their investment limit was raised further to Rs. 95 lakhs on condition that these small scale units should export 30 percent of their output by the third year of their commencing production. The following table (table 4) represents the growth of small scale industries.

Table 4: Growth of Small Scale Sector in India.

Year	Total number of (units) (Lakhs)	Employment (Rs. Lakhs)	Production (Rs. Crores)	Exports units	
				Rs. (Crores)	% share of total exports
1973-74	4.16	39.7	7200	393	15.6
1980-81	8.74	71.0	280.60	1643	24.5
1990-91	19.48	125.3	155340	9664	29.7
1994-95	25.71	146.6	293031	25301	36.3
Growth rate (%)					
1973-74 to 1980-81	11.2	8.7	21.4	22.7	
1980-81 to 1990-91	8.3	5.8	18.7	19.4	
1990-91 to 1994-95	7.2	4.0	17.2	37.8	

Source : CMIE, Industrial Structure India, 1996

We can observe from the table that the growth rate of small scale Industries has remained faster in terms of its number, employment and production. Now the small scale sector has progressed from the production of simple consumer goods to the manufacture of many sophisticated goods like electronic control systems, microwave computers, TV sets etc. A policy of reservation of items for exclusive development in the small scale sector has been approved by the government from time to time.

In spite of having huge potentialities, the small scale industries in India could not progress satisfactorily as these industries are suffering from various weaknesses like, inefficient human factor, faulty and irregularity of the supply of raw materials, lack of machinery and equipment, absence of credited marketing facilities, under utilization of capacity, unsuitable location etc., In order to overcome these problems the government of India in its 1991 policy has taken various steps like restrictions on registrations, removal of credit bottlenecks concessional rate of excise duties and creation of National Equity Fund and single window schemes for life financing etc.,

In recent years, the Government has shown greater awareness regarding the need for adopting and modifying both the support structure and the regulations frame work to suit the fast changing needs of a diversified industrial economy. The government has given up its rapid stand infavour of the dominant role of the public sector. The major reforms include wide-scale reduction in the scope of industrial licensing, simplification of procedural rules and regulations, reduction of areas reserved exclusively for the public sector, disinvestment of equity of selected public sector undertakings, enhancing the limits of foreign equity participation in domestic industrial undertakings, liberalization of trade and exchange rate policies, rationalisation and reduction of customs and excise duties and personal and corporate income tax, extension of the scope of MODVAT etc.

In sum, the Government has liberalized considerably the control - regulatory apparatus under which the private sector has been functioning for so long. After the announcement of Industrial policy of 1991, The Government has systematically abolished licensing in all industries (except a small list of 18 industries) and is simplifying procedures and controls to release the private sector from unnecessary bureaucratic shackles.

Check Your Progress - Exercise 3

1. Mention the objectives of public sector

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2. Indicate which of the following statement is incorrect.

- a) Mixed economy means co-existence of Public and Private Sectors
- b) In a mixed economy, the means of production are owned by public as well as private sectors.

- c) In a mixed economy the important and strategic industries are owned by private sectors.

16.5 FEATURES OF FOREIGN TRADE

India was forced to resort to more export than import before the Second World War. This was to meet the unilateral transfer of payments to Britain in the shape of salaries, pensions, interest on loans and dividends on British capital invested in India. During the Second World War, Indians began exporting large quantities of goods to Britain. The involvement of Britain in the War did not permit her to export adequate quantities of goods to India. Thus the policy of more exports and less imports which was the feature of India's foreign trade helped for a favourable trade balance.

16.5.1 Nature of Imports

The value of exports and imports had been on the increase before Independence during 1938-39 to 1947-48. It can be seen in Table 5 that the exports were consistently higher than imports.

(i) Foreign Trade during 1938-1947

Table 5

Foreign Trade of India during 1938-39 to 1947-48

Year	Exports	Imports	Trade Balance
1938-39	169	152	+17
1945-46	266	245	+21
1946-47	319	288	+31
1947-48	403	389	+14

The commodity structure of exports also underwent a change. The raw material component of exports declined from 45 percent of total exports in 1938-39 to 31 percent in 1947-48. The share of manufactured articles improved from 30 percent in 1938-39 to 49 percent in 1947-48.

On the eve of planning, the foreign trade of India showed an excess of imports over exports. The rise in imports was largely due to, (1) the shortage of food and basic raw materials, like jute and cotton as a result of partition. (2) The rise in the imports of machinery, and equipment to meet the growing demand for hydro-electricity and other projects.

Trade Since Independence

The plan - wise Exports, Imports and Trade Balance of India is given in Table 6. It is observed from the table that except - Fourth Five year plan, the trade balance has been negative and continuously rising upto seventh plan.

Table 6. Plan-wise Exports, Imports and Trade Balance of India

(Rs. in Crores)

Plan	Exports	Imports	Trade Balance	Average Annual Trade Balance
I Plan	3109	3651	-542	-109
II Plan	3063	5402	-2339	-468
III Plan	3735	6119	-2384	-477
IV Plan	9049	9862	-813	-163
V Plan	23648	27697	-4049	-810
VI Plan	45256	74931	-29675	-5935
VII Plan	90165	144369	-54204	-10841
VIII Plan	398201	445205	-47004	-94008

Source : Compiled from Plan Documents (various) Govt. of India, New Delhi.

It means the imports are more than the exports. In order to overcome the balance of trade deficit the Govt. of India has devalued the rupee by 36.5 percent in June 1966. Due to this devaluation the exports have increased rapidly during the Fourth Plan period and reduced the balance of trade gap. In order to reduce the adverse balance of trade, the government of India in 1991 through the New Economic Policy has initiated foreign trade policies like allowing exim scripts, abolishing cash compensatory support, devaluation of rupee, fully convertibility of rupee etc. These measures helped in increasing the exports from India during the Eighth plan and also reduced the adverse balance of trade.

Check Your Progress - Exercise 4

1. It has been argued that Foreign trade terms are not favourable to India since Independence. So mention the basis for this argument.
 - a) The value of imports has risen more than the value of exports.
 - b) The value of exports has risen more than the value of imports.

16.6 THE PROBLEM OF BLACK MONEY

(i) Meaning

'Black money' is variously referred to as 'unaccounted economy', 'illegal economy', 'subterranean economy' or 'unsanctioned economy'. The term 'parallel economy' emphasizes a confrontation between the objectives of the legitimate and illegitimate sectors. The incidence of the illegal economic activities is reported to be much greater and the problem has assumed serious dimensions during the last two decades in India. The parallel economy is threatening the social and economic stability of the country. What is black money? How does it get generated? What is its magnitude? What are the measures taken to curb it? All the questions that need to be answered.

Some people regard holdings of currency notes obtained primarily through illegal means as black money. Others feel that in addition to the possession of illegal currency black money should include investments in gold, jewellery, precious stones, real estate and other business assets over and above those shown in the books of accounts for tax purposes. The Direct Taxes Enquiry Committee (called the Wanchoo Committee) was appointed by the government of India in 1970 to investigate the problem of black money and tax evasion. It defined the term black money as generally used to denote "unaccounted money or concealed income and/or wealth as well as money involved in transactions wholly or partly." The exact holdings of black money are not known.

Black money is growing at a rapid rate. This constitutes about 6 percent of GNP in 1953-54 to about 51 percent in 1987-88. Hence, the annual growth rate of black income was some what high than the annual growth rate of real GDP.

(ii) Sources of Black Money

There are various sources of black money. The first is related to ineffective controls and regulation. These controls have not been effectively implemented and have failed to meet their objectives inspite of the good intentions of the Government. These controls and regulations have been violated by businessmen, traders and even by government servants for their private gains. The basic motivation for violating the price distribution controls is the existence of a high margin of profitability between the controlled prices and the market prices. The businessmen and distributors who obtain supplies of controlled items through quota allotments, find the wide margin (between the controlled prices and the prices actually prevalent in the market) extremely profitable and attractive. To exploit the profitable situation, businessmen have been known to sell part of the stocks of such commodities in the black market. Such markets have been reported to flourish in most of the controlled items. It is the earnings through such illegal operations which constitutes black income. Thus, with the expansion of controls, black market and corruption have increased and in turn, given rise to the generation of black income.

The second cause for 'black' income is high rates of direct taxation. The existence of extremely high rates of taxation on personal and corporate incomes appears to be one of the causes for tax evasion. The rate structure of direct taxation in India is considered to be one of the highest in the world, High rates of taxation force individuals to engage in tax evasion by underestimating their incomes. This is so because of the widespread feeling that the tax system works against them and penalizes them for their hard work.

(iii) Effects of Black Money

Let us now analyse the effects of black income on the economy. The black money has come to exert such a strong power and influence on the economy. The black money defies every kind of discipline and regulation and operates with a momentum of its own. The black money is blamed for thwarting the developmental and stabilization efforts of the Government in the following ways. 1) Encouraging various types of prohibited economic activities, such as black marketing, adulteration, and smuggling of foreign goods, 2) Creating artificial scarcities of essential commodities through speculation and hoarding, 3) Changing the distribution of income in favour of the rich, 4) Diverting scarce resources to areas considered socially undesirable, 5) Prevalence of large-scale corruption among the public officials responsible for executing these laws. 6) encouraging investments in precious stones, jewellery and gold. This has an adverse effect on growth via its demonstration effect. 7) Resulting in transfer of funds from India to foreign countries

through illegal channels.

(iv) Measures to Curb

Four measures were undertaken to curb black money. They are, 1) plugging loopholes in tax evasion by undertaking a large number of legal and administrative measures, 2) through demonetisation of currency notes, 3) various voluntary disclosure schemes were floated by the Government, 4) a special Bearer Bonds Scheme was intended to divert unaccounted money for productive purposes.

Check Your Progress - Exercise 5

1. Tick the correct meaning of 'Black Money'
 - a) The money that is allocated for elections
 - b) Unaccounted or illegal money
 - c) Old currency

16.7 IMBALANCES IN DEVELOPMENT

The strategy of development adopted in India will by its very nature discriminate not only against regions but also between the various socio-economic classes. The discriminative character and its specificity to spatial resource endowments or natural resources is understandable. But it cannot be explained by this association. Development is never a phenomenon. It does not occur on its own accord. It is manipulated by directing resource flows as well as underlying production relations of socio-economic class interests. This bias is a built-in factor and is overplayed in practice. Due to this, the process brings about great imbalances in the incidence of development. These are reflected in two ways region wise as well as socio-economic class wise. So, the outcome results in differential filtering of the dividends of development. A direct measure of this dichotomy can be seen in the glaring differentials in the levels of living of the various socio economic classes within and across different regions.

Traditionally 'development' has been associated with high rates of growth and per capita incomes. Assuchin the earlier approaches to development problems during the decades of 50s and 60s exclusive emphasis was laid on raising the aggregate rates of growth of domestic product. The focus on aggregate growth rate was prompted by the belief that rapid industrialization and structural transformation would spread the benefits of growth throughout the various strata of society eventually by a 'trickle down' process. It was assumed that reduction of poverty could only be tackled after certain level of gross national product had been reached first the cake had to be produced and made bigger before it could be equally distributed. Once high levels of incomes were attained, distribution would exert its levelling effect with greater ease through rapid percolation. Hence, greater inequality in earlier stages was postulated as a necessary precondition for rapid growth.

The past experience has shown that a skewed distribution of income would encourage saving and investment, and therefore more rapid economic development. It soon became clear that they provided no guarantee of a rise in the material well-being of the masses. On the other hand, India experienced a widening of inequalities among the regions and socio economic groups, the levels of living of the people worsened sometimes absolutely till the bottom of the socio economic groups. A large number of people have not been sharing the benefits of growth. The gradual realization has been that a large per-

centage of the population is being bypassed by economic growth. This led to the awareness that growth of average Gross National Product is not a reliable indicator of improvement in economic well-being. Further, the growth of massive unemployment has been observed in India in the face of rapid population growth. This has resulted in erosion in the levels of living and participation in economic activity. It is felt that increasing participation of masses is the only meaningful way of transferring the purchasing power and raising the general level of well-being.

Balanced regional development is important for overall economic development specially for political integration and national unification. Despite the importance of balanced development, we find regional irregularities and the persistence of backward regions. So balanced regional economic development continues to be one of the major goals of all the Five Year Plans. Each plan proposes specific measures to develop the backward areas to reduce regional inequality. Several programmes have been undertaken to reduce regional inequalities at the Centre and local levels.

Check Your Progress - Exercise 6

1. What was the main aim of the Fifth Five Year Plan ?
 - a) Reduction of social inequalities
 - b) Balanced Regional Development
 - c) Development of Industrial sector

16.8 LET US SUM UP

The predominant features of the Indian economy are population, agrarian structure, industrial structure, imbalance in development etc.

Indian population is growing so alarmingly that it is upsetting the developmental effort of the country. But, there is no growth in the land available. The occupational structure remained more or less the same. Agriculture is the major economic activity of a very large proportion of the working population.

In regard to industrial growth, India is following a pattern of mixed economy. It implies that the means of production are owned by public as well as private sectors.

Black money has come to exert a strong power and influence on the economy. It is blamed for thwarting the development and stabilization efforts of the Government.

The strategy of development, adopted in India, by its very nature discriminates not only against regions but also between the various socio-economic classes. Balanced regional economic development continues to be one of the goals of all the five year plans.

16.9 ANSWERS TO CHECK YOUR PROGRESS

Exercise 1

1. (a) Decline of death rate

Exercise 2

1. Fixation of an upper limit on land holding and acquisition of the surplus land from the holding above the ceiling for distribution among the landless labourers.

2. There are two reasons for the growth of agricultural labourers. One, the under development of non-agricultural sector to absorb the growing population. Two, the Small farming becoming enviable, the Small and Marginal farmers becoming agricultural labourers.

Exercise 3

1. For your answer refer to 16.4
2. (a) and (b)

Exercise 4

1. (a)

Exercise 5

1. (b) Unaccounted money

Exercise 6

1. (b) Balanced Regional Development

16.10 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each

1. Briefly describe the agricultural features of the Indian economy.
2. Discuss the causes for the generation of black money and explain its impact on Indian economy.
3. 'Growth of population is an obstacle to development' comment
4. Consider the importance of the Public Sector in India's development

II. Answer the following in about 15 lines each.

1. Role of small scale industries in development.
2. Major causes for population growth
3. Explain the position of Agricultural labour in India.
4. Examine the significance of Public Sector in Indian economy
5. Write a note on Black Money in India

UNIT - 17: SOCIAL CONTEXT

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- 17.6 Model Answers to Check Your Progress
- 17.7 Model Examination Questions

17.0 OBJECTIVES

After going through this unit, you would be able to :

- identify the main features of Indian social system,
- define the key concepts in social analysis, and
- explain the socio-cultural processes like sanskritisation, islamisation, westernisation and modernisation.

17.1 INTRODUCTION : SOCIETY AND CULTURE

A society is a group of people within which human beings share a total common life. It is a collection of people who are sufficiently organized to create conditions necessary to live together with a common identification. It is an organized network of social interaction and patterned behaviour. A society is treated as a social system because the various parts of which it is made up are interdependent and interlinked with one another through mutual dependency. Every society has its own culture. Culture refers to the ways of life which are shared by the members of the society. It includes all buildings, tools and other material things as well as techniques, social institutions, attitudes, beliefs, motivations and system of values known to the group or society. Thus, culture consists of not only accepted ways of thinking and acting but includes the more tangible achievements of group life as well. A society is able to function because its members agree on certain norms of conduct and these norms, in a general sense, constitute the culture of the society. Society and culture are thus inter-dependent.

A characteristic feature of the modern complex society, which is different from the ancient societies is the organization of various associations to promote specific interests. These interests include, in addition to religious and caste groups, the economic and so-

cial associations. An association may be founded around a 'like interest' or a 'common interest'. While an association such as the economic association is based on the 'like interest' of a category of population, a community welfare association may take upon itself the job of enriching the quality of the life of the people of a region or village or town as a whole. In any case, in a "society" all these associations should be bounded by the large societal regulatory norms and values, which are considered necessary for collective living.

A popularistic, i.e., a society with multiple social groups and diverse cultures, develops a composite culture, and it is the values of this composite culture that becomes the guiding values of the society at large. Since values are inherited and become part of the subconscious personality, it is given to the educational political and cultural institutions to help individuals and groups internalize the large societal values. Ethnocentrism, i.e., the tendency to evaluate other culture in terms of one's own, acts as an impediment to inter-group behaviour and harmony.

Check Your Progress - Exercise I

1) What do you mean by the terms 'Society' and 'Culture'?

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17.2 INDIAN SOCIAL STRUCTURE

India is a multi-racial, multi-lingual, multi-religious, and multi-caste society-Racially it consists of six main types : the Negrito, the Proto-Austroloid, the Mongoloid, the Mediterranean, the Western Brachcephals and the Nordic. According to 1991 Census, India has a total population of 84,63,02,658 of which 43, 75, 97, 929 are men and 40,87,04,759 are women. Rural population comprises 74.70 percent of the total population. The rate of literacy is 52.11 per cent.

Indians speak many languages, there being no less than 25 languages each of which can claim over half a million speakers. There are at least 47 other Indian and tribal languages and dialects. The important linguistic groups are : Hindi (Urdu, Punjabi and Hindustani), Telugu, Marathi, Tamil, Bengali, Gujarati, Kannada, Malayalam, Oriya and Assamese. English is a link language. Hindi is also an associate link language, the country today comprises 27 states and 5 Union Territories, and all of them are formed on the basis of language and culture, though there are atleast five Hindi-speaking States.

The 1991 Census classified the Indian population into seven religious groups. Hindus (549, 724, 717) Muslims (75,571,514) Christians (16,147,498) Sikhs (13,078,146), Buddhists (4,719,900), Jains (3,142,572) and others (2,766,285). Hindus form the largest group. Sikhs, Buddhists and Jains are a part of the larger Hindu society and culture. Tribals form 7% per cent of the total population. With the achievement of Independence in 1947, Sikhs, Punjabis and Sindi Hindus migrated to West Bengal. The tribal people are predominantly rural. The relative urban percentage of Muslims, Christians and Jains is higher than that of the rural percentage. Parsees and Jews are mainly urban.

17.2.1 Varna and Caste

The Hindu society is known for its varna and caste system. The society is broadly divided into four orders. Brahmana (traditionally priest and scholar), Kshatriya (ruler and soldier), Vaisya (merchant) and Shudra (Peasant, labour and servant), of these, first three varnas are "twice born" as the men from them are entitled to do the sacred thread after the Vedic rites of Upanayana. The scheduled castes are outside the varna scheme. Each varna may be divided into different horizontal strata, and each stratum is generally known as caste. The Shudra varna has numerous castes in it. It is said that in each linguistic region, there are about 300 caste groups and these groups are further sub-divided into about 3,000 smaller units. Each of these smaller units is endogamous in character and constitutes an area of effective social life for the individual.

The main features of caste system are: (a) segmental division of society, (b) hierarchy, (c) restriction on feeding and social intercourse, (d) civil and religious disparities and privileges of different sections, (e) restricted choice of occupation, and (f) restriction on marriage. Caste is not necessarily coterminous with class. A caste may comprise different classes organized around land and wealth. Yet, a linguistic region or sub-region may be controlled by a dominant caste. For a caste to be dominant it should own a sizeable amount of the locally available land, have strength of numbers, and occupy a high place in the local hierarchy. By virtue of all these attributes of dominance, the dominant caste may be said to enjoy decisive dominance. Occasionally there may be more than one dominant caste in a village (region or sub-region), and over a period of time one dominant caste may give way to another.

Many villages in India are multi-caste villages. Inter-caste relations are found in effective operation in the villages. In a village, different castes are bound together by economic and ritualistic ties. Generally a peasant family needs the services of a carpenter, a blacksmith and leather worker for performing agriculture work. Besides this, each family in the village needs the services of a priest, a barber and washerman at the time of various rituals and rites. These artisans and service castes are paid annually in grain at the time of harvest as well as in some other form at different times. These economic and ritualistic ties form a patron-client relationship and this system of relationships is known as the **Jajmani system**. Today this system is undergoing change. In the traditional village council, important castes are represented by their heads and the council itself has as its leader the Village head who hails from a dominant caste.

Today caste has assumed political functions as well. Caste associations are formed for protecting group interests in Tamil Nadu, Dravida Kazhagam was started as a militant, atheistic, anti-Aryan, anti-North India, anti-Hindi and anti-Brahman movement. The provision of constitutional safeguards to the backward sections of the population, especially the Scheduled Castes and Tribes, has given a new strength to caste. It must be noted that today inter-caste relations are not that rigid, and occupational mobility and inter-caste commensality are becoming increasingly common. Further, building of roads all over India and the introduction of railways, postage, telegraph, cheap paper and printing particularly in the regional languages have enabled each caste to organise its own association (which they had never done before). The occurrence of intra-caste or upper caste-Harijan conflicts reflects the changing inter-caste power equation in the villages. The traditionally backward castes have started resisting the dominance of the upper castes.

Various protest movements have been started to question the basis of caste system in India. Buddhism and Jainism were started as movements against the Brahmanical supremacy and the principle of hierarchy. The Bhakti movement contained elements which ran counter to caste ideology. The Shaiva and Vaishnava saints of Tamil Nadu, the Haridasas and Lingayat saints of Karnataka, Vallabhacharya and his followers in Gujarat, Chaitanya in Bengal, Tulasidas, Suradas, Kabir and Ramaanda in the North, were all representatives of the Bhakti movement.

In India caste system finds its place among non-Hindu religious groups as well. In Uttar Pradesh Muslims of foreign ancestry are called Shurufe or Ashraf and are considered to be the highest group. The Muslim converts from Hindus are graded as per their rank order in the Hindu caste system. The Moplah Muslims of Kerala are also divided into castes. Sikhs are broadly divided into sardars and Mazhabhis and each category is further subdivided into different castes on the basis of occupation. Indian Christians exhibit all the characteristics of caste system, though the idea of purity and pollution is not that strong among them, as it is among the Hindus. Even Jews are not free from the element of caste. The Cocheri Jews are divided into three groups. White, Black and Meshurarim.

Check Your Progress - Exercise 2

1) The Indians are identified with different races. Mention the main types of races found in India.

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2) What is the total population of India according to 1991 census?

- a) 84,63,02, 688
- b) 86,39,30,864
- c) 86,39,86,301

3) Explain the main features of Caste system

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17.3 MAJOR SOCIO-CULTURAL PROCESSES

Taking into account the history of India and the nature of acculturation over different periods, sociologists have identified certain basic socio-cultural processes of change. The important processes are Sanskritization, Islamization, Westernization and Modernization. Let us now examine these aspects in detail.

17.3.1 Sanskritization

We have noted that the idea of hierarchy is central to the caste system and the Hindu society. The customs, rights and ways of life are different among the higher and lower castes. Nonetheless the upper caste in general and the twice-born castes in particular have served as reference models to the lower castes. The lower castes have always tried to enhance their status by adopting the symbols of higher status of the upper castes. Such group, adoption of higher status has been called by M.N. Srinivas, a sociologist as Sanskritization. Sanskritization is the process by which a 'low' Hindu caste, or tribe changes its customs, rituals, ideology, and way of life in the direction of a high and very often the "twice-born", caste. Generally such changes are followed by a claim to a higher position in the caste hierarchy than that traditionally contained to the claimant caste by the local community. When a caste group became economically better off, it tried to enhance its ritual status through Sanskritization. The Lingayats of Mysore sanskritized their way of life over a period of eight centuries. In recent times, Sanskritization has widely spread both spatially and structurally. The Ilavans of Kerala, the Smiths of South India, the Ramgharias of Punjab, the Chamars of Uttar Pradesh and many other castes have tried to sanskritize their way of life. Liquor and forbidden meals are given up. Sanskritic rituals are increasingly adopted and there is a growing demand for the services of Brahmin priests at wedding birth, funeral rites and obsequial ceremonies. But, then, the local dominant caste has always played an important role in either accelerating or retarding Sanskritization. Conversion to other religions may partly be due to failure in efforts towards Sanskritization. The motive force behind Sanskritization is not cultural imitation per se but an expression of challenge and revolt against socio-economic deprivations. Sanskritization thus could as well be a cultural camouflage for latent inter-class and inter-caste competition for economic and social power, typical of a tradition-bound society where the traditionally privileged upper castes hold monopoly to power and social status. It must also be noted that Sanskritization facilitates group mobility and not individual mobility and that the mobility associated with Sanskritization results only in a positional change of the group but not in any structural change. This shows that Sanskritization has not brought about changes in the caste system as such.

17.3.2 Islamization

It is the process by which the Hindus or non-Muslim adopt Islamic cultural values and styles of living. It was during the muslim rule that while some lower castes and classes got converted to Islam for various socio-cultural and economic reasons, other castes took Muslim rulers as their reference model adopted their values and styles to enhance their social status. Many converted Hindus, however, retained their traditional skills and social rank. Thus, Islamization did not necessarily change their economic status. In terms of social status also Islamization did not bestow on the Hindu converts the same status as was enjoyed by the immigrant Ashrafs.

17.3.3 Westernization

It is the process of adoption of western way of life and outlook by Indians. Westernizations implies a degree of seculariation and rationalism, and in these two respects it stands in opposition to Sanskritization through the products of its technology, newspapers, radio and films. While the upper castes got westernized, the middle level castes took to sanskritization. Some took to Christianity. Unlike Sanskritization, western-

ization is more commonly an individual or a family phenomenon. One should not ignore that under the impact of Westernization Indians became enlightened, and practices such as sati, female infanticide and slavery were abolished.

17.3.4 Modernization

It is regarded as a by product of Westernization. As a form of cultural response modernization involves attributes which are basically universalistic. It symbolises a rational attitude towards issues and their evaluation from universalistic rather than from particularistic view-point. It is rooted in the scientific knowledge and world-view. The Freedom movement under the leadership of Mahatma Gandhi, ushered in a new political culture of modernization. Following Independence in 1947, the process of modernization has undergone a basic change from its colonial pattern. Modernization is now an integral part of development strategy and encompasses all levels of cultural and structural systems. The Community Development Projects, introduction of Land Reforms and the Village Panchayats have earned the cultural norms and role structures of modernity to each and every village in India. Egalitarian values have become part of the Indian polity and society. However, it should be noted that revival of ethnic considerations and primordial loyalties may stall the process of modernization.

Check Your Progress - Exercise 3

1) What according to M.S. Srinivas is 'Sanskritisation'?

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2) What is Islamization?

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17.4 UNITY IN DIVERSITY

We have discussed the various elements and parts of Indian society and briefly indicated the important socio cultural processes. It is clear to us that the Indian society is characterized by diversity as well as unity. Historically, India has been hospitable to numerous groups of immigrants from the different parts of Asia and Europe. The culture of each group has undergone enough change over the centuries to become an integral part of the Indian mosaic. Indian culture today is a composite culture. The institution of caste may be mentioned as a typical example of the paradox that is Indian society. The elements of caste are found in every religious group of India, though essentially it is an aspect of Hindu culture. Caste is today found among the Hindus but also among the other religious groups.

Some say that the concept of unity is inherent in Hinduism. There are sacred centres of Hindu pilgrimage in every corner of the land. Elements of Sanskrit culture are

found all over the country. India is considered as sacred land not only to the Hindus, but to the Sikhs, Jains and Buddhists. In fact, Sikhism, Jainism and Buddhism are the offshoots of Hinduism. Muslims and Christians too have several sacred centres of pilgrimage in India. Each linguistic State has a number of religious groups and in many parts of the country intra-caste kinship bonds cut across regional boundaries.

Historically speaking, many Muslim scholars have made overt efforts to reconcile some aspects or the other of Hindu tradition with Islam. Akbar attempted it through the introduction of new synthetic cult called 'Divine Faith'(Din-E-Elahi) which was a mixture of Islam, Hinduism and Zoroastrianism. Dara Shikoh pleaded for a synthesis of Upanshadic monotheism and Islam and emphasized the similarities between the two great traditions. The Bhakti movement in North India sought for a synthesis between the Hindu and Muslim traditions, projected egalitarian values and pleaded for mutual tolerance. It was only during the British period that the relations between Hindu and Muslim groups and traditions began to be politicized giving rise to Hindu revivalistic movements which were anti-Muslim and Muslim revivalistic movements which were anti-Hindu, leading to the partition of the country. In Indian society there has been a consistent interaction between various elements within the system on the one hand and with outside influence on the other. It is because of a long history and multiple influences the Indian social system has become typical and unique. That the whole system is in the process of transition in our contemporary life has to be recognised to understand the present-day India's social system.

Check Your Progress - Exercise 4

1) Who introduced Din-E-Elahi and what was it about?

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17.5 LET US SUM UP

India is a multi-social, multi-lingual, multi-religious and multi-caste society. The Hindu Society is known for its varna and caste system. Many villages in India are multi-caste villages. In a village different castes are bound together by economic and ritualistic ties. Today caste has assumed political functions as well. Caste associations are formed for protecting group interests. Various protest movements have been started to question the basis of caste system in India. Caste system is found among non-Hindu religious groups as well. Taking into account the history of India and the nature of accumulation over different periods, certain basic socio-cultural processes of change have been identified. The important processes are Sanskritization, Islamization, Westernization and Modernization.

It is clear that the Indian Society is characterized by diversity as well as unity. In Indian society, there has been a consistent interaction between various elements. It is because of a long history and multiple influences. India's social system has become typical and unique. The whole system is in the process of transition.

17.6 MODEL ANSWERS TO CHECK YOUR PROGRESS

Exercise 1

- 1) For the answer refer to first para of 17.1

Exercise 2

- 1) The main types of races are: the Negrito, the Proto-Austroloid, the Monogoloid he Mediterranean the Western Brach-cephals, and the Nordic
- 2) (c) 86,39,86,301
- 3) For the answer refer to the second para of 17.2.1

Exercise 3

1. According to M.S. Srinivas, 'Sanskritization is a process by which the lower Hindus try to adopt or imitate the customs, rituals, symbols and the ways of life of the upper caste poeple'.
- 2) Adoption of Islamic cultural values and styles of living of non-muslims is called Islamization

Exercise 4

- 1) Din-E-Elahi means a synthetic cult called Divine Faith which was a mixture of Islam, Jainism, Hincuism and Zoroastriansim. This new faith was introduced by the Emperor Akbar.

17.7 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each :

1. Bring out the main features of India's social system
2. Elucidate the main characteristic features of caste/varna system
3. Explain the significance of the concepts 'society' and 'culture'
4. Explain the terms Sankritisation with illustrations.

II. Answer the following in about 15 lines each:

1. What do you mean by dominant caste
2. Meaning of Islamization
3. Explain the meaning of Westernisation
4. Examine the difference between varna and caste

UNIT-18 : POLITICAL CONTEXT

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 - 18.3.5 Secularism
- 18.4 Let Us Sum Up
- 18.5 Answers to Check Your Progress
- 18.6 Model Examination Questions

18.0 OBJECTIVES

After going through this unit, you would be able to:

- * identify the predominant features of the Indian polity; and
- * discuss the meaning and significance of the terms like sovereignty, secularism, democracy, federalism etc.

18.2 INTRODUCTION

Twentieth Century is characterised as an era of politics. It is true in a sense that the politics - an area related to the nature of the state power and the interrelationship between the citizen and state-plays important role in the social life. It is more true in case of democratic and welfare societies, where people themselves are expected to govern and the state plays prominent role in the welfare of people. Awareness of political features helps the citizen to understand the nature of the forces governing his life. It also enables him to understand his rights and responsibilities as a citizen.

18.2 THE CONSTITUTION OF INDIA

The Indian Constitution-a legal source for all institutions-provides the basic framework for the political system. The constitution determines the type of government, the interrelations between the various units of state, functions of state, rights and duties of citizens etc. There is a written constitution for India with 407 articles and 11 schedules. It is one of the lengthiest constitution of the world. It contains not only the broad features, but many details of governmental structures at the Union and State levels.

The Indian Constitution was prepared by the constituent assembly, consisting of the members elected on a limited franchise basis and the representatives of the princely states. All the important leaders of the freedom movement were the members of the Constituent

Assembly. They worked nearly for three years, and the Constitution was finally enacted on 26th November, 1949, and came into force from 26th January, 1950. The day then onwards is celebrated as a Republic Day. The preamble of the constitution reads.

