

## **PREFACE**

In the auricular structure introduced by this University for students of Post- Graduate degree programme, the opportunity to pursue Post-Graduate course in Subject introduced by this University is equally available to all learners. Instead of being guided by any presumption about ability level, it would perhaps stand to reason if receptivity of a learner is judged in the course of the learning process. That would be entirely in keeping with the objectives of open education which does not believe in artificial differentiation.

Keeping this in view, study materials of the Post-Graduate level in different subjects are being prepared on the basis of a well laid-out syllabus. The course structure combines the best elements in the approved syllabi of Central and State Universities in respective subjects. It has been so designed as to be upgradable with the addition of new information as well as results of fresh thinking and analysis.

The accepted methodology of distance education has been followed in the preparation of these study materials. Co-operation in every form of experienced scholars is indispensable for a work of this kind. We, therefore, owe an enormous debt of gratitude to everyone whose tireless efforts went into the writing, editing and devising of a proper lay-out of the materials. Practically speaking, their role amounts to an involvement in invisible teaching. For, whoever makes use of these study materials would virtually derive the benefit of learning under their collective care without each being seen by the other.

The more a learner would seriously pursue these study materials the easier it will be for him or her to reach out to larger horizons of a subject. Care has also been taken to make the language lucid and presentation attractive so mat they may be rated as quality self-learning materials. If anything remains still obscure or difficult to follow, arrangements are there to come to terms with them through the counselling sessions regularly available at the network of study centres set up by the University.

Needless to add, a great deal of these efforts is still experimental-in fact, pioneering in certain areas. Naturally, there is every possibility of some lapse or deficiency here and there. However, these do admit of rectification and further improvement in due course. On the whole, therefore, these study materials are expected to evoke wider appreciation the more they receive serious attention of all concerned.

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**Post-Graduate : Master of Social Work**  
**[PG : MSW]**

**Paper - IV**  
**Man and Society**

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## **Unit 1 □ Definition and scope of society from the angle of Economics, Psychology, Social Anthropology, Political Science and Sociology. Importance of Sociology in social work.**

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### **Structure :**

- 1.1 Introduction**
- 1.2 Scope of Sociology**
- 1.3 Scope of Social anthropology**
- 1.4 Scope of Social psychology**
- 1.5 Scope of Economics**
- 1.6 Scope of Political science**
- 1.7 Importance of sociology in social work**
- 1.8 Exercise**

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### **1.1 □ Introduction**

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We should first know about society before we try to understand in detail about man and society. We call it society when individual human beings form a mutual relationship to live within a specific geographical boundary. According to social science, there exists a close relationship accompanied by action and counteraction among human beings communities in a specific cultural atmosphere. Man is a social creature. It is through some established rules and practices that a child is transformed into an adult. As a whole, these things influence his/her everyday behavior. Apart from giving man freedom, this system also sets a yardstick for his action and behavior. Man cannot survive without society even if there are atrocities in the latter. Coexist with social rules and restrictions are mutual help and cooperation, and different parties and their fights. We call this complex, developing system society. Social relationships and bondages within society are ever-changing.

The more complex the society, the more varied the social relationships. The relationship may be similar to what exists between a voter and vote-seeker, or a mother and her child, or an employer with his/her employee, or a person with a friend. There are countless big or small, major or minor relationships that mark a society. Some of these relationships are primarily economic in nature, some political, some personal, some abstract, some friendly

or even competitive in character. Irrespective of its nature, a relationship is an unmistakable sign of our recognition for each other. In social relationship, there is a collective dependence on each other. Not only that, it is also an important duty of a social creature to share social wealth and feelings. Man needs to perform several duties for society. At the same time, man expects a lot from society in return. It is our duty as a social creature to meet everyone's expectations.

Amid all these duties and expectations, there exist differences as well. In the absence of similarities, people will not like to live together. In several cases, we find mental and physical similarities among the inhabitants of a society. Such physical and mental proximity is also needed for understanding this fact. In this way, a collective consciousness develops within them. Such proximity was particularly necessary at the beginning of the formation of society or in ancient social systems. With the advancement of communication and influence of modernity, the monotony of sameness is making way for variety. The idea of society has been extended so much that it is now possible for us to envisage the arrival of the universal man. Liberalization of economy and globalization of capital have now led to liberalization and globalization of culture as well. It is proving difficult for any national or indigenous society to confine itself and its culture within a specific geographical or political boundary. We are dressing ourselves in foreign clothes, eating foreign foods, using foreign languages and so on. Our society, therefore, is not stagnant in a particular place.

Man is essentially a social creature. He/she depends on society for security, comfort, education; facilities and other necessities. A person's own society determines what his/her ideas, hopes, dreams should be. A person is born as a part of society; he/she dies also within society. That is why man loathes solitude. Even saints do not totally cut themselves off from society even after leaving it. They depend on society to stay alive and also exchange their wisdom and experience with people living in society.

In any discussion about society, it is necessary to understand the relationships between sociology, political science, psychology and social anthropology. Let us now briefly analyze these relationships.

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## 1.2 □ Scope of Sociology

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Sociology is the youngest among the different branches of social science. The name 'sociology' was given by the French philosopher, August Comte. After him, social scientists like Marx, Spencer, Durkheim, Giddings, and Max Heber have tried to explain different aspects of society from the perspective of sociology.

According to Talcot Parsons, sociology scientifically analyzes social relationships, human communities and social organizations. Hobhouse said, "Society is the study of human society which means a web of relationships into which men enter with one another." McIver Page have divided this social relationship and described its nature with special reference' to human behavior while in a social relationship within an association. In its totality, sociology is a scientific study of social life and the rules of social transition. It is also an intensive examination of the stable and unstable aspects of social relationships. The origins of different social problems and their remedies also fall within the area of sociology.

By focusing on society, sociology attempts to understand society and man's social behavior. The subjects of social study depend on which aspects of society are being looked into. Instead of its different aspects, sociology studies society as a whole and in totality. That does not mean that different social issues can be compartmentalized. Economics, political science too deal with society but are not confined to society. The practical objectives of these subjects are different and each of them has its own and limited interest.

Sociologists are keen on understanding every aspect of social relationship. That includes economic, political and religious relationships as well. But its real interest lies in the social aspect of society. Human life has several aspects - economic, aesthetic, religious etc. But only the social aspect can bring all these into harmony. In each work or exchange, man is linked with a fellow human being. Society is the place where such different relationships can acquire a complete shape. Whatever be the change or progress in relationship, all the differences are joined together by a single thread. Only sociology can analyze these things in detail. So sociology is a subject that deals with society as a whole.

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### **1.3 □ Scope of Anthropology**

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There is a very subtle difference between social anthropology and sociology although specific differences exist as far as different topics of social anthropology are concerned. Differences can be noticed in the field of application also. Social anthropologists generally study small societies that are different from the larger society. Different because their lives as a whole are not identical with those of the other parts of the society. No proper history has been written about these communities and changes in their lives occur in such a manner that they escape our notice.

Such conditions are, however, changing gradually. Modern Western societies have already begun to influence some ancient societies. Under the influence of Western thoughts and technology, changes are being witnessed in tribal societies too. These circumstances have not spared social anthropologists either. Like sociologists, they have also begun to study changes. However, the sphere of an anthropologist's study is shrinking with time as ancient races and societies are gradually disappearing from the map of our earth. The differences between these societies and the rest are decreasing too. In any case, it is clear that the languages, approaches and methods of studying anthropology and sociology are different. However, their objectives are more or less the same.

Today's social system is neither ancient nor completely industrialized or modern. Even in an ultra-modern atmosphere in Indian society, one still finds racial discrimination, superstition, blind faith and other ancient habits. That sometimes prompts anthropologists and sociologists to work together.

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### **1.4 □ Scope of Social Psychology**

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The subject that deals with the psychology of man or a social creature is social psychology. According to Giddings, "Psychology is the science of mind or of mental process." John Stuart Mill said that behind every activity of man was his mind. Society consists of and is built by human beings. The mind controls a man's behavior. Therefore, understanding a man's mind is essential for understanding his action and behavior. Meanwhile, Durkheim was of the view that certain social facts were responsible for all human activities. If we want to understand social facts and events, we must understand the people engaged in these events and also the causes of these

events. However, we do not pay much attention to psychology while studying sociology and remain content with trying to understand the impact of one social fact over others. Just as a social fact cannot be explained with the help of psychology alone, it cannot be denied either that understanding the society as a whole becomes easier if we can understand why one or more persons acted in that manner. We can perhaps call this investigation social psychology.

As a distinct subject, social psychology has brought sociology and psychology closer to each other. Any psychological event happens within a society and manages to influence it in varying degrees. We need both sociological and psychological explanations to understand wars and battles, but no such importance is given to psychology in the sphere of politics. No one is ready to accept any sort of relationship between political behavior and psychology. The objective of a social psychologist is to understand the aims and behavior of men and women in different societies. An attempt is made to find a harmony between his/her physical activities and his/her inner life. Different types of people live in different societies and they behave differently with each other. Now the question arises about the roles and contributions of different people in different societies. Sociology alone won't do; we must take the help of psychology if we want to understand the interrelations between societies, mutual relations between social creatures, relationship between inhabitants of one society with those of another and also relations between a group of citizens with another group.

Not individual consciousness alone, community or communal consciousness also plays a key role in socialized life. Party opinion or people's opinion not only influences political thinking, but does affect communal ideas as well. The reasons behind collective behavior or action are rooted not in political consciousness alone, but collective or communal consciousness as well. One should study collective psychology to understand the source, reason and spread of that consciousness. If we want to understand collective behavior or action in a society, we must understand the psychology of every individual, especially leaders. If we fail to do it, it becomes difficult to understand a particular event, movement or achievement. Psychology is necessary to understand the reasons and utility of the tremendous influence these leaders exert on common people and also why these people feel it necessary to follow these leaders.

Man exists because of his mind. This is what sets man apart from other animals. It seems that mind is even more important than body — an essential

element of human life. The example of Stephen Hawking shows us that mind or brain can work even when body fails to function, and sometimes do it even more intensely. Therefore, like sociology, political science, anthropology and economics, psychology is also a part of social science. Society was not formed just for fulfilling man's physical or security needs. Society was formed with the objective of satisfying man's mental needs and to make communication possible through the use of language. Society is necessary if we want to know, understand and come closer with each other. And mind is necessary to create and keep alive that society. So there must be a close relationship of psychology with society and social science.

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## **1.5 □ Scope of Economics**

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Economics enjoys a close relationship with society. The main topic of economics is wealth and activities of man relating to wealth. Economics works within society and plays a major role in determining social relationships. For example, marriage is not just a family or social arrangement; economics plays a special part in it. Two persons unite in marriage seeking physical union and security. Security can be classified into physical or mental, or food and shelter. The second type of security, i.e., food and security is more important and only economic or financial security can provide this. A child inherits his/her father's movable and immovable properties. Economic security to the children is provided by the family, especially the parents. On the other hand, the children take care of their parents. The foundation of such relationship or mutual dependence is economics. When trade and business takes place between two different societies, there is an exchange of culture as well. That also is not possible without economic relationship. When two communities are involved in riots, the reasons are mainly economic - as evident in the demand for ownership of land by landless peasants in Punjab and Muslim farmers in pre-independence Bengal. Economics is also one of the main factors behind today's agitations or terrorist movements. They want to own the rights of land, or minerals (as in Jharkhand) or river water. Social science and social psychology help us to understand numerous such instances. We can understand the ancient economic structure and relationship of mankind with the help of social anthropology. It is therefore evident that all these subjects have a close relationship with each other.

Social scientists play a key role in the study of economics. There have

been many debates and discussions on the topic that economics is not a completely independent subject. In his "Economics and Social Science," A Lawe has discussed about the characteristics and limitations of economics. He has also mentioned two principles of social science that are behind the principles of traditional economics - one is 'economic man' and the other is means of production'. It is therefore evident that a meaningful relationship is possible between economics and social science. In fact Talcott Parson and N J Smelser have thought of including economic theories within the general theories of social science. They have even thought of a "socio-scientific economics." Analyzing wages and costs, they have arrived at a socio-scientific theory of wages. They are of the opinion that there are many limitations in the analysis of and approach towards wages. Along with economics, social science also is necessary for understanding the real methods of determining wages and arguments in support of them.

Social science gets most involved into economics when the common or general topics of economics are discussed. Social scientists have discussed such aspects of man's economic behavior that have been ignored by economists. We can think of Marx's Capital as being written by a social scientist cum economist, although we have always tended to include the topic of capital in the subject of economics.

It needs little explanation that society and social scientists have some roles to play also in other aspects of economics such as property, division of labor, industry and employment etc. We need to mention two aspects of modern economics here. First, the focus of study has moved from market mechanism to complete national output and national income. As a result of this, economists have thought it sensible to analyze the social influences behind economic progress or development. This becomes too evident in an underdeveloped society. In order to understand the reasons behind progress, economists have either to seek the help of social scientists or become social scientists themselves. Second, understanding the present social system is also necessary to prepare an economic model. For example, economic globalization or investment of foreign capital would never have been successful in the absence of social globalization. Foreign clothes can be sold only when people start wearing them, and foreign capital can enter the market only when national companies would fail to produce goods of international quality. Not only social evolution, social psychology is also essential to understand contemporary economics and its movements.

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## 1.6 □ Scope of Political science

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Political science is such a subject that has no existence outside human society. Political science is the study of a particular behavior of man. Economics deals with things like food, shelter, employment etc. We need the help of economics to enjoy our minimum rights of living. If economic demands are not met, we are deprived of our appropriate rights of living. However, we also need with it freedom of speech, freedom of expression, freedom of forming an association for fulfilling our demands, and freedom of controlling our own selves. These too cannot ensure a proper living. We need social, economic, and political freedom and rights if we want to live a complete life. As a social creature, man enjoys and maintains his political rights inside society. Political or otherwise, man's behavior outside the society cannot be clearly understood.

Political institutions are especially important in political science. The problems arising out of sharing and control of power have a special place in political science. Secondly, political scientists lay emphasis on the formal system of a civilized society, government and ruling groups. Social scientists generally tend to ignore the legal structure and political "isms" like racism, imperialism etc. In order to understand the link between political science and political philosophy, students find themselves involved in a significant discussion. Sociologists usually engage themselves in discussing these characteristics.

The study of political science is now an important element of social science. In fact, this is inevitable. Because, political science cannot think of state only, it has to think of the residents of the state as well. Those who are engaged in political activities are themselves part of this society. There must be a social consciousness behind each of their political steps. They think of their daily life and its advantages and disadvantages before casting their votes or participating in the electoral process.

Political science discusses man's political activities. It is a special type of social science that studies the formation and nature of state or the relationship between common man and political system. Giddings said: "To teach theory of the state to men who have not learnt the first principles of sociology is like teaching astronomy or thermodynamics to men who have not learned the Newtonian Laws of Motion."

Because of this, political sociology has emerged as a distinct subject. Its objective is to explain objective bureaucratic behavior in greater human society.

A few people belonging to higher classes are fully utilizing the bureaucratic organization, mass media and communication system to loosen domestic ties and isolate man from society by destroying community life. Political sociology tries to analyze these issues.

We can, therefore, realize that all these subjects - sociology, social anthropology, psychology, economics and political science - are based on society.

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### **1.7 □ Importance of sociology in social work**

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Social work is aimed at man - a man who is a member of a family, or group, or community or association. Man is involved in various relationships. His socialization also occurs as member of those institutions. His social, economic and cultural life revolves around these relationships. Man's problems and possibilities, despair and enthusiasm -everything is formed within a family, group, community or association. That is why a solid knowledge of these elements is essential for social work. A clear idea about the structure, nature and variety of family-group-community is necessary for whatever we indulge in, be it community organization, or group work or case work. Sociology can play an important role here. It becomes easier to reach an analytical conclusion about these elements if one is equipped with primary knowledge of sociology. This also makes any type of social work successful. So, sociology is a key element of social work.

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### **1.8 □ Exercises**

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- 1) What are the differences between social anthropology and sociology ?
- 2) Write an essay on society and economics.
- 3) What is social psychology ? Why is it needed ?

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## **Unit 2 □ Elements of society : 1) Community, 2) Associations and 3) Institutions**

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### **Structure :**

- 2.1 Community**
- 2.2 Association**
- 2.3 Institution**
- 2.4 Exercises**

The key elements behind the formation of a society are community, association born out of an urge for togetherness and some institutional bodies. We shall discuss separately why a social system is dependent on these three factors.

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### **2.1 □ Community**

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In the process of defining a community, Ferdinand Tönnies said, "A community is an organic, natural kind of social group whose members are bound together by a sense of belonging created out of everyday contacts covering the whole range of human activities."

According to Maclver, if there is a similarity in lives of human beings a place, which might be bigger than a village or not, those human beings can be said to have formed a community. In order to be recognized as a community "that place must be distinct from others, the similarity will have its own characteristic and that will have a meaning. This is a comprehensive association of social life of an area; the life of an individual is included in it. Community is mainly based on two things: a) geographical proximity and b) social completeness. No community is spread equally over an area. They unite in a cluster and one maintains and exchanges relationship with another in that cluster only. It is not the case no exchange takes place elsewhere, but most of the exchanges occur within particular clusters. Mutual communication, religious festivals, social work, sports, and discussion - everything happens mostly among people of the same cluster.

It is not very often that people come together or are displaced from somewhere all of a sudden. It happens because of different needs. For instance, one may help others, save others or assure others. Members of a particular group become fond of such bondages. They feel it to be beneficial, as if a

certain type of energy flows through them. People belonging to that community then want to follow the norms and rules of the community, and are in fact compelled to follow them.