We the people of India, having solemnly resolved to constitute India a SOVEREIGN, SOCIALIST, SECULAR AND DEMOCRATIC REPUBLIC and to secure to all its citizens.

JUSTICE. Social, Economic and Political;

LIBERTY of thought, expression, belief, faith and worship.

EQUALITY of status and opportunity; and to promote among them all;

FRATERNITY assuring the dignity of the individual and the unity and integrity of the nation;

In our constituent assembly this twenty sixth day of November, 1949, do hereby adopt, enact and give to ourselves this constitution.

Check Your Progress - Exercise I

- 1) Mention the date on which the Indian Constitution came into effect.
 - a) 26th November, 1949
 - b) 26th January, 1950
 - c) 15th August, 1947
- 2) Name the President of Drafting Committee of the Indian Constitution.
 - a) Dr. Rajendra Prasad
 - b) Dr. B.R. Ambedkar
 - c) Pandit Jawaharlal Nehru

18.3. IMPORTANT POLITICAL FEATURES

An examination of the thrust of the Indian constitution indicates broadly the following political features which form the basis of Indian political system : (1) Sovereign State, (2) Democracy (3) Socialism, (4) Secularism and (5) Federation

18.3.1 Sovereign State

Sovereignty - supreme power without limits - is considered as one of the elements of modern state. Indian constitution declares India as a sovereign state. This has special significance in the context of freedom from the two hundred years of colonial rule. During the freedom struggle, Britishers introduced many constitutional measures granting India **dominion status** - a status which conferred restricted freedom within the British Empire. With the attainment of Independence, India became a sovereign state. It signifies full freedom of India to pursue its own national and international policies. Theoretically, a sovereign state is one which has total control over its external and internal affairs. Indian constitution gave this status to India.

India is now an independent member of comity of nations. In international affairs it has the freedom to follow its own policies, keeping in view its self interests and just cause as perceived by it. In the international power politics, India chooses to be a member of the non-aligned movement.

Sovereignty in India, in the ultimate analysis rests with the people. The preamble of the constitution clearly mentions that this Constitution, which determines the working of all the institutions in the country is given by the people. Accordingly, we can infer that the sovereignty in India rests with the people. In practical terms, however, there are difficulties in locating the sovereignty as people are an amorphous entity and sovereignty is an abstract concept. In India the constitutional and political pundits often engage in debate on the location of sovereignty. The debate for instance revolves round supremacy of Constitution and Parliament. There is also a debate on the relative supremacy and role of different branches of government specially that of legislature and judiciary. In a constitutional form of government, it may be absurd to look to one supreme agent or institution for all the ultimate powers. In a monarchial form it may be possible to identify sovereignty with monarchy, where the monarch is supposed to be endowed with all the powers. But in a democratic form of government, powers and responsibilities are entrusted to various organs of the state and each is supreme in its own spheres of activity with ultimate authority resting with the people.

In the international and national sphere, the sovereignty of the state is conditioned by certain factors. In an unequal global situation though all the nations are considered as equal partners, some are treated as more equal than others. The countries with more resource, control over nuclear arms, whose actions are mainly guided by partisan interests, pose a major threat to the sovereignty of weak nations. Heavy dependence on other countries for their development also undermines the sovereignty of the country. Though in a dependent world international cooperation is necessary for development, one must discriminate international cooperation from international dominance.

18.3.2 Democracy

Indian Constitution in unequivocal terms declares India as a democratic republic. It is a republic in a sense that the head of the state is elected by the people, directly or indirectly. The head of the state in India i.e., President of India, is elected by the representatives of the people i.e., elected members of parliament and state legislative assemblies in the country. The election of the head of the state by the people, directly or indirectly, symbolises the democratic form of governance.

The Constitution provides for the universal adult franchise. All the people who are 18 years and above, irrespective of caste, creed, race and religion are given the right to vote. The government is elected by the people for a fixed term of 5 years. The people in power derive their authority from the votes of people. Constitution specifically prescribes that at regular intervals the people must be given opportunity to choose their rulers according to their free will. In the Constituent Assembly some doubts were expressed about the desirability of entrusting the responsibility of choosing the nation's rulers, to the illiterate masses. Majority brushed aside these fears.

The whole structure of democracy is based on the free and fair elections. Realising this, the framers of the Constitution made a provision for the creation of an independent election authority i.e., the Election Commission. The Election Commission, which is expected to function independently, free from the control of the executive of the day, is entrusted with the responsibility of conducting elections to the state legislatures and parliament.

India adopted a **Parliamentary form of Government**. The members of Parliament are elected by the people and they control the executive, i.e., the Cabinet, consisting of ministers and Prime Minister. The people's control over the executive branch of the Government is exercised through the legislature. This form of Government is expected to ensure both the responsiveness and the responsibility of the government to the people.

Indian Constitution also guarantees certain **fundamental rights** to all the citizens. They are fundamental in the sense that they are considered essential for dignified and meaningful existence of the people. These rights are kept beyond the purview of the whims of the government in power. Though in a democracy, the majority has a right to rule and decide things but certain things are considered beyond their control. Fundamental rights fall under this category. These rights which include freedom of speech and expression, equality before law; equality of opportunity, freedom of religion and worship are considered as basic principles of democracy. The fundamental rights are grouped under the following categories: (1) Right to equality, (2) Right to freedom, (3) Right against exploitation, (4) Right to freedom of religion, (5) Cultural and educational rights, and (6) Right to constitutional remedies. The Fundamental rights are justiciable i.e., a citizen can go to the court of law for their enforcement. Judiciary has a responsibility to protect these rights.

The Constitution envisages an **independent judiciary** another important organ of a democratic form of government. The judiciary has an important role to play in the interpretation and application of various provisions of the constitution. To ensure this it must be free from the control of the executive. Therefore the independence of judiciary is based on the principle that the executor and the adjudicator should not be one and the same. The executive which interprets the constitutional meaning of law and legality of executive actions must have separate existence. This principle was evolved after a long period of struggle. Indian constitution incorporated provisions in the constitution to ensure the independence of judiciary. Though the judges of highest courts i.e., the Supreme Court and High Courts are appointed by the executive, their tenure is kept beyond the purview of the executive. Even in appointing the judges, the executive has to follow certain guidelines. Once they are appointed, they are not subject to any executive control in the discharge of their functions. It is hoped that the independent judiciary will check the arbitrary exercise of power by the executive branch.

Indian democracy is based on certain features like adult franchise, free and fair elections at regular intervals, fundamental rights to all citizens and independent judiciary to ensure these rights. In addition, it also envisages a responsible citizen. To emphasise this aspect the constitution was amended in 1976 to incorporate fundamental duties of a citizen. The fundamental duties of a citizen include respect for constitution, respect to national symbols, protection of the integrity and sovereignty of the country, inculcating scientific temper protection of public property etc. The Constitution provides powers to government to take steps to ensure that the citizens discharge these responsibilities.

Though the Indian Constitution provides for the democratic form of government, in its operation, it is conditioned by many factors. Dr. Ambedkar and many others clearly stated that democracy, that is envisaged in the constitution, will have remaining and relevance only when it is accompanied by economic democracy i.e., more equitable distribution of the resources. In a situation of extreme social and economic inequalities the political democracy acquires only ornamental value. In this context, socialism, another important feature of the constitution, acquires significance.

18.3.3 Socialism

The 42nd amendment to Indian constitution made in 1976, incorporated the words **socialism** and **secularism** in the preamble of the constitution. Socialism envisages social control of means of production and more equitable distribution of nation's resources. This is considered essential for the welfare of the people and for the success of democracy in Indian social context. Part IV of the Indian constitution contains the **Directive Principles of the State Policy**, whose philosophy is in consonance with the principles of socialism. The directive principles, though unlike the fundamental rights, are nonjusticiable, provide guidelines for the governmental action. These principles provide the basis for establishment of social and economic democracy. Some of these principles are: establishment of a social system to ensure social, economic and political equality; opportunities for work to all the people, more equitable distribution of nation's resources, elimination of concentration of wealth in the hands of a few people, establishment of democratic institutions at the village level, special facilities for the weaker sections, protection to weaker sections from the exploitation, compulsory education to all the children, uniform civil code to all the citizens, free legal aid to people, participation of workers in the management etc. The state is expected to take steps to operationalise all these ideals. The inclusion of socialism in the preamble gives effective expression to all these ideals mentioned in the directive principles of state policy.

For the implementation of the directive principles, state has taken some steps. Many welfare programmes were launched to help the weaker sections. Rural and Urban income ceiling laws were enacted to restrict the concentration of wealth. Bonded labour was abolished and untouchability became illegal. Many industries were brought under the control of government. In spite of all these steps to achieve the constitutional objective of establishing a socialist society in the country, the plight of the weaker sections remained static.

18.3.4 Federalism

Indian Constitution declares India as a union of states. Though the word **federation** is not used in the constitution, India is a federation in the sense that it is a **union of states**. Like other federations, there are governments at two levels i.e., one at the union level and another at the lower level, which are known as states in India. The government at the union level is popularly known as **central government**. The constitution clearly lays down the powers and responsibilities of union and state governments. The functions of government are categorised under three heads i.e., (a) **Union list**, (b) **State list**, (c) **Concurrent list**. The Union government is responsible for the functions listed under the union list which include defence, communications, foreign relations, currency etc. The State governments are responsible for the functions listed under the state list. It consists of such functions as agriculture, industry, law and order etc. Both union and state governments have jurisdiction over the functions listed under the concurrent list. The residuary powers are given to union government.

The critical examination of the distribution of powers between the union and states in the Indian constitution indicates the presence of many unitary governmental features. Unlike some other federations like the American, the residuary powers are given to Union. The Union government is also given predominance in matters listed under the concurrent list. The Union government is further empowered to make legislation on matters listed under state list during the periods of emergency. The Union also can take control over

state administration in periods of constitutional crisis. The Governors, who are the heads of state governments, are appointed by the Union government. All these features, led some critical observers to feel that India is a federation with unitary features. Some others call it a quasi-federation.

In recent years, because of the changes in Indian political structure, the issue of centre-state relations acquired significance. The protagonists of strong centre argue that in a large country like India with wide divergence in social and economic features a strong centre is necessary to safeguard integrity of the country. In their view, to control the divisive elements, a strong union government is necessary. Contrary to this view, there is a strong feeling that the diverse nature of the country demands more autonomy to states. The framers of the constitution they argue, opted for the freedom to allow the growth of different cultures within the broad frame of Indian Union.

This debate on the division of powers and the nature of federation should be examined in the democratic context. There is a doubt that any country needs to be strong enough to have capabilities to maintain the integrity of the country. But the state governments also must have powers and resources to discharge their constitutional responsibilities and to give expression to the divergent - cultural traditions of different regions in the country. They must have opportunities to develop their culture, language, and adopt their own policies for development. But the process should not stop here. The powers and responsibilities of governance should be further decentralised to lower levels i.e., district and below to make democracy more meaningful. The union may be guilty of concentration of powers in relation to states. The states are also equally guilty of concentration of powers in relation to lower units. In this context the whole scheme of distribution of powers in a federation requires critical examination.

18.3.5 Secularism

India is a secular polity. It means, as opposed to theocratic states, no religion is declared as the official one. India is a secular state, where religion is separated from state. In our country there is no official religion of state. The constitution guarantees fundamental right of religion and worship to all its citizens. Constitution prescribes that the state should not discriminate citizens on the basis of religion or faith. The state allows all citizens to pursue their own religious practices, only limited by factors of public morality and public welfare.

In a country like India with different religious communities like Hindus, Muslims, Sikhs, Christians, Buddhists, Jains etc., only secularism can foster a sense of unity. Secularism is considered by many as a positive concept which emphasises equal dignity and respect to all religions. It does not involve denial of rich religious heritage. Secularism envisages strengthening of bonds of people with different religious faiths, on the basis of principles of humanism i.e., respect to man, equality in human relations, fairness to fellow human beings etc. In a multi religious society (see lesson on social features) secularism treats religions as a personal affair. The incorporation of the word secular in the preamble of the constitution signifies the place of secularism.

Though the constitution declared the state as a secular state, critical observers notice many obstacles in the practice of this principle. The society lacks strong secular foundations. In politics religion is used as an important weapon. Some political parties are also formed based on religion. In the electoral politics the religious sentiments quite often are exploited. Narrow political interests dominate the actions of some politicians. As

a result religion acquires importance in politics. The growing communal tensions also indicate failure of secular policy in the country. Communal tensions pose a grave danger to the integrity of the country. The Indian constitution envisages democracy, socialism and secularism as an integrated trio. These are the foundations on which the democratic edifice of India is sought to be established.

Check Your Progress - Exercise 2

1) List out the fundamental rights enshrined in our Constitution.

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2) Explain the federal features of Indian Constitution.

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3) What is meant by Secularism ?

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18.4 LET US SUM UP

The Indian political system inherits certain modern democratic values. The constitution of India envisages a sovereign nation which occupies a dignified and independent place in the comity of nations. It can raise its voice on international issues based on the principles of natural justice. Further the sovereignty of the nation rests with the people's choice and participation. The promise of a secular and socialist society is held by the constitution. It is also a federal system with a number of state governments of India as members of the union. However the features of political system are not only shaped by these constitutional stipulations but by the larger socio-economic processes in the society. It is for these reasons that some of these concepts are found to be distorted in practice. The necessary socio-economic environment with greater consciousness and participation of the people need to be developed to realise the laudable goals that the constitution set for the people of India.

18.5 ANSWERS TO CHECK YOUR PROGRESS

Exercise I

1) 26th January, 1950

2) Dr. Ambedkar

Exercise 2

1. a) Right to Equality
 - b) Right to Freedom
 - c) Right against exploitation
 - d) Right to freedom of Religion
 - e) Cultural and educational rights
 - f) Right to constitutional remedies
- 2) The important federal features are :
- a) Division of powers between Centre and State Governments
 - b) Written Constitution
 - c) Independent Judiciary
 - d) Dual Government.
- 3) Secularism means equality of religions in the eyes of government.

18.6 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each:

1. Discuss the meaning and significance of the term sovereignty?
2. Critically analyse the federal features of Indian polity.
3. Explain the meaning and significance of secularism in our polity.

II. Answer the following in about 15 lines each:

1. Parliamentary form of Government.
2. Independent judiciary.
3. Quasi-federalism
4. Secularism in India.

UNIT - 19: CULTURAL CONTEXT

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 - 19.3.2 Changes in Indian Languages
 - 19.3.3 Modernization and Democratization
 - 19.3.4 Change in Forms
- 19.4 Government Programmes
 - 19.4.1 Academies, Museums, Art, Dance, Music
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- 19.8 Model Examination Questions
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- 19.10 Some Useful Books

19.0 OBJECTIVES

This Unit deals with the cultural heritage of India and the present state of cultural attitudes. After reading this unit you should be able to :

- * identify the role of culture in mobilising and uniting the people,
- * explain the challenges in the field of culture,
- * examine the role of media in the context of culture
- * describe the efforts to preserve culture.

19.1 INTRODUCTION

At the outset a question may arise with regard to India and Indian culture connoting Unity. Any outsider may feel that there is a lot of diversity in speech, habits and living. This is recognized by Indian scholars too. As Kosambi has observed " There is no Indian race." Costume, speech the physical appearance of the people, customs, stan-

dards of living, food, climate, geographical features all offer the greatest possible differences". Any outsider looking at the wide variety, at the first sight may justifiably feel that there are only differences in this vast land. But they miss the wood for the trees.

The idea that India or Bharatvarsha is one country goes back to the early days of its history. It fuelled the imperial ambitions of the Mauryas, Guptas, the Mughals and others including the Marathas and in turn was strengthened by the establishment of the Maurya and Mughal empires. Yet, the existence of strong proto-nationalist tendencies, notwithstanding, there was no conceptualization of it as a nation until the coming of the British. This is hardly surprising. Both 'nation' and 'nationalism' were western concepts. "This illustrates how the Unity of India was viewed and how its historical roots took shape as a nation in modern times. As Ernest Renan stated, "A nation is a soul, a spiritual principle, only two things, actually constitute this soul, this spiritual principle. One is in the past, the other is in the present. One is the possession in common of a rich legacy of remembrances, the other is the actual consent, the drive to live together, the will to continue to value the heritage which all hold in common.....to have common glories in the past, a common will in the present, to have accomplished great things together, to wish to do so again, that is the essential condition of being a nation". That India is one nation conceptually, fits without contradiction in the frame of this definition. So, though there is apparent diversity," yet in spite of all this apparent diversity, there is a double unity" as observed by D.D. Kosambi. The same idea is expressed by Sunitikumar Chatterjee, "the character of Indian culture may be expressed by one phrase; acceptance of unity in diversity or a harmony of contrasts". There is no gain in saying that this is a land of contrasts. But there is something common underlying all these contrasts, as K M Parikkar mentioned, "there are broadly speaking a community of thoughts, a similarity of conduct and behaviour, a common general approach to fundamental problems which arise from shared traditions and ideas. It is this common outlook which is described as the culture of a country or people".

Viewed from this angle India has a common outlook and shared traditions and ideas which constitute its culture which can worthily be called Indian culture. The essential features of this culture are traditions of tolerance, sense for synthesis, universal outlook, philosophical outlook, the culture of India is like life itself. It is all inclusive so, the three basic values of India culture can be summarized in three concepts samanyay (synthesis) satya -Jijnasa (Desire to the truth and ahimsa (non-injury)" as noted by Suniti Kumar Chatterjee.

It withstood the onslaughts of many corroding influences. Till nineteenth century there was no danger to its essential features or basic concepts. Then came the impact of European culture, through England. This influence has been gaining in strength, "so much so that the distinctive culture of India is now in danger of losing its personality and character". This danger is more threatening in recent years and specially in the last two or three decades of this century.

19.2 POST-INDEPENDENCE PERIOD

To understand the problem of this danger we have to analyse the years preceding Independence and the years that followed, which can be called Post-Independence Period.

India conjures up the image of a tradition-bound country to any observer. It is a land of living traditions. The same old institutions continued till the present, from times immemorial. This created an impression in the minds of some of the early Europeans

that it is a country not having any history worth noting. The presence of some of the moribund institutions like caste with its rigid rules, worship of innumerable gods in all shapes and ritualistic observation of religious dictum might have created this impression. The system of education was also not in tune with the changing times. English educationists like Macaulay, Wood, Hunter and political figures like James Mill denigrated the Indian value system and knowledge, this hurt the pride of Indian scholars, like Raja Ram Mohan Roy and they launched reforms. It was shown by the efforts of these scholars that Indian culture is basically resilient and can absorb in its all inclusive cultural receptacle any new idea. The Moary Indian past was revived to attack the denigration of the rulers. This helped foster patriotic feelings among fellow citizens and gave strength to put up a united struggle against colonial rule. The Indian Independence struggle saw a spirit of revivalism as well as acceptance of modern European values of individualism, democracy and nation-state: the former saw in its vision a free India in which ancient Indian view of life would be restored, where as the latter saw an Independent India flourishing with secular values and outlook in which true Indian heritage would continue.

19.2.3 Heritage

What is the true heritage? Indian culture is rich with its ancient lore, both elitist and folk. Sanskrit has been the focal point of high order. The Vedas, the Upanishads the Mahabharata, The Ramayana and Puranas have been the symbols, reflecting Indian cultural attitudes. While the traditionalists saw the life and essence all times as embedded in these works, the modern secularists saw them as reflecting values which can be grasped for guiding further. put it more succinctly, the traditionalists wanted to go back to the Vedas and secularists wanted to go forward into future with Vedas and all that. This is the continuing of culture.

19.2.4 Continuity, Change

In this heritage what maintains continuity is to be seen. There might be still institutions like caste, which are today irrelevant in a modern state, But the spirit of Indian culture is not hinged on outward manifestations of the like. There has been an undercurrent of respect for the individual, all living beings tolerance of diverse outlooks and noble remorse of conscience. These are noble and they make Indian psycho pliant. Since the background of Indian culture has been imbued with these values, tradition has no inhibition in accepting change. For example, when new theories rocked the bases of European social life, India never suffered in adapting itself to new theories. Even the theory of Darwin, analysing the evolution, shook the foundations of European values. The church could not accept it as it would be blasphemy. Recently Roman Catholic Church gave a reprieve to Darwin. India, which is construed to be steeped in tradition, has found no difficulty in accepting the theory of evolution. Only it is to be put in the prism of Indian view of 'avatara' concept commencing with fish! The same is true in respect of many other values. Here comes the relation of tradition, values and modernity

9.2.5. Tradition, Values and Moderning Adaptation of Tradition

The Indian cultural heritage contains elements of continuity of tradition. Traditional modes of transmission of knowledge, techniques continue to some extent even today. The Vedic tradition of "Guru - Sishya" Parampara in the transmission of knowledge has presented its intonation for thousands of years without damage, or at least palpable damage, the institution of marriage too has survived, though undergoing many modifications, into

the present and considered to be relatively strong when compared to the west. The institution of caste, which has hierarchical grading status and separation in principle as its basis continued into the present although in a changed garb. Yet the sum total of values has remained Indian. The political institutions and legal institutions introduced by Britishers are widely in vogue, best traditional authority and directions of affairs are still in existence.

In this context it is necessary to know how all these have found acceptance in modernity. The very concept of modernity is more of ideology than of time. Modern ideology means a set of values though time factor is also implied. A more scientific, more secular view of life is a precondition for modernity. Allegiance to traditional authority-whether it is the Vedas or other forces- is alien to this ideology. **Rationalism** is the corner stone of this ideology. In India, which is considered to be deeply rooted in spiritualistic pursuits, certain modern ideas are welcomed without opposition or less of it. The constitution of independent India holds mirror to it. That all are equal before law, irrespective of caste, creed or religion or sex exemplifies how modern life outlook has been taken in. A society, which drew its sustenance on hierarchical division of caste as the basis of production has agreed to the removal of that privileged structure. Of course this acceptance has not come automatically. There are distinctions still in social practice. But the removal of these hierarchical privileges and untouchability in principle and by law itself is an achievement. It requires a change of mental attitudes to eliminate them in practice. The functional base of caste is no more in operation. But its conceptual continuance is for other ends. If roots of secularism go deep many other changes follow. Modern institutions have to function in a secular, democratic way. Here some spokes are put in the wheel. Caste and religious identities are given precedence over common identities. Sensitive emotions are whipped up in the name of these narrow identities. The down-trodden sections in society are still a prey to witch hunt. Inter communal conflicts are engineered for selfish interests. In rural areas this viciousness is prisoling social harmony. The more acute are the tensions. It is against the spirit of tolerance which Indian culture has cherished for centuries. Hindu - Muslim clashes and riots rock the foundation of Indian culture and put hurdles on the road of progress. The fear of insecurity in the minds of minorities looms large. This is the result of communal politics and narrow pursuit of power. This communalization is an evil legacy of pre-independence days. During freedom struggle "Indian culture" concept was in the forefront and other concepts in regard to this culture problem were in the secondary position. Gandhi, Nehru, Tagore, Bharati and other leaders in the field of politics and literature always stressed the greatness of broad based Indian culture and rallied masses in the field of action on that orientation. But some, who saw in their visions of Independence revival of the past, felt and equated Indian culture with Hindu culture which is a distortion of perception. As Aizaz Ahmed wrote, "references are often made Indian culture or Hindu culture or more plausibly, to 'Brahmin Culture' or upper caste culture. The latter two claims are more plausible because members of the same consolidated caste or class do tend to share broad parameters of a certain culture". Religious fundamentalism is behind the drive of narrowing the concept of broad based culture. Hindutva fundamentalism and Islam fundamentalism are active in the annihilation of the spirit of tolerance. What is called "Hindu culture can only be culture of caste Hindus" The paradox is this: in the light of the constitution which aims at a casteless, class less society based on the principles of equality and democracy, caste Hindu culture is seen as Indian culture which has absorbed over century all that

deserves to be accumulated from all corners. This causes deep concern. As Aizaz Ahmed observers, "the penetration of some odd habits of the caste-ridden late cultures of some of the casteless is what Indian cultural anthropology quaintly calls "Sanskritization of which to independent India has witnessed a good deal".

This process of Sanskritization leads to the erroneous conception of Hindu culture as Indian culture or vice-versa.

Languages transmit the past into the present through literature, Folk lore, with its distinct flavour, hands over to the following generations that which it cherishes as rich. So, written as well as oral traditions mingle in the formation of the nation's culture. In this process Sanskrit played an important role in history. As Sunil Kumar Chatterjee wrote "The cultural unity of India with all its diverse elements is the result of the implicit acceptance of the ideology of Sanskrit literature at its highest and most universal". The role of Sanskrit in this context is noted by Radha kumud Mukerjee in his work "The Fundamental Unity of India "the use of Sanskrit on all ceremonial occasions and their number was legion and all producing made for cultural homogeneity".

So Sanskrit language had its historical role in shaping Indian culture. But at the same time Sanskrit has all along been elitist and the people at large function in their own languages which are innumerable in India.

19.3 LITERATURE AND LANGUAGES

There are many languages in India and thousands of dialects. Some spoken dialects still do not have a script, though their number is small. Folk literature in their languages is a treasure-house by itself. There are tribal languages also. Some of these are on the way of extinction and some are waning. In the Andaman islands some dialects are spoken by people who can be counted on fingers for their numbers.

19.3.1 The Linguistic diversity

There are many major languages spoken by majority population in India. Like Indian culture, Indian literature is manifested in the diverse languages. Sanskrit was at source and all the Indian languages draw their spirit from it. There are languages like Tamil whose rich traditions go back to 2nd century B.C. Though regional languages have their distinct flavour Sanskritic themes pervade all. The unity of India is seen in all regional languages. As the indomitable voice of Indian resurgence" Subrahmanias. Bhrami observed "She (India) has eighteen languages to speak, even then the chintana (thinking) is one". This is a commendable testimony to Indian literature and culture.

These Indian languages got stuck in the morass of scholarly interests and folk traditions were kept aloof. In pre-independent India they got modernised, though different languages took different routes in this process. The influence of the west was already seen in the process. The Christian missionaries introduced the printing press to serve their purpose. It benefited the regional languages. English officers continued to help the development of Indian languages. Newspapers appeared/Learning which was confined to a few privileged sections previously, was democratized. Modernization and democratisation of languages and learning brought about an awareness among the masses. The whole of India saw renaissance. This resulted in welcoming western values of individualism, democracy and peoples participation in governance. Freedom struggle enriched literature and in turn literature influenced the struggle.

19.3.2 Changes in Indian languages

During freedom struggle mass participation in political activities was essential. For achieving this participation, it was necessary to educate the people. All national leaders spoke in the languages of the people and wrote with that aim. So, languages saw a resurgence in the entire country shedding the heavy load of scholarly, literary bookish vocabulary and pedantry. Spoken dialects found a place in literature. The movement saw many patriotic songs in common languages aimed at inspiring the people. Along with this came many movements in literature. From the beginning of this century romantic writing had come into existence. It was known by different names - "chayavad, navodaya, kalpanikata and Bhava Kavita. This movement kindled individualist consciousness with different themes the main thing being romantic idealism. The progressive writers and theatre movements followed this, holding up the ideals of equality socialism and common good. Printing brought orthographic changes in language alphabets. These changes tore off the veil of literary pedantry which claimed that literature and culture were the hand maids of a few privileged. Modernization and democratization of languages held bare the claims of traditionalist compartmentalization.

19.3.3 Modernization and Democratization

Tradition presented the aim of life as serving the old values which justify the existing order with all inequalities. Modernization changed the foundation of that view and introduced scientific approach to consider problems and seek solution. The social inequalities formed no justification when viewed from this approach. Caste and other institutions tottered in their feet since modern outlook exposed their irrelevance. Secular ideals stressed the reality of this material world. Religion has to limit itself to individual beliefs and should not interfere in the governance of public affairs. Press and radio democratized living and opened avenues for the underprivileged to rise in the world. Culturally new identities have come up and it is recognized that plurality will not destroy unity. Instead, pluralism will contribute to form a stronger unity. All art, music, dance and literature should reflect the reality of pluralism, especially in a country like India and at the same time a strong base should be created for solidarity. This is in the true spirit of Indian inheritance.

19.3.4 Change in forms

Modernization and democratization in the fields of literature, art, education introduced many new forms in their fields. Literature was the foremost in its diversity of forms. In poetry the old metrical, pedant aesthetic forms went into oblivion. Folk traditions were accepted by the elitists, though in some modified forms. Music and dance took a popular turn, imparting knowledge in the traditional form gave way to modern forms of learning. In this form the aim of education changes with its stress on knowing more about material world than on the pursuit of happiness in the other world - all these put together, the cultural base at the time of Independence was formed with a new orientation, retaining the principle of unity in diversity. Indian constitution was drafted in the light of this cultural heritage of diversity and unity.

19.4 GOVERNMENT PROGRAMMES

The diverse cultures of India are recognized and it is thought necessary to promote them as tributaries flowing into the mainstream of Indian culture. The formation of linguistic states is a recognition of this problem. No individual culture will be allowed to

suffer the onslaughts of majoritarianism. Even tribal cultures have their distinct features to contribute to the Indian mainstream chintana (thinking). British colonialist rulers were indifferent to the last variety of these streams. Not only that, the rulers who saw the diversity, misinterpreted it to be separatist in nature. They followed that strain of thought and fomented separatism. This resulted in the partition of this great land and this division left a scar on the nation. Independent India had to record its energies in the noble task of building a new nation. New political institutions, new educational system, new economic programmes had to be taken up and in all this a new cultural uplift was necessary. It was necessary to eliminate the feeling of separatism, which looms in diversity and recognize the underlying thread of unity which required nourishment. So much so, the colonial legacy of this policy should be totally altered. Federal spirit in governance should encourage the people to share the common goal of this country.

The central government and state governments programmes reflect the lofty ideals of the constitution of India. In the first decade of Independence, in spite of many odds, certain programmes were launched in the field of culture. Jawaharlal Nehru took initiative to bring the tribal and rural heritage of India to New Delhi on Republic Day, "the inclusion of a folk-dance festival and the participation of tribal and rural communities in a national event like Republic Day, evoked a new response, strengthening also the sense of identity". As Kapila Vatsyaan, whose words we quoted above, observes, each state, district and village became aware of this heritage and, gradually but surely, there grows also a sense of pride in the heritage by both participants as also the administrators of the programme. Its largest contribution was to arouse curiosity and evoke respect in educated urban India about the rich and vibrant creativity of tribal and rural India. For many educated Indians this was the beginning of a sincere journey towards the inner recesses of the Indian cultural ethos".

19.4.1 Academic Museums

During the last five decades, both at the central and state levels the governments launched a few limited programmes keeping other priorities in view." Some of them are.

- * A gradual introduction of courses on Indian civilization culture and arts in education system.
- * Undertaking of youth programmes aimed at inter-regional understanding and national intergration.
- * The encouragement of cultural programmes as part of adult literacy drives.
- * The strengthening of cultural institutions already active in the preservation, fostering and dissemination of culture, such as the Archeological survey of India and the establishment of the National Museum and nationalising other museums, for example, Salarjung Rhuda aksh, Rampur Raza, Victoria Memorial and so on.
- * Establishment of academies and institutions in the field of the literacy the performing and visual arts. Central and state government finance them, but in policies and programmes they will be autonomous.
- * Rehabilitation of traditional artisans and craftsmen through government programmes.

- * Assistance to artists
- * Publication in English and in Indian languages
- * The establishment of three national academies - Sangeet Natak Kala Academy, Lalit Kala Academy and Sahitya Academy, National Museum in New Delhi. Along with these, a film council for cultural relations is also established.

The establishment of these institutions reflects the concern for creative effort in all aspects of the arts.

India after independence tried to establish cultural contacts with many other countries. Finally there was a concerted effort to create institutions for particular specializations, for example, Islamic studies, Buddhist studies, classical languages, especially Sanskrit, modern Indian languages and finally English and European languages".

Many libraries were strengthened and many museums were taken over by the government.

19.4.2 Folk Arts, Tribal Arts

Though efforts were taken to preserve and promote the cultural heritage of the past the folk arts and tribal arts, which are also very important for their constitution to nations culture, were not forgotten. The folk literature, music and dance are welcomed. Many universities have opened up branches in their faculties to promote them. The tribal heritage also got recognition.

Festivals of India are organised abroad, for example, the festival of India in Moscow, USSR in Germany and France. The troupes of singers, musicians, dancers representing all sections, toured many parts of the world and familiarized Indian cultural aspects. Many young men and women in the former Soviet Union showed interest in learning Indian dance and Music.

Apart from governmental programmes many individuals and voluntary organisations also helped in promoting cultural activities both in India and abroad.

19.5 CULTURAL SCENARIO IN THE AGE OF MASS MEDIA

India has been struggling to preserve and promote the cultural values it inherited, since independence. As has already been noted, many programmes have been launched by government.

In the mean while science and technology have advanced. Information technology has changed the sphere of communication. The world has shrunk in terms of time and distance. "Global village" is the new term used to describe the situation. The role of Television has increased immensely and the former colonial powers are using their ideology. Many nations are becoming helpless spectators in this process. Horror, crime, sex and terrorism are paraded obscuring human values. In South Korea, artists and literary figures protested against this sort of cultural invasion. India too, is no exception in the process of victimization of cultural invasion. Traditional arts and music have no strength to stand against the invading western, especially American, mass media culture, consumerism is projected as a high value and market aimed production is the basis for it. These values distort the perception of human and aesthetic values.

In addition to these aberrations, some sort of intolerance is fomenting hatred and the masses are incited to destroy some works of art. Artists and literary figures are attacked. Some theatres are threatened with grave consequences if they exhibit films not to the like commission aberrations and arrest the deterioration of values in public life disseminators. M.F. Hussain's case is an example. There is urgent need to counter these.

19.6 PRESENT DAY TASKS

Every patriotic Indian should know about this distortion of heritage engineered with narrow selfish ends, Indian culture should be seen as Indian culture, a synthesis of diverse view points and not as Hindu culture, as is the attitude of majoritarianism. In this regard every one should note the words of Mahatma Gandhi, who himself claimed to be a Sanatanist. He said, "There is in Hinduism room enough for Jesus as there is for Mohammed, Zoroaster and Moses. In the Indian concept unity represents truth, which is many faceted. This makes India a diversity in unity". Swami Vivekanada put this succinctly when he said that we not only 'tolerate' but 'accept' other faiths. Any harm to this principle of tolerance will damage the very foundations of Indian culture. Mahatma's words should guide us in this regard". I do not want my house to be walled and my windows to be stuffed. I want the culture of all lands to be blown about my house as freely as possible, but I refuse to be blown off my feet by any one of them" he said.

19.7 TO SUM UP

India's culture is very ancient with living traditions. Unity in diversity is the hallmark of its culture. It is enriched by many currents and in turn enriched many other cultures. Tolerance is the cornerstone of this mighty building of Indian culture. It has no rancour or bitterness against any other view point. Even when struggle for freedom was at its height, it was viewed that the struggle was against British imperialism and not against British people. Secularism was not alien to Hindu thinking and this formed the main branch in modern times in Indian culture. There have been some dissipated activities in recent times whipped up by narrow political ends. These should be checked. At the same time the invasion of distorted cultural forms from the former imperial powers should be resisted. Then only the development of India and its growth as a united force will blossom.

19.8 SOME USEFUL BOOKS

1. A Cultural History of India Ed. S. Bastham
2. Independent India, the fifty years. Indian council for cultural relations. Ed Hiranmay Karlekar, O.U.P.,
3. The Idea of Indian Literatures Uma Shanker Joshi.
4. Cultural contacts between Aryas and Dravidians K.A. Nilakanta Sastry
5. Essential features of Indian culture K.M. Panikkar
6. Inter relations of cultures. UNESCO
7. Cultures in conflict by Aijaz Ahmed
8. Thoughts on cultural invasion Avjit Pathak.
9. Where is scope for violence in Indian culture RVR

19.9 MODEL EXAMINATION QUESTIONS

I. Answer the following questions in about 30 lines.

1. What are the essential features of Indian culture ?
2. How the modern concepts like secularism are received in India ?
3. What are the programmes of the government in the field of culture ?

II. Answer the following Questions in about 15 lines

1. Cultural scence in post Independent India
2. What are the present day tasks?

BRAOU

Block 5 :
SOCIAL TRANSFORMATION

BRAOU

UNIT 20 MODALITIES OF POLITICAL, SOCIAL AND CULTURAL TRANSFORMATION

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20.0 OBJECTIVES

By the time you have read this unit you shall be able to:

- Understand the process of socio-cultural transformation in human society;
- Explain the role of science and technology in the process of social transformation,
- Examine some strategies undertaken for socio-cultural transformation in India, and;
- Describe the process of urbanisation as an example of socio-cultural transformation in India

20.1 INTRODUCTION

Since we have already covered the political transformation else where in this unit, let us now concentrate only on social and cultural transformation in this unit. Social trans-

formation is an important aspect of the socio-cultural dynamics of a society. This unit examines the major facets of socio-cultural transformation of a society. In doing so this unit examines the process of change from tradition to modernity, role of science and technology in social change and the form of social change in village India. The major strategies undertaken for social transformation in India are also discussed here. Lastly, the process of urbanisation in India is also explained in this unit.

20.2 TRANSFORMATION OF HUMAN SOCIETIES

Human societies have been undergoing social transformation ever since their coming into existence. This is due both to their intrinsic nature as also due to causes outside their domain. A study of large number of human societies at various stages of their development reveals this pattern. For instance, the evolution from the primitive, to pre-industrial (traditional) and industrial (modern) forms of societies reveals the basic factors which initiate the process of transformation in these societies. Some of these operate in their social organism almost incessantly, such as the incidence of birth and death, population size, the level of technology and its impact on their economic organisation. These factors in totality influence the social structure of these societies in various ways.

20.2.1 Social and Cultural Transformations

Let us examine the relationship between 'social' and 'cultural' transformation in societies. One way in which 'social' has been distinguished from 'cultural' is by defining the former as sets of relationships, roles and responsibilities and the latter as symbolic or aesthetic stylisation of those roles or relationships. For instance, marriage is a universal social relationship, but the rituals through which marriage is celebrated may differ from group to group or from religion to religion; this variation of styles based on differing values, beliefs and aesthetics etc., could be termed as 'culture'. We find that almost all societies have specialised roles of priests, magicians and god with whom members of society are expected to have a particular relationship, but the style or symbolic expression of that relationship is not the same in each religion or religious community. This varying form of symbolic expression is culture. This distinction between culture and social structure is, however, only for analytical purposes. In real life cultural and social realities are not so easily separated. All social relationships and roles are at the same time embedded in culture.

Social anthropologists distinguish between 'material' and 'non-material' culture. In the former they include technology, art forms, architecture, material goods and equipments used in daily life, in household, agriculture, trade and commerce, warfare and other social activities. In the 'non-material' culture are included the literary and intellectual traditions, beliefs, myths, legends and other forms of oral tradition. It offers us a more comprehensive definition of culture and helps to classify and compare different societies at various stages of social and cultural changes. This also helps one to understand the level and degree of cultural contacts between different societies through history.

20.2.2 Interface between Tradition and Modernity

The terms 'tradition' and 'modernity' are expressions of values which help us in observing the process of social and cultural transformation in societies as they pass from the 'primitive' to 'pre-industrial' to 'industrial' and 'post-industrial' phases of social development. Modernization is a conceptual tool which social scientists have widely used in analysing the process as well as the quality of social change. All societies have tradition,

but what we describe as 'traditional societies' refer to a specific historical phase of social and cultural development. Traditional societies have substantial degree of differentiation of social strata, divisions between village, town and city, relatively higher level of technology that depends upon wide uses of animal energy, have an evolved written literary tradition alongwith oral cultural tradition. Such societies also have organised systems of polity with differentiation of political, military and religious offices of specialised elite, and a fairly advanced system of trade, commerce, money and banking. The values, beliefs, ways of life, aesthetic and symbolic standards and forms of this society constitute its tradition which maintains a continuity with the past. It is this element of continuity which characterises a social or cultural attribute or value in a society as being traditional. Otherwise, it is difficult to lay down criteria of cultural and social forms and practices that could be termed intrinsically traditional as such.

20.2.3 Socio-Cultural Transformation in Traditional Societies

The passage from traditional to modern stage of society initiates major social cultural transformation. Let us now examine closely some of the features of a traditional society and culture.

20.2.4 New Institutions, Science and Technology

As society passes from traditional to modern phase of development, the closure of opportunities to status mobility is rendered more and more open. New institutional measures and social forces emerge in society that make the social system more open. These measures are both cultural and social structural. Science and technology play an important role in this process, which revolutionise the outlook of people and also basically alter its production system and economy. These developments coincide, as they did in India, with basic changes in the political system. Traditional Indian society, which was anchored on the institutions of caste, feudalistic and other-worldly outlook and values on life underwent major changes through the rise of national movement for freedom. The establishment of the democratic Indian republic cherishing the values of secularism, socialism and democracy challenged the traditional values of caste inequalities. How did this process emerge and take on roots in Indian society? The key to this process is the exposure of Indian society and its elite to the culture of science, technology and democracy in the West. Colonial rule also brought in new technology and social institutions in the country. The new institutions of education, law and justice, industry and commerce, health and medicine, transport and communication etc. were introduced. They ushered new processes of social and cultural changes in society. These came into contact with Western values of rationalism, science and technology which the British colonial administration introduced in India mainly for the consolidation of colony, but which had new and unexpected outcome in the rise of cultural renaissance in India and the national freedom movement.

Modern science and technology which was introduced in India had its roots in cultural renaissance and industrial revolution in the West. It had grown out of a process of differentiation between the role of the Church and the State in European society. It led to separation between religion and politics in general and initiated the process of secularisation in most domains of public life, economy, education, law and justice, work and industry etc. Science unlike religion did not owe its origin in divine revelations or dogmas. Its knowledge was based on experimentation, rules of validity and proof. Hence, unlike religious dogmas it was falsifiable. It promoted a humanistic belief in the destiny

of man. Darwinian theory of evolution of man from lower species highly reinforced this belief in the secular nature of man in the world. The ideas of 'revelation' and 'fall' were replaced by evolution, law of nature and quest for its discovery through science. Man was endowed with potential for self-determination of his fate on earth and beyond. He could master science and through it establish new equation with nature, fellow men and the unknown. This development in the West brought to play in society the values of secularism and rationalism. Larger and larger domains of social life passed out of the control of religion or church and went to the control of secular organisations like industrial association, political parties, professional groups and elected people's councils and governments. Science constituted this new worldview and technology was its instrument.

The developments in the world of science and technology had deeper significance for cultural values. The first consequence was the rise of liberalism as a social value. The dignity of man, his freedom, equality and universality was recognised. The French revolution had its motto in principles of equality, fraternity and unity of humankind. In Britain, the industrial revolution also led to strengthening of the parliamentary democratic system, abolition of feudalism and its outdated prerogatives. The notions of equality, freedom and civic rights of all citizens led to institutionalisation of the democratic polity replacing the authoritarian rules of feudal nobility and kings. The outcome of liberalism in the political domain was institutionalisation of democracy in education and culture, establishment of universities (as different from traditional seminaries in the church), in the domains of law and justice, equality of rights as citizens of society with freedom of association and speech. This led to publication of newspapers, printed matter and emergence of other forms of communication unhindered by religious or political edicts of the past. Liberalism as an element of modernity mirrors the quintessence of humanism of science and secular values.

20.2.5 Social Transformation of the Village Communities in India

Take for instance the case of village communities in India. Traditionally, the scourge of pestilence and epidemics led to massive scale of mortality of human population and of cattle in villages. Small pox, cholera, plague and famine inspired mystical terror in the heart of the people. This terror was often beyond human control and hence bred fatalism, superstition and ritualistic obscurantism. It contributed to erroneous magico-religious beliefs; the cases of possession were too frequent both for men and women in villages. The evil spirits were supposed to dwell at several places in the village, on tree-tops, near ponds and lakes or in far off corners of the village boundary and were apt to possess humans passing by at odd hours. With growth of new medical systems, the older epidemic diseases have been controlled. This has inspired confidence among people. The introduction of irrigation, technology, new seeds and methods of cultivation with advancement in means of transport and communication have rendered dreaded famines now a matter of the past. All this has severely eroded people's faith in superstitious beliefs. The incidence of possession in villages has considerably declined, in fact it has become rare. With changes in the landscape of the village by coming of the roads, shops, bus stops and new organisations like banks, health centres and development blocks, the traditional abodes of evil spirits have been uprooted or have disappeared so that the new generation often does not even remember such places far less associating them with super natural phenomena. These changes are indicators of cultural modernization and contribute to the lessening of superstitious beliefs and values of fatalism.

Untouchability in its social implications provides us an extreme form of closure of social interaction and articulates the static and exploitative nature of traditional society. As an element of caste system, it manifests forces that are directly opposed to those of 'openness' and liberalism. It forecloses not only the chances of social or physical mobility in society but also that of a psychological feeling of equality and freedom. The attack on untouchability, therefore, began in India with impulses of social reform and modernization. Buddhism and Jainism in the ancient past did campaign against caste and untouchability but could not make a durable or universal impact. A more sustained and universal campaign against this evil started with our fight for political independence from the British colonialism and our quest for modernisation. Soon after independence the Constitution of India not only abolished the practice of untouchability, but in order to improve their social and economic backwardness it provided reservations for them in political offices, services, education and other social and economic fields. The practice of untouchability was later made into a cognizable penal offence.

Check Your Progress - Exercise 1

1. Human societies undergoing transformation
 - a) Since 20th Century
 - b) Since Industrial Revolution
 - c) Since the existence of human society
 - d) Since 5th Century B.C.
2. What does non-material cultural life mean? Write in about three lines

.....

.....

.....

3. Caste system in India represent a closed social system

yes

No

20.3 STRATEGY FOR SOCIAL AND CULTURAL TRANSFORMATION

The path to modernization in India evolved historically through national movement for Independence. Its basic character rests in its goals and means. The goals of modernization as set out by our national leaders, Mahatma Gandhi and Jawaharlal Nehru, visualized taking India towards a social transformation which ensured justice, equality, freedom, and inculcated the values of tolerance, rationality and democratic participation. It was meant to make India a prosperous, technologically and economically self-sufficient, democratic and egalitarian society without, however, eroding the valuable aspects of our past heritage and tradition. The core of our tradition contained cultural values such as tolerance, non-violence, cultural and religious pluralism and humanism which harmonised with those of a modern society. Our Constitution which proclaimed India as a secular, democratic socialist republic ensuring all its people irrespective of religion, sex, birth, race etc. the right to equality, justice, and freedom epitomized these values. Special safeguards were provided for weaker sections of people, such as tribes, scheduled-castes, women and

minorities etc. The religious minorities were protected in respect of their cultural identity and freedom of religion and belief.

20.3.1 Reform Measures for Social and Cultural Transformations

The strategy to achieve these goals was that of consensus and reconciliation. The national movement for Independence had itself adopted non-violence and democracy as instruments for achieving our goals. The same spirit prevailed after freedom was achieved, and democratic consensus in the forms of legal reforms, education and positive discrimination in favour of weaker sections became instruments of modernisation and development. The policy of social transformation was translated into action-plan through the five year plans. To ensure social justice, series of reform measures were undertaken. First, soon after Independence land reforms were implemented in all parts of the country abolishing **Zamindari**, feudal estates and intermediary rights in land. The peasants and cultivators were given security of land tenure, ceiling on big landholdings was imposed so that surplus land could be distributed to the landless and weaker sections of the village community. Democratically elected village councils or **Panchayats** were introduced for governance of welfare and development activities in the village. The hereditary councils of the past dominated by land-lords and rich castes were abolished. Later, ceiling was also imposed on urban land and property. Banks were nationalised for making money available for development of the poor, and the feudal privileges were abolished. These measures were intended both for ensuring social justice to the weaker sections as also to accelerate the pace of development to generate income, production, employment contributing to the welfare of people and modernization of society.

Massive investment in education, technology and science, industry and agriculture, transport and communication was undertaken to create trained manpower, institutions and opportunities to increase production leading to self-sufficiency in basic areas of economy, technology and knowledge. Growth, modernization, self-sufficiency and distributive justice became the key principles of planning and social development. The industrial policy sought to balance the forces of monopolistic growth by private industries and with growth of public sector industries in crucial areas of economy. The two policies gave good results, which is evident from India's green revolution in agriculture which brought about security and surplus in food production and has placed India high in the rank of industrialised countries of the world. All this was possible due to investment in higher education, scientific researches in universities, institutes, and national science laboratories in quest of our modernization.

20.3.2 Process of Democratisation

This consensual strategy of social, economic and cultural transformation in India is reinforced from the fact that these achievements could be attained through democratic process, by people's participation in development from the levels of the village, to block, district, state and the nation. The electoral success in India by itself signifies a great cultural, social and political achievement. It has also proved to be an effective instrument of social and cultural change. It has played major role in consensus building despite activating interest-groups in various segments of our social and cultural life. The Plan targets and strategies are evolved through a process of wider and decentralised consultations. As planning process has gained in experience, more decentralisation has taken place in evolving strategies and targets of development. The role of the members of the Legislative Assemblies and of Parliament in their own constituency's process of development as-

sumes significance and has been ensured by associating them with the policies and strategies of local-level development administration. More and more emphasis is on decentralised administration of development. The periodic elections to the Assemblies and Parliament give people an opportunity to evaluate the performance of the political parties and their development goals, strategies and achievements which augments the process of modernization. The ideology of consensus for social and cultural transformation in India is not merely a normative construct but an operational strategy to achieve modernization of the Indian society.

20.3.3 Change and Social Mobility in Indian Society

The process of planning and development has contributed to major changes in the cultural and social life of Indian society. It has led to industrial growth, urbanisation and social mobility. These have added impetus to forces of cultural modernization. There is deeper relationship between urbanisation and social mobility. The scope of social mobility in traditional Indian society was limited. Similarly, the process of urbanisation was slow. Most cities had a pre-industrial character. The industrial activity was governed by hereditary division of labour based on caste and guild organisations. Most cities had their existence in being places of pilgrimage or capital cities of the ruling clans. These cities, despite being complex in social organisation, centre of trade and commerce and occupational groupings were deeply entrenched in traditional values, cultural practices, social and economic patterns. In the social organisation of traditional Indian society, cities represented the cultural dominance of the elite. There was much cultural renewal but little variation or differentiation of forms due to social and economic stability. The pace of technological innovations in the economic and social activities of cities was relatively slow. The means of trade and transport, sources of energy and division of labour were static contributing to slow pace of social change.

Social mobility in traditional society was confined more to movement of households rather than individuals. In the caste system itself it was a source for 'passing' as a higher caste by migration to some far off city or region. As the means of communication and transport were very limited such 'passing' easily worked. There was social mobility also through acquisition of upper caste status by decrees of the rulers on account of distinctions achieved in selected spheres of activities, especially warfare and learning. Such mobility was, however, of a limited magnitude. The process of social mobility increased manifold only through the modern phase of urbanisation and industrialisation in our society.

Check Your Progress - Exercise 2

1. The strategies of social transformation in India are reflected in the :
 - a) Five Year Plans;
 - b) Sarkari Commission Report.
 - c) Indian penal Code

2. Village Panchayats aim to
 - a) Centralise power
 - b) Decentralise power

c) Given special power to the weaker section of the society.

3. Explain, how the process of planning has contributed to the changes in Indian Society.

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20.4 URBANISM AND URBANISATION

Urbanism refers to the cultural values and patterns that dominate the life of a city. Urbanisation refers to the process of growth in cities both in terms of its social structure, population, physical outlay and cultural organisations. The physical and social structure of the city to a large extent governs the nature of urbanism. The dense concentration of population in a limited space qualitatively changes the nature of social interaction, outlook, values, beliefs and cultural practices of the people. Even the nature of housing influences this process. The changes in the nature of work, trade, commerce, art, education and administration etc., in a city have deeper impact on the cultural style of urban people, their mode of living and thinking. The cultural features, values, and way of life specific to urban living have been characterised by sociologists as urbanism. No doubt, the nature of urbanism differs from society to society depending upon its cultural historicity and tradition. It also varies due to different historical traditions of urban growth.

20.4.1 Impact of Urbanism

In the abstract, urbanism is universally associated with a mode of living that favours privacy, anonymity, psychic mobility or ability to quickly adapt to new ideas or innovations and greater individualism or sense of identity. It promotes plurality of life styles, a high degree of elitism in cultural life and dominance of the literary tradition of learning and skill in economic and cultural domains. Socially it is characterised by predominance of conjugal families, faster pace of work pattern and time-budgeting. Urbanism promotes emergence of overlapping cultural and social enclaves based on principles of kinship, religion, language and region etc. in which people interact at different level of social and cultural contexts. This multiple contextualisation of relationship governs urban social and cultural life. Unlike in a village, a city does not show a congruence between physical (neighbourhood) and cultural levels of social intercourse. In a city, people living in the same neighbourhood may not interact as closely as with people in distant neighbourhoods because of affinity of religion, language and regional culture.

These attributes of urbanism have relevance only at a higher level of generalization. In the setting of specific urban culture these characteristics vary in form and pattern. The studies on the culture of Indian cities have demonstrated that despite the ascendancy of new forms of work, social mobility, new skills, learning and institutions many traditional cultural features of Indian society, such as the joint families, traditional religious rituals, caste and caste related social interactions persist in cities. There is some anonymity in urban living, emphasis on personal autonomy, incidence of intercaste marriages and inter-regional interactions, but many traditional beliefs and practices continue to persist in Indian cities. No doubt there are social movements to go beyond and innovate upon the traditional life ways and beliefs but its pace is still slower.

20.4.2 Features of Urbanism in India

This is perhaps due to specific historical features of urbanisation in India. First, due to colonial impact the degree of urbanisation has not been commensurate with intensity of industrialisation, resulting into imbalanced growth namely 'over-urbanisation'. Colonialism also affected the physical features of a typical Indian city which has as its parts (a) the indigenous centre (old city), (b) the civil lines (colonial city), (c) the cantonment (army and police dwelling area), (d) the special areas (living quarters of government servants, railway quarters etc.), (e) the slums and bastis of poor migrant workers and (f) the village enclaves, which are engulfed in the city in its process of physical expansion. This form of growth in cities and its pattern ensures a high degree of continuity between village and city social and cultural life. Not all but a large number of cities in India have the features mentioned above which maintains their link with traditional features in the process of modernization.

20.4.3 Urban Population and Social Transformation

Despite deep imprint of tradition of the culture of cities in India, the degree of structural differentiation and social mobility that it has brought about is phenomenal. The sheer increase in the size of urban population indicates mobility from the rural to urban centres, which though not a very neat indicator of urbanisation, outlines its growing place in society. The urban population was relatively slow in growth from 1881 to 1921 (between 9 to 10 per cent of population). It has shown a steady rate of growth from 1931 onwards. In 1931, 1941 and 1951 the urban population comprised 11.1, 12.8 and 17.3 per cent of the total population respectively. The figures for 1961, 1971 and 1981 respectively are 18.0, 19.9 and 23.3 per cent. This trend shows growth in urbanisation not only in terms of population but its sociological features, such as industrial and commercial expansion, development of female employment, normalisation of sex ratio and tendency for families rather than individuals migrating to the cities. There is considerable increase in the number of voluntary associations and their activities in Indian cities in such areas as housing marketing, public utilities and consumer protection etc. This is also true for a range of social reform oriented voluntary associations. These developments together with increase in educational facilities and cultural and recreational attractions of city life in India have made them nodal points for diffusion of modern values and institutions.

A comparative analysis of data on changes in the occupation structure of cities obtained from the Census and National Sample Surveys shows that not only the proportion of gainfully employed population in agricultural occupation declines with progressive increase in the size of the town or city but such growth shows also preponderance of administrative and professional services. The proportion of those engaged in trade and commerce increases with increase in the size of the city. This mobility coexists with more persons not being in labour force or being visibly unemployed. Occupational mobility in urban areas is higher than in the rural areas but the differential is not very large in nature because of the preponderance of non-agricultural occupations in the urban rural areas. The shift, when viewed in intergenerational context of change from agricultural to non-agricultural occupation is more noticeable, however, than within the structure of non-agricultural occupations as such. Cities in India thus dominate the educational administrative, industrial, professional and cultural life of people. They not only influence the cultural and social life of society but also offer avenues of social and occupational mobility. These cumulatively promote cultural values, roles, institutions and structures which pro-

more modernization. Urbanization and urbanism accelerate cultural transformation and modernization, but not by replacement of traditional values but by adaptive changes integrating elements of tradition with modernity. This is in most facets of cultural modernization in Indian Society.

Check Your Progress - Exercise 3

1. What is urbanisation ?

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2. Social mobility is more in the urban areas.

Yes

No.

20.5 LET US SUM UP

This unit examined the processes of social transformation in human society. It begins with the features of social and cultural transformation. The role of new institutions, science and technology in the process of socio-cultural changes are discussed in greater length.

Examples of rural and urban society in India have been presented to examine the process of socio-cultural transformation in Indian society. This unit, however, has presented a broad idea of socio-cultural transformation in human society.

20.6 KEY WORDS

Cultural Renaissance : Attainment of new enlightened and liberal values, customs, beliefs, norms etc.

Evolution : A process of gradual change.

Decentralisation : A process of distribution of power among various organ of an organisation.

Sex-ratio : Number of females to per 100 or 1000 males.

20.7 ANSWERS TO CHECK YOUR PROGRESS

Exercise 1

- 1 (c)
- 2 There includes the traditions reflected in the intellectual pursuits, literacy, arts, beliefs, customs, values, morals, law etc.
- 3 Yes,

Exercise 2

- 1 (a)
- 2 (b)
- 3 It is led to industrial growth, urbanisation, and social mobility. It has led to green revolution in rural India. It added impetus to the forces of cultural modernisation.

Exercise 3

1. Urbanisation refers to the process of growth in the cities both in terms of its social structure, population, physical outlay and social organisations.
2. Yes.

20.8 MODEL EXAMINATION QUESTIONS

I. Answer the following questions in about 30 lines each

1. Explain the modalities of transformation of human societies.
2. Examine the role of science and technology in social transformation.
3. Explain the strategies for social and cultural transformation.
4. What are the reform measures for Social and Cultural Transformation

II. Answer the following questions in about 15 lines each

1. What is the relationship between tradition and modernity ?
2. What do you mean by 'Urbanism' and Urbanisation ?
3. Explain the features of Urbanisation in India
4. Explain the impact of democratic process on social transformation

BRAOU

UNIT - 21: PEOPLE'S PARTICIPATION IN THE DEVELOPMENT PROCESS

Contents

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21.0 OBJECTIVES

After reading this unit you should be able to :

- * describe the connotations of the word 'development'
- * show the link between people's participation and development process,
- * discuss various dimensions of participation, and
- * list some methods to increase the level of participation.

21.1 INTRODUCTION

This unit is concerned with the nature of people's participation in the process of development. It begins with the meaning of the term development and then establishes the link between people's participation and development. Dimensions of people's participation are discussed and followed by a consideration of methods to increase the degree of participation in development process.

21.2 WHAT IS DEVELOPMENT

Development as a process, embraces all human activities. It has social, political, administrative, economic and technological connotations. Efforts towards development emphasize radical changes in the existing social fabric, political and administrative organisations and technologies. In purely economic terms, the emphasis would be on maximisation of productivity with minimum possible resources. People's participation as an integral part of human resources constitutes one of the vital inputs to the development process.

For carrying out the process of development it is necessary to institute a suitable politico-administrative system. Through this system it will be possible to evolve new technologies and provide channels for dissemination of such technologies for agricultural, industrial and commercial growth. It is also necessary to devise suitable social relationships and combat with the negative effects of technological advancement, industrialization and urbanisation. These processes can be carried out more smoothly and effectively through sustained participation of people at various levels and in various forms. In other words, people's participation should be allowed to become the way of life wherein every individual involves himself or herself either formally or informally and takes active part in the developmental process. The success of any development programme or project depends to a large extent on the degree of people's involvement and community participation. The higher the degree of participation, the higher the degree of success and development.

21.3 RELATIONSHIP BETWEEN PARTICIPATION AND DEVELOPMENT

The relationship between participation and development was long established though there have been differences about what constitutes participation. Today the need and importance of participation is being increasingly emphasised. There is hardly anyone who would question the concept of participation and its contribution to development.

Technological Advance and Access to Resources

After the Second World War, industrially advanced countries became interested in the problems of underdeveloped countries. Absence of technology was identified as a major cause for underdevelopment. Technical assistance provided by these countries to developing countries therefore focused on transfer of technology. People's participation in the development was articulated in the shape of acceptance or rejection of the new technology.

Acceptance of new technology was considered as participation and rejection as nonparticipation. Later, the focus shifted to resources as their availability was identified as crucial input for development. Both transfer of technology and resources are essentially capital centred and people do not have much scope for active and direct participation.

In 1960, a need was felt to mobilise public opinion and harness the potential and response of the community for the development of technology and resources. It was argued that the foreign assistance in the shape of transfer of either resources or technologies will have no meaning unless an organisation exists to mobilise the people in their developmental effort. It is in this context that participation as a concomitant for development is being emphasized.

21.4 PEOPLE'S PARTICIPATION AS A BASIC POLICY MEASURE

It is now well recognised that technology, resources and organisation play a complementary role in the developmental process. The United Nations' Economic and Social Council (UNESCO) has recommended that the governments should adopt popular participation as a basic policy-measure in national development strategy. They should encourage the widest possible active participation of all individuals and non-governmental organisations like trade unions, youth and women's organisations in the development process, i.e. in setting goals, formulating policies and implementing plans. Participation is the conscious involvement of a significant number of people in situations or actions which enhance their well-being and transform the society.

Check Your Progress - Exercise 1

1. Maximisation of productivity with minimum possible resources generates the process of economic development.

Yes No (Tick the correct answer)

2. What are the two major causes of under development ?

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21.5 PURPOSES OF PARTICIPATION

An important question that arises in any discussion on participation is what purpose or purposes people's participation serves? What is its relevance to development? What objectives and functions it serves? It is very difficult to answer these questions as they are related to the realm of normative or value judgements. But we can list a few purposes which are relevant and important. According to some sociologists, participation serves the following purposes, viz., making local wishes known; generating developmental ideas; providing local knowledge; testing proposals for feasibility and improving them; increasing the capabilities of communities to handle their affairs and to control and exploit their environment; extracting, developing and investing local resources; promoting desirable relationships between people, especially through cooperative work. Participation may serve anyone or a combination of a few purposes, thereby contributing to development.

21.6 DIMENSIONS OF PARTICIPATION

When we consider the term participation, we have to examine its three dimensions, viz., what, who and how of participation. What encompasses different kinds of participation which contribute to development. Under 'what' four kinds of participation are emphasised, viz.,

a) **Participation in decision-making and implementation** can be considered as inputs and people's involvement in benefits and evaluation as outputs. In other words, they connote contributive and distributive aspects. Contributive aspect refers to people's contribution either in decision - making or implementation, distributive aspect refers to enjoying the benefits of development as well as participation in the evaluation of the programmes.

21.6.1 Participation in Decision - Making

It centres on generation of ideas, formulation of plans, evaluation of options and making choice from among the options. We may discern three types of decisions, namely, initial decisions, ongoing decisions and operational decisions. **Initial decisions** may relate to identification of local needs and project identification. It may relate to strategy, financing, saving, laying out standards for evaluation, etc. **Ongoing decisions** refer to search for priorities, decisions about continuation or termination of the project, relocation of services, review of decisions for better implementation, etc. **Operational decisions** relate to assessment, contribution non-governmental organisations of cooperatives and other local organisations in the developmental process.

21.6.2 Participation in Implementation, Benefits and Evaluation

People can participate in the implementation of programmes through resource contributions, in administration and coordination and in programme enlistment activities. Implementation of programmes results in benefits to the community and people participate in reaping the fruits of development. This may relate to material benefits, social and economic benefits or personal benefits. After the implementation of development programmes they need to be evaluated to know whether the programme objectives were realised or not; whether the intended benefits accrued to the people or not and other related matters. Project design should provide for people's participation to make the evaluation meaningful. Such a participation may be direct or indirect. It may be through formal reviews or by making suggestions, through protests or letters to newspapers or through similar such methods. But it must be remembered that people's participation in evaluation is more difficult.