A community can be described as a smaller version of society. Its geographical territory is small and limited. Almost all the characteristics of society are, however, found in it. A community may be small in terms of area, but all principal norms of society are firmly established in it. A community also maintains different levels and interests of society. A community can be formed with a particular race or tribe; it can be formed with people of different races or religions also. In that case, it is not possible for the community to keep itself confined to any geographical or cultural boundaries. They can also set up a community transcending all boundaries like language, social customs, dress, food habits etc. Bengali Muslims and Keralite Muslims have many differences. On the other hand, keeping apart religious matters, there are lots of similarities between Bengali Hindus and Bengali Muslims. These differences and similarities apply to each religious group in India. One cannot also deny that despite sharing the same language and food habits, there might be considerable differences on account of different religious affiliations. So we must apply different yardsticks for different communities.

We have said earlier that geographical proximity or unity is particularly essential for the formation of a community. It was indeed an essential yardstick during the early stages of community formation. But now we can find people belonging to different communities in the same locality.

### **Different types of communities**

We can recognize a community through its 1) population, 2) volume and resources, 3) place and role in society, and 4) organizations and institutions. With the help of these four criteria, we can understand the difference between different ancient communities, between ancient and civilized communities, and between two rural or urban communities even within the whole community.

Ancient civilization was characterized by the facts that people were divided into small groups, population was low and they lived a scattered life. Social organizations were simple and small, and technology immature and ancient. Means of communication were undeveloped. The main means of livelihood were food collection, fishing and hunting.

With the advent of agriculture, communities began living in different villages. As rural civilization slowly began to progress, villagers engaged themselves in non-agricultural jobs as well and more than one community started living in a village. A change in the attitude of the community accompanied this transformation to division of labor. The more ancient the system was, the less was the division of labor or diversity of work. Man was much more self-reliant at that time, because a family or a community had to perform all the jobs on its own.

When different communities settled in a village, cultural diversity and differences began to show up. Not division of labor (because division of labor and working skills were identical in almost each village), but cultural diversity became the identity of different communities. The end of localization marked the first step towards the progress of civilization.

### **Rural versus urban communities**

Modern civilization tends to underline the differences between villages and cities. Ancient civilization was completely rural in nature, and unlike today, villages were hardly influenced by cities. Some characteristics of a city are: 1) a large number of people lives in a small area, 2) people are especially dependent on some urban organizations and institutions etc., and 3) because of a sharp division of labor, people depend fully on others, even those whom they do not know, for their daily living. The facilities available in cities, particularly in the fields of education, health and training, attract villagers towards cities and as a result, cities exert considerable influence on village communities. Such an impersonal atmosphere is not to be found in villages where everybody knows and is ready to help each other whenever any need arises. So a person belonging to a community can live within any boundaries - in a village, city or even in a tribal region. A community does have several shapes and spreads. A small community can be part of a bigger one. It can also be part of a nation spread over the whole area. Finally, we cannot dismiss the idea of a world community either.

In this way we can make our own, which we should, the progress at the world level. In order to move forward in the path of civilization, it is not possible to separate from our life groups belonging to different levels and types. In today's civilization where division of labor is minute and almost absolute, it is not possible to live at the mercy of a particular community. We

need the help of different communities not only in the field of industry or industrialization but also for agriculture and agricultural goods. In essence, we have to depend on a world community, so to say. A big community gives us facilities and opportunities, stability, prosperity, proximity to diverse cultures and economic completeness. In addition, a large community ensures us peace and security. On the other hand, a small community that is confined to a region and one's own small family gives us friendship, sincerity and satisfaction. However, people have to face violence and competition in both small and large communities. There exist several reasons for these. With all this, community remains the only place and way out for our living.

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## **2.2 □ Association**

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An association is a group formed by some people with the purpose of attaining a specific objective. Some examples of an association are a labor union, a political party, a youth association, and even a state.

The members of a community try to attain their goals primarily with the help of three methods. First, they do not think about the problems likely to be faced by others and go about their jobs guided completely by their own interests. As people have to live together, such an approach limits the path of the concerned person. Second, this approach leads to feuds and intolerance among people. It cannot be denied that competition is a part of society, especially its economic structure; but, if it takes the shape of bitter animosity, it results in unequal social systems and affects stability. Third, people may also decide to unite and cooperate with each other to get relief from these possibilities and fears and reach their goals. In this way, they can join hands with each other and achieve what they aim at. It is, however, difficult to completely discard self-interest because in its absence people are unlikely to involve themselves in any type of work.

This last approach, i.e., cooperative fulfillment of interests may be spontaneous. It may also take place without any particular desire or endeavor coming into play. It can also be extremely natural, as farmers help each other at the time of harvesting. When a group is formed with the above mentioned approach, it can be called an association. Each member is guided by the collective desires, objectives and interests of the association. An association is born out of such collective necessities and through it the group attains its objectives and fulfills its requirements.

Therefore, an association and a community is not the same thing,

although a particular group unites in both the cases. A community is not the result of any special effort; it takes shape gradually with the progress of history. There is a variety of reasons for which people unite and form a community. We can find different communities in a race or different tribes in a community. This, however, cannot be found in the case of an association. A community can have one or more associations, and an association can also be formed with different communities. It is natural to find people of different communities in a business association. And if we consider church to be an association, then it is made up of the members of one particular community, i.e., Christians. But the Christian community may include Bengalis and non-Bengalis as well. So, we cannot usually find just one community in an association.

Secondly, we are born into a community and become its members by birth. But we consciously become a member of an association after we grow up and think carefully about our decision. This is because an association is formed with a particular purpose in mind and it has no jurisdiction beyond that. On the other hand, the objectives of a community are almost limitless. There may be as many objectives as there are members, and a community has to take care so that the objectives of even a single member can be attained. So a person joins different associations for fulfilling his or her different needs. In addition, a person does not have to express any special desire to stay in a community. His or her birth makes the person a natural member of the community, until he/she decides to leave it voluntarily and after careful thoughts.

It is quite possible that we fail to show the same enthusiasm in community work as we tend to do while working for an association. Chances are that we unconsciously ignore our communities, but display far more commitment and sincerity when it comes to our associations. However, in spite of all this, we can rather easily quit the association and come out of its jurisdiction. This, one must say, is impossible in the case of a community. Because, if one is out of his/her community, he/she loses his/her existence and identity.

In modern urban civilization a family, especially a nuclear family is considered an association. Because it seems that the adult members of a nuclear family enter into an agreement with each other - an agreement to live together, so that the job of everyday living becomes a little easier. There exist particular objectives, particular interests for deciding to live together. However, in the traditional sense, a family is not an association; it is rather a nuclear community. Just as we cannot live without a community, it is equally difficult

for us to live without a family (father, mother, brother, sister, children etc.). Even someone, who now lives alone, once belonged to a family at the beginning of his/her life. Even an orphan belonged to the family of the orphanage, or those who looked after him/her.

Now one may ask: Is state an association? We may be born into a community within a state, but make ourselves members of a state to attain some specific objectives as we do in the case of an association. Unlike community, it is however not impossible to come out of the jurisdiction and grip of a state. A person belonging to a particular state may take the citizenship of another state by following certain specific rules. The bottomline is: we can leave our state and association, but not our community.

A state and an association is not the same thing. As we have mentioned earlier, adult people form an association keeping one or more objectives in mind. Membership of such an association is completely voluntary. People are not born into an association as they do in a community or state. To become a citizen of a state is not entirely voluntary. Every child is born within a community and state that grows up, receives education, becomes adult and gets job and responsibility. He or she may decide to acquire the citizenship of a different state after growing up. But as long as he/she does not express his/her desire in a specific manner, he/she remains a natural, pre-destined citizen of his/her present state. But one does not join an association naturally; he or she joins it guided by specific desires and interests. As soon as one's needs and interests are fulfilled, he/she easily makes an exit from the association.

Like an association, a state too has some pre-planned and pre-determined responsibilities. The responsibilities of a community evolve with its own requirements and progress. But the responsibilities and powers of a state remain more or less stable and unchanged and its relationship with individuals also remains stable and long-standing. The hopes, aspirations and demands of an individual from the state vary depending on circumstances. But people are well aware of the activities and capabilities of an association from the very beginning, and they themselves determine the limits of their own expectations. Like a community, a state also can enter and influence every aspect of our lives. An association does not have such rights or needs.

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## 2.3 □ Institution

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In an institution, there are some approved and established customs that control the relationship between people and groups. The established form of

a procedure can perhaps be called an institution. When a procedure is established socially, and made eligible by social laws and customs, it can be called an institution.

A socially established institution is a social structure and machinery through which people can organize, direct and implement. Man is involved in different types of activities for fulfilling his various needs. In this sense, we can call each of family, marriage, state and government an institutionalized organization. The structures, conditions, rules, and customs required for collective endeavors can all be called an institution.

It is perhaps imperative at this stage to understand the differences between an institution and an association. The rules necessary to bind an association and fulfill its objectives can also be called an institution. That is why every association forms specific institutions according to its own needs. A particular church is a particular association and that particular association has its own methods of prayers or reforms. Those, are the institutions of that particular association.

A state too has its own institutions through which it can be recognized. Among these are economic and political powers and responsibilities, and different organizations for citizens' welfare. Our parliament, legislature, courts etc. are institutions of the government.

An important thing that should be noted here is that although we can belong to a community or association, we cannot be part of an institution. Even then, both our personal and social lives are affected by various institutions. We show below how an association and an institution differ from and are linked to each other (there exists such bond even in their differences that they cannot exist without each other).

<b>Association</b>	<b>Institution</b>	<b>Reasons of formation</b>
1) Family	Marriage, family life, succession	Sexuality, family life and desire for parenthood
2) College or educational institutions	Imparting education	Gaining education
3) Business and trade	Accounts, capital investment	Profit
4) Trade union	Collective bargaining	Job security, rates of wages, working condition
5) Religious body	Worship, prayers, campaign	Creation of religious feelings
6) Political party	Running the party, elections	Power establishing political principles
7) State	Constitution, law, other government functions	Control and development of country and citizens

It is now necessary to understand the difference between a community and an institution. Both a community and an association can lead to the formation of an institution. Like different festivals that are special parts of entertainment. The rules followed there are institutions of that community.

The institutions of a community are not formed following any particular desire or effort. These are formed out of the spontaneous and natural requirements of a community or for the sake of satisfying its demands. These institutions gradually gain social recognition and are formed at a specific time of history. For example, modernity and globalization have been responsible for various changes and evolutions in man-woman relationships and marriage procedures. Religious organizations have also undergone considerable changes. In addition to religious programs, they are now getting involved in social welfare also. Many secular social welfare organizations are also being formed. So it can be said that social work is an important institution these days.

We can, therefore, conclude that an institution has no specific beginning and nor does it have a constant, unchangeable character. History is full of instances of ups and downs in the lives of institutions. Representative democracy, capitalism and its growing dominance, the controversial end of polygamy etc. are some such examples. Just as a society may have several institutions, an institution may also be part of different societies. Marriage exists in every society and community, but its types are different from each other. From that perspective, it is possible to find a common thread between societies in spite of their differences. We should remember in this context that no institution is a closed house. Due to constant interaction among different people, an institution also goes through a process of evolution and change. If we want to know about marriage, we must know about the links of marriage with other institutions like law, property, family ties, religious systems etc. These can be formed by a group, or approved by a law. We must have a clear idea about institutions if we want to understand social reality.

There are different types of institutions depending on the needs and size of an association. Every association, on the other hand, does have established institutions like rules of membership etc. The type of the institution obviously depends on the interests and requirements of the members of the association.

We must be familiar with these three aspects - community, association and institution -in order to have a comprehensive understanding of society. These three, in fact, complement each other.

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## **2.4 □ Exercises**

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- (i) Enumerate the differences association and institution.
- (ii) What is community ? Explain the basic differences between urban and rural community.

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## **Unit 3 □ Indian Social Structure, Social system of 1) Tribal 2) Urban and 3) Rural areas**

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### **Structure**

- 3.1 Introduction**
- 3.2 Old and modern social structure**
- 3.3 Tribal social structure**
- 3.4 Conclusion**
- 3.5 Exercises**

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### **3.1 □ Introduction**

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The characteristics of Indian social structure can be analyzed from different perspectives: old or conventional versus modern, rural versus tribal etc. We come across various social conditions in our civilization. We often notice the coexistence of ultramodern members with their old-fashioned relatives in a family; it is also not unusual to find rural and urban mentality among people living in the same city. Even two close friends may have such differences, not to speak of generation gaps. It is possible to live together despite such differences as any group - be it old-fashioned or modern, rural or urban - is not totally isolated from the others. They always mix and interact and try to adjust with each other. No civilization has ever prospered alone and all on its own. There have been different types of exchanges through trade and business, culture and literature and also fights and wars. In the same manner, inevitable exchanges take place between the old and the modern, the rural with the urban, and the tribal with the non-tribal. It is only to be expected that the same things happen in the case of social structure, because there exists a link between civilization and social systems. It is difficult to give a definition of social structure that would be accepted by all. Social scientists have explained it from their own perspectives. For instance, Brown feels that social structure is an arrangement of persons in relationship institutionally defined and regulated. According to Carl Manham, social structure is the web of interacting social forces. On the other hand, Talcott Parsons believes that social structure is interrelated institutions, and social pattern, status and roles that an individual likes to find in a group.

A society is made up of individuals. They connect with each other through social interaction. By participating in this process, a person enjoys a particular status and accordingly plays a role. In addition, the role and status are linked with power as well as moral obligations. This social interaction is the source of institution, group, community and association. Such social units could not be formed in the absence of social interaction. It is these social units that reinforce the social structure or its elements.

We will now try to understand the differences between rural and urban social structures, conditions and ways of thinking. A close relationship with nature is the main characteristic of rural life. A villager has to depend on nature for whatever work he/she plans to do. A villager cannot live without nature. As industry and industrialization are important for urban people, so are nature and natural resources for rural people. Nature is his/her friend and nature is his/her adversary too. Another important difference between a city and a village is that villagers have to be involved in various types of work. In comparison, scope of work is limited in a city. In general, a person is involved in a specific job. Such specialization of job is part of urban life. In developed countries, however, such specialization is found in villages also. Like men, women in villages also do different types of work. They collect fuel and water, and also do different jobs associated with cultivation. Although there have been changes in ways of living in many villages in this country, specialization of job still seems some distance away.

Family and social traditions determine everything like marriage, religious functions, livelihood, festivals and lifestyle. Tradition does not run so deep in urban society. There is a huge difference between a city and a village as far as the degree of social bonding is concerned. As a result of this, it is easy to note a difference in overall behavior. There are notable differences between a city and a village also in the spheres of thoughts and approaches, level of awareness, education and health and job opportunities. Villagers remain busy with their work for a certain period of the year, but remain almost jobless for the remaining period. Such situations are not to be found in cities. In cities, there is a stability of income which is lacking in villages.

Many types of differences are also found in ways of thinking and approaches. For example, rural and urban people think quite differently about issues such as savings, family planning, family types, women's education, literacy, social position of women, vaccination, and dowry.

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## 3.2 □ Old and Modern Social structure

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In old societies, life follows a fixed pattern. Social life is controlled by rules determined in a distant past. It is natural to have both similarities and differences between the rules and customs of two old societies. However, similarities are more evident in marriage systems, witchcraft, superstition, family structure, leadership of society, status of women, and religious behavior etc. But these are vastly different from modern social structure or established systems. In a modern society, for example, polygamy is not encouraged, age for marriage is comparatively higher, the number of children is less, women's condition is better, superstition is less and the level of education and awareness is higher. The difference is marked in economic sphere also. In an old society, outdated methods are applied in agriculture, cottage industry, animal husbandry etc. Economic prosperity is out of their reach. In a modern society, the effects of industrialization and globalization have led to economic stability and progress and the process is still on. In an old society, consumer goods are less in demand, production is not market-centric, and trade is not that strong. But social and family ties are much stronger in an old society. The leadership generally follows a dynastic pattern. No such system exists in a modern society. Food habits and cultures are also different in these two societies. In an old society, cultural activities are spontaneously organized in a traditional manner through collective efforts. On the other hand, commercial entertainment is more popular in a modern society.

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## 3.3 □ Tribal Social Structure

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The social structure of a tribal society is much different from that of a rural or urban society, although it has many similarities with that of an old society. It is because most of the old societies belong to tribal people. Their social, cultural and economic activities are linked to nature. Ecology determines their existence and identity. Nature and old societies are inextricably linked with each other. They produce their food by shift cultivation, 'jhum' cultivation or collect food from forests in the form roots fruits or hunted animals. They also collect fuel, house-making materials and herbal medicines from forests.

The tribal social structure has obviously been influenced by their life-style. They live in a well-knit society and each of them usually follows all

social norms without any fuss. A system of hereditary leadership is followed in these societies. Each member of the society takes part in a marriage or any other function.

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### **3.4 Conclusion**

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In general, it can be said that family is an important unit in any type of society. A social system sustains itself fulfilling various demands like reproduction, security, production, socialization etc. Like family, the same importance is also accorded to village, class, race and kinship. These institutions are closely linked with people's life as a whole. Some integral issues of life, such as norms, values, roles, rights, obligations and status are reflected in the above-mentioned social institutions.

A family can be of different types, such as nuclear family, joint family and extended family. While the first type is predominant in urban societies, the latter two are more visible in rural and tribal societies. By a nuclear family we mean one in which a couple lives with their unmarried children. A joint family is formed with different persons having blood relations; for example, different couples, with their parents and children. Dynastic relations run deep in such families. A joint family is economically more self-reliant. Such families spread over three or even more generations are still found in good numbers in rural societies. An extended family is larger than even a joint family because some near relatives also live within such a set-up.

Changes are also taking place in family structure in order to keep pace with various social changes. Nuclear families are gradually becoming more popular. Under the impact of urbanization and industrialization, the culture of joint or extended family is getting weaker by the day. The number of nuclear families is now comparatively higher in villages also. The number is expected to increase further in the near future.

Kinship has also played an important role in all types of societies. The source of kinship is blood or marriage relations. Aunts, in-laws, cousins or nephews are usually identified as kin. The ways of forming kinship, however, vary from society to society. Differences in geographical areas, castes, religions etc. are determining factors in this regard. In any case, kinship continues to play a key role in our social life.

Caste is another important unit in our Indian social structure. This is determined by birth and unchangeable. Members belonging to different castes

have to follow certain norms in their social spheres. The common features of caste system are:

- a) Its membership is determined by birth and it is unchangeable;
- b) Each caste is linked with a specific profession;
- c) It determines social status;
- d) Marriages are usually limited within one's caste;
- e) Members follow certain rules in their daily lives;
- f) Members preserve certain distinct characteristics.

Like the visible changes that have occurred in family structure, changes are now being observed in caste system also. Industrialization, urbanization, spread of education, land reforms, constitution, reservation policy, political parties, religious organizations, developmental projects by government - each of them has contributed to these changes. The reality of caste system is that members of a particular caste unite to fulfill their own interests and there is always a dispute between different castes.

Class is another key unit of human society. Caste and class are linked with each other. It was during the British rule that class division became more prominent. Based on land revenue, these classes are: a) landlords, b) subjects and c) agricultural laborers.

In the post-independence period, the land reforms program and rural development projects undertaken by the government brought about considerable changes in the prevailing caste system. The Green Revolution too played a part in it. It can be said broadly that class was not a stable thing after independence; it has moved upwards or downwards during this period. Even as some people went up a notch higher to join the landlord class, many small and marginal farmers at the same time ended up as landless farmers.

A village is another social structure. It is also unchangeable. In the past, a village was a self-reliant entity in which villagers were keen to meet their needs within its boundary. There was hardly any desire for change. The condition has now changed somewhat, with villages overcoming their isolation to become increasingly dependent on each other. Villages and cities are now forming a closer relationship. However, opinions differ over this issue. Some believe that villages were never isolated from each other. They always communicated with each other through trade and business, social relationships, cultural and religious activities and pilgrimage etc. It is, however, true that better communication systems and modernization have consolidated this link resulting in more proximity and inter-dependence.

In spite of all this, a village continues to be an important social unit to this day. Villagers have their primary identity based on their village only. It is in their village that villagers, form relationships based on class, caste and family. These relationships are of competition and cooperation, friendship and enmity. However, in a country as diverse as India, the processes of change in its rural social structure can hardly be identical and are likely to vary from region to the region.

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### **3.5 Exercises**

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- 1) Discuss in detail about Indian rural social structure.
- 2) What major changes have occurred in Indian social structure as a result of in various spheres ?

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## **Unit 4 □ Change in Indian social institutions - 1) Family, 2) Marriage, 3) Caste, 4) Religious groups and 5) Gender bias.**

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### **Structure**

- 4.1 Change in Family**
- 4.2 Change in Marriage**
- 4.3 Change in Caste system**
- 4.4 Change in Religious groups**
- 4.5 Change in practice of Gender discrimination**
- 4.6 Exercise**

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### **4.1 Change in Family**

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Family is an integral part of civilized society. Civilization was born with the formation of family. Sexual desire, the oldest physical need of humans, united men and women. That formed the first step of living together. The second physical need was hunger. Man used to collect fruits and water to satisfy his hunger, which subsequently became one of his main economic activities. He settled down by cultivating land and producing necessary items. This stability led to stability in sexual life also. Reproduction became a necessity. The need for a stable home and economic activities for bringing up their children led to the evolution of family - the first ever social unit of human beings.

When men and women of different ages come together and begin to rely on each other, we can call it a family unit. In order to identify a family unit, we must find out its other characteristics.

- 1) Living in the same house and sharing the same kitchen. In general, it is only after the birth of their children that we define the living together of a couple as a family. We find two types of families in society: joint families and small or nuclear families. The number of nuclear families is now greater due to various reasons. In villages, it was common to find people living together as a family for three or four generations; that trend, it seems, has now begun to disappear. We find both patriarchal and matriarchal families in India. Although patriarchal families are more common, some tribal societies in different provinces and the Namboodiripads in Kerala follow the matriarchal system.

- 2) **Division of labor :** Division of labor takes place out of necessity. As men are physically stronger they usually collect or earn food, while women cook and distribute them. Women also look after children. The foundation of a family is strengthened with such division of labor. Although men sometimes lend a helping hand in household chores, it is the women who are equipped to look after kids. A strong family bond is also essential for making children self-reliant.
- 3) Different types of facilities are required to bring up a child. These needs are fulfilled if they grow up in a family structure. They get education and property. Maintenance of property is possible only in a family structure.
- 4) Sexual life stays restrained and limited due to the family system. Marriage is a main foundation of family. Family is not possible if there is no stability in sexual relationship, i.e., marriage and the new generation does not have an identity if there is no family.

Family life and family structure have been subjected to considerable changes due to various reasons. Big families have lost their importance because of changes in the agriculture-based social systems in villages. Agriculture is a domestic economic activity that becomes easier if the family is big. The bond is strengthened because of this. The head of the family exerts greater influence on the family. On the other hand, people engaged in different professions are dependent on their own earnings and can take independent decisions regarding any domestic issue. Each person is isolated from the other in an industry-based social system. This had led to the formation of small families. The mindsets of family members have also changed considerably and old people have almost become a burden in industrialized society.

Joint families also have some advantages. If parents, children and close relatives live together as a family, they can share their advantages and disadvantages not only during old ages but also in situations of adversity, joblessness and during old ages. A joint family spread over three to four generations follows the philosophy of tribal life. A family usually lives on four types of relationships. These are: sexual, reproductive, economic and educational. Behind all this are social and psychological behaviors.

It is said that a family is formed as soon as a child is born. It is the minimum domestic or family unit. But are childless couple not a family and

cannot an adopted child be part of the family? Ideas about this issue have now changed. Sociologists believe that there are generally three types of families.

- 1) Conjugal family arising out of married life. Mainly this type of family has been discussed.
- 2) Consanguine family formed by blood relations, such as matrilineal family, which is dominated by mother and her brother. Such a family is formed according to birth, not by marriage.
- 3) Extended family in which brothers and sisters of parents and also their children live together.

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## 4.2 Change in Marriage system

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Any family has its roots in marriage. No family can be formed without couples and children. If four friends live together, we cannot call it a family. The customs and rules of marriage are different in different countries, societies and cultures. In India, there are as many types of marriages as there are groups and communities. As far as social and domestic customs are concerned, differences in caste, language and religion play an important role. For Hindus and Christians, marriage is a sacred bond that is based on a promise to god. In Islam, marriage is considered as a contract. However, all religions share the same belief that reproduction or continuation of lineage is the main objective of marriage.

In ancient times, it was possible to form sexual relationships even without marriage. Like a family, parents and their children used to live, eat, work together and were fully dependent on each other. Marriage and stability were considered necessary after humans started a stable life and civilization. However, economic and other reasons have led to different types of marriages: 1) marriage with a single person only, 2) marriage of a single man with more than one woman, and 2) marriage of a single woman with more than one men. The first one is the result of natural sexual desire. Monogamy makes the relationship between a married couple stable and stronger. Polygamy became a necessity when wars and fighting had become a regular feature of daily life. As men died in thousands, women began to feel helpless. Marriage used to give them shelter and security. If the agricultural land was small, it lost its productivity when divided among the heirs thereby necessitating polyandry. If more than one brother shared a single wife, the possibility of

division of land became less. The system of "group marriage" is also found among some tribal groups in which brothers marry sisters of another family. It is also observed that marriage leads to a friendly relationship between two warring families. Such marriages have been found in the political arena also. Emperor Akbar used it to maintain a friendly relationship with non-Muslims during his regime.

In today's nuclear family system, marriage has been gradually losing stability. Each member of a nuclear family is self-centered. Although the husband and wife socially live together, they are economically dependent on each other. In many cases, children are growing up in a state of neglect and their dependence on parents is on the decline. Economic independence and self-centric attitude have resulted in loosening of family bonds. The number of divorces is on the rise these days. Following the West, "Live Together" has already made an entry into our society though they are still only a few in numbers.

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### 4.3 □ Change in Caste system

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In India there was the system of "Barnashram," which led to caste system in Indian society. Each Hindu becomes a member of a particular caste by way of inheritance. It is not possible to change the inherited caste by work or efforts. Nowadays a Brahmin may be working in a shoe shop or a so-called untouchable shoemaker may be teaching in a school. But still, the Brahmin remains a Brahmin and receives the treatment reserved for people belonging to a higher caste. On the other hand, pupils belonging to higher castes feel embarrassed to be taught by someone who comes from a lower caste. Caste identity cannot be changed easily. Like the caste system, class is also inhuman and an obstacle to overall development of human beings. As a result of the progress of civilization, people are now moving up the social ladder overcoming their caste status. The class status of a person can, however, change depending on his/her work and achievements or laziness and mistakes. Such instances are not at all rare in today's materialistic world. All said and done, one can lose his/her class but not his/her caste. Marriage or any other social exchange follows a caste pattern and inter-caste marriages are in general a rarity. Individual likings are not given much importance while setting up a family. Marriage is considered only as a necessary function

or institution. It is claimed that different castes carry different types of blood in their veins.

However, there has been a change in this notion of "blood purity" over the last few decades. With education and economic progress, there has been a change in the mentality of people. Marriages are taking place not only according to different styles, but also among different linguistic and cultural communities. Such family relationships are being established between various communities belonging to different races and religions. It is not that problems are totally absent in such family lives. But people now are much more interested in knowing and understanding each other. Our growing knowledge and realization about different cultures is helping us to form the idea of a universal humanity. The progress in different spheres of society has helped people to think beyond the narrow confines of caste system and come closer to each other.

But caste system and communalism has now become a permanent feature in the political arena. In parliament or legislatures, the interests of the nation and the people have taken a backseat with members showing more interest in appeasing different castes and looking after their economic gains. The caste system has started spreading everywhere. Discriminations and atrocities on backward people have now assumed a political dimension. As a result of this, we find the emergence of two main classes. The menace of this class distinction has spread throughout the whole world. Rich and poor, developed and underdeveloped, black and white - such class distinctions have now firmly taken roots in each and every aspect of global politics. There has even been a geographical division between North and South, because with the exception of Australia, almost all the developed and White-dominated countries are situated in the northern hemisphere. China and Japan are now on the threshold of joining that "special civilization." In spite of its failure to make much progress in the economic sphere, Russia has still managed to retain its place in that elite class.

But following the example of India, the oppressed people all over the world have been gradually organizing themselves. The southern hemisphere may lie at the bottom of the map, but it is not prepared to stay there. Apartheid or racism has ended in Africa. The oppressed people are moving towards progress. Racism is being brought to an end by enacting legislation in the United States of America. In India too, untouchability or caste distinction has been declared a punishable offence. Any deprived or oppressed person can

go to court expecting justice. People are vehemently opposed to deprivation and oppression. Even the recent devastation of Afghanistan and Iraq has failed to suppress the people's desire for freedom in those places. It is not possible to stop the wave of protests through oppression. However oppressed or threatened they may be, the oppressed masses will certainly rise in protest some day.

We are gradually moving away from agriculture-based rural civilization towards industry-based urban civilization. Differences in professions often reflected caste distinction. In the case of caste-based profession, there was no room for social mobility. Those were professions of village-based civilization. The scenario is completely different in cities. In cities, importance is given to education, knowledge and skill as far as work in industry is concerned. That is why caste system cannot dominate an urban society in the way it does in a rural society. However, man is yet to completely do away with the idea and practice of caste system.

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#### **4.4 □ Change in Religious Groups**

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Ever since the dawning of knowledge, man has constantly tried to understand the mystery of his origin, his relationship with entities beyond the range of the senses, the philosophy of his life, and life after death. Some people have devoted themselves to the task of finding answers to these questions, formulated religious customs and practices and tried to arrive at the truth through them. These customs and practices and the roles associated with them together is called "religion." In this way, different preachers have introduced different ideas and practices, and the common man has followed them believing in their sayings. As a result, society has witnessed the creation of different religions and their followers. We often find that some religious leaders misinterpret religions and misguide their followers in their narrow interests for sticking to power. Scholars have said for years that there is no real difference among different religions and each religion essentially preaches the same principles - brotherhood, love, truth, honesty, dutifulness, benevolence and sacrifice. Even then, whenever a new religion is born, we notice expression of hatred towards established religions and attempts to destroy messages of love and peace. Hatred and animosity have taken the place of love and brotherhood. Religious animosity or communalism has reared its ugly head. It is because of this hatred that there have been so many

“crusades”, which are in fact irreligious in every sense of the term, in different corners of the world. The trend continues till this day. Hitler had wanted to wipe out the entire Jewish community, now the Jews want to do the same thing to Palestinian Muslims. After the destruction of the World Trade Center in New York, the Muslim community has become the targets of hatred in some places. Fundamentalists belonging to different religions are taking the center stage in all parts of the world. This is no doubt an obstacle in the way of a healthy life for common people. In the preamble to the Indian Constitution, India has been called a “secular state.” And our first fundamental right is equal rights for all. In our Constitution, the concept of equality is predominant. So in addition to giving the right to follow one’s own religion, the Constitution also states that each citizen of India will have the same rights irrespective of caste, religion and gender. The rights may be about any issue, be it education, health, employment or justice.

Unfortunately, occasional clashes between different communities is a reality in India. Even within the same religion, there are found to be different sects. :” Shaivas” cannot tolerate “Vaishnavs” and “Shias” often fight with “Sunnis.” There are also some people who do not believe in any religion, but support the caste system.

With the advancement in education, urbanization and industrialization religious conservatism among common people is on the decline in the West. Man is gradually becoming more rational with the progress in science. But the pace of change is rather slow in India. Regardless of the progress of globalization and industrialization, conservatism and superstition have taken deep roots in India due to illiteracy and unemployment. Blind religious faith leads to conservatism and intolerance and takes man away from reality.

Therefore, removing blind faith and rationally following one’s own religion and respecting other’s religion is real humanity. Some organizations believe in this principle. When they help ordinary people at times of natural calamities like drought, flood, earthquake and the Tsunami, they don’t do it for members of a particular religious community. Neither do they discriminate in the fields of health or education. Their culture is to bring people together through a harmony of all religions. If this principle is followed by people belonging to all religions, then only our multi-religious and multi-linguistic country can live in peace.

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## 4.5 □ Change in Gender Discrimination system

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Men and women appeared in this world to preserve creation. The differences between men and women are mainly physical. However, they also complement each other. At the beginning of civilization, there was not too much of a social difference between men and women. It was during the advent of agriculture-based civilization that the differences first showed up. As a result of agriculture, people produced food more than what was necessary and storage of this additional food became a necessity. This additional food later became the bone of contention among people. Each family staked its claim to this extra food and other items. Thus began disputes over property. It was the beginning of differences and enmity among human beings.

Such differences and disputes showed up between men and women also. Only a woman can be a mother after nurturing a baby in her womb for nine months and again rear the child by breastfeeding after birth. Because of this huge responsibility, women naturally became dependent on men. Men wasted no time in exploiting this weakness. Taking advantage of the dominance of patriarchy in society, men have wanted to confine women within a certain boundary. Women have been brought under various rules and regulations and they have been deprived of property and independence. Men have established themselves as master of women, and women's identity has been determined by that of men. Marriage is a special relationship that has been designed by men. Different systems of marriage have also helped men to maintain their dominance. When it comes to polygamy by men, women naturally become slaves of men. She loses all her freedom. But in the event of polyandry by women, they still remain the commodity they were.

Men cannot exist without women. In the absence of women, reproduction or survival of civilization is not possible. In spite of this, several measures have been taken to bring them under the control of men. Little importance has been given to women's physical, mental or intellectual worth. They have been kept away from education. Women have hardly got any opportunity of applying their intelligence and skills. Ever since her childhood, a woman is made to understand that they are inferior to men in every aspect of life. A wife is not only subordinate to her husband; she is his property as well.

With the advancement of education and civilization, women's role in society is being recognized today. Special emphasis is being laid on women's health and education. Thanks to the opportunities they are getting, many

women have been establishing the fact that they are in no way inferior to men. They lacked confidence for the lack of right opportunities, now they are confident and successful in different spheres of life. Women are managing both their homes and offices quite efficiently. Alongside playing the role of a mother at home, many women are earning money by working outside and meeting various requirements of their households. They are also taking active part in social activities. The 73<sup>r</sup> and 74<sup>th</sup> amendments to the Constitution have provided women with the opportunity of taking active part in parliamentary democracy. Women are working at different levels in panchayats (village bodies) and they have also become chairpersons of different municipalities. Their number is also on the rise in legislative assemblies-parliament and central and state cabinets.

But there is also a contrasting picture that is just shocking. Atrocities on women are increasing on a regular basis. Recent reports reveal that on an average 140 women are victims of torture at home every day; about 50% of women suffer violence in their own families. Female feticide shows no signs of decline, women including minor girls are being sold to brothels, and many women are facing sexual harassment in their workplaces. Some women, however, think these things are natural and prefer to keep silent on such issues. A recent statistics shows that almost 80% of the victims of family torture keep mum on their sufferings and about 75% believe such behavior to be natural because they are made to believe that women should tolerate such atrocities in a male-dominated society as much as possible.

If we want a healthy development of our society, we should give equal status and opportunities to both men and women. This simple truth must be realized. The harsh reality is that women do not get the deserved respect in developing nations as they are not financially strong. So gender discrimination will be reduced to a great extent if women's rights are established in education and local self-rule. However, women must be financially self-reliant if gender discrimination is to be removed completely. Men must also change their approach. Women contribute more than 50% to any agricultural activity in India, but they do not get the deserved recognition. If a country or society really wants to move forward, women and men must get the same opportunities and recognition, and must be treated on an equal basis with men. In addition, men will have to change their approach towards women and women will also have to make sincere efforts to change their position.