21.6.3 Various Groups of Participants

'Who' of participation refers to four categories, viz., **local residents, local leaders, official and foreign experts**. Participation of each group depends upon the need, technical expertise required, as well as the policies of the Government. But in each category, we have to examine such characteristics as age, sex, status, occupation, education etc., to understand as to who participates in the developmental process and the nature and extent of participation. We have also to examine such variables as what is the basis for participation? i.e., Is it based on impetus of inducements? Is it voluntary or coerceve?

Similarly, we have to examine the form of participation, i.e., Is it direct or indirect ? or Is it individual or through an association or organisation? Extent of participation is another variable. It refers to time spent by the people on the programme and also the interest taken in the range of activities. Finally, 'effect' of participation refers to empowerment, i.e., how much capacity people have to get intended results from participation.

21.6.4 'How' Dimension of Participation

In understanding participation, we have to examine the context, i.e., both project characteristics and task environment. Project characteristics comprise technological complexity and resource requirements, tangibility, probability and immediacy of benefits; programme linkages, programmes flexibility and administrative accessibility and coverage. They condition the nature and extent of peoples' participation in development. These factors need to be considered as 'project design can leave little scope for participation, or allow only certain kinds of participation to emerge'. Task environment includes physical

and biological factors, cultural and historical factors, socio-economic and political factors. These factors have 'powerful and subtle affects on participation patterns'.

We shall examine people's participation in local governments, cooperatives, voluntary organisations and associations. The role of each segment in the developmental process is discussed below.

i) Local Governments

In the evolution of modern democratic governments, the emergence of local self-government is a unique phenomenon. It is based on self-governance involving citizens on all common matters. The decisions as to what is to be done, who has to do it, and how it is to be done are made by the citizens themselves. The limited area, population and tasks and functions of local government units provide wide scope for active involvement of the people. But modern governments are complex and they need full time attention. Hence, the emergence of representative form of democracy. In a representative form, citizens elect their representatives and the representatives participate in the government functions, on behalf of the citizens. People are free to elect their representatives periodically based on the past performance of the representatives.

Local governments comprise deliberative and executive wings. The deliberative wing comprises the elected representatives and this body is given vital decision-making and monitoring functions. The what, who, how, where, and when of the tasks are decided by these deliberative bodies. The executive wing is an instrument for actual performance of the tasks decided upon.

In spite of provision of Constitutional status to local bodies, the state government are not willing to entrust the functions, powers, resources and area of operation as mentioned in the constitution through 73 and 74th Amendment Act. Interference by state governments in local affairs, inter-agency conflicts, especially in urban metropolitan areas and loss of people's belief in local self-governing institutions are the common factors. Panchayati Raj is expected to enlist popular participation in developmental programmes.

Apart from participating in periodic elections, people are expected to participate in all development programmes and schemes. It is expected that decentralisation of power and establishment of representative people's institutions will enable people to involve themselves in the preparation and implementation of development programmes automatically. Voting in elections is a direct form of participation in Panchayati Raj and other forms of participation are mostly indirect. However marginal the involvement of people may be, they have kindled the awareness and aspirations of the people.

The panchayats, panchayat samithis, zilla parishads and the municipal councils, comprising people's representatives are the statutory organisations devised on self-governance principles. But party politics are making deeper inroads into these local government units and development decisions are being made on partisan considerations. This is a serious departure from the self-governance and participative philosophy. Further, the casteism and group politics have helped the dominant sections of community. Major portion of the fruits of development are being snatched away by handful of dominant people leaving majority of the population to their fate. On the one hand, the local administrative set-up has been turned to the interests of state governments by practising pseudo-decentralization methods and undue interference on local affairs by the state governments, and on the other hand, the local political leadership has failed to represent the local community problems.

The formal administrative organisations have a tendency to become complacent, lethargic indifferent and even counter-productive in some cases to the needs of the community concerned. Even the elected representatives become indifferent to the local needs. The party politics and political manipulations have already invaded the democratic spirit and made the self-governance ineffective. In order to overcome these problems and to inject the needed vitality into the developmental process, people's participation has to assume para-bureaucratic form.

ii) Cooperatives

Cooperatives are basically people's organisations constituted to activate people's participation in different sectors. The cooperative credit institutions, sugarcane cooperatives, housing cooperatives, etc., are all institutions formed under cooperative societies Act.

Lack of enthusiasm among the members of the cooperatives to participate in the decision making process is widely prevalent in most of the cooperatives. As a result the cooperatives are run by few dominant and interested individuals. Further, elections are not conducted regularly to the cooperatives by the governments. This gives rise to discontentment among the people willing to participate in the cooperative movement.

iii) Associations

Associations are another form of people's involvement in specific areas. Associations are formed by private individuals. There are rate payers associations, consumer councils, local residents welfare associations, etc. Each of these associations promotes the interest and welfare of its constituent members. These associations bring to light a number of common problems encountered in their respective areas and strive for the solutions.

iv) Voluntary Organisations

Voluntary organisations have come to play a vital role in the developmental process. A number of voluntary services like health, sanitation, child care, women's welfare, education, etc., are rendered by the voluntary organisations. They provide a common platform to like-minded people basically interested in rendering services. Considerable part of the developmental burden is also shared by them by enlisting the participation of people. Voluntary organisations are based on involvement of animators and holistic socio-economic development; and no development strategy can succeed without the active participation of people and groups. But because of various constraints the voluntary organisations could not contribute much for the accelerated pace of development. Voluntary action, even if it is effective, cannot solve all problems of development.

The human touch to development efforts can be attained through voluntary associations and organisations. As the authority and power structure is not dominant, the cooperation and sharing of problems receive attention while contributing for wider participation. The voluntary agencies, to be effective, according to some experts should be based upon the following essential prerequisites.

Firstly, they themselves should be people's organisations or set up with full participation or support of the people. Secondly, they should help in the development of grass-roots level organisations to become self-reliant through sustained efforts of local leadership. Thirdly, they should not attempt to operate projects directly but do so through local people who should only be guided by them. Fourthly, the non-governmental organisations should motivate, create opportunities for self-employment among people. This means that

they should create conditions which will lead to self-employment and not create parasitic psychology. Fifthly, non-governmental organisations should study the national development policies and promote among people thinking on the lines of these policies as to enable them to reap the benefits of schemes and projects meant for them. Sixthly, government should recognise non-governmental organisations as an essential force for economic and social development, the other two forces being people and the government. Lastly, the non-governmental organisations should keep constant liaison with other voluntary organisations with a view to avoiding duplication of efforts and wastage. Proper coordination among them will result in greater benefits.

Check Your Progress - Exercise 2

1. Describe four kinds of participation as contributive and distributive aspects.

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2. What are four groups of participants ?

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3. Name two examples of local self-government in your state. Write in one line, how you participate in any one of them.

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4. List at least four voluntary organisations in your area.

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21.7 CONSTRAINTS IN PARTICIPATION

Though the significance of popular participation for achieving development goals is not disputable, there are a number of constraints. The low economic status of the people, widespread illiteracy, social and communal barriers, lack of committed bureaucracy and political leadership, absence of information technological and organisational problems are the major problems coming in the way of participation.

The illiteracy, ill-health, economic backwardness and the domination of few well-to-do are all inter-related factors. The illiteracy make people depend on the educated. Similarly, economic backwardness makes people depend on the economically better-placed persons. The compulsions of dependence makes citizens weak and kills the urge for participation.

This is compounded by the pressure from the powerful local elites and opposition of the bureaucracy. Participation involves investment of both time and resources, but unfortunately the poor are unable to contribute either of them as they have to invest them for earning their livelihood. Therefore, they are mostly indifferent, though they may be conscious of the significance of participation. Absence of proper information to enable them to understand the need and desirability of participation is another obstacle. In most cases, the poor are unaware of developmental policies and programmes which are claimed to benefit them. The poor are thus eliminated themselves from the process of development.

21.8 NATURE OF PARTICIPATION IN RURAL AND URBAN AREAS

Participative spirit can be channelised into action by appropriate people's organisations. Organised effort yields better results than individual efforts. But as is well known, in India the poor are not organised. As a result they are not able to penetrate into the development institutions which are dominated by political and bureaucratic elite. In rural areas, in the past, community development provided some scope for people's participation. But the emergence of panchayati raj with its never ending problems could not give impetus to community participation. Other local organisations like the cooperatives, on the other hand, have fallen prey to vested interests due to dependency factor stated earlier. Thus poverty and lack of organisation make it difficult for the poor to involve in the activities of panchayats and cooperatives - two important development institutions.

In urban areas, popular participation is virtually restricted to municipal elections. Recently, the need for popular participation is realized and efforts are afoot to provide in the form of Urban Basic Services or Urban Community Development Programmes. The need for self-development, especially among the urban poor through education and motivation is being attempted through these programmes. This apart, financial and technical assistance is also provided for the upliftment of the urban poor. Organisations based on self-help and self-analysis in every field of activity are vital for promoting wider participation.

21.9 PRESENT LEVEL OF PARTICIPATION

On a theoretical plane participation takes place in planning, implementation, sharing of benefits and evaluation activities. But in practice, participation in planning has not percolated below. The traditional approach of planning from above has dominated the scene wherein the state and national level leadership takes major planning decisions. The local level planning is again left to the experts. The development projects are formulated and implemented by the public administrative agencies. People's involvement in implementation is negligible. Only few activities like slum improvement, child care, family planning, housing, etc., involve popular participation to some extent.

Distribution of house sites, credit, provision of civic amenities, incentives to weaker sections, etc., are the areas wherein popular participation has role to play. The main hurdles

in this respect are the prevalence of middlemen and the exploitation by the elitist dominant groups. Corruption in public life further accentuates the situation.

The press associations and elite groups are the only sectors actively involved in the evaluation of development programmes and projects. The citizens are provided with the facility of redressal of grievances which receive last attention in the public administration. The only method available to common citizens to participate in development is elections. As major issues, personalities and money power dominate in the elections, the problems of development remain unattended.

Methods to increase participation

There are several constraints as we have seen acting on the people to actively associate themselves with the development programmes. There is need, therefore, to properly plan for enlisting the support and participation of the community to ensure the successful implementation of the programmes with the active association of humans for whose benefit the programmes are intended. Less the people are accustomed to participate, more efforts are needed to enlist their participation. The following few methods have proved to be effective in enlisting the peoples' active participation in developmental programmes.

i) Firstly, participation will be effective, if programmes are weaved around small group around an activity which is common to the group. Because of commonness, members of the groups are motivated to identify themselves with the programme and to realise programme objectives through active participation. It is always easy to enlist the participation through education, explanation and accommodation in a small group than large groups where there will be anonymity than identification. Though the initiative to organise groups around a felt need is taken by the change-agent or a community organiser, leadership must be developed from within so that they can organise their activities.

ii) Secondly, people will be enticed to participate actively in the developmental programmes if they focus around income generating and production oriented programmes. Devoid of perceptible augmentation to his personal income a farmer or an artisan finds it difficult - sometimes impossible - to associate himself with the programmes. They feel despondent as they do not have any control over means of production as participation and empowerment are inter-related. Access to means of production is a tool for empowerment which in turn increases participation.

iii) Thirdly, access to information is another important factor which leads to increased participation. As we have seen earlier, the rural poor are not aware of policies and programmes which are designed to benefit them. There is dearth of information for meaningful participation by the people. If information needs are met properly and regularly, people will understand the programmes and try to solve their problems by associating themselves with their implementation. This will also to increase participation both in decision-making and implementation. Effective channels for the communication of information are a paramount importance for active participation of people.

iv) Fourthly, participatory methods like innovative communication techniques, use of group methods, active involvement of members, development of local leadership, fixing responsibility, and provision of appropriate support systems would ensure participation of people in development programmes.

v) Fifthly, as is well known, ignorance is a major cause of poverty which leads to apathy and fatalism which are anti-thesis to development. Therefore, there is need for

consciousness, education, training and imparting required skills based upon the needs to ensure participation of people. Only then crippling effects of dependence can be neutralised.

vi) Finally, policy and legal support, participatory evaluation, tangible goal setting are the other important methods for increasing the participation of people in developmental programmes. There should be concerted efforts both by Government and others to create more congenial atmosphere and to create more channels for popular participation while strengthening the existing ones.

Check Your Progress - Exercise 3

1. What are the main constraints to participation ?

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2. Name two development institutions in rural areas of India.

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3. Describe any three methods to increase the level of people's participation.

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21.10 LET US SUM UP

We have seen in this unit how the development process and people's participation are closely related and how various dimensions of people's participation explain the term 'participation'. In the end, the unit has also discussed some methods to increase the present low-level of participation.

21.11 KEY WORDS

Resources : Collective source of wealth.

Input : Investment made for the production of certain goods and services.

Output : Production received in the form of goods or services.

Local Self - Government : Local governing body consists of people's representative viz. Gram Panchayat institutions in India.

Empowerment : A process of gaining social, economic or political power.

21.12 ANSWERS TO CHECK YOUR PROGRESS EXERCISES

Exercise - 1

1. Yes
2. i) Lack of advance technology
ii) Non-availability of resources

Exercise - 2

1. Contributive Participation implies participation in decision - making and implementing, while distributive participation means participation in benefits of evaluation of development process.
2. i) Local residents, ii) Local leaders, iii) Officials, iv) Foreign experts.
3. i) Panchayat in rural areas, ii) Municipal Corporation in urban areas.
Depending on the area of residence, one can participate in the elections through casting ones vote
4. AWARE, YMCA, RED CROSS etc.

Exercise - 3

1. The low economic state, illiteracy, indifferent bureaucracy and political leadership, non-availability of information and organisation problems are the main constraints to participation.
- 2) i) Panchayatiraj, ii) Cooperatives
- 3) i) Forces on income-generation
ii) Availability of information about development projects.
iii) Removal of dependence on the more affluent and educated.

21.13 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 Lines each

1. What is participation? Explain the relationship between participation and development
2. Discuss the various dimensions of participation
3. Examine the various constraints in participation

II. Answer the following in about 15 lines each

1. Define peoples participation
2. What is development
3. Explain the methods to increase participation

UNIT 22 : STATUS OF WOMEN IN SOCIETY

Contents

22.0	Objectives
22.1	Introduction
22.2	Status of Women in Ancient India
22.3	Status of Women in Medieval India
22.4	Social Reform Movements During 19th Century
22.5	Women's Role in the National Movement
22.6	Women's Movement
22.7	Women - Beijing Conference
22.8	Introduction to Women Studies
22.9	Patriarchy
22.10	Women and Development - Education, Health and Employment.
22.11	Let Us Sum Up
22.12	Answers to Check Your Progress
22.13	Model Examination Questions

22.0 OBJECTIVES

After going through this Unit you would be able to :

- Explain the role played by women during the Ancient and Medieval times.
- Describe the role of women in social reform movements and freedom struggle.
- Explain the emancipation of women.
- Explain the importance of women's studies
- Trace the development of women during the modern period.

22.1 INTRODUCTION

Women's development and women's studies are gaining importance slowly. Feminists, social scientists and scholars involved in women's studies are examining the status and the role of women in society. They are actively engaged in collecting valuable data on these aspects. From the origin of humankind, men and women are equally sharing the work and the responsibilities and participated in movements and struggles. In ancient India women like Maitreyi and Gargi and other women scholars participated in Vedic discussions and proved their scholarship. Women were confined themselves to the home during the medieval times. They were called 'Gruhalakshmi' and the 'light of the home' and their skills and capacities were not utilised by the society. Under feudal culture she was superstitious and was treated as a slave. Child marriages, bride price, dowry system, Sati, prostitution and other social evils prevalent during that period. Education was denied to women. Social reformers like Raja Ram Mohan Roy, Eswara Chandra Vidya Sagar, Kandukuri Veeresalingam initiated reforms and brought about consciousness among them.

Even though women were not totally liberated, these movements, nevertheless, broke the oppressive tradition and resulted in the change of social and cultural ideas of women during that period.

Next to the reform movements, it was the national movement that brought about much more radical changes in the attitudes of women. Under its inspiration and the patriotic zeal, several thousands of women took part in the movement and fought for the liberation of the mother land.

The women's movements in India were quite different from the movements of other countries. In India women's movement developed as an integral part of social, economic and political movements. The subjugation of women co-incides with the beginnings of class exploitation in the society. As Engles writes with grief, "the overthrow of mother's right was the world-historic defeat of the female sex". Then the women got degraded enthralled became the slave of man's lust, a mere instrument for begetting children.

In order to understand the process of development of women's emancipation in India, we must have a glimpse of international background. In 1871, the Historic Paris Commune saw the un-precedented heroic battle of working women of all walks of life. The United Nations Organisation declared international women's decade from 1975 July to 1985 July. The Nairobi Conference in 1985 initiated forward looking strategies and called for increased participation of women in political, social and economic spheres. After a decade, the Fourth World Conference on women was held at Beijing from September 4th to 15th 1995. It discussed the women's problems at length.

Yet another important milestone in the development of women was the introduction of women's studies as a separate discipline in all the Universities. The researchers are concerned with the problems that women are facing in the modern times and also their development along with changes.

Education is the vehicle for social change. When one talks about women's health one normally talks of mother's health, mother and child' always go together. Inspite of many impressive areas of development in India employment position has deteriorated and majority of population are working in un-organised sector. So education, health and employment are the three main areas of development in the women's development programme.

Check Your Progress - Exercise 1.

1. What is meant by women's development?

2. Father of the social reform movements in India. Tick the Correct Answer.
 - a. Raja Ram Mohan Roy
 - b. Iswarachandra Vidya Sagar
 - c. Kandukuri Veeresalingam

22.2 STATUS OF WOMEN IN ANCIENT INDIA

The development of woman from the ancient times onwards, with regard to her status and respect is low. This could be established through the architecture of the ancient

times, which was a vehicle through which the cultural development could be traced. Women in ancient Egypt did not enjoy much of a higher status. In the Sumerian Civilization man was the master of the family and women was considered as a slave. What was expected of women was that they should beget male children not only to be the heirs of the family, and also necessary for the country. In the case of the non-existence of the male children the husband has the right to re-marry. However, in Babylonia, women enjoyed the right to property and also to engage in trade. In general, women belonging to the 'lower' orders in the society had to depend on their labour for sustenance. In India, the primitive settlers gave importance to fertility concept and thereby worshipped 'Mother Goddess'. We have evidence to prove that matriarchy was in vogue in Harappan culture. In the Rigvedic period women enjoyed respectable status and there were women scholars like Lopamudra, Visavara, Indrani and others. R.K. Mukherji writes the same about Vedic women and mentions the names of Maitreyi and Gargi. However, by the later Vedic period along with the rise of caste regulations and strict religious prescriptions, the position of women was also declined in the society. In course of time the rights of the mother in the family were taken away by the father. Thus patriarchy emerged in history when once family, religion and state became evolved and established firmly in human societies.

Check Your Progress - Exercise 2

1. Name the woman who participated in the vedic discussions.
 - a) Chand Beeby
 - b) Rudrama Devi
 - c) Gargi
 - d) Raziya Sultana

22.3 STATUS OF WOMEN IN MEDIEVAL INDIA

Status of women declined perceptibly in the medieval times. There were several heterodox movements which condemned the meaningless religious rites and rituals. Bhakti and Sufi movements in this period endeavoured to bring about religious harmony. In their view, all human beings are equal and should be respected. The Bhakti and Sufi Saints created an opportunity for women to participate in the Bhakti movement along with men. However the impact of this movement was very less and it did not improve the worsening women's position. Several social evils were in vogue in the medieval society. 'Purdah' system was widely Practiced even though Royal women like Rudrama Devi, Chand Beeby and others preferred not to observe the same. Women encountered problems in matters of child marriage, enforced widowhood and female infanticide. **Sati** was practised among the upper sections of society. Another major social evil prevalent was prostitution. Education was limited and much more so among women. Religious superstitions made the life of women more oppressive. Besides Patriarchy and its attendant evils the medieval period was successful in pronouncing women as mentally weak and backward.

Check Your Progress - Exercise 3

1. Name some of the social evils prevailed in Medieval times.

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22.4 SOCIAL REFORM MOVEMENTS DURING 19TH CENTURY

The position of women in the modern period, by the beginning of the 19th Century, was not in any way better compared to the earlier period. Inhuman social practices and superstitions made her worse than a slave. Education was denied to her. Child marriages were in practice. 'Kulinism', the worst form of polygamy, was widely practiced in Bengal, Widowhood, due to infant marriages, became a curse. So they were forced to commit 'Sati' along with their dead husbands. This cruel practice of widow burning was banned by Lord Bentinck, thanks to the initiative taken in this regard by Raja Ram Mohan Roy.

19th century in Indian history witnessed the rise of social reform movements. They arose in different parts of the country. Women and her problems became the main focus of these movements. Women's education, banning of child marriages, widow remarriages, abolition of 'Devadasi' system (social purity movement) were the major issues tackled by these movements. Raja Ram Mohan Roy and Ishwara Chandra Vidya Sagar in Bengal, Ranade, Jotiba Phule and Karvey in Maharashtra, Veeresalingam in Andhra, Narayana Guru in Kerala were some of the leading reformers of this period. Pandit Ramabai was perhaps the first woman reformer who laid the foundations for women's liberation movement in India. The above mentioned movements and reformers brought about the social awareness among women. A number of women came forward to participate in movements. Journals and Associations for women were started in the country. For the first time, women were put on the path of progress which resulted in their consciousness. Even though women were not totally liberated, these movements, nevertheless broke the oppressive tradition and resulted in the change of social and cultural ideas of women during this period

Check Your Progress - Exercise 4

1. Name five social reformers who worked for women's education.

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2. Who was the first woman reformer that laid foundations for the women's liberation movement.

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22.5 WOMEN'S ROLE IN THE NATIONAL MOVEMENT

Next to the reform movements, it was the national movement that brought about much more radical changes in the attitudes of women. Indian National movement was primarily political in its nature. However, it incorporated into its fold, several strands of social and cultural and economic issues confronting the Indian society. Under its inspira-

tion and the patriotic zeal, several thousands of women took part in the movement along with men and fought for the liberation of the mother land. In this context mention should be made of Andhra women who participated in the Satyagraha movements of Palnad, Pedanandipadu and Chirala - Perala. Women were also active in militant activities and armed struggles. Preetilata Wadekar, Kalpana Dutt, Beena Das, Suniti Ghosh and many involved in revolutionary activities. Women's active participation in various peasant movement such as Tebhaga movement in Bengal, Telangana armed peasant struggle in Telangana, tribal Uprisings in Warli, etc., greatly enriched the national movement. National movement did not inspire only middle and upper class women. It mobilised also a number of tribal women in the regions like Manyam (agency areas) and also in the tribal revolts of Komaram Bhim and simialary of Santhals, Bhiils, Ghonds and Rani Gidello, a women activist in Manipur, lead a movement against Taxes. The role of women in the Telangana armed struggle (1946-48) against feudal oppression deserves special mention.

Women's movement in India was quite different from the movements of other countries. Women battled hard throughout the world to get their right to franchise. In South European Catholic countries women do not have the right to vote even now. In India women's movement developed as an integral part of social, economic and political movements. India is considered to be third in regard to the political rights of women only after U.S.A. and former Soviet Russia. Educated women in our country fought for equality and political rights. Many organisations like 'Bharat Stri Mandal' 'Poona Seva Sadan', 'Indian Woman's Association', 'Young Woman's Christian Association', 'Sarojini Devi Mahila Sangham', greatly inspired Indian women. We can cite the examples of Annie Besant, Sarojini Naidu, Durgabai Deshmukh and Muthu Lakshmi Reddy All India Womens Conference. to name only a few in this context.

It is not civilisation and culture that exclusively determine the status of women in the Society, but it is economic conditions that determine the position of women. Women has been considered as part of man's private property. His domination over her has been derived through the religious and judicial laws. Throughout history, it is the patriarchy that kept women as subordinates to men. To this state of affairs came a break with the French Revolution of 1789 which pronounced the noble ideas of Liberty, Equality and Fraternity under the inspraion of this revolution and its pronouncement of human rights, the feminist movement or the movement for the development of women was commenced.

The subjugation of women co-incides with the beginnings of class exploitation in the society. As Engles writes with grief, "the overthrow of mother's right was the world - historic defeat of the female sex". Men seized from her the reins of housholds, women got degraded, enthralled, became the slave of man's lust, a mere instrument for begetting children. Women were virtually turned into man's private property and his domestic slave. Emancipation of women as we know, becomes possible only when they become partners in social production on a large scale and pay minimum attention to the domestic chores. It presupposes the total change of the society. Then only women's emancipation from the age long subjugation at various stages of social development is possible.

Check Your Progress - Exercise 5

1. Write briefly how the national movement paved the way for women's development

tions were sprung up all over India to fight for women's cause. The mass organisations like 'Nari Mukti Samtha', Assam trade unions like SEWA (Self Employed Women's Association) Service Organisations like 'Saheli', Women's centre and 'Sakhi Kendra' are consistently carrying out the women's movement.

Check Your Progress - Exercise 6

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1. Explain the historical background of the women's emancipation in the world.

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2. The first woman that fought for equality was

22.7 WOMEN AND BEIJING CONFERENCE

United Nations organisation declared **International women's decade from 1975 July to 1985 July**. The third world conference on women was held at Nairobi in 1985. The Nairobi conference initiated forward looking strategies and called for increased participation of women in political, social and economic spheres. Even before Nairobi conference, conferences were held in many other countries as preparatory attempts to it. Individuals, groups, grassroot activists, researchers and sensitive sections of rural and urban women started a conscious search for preventing sexual harassment and domestic violence. The document, "Towards Equality" highlighted the overall situation of Indian women. One of the most significant national seminars was organised in Bombay in S.N.D.T. University. The theme of the seminar was "A Decade of Women's Movement in India - A Review of Achievements". This seminar represented women activists, researchers and N.G.O.'s who discussed all the important issues and problems of Indian women. This seminar was a milestone that mirrored the problems of Indian women. After a decade, the Fourth World Conference on women was held at Beijing in September 4-15, 1995. A number of N.G.O. women delegates from various countries discussed about the strategic gender needs focussing on women's participation in economic, political and human rights issues relating to the elimination of all forms of discrimination and violence against women.

Women comprise, numerically speaking half of the world. They should lead their lives with honesty and self-respect. The United Nations organisation, in the year 1945 in its charter, declared equality between men and women and proclaimed human rights with-

out any discrimination. For the development of women and their status, it established a special commission. It ruled out all kinds of discrimination between human beings. Every individual has to enjoy liberty and human rights equally. Thus it paved the way for women's rights. Towards achieving this, the Second World Conference at Copen Hagen in 1980 and the Third Conference at Nairobi in 1985 provided ample opportunities for women to facilitate their active participation in political, social and in economic sectors and to find out new strategies for their development. These conferences on women provided an opportunity for the governments to commit themselves to specific action-oriented programmes for them. The cause of women is considered to be the cause of humanity. A survey was conducted in India by all women's organisations including N.G.O's to discuss the role and status of women even before Beijing conference.

The Beijing conference discussed twelve points they are :

1. The persistent and increasing burden of poverty on women
2. Unequal access and inadequate educational opportunities
3. Inequalities in health status, and unequal and inadequate access to health-care services.
4. Violence against women.
5. Effects of armed or other kinds of conflict on women.
6. Inequality in women's access to and participation in the definition of economic structures and policies and the production of self.
7. Inequality between men and women in the sharing of power and decision making at all levels.
8. Insufficient mechanisms at all levels to promote the advancement of women.
9. Lack of awareness and commitment to internationally and nationally recognized women's rights.
10. Insufficient mobilization of mass media to promote women's positive contribution to society.
11. Lack of adequate recognition and support for women's contribution to managing natural resources and safeguarding the environment.
12. The girl child.

Gertrude Mongella was the Secretary General of the Beijing Conference. She declared "if women take the lead they can change the whole world. But men need to participate in this struggle. Only then there is possibility for equality. She further exhorted women to shout loudly that "All women of the world unite." After this conference a post Beijing conference was conducted in Hyderabad in December 1995 from 9-11.

In this conference, **Asmita** the Resource centre for women which hosted the event rendered a song in Telugu :

We will unshackle our chains
Go forward and fight for our rights.

There is nothing individual in it, But, everything is political from kitchen to the whole universe.

We are the builders of new society, an equal society.

We will protest against poverty, oppression, injustice.

The working committee, on behalf of the co-ordinated unit changed its name as National Alliance for women. The conference discussed many issues concerning women, especially human rights and the problems faced by women belonging to scheduled castes and tribes. Very pertinent question was posed namely, why the development plans are increasing poverty among women? To remove the backwardness among women the central government should increase the reservation facility for women to 50% in professional and technical courses. It should evince greater interest in the problems of rural women. Their problems do not pertain to women alone and infact they are the problems of the entire society.

Even though the humankind is stepping into the 21st century, there are still child marriages. Women are facing discrimination on the basis of social, economic, political, religious, class and colour distinctions. News papers are filled with atrocities suicides and dowry deaths, cases of sexual harrasment, female infanticide. These atrocities are constantly on the rise. For example recently a survey was conducted in Bangladesh in which it was gathered that women express the wish to have a male child and they were for abortion in the case of a girl child.

Check Your Progress - Exercise -7

1. The year during which the 4th World Conference on Women was held in Beijing.
 - A) 1975
 - B) 1980
 - C) 1985
 - D) 1995

22.8 INTRODUCTION OF WOMEN STUDIES

Yet another milestone in the development of women was the introduction of women's studies as a separate discipline in all the universities. A good amount of research is being done. History has not recorded the contribution of women in the heroic battles or protest movements launched in the past. What was the role of women in social, economic and political fields? Why did development planners as well as social scientists perceive that women's concern was only welfare but not the developmental activities? what is the role of women in the development of society. Is it increasing their status and respect? Researchers have to tackle these problems and challenges and they have to interpret them as to suit the women's movement.

The researchers are concerned with the problems that women are facing in the modern times and also their development along with changes in the society. Some of the areas they are working on are given below.

1. Why the process of understanding women's contribution in socio-economic and political fields has been shrouded in mystery ?

2. Why the concerns of women generally perceived by planners and social scientists as welfare rather than developmental ?
3. What were the historical and ideological dimensions of women's role and status in Indian society?
4. Social and national development programmes and their impact on society. Mainly human rights, social oppression on women, population policy, poverty, unemployment, education, health etc., which form as a part of politico-economic aspects.

It becomes difficult for researchers to decide the role of women in comparison with men as source material is scarce in this regard. Women's Participation in economic field depends upon the cultural attitudes in the society. Changes in the status of women will be a long term aspect of social process and requires continuous examination and assessment. Another important factor is the contribution of rural women in agricultural production. If the principle of equal wages to equal work' is not applied to women, there will be discrimination with regard to their wages. When women confine themselves to their houses and take up cottage industries, it will surely act on their health. Even if she takes self-employment she has to depend upon male members. Like this she is facing many problems in day to day life. We have to investigate by means of taking up macro and micro studies to probe into her problems and find solutions.

Women due to patriarchy face many forms of discrimination such as disregard, insult, control, exploitation, oppression and violence. This violence emanates from the family, the place of work and from the society in general. For example, parents show preference to male child and discrimination is seen also in feeding them. Burden of house hold work on women and young girls and lack of educational opportunities for girls, lack of inheritance and property rights for women etc are some of the issues to be tackled in this connection. Men control women's body and sexuality and even places restrictions on fertility or on reproductive rights. Sylvia Wally, a feminist said that the important social institutions such as family, religion, media are crucial to the system of social structures and practices.

Check Your Progress - Exercise 8

1. Describe briefly about the importance of the women studies.

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23.9 PATRIARCHY

According to Mary Dalhy, the custom of widow burning in India (Sati), the Chinese ritual of foot binding, the mutilation of young girls in Africa, the massacre of women as witches in medieval Europe, Gynocide (female child killing) under the guise of American gynaecology are some of the examples of violence against women. Furthermore, women face specific forms of violence like rape and other forms of sexual abuses, dowry murders, wife-beating, social and economic oppressions.

We don't dispute the fact that efforts are on for the development of women. But the

important question is what is her value in the society? who has the right to measure it? Patriarchy does change from time to time according to the particular historical circumstances. But there are changes in the relationship between men and women. Women have to fight the patriarchal attitude from family level to that of international level, and face the problems which are cropping up every day. Women have to build up to go forward. There are many protests taking place every day and feminists are propounding alternative strategies to the development of women.