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## 4.6 □ Exercises

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1. What is a family? Explain the main characteristics of a family.
2. What is gender discrimination and why? What should be done to reduce this discrimination?
3. How did caste system originate in India and what are its effects on Indian society? ,
4. Write a short essay on 'marriage.'

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## **Unit 5 □ The effects of Globalization on Economic, Cultural, Social and Family structures. The adverse effects of Development, Displacements and migration for livelihood.**

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### **Structure**

- 5.1 Ideas about Globalization**
- 5.2 Definition of Globalization**
- 5.3 Effects of Globalization on**
  - 5.3.1. Economic structure**
  - 5.3.2 . Social structure**
  - 5.3.3 . Family structure**
- 5.4 Adverse effects of Development**
  - 5.4.1 Displacement and Migration for Livelihood**
- 5.5 Conclusion**
- 5.6 Exercises**
- 5.7 Suggested reading**

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### **5.1 □ Ideas about Globalization**

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Global information technology and unprecedented progress in trade and business, free trade and open market policy, endless opportunities, mutual cooperation, understanding and a competitive atmosphere in every sphere - all these factors have made the idea of globalization a lot clearer. The heat of globalization has been felt through vast opportunities, limitless desires and demands, fierce competition, apprehension and mental pressure. For the last two decades, researchers in different disciplines, teachers, intellectuals and practitioners have presented various thesis, discussions, interpretations and ideas about globalization in their own ways. We live today in an era of globalization, thanks to the continuous advancement of science and technology. In the uninterrupted journey of human civilization, globalization is an important concept that symbolizes a promise for a better future and creates a sort of universal concept transcending geographical boundaries.

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## 5.2 □ Definition of Globalization

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Renowned economist Hennis (1993) defined globalization as follows: "It is the production, distribution and marketing of commodities and services in the context of developing internationalism."

Lodge (1995) said, "Globalization is a process through which people of the world are being linked with each other in different spheres of life - cultural, economic, political, scientific and technological, and environmental." This phenomenon is constantly on the rise. While discussing globalization, social scientists have laid emphasis on the interaction and its depth and intensity between people who believe in a single universal entity or single universal existence. Social scientist Water (1995) said, "Globalization is a social process in which geographical boundaries of society and culture are gradually receding, and people are fast becoming aware of this phenomenon." Robertson said, "While globalization is making the world a smaller place, it is also enriching people's realization of the world more comprehensively."

The United Nations has defined globalization as a concept which is first a flow of increasing amount of commodities and resources beyond national borders, and then a controlled network of international economic activity and exchange between institutional structures arising out of the first.

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## 5.3 □ Effects of Globalization on

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### 5.3.1 Economic structure

The effects of globalization on Indian economy are long-term, somewhat speedy and intense. The slow but steady infiltration of globalize economy into India for the last two decades is significant. Globalization has its benefits, but it is not without its adverse effects in certain places. We will discuss here how globalization has impacted Indian economic structures as a whole. Indian economy was mainly a mixed economy in which nationalized industries shared the space with some private national enterprises and indigenous technology. In addition, there existed a market dependent on domestic demand, a rural economy based on agriculture, and small and cottage industries linked with them. As a result of globalization, the investment of foreign money in the Indian market is now on the rise. For getting more return on invested money, there is now a flow of currency in different states across the country through global investors. It is now easier for the people

of the country to travel abroad for jobs, research, study, scholarship, trade as well as leisure tours. The rules have been relaxed and more facilities are being offered. Due to globalization, new industries and services under private ownership are being opened up. The number of nationalized industries is decreasing. Information technology and electronic communication system are being spread to more and more areas. It is now possible to establish links between different corners of the country, or with a foreign country in a matter of minutes. So many vistas for earning money are open for educated, skilled and intelligent people. There is a fierce competition in every sphere of life. Opportunities for employment of women have increased. Men and women of the same family are out for earning money. Women are enjoying the same rights as men in every sphere of life. The average income of a family in cities has increased. The prices of commodities have increased. A change is now visible in rural economy - new technology, new profit strategy, market-oriented production etc. are dramatically changing the face of agriculture. More and more money is being invested in agriculture. The export of agricultural goods (flowers, fruits, herbs, mushroom etc.) is on the rise. Indigenous small and cottage industries are facing uneven competition from multinational companies. License and other rules regarding import and export have been relaxed. There is a rise in international collaboration. The prices of medicines and essential items have gone up. International trade fairs are being organized in different countries to boost trade and business. These fast and visible changes in Indian economy certainly reflect the effects of globalization on it.

### **5.3.2 □ Cultural Structure**

Globalization has led to the spread of western culture in India. People have started imitating western culture. They are now busy testing a universal culture instead of the indigenous variety. A sort of mixed culture is being witnessed. There has been a decline in the practice of national and regional culture. Television, newspapers have taken an active role in this regard. Cultural exchanges between different countries are on the rise. While foreign films, music, sculptures are being exhibited in different parts of the country, Indian art and culture too is reaching different corners of the world. Artists, filmmakers, actors, writers, sportspersons, journalists, models - all of them are being honored in every country. Changes have occurred in people's food

habits and dresses. Regional limitations are making way for a universal approach. Regional languages have started losing their importance, with English asserting its place as an international language. Values and approaches are changing. There is less respect for women and the elderly. People are more independent these days. The present trend is to live according to one's own wishes - in a way that would make him/her happy and content. Traditions are being ignored resulting in less superstition, caste discrimination and religious conservatism. People have become more rational and protests against injustice are getting louder. There is a worldwide effort to end violence (which is the result of various types of competition). Some people are looking for ways to peace — many are raising their voice on issues like humanity, justice, human rights. All these things are the effects of globalization on our cultural structures.

### **5.3.3 □ Social Structure**

Globalization has brought about visible changes in the complex social relationship that was prevalent in India for a long time. These changes can be noticed in social norms and practices. At the same time, significant changes have taken place in the manners and types of mutual interaction between each other. People are gradually getting indifferent to the ideas of social commitment, duty or responsibility. They are becoming more and more self-centered. They are enjoying much more individual freedom, and are least interested in sharing the joys and sorrows of their neighbors. Social unity and consolidation is eroding. Families are getting smaller and smaller. Men and women are fighting for equal rights in society. Social evils like dishonesty, corruption, waywardness etc. are rearing their ugly heads. Respect for elderly men and women are no longer being considered a social custom.

### **5.3.4 □ Family Structure**

Society is a large human group. A family is a small group within that larger group. Some families constitute a society. Family is also a primary social organization. It is a comprehensive institution. Globalization, however, has caused some changes in this institution. The system of joint family is on the verge of extinction. Members of the same family are being separated from each other on account of different jobs or professions. Sometimes, the

differences in income among different members are also causing the breakdown of the joint family system and giving birth to small families. Both men and women of a family are going to work for earning money. Child care, household chores -everything is being entrusted with some salaried people. Each member of the family, man or woman, is trying to enjoy the same rights and same freedom. All decisions are being taken after a consultation within the family. Such small families include father, mother and their minor son or daughter. Marriage, which is responsible for forming a stable family, has also undergone several changes. There has been a change in approach. With the advent of globalization, even a single child is being considered a persona non grata in many families. Men and women are also living together to meet their physical and mental needs. In this case, living together is the only thing that matters; the necessity of stable family or marriage hardly merits any consideration. Men and women are always busy and highly conscious of their physical and mental requirements. There is a growing mentality that meeting these needs are enough and nothing more is required. In this way, globalization is causing changes in Indian family structures. These changes are :

- 1) Families are getting smaller.
- 2) The conventional ideas about duties and responsibilities of family are changing.
- 3) The number of children per family is on the decline.
- 4) Salaried people are being employed in cities for child care, child education and household chores.
- 5) Both men and women of a family are working outside home to earn money. The mantra is: the more the demand, the more earning is a must.
- 6) Both men and women of a family are having equal rights and freedom.
- 7) The importance of the elderly in a family is on the decline.
- 8) The number of old age homes is increasing.
- 9) Parents in the family often play no role in the marriage of their sons or daughters.
- 10) Displacement or migration of family members has become a necessity for earning money or livelihood.

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## **5.4 □ Adverse effects of Development**

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### **5.4.1 □ Displacement or Migration for Livelihood**

Because of globalization, developed countries in the world draw many educated, skilled, and intelligent Indian youths for study, training, research, scholarship, and more earnings. The process of “brain drain” starts in this way. The brain, which could have played a major role in taking the nation forward, thus becomes the property of a different country. Moreover, development activities and ideas have gathered a new speed in India thanks to globalization over the last two decades. The common man is being lured by the glitter of development. Although the emergence of new companies, offices, factories etc. has produced ample opportunities for employment and entertainment as well, the development has not happened evenly in all parts of the country. This gap can be found between different states, different cities and between cities and villages. It has resulted in migration of people from villages to cities. Such migration for livelihood is taking place from city to city, state to state.

More and more land are being required for new factories, offices, entertainment parks, shopping malls, housing colonies, roads, megacity projects etc. As a result, common people are being evicted from their land and homes. They are being forced to migrate to a different place in search of livelihood. In many instances, the deterioration in rural economy, social condition, and political situation are causing people to migrate. All this can be explained as direct or indirect effects of globalization.

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## **5.5 □ Conclusion**

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Globalization is in the process of bringing about significant changes in Indian economy, culture, society, family life and structures. With the advent of information technology and electronic communication, increase in opportunities for education, frequent cultural exchanges, foreign investment, open market policy, changes in social customs and norms, breakdown of joint families, equal rights and opportunities for men and women, new value systems - we are in for a massive change, although not all of this change is beneficial for our people. These changes are forcing people to migrate to a different place in search of livelihood. In many cases, people are being

displaced for the sake of development. It can, therefore, be said that globalization is a catalyst for accelerating this mixture of some beneficial and some harmful changes throughout the world.

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## **5.6 □ Exercises**

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1. What is globalization? What changes globalization has brought about in India that have accelerated India's progress?
  2. Discuss the effects of globalization on Indian economy.
  3. Discuss the effects of globalization on Indian social and cultural structures.
  4. What are the adverse effects of globalization on Indian society, culture and family life? Explain.
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## **5.7 □ Suggested reading**

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1. Globalization of Business - Abbas J. Ali, Jaico Publishing House.
2. "Samajdarshan" (in Bengali) - Pramodbandhu Sengupta, Banerjee Publishers.
3. Sociology - Morris Ginsberg.

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## **Unit 6 □ The influence of Modernization and Urbanization on the Socio-Economically depressed sections.**

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### **Structure**

- 6.1 Ideas about modernization and urbanization**
- 6.2 Definitions of modernization and urbanization**
- 6.3 The influence of modernization and urbanization on the socio-economically depressed sections**
  - 6.3.1 Economic influence**
  - 6.3.2 Social influence**
  - 6.3.3 Cultural influence**
- 6.4 Exercises**
- 6.5 Suggested reading**

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### **6.1 □ Ideas about Modernization and Urbanization**

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Social scientists, planners and politicians of both the Third World and the West first thought about 'modernization' after the Second World War. However, the western society called it 'modern,' while the Third World countries saw it as a phase in the process of evolution. According to Harrison, the Third World countries have followed and imitated this 'modern' thought of the West because it has given them a new concept of development. Cracks in conventional social thinking had perhaps given rise to this modern concept of development at certain point in time. In order to understand modernization, it is important to understand modern man. Alex Inkeles says that modern man is one who is ready for new experiences and has an open mind to accept changes and new discoveries. A man can be called modern only if he does not blindly follow the old, traditional values and methods, but guides his life accepting new methods and values. On the other hand, we call a man backward if he sticks to the old methods, values and social customs. And a community of such people is called a backward community. Without getting enough opportunities for betterment, they have still remained backward in the spheres of economy, health, education, housing etc. Through government policies, plans and projects the government and some non-governmental organizations have made efforts for the progress and modernization of

backward people by improving their social and political awareness as well as their economic condition. As a result, some changes in the old and traditional ways of thinking have taken place. People have started becoming modern-minded. He is slowly getting accustomed to a new lifestyle - new food habits, new dresses, new cleanliness, new health awareness, new housing, new transport systems, new electronic communication, new agricultural and industrial technologies and so on. There have been changes in his world of thinking also - these have been reflected in his behavior and value systems. In this way, the terms of modernization have been fulfilled slowly but surely. The modernization of a society depends on the speed in which it can transform itself and gets accustomed to new circumstances. In his book entitled "Human Geography," Jeenes Brunhes says that everything around us is in a state of change and nothing is stable. The process of transformation of a society involves both the exogenous and the endogenous factors. Gillin and Gillin have said, "In different places, social changes differ according to accepted lifestyles." Therefore, changes in old lifestyle and acceptance of new lifestyles mark what we can call modernization.

The concept of urbanization is a bit older. The process of urbanization gained momentum as a result of industrialization during the post-industrial revolution period. As a result of industrialization, manually operated equipment made way for electrical machines and equipment. New factories and offices were set up using this new technology. In this process, a new market grew up for factory-produced goods and job opportunities were created in shops and offices. Rural people gradually began to arrive in cities looking for jobs in these new establishments. The administration became active to meet the various needs of this new urban culture including housing. In this way, a city was built up and urban facilities began to spread. Urbanization was born and its concept got a strong foundation. In India, the process of urbanization began during the British rule and gained momentum during the last 50 years as a result of industrialization. It had a great influence on social approaches and social institutions of people belonging to all levels. Urbanization gave a boost to new economic relationships, secularism, abolition of caste system, concept of nuclear families, inter-caste marriage etc. The population of cities began to rise at the cost of rural population. The population density went up in cities, a new urban value system emerged, changes took place in education, health, communication, and employment opportunities were created. In this way, a new concept of urbanization was established.

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## 6.2 □ Definitions of Modernization and Urbanization

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Rogers defined modernization as 'the process by which individuals change from a traditional way of life to a more complex, technologically advanced and rapidly changing style of life.' Rogers, however, added that modernization does not bring about benefits alone; it can cause problems and pains as well. According to Black, 'It is a process that is simultaneously creative and destructive, providing new opportunities and prospects at a high price in human dislocation and suffering.' While discussing about modernization and development Harrison said, 'Modernization is a process which involves a change, perhaps an evolution - from one state to another, both of which may be real or idealized.' Yogendra Singh differentiated between modern and traditional society saying that the value system in traditional society is not as active and influential as in modern society. Metha V R has defined modernization in the context of 'political progress.' According to him, modernization depends on ideological approach. A commonly accepted approach has manifested itself from his different writings on Indian political progress and modernization. This approach is said to be a technological concept which proceeds along a fixed route as a result of certain demographic changes. Dr S C Dubey says, 'Modernization is definitely a process, which has moved from a traditional or almost traditional order to a coveted technology, and the social structure, value systems, customs associated with it.' According to Dubey, modernization is not a simple process that can be imitated. It is also neither the sum total of some vague isolated features and elements, nor the characteristics of any developed nation. It grows in a rational way in phases in sync with detailed cultural practices in which change in value system is an important issue.

It is extremely difficult to define urbanization. Many people have discussed about cities and urbanization - but none of them could explain urbanization properly. This failure is mainly because the nature of urbanization is different in different countries of the world. Urbanization has been differentiated according to different ways of life which are compatible with modern society. Prof. Bergel defined urbanization as a process of transforming rural into urban area. This process has a great impact on the economic composition of population. It reduces the rural population, and proportionately increases the urban population. Urbanization creates new social attitude and customs for community living. Gist and Halbert had perceived urbanization more as a theoretical concept.

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## **6.3 □ The influence of Modernization and Urbanization on the Socio-Economically depressed sections**

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### **6.3.1 □ Economic Influence**

As a result of urbanization and modernization, a large chunk of the depressed section has taken up various new professions giving up their old and traditional jobs. Many people have left their villages for cities with the hope of availing of various job opportunities. After reaching these cities, they have slightly improved their economic condition. Both men and women of these families show equal enthusiasm for earning money. Women work outside home to help their families. As a result, there is a rise in family income although spending on children's education, health, clothes etc. also goes up.

New technologies and methods are now being used in agriculture. In order to increase awareness on increasing production and income, training has been organized for farmers. On the other hand, those who have been evicted as a result of urbanization are looking for alternative homes. The economic gaps between different classes have widened. The number of female and child laborers has increased. Many people are being forced to live in unhygienic conditions due to economic weakness. Such housing conditions duly reflect the economic hierarchy.

### **6.3.2 □ Social Influence**

1. There have been dislocation and migration.
2. In place of traditional profession, people have been able to take up any profession depending on their skills and qualifications.
3. Caste system has weakened to a large extent.
4. Inter-caste marriages have begun to be accepted in family and society.
5. Arranged marriages are making way for love marriages.
6. Awareness on education and personal health is on the rise.
7. Economic class difference has widened.
8. Joint families have collapsed and small, nuclear families are being formed.
9. Modern influences are being visible in people's dresses.
10. In place of a simple way of life, people are being influenced by urban luster and modern value system.

11. People have become self-centered and apathetic to the interests of their community.
12. Unhygienic, dirty surroundings have been created due to lack of space. As a result, slums are coming up in cities.

### **6.3.3 □ Cultural Influence**

1. There is a growing trend to accept modern and urban value systems.
  2. More and more entertainments are available in lieu of money.
  3. Intoxicating materials are easily available.
  4. Religious parochialism and fundamentalism are on the decline and religious tolerance is on the rise.
  5. There is more awareness on rights than responsibilities.
  6. A decline in morality, sympathetic feelings and social commitment is clearly visible.
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### **6.4 □ Exercises**

1. State in detail your views on modernization and urbanization.
  2. What is modernization? What is urbanization? When did urbanization start in India and how?
  3. Discuss the economic and social influences of modernization and urbanization on the depressed sections.
  4. Explain the social and cultural influences of urbanization and modernization,
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### **6.5 □ Suggested reading**

1. Sociology- S. Sachdev
2. The Other Side of Development - K S Shukla
3. Adult Education and Modernization - Dr Madan Singh, State Resource Center, UP
4. Population and Development - B N Ganguli
5. Learning: The Treasure Within - Report of UNESCO of the International Communication on Education for the Twenty-first Century
6. Poverty and Social Change with a Reappraisal - Tarlok Singh.
7. Urbanization and Family Change -MS Gore

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## **Unit 7 □ Contemporary Social Problems - 1) Trafficking, 2) Child and elderly person abuse, 3) Criminality, 4) Juvenile delinquency and 5) Youth unrest**

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### **Structure**

- 7.1 Definition and Nature of social problems**
- 7.2 Remedies of Social problems**
- 7.3 Trafficking (inter-state and inter-country)**
- 7.4 Abuse of children and elderly people**
- 7.5 Criminality**
  - 7.5.1 Definition of crime**
  - 7.5.2 Causes of crime**
- 7.6 Juvenile Delinquency**
  - 7.6.1 Juvenile crime and its causes**
  - 7.6.2 Juvenile crime in India and its remedy**
- 7.7 Youth Unrest**
- 7.8 Exercises**
- 7.9 Suggested Reading**

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### **7.1 □ Definition and Nature of Social problems**

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Like life, society can also be called a continuous and repeated process of reconciliation. When different parts of a society are compatible with each other, we call it a good society. When there is lack of compatibility, or a change in balance due to changing circumstances, social problems begin to arise. Social irregularities arise due to the worsening of relationships between its members and this ultimately leads to the creation of social problems. Some social scientists have defined social problems as behavior patterns or conditions that are not acceptable to many members of society. According to them, corrective measures, various projects and services are essential to solve or reduce these problems. E B Raob and G J Seiznick have aptly and elaborately described social problems as human relationships that vehemently oppose society, and create obstacles for or destroy many people's ambitions. Therefore, social problems are the conditions threatening the well-being of society. Lawrence K Frank in American Journal of Sociology defined social problems

as any difficulty of misbehavior of a fairly large number of people which we wish to remove or correct. Commenting on social problems, Richard C Fuller and Richard R Meyers said, "It is a condition which is defined by a considerable number of persons as a deviation from social norms which they cherish." According to Landberg, a social problem is any deviant behavior in a disapproved direction of such a degree that it exceeds the tolerance limit of the community.

As social problems are some conditions or circumstances that create obstacles in the way of the progress of society or which causes fear in it, it is essential that we resist or eliminate them. A large number of people are responsible for circumstances created out of social problems. Society is not harmonious all the time. Different people in society sometimes suspect each other and act as enemies. In spite of the lack of fellow feeling in several spheres, coexistence is also visible in others. The objective of social scientists is to trace the reasons behind this incompatibility and try to solve these problems.

Can we call a particular circumstance a social problem? Or is it more a subject of objective assessment? A particular society may consider a particular circumstance as its problem, but that does not mean that all other societies will think of it as a problem as well. Again, even the same society may not consider it a problem in the future if there is a change in condition and approach. A particular way of thinking by its people should not be seen as a social problem at all, although it may look so for philosophers and scientists. For example, prostitution was not considered to be a social problem in ancient Greece. Prostitutes gave their earnings to build and maintain religious temples there during that time. In ancient India, caste system has never been seen as a problem. Different castes had different status and specific jobs were fixed for each. The practice of slavery too was not recognized as a social problem in the United States. In this way, no particular circumstance or condition can be termed a social problem unless the majority of people consider it to be morally wrong. In spite of this objective nature of social problems, there still exist some universal and permanent problems. War, crime, unemployment and poverty have been identified as the main problems in society. Untouchability has been recognized as a social problem in India when people have found it to be an impediment to social unity.

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## 7.2 □ Remedies of Social problems

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Ever since the beginning of civilization, man has tried to maintain social stability by solving problems arising out of different circumstances. We can mention two methods for solving social problems: 1) remedial and 2) preventive. The modern man does not try to understand social problems from the perspective of supernatural, but attempts to remedy or prevent these problems with a scientific, pragmatic approach. The remedial method acts according to the symptoms and consequences of the problems instead of tracing their roots. The preventive method, on the other hand, undertakes painstaking research to find the roots of these problems and solve them. There can be no doubt that the best solution is to destroy the roots of the problems. However, this method cannot be applied in most of the cases. As a result, the method more frequently applied is remedial in nature. Each one, from a common man to an expert, has applied either of these two methods to solve these problems. Some reformers have identified 'education' as the solution to all social problems. As a solution to most social ills, A E Wiggian has called for improvement in biological improvement of man. Karl Marx blamed capitalism for all social problems and considered communism to be the only solution to most of these problems. Ward emphasized the role of universal education knowledge in this regard. Sorokin believed that spiritual values and spiritual ideals could help man rid of his problems. Toynbee was of the opinion that the real objective of religion was to remove all disputes and establish a God's kingdom in this world.

The nature, depth and intensity of social problems have changed with the times. Modern social problems mainly include unemployment, intoxication, flesh trade, economic offense, crimes against women, dowry system, child labor, juvenile crime, beggary, destitution etc.

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## 7.3 □ Trafficking (Inter-State and Inter-Country)

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Trafficking is a serious social problem in any country. India too is a victim of this problem, with both inter-state and inter-country trafficking making their presence felt in no uncertain terms. In inter-state trafficking, various highly expensive items, sculptures, paintings, intoxicating materials like heroin, brown sugar, marijuana, hashish, opium, liquor and above all children and women are clandestinely smuggled from one state to another.

Completely ignoring social values and customs and away from the eyes of the administration, some people often engage themselves in these illegal activities. Addiction can ruin the lives of youths by isolating them from the mainstream of society. Many people are now taking to drugs because of family problems, failure to succeed in life, loneliness and frustration etc. Drug peddlers are clandestinely bringing these items into the country and making huge profits by selling them to these frustrated youths, rich or poor. These youths are not only ruining their own lives, they are destroying their families as well. In this way, the entire society is facing decay.

Inter-country traffickers are busy selling precious items and women and children of one country to another. They sell children for child labor and women for flesh trade at high prices. Nowadays a large number of women and children are being smuggled into the Arab countries and the West from Third World nations. This problem can be solved by making good citizens of our youths, women and children by providing education and creating necessary opportunities for them. For this purpose, it is essential to create awareness among people of all levels about their duties and responsibilities towards the nation.

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#### **7.4 □ Abuse of Children and Elderly people**

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Physical and mental abuse of children and elderly people is a serious social problem. In recent times, this problem has created deep wounds in the social life of every country, be it a developed, underdeveloped or developing nation. Being children or old people, they do not have the mental courage or physical strength to protest. Traffickers take advantage of this weakness to torture these helpless creatures. Children are forced into child labor, kidnapped for ransom, even killed on a number of occasions. Children are also paid a meager salary, abused sexually, forced to live in insecure and unhygienic places, and employed in hazardous jobs although this is prohibited under the Employment of Children Act, 1938.

This is a serious problem in Third World countries including India. In order to end this menace, it is imperative that government, law keepers and non-government, institutions work together. The situation is likely to improve if the following steps are taken: 1) completely stopping children's employment in hazardous jobs; 2) ensuring minimum wages; 3) ensuring a 12-hour rest period everyday; 4) providing necessary social security; 5) maintaining a

decent working and living environment; and 7) providing basic services like health, education, entertainment etc.

The problem is of a different type in the case of elderly people. They are usually ignored, humiliated, insulted or made to live as a pauper. They are often made to understand that they are unwanted in the family, and sometimes even subjected to physical torture, kept without food, deprived of all freedom etc. This problem is becoming more acute with the spread of modernization, urbanization and globalization. Old value systems, social customs are changing at a rapid pace. Humanity is being humiliated every moment and various social problems are rearing their ugly heads. The thought of sympathetically looking after children and the elderly have begun to disappear. A child or an old person has the potential to contribute to the world if allowed to live properly. We should not harm the larger interests of our society by abusing our children and the elderly. We should keep it in mind that we too were children sometime ago, and are set to become old sometime later.

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## **7.5 □ Criminology**

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### **7.5.1 □ Definition of crime**

Crime is a problem that exists in every society. Crimes are of different types depending on the nature of society. C Darrow has defined crime as an act forbidden by the law of land for which penalty is prescribed. According to Barnes and Teeters, crime is a type of anti-social behavior that destroys human emotions and which are prescribed to be rejected by the law of land.

As the concepts of right and wrong are not the same in every society and changes do not occur simultaneously everywhere, the concepts of crime and criminal behavior are different in different societies. So, crime is relative and not absolute. Crime is called the greatest social "wonder" in modern civilization and developed society.

Crime existed in ancient society also, but was not marked as an acute social problem at that time. In ancient time, people had effective means of controlling individual behavior. The small number of people who used to ignore social rules never posed any serious threat to society or community. In modern society, people are plenty and they are divided into several classes. There is little control on individual behavior. As a result-there are increasing numbers of criminal activities in modern society. Black

marketeering, tax evasion (sales tax and income tax), trafficking, bribery, adulteration, abduction, feticide, beggary, theft etc. are some criminal activities that have been mentioned as problems of modern society by social scientists.

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## 7.5.2 □ Causes of crime

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Modern criminology sees crime as the result of not a single reason, but a combination of several reasons. These reasons can be briefly explained in the following manner:

### *a) Hereditary*

Some criminologists believe that crimes are committed on many occasions due to hereditary reasons. That means the tendency behind these crimes is hereditary in nature. We find some physical and mental characteristics in a criminal which have been hereditarily transmitted to him/her from the previous generation and have surfaced at an opportune moment.

### *b) Physiological*

According to the Italian criminologist Lombroso, a criminal can be identified by his/her physical structure and various abnormalities in his/her mind. It is his/her physical structure and mental abnormalities that push him/her towards criminal behavior.

### *c) Mental and psychological*

According to Burt, the main reasons of crime are psychological. This scientist came to this conclusion after observing criminal behavior among mentally weak and abnormal persons. Healy and Bronner said that criminals are emotionally unstable as well as emotionally disturbed. This is caused by some bitter past experience. Such psychological factors make criminals out of many people. Again, criminal tendencies may arise out of dissatisfaction when a person fails to fulfill his/her expectations in a normal manner. **A person may turn criminal because of circumstances and surroundings also. For example:**

#### *a) Family condition*

A person may lean towards criminal behavior if there is dispute in the family or the environment and economic condition of the family is bad.

Acute poverty, shortage of living space, inhuman surroundings and bitter relationships among members of the family often make people criminals.

*b) Companionship*

Social environment is an important issue. Companionship can largely shape a person's character. If someone mixes a lot with criminals, a tendency may grow within him/her to become criminal.

*c) Education*

Education brings awareness among people and helps them make their own decisions. A person may become criminal for lack of educational opportunities. In the absence of education, a person cannot build him/herself properly and may get involved in criminal activities.

*d) Community condition*

If some members of a particular community are linked with criminal activities, chances of other members following them cannot be ruled out.

*e) Cinema and Western values*

The influence of cinema and Western values are often responsible for people getting involved in criminal activities.

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## **7.6 □ Juvenile Delinquency**

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### **7.6.1 □ Juvenile crime and its causes**

With the advent of industrialization and urbanization, juvenile delinquency or crime has emerged as a serious problem in modern society. Many scholars have discussed about this problem in detail. Social scientist Dr Sushil Chanda has attempted to look at this problem from the perspective of his own long experience. Moral and legal obligations are not the same in every country and every time. This is because juvenile crimes-are neither similar, nor committed in the same manner. They may be involved in all types of crimes, big and small.

According to 'National Probation Association of the United States,' juvenile delinquency occurs when:

- a) a minor violates any law of land; b) a minor disobeys his parents; c)

a minor habitually flees from home or school; and d) a minor threatens his/her own morality and health and creates problems for others.

Friedlander said that one is called a juvenile delinquent when he/she commits some dishonest act not approved by the law. Juvenile crime is such a thing that pushes a minor into the premises of a court where his/her fate is to be decided.

*Causes:*

*a) Psycho-biological factors*

We can divide the psycho-biological factors into three categories - hereditary, physiological and psychological.

Criminal tendencies may arise in a minor due to hereditary factors. Hereditary streak raises the chances of a minor developing into a criminal. Criminal tendencies may also arise out of physiological reasons. Physical and mental abnormality may cause criminal behavior. As far as psychological factors are concerned, a mentally weak and emotionally unstable minor is more likely to be involved in criminal activities. Such emotional disorder or instability is caused by some painful past experience. If one's wishes are not fulfilled normally, he/she may turn to crime.

*b) Environment and circumstance*

*These reasons are:*

- a) Financial problems:* Criminal tendencies may arise out of acute poverty.
- b) Lack of education:* Minors sometimes lean towards criminal activities for lack of proper education. Had they got education, they could perhaps be a part of the mainstream and live a healthy life.
- c) Family condition:* A minor may develop into a criminal if there are rifts, disputes and other problems in the family.
- d) Companionship:* If a minor has bad companions, chances are that he/she also will be gradually interested in criminal activities.
- e) Overall decadence:* Overall social decadence may also be a reason behind juvenile delinquency.
- f) Cinema, theater:* Crimes depicted or documented in films, dramas or newspapers may make minors interested in such activities.

## 7.6.2 □ Juvenile crime in India and its remedies

Along with other crimes, juvenile delinquency is a serious social problem in India. In his 'Seminar on Social Defence' in 1964, G C Datta commented that with industrialization, juvenile crime had fast emerged as a grave social problem which had also equally affected our villages. The number of juvenile crimes committed is the highest in Maharashtra, Madhya Pradesh, and Tamil Nadu. Among the Union Territories, Delhi tops the list. In spite of this, the situation is still not as alarming as the West. Nevertheless, juvenile crimes are on the rise in this country.

The government is taking various measures to bring them back to normal life. The Reformatory School Act came into effect in 1876 and was amended in 1887. It was the first step taken by the government to stop juvenile crime. In 1919-20, Indian Jails Committee was formed for the reformation of juvenile delinquents. In 1920, Children Act and Borstal Act were given place in the Statute Book in Bengal, Bombay, Madras and Cochin. In 1954, the Probation Act was passed in Hyderabad. Later the Central government advised the states to take measures against juvenile crime and agreed to bear 50% of the cost. As a result, most of the states took special legal measures to check juvenile crime. Steps were taken to set up Certified School, Borstal School, Remand Homes etc.

**Juvenile court:** Like other countries of the world, separate juvenile courts were set up in India to try juvenile delinquents.

**Reformatory School:** These schools were established to bring back juvenile delinquents to the mainstream of society. Non-governmental Organizations (NGOs) joined hands with the government in these efforts.

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## 7.7 □ Youth Unrest

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The youth is a great asset for any country. In every country, the youth has played an inspired role in their struggle for independence, security, development, disaster management etc. India is no exception to this general rule. This is why Swami Vivekananda has compared the power of the youth with the power of Lord Shiva. Enthusiasm, courage to take risks, idealism, vision, interest in welfare work - all these are characteristics of the youth.

Age is the yardstick by which we determine who is young or not. This age limit varies from country to country. In India, everyone between 15 and 35 belongs to the youth. About one-third of the country's total population belongs to this category.

However, the youth can be involved in destructive activities as well. In fact, this is the character of any force or power. If utilized in a proper manner, it assumes a creative role; but a misguided force may engage itself in destruction. In no country it is possible to completely utilize the power of the youth. In India, the wastage of this asset is really painful.

In present times, there has been a visible rise in youth unrest which we can experience in different ways. Youth unrest has taken a new dimension which is reflected every moment in every part of the country. Some more visible problems are: growing unemployment or hidden unemployment; lack of sporting activities and other healthy entertainment; fierce competition in life; involvement in various criminal activities; frustration and helplessness; exploitation by vested interests; and lack of proper guidance.

The main causes of these problems are: lack of proper educational system; weakening family structure; collapse of moral relationships; lack of role models and ideals; cultural decadence; regional imbalance in development; limited scope for self-employment; plight of cottage industry; lack of opportunities to fulfill creative urge; and lack of proper sports or vocational training.

As youth unrest has started intensifying, the government in collaboration with NGOs and the private sector has undertaken various plans to address the problem. In this context, the concerned ministry of the government of India has formulated a National Youth Policy. The objectives of this policy are: to identify what the youth can do for society and engage them in such activities; and to enable society to help the youth build their personality and play effective roles in Socio-economic activities.

The programs undertaken for fulfilling the above two-objectives are: 'Nehru Yuva Kendra,' 'Jatiya Seba Prakalpa,' 'Jana Sikshan Sansthan,' 'Swarna Jayanti Rozgar Yojana,' 'Susanghata Gramin Unnayan Prakalpa,' 'Yuva Abas Prakalpa' etc.

It has been decided to observe Swami Vivekananda's birthday on January 12 as Yuva Divas or Youth Day in order to recognize them as a specially identified group. All types of organizations are keen on entrusting them with more responsibilities. It can be said that efforts are on to make them more committed to and active for society. Those, who have existed as "pressure group" in society and who were describes as "wild" by Shakespeare, are now being persuaded to end their unrest and take effective roles in political and other spheres of society.

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## 7.8 □ Exercises

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1. What is a social problem? What is its nature?
2. How is it possible to remedy social problems?
3. Why are trafficking, abuse of children and the elderly social problems?
4. Define crime. Write in your own language about juvenile delinquency in India and its remedies.