Check Your Progress - Exercise 9

1. What are the specific forms of discrimination shown in the society towards the girl-child?

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22.10 WOMEN AND DEVELOPMENT - EDUCATION, HEALTH AND EMPLOYMENT

Women's development includes along with education, the development in social, cultural and political sectors. Education is the vehicle for social change. Women and men should have equal access to science and technology education and society should make use of women's talents along with men. If we see the percentages of education, women's percentage is half to men.

When one talks about women's health, one normally talks of mother's health, "mother and child" always go together. It is still not realised that women have a right to lead a healthy life as human beings and not only as mothers.

In the schemes sanctioned by the government only Rs. 2.50p is given per child in child labour rehabilitation projects. Will it be sufficient to give nutritious food to the child and take care of his or her maintenance. It is a mere pittance. If it is a girl child it would be more difficult. According to a survey conducted by the Registrar General of India, in 1978 that the All India figures of infant mortality was 148 females per thousand population whereas it was 132 among males.

There is concern that male, female ratio may even become worse with recent discovery of clinical methods to determine the sex of the foetus which is already leading to female foetus infanticide. Then how can we get the girl children more in numbers? Another factor is that there are child marriages among the backward classes and dalit families. If a girl child becomes a mother at the age of 12 or 13 what will be her health condition? These problems are not taken care of by the government. At least the women's organisations should conduct extensive surveys on these problems and pressurise the government to make suitable laws to stop these practices.

India is not a poor country. But its riches are enjoyed by a few individuals. Many Indians are still below the poverty line. Doctor Saramma Thomas, an expert in medical science said, "It is very difficult to bring up girl children in backward communities. Still, in many families, if the girl children are more than two it is considered a misfortune.

Those children are called "Akki" (un-necessary) "Kauri" (Un-wanted). There is close relationship between poverty, illiteracy, illhealth and girl children".

In spite of many impressive areas of development in India, employment position has deteriorated and majority of population are working in un-organised sector. Majority of them are marginal workers. Even though both men and women are working in the agricultural sector there is a discrimination in wages between them. The International Labour Organisation conducted a survey and found out that women provide valuable inputs into the rural development. Among the higher classes, women are not allowed to go out and take part in agricultural activities. Women in the agricultural sector, educated women, women belonging to political parties, middle class women should unite and form into organisations, to bring about the necessary social change. The dowry system should be removed, atrocities on women should be stopped, total prohibition of liquor should be ensured, wife-beating etc. should be given up. What is required is total social revolution. Women should be the real participants in the social production. She should find a place in the policy making bodies from the village level to that of the central government. Regular training should be imparted to them in order to raise their level of social and political consciousness. A nation cannot prosper unless the status of women, who constitute half of the total population is proved.

Check Your Progress - Exercise 10

1) What are the programmes initiated for the development of women ?

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22.11 LET US SUM UP

The efforts for the development of women, from the ancient times onwards with regard to her status and respect are very meagre. In the matriarchical societies woman used to participate in agricultural activities and she constituted the main part in the production process. Later on, her position was relegated to child rearing and bearing and confined to the four walls of the house. During the Rigvedic period women enjoyed respectable status and there were women scholars like Lopamudra, Vishavara, Ghosha, Sachi, Sulabha Mitreyi, Gargi who participated in the vedic discussions, and proved their scholarship.

The status of women declined perceptibly in the medieval times. This trend continued till the beginning of 19th century also. The position of women in the modern period was not, in any way, better compared to the earlier period. Woman was considered as a slave. 19th century in Indian History witnessed the social reform movements to bring about the social awareness among women.

Women's movements in India were quite different from the movements of other countries. In order to understand the process of development of women's emancipation in India, we must have a glimpse of international background. United Nations organisation declared international women's decade from July 1975. In 1995, the fourth world conference on women was held at Beijing in September 4th to 15th.

Another milestone in the development of women was the introduction of women's studies as a separate discipline in all the universities. In spite of all these developments, women in day-to-day-life are facing many kinds of discrimination, disrespect, harassment, violence and oppression due to patriarchy.

Change is required no doubt among women, but men also have to change rapidly. Women education plays a crucial role in the process of this change. So education, health and employment are the three main areas that bring about improvement in the conditions of women and contribute for women's development.

To conclude, the real change in the position of women can be brought about when the cause of women is considered to be the cause of all humanity and when women rights are considered as human rights.

22.12 ANSWERS TO CHECK YOUR PROGRESS

Exercise 1

1. Participation of women in work and other responsibilities
Participation in movements and struggles
Participation of women in discussions etc.
2. Raja Ram Mohan Roy

Exercise 2

1. Gargi

Exercise 3

1. Purdah 2. Sati 3. Prostitution 4. Religious Superstitions.

Exercise 4

1. 1) Raja Ram Mohan Roy
2) Vidya Sagar
3) Ranade
4) Phule
5) Karvey
6) Veeresalingam
7) Narayana Guru

2. Pandit Ramabai

Exercise 5

1. National Movement brought more radical changes in the attitudes of women. Under its inspiration and the patriotic zeal several thousands of women took part in the movement along with men and fought for the liberation of the Mother Land.

2. Satyagraha movements of Palnad, Pedanandipadu and Chirala - Pirala.

3. 1. Komarum Bhim
2. Santals
3. Bhils
4. Ghonds
5. Telangana Armed Struggle.

Exercise 6

1. In 1871, the historic Paris Commune saw the un-precedented heroic battle of working women. Women of France started women's rights movement before the French Revolution. Women got suffrage in Ice Land (1915) Finland (1906), Denmark (1915) Newzeland (1893), Australia (1902), Germany and Poland (1919), U.S.S.R. (1917), Hungary and U.S.A. (1920), France (1944), Italy (1945) and Switzerland (1972).

2. Clara Zetkin

Exercise 7

1. 1995

Exercise 8

1) Introduction of women's studies as a separate discipline in all the universities. A good deal of research is being done.

Exercise 9

1. The custom of widow burning in India (Sati),
The Chinese ritual of foot binding
The genital mutilation of young girls in Africa
The massacre of women as witches in Medieval Europe
Gynocide (Female child killing) are some of the acts of violence against women.

Exercise 10

1) Women should have equal access to science and technology education. Society should make use of women's talents along with men. Women's health condition should be improved. Extensive surveys on the problems of women should be conducted. The dowry system should be removed. Atrocities on women should be stopped. Total prohibition of liquor should be ensured.

22.13 MODEL EXAMINATION QUESTIONS

I Answer the following in about 30 lines each :

1. Explain briefly about the role of women in Ancient and Medieval periods
2. How can you justify that social reform movements contributed for the development of women?
3. Can you say that women's studies is a milestone in the development of women's progress?
4. Describe briefly about the world conferences of women? How did they generate interest to women folk even at the grass roots level.

II Answer the following in about 15 lines each:

1. What do you mean by Patriarchy?
2. Write a note on Women's role in National movement
3. Women's emancipation efforts.
4. Main problems of women tackled in Beijing conference.

UNIT - 23 THE ECO-SYSTEM AND SUSTAINABLE DEVELOPMENT

CONTENTS

- 23.0 Objectives
- 23.1 Introduction
- 23.2 What is an Eco-System ?
 - 23.2.1 Definition and Nature
 - 23.2.2 Importance of Eco-System
- 23.3 Ecological Crisis
- 23.4 Biosphere
 - 23.4.1 Importance
 - 23.4.2 Abuse of the Biosphere
- 23.5 Environmental Degradation
 - 23.5.1 Degradation versus Pollution
 - 23.5.2 Desertisation and desertification
 - 23.5.3 Entropy Law
- 23.6 Sustainable Development
- 23.7 Let Us Sum Up
- 23.8 Key Words
- 23.9 Some Useful Books
- 23.10 Answers to Check Your Progress
- 23.11 Model Examination Questions

23.0 OBJECTIVES

After reading this Unit, you should be able to :

- * Describe the eco-system and its importance
- * Explain the meaning and significance of ecological crisis
- * Discuss the current threats to the eco-system and suggest corrective measures.
- * Understand the need for sustainable development.

23.1 INTRODUCTION

What does the word eco-system mean to you? The eco-system, as you shall presently see, concerns itself with the study of the relationship(s) between the organisms and their environments. The relationship is delicate and reciprocal. Unfortunately, it has been subjected to tremendous stress in recent times. Terms like 'Ecological Crisis', 'Environmental Pollution' etc. reflect this stress. You shall be reading more about all these in the pages that follow.

23.2 WHAT IS AN ECO-SYSTEM

The Earth is the home of all living creatures belonging to different species. This is a fact: one which is quite evident. Still, we would do well to emphasize it as forcefully as possible. For, the Earth is being so badly misused and exploited everywhere, that it may cease before long to serve as our home. Should that ever happen, we shall ourselves be destroyed. For we continue to live only as long as the Earth is in a position to support us.

23.2.1 Definition and Nature

We would do well to promote a very sharp kind of an 'Earth Consciousness'. In fact, this is very important for our future and that of the subsequent generations. We cannot possibly afford to violate what is commonly known as 'Human Ecology' or the 'Ecosystem'. The Word 'Ecology' has two Greek roots: 'Oikos' which means house and 'Logos' which means discourse. As such, Ecology or the eco-system can be defined as 'a study of the habit living organism like man'. More precisely, The Shorter Oxford English Dictionary defines it as 'The branch of biology which deals with the mutual relations between organisms and their environments'. This, however, is only the first of the two definitions given by the Dictionary. The other speaks of it as 'All the mutual relations taken collectively'. In this way, ecology can be taken to mean the global eco-system itself.

23.2.2 Importance of Eco-system

The eco-system, as we have seen, deals with the inter-relationship of the living organisms with their environments. It has also been mentioned that the relationship is reciprocal and poised delicately. There is, so to say, a balance between the living organisms and their surroundings. When we talk of threats to the eco-system, we essentially mean that this natural balance between the living beings and their surroundings is threatened by the actions of man - the highest of living beings and to this extent, the eco-system is threatened.

Check Your Progress - Exercise 1

1. Explain the concept of ecology.

23.3 ECOLOGICAL CRISIS

When we speak of the 'Crisis' of ecology, what we have in mind is the crisis which the global eco-system is now facing. This crisis is brought about, essentially, by man's depredations and unlawful encroachments upon the environment. It is easy to see that it is very much in our interests to preserve the integrity of this system; for this system is so sensitive that some of the apparently localized environmental abuses may well cause it to break down.

Illustrations of Current Ecological Crisis

Two simple examples would make things clearer; i.e., we would get a more coherent picture of the ecological crisis. The first of these concerns the use of pesticides or chemical poisons used for killing plant pests. In the long run these will be killed and agricultural output will increase. However, this is only a short-term gain. For gradually, pests will develop their

own defence system and put up resistance. Consequently, even stronger varieties of these poisons will have to be produced and used in larger quantities. A sort of a vicious circle will begin to operate. This implies that the quantities of the poisons needed merely to maintain the agricultural output at a given level will continue to increase.

But, there is another difficulty also; this lies in the fact that once used, these poisons become toxic. They do not get degraded. This is, no enzymes are available in the Earth system to break down these chemicals and render them harmless. Once used, they last for ever and accumulate in organic matter everywhere. For instance, residues of pesticides used in the United States have been found in the milk of the nursing mothers. Also, in the bodies of the Penguins which are found close to the South Pole. Similarly, the radioactive and cancer-causing wastes of nuclear power plants released by the British Nuclear Fuels Ltd. into the Irish Sea are known to move to the Baltic Sea.

The second example concerns what is called the 'Greenhouse Effect'. A green house, also known as a hot house, is a building with roof and walls of glass. It is used for growing flowers and plants which need more of warmth than ordinary plants. With the sunshine which enters the greenhouse, the plants produce carbon dioxide. But this gas gets caught within the greenhouse and continues to absorb the solar heat coming from outside. In this way, the temperature inside the greenhouse can be raised sufficiently to promote plant growth.

A similar phenomenon can be observed on a global scale. Although carbon dioxide forms no more than 0.03 percent of all the gases in the atmosphere, it performs a most important function and in fact, makes life on the Earth possible. This is easy to see. When the Sun's energy comes in contact with the Earth's atmosphere, much of it just bounces back. But some of it is absorbed by the carbon dioxide present in the atmosphere. The surface of the Earth is, thus, warmed sufficiently to make life possible.

But, now, something very dangerous is taking place. As more and more of fossil fuels such as coal and oil are burnt in various ways, carbon dioxide locked up in those fuels for the last millions of years is realised into the atmosphere. With the burning of the tropical forests, still more of it is produced. Thus, in 1850 the Earth's atmosphere had only 265 parts per million of this gas. It now has 340 parts and if it continues to remain unchecked, this figure could well rise to 600 by the middle of the next century. As a result, the Earth would become much warmer than now. Indeed, the polar temperatures could rise by 7 degrees centigrate. This, in turn, would cause the polar ice caps to melt and the water level in the oceans to rise by five to seven meters. Large parts of the Earth's land surface would be flooded, and in fact, be permanently submerged under water. Many big cities of the world like Calcutta, Bombay, London, New York would be wiped out.

This is now recognized to be one of the most serious dangers to the world. Therefore, once we begin to take note of it, we cannot but question the validity of the prevailing civilization itself. For, given the way it is heating up the global atmosphere, it promises to destroy the very basis of human existence. This means that we should take care to re examine development and growth, development theories and so on.

Check Your Progress - Exercise 2

- 1) What do you understand by ecological crisis ?

2) Briefly discuss dangers to our ecology today.

23.4 BIOSPHERE

The need for a re-examination of the type mentioned in preceding lines becomes even more clear if we take into account not just the global atmosphere, but the whole of the Biosphere. The Biosphere, as you probably know, is the sphere of life around the Earth and includes within itself the atmosphere, the oceans and the soil, each one of which, in turn, contains countless variety of life forms.

Like every other life-form, we are very much a part of this biosphere. But, unlike any other life-form that the Earth has ever supported, we also have the power to modify it with all that we continue to do. This means that like all other life-forms, we are an integral component of the biosphere and draw our sustenance from it. Unlike all other life-forms, we are still not and cannot be completely integrated into it.

23.4.1 Importance

It would be best to remember also that the biosphere is now being recognized as a single living system or being akin to an organism somewhat like the human body itself. Therefore, if we continue to pollute the biosphere, we cannot but suffer the effects of these injuries and thus, expose ourselves to the possibility of destruction.

The concept of the biosphere as a single living organism can be traced to Professor James Lovelock, a pre-eminent life-scientist of our times. He calls it 'Gaia', which is one of the two names of the Greek Earth goddess; the other being 'Geo', the root of such words as 'Geometry', 'Geography', 'Geology' and so on.

Professor Lovelock further says that Gaia or the global biosphere has the most remarkable capacity for self-creation and self-perpetuation. But, while all species of life included in Gaia also enjoy the power of self-perpetuation, none of these has the power to live for as long as Gaia might. Indeed, many are known to have already evolved and vanished. In this respect, at least, we are no different from any other species. But, our situation is still different from the situation in which other species were placed. For, they came to be destroyed by causes entirely natural. In contrast, our destruction, if it comes about, will be due to unnatural and man-made causes entirely.

23.4.2 Abuse of the Biosphere

One of the man-made that can bring about our destruction causes is, the continuing abuse of the biosphere as a virtual sewer. For, all sorts of industrial wastes, the engine-exhausts from all kinds of vehicles, chemicals used in agriculture, poisons produced by test explosions and military exercises enter the biosphere at some point or other. They just cannot go anywhere else. It has been estimated that every year some 20,000 million tonnes of carbon dioxide, 130 million tonnes of sulphur dioxide, 97 million tonnes of hydrocarbons, 53 million tonnes of nitrogen oxides, over 3 million tonnes of arsenic, cadmium, lead, mercury are being spewed into the atmosphere, nickel and other toxic metals. Also being injected into it are a host of synthetic organic compounds ranging from polychlorinated biphenyls (PCB's) to toxaphene, which are known to induce cancers, birth defects or genetic changes.

Sulphur dioxide and the various nitrogen oxides react with moisture in the atmosphere to form sulphuric and nitric acid respectively. This causes acid precipitation of various forms such as acid rain, acid snow, acid sleet, acid hail, acid fog, acid frost, and acid dew. Little wonder that the phenomenon has been described as a 'Chemical Leprosy', which is now eating into the face of North America and Europe. But, it certainly is an environmental hazard of global dimensions, both because (1) poisons produced by the over-developed countries cannot remain confined to them and because (2) the under-developed countries are taking to an excessive combustion of fossil fuels.

All this essentially, means that we are capable of and perhaps, have already made the Earth unfit for our habitation. However we still have not appreciated the need for maintaining its integrity. This is why our unique power to modify the environment, one which lifts us above all other creatures on the Earth, and gives us our humanity, now promises to condemn us to destruction. In this connection, we may refer to the suggestion once made by Bertrand Russell that the first sentence of the last chapter of a report on our flora and fauna, by a philosophic Martian biologist, could well be the following: 'Man, or homo sapiens, as he somewhat arrogantly calls himself, is the most interesting, and also the most irritating of the animal species on the planet Earth'. The biologist in question could also dismiss us as the only thinking but foolhardy species ever to have evolved on the Earth. For, we may destroy our future either with a nuclear war or through a gradual environment decay.

To be sure, ecological destruction does not appear to be as chilling a possibility as a nuclear holocaust. But, it is still drastic and dangerous enough for us to view it with consideration and concern. This is easily seen. For the biosphere is a complex web, the strands of which, are formed by millions of species relating with one another in a variety of ways. The web can stand the removal of a strand or two. That is to say, Gaia does not die, and in fact, is not seriously affected when a few of its constituent species are eliminated or vanish on their own.

But, the prospects we face are not just that of a few species threatened with extinction, but a wholesale destruction of life-forms. Some idea of the gravity of the situation is suggested by the possibility that by the year 2000, well between half a million and two million species -

15 to 20 percent of all life-forms on the Earth could get eliminated; partly, because of the loss of wild habitat, but mainly, because of the increasing pollution of the global environment. Extinction of this kind of scale has never taken place before. That is why we may describe our own times as the 'Age of Extinction'.

Check Your Progress Exercise - 3

Read the following questions carefully and mark the correct answer.

1. The Biosphere includes :
 - a) The Atmosphere, the Oceans and the Soil
 - b) The Atmosphere and Oceans
 - c) The Oceans and the Soil
2. Biosphere, is today, looked upon as a
 - a) Single living system
 - b) Plural living system
 - c) A non-living system
3. The concept of biosphere as a living system is attributed to
 - a) Professor James Lovelock
 - b) Professor Aldous Huxley
 - c) Professor J.B. Haldane

23.5 ENVIRONMENTAL DEGRADATION

Environmental Degradation is a matter of great concern to us. The physical surroundings all over the world have been adversely affected by the predatory activities of man. Industrial wastes, chemicals, poisonous gases and all wild inventions of the modern man - have caused unavoidable harm to the environment. It should, however, be remembered that all environmental degradation is not man-made. We must distinguish between environmental decay as it continues to take place on its own and the one caused by man. It should be realised that some decay is natural and unavoidable and there simply is nothing that we can do about it.

We have no option, but, to take it as a fact of life. This means that even if our race did not exist at all, the global eco-system would continue to decay, in spite of us. In other words, it must have continued to do so, even before man appeared on the scene and will continue to do so, after he has disappeared.

23.5.1. Degradation Versus Pollution

The difference between environmental decay and environmental pollution is easy to see. Decay is quite like ageing. But pollution is like lung cancer which a man may get by smoking and which would cut his life short. This means that pollution is something, which speeds up the process of natural environmental decay. It is easy to see that had our environment been free from natural decay, it would also have been free from pollution. But, ageing is a fact of life; and so is environmental decay. Indeed, as we shall see later, it is because of this decay that life itself becomes possible. But, pollution signifies a continuing destruction of the life support systems

of the Earth and has become an extremely and increasingly serious threat over the last fifty years or so. What we need to do, therefore, is not to try to arrest the decay for the simple reason that it would be something impossible to do. Rather, we ought to see it as a basic law of nature, which cannot be violated. This would, in turn, persuade us to minimize the abuse of our environment.

23.5.2 Desertisation And Desertification

To further clarify the distinction between natural decay and environmental pollution, let us have a look at the deserts or extremely dry lands. There are five major zones of such lands in the world: found on each side of the Equator. The Sahara, the Arabian and the Gobi deserts are the more important of these. All these and the semi-arid lands cover around one-third of the earth's land surface. In many of the drier parts, deserts are increasing at alarmingly high rates. When natural, this process is called 'Desertisation', But, when it is due to over cultivation, deforestation, over-grazing or poor irrigation, it is known as 'Desertification'. Natural deserts may expand only over long periods of time, and through, climatic changes. Desertisation is, therefore, a relatively slow process. In contrast, desertification is dangerously rapid. Each year, some 12 million hectares are affected by it and become agriculturally useless. Of these, about five billion hectares are the wet, rainfed areas which loose their top soil. The total loss of agricultural output amounts to at least \$ 20,000 million per year. But, only one-eighth of this amount would be enough to restore the affected land to health and to prevent this loss.

Even so, this expenditure would help us control the effects of desertification, but, not of desertisation. This is a reminder of the point made earlier that while we may be able to do something about environmental pollution, we cannot do anything about environmental degradation. Pollution is a disease, which we can try to cure. Degradation means ageing and we have to accept it.

23.5.3 ENTROPY LAW

What is called the 'Entropy Law' is a formal recognition of the powerlessness mentioned above. Infact, it is one of the fundamental laws of nature and we would do well to know about it. Thus, Albert Einstein himself described it as the premier law of science. Sir Arthur Eddington referred to it as the supreme metaphysical law of the entire universe and more recently, Barry Commoner has called it out most powerful insight into the way nature works.

What this law says is very simple: all matter and energy must be spontaneous and irreversible so that it is dissipated over time. The Sun is the clearest example of this dissipation. It looses mass at the rate of four million tonnes per second and a tiny fraction of the energy, which as a result, it radiates in all the directions, comes to use on the Earth and makes life possible. It is easy to see that this dissipation cannot be controlled or reversed. Similarly, when a piece of coal is burnt, there is no way in which the resulting ash can be converted to coal again. Or, when a bottle of perfume is left uncorked in a room, the molecules of the concentrated liquid escape into the room and then, outside. There is no way to 'capture' these molecules and put them back into the bottle again.

The Sun, the piece of coal and the bottle of perfume are definitely ordered structures. As such, they are available for doing specific work. Through dissipation, the Sun will, in due course, become a disordered red giant and will not be available for warming the Earth. The piece of coal will become a disordered pile of ash and will, thus, become unavailable for boiling any more water.

This universal transformation of order to disorder is represented by an index called 'Entropy'. A German physicist, Rudolf Classius, coined this term in 1868. It has two Greek roots: 'en' which means 'in' and 'trope' which means 'turning'. Together, they were intended by Classius to mean 'the transformation content'. Generally, the entropy law suggests the limits within which we live and which we cannot violate. Thus, when we convert a relatively disordered lump of iron ore into an ordered piece of iron and this into a still more ordered hammer, we certainly manage to create order, though it may only be somewhat localized. But, we cannot create this order without creating more disorder in the total system. All sorts of buildings, roads, railway networks, factories, oil refineries, motor cars, bicycles, all pins and so on are examples of artificially created order. Soil erosion, water - logging, foul air, acid rain, polluted rivers are all illustrations of artificially created disorder. In other words, pollution is only man-made entropy.

This does not mean that we should stop all construction, manufacturing and agricultural activity. But, it still does mean that we should take care to avoid such pursuits that promise a rapid depletion of resources and pollution of the environment. For, if we fail to take such care, we shall only destroy ourselves.

Check Your Progress - Exercise 4

Explain what do you mean by environmental degradation ? Also, how it differs from environmental pollution ?

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23.6 SUSTAINABLE DEVELOPMENT

The concept of sustainable development is closely related to the existing eco - systems of any country. More so, it is appropriate in the case of Indian sub-continent. Today the concept is universally accepted as an essential goal of humanity. The concept became prominent in 1980's in the context of the World Conservation Strategy of the International Union for the Conservation of Nature and Natural Resources (IUCN). The importance of agricultural sustainability as the basis of sustainable development was emphasized.

At present there are two distinct concepts of sustainability. Firstly, the view held by economists. It is concerned about the long-term constancy of economic output, income or consumption. Secondly, the view held by ecologists and biologists. It is related to the long-term preservation of biosphere, i.e., sustenance of human populations and bio-diversity conservation in a given geographical region, which is endowed with limited natural resources. Of these two concepts, the former, the economic sustainability, is production and consumption oriented and the latter, the ecological sustainability, has sustenance of people and bio-diversity conservation as its focal points.

Sustainable development has various dimensions such as technical, economic, social, cultural, moral and political. It is defined as "development that meets the needs of the present without compromising the ability of future generations to meet their own needs." An operational definition of sustainable development that takes explicit account of economic, ecological and other standards and targets is stated as "a set of development programmes that meets

the targets of human needs satisfaction without violating long term natural resource capacities and standards of environmental quality and social equity." This definition emphasises the means, that is, programmes or activities that lead to sustainable development but not on the end results. Compared to the former definition, this perhaps is more practicable and useful to policy makers and practitioners who are concerned with practical aspects of sustainable development.

In India the concept becomes more relevant in view of the introduction of policies of liberalisation. What appears to be more desirable is that a synthesis of the existing paradigms of development. However, it is essential to develop the abundant human and material resources available, especially in the third world countries.

23.7 LET US SUM UP

In this Unit, we have explained the meaning and significance of the eco-system and the threats being posed to it. Attention has been drawn to what we can do to check the current ecological crisis besetting us.

23.8 KEY WORDS

Artificially created :	<i>created by man</i>
Depletion :	<i>Reduction</i>
Dismantled :	<i>To break down into small parts</i>
Fossil Fuels :	<i>Fuels derived from animal and plant remains of a past geological age; occurring in the form of mineralised bones and shells</i>
Global :	<i>Pertaining to the World</i>
Habitation :	<i>Area where group(s) of living beings reside</i>
Integral Component :	<i>An essential part of a larger whole</i>
Localised :	<i>Confined to a particular area</i>
Meta-physical :	<i>Beyond matter; super-natural; based on abstract reasoning</i>
Nuclear Holocaust :	<i>Massive destruction on a world - wide scale, caused by the outbreak of nuclear war.</i>
Polar Ice-Caps :	<i>Massive ice block formation around the North and South Poles</i>
Species :	<i>Any of the taxonomic groups into which a genus is divided, the members of which are capable of inter-breeding</i>
Sustenance :	<i>Basic minimum of living ; survival</i>
System :	<i>A methodological or co-ordinated assemblage of parts, facts, concepts etc.</i>
Toxic Waste :	<i>Poisonous wastes of industries etc.</i>

23.9 SOME USEFUL BOOKS

Boaden, PJS and Seed R :	<i>'An Introduction to Coastal Ecology : Chapman & Hall, N.Y., 1985</i>
Sapru, R.K. :	<i>'Environmental Management in India' (Vol.I & II) Ashish Publishing House, New Delhi, 1957.</i>

- Singh, Samar :** *'Conserving India's Natural Heritage'*, Natraj Publishers, Dehradun, 1986
- Varshney, C.K. (Ed.):** *'Water Pollution and Management'*, Wiley Eastern Ltd., New Delhi, 1983.
- Banerjee, B.N. Dr. :** *'Environmental Pollution and Bhopal Killings'*, Gion Publishing House, Delhi.
- Gare, Arron and Elliot Robert :** *'Environmental Philosophy'*, The Open University Press, Milton Keyees, UK, 1983.
- Harvell, A. Mark :** *'Nuclear Winter'*, Springer-Verlag, New York, 1984.

23.10 ANSWERS TO CHECK YOUR PROGRESS

EXERCISE - 1

1. Ecosystem is a matrix of mutually reciprocal relationships between living organisms and their surroundings. The relationship between a living organism and its surroundings is characterized by a natural balance. This balance is maintained of its own accord, normally. Attempts to disturb this balance by man have caused untold damage to the eco-system in recent years.

EXERCISE - 2

1. Ecological crisis, essentially, refers to the disruption in the natural balance between living organisms and their surroundings, by the various activities of man. Man has acted as an interventionist, so to say, and disrupted the natural balance between the living organisms and their physical surroundings. This has created a crisis: what has popularly come to be known as the 'Ecological crisis'.

2. Today, our ecology is facing dangers from several quarters. Firstly, there is the danger from poisonous chemicals, and pesticides. Secondly, there is danger from what is called the 'Green house Effect'. This is leading to increasing accumulation of Carbon dioxide in the atmosphere. These are some of the conspicuous dangers that our ecology is facing today.

EXERCISE - 3

1. a)
2. a)
3. a)

EXERCISE - 4

Environmental degradation, basically, means the spoiling of the environment in the natural course of time. It is, however, different from environmental pollution. While, degradation of the environment is something natural and inevitable, pollutions is basically, a creation of man.

23.11 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines.

1. Explain the meaning and importance of eco-system
2. Write a note on ecological crisis
3. Examine the difference between degradation and pollution

II. Answer the following in about 15 lines

1. What do you mean by biosphere?
2. What is desertisation?
3. Explain the meaning of Entrophy Law
4. What do you mean by sustainable development?

BRAOU

UNIT 24 HUMAN RIGHTS

Contents

- 24.0 Objectives
- 24.1 Introduction
- 24.2 Meaning and Definition
- 24.3 Origin and Development
- 24.4 Classification of Human Rights
- 24.5 Protection of Human Rights in India
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 - 24.7.1 Composition of NHRC
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 - 24.7.3 Credibility and Functions
- 24.8 Role of Non-Governmental Agencies
 - 24.8.1 International Level
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- 24.9 Let Us Sum Up
- 24.10 Answers to Check Your Progress
- 24.11 Model Examination Questions

24.0 AIMS AND OBJECTIVES

After going through this unit you should be able to :

- describe the importance of human rights;
- explain the problems in the protection of human rights in India; and
- describe the institutional arrangements for the protection of human rights

24.1 INTRODUCTION

In every society each individual has the right to live and lead his/her life meaningfully. This especially is significant because the democratic countries have their own constitutions which provide fundamental rights to all the citizens. But, in the present world these values are gradually disappearing. Even in democratic countries, the rights of individuals are suppressed by the State which in fact has to promote the human values and dignity of individuals.

The United Nations World Conference on Human Rights held at Vienna in 1983 is a significant attempt to mobilise public opinion at the global level. After this Convention, many countries of the world including India, established national level organisations to look into the problems of humanity and human rights.

In this unit, we shall discuss the meaning and definition of human rights, the problems in the protection of human rights and the institutions created for the protection of human rights.

24.2 MEANING AND DEFINITIONS

Generally speaking, human rights are the rights of the human being. It means that they are regarded as the fundamental and inalienable rights which are essential for leading meaningful life as a human being. Human Rights means the rights which develop the capabilities of an individual to lead a dignified life. There is however, no consensus as to what these rights should be. The interpretation of human rights may vary from society to society. It differs according to the particular economy, social and cultural society in relation to which it is being defined. Hence, it is not possible to evolve an adequate, substantive and universally acceptable definition to the concept. Infact, the United Nations Declaration also has not defined, the concept clearly, but the essence of the United Nations Declaration is "a common standard of achievement for all people and all nations". It has stressed the fundamental freedom for all without distinction as to race, sex, language and religion.

The Protection of Human Rights Act, 1993 passed by Indian parliament and the National Human Rights Commission defined the human rights as "the rights relating to life, liberty, equality, and dignity of the individual guaranteed by the constitution or embodying International Covenants and enforceable by courts in India".

Check Your Progress - Exercise 1

1. Explain the concept of Human Rights.

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24.3 ORIGIN AND DEVELOPMENT

The human rights movement represents the historical journey travelled by man ever since the beginning of institutionalised political and social order. It was a response to that order, when the importance of the development and expression of the individual personality began to acquire material significance in relation to community. The repeated interaction between the state and the individual resulted in recognition of a charter of basic individual rights. These continuous struggles make the individual fight against the power of established authority to reaffirm and evaluate the basic rights of individuals.

The origin of the rights through struggles can be traced to the early slave revolts. Medieval history witnessed several movements of the human associations. However, the present perspective of human rights took its form in the wake of industrial revolution. The industrial revolution expanded market forces that gave rise to liberal ideology.

With its origins in medieval European moral and political theory, the human rights philosophy was shaped by the writings of John Lock and Hugo Grotius followed by Rousseau's "**Principles of Social Contract**" and Thomas Paine's "**The Rights of Man**". On the other hand, the struggles between social forces and rulers of 17th and 18th centuries, kept up the flames.

The renaissance, reformation and enlightenment advance the concept of rights and also liberties. The renaissance of 14th century Italy, glorious Revolution of 1688 in Britain, United States Declaration of Independence in 1776, the Declaration of Rights of Man adopted by the French National Assembly in 1789, together paved the way for the emergence of human rights perspective. These movements not only occupy a glorious place in the world history, but have also enriched and enlarged the human rights perspective.

The second reason for the emergence of the human rights perspective is 'ideology'. The Marxist thought had a qualitative influence on human rights concerns. The Marxist world view looked at the world from the side of the oppressed. The emancipation of the oppressed was central to Marxist philosophical and ideological construct. The class division has pushed the world into antagonistic articulation. With the Marxist interpretation of the world, the world of thought got into as intense a conflict as the world of action. In the process, the rights, liberties and freedom acquired a new touch. This has added a new dimension to the concern of human rights.

The third vital influence on human rights came from the anticolonial struggles carried by people living in the African, Asian, and Latin American countries. These movements were triggered by the very deep urges of the colonized people for freedom and justice, and has equally affected the levels of consciousness. The movements were also result of deep material crisis caused by the prolonged colonial exploitation.

The history started compressing the compulsions of growth demands of development and needs of social transformation all in one. The post Second World War globe had to respond to all these questions. The confidence and conviction spring through the defeat of fascism.

In the 20th century, the horrors of the Nazi regime called the world to a great crusade for human rights. The Atlantic Charter (1941) and thereafter Dumbarton Oaks proposals, prepared the way for the United Nations Charter (1945) which affirmed faith in "fundamental human rights" and "in the dignity and worth of human being". On 10th December, 1948, the United Nations General Assembly unanimously adopted the Universal Declaration of Human Rights. It contained an elaborate list of human rights intended as "a common standard of achievement for all people and all nations". A step towards the concerting of these human rights was effected when the United Nations Assembly on 16th December, 1966, unanimously adopted the international covenant economic, social and cultural rights, and the international covenant on civil and political rights. The human rights perspective no doubt, has been shaped by all these complex global and historical forces.

Check Your Progress - Exercise 2

1. What are the different perspectives of human rights?

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2. Who wrote the book "Principles of Social Contract"?

- a) John Locke b) Plato c) Rousseau

24.4 CLASSIFICATION OF HUMAN RIGHTS

The term human rights is very general, and it spells differently in different nations. To avoid the difficulty, the United Nations Declaration classified the human rights into three sections, first, second and third generation rights.

According to this classification, Civil and Political Rights constitute the first generation rights; Economic, Social and Cultural rights as the second generation; and the group rights are characterised as third generation rights.

(1) A country ratifying the civil and political rights undertakes to protect its people by law against cruel, inhuman or degrading treatment". "It recognises the right of every human being to life, liberty, security and privacy of person'. The covenant prohibits slavery, guarantees the right to a fair trial, and protects persons against arbitrary arrest or imprisonment". It recognises "Freedom of thought, conscience and religion, freedom of opinion and expression, the right of peaceful assembly and of organisation, and of freedom of association".

(2) A country ratifying the covenant on Economic, Social and Cultural Rights, or second generation rights, acknowledges its responsibility to promote better living conditions for its people. It recognises the 'right to work, steady economic, social and cultural development, and full and productive employment, enjoyment of just and favourable conditions of work, fair wages and equal remuneration for work of equal values, women being guaranteed conditions of work not inferior to those enjoyed by men, safe and healthy working conditions, best leisure and reasonable limitations of working hours to form trade unions and join the trade unions of their choice". The covenant calls upon the states to "recognise the right of every one to an adequate standard of living for himself and his family, including adequate food, clothing, housing and the continuous improvement of living conditions to "ensure an equitable distribution of world food supplies in relations to need, the right of everyone to the enjoyment of the highest attainable standard of physical and mental health, right of every one to education and organised activities". The list is only illustrative and not exhaustive.

(3) The concept of human rights, in its expanding comprehension has not travelled to encompass what are called, "third generation" or 'solidarity' rights. At the very beginning stands the right of self-determination as a right regarded as belonging to people rather than individuals. The third generation rights also extended to the right to international peace, the right to satisfactory environment favourable to development and the rights of ethnic religions and linguistic minorities. The distinguishing feature of the latter is that, the focus is on collective as opposed to individual rights. The right to development and the right to self -determination are two of the principal examples of 'third generation' rights. The concept of "third generation" rights originated in the 1970's and remains controversial with the primary proto-go rights being those of developing states.

The Universal Declaration and the two covenants, no doubt, present a vision which is characterised by individual freedom, liberal policy, and humane and just economic de-

velopment. After four and half decades, when we look at the world around, the practices hardly contain any element which can be considered as a part of the vision of the Universal Declaration of Human Rights. This fact and the values in vogue suggest not only a very serious drift, but a growing violation of human dignity at all levels. There is a gross indifference to the basic economic, social, political and cultural rights of the individuals and the groups. There is a strong criticism that the world is moving in an opposite direction to these goals. It is because it did not have the force of law, and because of the lack of commitment on the part of governments.

The Human rights listed in U.N. Declaration are :

- 1) right to life,
- 2) right to living
- 3) right to security of person,
- 4) right to fair trial and public hearing by an independent and impartial tribunal.
- 5) right to protection of laws
- 6) right to privacy.
- 7) right to nationality
- 8) right to family.
- 9) right to property.
- 10) right to election and participation in the governance,
- 11) right to social security,
- 12) right to work,
- 13) right to improve living standard,
- 14) right to health,
- 15) right to education,
- 16) right to a share in the scientific progress and its benefits,
- 17) right to peaceful assembly, and the right to participate in the cultural life of the community.
- 18) freedom of thought.
- 19) conscience and religion,
- 20) freedom of opinion and expression and freedom from arbitrary arrest.
- 21) Imprisonment and exile.
- 22) Freedom of movement and freedom from resistance.

Check Your Progress - Exercise 3

1. Classify the Human rights on the basis of U.N. Charter

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2. Right to work is :

a) first generation right b) second generation right c) third generation right

3. List any five human rights specified in U.N. Declaration.

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24.5 PROTECTION OF HUMAN RIGHTS IN INDIA

Though India emerged as an independent nation from colonial rule in 1947, the struggle for independence, which had preceded in the three decades before 1947, had seeds of what later came to be recognised as fundamental rights.

In the year 1931, at Karachi Congress, a resolution on fundamental rights was adopted. The resolution on fundamental rights was the handiwork of Mr. M.N. Roy, a well known radical Humanist. After 1947, Constitution Drafting Committee was formulated to prepare a constitution to the nation under the chairmanship of Dr. B.R. Ambedkar. The constitution - makers freely drew upon the liberal philosophy of France, England and America. The Constitution of India has given priority to the chapter on fundamental rights which is in part III of the Constitution. It is not merely a fancy or idea, but a legal provision to be found in the constitution.

In the Constitution of India, two different and important covenants on human rights i.e., Civil and Political Rights, and Economic, Social and Cultural Rights are to some extent reflected.

Some of these rights have been incorporated in part III of the Constitution, while others have found a place in part IV of the Constitution. Part III of the Constitution provides for fundamental rights, contravention of which is impermissible either by the legislature or by the executive. Part IV of the Constitution contains what are called Directive Principles of State Policy which are fundamental in the governance of the country.

Article 14 of the Constitution provides that the State shall not deny any right to any person. This is so provided in Article 16 of the Constitution which enjoins that there shall be equality of opportunity for all citizens in the matter relating to employment or appointment to any office under the State.

Article 19 of the Constitution provides the basic rights to every citizen of India; They are; freedom of speech and expression, freedom to assemble peacefully, freedom to move freely throughout the territory of India; freedom to acquire, hold and dispose of property; and freedom to practice any profession; or to carry occupation, trade and business. In the year 1978, by an amendment to the Constitution, the right to acquire, hold and dispose of property was taken out from the chapter on fundamental rights.

The Economic, Social and Cultural Rights are to be found in part IV of the Constitution. Part IV prescribes several norms, several principles and policies to be followed by the State. As has been pointed out in a judgement of the Supreme Court, the fundamental rights and the Directive Principles, constitute the 'conscience' of our Constitution. The purpose of the fundamental rights is to create an egalitarian society to protect all citizens from coercion or restriction by society, and to make liberty available for all. The purpose of the Directive Principles is to fix certain social and economic goals for immediate attainment by bringing about a non-violent social revolution.

But, infact, the changing socio-political scenario not only treated the human rights, but also influence governments not to follow the Directive Principles. In present day society, the states have failed to provide safe living environment to individuals. Many of the reports by international agencies like amnesty and National Human Rights Commission, which was constituted by Indian Government to promote and protect the human rights, also pointed out this kind of inhuman tendencies. Successive Governments not only failed to protect the human rights, but also failed to provide the 'human environment' or the conditions to live with dignity.

Check Your Progress - Exercise 4

1. How does Indian Constitution reflect the spirit of covenant on Human Rights?

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2. Who proposed the resolution on Human Rights in Karachi Congress?

1) Mahatma Gandhi 2) M.N. Roy 3) B.R. Ambedkar

3. What is the importance of Article 19 of the Indian Constitution?

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24.6 VIOLATION OF HUMAN RIGHTS

The 20th century ushered in a totally new way of thinking, largely inspired by the horrors of the two World Wars and the untold misery and suffering they inflicted. This new theory revives the Marxist principle 'From each according to his abilities, to each according to his needs'. It seeks to justify risks as necessary for the fulfillment of men's basic needs. This has special relevance for the millions of people who live below the poverty line, for whom political and other rights have no meaning when they cannot provide them a roof above their heads, clothes to wear and two square meals a day.

Every day, in country after country, human rights are now being violated, irrespective of whether the country is developed or developing, whether it is governed by totalitarian or a democratic regime. Each violation of human rights whenever it occurs, is a threat to the welfare and dignity of the entire human family. The protection of human

rights, therefore, is a world - wide responsibility which transcends all racial, ideological and geographical boundaries.

The problem of human rights in a situation of mass poverty as ours, is, in fact, a problem of redistribution, access and needs. In the year 1993, one-fifth of the worlds population or 1.1 billion people lived in absolute poverty. The number of people in absolute poverty is growing faster than the population growth. It is estimated that the number would reach 1.5 billion by the year 2000 A.D., if the present trends are allowed to be continued. Among those poverty - stricken groups, a large number is that of indigenous people. According to United Nation's statistics, there are 300 million indigenous people in 70 countries. They are not only poor, but are almost uprooted from social, economic and cultural milieu.

The second most important aspect where the violation of human rights is flaring up, is the displacement. In 1951, there were fewer than two million refugees around the world. Today, the refugee population exceeds 18.5 million. Another 20 million people have been displaced within their own borders. In other words, one out of every 135 people, is affected by the displacement process.

In about 190 nations, there are groups of people who are restless and are engaged in one or the other form of struggle for their identity and liberation. These ethnic groups are caught up in tremendous civil strife. In these conflicts, in the year 1992 alone about five lakh children have been killed.

It is estimated that there are 640 secessionist movements in the world. This trend on the part of various groups fighting for separation not only challenges the concept of nation - state, but also the present day power system and its dominance. If these movements reach their logical end, the entire map of the world would undergo a change.

24.6.1 Indian Scenario

Independent India wanted to ensure fundamental freedom for its people having faced years of enslavement under foreign rule. While giving ourselves these rights and freedom, we also made the state the custodian of these rights, so that all the citizens could secure justice, social, economic and political; liberty of thought, expression, belief, faith and worship; and authority given to the state as would be required to check excessive exercise of one's right by one individual to the detriment of another. To this purpose, one can say India became a party to the Universal Declaration of Human Rights and International covenants.

India became a party to the Universal Declaration of Human Rights in the very year it was adopted, became a signatory to the 1976 International Covenant on Economic, Social and Cultural Rights (ICESCR) and has ratified the International Covenants on Civil and Political Rights (ICCPR) in 1979.

After 45 Years of the declaration of human rights, can it be said that India has followed the mandates of the international covenants and human rights charter?

An analysis of some of the laws, the 'diligent' implementation by the executive and a comparison with provisions of Universal Declaration of Human Rights would reveal shocking dissimilarities in the lofty ideals preached and the realities of life. The preamble to the ICESCR reads inter alia "Realising that the individual having duties to other individuals and to the community to which he belongs, is under a responsibility to strive for

the promotion and observance of the rights recognized in the present Covenant....." agree upon the following article:

1. Article 10 (3) reads "children and young persons should be protected from economic and social exploitation".

But, in India 45 million children are exploited in areas of high adult unemployment for they provided cheap labour. Children between 8 and 14 years form 1/5 of the total labour force in the glass bangle industry of Uttar Pradesh, 50,000 children between 4 and 14 years are working in the match and firework factories in Sivakasi. Though the Constitution prohibits child labour, yet the Government until 1986, pleaded helplessness in keeping children away from work because of the harsh realities of poverty. Even after the child labour Act of 1986, child labour is not banned.

2. In India, inequality among men and women is glaring. Bride burning is an everyday phenomenon in almost all parts of India. Social injustices to women in the form of dowry deaths, sati etc., have been made punishable legislation, but apathy in implementing them and the power of criminals to buy their release, have made a mockery of some of these legislations. According to the anti-dowry cell set up by the Delhi Police in 1983, 690 young women died in the capital, 23 of whom were burnt alive. Recent data reveals that the atrocities on women has been increasing day by day. In these atrocities 'rape' is a serious issue faced by women. In India it is recorded that there is a rape every 54 minutes. There is a dowry death and attack on women for every 26 minutes. The total number of dowry deaths in 1993 was 127. It has increased to 146 in 1994. The atrocities on married women in 1993 was recorded as 809. It has gone up to 982 in 1994. This data shows that Indian society is neither respecting the women, nor protecting their rights and is giving security.

Article 16 of the ICCPR states that "every human being has the inherent right to life. The right shall be protected by law. No one shall be arbitrarily deprived".

3. Article 9 (1) of the ICCPR tells that "every one has the right to liberty and security of person. No one shall be subjected to arbitrary arrest or detention".

Article 10 (1) of the ICCPR tells "All persons deprived of their liberty shall be treated with humanity and with respect for the inherent dignity of the human person".

Article 19 (1) and (2) of the Covenant reads "Everyone shall have the right to hold opinion without interference" and "everyone shall have the right to freedom of expression".

This right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing, or in print..... or through any other media of his choice".

4. Indian Constitution has assured to protect the guidelines of United Nations. Since 1950 when the Constitution was framed, India has witnessed numerous legislations curtailing civil liberties. The Constitution itself is unique in that it guarantees freedom of life and liberty in Article 21 and in Article 22 it contains provisions for preventive detention.

But, when we look into the faults, we can also see numerous acts and laws prepared by governments which suppress and violate the human rights. To suppress the po-

litical movements, governments frequently declare certain states and areas as disturbed areas.

This kind of acts deprive the people of their fundamental rights and also disallow prosecution or other legal proceedings against the officials who violate the human rights.

The Declaration of Acts like "The Maintenance of Internal Security Act 1971 (MISA), the National Security Act 1980 (NASA) is a serious threat to human rights. Under these acts any citizen can be detained for a year and more. The authorities are not bound to inform him of the reason for his detention. The Terrorist and Disruptive Activities Act of 1985 (TADA) and the rules made further eroded civil liberties or at least what little was left of it in the previous legislations. There is a criticism that it has been grossly misused precisely because its provisions give ample scope for misuse.

First, the cases under the TADA could only be examined by special courts, and not by the ordinary courts. Secondly, the trial is to be held in camera. Witness identification is to be kept secret. According to TADA, the confession made before police officer would be admissible in court. The substantive provisions of this Act are no less draconian. Nearly 80 thousand people were taken into custody under TADA so far. They include journalists, film stars, political leaders and common men, women and children. Due to the pressure from various sections of people, the Government has withdrawn the TADA.

The other issue in the violation of human rights in India is atrocities on Dalits. In the year 1991, around 1067 Dalit women were raped, 731 dalits were murdered, 645 incidents of arson took place. 1870 Dalits were grievously hurt. Another 17, 029 cases of offences against Dalits were registered. In other words, every day three Dalit women were raped, two Dalits were murdered, and two Dalit houses were burnt.

According to U.N. Charter, in India, unemployment is increasing day by day. Food, clothing and housing have become a serious problem of the common man. Working conditions and living conditions are declining enormously. Because of all these problems, new sociological movements are emerging throughout India. Many of the ethnic groups are demanding separate states, and some of them are demanding self-determination. These movements are creating political problems for the states. To suppress these movements, states are using military power. That again is creating problems and leading to conflicts between state and militant forces. These conflicts from Naga to Naxalbari movement, have led to non-stop bloodshed and thousands of encounter deaths, missing and custodial deaths.

Another issue which is most controversial in relation to human rights is the right to self-determination. International human rights agencies including Amnesty International, mainly insist on the question of self-determination. These organisations are very particular about the violation of human rights in the states like Jammu & Kashmir where liberation movements are raising their heads. In fact, the right to self-determination is a controversial right among all these human rights. In recent times, the concern over the right to self-determination is creating new problems in world social order.

In article 1 and 5 of United Nation's charter, there is a mention of "equal rights and self-determination of people". In third generation or solidarity rights, at the very beginning stands the right of self-determination, a right that has been regarded as belonging to people or cultural or national group. A normal implication of self-determination is that, the people who belong to a Nation or State can leave and form a new state.

In India many of the groups belong to languages, different cultures, nations, races, religions and regions with common political power and struggle for self - determination. Every group is claiming its rights to disassociate with the present state and is trying to form new government.

Check Your Progress - Exercise 5

1. Marxist principle says.....

.....
.....

2. How many people are affected by the displacement?

a) 82 million b) 18 million c) 18.5 million

3. How does child labour become a Human Rights issue?

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4. What is the meaning of Self-determination?

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5. List the laws against the human rights?

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24.7 NATIONAL HUMAN RIGHTS COMMISSION (NHRC)

The National Human Rights Commission (NHRC) was set up through a Presidential Ordinance on September '29, 1993. Later it was enacted by Parliament.

The objective in setting up the Commission is to introduce greater accountability and transparency in the laws, procedures, and the system of administration of India in the context of emerging social realities and the emerging trends in the nature of crime and violence. There is no doubt that in the present system courts are playing greater role in the protection of human rights. But, with the process of rectification being extremely slow, the Government has felt that the setting up of High Power Human Rights Commission would create confidence in the minds of those seeking redressal that they could get justice more promptly than is the case now. Allegations of custodial deaths, disappearances and fake encounters are quite often made by the activists of human rights in India. But, the Governments, both at the centre and states, have been slow to rebuild them by providing actual facts. For officials it is difficult to produce the witnesses in certain cases against the political Ideologists and militants of different groups. The people do not have the courage to speak out against the militants and police. The public is alienated if the police measures are too stringent, and therefore, there is need for an in-built device to prevent excesses. The Human Rights Commission now set up should be in a position to ensure that the citizens can live with dignity.

24.7.1 Composition of NHRC

The National Human Rights Commission consists of a) Chairperson who has been Chief Justice of the Supreme Court; b) One member who is or has been the Chief Justice of a High Court; c) One member who is, or has been, a judge of the Supreme Court; and d) two members to be appointed from amongst the persons having knowledge or practical experience in matters relating to human rights.

The Chairpersons of the National Commission for Minorities, the National Commission for the Scheduled Castes and Scheduled Tribes, and the National Commission for Women also are deemed to be members of the Commission. The chairperson and the members of the National Human Rights Commission are appointed by the President. The appointments are based on the recommendations of a Committee which consists of the Prime Minister, the Home Minister, Speaker of Lok Sabha, the Deputy Chairman of Rajya Sabha and the leaders of the opposition parties in both Houses of Parliament.

According to the Act, State Governments also may constitute a state level Human Rights Commission headed by a former High Court Chief Justice. The State Commission may enquire into the matters relating to the violation of human rights at the state level.

The members of State Human Rights Commission appointed by the Government on the recommendation of a Committee, consists of the Chief Minister, the Home Minister of the State, the Speaker of the Legislative Assembly and the leaders of opposition in the Legislative Assembly.

24.7.2 Powers of NHRC

The Prescribed functions and powers of the Commission provide the widest scope for pro-rights action by it to prevent or punish human rights abuses by public servants in any part of the country, the areas of atrocities ranging from custodial crime to connivance in communal violence. The Commission Enquires *su moto* or a petition presented to it by a victim, or any person on his behalf.

It may intervene in any proceedings involving any allegation of violation of human rights pending before a court with its approval. The Commission can visit any jail or any other place where persons have been detained or lodged for the purpose of treatment, reformation or protection. It reviews the factors including acts of terrorism, which inhibit human rights, and suggest appropriate remedial measures.

While dealing with complaints of violation of human rights by the members of the armed forces, the commission might, either on its own motion or on receipt of a petition, seek a report from the Government on the action taken on its recommendation within three months or such further time as the Commission might allow.

24.7.3 Credibility and Functions

The credibility of the Commission depends upon the calibre of its appointed members, their genuine commitment to human rights and their manner of functioning. The act provides for setting up Human Rights Courts in different districts to try offences against human rights, and for the appointment of special public prosecutors.

The role of the Commission in protecting human rights is not effective. The Commission has not been provided with independent investigative mechanism under its ex-

ecutive control and accountable to it. Violation of human rights by the police, government officials are common in India. It is unrealistic to expect the police to provide impartial and effective assistance to the Commission in investigating human rights violation by their brethren and superiors.

The functions of the Commission in the main are merely recommendatory. It has no power to punish the violators of human rights nor to grant any compensation, nor even immediate interim relief to the victims or the members of their family. It can merely make recommendations to the Government concerned for prosecution and grant of "Interim Relief". If these recommendations are not accepted, that is the end of the matter, and also the end of the victims and their families. In the month of August, 1994 when the Commission visited Andhra Pradesh, many people and civil liberties organisations like APCLC submitted thousands of petitions. The Commission also reacted in a serious tone to the atrocities of police, particularly in Telangana region, but no action has been initiated against the guilty.

The exclusion of the military and security forces even from limited scrutiny of the Commission, is the final act of its emasculation. There is a widespread perception, supported by considerable evidence, that violations of human rights are perpetrated by the security forces in Jammu and Kashmir, Nagaland, Punjab, Andhra Pradesh and other states where they are engaged in armed struggle with militants and insurgents.

The period of limitation of one year to file a complaint is woefully short. Apart from this, there is no power of condonation of delay. Consequently, many complaints can be thrown out on the grounds of time limitation.

Because of this limitations and powers of the Commission it can't achieve the common man's expectations, but it only can recommend action. The result will depend again on the state which was the party in the violation of human rights. On account of these limitations, there is a criticism that the Commission became a paper tiger.

Check Your Progress - Exercise 6

1. What is the need to establish NHRC?

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2. National Human Rights Commission consists _____

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.....

3. The functions of NHRC are _____

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.....

24.8 ROLE OF NGOS

Non-Governmental organisations, (NGOs) played a greater role in promoting the concept of human rights and checked the violation of human rights. Independent civil liber-

ties organisations also played a crucial role in monitoring and bringing to public attention cases of human rights violation throughout the world.

24.8.1 International

At the global level, the Amnesty International, an American-based organisation which has international stature and recognition, is working to improve human rights protection all over the world. It has also concerned itself with various specific aspects of human rights in India. While acknowledging India as being 'an open country' with a vigorous press and a strong judiciary, it has campaigned against persistent abuse in the form of torture, rape and custodial deaths in the course of administration of justice.

Amnesty has also highlighted the systematic use of torture, dozens of 'disappearances' and extra-judicial executions of peaceful demonstrators and political activists in encounters with the police.

Another international organisation working for human rights, Asia Watch, also blamed the Indian Government for the violation of the rights of its people. The foreign organisations have however, primarily focussed on the pervasive use of torture, one particular form of human rights violation.

Some people may claim that international organisations such as Amnesty and Asia watch by their inquiry into such matters are interfering in the internal affairs of India. The fact is that human rights are as much a global as a national concern. However, it is a fact that these reports of international organisations are mobilising public opinion over the issues. The Amnesty International Report of 1992 resulted in a debate in other countries too.

In February, 1993, Asia Watch and Physicians for human rights produced evidences about the 'violation of human rights' by the security forces in Kashmir. Earlier, in September, 1992 Asia Watch produced another report titled "Police Killings and Rural Violence in Andhra Pradesh" in which it not only recorded cases of torture, rape and murder of peasants and tribals by security forces in the state, but also accused the police of intimidating and even killing the local journalists and human rights activists.

Apart from these two some other international organisations also are working for human rights protection. Though the reports prepared by International Organisations may be true, yet there is a criticism that these organisations are twisting. As we discussed earlier in the introduction, it is impossible to give a common definition which is universally acceptable for the concept of human rights. It is also not possible for developing countries to follow the norms prescribed by developed nations.

24.8.2 National Level

India has an active human rights movement. They also have variously published reports of on the spot investigations into torture, rape and death in custody. It is often as a result of their work that a pattern of human rights violation can be documented, particularly in the remote areas of the country. These organisations include the Andhra Pradesh Civil Liberties Committee (APCLC); the Association for the Protection of Democratic Rights (APDR), Calcutta; The Civil Liberties and Human Rights Organisations (CLAHRO) in Manipur; Citizens for Democracy (CFD) in Delhi; The Committee for the Protection of Democratic Rights (CPDR) in Bombay; The Free Legal Aid Committee (FLAC) in Bihar; The People's Union for Democratic Rights (PUDR) and the People's Union for Civil Liberties (PUCL).

These organisations issue reports with commendable regularity about human rights abuse in various parts of the country. The Government of India in fact is not happy with the work of NGO's. It is also criticising the interference of NGO's. Moreover, the Government has not included a single member in NHRC from these groups working in the field since the last five decades. Government is not bothered about the reports submitted by the independent groups and Civil Liberties Organisations and is denying them as partial and one-sided.

The last 20th Century Indian Society has faced drastic changes in socio-economic and cultural fronts. Because of the globalisation and liberal policies of Government, the social values and institutions have been changing rapidly. This sudden and speedy change is influencing the common man in many ways. Poverty, unemployment and inhuman conditions are increasing day by day. The Government policies have become a threat to the dignity and identity of the social life. Hence, there is a need for the emergence of an independent human rights movement to protect the humanity and promote human values.

Check Your Progress - Exercise 7

1. Name the International Non-Government agencies involved in Human Rights activity?

.....
.....
.....

2. Amnesty International Headquarters is located at _____

3. List the National level Human rights Non-Government Organisations?

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.....
.....

24.9 LET US SUM UP

The concept of Human Rights is an emerging concern. The meaning of Human Rights is the rights of individual or human being. They include the rights relating to life, liberty, equality and dignity of individual. The concept of the rights of man is very old but it has taken shape in the late 20th century, after so many struggles and movements. United Nations has recognised 22 rights as human rights in its charter. But many of the countries are violating the human rights. A number of organisations throughout the world including Amnesty International, Asia Watch and other non-governmental organisations are playing a crucial role in protecting and promoting the human rights. In response to the global concern over the Human Rights, Government of India established a National Human Rights Commission (NHRC) under the chairmanship of a national Supreme Court Chief Justice. Though the Commission has its own limitations, it is working independently to promote the human values, and to protect the human rights.

24.10 ANSWERS TO CHECK YOUR PROGRESS

Exercise - 1

1. The meaning of human rights is the rights of human being. The rights which develop the capabilities of an individual to lead the dignified life, are called human rights. They are fundamental and inalienable rights, and are essential for every human being.

Exercise - 2

1. For Answer See 24.3
2. C) Rousseu

Exercise - 3

1. For answer see 24.4
2. B
3. List any human rights that are specified in U.N. Declaration.
 - 1) Right to life
 - 2) Right to security of person
 - 3) Right to nationality
 - 4) Right to health
 - 5) Right to education

Exercise 4

1. For Answer see 24.5
2. B
3. According article 19 of the constitution every citizen of india is provided with basic rights

Exercise 5

1. In case of fulfilment of basic necessities of humanbeings marxist principle stress on "each according to his abilities and each according to his needs.
2. C
3. See 24.6.1
4. See 24.6.1
5. NASA, NISA, TADA

Exercise 6

1. For answer See 24.7
2. For answer See 24.67.1
3. For answer See 24.7.3

Exercise 7

1. Amnesty international, Asia watch
2. America
3. For answer See 24.8.2

24.11 EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each

1. Define the human rights and explain the origin and development of the concept
2. Critically evaluate the violation of human rights in India.
3. Explain the role of non-governmental organisations in the protection of human rights .
4. Write a note on National Human Rights Commission.

II. Write a short note on the following in about 15 lines each.

1. What do you mean by First Generation Rights ?
2. Amnesty International
3. Evaluate the role of United Nations in Human Rights protection.
4. Explain the meaning of Right to Self-determination.

UNIT 25 : PROBLEMS OF NATIONAL UNITY

CASTE, RELIGION AND

REGIONAL IMBALANCES

Contents

- 25.0 Objectives
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 - 25.2.3 Caste Consciousness and Sanskritisation
 - 25.2.4 Caste in Independent India
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- 25.3 Tribal Cultures : Diverse Patterns and Problems
 - 25.3.1 Problems of Tribal Peasants
 - 25.3.2 Tribals in Urban setting
- 25.4 Religion
 - 25.4.1 Principle of Secularism
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- 25.6 Let Us Sum Up
- 25.7 Key Words
- 25.8 Answers to Check Your Progress
- 25.9 Model Examination Questions

25.0 OBJECTIVES

This Unit is intended to explain you about the problems of National Unity. After reading this Unit you should be able to :

- * Understand the Need for National Unity, and
- * Identify various causes leading to National disunity.

25.1 INTRODUCTION

India is a multi-ethnic society. There are a large number of ethnic groups which vary in size from highly localized caste and tribal groups, to very large language and religious groups. No single group is clearly dominant, and the boundaries between groups are not entirely fixed. In such a situation, the difficulties involved in presenting the theme of principles of Indian Unity are of a fundamental nature. Of late there has been a tendency in the literature on political development to focus upon national integration as a policy which seeks assimilation of the entire population of a state to a common identity and which recognizes only individual rights, privileges and duties.

Such a policy is to be distinguished from one of political integration, which seeks only to maintain the cohesion and territorial integrity of a political unit but does not necessarily demand the cultural assimilation of diverse groups to either dominant or composite culture. Without going into the validity of these two processes for Indian Unity, one can question the extent to which these, either individually or together, have contributed to the process of nation building. In fact today one finds that on issues like language, religion, caste, tribe and region, the divisive forces, due to their vested interests, are threatening to break the very fabric of Indian Unity. This unit attempts to examine these issues in detail.

25.2 CASTE SYSTEM

Caste (Jati) as a system practises inequalities. These are justified on the basis of birth, pollution and purity of occupations. Among castes there is not only inequality of wealth, income and power but also cultural and social segregation on the assumption that some castes are more pure than others. These factors determine their social ranking.

The jatis were ranked traditionally using a varna hierarchy of Brahmins, (priests), Kshatriyas (warriors), Vaisyas (traders, artisans), Sudras (agriculturists and service groups) and out castes (the untouchables or those outside the caste hierarchy).

25.2.1 British Policy Towards Caste : Identity of Disintegration

The colonial administration was interested in caste and religion in India partly for reasons of understanding the social practices and institutions of a people whom they looked forward to govern. More importantly, it was also to show that India did not constitute an integrated social, cultural, economic and political unit, and hence could not constitute a nation. Their method of analysing caste and culture presented the Indian social profile as a fragmented and not an organic whole. The social units, such as caste, tribe and religion got more than life-size portrayal and the elements of linkages between caste and tribe or between caste, economic structure and polity etc. were simply neglected.