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## 7.9 □ Suggested reading

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1. An Introduction to Sociology - D R Sachdeva
2. Sociology - Dinesh Chandra Bhattacharya
3. Sociology of Deviation in India - Dr Sushil Chandra
4. Contemporary Social Problems in India - Bela Dutta Gupta
5. New Horizon in Criminology

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## **Unit 8 □ The process of Socialization, Deviance and Social control**

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### **Structure**

- 8.1 Socialization**
- 8.2 Social deviance**
- 8.3 Social control**
- 8.4 Exercises**

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### **8.1 □ Socialization**

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Man is a social creature although we do not become social from the very moment we are born. Man is born as a child in a family and gradually becomes a full-grown person and a member of society through a particular process. A child, after being born in a social group called family, gradually absorbs the values of other different social groups and becomes a social entity or social creature. This process is called socialization in sociological parlance. According to George H Mead, "man becomes a person on a result of social influences which he shares with others." Primarily, a child gradually comes into contact with social groups other than his/her family, such as neighbors of the same age, educational institutions, sports or cultural organizations etc. and is influenced by them. He/she is deeply influenced by their behavior, customs, practices, values etc. On the other hand, if we look from the perspective of society, we find that each person as a social creature has some social roles to play, like son/daughter/, mother/father, brother/sister in the family, or student/teacher/friend in educational institutions, or worker/manager in workplace. Socialization plays an important role in ensuring that these roles are played in a proper way.

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### **8.2 □ Social deviance**

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As a social creature or member of society, we all follow our social norms, customs, rules and practices. But some members of the society, knowingly or unknowingly, threaten social stability or security of other members by violating these rules and acting differently. Such a circumstance

can be called social deviance. According to the noted sociologist F E Merryl, a man is normal when he properly plays the role expected of him by his social group. The deviant is the person who departs from group norms and whose behavior is difficult to predict adequately.

Society is equipped with laws to punish those who violate social norms. In reality, however, it is found that in the event of some deviances that do not pose any serious threat to society, there is little resistance from society and no attempt to take recourse to law. Forexample, some people get drunk during some festivals and become inebriated; but they do not indulge in any obscene or criminal activities. But some people, in an organized way and willingly create disorder in society by acting against social norms or rules. In this case, society does not hesitate to take steps against them.

Sociologist R K Marten said in this regard that the legal ways of satisfying a particular need are limited. So an individual wants to do it by any means, and finds nothing wrong in his so doing. This state was described by famous sociologist Durkheim as 'anomie' or 'normlessness.' It is in such environment that social deviances are found.

Albert Cohen expanded Marten's theory and said it is essential to consider the issues of social structure and social and psychological aspects if we want to discuss social deviance.

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### 8.3 □ Social control

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Man had created society for his own needs. By character, man lives in different social groups according to his own needs. Social norms, rules etc. were formulated so that everyone could happily live together. Their objective was to ensure that no one's rights were taken away. These social norms, law, education, religion, etc. act as social controller so that social stability is not disturbed.

For proper application of social control, some institutional arrangements have been created in society.

Primarily, a family guides its members towards a particular goal. Normally, senior members of the family take the role of controller. Mainly parents acquaint their children with the social-cultural surroundings and prepare them for ideal behavior.

In the next stage, neighboring families play an important role in controlling the behavior of the members of different families.

By instilling fear of curse for misdeeds or promise of blessings for noble deeds, religious institutions also play a role in controlling their behavior.

Educational institutions, through the teaching of various types of knowledge, try to fulfill individual and social aspirations. In fact, these institutions initiate a person in various social values and customs ever since his/her childhood that gets firmly embedded in his/her mind.

Finally, the state is the most powerful and effective controller of people with its laws, police force, armed forces and prison systems.

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## 8.4 □ Exercises

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1. What do you mean by 'Socialisation in Sociological Parlance'? In what process each person as a social creature be formed? Discuss briefly.
2. What are the three sociological theories of social deviance ? Give details of each opinion.
3. How many stages do play an important role in controlling the behaviour of the members of various families?

**SECOND PART :**  
**INDIAN ECONOMIC SYSTEM**

**Section B : Indian Economic System**

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**Unit 1 Concepts and brief accounts of Feudalism, Capitalism, Socialism, Mixed Economy and Welfare state.**

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**Unit 2 Brief introduction to Major Theories of Economic Growth**

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**Unit 3 Economic condition of India with particular reference to—  
1. National Income 2. Population, 3. Poverty,  
4. Unemployment and 5. Illiteracy.**

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**Unit 4 Planning in India as an instrument of Socio-Economic policy with special reference to - 1. Education 2. Health 3. Housing  
4. Class and caste equality.**

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**Unit 5 The problems and objects of development—1. Agriculture  
2. Industries 3. Rural and Urban development with special  
reference to the vulnerable population.**

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## **Unit 1 □ Concepts and brief accounts of Feudalism, Capitalism, Socialism, Mixed Economy and Welfare State**

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### **Structure**

- 1.1 Feudalism**
- 1.2 Capitalism**
- 1.3 Socialism**
- 1.4 Mixed Economy**
- 1.5 Welfare state**
- 1.6 Exercises**

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### **1.1 □ Feudalism**

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The word 'feudalism' has been derived from the Latin word 'fedum' or 'feudum,' the meaning of which is 'fee' or 'fief.' Thus, feudalism is an agricultural social system based on landed property that has existed in different countries of the world before the onset of industrialization or modern machine era.

The structure of the agriculture-based rural feudal society was divided into two levels: high and low. The highest level belonged to the king. The king was the owner of the land in the country. He used to distribute land among landlords under him. These landlords in turn distributed land to their subordinates. In this way, land used to be distributed at several levels. The lowest level was occupied by 'bhumidas' or agricultural labourers. Thus there was a ladder-like step-by-step or hierarchical structure in feudal society.

**The main characteristics of feudalism are as follows:**

- a) In a feudal system, the principal element of production is land. He who owns the land is the feudal lord. Those who work on the land are agricultural labourers. A feudal society can be divided into these two main classes - feudal lords and agricultural labourers.
- b) Agricultural laborers were, however, not completely dependent on their owners like slaves. They enjoyed a bit more freedom than slaves. Agricultural laborers were given some land for their own and their

families' maintenance. They also had their own agricultural tools including cows. Thus agricultural labourers were not completely deprived of land. However, their obligations were also formidable. They did not have the freedom to leave either the land or the owner. They had to give a certain portion of the harvest to the owner and also had to spend some time working on the land without any remuneration. The harvest and labour collected in this way from agricultural labourers by landlords could be described as feudal rent. Later, when the system of production and exchange improved, agricultural labourers began to pay their rent in cash.

- c) Agriculture was the main livelihood in feudal society. However, the methods of farming at that time were poor and the amount of harvest collected minimal. A large part of the harvest was taken away by the landlord.
- d) As almost everybody produced crops in the feudal age, it was not possible to sell or exchange crops. An economic structure of this type is known as simple economy.
- e) In feudal times, most people lived in villages. These villages were called manors. There was a landlord in each manor.
- f) Handicrafts were also produced at that time. Local artisans used to produce varieties of handicrafts. Items were rarely imported from outside. The manors or villages in the feudal era were self-reliant in the initial stages.

### ***Cracks in feudalism***

During the last part of the Middle Ages, waves of various changes hit feudalism. It is proper to mention the emergence of cities at the very beginning. To start with, there were only a few cities in Europe. At that time, handicrafts and agriculture were not separated from each other. With the passage of time, agriculture and handicrafts parted ways and division of labour was born. It was from this phase of growth that cities began to come up. Artisans opened small factories in these cities and began to sell their produce as commodities.

Under such circumstances, villages began to lose those characteristics they had during the early days of feudalism. At that time villages had hardly any contact with the outside. But as urban artisans expanded their sphere of work, people of neighboring villages started buying various types of handicrafts from them. In exchange, people of cities purchased food items produced in villages. As a result, small markets and sometimes large fairs were organized. The practice of exchange began to grow in this manner. During the last days of the Middle Ages, international trade also made a beginning. Naturally, traders or businessmen began to emerge as dominant forces in society. It goes without saying that these traders of the Middle Ages are the predecessors of the capitalists in subsequent times.

Many more changes took place near the beginning of the fifteenth century. New waterways were discovered and colonies began to be built. As a result, trade began to prosper as well. As markets began to expand in this way, there were qualitative changes in modes of production also. As handicrafts were not enough to meet the demand, mechanical tools became a necessity. Factories were set up and merchant capital was invested in production.

At this time, there was a clash between feudal interests and the interests of the merchant class. Feudalism was not conducive to the interests of the merchant class. The merchant class needed freed laborers, abolition of taxes and levies introduced by feudal lords, and removal of all obstacles to market expansion. Thus, the emerging bourgeoisie class began to apply pressure for ending the feudal relationship of production and replacing it by a capitalist one.

Feudalism came under fire from another quarter also. This resistance came from exploited agricultural laborers. Farmers rose in revolt in France, England, Italy and Germany. In this way, the decks were cleared for the end of feudalism and emergence Of capitalism.

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## 1.2 □ Capitalism

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As a social system, capitalism now prevails in a large part of the world. It can be said that the last three hundred years is an era of capitalism.

We can broadly say that the society in which the modes of production are under private ownership and commodities are produced for profit only is capitalist in nature. According to Karl Marx, the post-feudal and pre-socialist phase is the capitalist phase.

## **The characteristics of a capitalist society are discussed below :**

- a) Commodity production is the primary characteristic of a capitalist society. Commodities are produced in this system for exchange in the market. In such a system, an item must have exchange value to be considered as a commodity.
- b) The principal objective of a capitalist system is increasing profit. This profit is called surplus. According to Marx, workers create this surplus with their labour. One part of a worker's labour is paid labour for which he/she gets wages. The other part of his/her labor is surplus labour. A worker gets nothing in return for this surplus labour. That is why it is called unpaid labour. The owner collects this surplus value as profit.
- c) A capitalist society is divided into two classes: capitalists and workers. Capitalists own most mode of production; land, raw materials, equipment, money - all belong to this class. On the other hand, workers enjoy no rights over the modes of production. They do not have money, and their only asset is their physical strength. They are forced to sell their physical strength for the sake of living.
- d) The use of the surplus value collected by the capitalist class reveals a special characteristic of capitalism. They spend a part of this surplus value for their own needs and transform the rest into capital. With its help, they create more surplus value using more labour. This additional surplus value creates more surplus value and production is increased.
- e) Another feature of capitalism is continuous changes in modes of production. In a capitalist system, every capitalist aims to make maximum profit. Each of them is always on his/her toes to get the better of the other in a fiercely competitive atmosphere. Obviously, there is a continuous effort to improve production. This results in a speedy and smooth growth of productivity. It is for this reason that Marx described capitalist economy as historically progressive.
- f) The introduction of labour saving machines is another feature of the capitalist system. The use of these machines banishes a part of the labour force from production giving rise to massive unemployment and poverty. Under such circumstances, resentment among people begins to grow against capitalists.

- g) In a capitalist system, an individual enjoys complete economic freedom. The interference of state into individual economic activities is minimal.
- h) In such a system, three main economic problems - what to produce, how to produce and for whom to produce - are solved by the "invisible hand" of what is called the "price system."

### *Crisis of capitalism*

In a capitalist system, the condition of the working class keeps worsening in spite of the rise in capital. As a result, additional demands are not created in the society. It results in the problems of over production and under consumption.

Seeds of contradictions are inherent in the systems of capitalist production and exchange. Capitalism makes production a social process by organizing millions of people in factories. But only a handful of owners enjoy all the fruits of production. What is produced socially ends up as private property. As a result, class conflicts become inevitable in capitalism.

This conflict can be resolved only when socially produced items become the property of society. It is possible only through the establishment of social ownership over production. We need to move from capitalism to socialism to attain this goal.

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## **1.3 □ Socialism**

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Karl Marx described socialism as the phase that was to arrive after capitalism. Some thinkers, however, discussed socialism even before Marx. Robert Owen of England deserves special mention in this regard. Owen's socialism is, however, called Utopian socialism. The drawback in Owen's thinking is that Utopian socialism does not have a clue to which social force would create this new society, or what type of political activities would bring about this change. Marxism gave answers to these questions. Marx showed that the working class would in a revolutionary way replace the capitalist mode of production with socialism and equality. Formation of a communist society is the ultimate objective of the revolution of the working class. But it is not possible to establish such a social system immediately after revolution. That is why establishment of a socialist society is imperative before reaching that level. Therefore, according to Marxist theory, socialism is an intermediate transitory phase between feudalism and capitalism.

## **The main characteristics of socialism are:**

- 1) In socialism, private ownership is abolished and social ownership is established on the modes of production. This social ownership is called the main pillar of socialism.
- 2) Planning becomes the main feature of socialist economy in the interest of balanced economic growth. With the help of planning, the modes of production can be used efficiently and a balance can be maintained between different branches of national economy, like capital goods and consumer production, industry and agriculture.
- 3) In capitalist system, production under private ownership aims at profit. In socialist system, the main objective of production is to meet the requirements of people.
- 4) In socialist system, produced goods are distributed following the principle: "From each according to ability, to each according to work." It means that people will work according to their ability, and receive according to the quality and quantity of their work.

In the stage above socialism, i.e., in communism, there is a change in the principle of distribution. Due to a rise in production in communist system, such a huge quantity of goods are produced that it becomes possible to give everyone what he/she needs. So, the distribution policy becomes: "From each according to his ability, to each according to his need."

- 5) The differences or conflicting relationships found in the capitalist system between cities and villages, or physical and intellectual labor are non-existent in the socialist system. Instead, a friendly relationship is found in every sphere. This was been noticed in the Soviet Union after the Bolshevik Revolution, although some differences could still persist between the working class and farmers in certain areas.

The characteristics described above are mainly economic in nature. But socialism has some specialities in cultural and moral spheres also. The socialist ideology is qualitatively different from the capitalist ideology. In the capitalist system, individual interests are of the most importance. On the contrary, collective interests are the main concern in socialism. The aim of socialism is to change the mindset of people, to make them more society-centric than ego-centric. It hardly needs saying that such a change is not easy to bring

about. A socialist state has to try long and hard to reach this stage. The ideological struggle has to be prolonged. Among Marxist theoreticians, it was Mao Tse Tung who laid special emphasis on this issue.

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## 1.4 □ Mixed Economy

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The mixed economy we talk of these days is not very old. Classical economists of the 18<sup>th</sup> or 19<sup>th</sup> century had hardly mentioned this idea in their writings. The thinking prevalent at that time was that an individual would have complete freedom in the economic sphere and the state would not interfere in an individual's economic activity. If these principles are followed, they will take the nation forward without any hindrances. This is the way of capitalist development. But the dreaded recession faced by the capitalist world during the 1930s proved that the road of capitalist development was not always as smooth as it was made out to be. Analyzing this recession, famous British economist Lord Keynes showed that the state must act to come out of such a situation. He was, however, not a supporter of total state intervention. Keynes believed that a dominant state destroyed the freedom and enthusiasm of individuals. In capitalism, there is freedom for individuals and an atmosphere of competition that boost the systems of production. Because of these factors, Keynes wanted to retain the basic features of capitalism but also recognized the necessity of some state intervention and supervision for avoiding their harmful consequences. In Keynesian thoughts, we can therefore trace the necessity of an intermediate economic system between pure capitalism and pure socialism. We can conclude that the idea of mixed economy was born out of such Keynesian thoughts. It is said that in this system it is possible to maintain the virtues and avoid the defects of both capitalism and socialism.

### *Characteristics*

1. The most important structural feature of mixed economy is the coexistence of private and public enterprises. In certain spheres (like agriculture and small trade), private enterprises enjoy great opportunities for growth. There are certain other spheres in which private enterprises have fewer opportunities. On the other hand, private enterprises are denied entry into certain spheres of national importance. However, one can notice joint public-private ventures in such spheres also.
2. Another important characteristic of mixed economy is that planning

plays a key role in such an economic system. In mixed economy, there are specific plans for public enterprises. At the same time, the government also guides and controls private enterprises by giving them various incentives and encouragement. In this way, the government formulates an integrated economic planning in which private enterprises also play a major role.

It needs to be mentioned here that the planning for mixed economy and socialist economy is not identical. In a socialist country, state reigns supreme in every sphere of economy. One cannot defy the diktat of authorities in this system. In mixed economy, however, there are no such restrictions outside the realm of public sphere. In this case, planners' diktats are indicative and not mandatory. The effectiveness of planning in mixed economy depends to a large extent on how private enterprises obey the diktats of planners, and how sincere are private enterprises to attain the goals determined by social interests.

### *India - a case study*

Any discussion on mixed economy is incomplete without the mention of India. India is a shining example of mixed economy. Immediately after attaining independence, the leaders of the country realized that building of infrastructure and growth of basic and heavy industry were essential for speedy development of the nation. But that required huge investments and their rate of return was small. Naturally, private enterprises following the principle of profit maximization are not lured by these spheres. So it became necessary to improve infrastructure and build heavy industry in the public sector. As a result of this, the Indian government started building infrastructure such as electricity, irrigation facilities, roads, railways etc. An industrial policy was announced first in 1948, and then again in 1956 for strengthening the foundation of public sector enterprises. With the help of these policies, a conscious attempt was made to expand the public sector in the sphere of industry. The state clamped its authority on basic and heavy industries that were deemed important for the nation. The state made its entry into the financial life of the nation too. In 1969, the government nationalized 14 major banks of the country. In 1980, six more banks were nationalized.

Now, we know that the main characteristic of socialism is socialization of the modes of production. Some circles believe that the ever-expanding reach of the public sector might help in building a society in the socialist

pattern. The question is: how credible is this belief? There is no denying that public sector has expanded in the country. But that does not mean that it has been able to build a society in the socialist pattern. In fact, Prof. Sukhamoy Chakrabarti went on to say that the system of mixed economy was never followed keeping a socialist society in mind. Socialism is an indicator of equality. But, in spite of the Indian government following mixed economy and a policy for planned development, inequality has not diminished or the income distribution gap has not reduced. They have neither succeeded in preventing most of the wealth from falling into a few hands. The expectations of the people that the control of private sector and direct participation in economic activities by the government would solve their problems, were not fulfilled. For the Indian people, the prospect of enjoying the fruits of socialism has remained a dream.

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## 1.5 □ Welfare State

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The concept of welfare state is not very old. The ancient concept of state was that it would mainly ensure the security of its people and property. That means the main job of state was ‘policing’ and its activities were limited to provide security to its people and property. The concept of state changed in the 20<sup>th</sup> century. At this time, it was thought that state should have a role also in the improvement of civil society. The reason for this was that in the 20<sup>th</sup> century, people came to realize that despite causing huge assets capitalism deepened social inequality and a large part of the population was forced to live a miserable life. It was from this perspective that new ideas began to be formed, and the concept of welfare state was born.

A welfare state can be defined as a state that takes up widespread social security programs for its citizens. Through these programs, citizens can receive assistance from the state during old age, unemployment, poverty, accidents etc. Naturally, the activities of a welfare state are widespread. Guided by certain principles of humanity, the welfare state carries out its duties for the welfare of its citizens in different spheres of social life.

**A welfare state follows some basic policies. They are :**

- a) It is the duty of the state to ensure the minimum amenities for each citizen.
- b) It is possible to perform this duty with the assets lying in the hand of the state.

- c) The state has every right to be active in those spheres where individual efforts have failed.
- d) A welfare state does not work to bring equality among its citizens, but helps them in certain spheres depending on their needs. In this way, they don't need to look for mercy from individuals.

The success of a welfare state depends on a number of factors. First, it is not possible to implement large welfare programs if the national income is not sufficient. Therefore, an effective welfare state needs to increase its income and production. Second, the citizens of a welfare state must be responsible in their own spheres. They will have to take initiatives to take the country forward. They will have to become good citizens. They should not evade taxes to be paid to the government. Tax is the revenue of the government, and tax evasion hurts the state financially and it fails to carry out its welfare programs. Third, there is a great necessity for population control. Welfare activities become impossible for a state if population keeps increasing at a high rate. Fourth, the state administration has to be people-friendly and sensible. In their absence, the targeted people will not benefit from welfare programs. Lastly, the state must ensure that the welfare programs do not result in lack of initiative among people.

### *Examples of welfare state*

Of all states, it was England which first consciously took up welfare programs for its citizens. These programs were based on the 'Beveridge Report' of 1942. The social security programs then undertaken included unemployment allowance, widow and old-age pension, free healthcare, scholarships for school and higher education. Sweden, Norway and Denmark have also formulated several programs for welfare of their citizens. The governments of other developed countries in the West have also undertaken similar programs. In the case of India, the directive principles of the country's Constitution are essentially directives for following welfare programs. Under sections 39 and 41, the Constitution has elaborated the welfare activities. After the introduction of the five-year plan in India, the Center and the state governments started implementing a number of welfare plans by enacting various laws.

### *The future of welfare state*

Till now, opinions have differed over the elements of a welfare state, or the

limits of its welfare activities. However, the concept of welfare state has not yet faced any serious challenge as far as its principles are concerned. Such a situation had continued till the 1980s. But since then, 'welfarism' as a policy began to come under attack from different quarters. Towards the end of the 20<sup>th</sup> century, the collapse of the erstwhile Soviet Union and the decline of the influence of socialism took their toll on the importance of a welfare state. The pioneer of welfare programs during the Second World War, Britain itself under Margaret Thatcher began to restrict welfare programs. The same thing was noticed elsewhere also. At this time, a certain school of thought suddenly became extremely active which claimed that state intervention leads to inefficiency and wastage and that deregulation is a better option than regulation. This type of thinking helped diminish the importance of welfare state. As a result there was a tendency to curtail welfare activities, India being no exception. Economic reforms gradually pushed 'welfarism' to the background. However, the recent changes in the Indian political scenario have somewhat slowed down the process of unbridled economic reforms.

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## 1.6 □ Exercises

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1. What is feudalism? Explain its characteristics.
2. What are the meanings of 'capitalism' and 'socialism'? Mention and explain the differences between the two systems?
3. Which principles guide a welfare state? What are its influences on common citizens?

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## Unit 2 □ Brief introduction to Major theories of Economic Growth

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### Structure

- 2.1. Adam Smith's Development Theory
- 2.2. Ricardo's Development Theory
- 2.3. Karl Marx's Development Theory
- 2.4. Harrod-Domar Development Theory
- 2.5. Louis model - Economic Development through Unlimited Labour
- 2.6. Libenstein's 'Critical Minimum Effort' theory
- 2.7. Theory of Big Push
- 2.8. Nelson Theory - (Low Level Equilibrium Trap)
- 2.9. Balanced versus unbalanced Development Theory
- 2.10. Exercises

Different theories are present in economics that deal with how to begin and increase economic growth, and what methods to follow in order to improve the ways of living of people overcoming poverty and underdevelopment. Some such important theories are discussed below.

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### 2.1 □ Adam Smith's Development Theory

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Known as the father of economics, Adam Smith in 1776 published his famous book, "An Inquiry into the Nature and the Causes of the Wealth of Nations." The name of the book suggests that the objective of its author was to inquire into the causes of growth or development.

Some important elements feature in the development theory put forward by Smith. In the case of production, Smith stressed on the necessity of increased productivity and increase in investment or accumulation of capital. Increased productivity by workers demanded increased division of labour. Division of labour led to the development of specific skills among workers, reducing the time required for a job and training them about the appropriate use of machinery. However, one cannot enjoy the fruits of such division of labour if there is a shortage of capital. That is why it is necessary to keep increasing the rates of investment by pumping in more and more capital. One of the main characteristics of Adam Smith's thinking is the additional emphasis on

accumulation of capital. This prompted him to stress on more savings. He believed that savings benefited society. On the other hand, reckless spenders were harmful for society.

According to Smith's theory, the pace of growth or development suffers if there is a reduction in the rate of accumulation of capital. The other factor which may limit growth is shrinking of the market. We can quote Smith's famous comment in this regard: the it periphery of market limits the division of labour. It is true that demand does not go up if there is no increase in the market, and the incentive for more production is lost in the absence of sufficient demand. Naturally, this results in slowing down of everything - division of labor, specialization, investment and so on. Smith was against anything that could shrink the market. He was against any restrictions on inter-country movement of commodities. Adam Smith was a staunch supporter of the principle of *laissez faire*.

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## 2.2 □ Ricardo's Development Theory

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In the post-Smith era, another famous economist David Ricardo said the main factors determining production were land, labour and capital.

From the perspective of society, it can be said that the supply of land is limited. After a certain level, it is no longer possible to increase the supply of land. Under such circumstances, increase in production can be achieved through application of more labour and capital on the same amount of land. It increases overall production, but gradually reduces marginal production.

As far as labour is concerned, the rates of wages of workers are fixed according to their minimum standard of living. This wage is the natural price of a worker's labor, by which the person can just manage to survive. At times, the rates of wages may be more or less than the rates required for minimum levels of sustenance. The rates of wages, however, remain the same on a long term basis.

The supply of capital comes from capitalists. When he spoke of capital, Ricardo meant revolving capital. The amount of this revolving capital is equal to the wage fund for workers. The source of this capital is profit.

Increase in profit means increase in capital. This also leads to an increase in the fund allotted for workers. Because of this, it is possible to pay more wages to workers. If wages increase, so do the population. Because more children can be reared with more wages. Again, more population results in

more demand for food. With increased demand, the prices of food items rise, because production is possible only from land having poor quality, or by repeated cultivation on the same plot of land (resulting in reduction of marginal production). No matter which of the two methods is applied, the cost of production of food grains increases. At such times, the rise in prices brought the real wages down to the traditional minimum level. In terms of money, the rates look higher though. As a result of the rise in prices of food grains, workers now need more money for sustenance. Nevertheless, the rise in wages decreases the rate of profits.

In Ricardo's theory, shrinking of capital is a matter of concern. It is because this will affect the accumulation of capital reducing the demand for labour, and the wages of workers will remain fixed at the level of minimum requirements. Such a condition is called a stationery state.

According to Ricardo, the stationery state may be delayed if workers' productivity can be increased through the use of advanced machinery. However, the use of advanced machinery is not enough to completely avoid such a state. One can get rid of the situation only by importing food grains from abroad. Because, it will then be possible to reduce the minimum wages to be paid to workers for their sustenance. This will increase accumulation of capital and spread economic development.

### *Criticism*

Critics of Ricardo's theory say that a stationery state is not always inevitable. They cite instances from the history of western capitalist countries in defense of their criticism. In such countries, workers have been provided with advanced machinery due to the availability of more wealth and capital. As a result of this, the productivity of workers has increased and the cost of production has decreased. It goes against the stationery state as described by Ricardo. However, Ricardo's assertion that a rise in population is an obstacle to development still holds true for most underdeveloped countries today.

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## **2.3 □ Karl Marx's Development Theory**

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The writings of Karl Marx contain in detail the working of a capitalist economy and the stage it arrives at because of that.

According to Marx, the objective of a capitalist is to earn surplus value from production. In this context, we can mention a well-known formula of

Marx. It is known as the M-C-M' formula. A capitalist begins to work with M or money. With it, he buys labour and other materials for production. These are called C. Finally, he gets back money amounting M' by selling the products made utilizing C. The difference between M' and M is the surplus value earned by the capitalist. Marx said that the wage earned by a worker for his labour was not sufficient. The minimum amount required maintaining himself and his family was his wage. But his productivity was much more than that. The amount of production in excess of his wage for labour is the surplus value, which is appropriated by the capitalist. This is the profit of the capitalist.

Marx believed that the driving force behind a capitalist economy is accumulation of capital. A capitalist invests a major part of the surplus value he usurps from workers on production. The influx of more capital results in an increase in productivity. That, in turn, leads to more production, more surplus value, and more investment of capital. But there may be obstacles on the way. The demands of workers increase with the rise in production. If there is an increase in workers' wages, it reduces surplus value. In that case, there will be problems in accumulation of capital and increase of production. The capitalist class will, however, try to prevent rise in wages, They will bring in more machines reducing the number of workers, and wages won't go up under pressure from the army of the unemployed.

Even then, the capitalist system will have to face a crisis. And that crisis will arise due to the inherent contradictions in the capitalist system. In this case, wages will not increase in proportion with the rise in profits. Such unequal distribution of income will lead to fall in demand and shrinking of the market. This will intensify the dispute between the capitalists and the workers. This will create a condition favorable for revolution and the capitalist system will collapse as a consequence.

### *Criticism*

History shows us that the predictions of Marx have not always been proved correct. It is true that the capitalist system had to face some crises, but they were never so intense so as to destroy it altogether. In fact, workers' incomes have gone up with rise in income in the developed capitalist countries of the world; there has been no alarming rise in the differences of income either. As a result, there has not been any serious class enmity in those countries which could lead to class struggle and bring about the fall of capitalism.

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## 2.4 □ Harrod-Domar Development Theory

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We can find the answers to questions on how can growth spread, or what condition can satisfy organizers or producers, in the development theories of Sir Roy Harrod or E Domar.

The basic equation formulated by Harrod deserves mention in this regard. It can be said that the equation expresses the real truth lying behind development. We need more capital goods for development. The amount of capital increases as a result of saving a part of the income without being consumed. The quantity of increase of production from each extra unit of this additional capital indicates the marginal productivity of capital.

During a certain period of time, the increase in production is actually the multiplication of capital created during that period with the marginal productivity of capital.

If  $G_y$  - the rate of increase of production,  $s = S/Y$  = the ratio of savings and income,  $v = k/y$  = the ratio of marginal capital and production, then  $1/v = Y/k = f$  is the ratio of marginal production and capital, which indicates the marginal productivity of capital.

So Harrod's basic equation takes the form,  $G_y = s \cdot 1/v = s/v$ .

The above equation of Harrod indicates that if  $v$  is constant, an increase in  $s$  results in an increase in the rate of increase of production, and with  $s$  remaining constant, an increase in  $v$  causes a decrease in the rate of increase in production. If  $v$  is known, the equation also tells us what should be the proportion of savings to achieve a particular rate of increase of production.

In his theory, Harrod has spoken of warranted rate of growth. Warranted rate of growth is the rate at which the stock of capital goods is fully utilized and producers remain happy. They then try to repeat the performance.

Domar's theory also follows the same concept. Domar's theory lays emphasis on a particular effect of the rise in capital. It says that increase in capital boosts the productive power of society. It is necessary to fully utilize this increased productive power so that no problems of surplus production power arise in the economy. This needs an increase in demand. So, according to Domar, investment should be increased in such a manner along with economic growth that full utilization is possible in the economy. In other words, there should be no idle or surplus productive power.

### *Effectiveness of Harrod-Domar theory in underdeveloped countries*

The issue that has found a prominent place in Harrod-Domar theory is whether there is as much demand as production when production increases for increase in capital. What is needed is adequate demand; easy availability of capital is not a problem here. Capital exists, only adequate demand is necessary for its utilization. Obviously, Harrod-Domar theory is not applicable to underdeveloped countries. Lack of capital is the problem in these countries. Rather than utilizing the existing capital, the main concern of these countries is to further increase it.

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### **2.5 □ Louis model - Economic Development through Unlimited Labour**

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We shall now discuss the famous Louis model, based on the real situation in an undeveloped or underdeveloped country,

W. Arthur Louis published his theory in 1954. His theory shows that economic development is possible with the help of surplus labour or through unlimited labour, both being visible features of an undeveloped economy. In order to prove this, Louis divided the economy of undeveloped countries into two categories - one is a limited industrial sector, where owners of capital produce goods in a capitalist manner, and the other being the agricultural sector, where only traditional methods are employed for production. In the latter, many more people than necessary crowd the sector as they have no opportunities for jobs elsewhere. Although apparently they are employed, it is in reality nothing more than disguised unemployment. They hardly contribute to real production. In economic terms, their marginal productivity is nil. However, they too belong to families of farmers. Although they are not required for production, they too need to survive. So they too get a share of produced crop although the amount is minimal. They can just manage to eke out a living with that. They will readily give their labor to industrial units in towns if they are offered a slightly better wage.

Therefore, according to Louis' theory, the line of supply of labour for a little more wage than the minimum wage required for sustenance will be horizontal. This line indicates that a stable wage will draw enough labourers and one won't have to pay higher wages for employing more labourers in the industrial sector. Under such circumstances, the Louis model shows that an industrialist will earn a surplus by employing labour and then reinvest

the surplus. It will increase the amount of capital and this increased capital will, in turn, raise the marginal productivity of workers. As a result, more labor will be employed and additional surplus will be earned. Due to the reinvestment of this surplus, capital will go up even further, productivity of laborers will increase, more labourers will be employed, the surplus earned by the industrialist will increase, and the reinvestment of this new surplus will further expand the financial limits. This process will continue smoothly as long as there is unlimited supply of labour to the industrial sector.

This process, however, may meet some obstacles. When the supply of labour from the agricultural sector will no longer be unlimited, the path to progress will obviously stop. Even if the supply line is not exhausted, other factors may hit economic expansion. For example,

- a) If there is a reduction in the number of workers in the agricultural sector, the number of people claiming a share of the produce will also come down and average production will increase. As a result, wages higher than the increased production have to be paid if workers are to be lured into the industrial sector. It means, the quantity of surplus in the industrial sector will decrease.
- b) Encouraged by the lifestyle of the industrialists, workers migrating to the industrial sector may agitate demanding higher wages. As a result, the rate of wages may increase and the resultant decrease in surplus or capital formation may impede progress.

### *Criticism*

Certain aspects of the Louis model have faced criticism from different quarters. For example,

- a) The worker who will migrate from agriculture to industry will be an unskilled worker. How beneficial can such a worker's entry be? According to Louis, this problem is temporary. Proper training may solve this problem. But training has its own expenditure. Moreover, as experiences in many undeveloped countries show, the task of skill formation is not easy.
- b) Louis assumed that there exist industrialists or entrepreneurs in the country to utilize this unlimited labour. The fact is, such industrialists are difficult to find in undeveloped countries.  
Louis assumed that all the commodities produced in the industrial sector would be sold off. But this cannot be guaranteed. It is not reasonable to

assume that industrialists themselves would buy out all industrial produce. There is no certainty either that these will find a market abroad. And, if these goods are to be sold in the agricultural sector in the country, an increase in agricultural productivity is imperative. If productivity rises in the agricultural sector, it will lead to a rise in wages in the industrial sector. This will result in reducing of surplus and hence affect the growth of industry, In this way, the crisis of demand as described by Louis may hit the process of advancement.

### **Importance**

In spite of such criticism, one cannot deny the importance of the Louis model. The model has nicely analyzed how economic progress is possible in a populous, undeveloped country by the formation of capital. His theory has beautifully highlighted the essential fact that continuous increase in capital is important for development.

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## **2.6 □ Libenstein's Critical Minimum Effort Theory**

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Libenstein published his Critical Minimum Effort theory in 1957. In this theory, he showed that if the efforts or enterprises for development exceeded the minimum requirements then the resultant process will take economy to a path of continuous progress. What this excess means is that, the increase in investment will not only raise income and savings; it will also lead to an increase in production which, in turn, will give a fillip to division of labour or specialization. This will also enhance skills. The ratio of capital and produce will decrease, and industry and services will prosper. Social mobility will also get a boost. A mindset will develop that will accept change, and conservative thinking will fade away. At this stage of progress, birth rate will fall and the rate of increase of population will come down. The stagnant and conservative value systems of the society will start losing their grips. A market mentality will begin to take over, and people will be interested in making money. Trends like risky initiatives, and application of new technology will start growing in society. The economic, social, institutional or cultural atmosphere created in this manner will gradually take forward the process of development. For creating such a condition, it is essential to invest according to minimum requirements. It is the condition for enjoying the benefits of an expanding economy.

On the other hand if the amount of investment is less than a certain minimum requirement, then the anti-development forces will become more active. For example, the ratio of capital and produce may decrease in that case. Population increase also may act as an impediment. Or, there may be a trend to go for conspicuous expenditure instead of using the earnings or assets for capital formation. In order to avoid these problems, the amount of investment has to exceed a certain minimum requirement. It is only in this way that economic progress can be achieved by making the pro-development forces more effective than the anti-development forces.