25.2.2 Social Reform Measures Under British Rule

Apparently, the concern for social reforms by the British administration is reflected in their attempt to identify the depressed castes (scheduled castes after Independence) through the Census of 1931; in the abolition of Caste Cutchry in Calcutta in 1769 where until then Brahmins were treated as sole interpreters of Hindu caste laws; in the legislation of Caste Disabilities Removal Act in 1850, in fact to protect the interest of convert Christians and the legislation of a Special Marriage Act in 1923 under which persons belonging to any caste could intermarry etc. These social legislations reflect British attempt

to establish a rational socio-legal system in India. Yet, the negative elements in their social policy on caste, either consciously or unconsciously, promoted casteism and encouraged communalism in India. Separate electorates for Hindus and Muslims on the basis of religion were introduced in 1909. For political emancipation of the depressed classes Dr. Ambedkar demanded for separate electorates. Gandhiji undertook a 'fast unto death' to oppose this proposal and finally Dr. Ambedkar was persuaded to give up the demand for separate electorate. The separate electorate on the basis of caste would certainly have rendered the nation-building process in very difficult.

25.2.3 Caste-Consciousness and Sanskritisation

On the other hand, through the policies regarding social institutions and their administration the British rule activated the process of local and regional consciousness as never before in Indian history. This went contrary to the needs of national integration and smooth emergence of India into a nation-state. The colonial power ruled India by a policy of divide and rule.

The census enumeration on the basis of caste led to a sudden rise in caste consciousness and caste identity among people as a tool for recognition of social status and access to privileges by the state. There was widespread movement among castes and sub-castes to get themselves enumerated and the census was seen as an opportunity to lay claim to higher caste status. It was assumed that once higher caste status was recognised through census enumeration, other social privileges would follow or could be claimed. This process, by which lower castes claimed the status of a higher caste as reflected in the census enumeration became a wider movement for what is known as Sanskritisation.

25.2.4 Caste in Independent India

The policies that British colonial rule pursued activated the process of politicisation of castes and strengthened their self-awareness. The congress movement for Independence and its leadership kept on fighting against such policies on the basis of a nationalist secular ideology. Soon after freedom was achieved, the social frame work of these policies was evolved in the constituent Assembly and adopted in the Constitution of India. Constitution of India recognizes only the civic status of a person in all matters to do with law and state. For the historically deprived and depressed sections of society, such as the depressed castes, tribes and minorities it offers special provisions in addition to their civic rights.

The protective discrimination in favour of the scheduled castes is a measure of our national commitment to establish an egalitarian society. It strengthens the forces of national integration by accelerating the pace of development and social mobility in the segment of our society which has long been exploited. It ensures a balanced social and economic growth apart from reinforcing emotional integration, necessary for the nation-building process.

i. Caste and Electoral Politics

The electoral politics has led the caste associations, which formerly served only social, charitable or educational purposes, to jump into the political arena. Vote banks on caste lines have now appeared. The political mobilization of caste has led to new forms of caste alliances. This has initiated a process of fusion and fission in the caste structure.

The involvement of democratically elected bodies in decision making process and distribution of economic resources and opportunities made caste organisations conscious of the need to enter into electoral arena to gain power and resources.

ii. Consequences of the Politicisation of Caste

The processes of fusion and fission in caste associations have been analysed in terms of its contribution to political modernisation and national integration. We may find that each step towards transformation of castes into caste association is also a step towards weakening of the ritualistic form of caste consciousness and caste loyalties as it leads to emergence of secular objective of alignment. It contributes, though indirectly to the sharpening of civic consciousness in an uneasy psychological and cultural relationship with the traditional caste ideology.

iii. Caste Movement in India

We have discussed how colonial administration promoted caste consciousness in India and how even separate electorate was offered to the scheduled caste before independence. The latter could however be averted due to the farsightedness of Mahatma Gandhi and Dr.B.R. Ambedkar. The politicisation of castes could not, however, be stemmed and gave birth to many social movements among the scheduled castes and others.

25.2.5 Modernisation, National Integration and Caste

Modernisation introduces new elements of dynamism in social structure and values in a society. Its growth reinforces the processes of national integration. The processes of social and cultural modernisation in India have now gone a long way in unfolding themselves. This process was re-enforced through the Constitution, democratic electoral politics, social and economic reforms all oriented to eradicating inequalities and exploitation from society. Massive efforts in the fields of education, science and technology, industrialisation, economic growth, social reforms and distributive justice were made through planning. These developments have deeply influenced the social structure, values and practices of caste groups in India.

The modernisation process in India has considerably weakened the social structural and cultural bases of the caste system. We find that a large number of voluntary associations in India have already renounced the principle of caste for their membership. They are based on social objectives, professional interests and public causes. Caste may thus wither away or undergo adaptive transformation beyond reorganisation from its traditional mode of existence. All such processes step by step strengthen the forces of national integration.

Check Your Progress - Exercise 1

1. What is protective Discrimination ?

2. How caste associations act as interest group explain ?

3. Modernisation process has weakened the caste system in India.

Yes No

4. What are the major factors affected the caste system after independence ?

25.3 TRIBAL CULTURES

The tribal cultures of India can only be conceived of as a dimension of Indian civilisation. From ancient times, some tribal groups were in contact with the advanced civilisation. References to such contact could be traced to the days of Ramayana and Mahabharat wherein the tribal communities are described as 'Jana' in contra-distinction to 'Jati' or caste society. These people were different in physical appearance, worshipped strange gods and lived in hills and forests.

25.3.1 Problems of Tribal Peasants

The history of the tribes in India has been a history of becoming peasants. It is the policy of the government to minimise the extent of shifting cultivation, promote terrace cultivation and apply the new agricultural strategy to the tribal region and to accelerate the flow of capital for agriculture therein. There has been a diffusion of improved agricultural technology by governmental agencies. Efforts are being made to develop innovative technologies which would yield results in drought - prone areas and highlands. At present much of the settled cultivation is at subsistence level and the majority of the tribal produce is not marketed. They sometimes make distress sales in order to buy some necessities.

However, the bulk of Indian tribal societies correspond to the classic description of peasant economies, which comprise ' a system of small producers with simple technology and equipment' often relying primarily for their subsistence on what they themselves produce.

i. Land Alienation and Landlessness

In all parts of middle India attempts have been made to prevent alienation of land from tribals to the non-tribals but these have not been successful on account of several loopholes in the law that were discovered later on. The Dhebar Commission made a number of recommendations to curb this menace. Agrarian issues in tribal areas are extremely important since the tribals do not have any accumulated surplus and in drought-prone areas failure of monsoon leads to distress on an unusual scale. In many areas conditions of perpetual scarcity prevail.

ii. Indebtedness and bonded labour

In almost all tribal areas one of the worst forms of exploitation, to which people have been and are still exposed is through traditional money-lending.

Another unfortunate aspects of in indebtedness is bonded labour. The system has been prevalent in many areas where it is known by different names. Efforts have been made to abolish bonded labour by legislation but it has not been realised that liberation from bondage is not as important as identification and rehabilitation. The rehabilitation schemes have got to be stepped up if a break through in this respect is to be achieved.

25.3.2 Tribals in an urban setting

Only a small fraction of tribals in India live in towns. It is true that for long time the tribals were very far from the urban setting. However, in recent times some tribal population has migrated to urban areas on account of the setting up of administrative centre, growth of communications and the rising pace of industrialisation, particularly in the tribal belt.

i. Industrialisation and Detribalisation

Whereas urbanisation is a slow process and urban values take some times to be absorbed by people, industrialisation involves a much more drastic change. In an industrial setting, efforts are made by migrant groups to concentrate in particular areas. However this is no longer possible after a considerable lapse of time and the people tend to be dispersed.

ii. Monetisation and Spread of Education

The introduction of money economy has led to radical changes in the lives of the urban tribal. It has transformed the traditional communal goals with the goals to relatives of personal achievement and individual careers. This has resulted in a drastic change in the structure of the family and the roles of men and women in it. The respect of the young for their elders, of women for men, of the commoner for the headmen accompanied by elaborate ritual and etiquette also have little place in an industrial society. The newly achieved status in industry affects the form and nature of leadership.

Modern educational facilities which are available in towns have introduced a fundamental shift of emphasis in the theories of causation. This new scientific and rational orientation has reduced the belief in superstitions and witchcraft.

iii. Change in the Social life of the Tribals

The most fundamental change is the loss of homogeneity. Migrant tribal labour have to live in the midst of other labourers in shanty towns and in that situation their individual characteristics tend to be blurred. Last but not the least is the growth of criminal tendencies among the tribals. Studies around Ranchi and Jamshedpur have shown that tribal youths have joined criminal gangs and are quite active in them. The relative anonymity in a labour settlement gives ample opportunity to the anti-social propensities of individual tribals. The social control that was exercised by elders and traditional village headman is absent in the town.

In the past a tribal looked to their kin for help in times of stress, unemployment or illness. Lineage ties represented security. Now the conjugal family is more important than the lineage. Food habits are also changing fast.

There have been free mixing between the tribals and the non-tribals. A number of marriages have been reported between them. Linguistic acculturation is taking place at a fast rate. The importance of religion in tribal life has declined.

The problems of the tribals in India have afforded a good opportunity for constructive thinking and planned social change so as to bring them as soon as possible close to the mainstream of national development. It has now been recognized by all concerned that the tribal problem is not just an extension of the problems of the rural poor.

Check Your Progress - Exercise 2

1. The tribals are predominantly subsistence producers
Yes No
2. Ecological imbalances have adversely affected tribals
Yes No
3. In the process of interaction between the tribals and non-tribals the tribals have got more access to land and other natural resources
Yes No
4. Mention the major problems faced by tribal peasants.

5. What is detribalisation ?

6. In the urban setting the tribals maintain their homogeneous character.
Yes No

25.4 RELIGION

India has always been the home of a wide variety of religious faiths. Indeed few, if any, societies have been as multi-religious as Indian society. The co-existence of a vast variety of faiths, some of which have been quite different from one another, has been a shining example of religious pluralism, and tolerance, a characteristic for which this country has been justly famous.

This is not to say that Indian society has been completely free from religious tensions and friction. But when one surveys the vast panorama of Indian history, extending over three thousand years or more, evidence of bitter religious conflicts and wars is not at all substantial. Even the advent of Muslim conquests led to no great religious warfare, and Muslim rule in India, notwithstanding some intolerant rulers, was on the whole.

characterised by religious harmony rather than discord. (On the other hand, in this very period Europe had been in the grips of bitter religious conflicts). British rule which followed Muslim decline, initially, saw a continuation of the Indian tradition of religious tolerance and co-existence. Hindu and Muslims fought alongside of each other in the first war of Independence, in 1857.

However, by about the beginning of the twentieth century the situation began to change. Economic and political competitiveness, unleashed by the process of modernisation introduced by the British, began to sow seeds of religious discord and within a short span of about half-a-century communal tensions and violence seized Indian society. Parties like the Hindu Mahasabha and Muslim League successfully communalised Indian politics, and India's liberation from the colonial rule, in 1947, was ironically, accompanied by one of the worst blood baths in human history. Events leading to Partition, as well as the Partition itself, led Hindus and Muslims into so much bitterness and hostility that it apparently seemed as if the tradition of religious co-existence, had been destroyed forever.

Yet, just two years after partition, when free India's first ever constitution was framed, the national leadership, under Nehru's inspiration and guidance, decided to declare India as a "Secular state, that is, a state in which all religions and citizens irrespective of their faith would be treated equally impartially".

The decision to be a secular state was momentous from another point of view. All through its history, Indian Society had remained steadfast in its interest in, and attachment and commitment to, religion. Indeed, it would be no exaggeration to say that religion has been the most crucial influence in the formation of Indian culture and society. Yet, when an opportunity to choose between becoming a theocratic or secular state arose India did not opt in favour of the former.

In the light of this history and tradition what factors impelled India to prefer becoming a secular state? And, how is Indian secularism influenced by India's unique historical, political and cultural experiences?

The need to fully understand and appreciate the importance of secularism in contemporary India has become critical today, for as recent evidence suggests, Indian society is tending to move increasingly in the direction of Hindu revivalism, and Muslim and Sikh fundamentalism. This is contrary to what the founding fathers of our Constitution wanted.

25.4.1 Principle of Secularism

We consider secularism in the Indian context.

In the preceding section, it has been seen that in the west, secularism was coincident with the process of reducing and eliminating the pervasive influence of religion from this worldly life. In this context, "secular" has been equated with "non-religious". In India, however, secular and secularism have been used in the context of the state only. As such, in our country, one only hears of the secular state, never of secular society. This is partly because in India the concerns of secularism have been vastly different from those in the west. Indian secularism has primarily been conceived of as the antithesis of communalism.

In India, the term secularism is interpreted to imply that the state will not identify itself with any one religion but be equally friendly towards, or equidistant from, all religions. Operating on this principle of neutrality, the Indian state is expected to prevent and contain inter-group conflict, and, at the same time, weld together the large variety of competing, and at times conflicting, multiple religious communities, that characterise our society, into one nation. This kind of secular policy, it is expected, would promote among all citizens a national identity that would rise above various religious identities, without, however, negating the latter. Concretely, this implies that in their public life, all citizens, and especially state functionaries, will maintain a separation between their rights and duties, on the one hand, and their beliefs and practices, on the other. The reasons for the differing interpretations of secularism in India, and the west, are the differing historical, political and social conditions in which secularism has emerged in India.

The decision to make India a secular state, which, against the backdrop of the upheavals of Partition may appear to be enigmatic, was influenced by several sound considerations.

Firstly, the freedom struggle, as initiated and conducted by the Indian National Congress, had operated in terms of the secular ideology of non-religious nationalism. No compromise was made on this point even in the darkest days of Hindu-Muslim antagonisms, attendant on the Pakistan movement. Indeed, as partition became inevitable, leaders like Gandhi and Nehru became even more resolute in their commitment to non-communalised nationalism. Therefore, any deviation from the objective of establishing a secular state would have been the very negation of the ideal which the nationalist leaders had always espoused. The declaration of India as a Hindu state would have provided justification to Jinnah's two-nation theory.

Secondly, India had always been the home of a vast variety of religious communities and sects; after independence, this multi-religious composition of the country remained unaltered. In fact, sizeable numbers of Muslims opted not to migrate to Pakistan but to pin their fate and destiny with the rest of the country. The long tradition of inter-communal co-existence had given faith and confidence to Muslims, and others, that they could continue living in this country in peace and honour. Thus for this pluralism also, a secular state became essential.

Above all these, there was the tragic assassination of Mahatma Gandhi in 1948. This gruesome tragedy shocked Hindus and non-Hindus alike, and impressed upon all Indians that the separation of politics and religion was the best safeguard of their hard won freedom. It was realised that, if this separation was not effected communal divisiveness would lead the country to disaster.

25.4.2 Problems in Secularism

The important problems that beset the proper functioning of our state along secular lines are discussed below. Throwing some light on these issues will help us in promoting secularism in India.

i) Problem of Uniform Civil Code

The best point to begin is with the vexed issue of the uniform civil code, which the founding fathers of our Constitution wanted to eventually apply to all citizens. A uniform civil code, it was felt, was essential to help forge a national identity and thus bring

about the integration of members of all religious communities into one bond of common citizenship. In its absence, citizens of this country would always remain divided, since they were all governed by their respective personal Laws, which are rooted in the various religions. Following Independence, it was hoped that this step would be taken to usher in a secular society.

But in the last forty years, no progress has been made in the evolution of a uniform civil code, and, today, its adoption appears to be more problematic than it was at the time when the Constitution was framed. Thus, the Muslim minority compelled the Government, in 1986, to enact legislation concerning maintenance of divorced women which it felt was closer to its Personal Law, and, therefore, religiously more acceptable. Modern secular considerations, and the opinion of those Muslims who took a secular position, were given no cognizance by the Government.

Similarly, other minorities like Christians and Sikhs, too, have given some indications that would render the formulation and enforcement of a uniform civil code an impossibility.

ii) Politics and Religion

After the experience of Partition, and other events surrounding it, it was expected that politics in India would steer clear of religion. This expectation has been belied in as much as all our political activities are heavily laden with communal, caste or other parochial considerations. To worsen matters, religious or caste divisiveness is exploited for political gains, and there is evidence to show that even communal riots are engineered with political objectives in view. These strategies have tragically prevented the development of a non-religious and non-communal approach to elections and the conduct of other political affairs, which basically are civil and secular matters.

The responsibility of undermining India's limited secularism falls upon the shoulders of the leaders of the post - Nehru era, many of whom are not intellectually liberated, because of their traditional background, to understand and appreciate genuine secularism. Due to their neo-traditional orientation, these leaders are lacking in true commitment to the secularisation of Indian society, not only in terms of developing non-religious outlook but also in terms of developing a rational and scientific temper. This failure of the leadership has thwarted the progressive separation of religion and politics in India.

iii) Cultural Symbols and secularism

There is yet another danger that secularism faces in India. Hinduism, the religion of the vast majority, is also a sort of a "national" religion in the sense that it is confined to the boundaries of this country (with Nepal, of course, being an exception). Consequently, for most, if not all Hindus, Hinduism gets identified with nationalism and national culture.

It is very important that this coincidence, which is automatic and natural in the Hindu mind, but is not so for non-Hindus, be clearly understood; several majority-minority misunderstandings originate from these differing perspectives. Thus, many public rituals and ceremonials, like bhoomi puja, breaking of coconuts on inaugural or auspicious occasions, performing of aarti and applying tilak to distinguished guests are perceived by Hindus as cultural or nationalistic expressions, but to non-Hindus these are manifestations

of Hindu culture. Such rituals are performed even on state functions and, therefore, create unnecessary misgivings about the neutrality of the state.

Therefore, a state which avowedly has to treat all religions alike must be very cautious in the promotion of "Indian" values and culture, lest, under the garb of "Indian" it is really Hindu values that get promoted.

The confusion between "Hindu" and "Indian" has largely arisen because in the last forty years, the cultural dimension of secularism has been totally neglected, and we have, therefore, neither attempted to develop a composite Indian culture based on a true amalgam of all religious sub-cultures, nor have we developed a new culture based on secular values, with emphasis on secular symbols. Of course, that was not an easy task but efforts too have been lacking.

In India, one repercussion of this distance has been that for a large majority of our masses such concepts as common citizenship, equality before law and equality of opportunity have remained mere abstractions. As a result, the Constitutional guarantees of non-discrimination of any citizen in the matters of employment and education cannot be fully translated into action.

iv) Minority Group Perceptions

Even granting that communal prejudice does not vitiate selection processes in various spheres, the psychological insecurity of minorities is such that they perceive themselves to be the targets of discrimination. Sociologically, perception of discrimination is as detrimental as actual discrimination for members of minority groups, and affects their motivation, aspirations and achievements. It was, indeed with good reason Nehru had observed that the test of Indian secularism lay not in what the majority thought, but how the minority felt.

Apart from education and jobs, prejudice and discrimination are perceived as operating in the matter of intergroup violence and conflict. There is now ample evidence to show that at times the administrative machinery of the state does not operate impartially at the time of communal riots; those responsible for ensuring law and order act in a non-secular way, and tend to victimize members of minority groups.

25.4.3 Measures to promote secularism

The question that we now face is, what may be done to promote a rational and scientific world view? "A secular state," Gopal has stated, "can be strongly founded in a secular society and this implies changing the people's outlook." For Nehru, improvement in people's economic condition would push religion into the background. But as we have already seen this hope has been belied in India. The other alternative is education, which according to some is a more important solvent than perhaps even economic improvement. Let us therefore examine the role of education in facilitating secularism.

Education

Today, the world over, education is considered to be the best agent for promotion of rational and scientific values and attitudes. While a total faith in education's modernising role may be somewhat exaggerated, nevertheless, states that are in the process of nation-building rely considerably on education to modernize the out-look and world-view of their population.

Unlike in the past, when education was anchored in pathshalas, gurukuls and madrasahs, that emphasised religio-traditional learning, modern education mainly provides scientific knowledge and superior technical skills. But, at the same time, it directly or indirectly, also influences the minds of the learners, especially of those who are in the younger generation. Since young minds are receptive to new ideas and values, education has its greatest impact on young people. Also, the young tend to have questioning minds and are critical enough to evaluate what is taught to them. Hence, faith is placed in them that they will usher in changes in society.

Efforts are also made to inculcate secular ideas among the people by way of creating which special agencies such as the National Council for Educational Research and training prepares text-books for schools, and emphasises values that are consistent with our secular ideals. Furthermore, from time to time, books are examined by experts to ensure that lessons likely to promote negative feelings about any group are not allowed to continue. Complaints, in this regard, from any quarter, are given serious attention and lapses that may have crept in are checked and removed. These are important measures to ensure dissemination of knowledge and values that are free from prejudices and biases against any group or community in our society. Apart from this, frequent seminars and conferences of experts are organised to see how values and attitudes that constitute the positive and constructive aspects of our national heritage, and which promote secularism, can be transmitted through education. This step also ensures that the content of our education is not devoid of any values at all; education without values is soulless and leads the learners nowhere.

Recognising the importance of education in promoting a rational and scientific temper, the National Policy on Education - 1986, has addressed itself to the task of fostering certain universal values which are oriented towards the unity and integration of our people. Further, it has also taken cognizance of the fact that through education we must fight and eliminate such evils as obscurantism, religious fanaticism, violence, superstition and fatalism. The categorical recognition in our educational system, of these problems has, for the first time, drawn formal attention to conditions that thwart the development of a secular society in India.

One other secular dimension of education that has received special emphasis in the Policy document is "education for equality". Accordingly, the new policy seeks to remove disparities and equalize educational opportunities by attending to the specific needs of those who have been denied equality so far. The new emphasis will particularly benefit such weaker sections as women, scheduled castes and scheduled tribes, and other minorities. Women's education is particularly crucial in the secularisation process because the individual's early socialisation takes place largely through mothers; as such the values which the individual inculcates are generally those received from the mother. Uneducated mothers cannot be expected to transmit rational and scientific values; it is mostly through enlightened mothers that the base of a modern and secular social order can be constructed in our society. One may therefore, reasonably expect that as Indian women become educated and emancipated, profound changes are likely to occur in Indian society, in the near future.

v) Voluntary Agencies

Mere education is not enough to promote secular attitude among people, if the society continues to be in the clutches of obscurantism, superstition and fundamentalism. Move-

ments for social reform will have to be organised and public opinion mobilised. Minorities should be encouraged to participate in the mainstream of national life. Social reform is a spirit of social justice and equality must pervade all sections of the population. Religion should not be allowed to hinder the spread of these values. The work of evolutionary agencies and associations (e.g. women's movement) and Science, for the People's Movement, are as important in this regard as State action.

These efforts, hopefully, will go a long way in enabling Indian society to make a big leap towards secularisation. When this happens, education can rightfully claim its contribution in this important endeavour.

Check Your Progress - Exercise 3

1. Explain the reason India opting for Secularism ?

2. What measures do you suggest to improve secularism in India?

3. Explain the problems that come in the path of secularism

25.5 REGIONAL IMBALANCES

Regional disparities are the result of our unfinished talks of nation building. These reflect essentially the inadequacies of the development strategy followed since Independence, its failure to correct the distortions brought about by colonial rule. Of late, these tensions have acquired alarming proportions and are threatening to strike at the very roots of the nation state. This has brought to sharp focus the need of better understanding of the pattern of regionalisation, the nature of regional imbalances and their changing structure over time.

Socio-economic differentiation within the country, however, started accelerating quite early soon after independence and the States Reorganisation Commission had to go into the question in depth. The Central Government's early attempts were, none the less, aimed at a high rate of growth of the economy through concentration of investment in comparatively developed regions and in select sectors. This was to utilise the urban industrial infrastructure inherited from the colonial regime.

A few regional designs were, however, worked out during the fifties for certain policy matters, based largely on physiographic factors. The Census of India (1951) revived the concept of natural regions, and identified five resource regions. The Reserve Bank of India worked out a regional scheme based on physical and demographic factors. Individual researchers too attempted regionalisation along similar lines. Interest was shown since the middle of the fifties on the demarcation of agrarian regions.

It may be observed that regionalisation in India during the fifties remained by and large the responsibility of geologists, geographers and agricultural experts, concerned with the delineation of resource regions. But, the policy making process either ignored the regional dimension altogether as was the case with the Industrial Policy Resolution of 1956 (which totally lacked a regional perspective), or shifted the focus to linguistic and ethnic factors, as reflected in the Report of the States Reorganisation Commission in 1955. The socio-economic development aspects of regionalisation did not receive due emphasis in the formative phase of regionalisation exercises in India.

25.5.1 Growth rates and regional development

The changing structure of regional imbalance may be analysed in terms of aggregate levels of development articulated through per capita State Domestic Products (SDP) or other aggregate measures, in addition to the sectoral perspectives, discussed above. As a part of an international exercise, one study investigated the pattern of inter-state inequality in India during the fifties and concluded that the decade marked the first phase of the development process characterised by accentuation of spatial imbalances. It postulated that national development and regional inequalities are linked together in the form of an inverted U shaped curve. This would imply that after this initial phase, regional imbalance is likely to go down with development in India.

25.5.2 Planned development, regional specialisation and sectoral interdependence

It may be argued that the acceptance of the inherited colonial structure as the basis for future development has led to wider disparities in agricultural development. It has led to only a limited spread of territorial industrial production complexes, comprising technologically linked activities utilising the local resources. Strong intra-regional linkages have not emerged in the resource rich but economically less developed regions. While steel mills were set up in the backward states, the engineering industry with strong technological linkages with the former flourished in and around a few large cities. The production complexes were, thus, fragmented by the 'kidnapping' of innovative and profitable components of the production system from the backward areas to the urban industrial centres. This duality also emerged in case of the new centres of industrial activity set up with massive public sector investment like Bhilai, Bokaro, Bhopal etc. One can move from a centre of the most advanced ferrous metallurgy or heavy electrical equipments to a neolithic hinterland within a distance of twenty or thirty kilometers, in case of many of these cities.

The gains of dispersed industrialisation, on the other hand, have been fairly well distributed across space and among different sections of the population. The unfortunate aspect of this process of industrialisation, however, is that this cannot go very far, or even survive in the long run, without being integrated with the agglomerated pattern and, through this, with national market. The National Commission for the Development of Backward Areas (Sivaraman Committee) has recommended setting up of one hundred centres of agglomerated industrial development linked up with the regional economy through a system of production and marketing linkages. While agglomeration without dispersal has led to enclaves in the past, dispersal without agglomeration has the danger of resulting in technological backwardness and inefficiency. It would, therefore, be important to integrate the two different processes of industrialisation and of agricultural development within the regional economy. The production system in a region must be developed, based on the local resource availability, connecting the former with the demands of the national market along with the local demand. This is possible only if plans are prepared with a regional perspective both at the national and state levels. This highlights the role and importance of planning and government intervention for achieving the objective of balanced regional development in India in future years. And balanced economic development of the regions of India, is one of the cornerstones of our country's national unity.

Check Your Progress - Exercise 4

1. Explain how balanced regional development can take place and what its instrumental would be

25.6 LET US SUM UP

We have so far learnt in this unit the main impediments for national unity and identified some of them as Communalism and Regionalism, caste system, diverse patterns of cultures etc. Caste as a system practices inequality. This inequality has its origin not only in the normative structure, but also on economic and political domain of the society. There indeed was a close nexus between the caste and various institutions.

The British used caste as a tool against national integration. In the post independent period caste has been an important element of electoral politics. Political modernisation (fusion of various castes and widening of the basis for membership) weakened ritual aspects of caste.

The tribals represent a diverse pattern of ethnic plurality in India in terms of language and economy. In recent years due to ecological imbalances, culture and economy of the tribes have been adversely affected. Besides there has also been the problem of land alienation, landlessness, indebtedness etc., among the tribal peasants. Industrialisation, education, monetisation and urbanisation have accelerated the process of social change among the tribals in the urban setting.

In this Unit an attempt has been made to discuss the nature of secularism in India its evolution, its difference from secularism in the west; its problems and dilemmas, and the role of education in spreading secularism in Indian society.

India, being a country of sub-continental magnitude, is characterised by wide variations across regions in terms of natural endowments of climate, soil, minerals, forests, water, regime, etc., as well as of linguistic, demographic and socio-economic characteristics. Economic forces can either make best use of these regional variations and develop the regions equitably, or may exploit resources only to accentuate inter-regional disparities.

25.7 KEY WORDS

Caste : Endogamous social organisation based on principle of hierarchy purity and pollution and hereditary occupation.

Caste Fission : Manifestation of internal tension of the caste group on the basis of economic, social and political rivalries.

National Integration : A process of assimilation of diversified groups into a single national entity.

Sanskritisation : The process of shedding the supposedly immune ways of life and attempts of adopting the beliefs and ways of lives of the twice born caste in order to claim superior caste status by the lower castes.

Detribalisation : A process of shedding the beliefs, values, norms and ways of lives of the tribals by the tribal people.

Physiographic Factors : These are the physical and natural characteristics of a country, or a region in a country, such as climate, i.e., temperature and rainfall regime, characteristics of the soil, its relief, properties and composition, vegetation cover, natural resources etc.,

Region : A region is a spatial/territorial unit of a national economy defined by the range of natural, physical characteristics, and resources, demographic and socio-economic characteristics, with respect to which the region may be considered homogeneous. The choice of characteristics to define a region depends on the purpose of analysis and policy.

25.8 ANSWERS TO CHECK YOUR PROGRESS

Exercise 1

1. It provided for the reserved seats in the legislative assemblies and parliament, reservation in the Government services, educational institutions and protective discrimination in all government related programmes of social and economic development for the scheduled castes and scheduled tribes.

2. These articulate political, economic and social demands through legitimate civic means.

3. Yes

4. The adoption of the constitution, electoral politics, social and economic reforms, education, science and technology, industrialisation, planning and reform movements affected the caste system.

Exercise 2

1. Yes
2. Yes
3. No

4. The major problems of the tribal peasants have been land alienation, landlessness, bonded labour, predominantly subsistence cultivation with backward technology.

5. It is a process of losing tribal cultural patterns.
6. No

Exercise 3

1. For your answer see 25.4.1
2. For your answer see 25.4.3
3. For your answer see 25.4.2

Exercise 4

1. For your answer see 25.5.2

25.9 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines

1. Discuss the role of caste system in the context of national unity.
2. Explain the major problems faced by tribals in India
3. Briefly mention the principles of secularism.

II Answer the following in about 15 lines

1. What do you mean by Sanskritization
2. What do you think are the problems in achieving national unity?
3. Explain the impact of regional imbalances on National Integration.

UNIT 26 EDUCATION AS AGENT OF SOCIAL CHANGE

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26.0 OBJECTIVES

After reading this unit you would be able to :

- * describe the colonial policy on education in India;
- * examine the approach of the nationalist movement to education;
- * explain the educational scene in independent India;
- * describe the new education policy; and
- * narrate the changes introduced by the education system in India.

26.1 INTRODUCTION

The unit begins with the colonial education policy in India and deals with the Minutes of Macaulay 1835, Woods Despatch 1854, Indian Education Commission 1982, Government Resolution 1904, and National Council of Education 1906. The unit has substantially devoted to examine the role of the nation at movement in the education policy. The extent of education and literacy in the post-independent India has also been dealt with. The problems of higher education and the major facets of the New Education Policy 1986 have also been discussed in this unit. Finally, this unit examines the changes introduced by education in India.

26.2 COLONIAL LEGACY IN EDUCATION

The beginning of the State system of education in India under the British rule may be traced back to the year 1813, Charter Act, when the East India Company was compelled to accept the responsibility of education of the Indians. At that time a lakh of rupees was set apart for education. This is how the colonial system of education got started in India.

There was a conflict, soon, thereafter, between Classicists and Anglicists, among the officials of East India Company, because there was some ambiguity in the language of 1813 Charter Act. It could mean that the British had wanted to introduce Western education and English as a language. The Classicists on the contrary were against the introduction of English and emphasised on Science and Western education.

26.2.1 Minutes of Macaulay 1835

Lord T.B. Macaulay came to India as a Law Member of the Governor General's Executive Council. He was appointed also as President of the General Committee on Public Instruction by William Bentinck, the Governor General. The controversy between Classicists and Anglicists was referred to Macaulay. This led to the famous Minute of Macaulay in 1835, in which he argued for Western education through the medium of English. "..... that it is impossible for us, with our limited means, to attempt to educate the body of the people. We must at present do our best to form a class who may be interpreters between us and the millions whom we govern; the class of persons, Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect". "To that class we may leave it to refine the vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the western nomenclature, and to render them, by degrees, fit vehicles for conveying knowledge to the great mass of the population". This is in substance what Macaulay's views were with reference to the controversy of Classicists and Anglicists. The Resolution of March 1835 was the first declaration of the British Government in the sphere of education in India.

26.2.2 Wood's Despatch 1854

The view of Macaulay was confirmed and further strengthened by Wood's Despatch in 1854, which stated e.g. "We must emphatically declare that the education which we desire to see extended in India is that which has for its object the diffusion of the improved arts, science, philosophy and literature of Europe, in short of European knowledge" (p.17). (J.C. Aggarwal: Landmarks in the History of Modern Indian Education, New Delhi: Vikas Publishing House, 1984).

As a result of Wood's Despatch, universities were established in 1857 by different Acts at Calcutta, Bombay and Madras on the pattern of London University. Lahore University was established in 1869. It was only in 1877 that the Calcutta University threw the Matriculation examination open to girls. This was followed by Madras in 1881 and Bombay in 1883.

26.2.3 Indian Education Commission 1882

In view of the difficulties in implementing the recommendations of Wood's Despatch of 1854, particularly in the sphere of elementary education, which was one of the main objects of the Despatch, an Indian Education Commission was appointed in 1882 with Sir William Hunter (Member of Viceroy's Executive Council) as Chairman and twenty others as members. Sometimes it is called Hunter's Commission.

The important recommendations of the Commission were : (1) encouragement to indigenous education, (2) larger measure of efforts should be directed to provide, extend and improve primary education, (3) in the field of secondary education - a model high school may be established in such districts, where they may be required in the interests of the people and where the people are not wealthy enough to establish such schools, and (4) in the upper classes of high schools there should be two divisions : one leading to entrance examination of the universities and the other of a more practical nature.

26.2.4 Government Resolution 1904

The importance of primary education was emphasised again by a Government Resolution 1904 under Lord Curzon, where it was stated that the expansion should be one of the most active duties of the State. The resolution also emphasised quality of instruction, financial stability, proper managing committee and high standard in the field of secondary education. In the same year Indian Universities Act 1904 was passed which gave the universities: the right of teaching along with the right of conducting examinations. The universities were given the right also of appointment of teachers, development of libraries and laboratories and encouragement to teachers to do research. The number of seats in the Senate was fixed for a term of five years. The members of the Senate got the right to elect twenty members in each of the universities in Calcutta, Bombay and Madras. Legal status was given to syndicate and proper representation of professors in the syndicate and Senate was made compulsory.

26.2.5 National Council of Education 1906

A National Council of Education was registered in Bengal in 1906 indicating the dissatisfaction of the Indian leaders with the British Government policy and programmes in the field of education. This was the first attempt by the Indians to undertake education in their own hands.

The object of the National Council of Education was to conduct education on national lines, which meant : (a) imparting education through Indian languages; (b) preparation of suitable textbooks in Indian languages; (c) physical and moral education; (d) special importance to the knowledge of the country; (e) imparting scientific, professional and technical education including Indian knowledge; and (f) discipline and proficiency.

Dadabhai Nauroji had submitted a note to the Indian Education Commission on 16th September 1882, pleading for the introduction of universal elementary education in India: but as we all know this was not accepted. Although, the first parliamentary grant of twenty thousand pounds for education, was sanctioned in 1833 in Britain, and by 1882 compulsory education laws had already been passed in Britain and one in seven of the British population was in school, it was one in 114 in India when Nauroji pleaded for universal elementary education in 1882. The colonial education picture was obvious.

In 1906 Gaekwad of Baroda introduced compulsory primary education throughout the state of Baroda. This must have influenced Gokhale to move a resolution in 1910 and a bill in 1911 in the Imperial Legislative Council for compulsory primary education through local bodies. But the resolution had to be withdrawn and the bill was defeated in the Council. (See Elementary Education by J.P. Naik, 1966)

26.2.6 Reasons for the Lack of Progress in Education

One of the reasons for the lack of progress in education in India during the earlier British days, particularly under the East India Company was the policy of education based on what is known as **downward filtration theory**. This theory was evolved some time between 1780 and 1833. The theory was pursued upto 1883 until Wood's Despatch came in 1854, which changed the earlier policy to create a governing class in India on the analogy of the aristocracy in England. The second major error of the administrators at the time was to emphasize higher education through English. Secondary classes, colleges and universities, with English as the medium, received much greater emphasis in order to create a ruling class. Private initiative was encouraged in establishing English medium secondary schools and colleges.

The neglect of universal primary education was noted by Wood's Despatch in 1854, Indian Education Commission in 1882 and Lord Curzon in 1904. Munro, and Adam had suggested that the indigenous system of education had great potentialities to develop into mass education system. But the indigenous schools slowly disappeared between 1854 and 1901.

The Government opened departments of education, which started new type of primary schools after 1904, in specially constructed buildings, introduced a broader curriculum, provided better educated, and, very often, trained teachers, followed regular system of classes and promotion, and used printed books and better education equipments.

The progress of primary education in the 19th century was affected by non-educational factors, such as, (i) centralised and urban character of British administration which led to a neglect of villages; (ii) British administrations failed to raise the standard of life of the people; and (iii) financial resources for education were very limited. Mayo's order of 1870 were that Government grant for primary education should not ordinarily exceed one - third of the total expenditure. In England the levy of local rates and the introduction of compulsory education was simultaneously sanctioned about the same time as Mayo's orders were passed in 1870. But in India the levy of local rates alone was sanctioned in various parts of India between 1851 and 1871, and the idea of compulsory education was postponed sine die.

The above has been described as a **period of neglect (1813-1902)** by K. J. Saiyidain, J.P. Naik and Abid Hussain.

According to them the second phase in the development of primary education in India started with a period of intense agitation between 1902 and 1918. This was also a period of unprecedented expansion of primary education in which a commendable role was played by Maharaja Sayaji Rao Gaekwad of Baroda to introduce free and compulsory universal primary

education in the entire state of Baroda in 1906. This inspired Gopal Krishna Gokhale to move the resolution in 1910 in the Imperial Legislative Council of which he was a member.

Thus, it appears that the system of colonial education made very little progress in the three presidency areas of Bengal, Bombay and Madras. The British Government emphasized more on the improvement of higher education in pursuance of Macaulay's Minute which had emphasized the creation of a ruling class in India, although many other British officers and thinkers had recommended a spread of quality education on a much wider scale.

26.3 NATIONAL MOVEMENT AND IT'S APPROACH TO EDUCATION

We have already noticed that as early as 1906, a National Council of Education was established in Bengal. In the same year Maharaja Sayaji Rao Gaekwad of Baroda introduced universal, compulsory and free primary education. Gokhale introduced his bill in the Imperial Legislative Council in 1911, but was defeated. In 1914 the first World War was started. It was only in 1920 when we find a strong national interest, manifesting itself through the Congress to get control over education.

26.3.1 National Movement and Education Policy 1920-37

The Nagpur Congress in 1920 passed a resolution to the effect that children and young people should be withdrawn from schools and colleges which are owned, aided and / or controlled by the British Government. Simultaneously a large scale effort was made to establish national schools and colleges in the various provinces of India. Thus, we find the establishment of national institutions within a year, such as, Muslim University, Tilak Maharashtra Vidyapeeth, Quami Vidyapeeth at Lahore and so on. The Indian National Congress had created a movement in favour of nationalistic institutions at all levels supported by the private initiative of Indian money and leadership. Thus we notice that during the period 1920 to 1937, there was a movement throughout the country in favour of private schools, colleges and universities which were nationalistic in their approach and policies and were supported by the Indian Rajas, big landlords and other wealthy people on the financial side, but on the academic side the support had come from nationalist leaders at all levels. This was also the period when the Indian language newspapers started flourishing. It all culminated in the scheme of Basic Education inspired by the leader of the nation, Mahatma Gandhi. A committee was appointed in 1936 with Dr. Zakir Hussain as Chairman to develop in detail a full scheme of Basic Education which was discussed, debated and passed in the 1937 Haripura Congress. Provincial autonomy was introduced by the British Government and most of the provinces elected the Congress to power. So Basic Education was introduced practically throughout the country in 1937.

26.3.2 The Scheme of Basic Education

The Scheme of Basic Education was popularly known as the Wardha Scheme of Education. One of the central ideas, which, later on, created controversy, was the idea of craft work in school. Central to the idea of basic education, as described by the conference of national workers which met at Wardha in October 1937 with Mahatma Gandhi as the President, was that the process of education should centre round some productive form of manual work. This was the idea of socially useful productive work, as it was described later on by Adiseshiah Committee in 1978. It was believed that if children participate in socially useful productive work, it will break down the barriers of prejudice between manual and intellectual workers and will help the development of a sense of dignity of labour. It was also considered desirable from the point of view of making knowledge related to life.

The curriculum of basic education had three important aspects, namely : craft work, physical environment and social environment. The entire approach of the curriculum was based on the idea of correlation of basic activity central, to living, with knowledge and skill. This later on became a highly controversial issue.

Basic education was conceived to cover a period of seven years. As against a primary education of four years, which was until the introduction of basic education, the main aim of all national endeavour in the field of education.

The syllabus of seven years of basic education had the following elements :

- i) Basic craft - such as spinning and weaving, carpentry, agriculture, fruit and vegetable gardening, leather work or any other craft for which the local and geographical conditions were favourable.
- ii) Mother tongue - the entire emphasis in the teaching of languages should be on mother tongue.
- iii) Mathematics - it was emphasised that the mathematics should be centred on the knowledge of business practice and book-keeping.
- iv) Social Studies
- v) General Science
- vi) Drawing
- vii) Music
- viii) Hindustani - the object of including Hindustani was to ensure that all children acquire some competence in a national language. It should be noted that Hindustani, instead of Hindi, was emphasized so as to accommodate the common spoken language, which included quite a bit of Urdu.

No difference between boys and girls in syllabus, was considered desirable. It was thought that in class six and seven, the girls will take domestic science in place of craft.

26.3.3 Sargent Report 1944

The only other important development during the colonial period was what is commonly known as Sargent Report on Post War Educational Development, issued in 1944. Sargent Report accepted in idea of basic education as envisaged by the Central Advisory Board. It visualised two stages in basic education: the junior and the senior, the junior covering a period of five years and the senior covering a period of three years. In common parlance, it was primary education for five years and middle school education for three years.

The Sargent Report followed the recommendation of the Central Advisory Board and recommended junior and senior basic education.

Other than the basic pattern, the Sargent Report mentioned pre-primary school. The report also mentioned that there may be two types of high school, and the high school course should cover a period of six years and the normal age of admission should be about eleven years. Two types of high schools were visualised : academic and technical.

The Sargent Report recommended abolition of the intermediate course, in view of its recommendation of six years of high school. It also recommended a three year degree course as the first degree of the university. Thus we see that the sargent Report laid the foundation of the present 10+2+3 system, recommended by the Education Commission (1964-66).

Check Your Progress - Exercise I

1. What was the first declaration of the British Government in the sphere of education in India.
- Wood's Despatch
 - Indian Education Commission
 - Macaulay Minutes
 - Govt. of India Resolution
- (Tick mark the correct answer)
2. What is Downward Filtration Theory ?
- _____
- _____
- _____

3. How was the scheme of Basic Education in pre-independent India known as :

- Basic Education
- Basic Policy on Education
- Wardha Scheme on Education
- Mehta Scheme on Education

(Tick mark the correct answer)

26.4 EDUCATIONAL SCENE IN INDEPENDENT INDIA

The Education Commission (1964-66) made a number of recommendations regarding the development of education in India. There was a policy resolution of the Government of India in 1968, which accepted some of the recommendations of the Education Commission. Since that time the developments in India in the field of education have followed more or less the 1968 policy resolution.

26.4.1 School Enrolment

It may be of interest to look at some of the figures of educational developments in India.

Table showing percentage of children attending school by age-group, area and sex in the major states of India (compiled from Census 1981).

	5-9 Yrs.			10-14 Yrs.		
	Person	Male	Female	Person	Male	Female
All	38.45	44.33	32.21	50.45	62.07	37.47
Rural	32.95	39.63	25.83	44.27	57.75	29.18
Urban	58.69	61.65	55.55	71.58	77.00	65.60

It appears from the table that 91 percent of the children in the age-group of 5-9 years are attending school. The challenge of bringing rest of the children into the schools at the primary stage from 5 to 11 years is not very much. But the difficulty is that quite a large number of habitations, about 250,000 with a population of less than 100 each have to be covered. In addition there are large forests and inaccessible areas. There is a traditional resistance to education

of girls. Children of the backward groups like SC/ST as well as from the poorer section of the community have to be enrolled, the Seventh Plan target is to achieve hundred per cent attendance by 1990 as far as primary education is concerned. At the middle school stage, however there will still remain a shortfall. The figures from the Fourth All India Survey regarding the middle school stage covering the age of 11 to 14 years indicate this clearly.

As of 1982-83 the number of recognised schools is as follows :

Pre-primary School	-	12,716
Primary School	-	5,03,741
Middle School	-	1,23,323
High/Higher Secondary School	-	52,279

The total is approximately seven lakhs of schools.

The children enrolled in classes one to eight in 1981-82 is of the order of a hundred million. The number of school level teachers in 1982-93 was primary 13 lakhs, middle school 8.5 lakhs, high/higher secondary 9.93 lakhs, giving a total 31.4 lakhs. Thus it appears that in 1982-83 we had 0.7 million schools, 100 million students in class one to eight and 3 million teachers, approximately.

It is obvious that we have a very large system of school education in India and this has been done in pursuance of the directive principle in our Constitution, wherein it is stated that the state shall provide free and compulsory, education for all children upto the age of 14 years. It seems that we have practically achieved the target upto age 11 years and it is hoped that by the turn of the century we shall achieve the target of 14 yrs.

26.4.2 Education in the Backward States

The Ministry of Education has identified **nine states** which are 'backward' in the enrolment of children. Special efforts are being made through central assistance to the states for enrolling a large number of children in these backward states. It requires large allocation of resources for school buildings, furniture and other equipments, appointment of additional teachers, etc. apart from a concerted movement to enroll a large number of students, particularly from among girls, Scheduled Castes and Scheduled Tribes. There are certain parts of the country where floods are very common, or the land is a waste land or desert, and the population is sparsely distributed in the hilly areas. Therefore, it may not always be possible to have a higher level of enrolment in many parts of these backward states. The percentage of single teacher school is also quite high and it requires very heavy increase in the resource allocation to appoint an additional teacher in these schools. Many children do not receive adequate attention in a single teacher school, and, therefore, they tend to drop-out. The additional number of schools at the primary stage required for universalisation is quite large. If we add to it the number required for the middle stage of elementary education, their number become much larger.

26.4.3 Higher Education

Post-independence period in India is an era of higher education which has expanded very rapidly. In 1977-78 the institutions of higher education were about 9000, of which universities were 125; research institutes 47; colleges of general education 3,848; colleges of professional education 3,428 and colleges of other education 1,399. There was a total enrolment of students of 5,65,000 in 1977-78. The number of teachers at that time was 2,35,000 in the field of higher education. J.P. Naik comments "It is hardly a matter of surprise if the crisis in higher education still continues : over-production of educated persons : increasing educated unem-

ployment; weakening of student motivation; increasing unrest and indiscipline on the campuses; frequent collapse of administration; deterioration of standards and above all, demoralising effect of the irrelevance and purposelessness of most of what is being done". (P. 163)

The erstwhile Member of the Planning Commission, J.D. Sethi has stated in his book "The Crisis and Collapse of Higher Education in India", published by Vikas, New Delhi, 1983, that in general "the GNP at current prices has increased at 6 to 7 percent per annum. Government expenditure on education has grown between 11 to 12.5 percent; per-capita national income between 3.5 to 4.5 percent and per-capita expenditure about 9 to 10 percent. No one can say that Government or the planners have not allocated enough funds for education". (P.42)

"India's scientific manpower is still relatively small in relation to its population and economic needs. The number of scientific and technical personnel per 1000 of population is only 3.6 as compared to 12 in the USA, 19 in West Germany, 82 in USSR and 185 in Japan". (P. 74)

"Similarly, the number of scientists and engineers in research and development in our country is only 0.9 per 1000 population, compared to 2.68 in the USA, 2.97 in West Germany, 3.72 in USSR and 4.99 in Poland". (P. 74)

From the information available with the employment exchanges, we find that the number of registered job-seekers has increased from 18.33 lakhs in 1961 to 126.78 lakhs in 1978, giving a rate of 12 percent growth rate, annually, J.D. Sethi has noted further that Matriculates have increased at the rate of 14.5 per cent per year, whereas graduates and those with higher education at the rate of 23 percent.

Thus, the picture of higher education is a matter of concern. On the one hand, we need more scientists and technologists and, on the other hand, we have increasing enrolment in intermediate stage. According to Sethi we are spending over Rs. 10,000 per year to provide an ordinary graduate. This is a matter of great concern.

(1) Phases of Expansion of Higher Education

One notices two distinct phases in the expansion of higher education since independence: (i) period of rapid expansion, and (ii) period of stabilisation. The growth rate was 3.9 per cent between 1975-76 and 1981-82. One notices also that in faculty composition, the increase in arts and commerce has been much more than that in science. In stagewise enrolment in higher education, one notices that the major emphasis in under-graduate enrolment is in the areas of arts and commerce. The share of under-graduate enrolment is about 90 per cent of the total enrolment and this picture has not changed during the last twenty years.

Several inequities in higher education are noticeable :

- i) between Scheduled Castes and others; ii) between Scheduled Tribes and others
- iii) between Males and Females; and iv) between Developed and Less Developed Regions.

In 1977-78, the share of Scheduled Castes was only 7.7 per cent in general education and 7 per cent in professional education. The share of women in higher education is about 27.7 per cent. The ratio of male and female students is 3:1

(2) Problems of Higher Education

The main problems facing higher education are :

- i) Problems of orientation :
 - a) Quantity vs quality
 - b) Equity vs efficiency

- c) Value vs utility
- d) Commitment vs detachment

ii) Problems of content :

- a) Integration and differentiation
- b) Learning and teaching
- c) Specialists and generalists

iii) Problems of Management :

- a) Concentration and dispersal
- b) Autonomy and accountability
- c) Democracy and centralisation
- d) Evaluation and accreditation

Check Your Progress Exercise - 2

1. In the post-independent India until 1968 which education policy was followed?

- a) Sargent Report
- b) Naurojee Report
- c) Macaulay Report
- d) Naik Report

(Tick mark the correct answer)

2. How many states have been identified as 'backward' in the enrolment of the children?

- a) 5 States
- b) 6 States
- c) 9 States
- d) 10 States

(Tick mark the correct answer)

3. What are the major phases of expansion of higher education in India?

.....

.....

4. Indicate three major problems of higher education

- a)
- b)

26.5 TOWARDS A NEW EDUCATION POLICY

There are four aspects of the New Education Policy which has been announced recently. These are :

- a) Quantitative expansion,
- b) Equity,

- c) Excellence and innovativeness,
- d) National, humanistic and scientific values.

26.5.1 Quantitative Expansion

The number of primary schools has increased from 2.09 lakhs in 1951 to 5.5 lakhs in 1985. Institutions providing middle school and secondary education have grown nearly ten times in the case of middle school and nine times in the secondary school. There are about 1 1/2 lakhs in middle school in 1985 and about 60,000 high/higher secondary schools about that time. The number of colleges has increased from only 548 in 1950-51 to an estimated figure of 3,500 in 1985. These figures are only for the arts, science and commerce colleges. If professional colleges are added to these figures, the total number of colleges will be in 1985 around 5,000. Thus the expansion has been phenomenal. As we have noted already, the number of students are more than a hundred million in 1985, and teachers will be more than 3.5 millions. However, considering the rate of growth of population and our commitment to education, there is likely to be a high rate of quantitative expansion in the coming few years.

One has to take note of the relatively low enrolment of girls and children from the Scheduled Castes and Scheduled Tribes and from the poorer sections of the population. That is why, as has been stated earlier, special work is being done in nine states which are identified as backward in the matter of enrolment of girls and Scheduled Castes/Scheduled Tribes.

The quantitative expansion is not restricted to only the formal sector. There has to be an expansion of non-formal education. Non-formal education will be particularly necessary for hilly areas, predominantly tribal areas, urban slums and children who are working, etc.

26.5.2 Equity

The new education policy lays special emphasis on equalisation of educational opportunities, specially attending to the specific needs of those who have been denied equity so far.

1) Education for women's equality : Education will be used as an agent of basic change in the status of woman. The new education policy will foster the development of new values through redesigned curricula, textbooks, the training and orientation of teachers, decision-makers and administrators, and the active involvement of education institutions. A major emphasis will be laid on women's participation in vocational, technical and professional education at different levels.

2) Education of scheduled castes : The central focus in the SC's' educational development is their equalisation with the non-SC population at all stages and levels of education throughout the country. For this purpose special measures such as the following will be adopted :

- i) Incentives to indigent families to send their children to school regularly till they reach the age of 14;
- ii) Pre-matric scholarship scheme for children of families engaged in very low level minimal occupation e.g. scavenging etc.
- iii) Recruitment of teachers from scheduled castes, location of school buildings, Balwadis, etc. in such a way as to facilitate the participation of SCs children.

There are some of the important measures visualised in the new education policy.

3) Education of Scheduled Tribes

- i) Priority will be given to opening of primary schools in tribal areas.
- ii) Educated and promising scheduled tribe young people will be encouraged and trained for teaching in tribal areas.
- iii) Establishment of residential schools, including Ashram schools, on a large scale.

There are some of the important measures proposed in the new education policy.

The policy also mentions special programmes for educationally backward sections and areas, particularly rural areas, hill and desert districts, remote and inaccessible areas and islands. Minorities will also receive special attention in the interests of equality and social justice.

26.5.3 Excellence and innovativeness

The policy document mentions "Excellence in performance of institutions and individuals will be recognized and rewarded. The emergence of sub-standard institutions will be checked. A climate conducive to excellence and innovation will be promoted with full involvement of the faculty".

"Selected institutions will be awarded academic administration and financial autonomy, with varying degree, building in safeguard with respect to accountability". High priority will be given to modernisation and removal of obsolescence.

26.5.4 Nationalist, Humanist and Scientific Values

The new education policy states that "The growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum in order to make education a forceful tool for the cultivation of social and moral values".

"In our culturally plural society, education should foster universal and integral values, oriented towards the unity and integration of our people. Education should help to eliminate obscurantism, religious fanaticism, violence, superstition and fatalism".

"Apart from this competitive role, value education should have profound positive content, based on heritage, national goal and universal perspective. It should lay primary emphasis on this aspect".

It is necessary to emphasize here, in view of the various noticeable tendencies of casteism narrow linguistic considerations, communalism, etc. that top priority should be given to the values of nationalism, humanism and scientific values in general. As one reads the history of India in recent times, one is struck by the fact of an increasing share of disputes between states, linguistic groups, caste groups, communal groups and so on. One of the purposes of education at the school stage itself and also, later on, should be to counteract such divisive influences. The curriculum at all stages as well as text-books should, therefore, look carefully at the inclusion of positive content for the encouragement of the values of humanism, nationalism and scientific spirit.

26.6 TECHNOLOGY, EDUCATION AND SOCIAL CHANGE

Two important aspects of social change are : education and the development of technology. In the history of civilization, man had a quantum jump in evolution with the development of techniques of production. It is a noticeable feature that as new techniques of production emerged during the course of human development, man has forced to develop new modes of relationship

with nature as well as with other men. The development of printing technology is a remarkable case of rapid stride in human knowledge as well as a large increase in the rate of its spread throughout the world. Likewise, we have witnessed the big change in food production due to the impact of science and technology. However, technology has also influenced large scale destruction of man and, therefore, the question of appropriate technology has become so relevant today. The developments in information technology in recent times seem to indicate a phenomenon which we have witnessed earlier in the development of mankind, viz. techniques forcing man to make adaptive change. It seems that the story of mankind can be written as a story of creation of a piece of art or artifact or something which extends the capacity of man. Once man creates a new technology, he has to have a new education and bring about appropriate changes in the relationships of people. It is, therefore, appropriate to consider the importance of education and technology in developing social change.

Education brought radical and lasting changes in the social, cultural and political lives of the Indian in the British Period. It also introduced new institutions, knowledge, beliefs and values in the society. The foundation of modern style of life, advanced communication system, higher rate of participation of the Indian in the bureaucracy, institution of law and justice and in the increasing political activities were laid down by education. With the spread of schools and colleges and opening up of printing press in various parts of the country transmission of modern and traditional knowledge to a large number of Indian took place substantially. Publication of books, journals and newspapers contributed profoundly in the process of extending the frontier of knowledge to the mass.

Education, indeed, has contributed enormously in the process of rapid social change in general and in the process of sanskritization, westernization, secularization and in the process of national awakening.

Education is one of the significant factors contributing to the power and prestige of particular section of population in a society. Besides generating the scope of urban jobs it has also generated the sense of self-respect among the educated mass. Education, indeed, has been considerably instrumental in decreasing the cultural diversity and increasing the uniformity among the educated mass. Though all sections of the Indian population have not got equal access to educational opportunity, education has nevertheless contributed positively towards a change in the value system, attitude, life-style and has brought new ideas into a society.

Among others, education is considered to be an important feature for the attainment of dominant character of a caste in the rural areas. Education also results into the upward mobility for the caste members. While sanskritization is generally accompanied by and often results in, upward mobility for the caste in question (Srinivas, M.N. 1972:7). Indeed it has been facilitated by the force of education.

The forces of westernization are also facilitated by education. Westernization brought changes to the old institutions (Sati pratha, child marriage, caste rigidity etc.) and brought new institutions (like newspapers, election, civil service, law courts etc.). Westernization also brought the values of humanitarianism, which implies active concern for the welfare of all human beings irrespective of caste, economic position, religion, age and sex.

Education smoothened the forces of modernization in India. It also enhanced the process of interaction with western countries, their ideas, values, aspiration, and culture. Education, indeed, contributed considerably to the social thought of that period. It stimulated the forces of enlightenment. Raja Ram Mohan Roy paved the way for renaissance in Bengal.

Education also smoothed the process of 'secularization' in Indian society. The term "Secularisation" implies that what was previously regarded as religious is now ceasing to be such, and it also implies a process of differentiation which results in various aspects of society: economic, political, legal and moral. (Srinivas, M.N. 1972:119). It also paved the way for rationalism replacing the traditional beliefs, values and ideas by modern and scientific knowledge.

Education also paved the way for nation statehood in India. In the independence movement, it is the educated elites of the country who gave potential leadership to the movement.

In the post-independent period in India, education has been considered to be the cornerstone of rapid social change, economic development and modernization of the society. Education has also played a crucial role for the upliftment of the lowest section of the society. However, the idea of equality, fraternity and justice can only be furnished by giving equal opportunity of education to the vast mass of the people of India.

The educated unemployment problem has been a product of the colonial education system in India. Its high time we provided a new direction to our education policy. The new education policy may be considered as a response to the changing need of our society.

Check Your Progress - Exercise 3

1. What are the four major aspects of the new Education Policy ?

- a)
- b)
- c)
- d)

2. What are the major areas of emphasis on equalization of educational opportunities ?

-
-
-

26.7 LET US SUM UP

In this unit we have discussed the historical processes of development of the education policies in India. We have examined the educational policies of colonial and post colonial period. The major facts of educational policy of the colonial and nationalist government are depicted here. Besides examining the major problems of education, changes introduced by the education system are also examined here. This unit indeed gives a broad idea of educational development and social change in India.

26.8 KEY WORDS

Equity : A situation with absence of privilege for any particular section of population

Humanist : Oriented towards the well-being of human being

Values : A subjective mental framework to distinguish between good and bad, ought to be or not to be.

Sanskritization : A process of following or accumulating the values, life style, norms of the upper castes by lower castes.

26.10 ANSWERS TO CHECK YOUR PROGRESS EXERCISES

Exercise - 1

- 1 c)
- 2 Creation of a governing class in India on the analogy of aristocracy in England.
- 3 c)

Exercise - 2

- 1 a)
- 2 d)
- 3 Period of rapid expansion and Period of stabilisation
- 4 Problems of orientation
Problems of content
Problems of management

Exercise - 3

- 1 a) Quantitative Expansion
b) Equity
c) Excellence and innovativeness
d) National, humanistic and scientific values
- 2 Education for women's equality
Education for Scheduled Castes
Education for Scheduled Tribes.

26.10 MODEL EXAMINATION QUESTIONS

I. Answer the following questions in about 30 lines each :

1. Describe the efforts of colonial government for the spread of education in India
2. Examine the contribution of National movement in the field of education in India.
3. Discuss the role of education in social change.
4. Write an essay on the important aspects of New Education policy.

II. Answer the following questions in about 15 lines each :

1. Explain the reasons for lack of progress in education.
2. What do you mean by the scheme of Basic education
3. Briefly mention the state of education in backward states.
4. Write a note on Sargent Report 1944

FOUNDATION COURSE IN SOCIAL SCIENCES

SYLLABUS

- BLOCK - 1** **MAN AND SOCIAL DEVELOPMENT - AN APPROACH**
- Unit - 1 : Approaches to the Study of Man
- Unit - 2 : Man as a Tool Making/Using Animal
- Unit - 3 : Man as a Thinking Animal
- Unit - 4 : Evolution of Social Change
-
- BLOCK - 2** **STAGES OF SOCIAL EVOLUTION**
- Unit - 5 : Nomadic and River valley Civilizations (including Harappan Culture)
- Unit - 6 : Feudal Societies
- Unit - 7 : Renaissance, Reformation and the age of Reason
- Unit - 8 : Industrial Revolution (Post Industrial Society)
- Unit - 9 : Democracy and Socialism
- Unit - 10 : Information Society
-
- BLOCK - 3** **EMERGENCE OF INDEPENDENT INDIA**
- Unit - 11 : Colonial Rule in India
- Unit - 12 : National Movement
- Unit - 13 : Legacy of the Indian National Movement
- Unit - 14 : Third World and Emergence of Independent India
-
- BLOCK - 4** **INDIA'S DEVELOPMENT CHALLENGES**
- Unit - 15 : Geographical context
- Unit - 16 : Economic Context
- Unit - 17 : Social Context
- Unit - 18 : Political Context
- Unit - 19 : Cultural Context
-
- BLOCK - 5** **SOCIAL TRANSFORMATION**
- Unit - 20 : Modalities of Political, Social and Cultural Transformation
- Unit - 21 : People's Participation in the Development Process
- Unit - 22 : Place of Women in Society
- Unit - 23 : The Eco-System and Sustainable Development
- Unit - 24 : Human Rights
- Unit - 25 : Problems of National Unity
- Unit - 26 : Education and Social Change

Dr. B.R. Ambedkar Open University

BA, B.Com. B.Sc., I Year (3 YDC) Examinations

Jubilee Hills, Hyderabad

Course - IV Social Science - A Foundation Course

MODEL EXAMINATION QUESTIONS

Time : 3 hours

Section - A : 60 Marks (4x15=60)

Max. Marks 100

Min. Marks 35

- I. Answer any four of the following questions in about 30 lines each.
1. Explain why human beings are at the centre of all processes ?
 2. Explain how the tool making skills of human beings contributed for the evolution of culture ?
 3. Discuss the theories of Cultural Evolution ?
 4. Distinguish between the concepts of evolution, change and development ?
 5. Examine the factors for the growth of early Civilizations ?
 6. What is slavery? Explain slavery in Indian context ?
 7. What is reformation and explain its impact on the history of Europe?
 8. What do you mean by Industrial capitalism?

Section - B 40 Marks (8x5 = 40)

- II. Answer any five of the following in about 15 lines each.
1. What do you understand by racism and racial discrimination ?
 2. Examine the main developments during Bronze age period.
 3. What do you mean by critical point theory?
 4. What do you mean by social change ?
 5. Write a note on the Mesopotamian Civilization ?
 6. Describe the form of labour under feudalism ?
 7. Discuss the reasons for the introduction of capitalist economy in Europe ?
 8. Define Industrial Revolution?
 9. Socialists argument against capitalism?
 10. Define information society?