### *Criticism*

Many scholars refuse to accept Libenstein's theory as error-free. The critics say that the relationship between increase in investment and increase in production is not simple and it is not determined by the investment/production ratio alone. The efficiency of organizing production is also a key factor. Libenstein also did not mention the topic of foreign help or international influence in his theory. In addition, according to Mint, although minimum investment can temporarily increase income, the rate of increase of income may slow down later. That means, minimum investment is no guarantee for uninterrupted development.

All such criticism notwithstanding, one cannot deny the importance of Libenstein's theory. Economic development should be such that the per capita increase in income exceeds the rate of population increase. If that is the objective, a minimum amount of investment is certainly required, and everybody agrees on this point.

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## **2.7 □ Theory of Big Push**

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P S Rosenstein Rodan is the proponent of the Theory of Big Push. According to this theory, investment in bits and pieces at a slow pace is not enough to make investment efforts successful. The initial investment must be of big magnitude. Only a big investment can push a stagnant, undeveloped economy into motion towards the goal of development.

In reply to the question why a big push is necessary, it is said that a stable social capital is necessary for development. Electric power, transport, communication etc. belong to stable social capital. No nation can prosper

without the development of this capital. It is not possible to form these elements piecemeal. One must ensure their completion to get the maximum benefit. Naturally, big investment is needed to form such capital.

There is one more reason for this. An expanding market is the prerequisite for economic growth. If the market or demand is small, produced goods will remain unsold which will adversely affect investment and industrial ventures. It won't be of much use if only a single production unit is set up with a small investment. Because, in this case, the market for its goods would remain limited. It is, therefore, necessary to establish more than one production unit. In that case, workers of these establishments would buy each other's products. As a result, each establishment would find its own market and the problem of a limited market would go away. A big investment, i.e., a big push is needed for setting up such establishments together.

### *Criticism*

Critics have identified some drawbacks in the Theory of Big Push. They are:

- a) At its very beginning, the theory talks about huge investments. But it is silent about how an undeveloped economy could manage such a massive capital.
- b) It cannot be guaranteed that just a huge investment only would be able to improve an undeveloped economy. There are other problems in an undeveloped economy. In such an economy technical skill is lacking, skilled and trained workers are small in number, and there are social-institutional cultural hindrances as well. Under such circumstances, it is not easy to implement more than one development project.
- c) This theory lays emphasis on setting up more than one industrial unit together. But it ignores the aspect of agricultural development. But efforts for industrialization cannot succeed if agriculture is ignored.

One cannot dismiss the charges leveled against this theory. It cannot, however, be denied that Rodan's theory has brought to light an important issue concerning development. The issue is, industrialization won't reach the expected level in the absence of a huge investment at the primary stages. And a number of scholars share the same view with Rodan.

## 2.8 □ Nelson's Theory - (Low Level Equilibrium Trap)

Richard R Nelson published his Low Level Equilibrium Theory in 1956. Like Libenstein's Critical Minimum Effort Theory, it also stresses on the need for a minimum amount of investment for development.

Nelson's theory shows that the per capita income in an undeveloped country is extremely low. People can barely survive with such a meager income. In addition, there is a trend of getting stuck in such low incomes in these countries. It is a stagnant, stable condition that creates obstacles on the path of development. The phenomenon called population explosion is the main obstacle here. There is little chance of increasing national income in such countries. Because, if there is an increase in national income ( $Y$ ) or development, the rate of death begins to come down rapidly. The birth rate also records a fall, but not as fast as the death rate. As a result, the population ( $P$ ) rises along with the increased income in the primary stages of development. The rapid increase in  $P$  causes a reduction in  $Y/P$  or per capita income as a result of which the low level equilibrium comes down. The per capita income can rise only if it is possible to largely increase investment and make the rate of increase of income greater than the rate of rise in population. Under such circumstances, an underdeveloped country will be able to come out of the low level equilibrium trap. Nelson recommended a number of steps to come out of this trap:

- a) People should be encouraged to limit the size of family;
- b) People should be encouraged to spend less so that more savings and capital formation are possible;
- c) The government may increase investment in a planned way;
- d) Increase in investment is also possible attracting foreign capital;
- e) Income can be raised through more skillful use of indigenous resources by improving the level of technology, etc.

### *Criticism*

Many observers feel that history does not support Nelson's theory. According to Prof. Hagen, the per capita income in Western Europe has increased remarkably as a result of rise in income despite population increase. Even in underdeveloped nations, it is not always observed that if the per capita income is too low, the rate of overall increase in production falls behind the rate of population increase. In this way, critics feel that the statistical

evidences are contrary to what Nelson's theory suggests. Still, Nelson deserves credit for giving importance to the need for curbing population growth in the context of development.

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## **2.9 □ Balanced versus unbalanced Development Theory**

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There is difference of opinion among economists over what strategy to follow for development: balanced or unbalanced. Let us discuss these two strategies in brief.

The balanced development theory emphasizes a pattern of development or investment in which balance is maintained among different sectors of the economy. For example, this theory speaks of such a development strategy in which different sectors of industry grow in a balanced manner. If many industries of different types can be set up, they will increase the demand for each industry as well as the size of the market. In other words, different types of industry are complementary to or dependent on each other and that is why it is necessary to set up more than one industry. Such a complementary relationship exists not only among different industries but also among agriculture, consumer industry and capital goods industry. The balanced development theory also lays emphasis on these sectors.

Economists like Rosenstein, Rodan, Ragner Narks, W A Lewis are the chief proponents of the theory of balanced development.

On the other hand, Albert Harshman is the chief proponent of the theory of unbalanced development. According to Harshman, the strategy of unbalanced development or deliberate lack of balance is more suitable for undeveloped nations. For example, it is wise to choose either of stable social capital or direct productive work economy, instead of trying to improve both of them. Let us assume that investment is raised in stable social capital. As a result, there is an additional supply of some services or inputs necessary for production. Such things will encourage an increase in private investments. Private parties will be keen on utilizing the additional social capital that is created. As its consequence, the sector of direct productive action will improve and the country as a whole will advance on the path of development.

Neither of these two theories is free of errors. The disadvantage of following the balanced development theory is that undeveloped countries do not have the ability or assets to undertake development projects in different sectors at the same time. These nations lack the amount of investment, social

infrastructure, technology, suitable entrepreneurs and skilled laborers required for such projects. On the other hand, there are problems even if we decide to follow the unbalanced development theory. For example, if we stress on creating social capital, some opportunities are created too and the progress of the country depends on how the entrepreneurs individually utilize these opportunities. If investment is increased in direct productive activities instead of boosting stable social capital, the supply of some services or materials may not be enough leading to inflation.

In conclusion, we may say that in spite of the apparent difference between the balanced and the unbalanced theories, they share the view that the different sectors of economy are linked with each other. The balanced development theory says that development is not possible in isolation leaving out any particular sector. So, it is necessary to try for developing all the sectors simultaneously. The unbalanced development theory, however, says that development in a particular sector will lead automatically to development of the other sectors.

History does not say clearly which of these two theories is correct. Countries like England have prospered following balanced development. Again, Russia has succeeded following the unbalanced development principle. It should, however, be kept in mind that it is not wise to follow unbalanced development if the country lacks the strength to cope with the pressure faced by its economy. This apart, efforts at unbalanced development can be called just a phase. Its ultimate objective is to reach a phase of balanced production or establish a balance.

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## 2.10 □ Exercises

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1. What are the main points of the development theories of Adam Smith and Ricardo? What are their differences?
2. Explain the Louis Model of economic development.
3. Explain the Critical Minimum Effort Theory and mention its strengths and weaknesses.

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## **Unit 3 □ Economic condition of India with particular reference to—1. National Income 2. Population, 3. Poverty, 4. Unemployment and 5. Illiteracy.**

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### **Structure**

- 3.1 National Income
- 3.2 Population
- 3.3 Poverty
- 3.4 Unemployment
- 3.5 Illiteracy
- 3.6 Exercises

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### **3.1 □ National Income**

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Before independence, there was no significant rise in national income in India. It is better to say that there was stagnation during that period as far as national income was concerned. According to an estimate, the rate of increase in national income was only 0.5% for as long as eight decades during the pre-independence era.

With the introduction of planning in independent India, the condition improved somewhat but not significantly. The scenario during the first 30 years of planning was anything but encouraging. A decade-wise analysis reveals that the rate of rise in neat national income in the 1960s fell to 3.5% from 3.8% in the 1950s. This downward trend continued in the 1970s, with the corresponding rate falling even further to 3%. Overall, during 30 years of planning between 1950-51 and 1980-81, the rate of increase in neat national income was just 3.4%.

The first visible change in the rate of increase in national income took place in the 1980s, when the figure crossed the 5% barrier. The rate stayed at over 5% in the 1990s also. So if we combine these two decades, the average annual rate of increase in national income between 1980-81 and 2000-01 stood at 5.5%.

It was recently noticed that national income rose at a rate of 5.35% during the ninth plan (1997-2002), still short of the targeted 6.5%.

During the tenth plan (2002-2006), the target has been fixed at 8%. But experts doubt whether the rate would be more than 7% or not during this period.

Let us now consider the increase in per capita national income. It is observed that during the first 30 years of planning (1950-51 to 1980-81), this rate was 1.2%. Such a low rate, called the 'rate of increase in Hindu income' by Prof. Rajkrishna, could be improved only during the 1980s. In the eighties, this rate rose to 3.2%. The trend continued in the 1990s, with the rate remaining over 3%. During the period 1980-81 to 2000-01, the per capita national income grew at 3.3%.

Let us now look at the behavior of national and per capita income during the planning period.

First, both national and per capita incomes have gradually increased during the planning period. However, due to the rise in population, the rate of increase in per capita income was low. Because of this, the target often remained beyond reach.

Second, the behavior of national or per capita income was not stable; they were often found fluctuating. Such fluctuation was caused mainly by the fluctuation in agricultural production, which still largely depends on the vagaries of monsoon.

Third, the last two decades have recorded a gradual rise in the rate of increase in both national and per capita incomes compared to the previous decades.

Fourth, there still remains huge discrimination in the distribution of national income.

There have been significant changes in the contribution of different sectors to national income during the planning period. By distribution among different sectors, we mean their contribution to national income. This can be classified in three main sectors:

- a) Primary sector (agriculture, animal husbandry, pisciculture, mining etc.)
- b) Secondary sector (manufacturing industry, construction industry etc.)
- c) Tertiary sector (transport, communication, banking, other services etc.)

We observe that in 1950-51, more than half of our national income came from the primary sector, mainly the agricultural sector. In 2001-02, the contribution of the primary sector is found to be 23.9%. This clearly shows that the primary sector is losing its importance in Indian economy. On the other hand, the contribution of the secondary sector rose to 26.6% in 2001-02 from 15% in 1950-51. During this period, the contribution of the services sector also increased from 28% to about 50%. That means the contribution of this sector

is about half of the national income at present. It can also be observed that the contribution of the secondary (mainly industrial) and the services sector together is more than three-fourths to our national income.

**Average contribution of different sectors to the total National Product during the plan period (In %)**

Sector	1950-51 to 1959-60	1960-61 to 1969-70	1970-71 to 1979-80	1980-81 to 1989-90	1990-91 to 2000-01
Primary	56	47.8	42.8	36.4	28.6
Secondary	16.00	21	22.8	25	27.1
Tertiary	28.2	31.4	34.4	38.6	44.3

Source : Uma Kapila - Indian Economy (2004 Edition)

It is clear from the table that there has been a structural change in Indian economy during the period of planning. With the growth of organized industry during this period, the secondary sector has gained an importance. Apart from this, the services sector has also become more important due to the growth of transport and communication, banking, insurance, administration etc. These changes indicate that the country is moving from an agriculture-based economy to industry based economy. The pace of transition, however, is rather slow.

The above table shows that the primary sector is steadily losing its importance, while the contribution of the tertiary sector from the beginning is rising faster than the secondary sector. Many scholars have termed it 'lopsided' development or growth. Some, however, consider it to be a sign of the growth of the economic infrastructure.

It should be remembered that the record of our rise in income is not enough when judged by international standards. Countries like China, South Korea, Thailand and Malaysia have been more successful than us in this regard. We should, therefore, further accelerate our rate of increase in income. To achieve this goal, we need to expand our industrial programs along with development of agriculture.

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## 3.2 □ Population

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It is known to all that India is one of the largest populous nations in the world. India is second only to China as far as population is concerned. According to the 2001 census, the population of India is about 103 crore or 1027 million. India occupies only 2.4 percent of the world's landmass, but 17 percent of the world's population live in this small area.

The rate of growth of population was the maximum at 2.15 percent in the 30 years between 1951 and 1981. After independence, planning began in India since 1951. During this time, deaths due to epidemics were brought under control. The health care system was expanded resulting in a fall of the death rate from 27 per 1000 to 15 per 1000. The rate of birth, however, did not diminish that much. The fall in the birth rate has been from 40 to 37 per 1000. Due to this difference between the birth and the death rate, the population grew at a tremendous rate during the first 30 years of planning between 1951 and 1981. Many have called it the effect of 'public health revolution' even before 'industrial revolution.'

The next two decades following 1981, however, witnessed a slow rate of population growth. During this period, family planning was given great importance leading to a decrease in the rate of population growth. In 2000 the rate stood at 26 per 1000. The death rate during the same period fell to almost 9 per 1000, but due to a considerable decrease in the birth rate, the rate of population growth in the decade 1991-2001 fell below 2 to 1.93. However, the rate is still rather high. The rate in neighbouring China during this period was only 1.1. A

The main reason for the fast growth in population during the planning period is almost the unchanged birth rate despite advancement in 'public health care,' introduction of modern medical treatment, increase in health awareness, prevention of famines and epidemics. The reasons behind the high birth rate are: a> natural causes like hot weather, b> social and religious causes like joint family system, child marriage, polygamy, religious superstitions, lack of education etc., c> causes involving population like considerable difference between the maximum and minimum age of child-bearing, high productivity among married women etc. and d> economic causes like opportunities for child labour, mass poverty etc.

Some relevant facts about India's population are:

1. The rate of birth in rural areas is not decreasing at the same rate as the urban areas.
2. The rate of child mortality in the rural areas is not falling as fast as the urban areas.
3. The man/woman ratio has a downward trend in India.
4. About 36 percent of India's population is below the age of 14. So a major portion of the population belongs to the unproductive class.
5. As only 28 percent of the population lives in the urban areas, about three-fourths of the people live in villages. This means that during the planning period, the industrialization program has had a marginal influence on urbanization.
6. About one-third of India's population is illiterate. This problem is more severe among women, with about half of them being illiterate.
7. There is no doubt that the average life span of people has gone up in independent India. In 2001 the expected life span of an Indian was 65 years. This figure, however, is still not impressive when compared to other countries of the world.

The rise of population has created several problems for India. First, it has adversely hit the rate of increase of per capita income in the country. Second, the amount of per capita cultivable land has also decreased. The amount of per capita foodgrain has also fallen due to the rise of population. The amount of saleable surplus foodgrain is also decreasing. Third, the continuous growth in population has intensified the unemployment problem. Fourth, it has led to crises in education, health and housing. Finally, a major portion of our national wealth had to be used for producing consumer goods to meet the needs of this ever-increasing population. As a result, the production of capital goods has suffered. Naturally, this had an adverse effect on the economic growth of the country.

Under such circumstances, no one doubts that it is immediately necessary to check India's growth of population. In order to achieve this goal, it is necessary to spread female education and widen the family planning program.

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### 3.3 □ Poverty

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India is not yet a developed country. The number of the poor in the country is huge. Who are these poor people? Undoubtedly, they are people with the lowest income, deprived of even the bare necessities for survival. In a broader

sense, poverty means the inability to fulfill the social, political, economic, and material needs. But, in the absence of a suitable yardstick, only the lack of fulfillment of material needs is usually discussed.

Poverty can be divided into two categories - absolute and relative. Absolute poverty is the lack of economic resources necessary just for bare survival. Relative poverty means measuring it in comparison to others. Absolute poverty is the most important problem in India. While measuring absolute poverty, the question is: what should be the minimum amount of money that should be spent on buying bare necessities? The study group formed by the Planning Commission in 1962 concluded that the amount was Rs. 20 per person per month, according to the price levels in 1960-61. Later, this amount was changed by an expert group appointed by the Planning Commission in 1989. The report of this group was published in the middle of 1993. According to this report, the amount should have been Rs. 49 in villages and Rs. 57 in cities, according to the price levels in 1973-74. Those earning less than these amounts in respective areas would not be able to have the necessary calories for survival and thus be classified as poor.

Now, the question is: what is the proportion of the poor in India's population? We get different estimates in this regard. Without going into all of those, let us mention two recent estimates. These estimates were made in 1993-94 and 1999-2000. The first estimate was made by the Planning Commission. According to the panel, the poor constituted 36 percent of the total population in 1993-94. The source of the second estimate is the 55<sup>th</sup> Round National Sample Survey. It effected some technical changes in the measurement of poverty. It came out with the figure of 26 percent in 1999-2000. Keeping this in view, the target has been fixed at about 20 percent at the end of the Tenth Plan in 2007.

Some common features are noted in the studies on poverty after independence conducted at different times by scholars like P D Ojha, Pranab Bardhan, Dandekar, Rath, B S Minhas, Gaurab Dutta etc. These are:

1. The number of the poor is increasing every year;
2. Most people living below the poverty line belong to villages;
3. The rural poor, although not open unemployed in most cases, are engaged in less productive jobs;
4. Most of the urban poor are either working in the unorganized sector at low wages, or are engaged in self-employment with small capital.

The above picture puts us in front of a harsh reality. That, more than 26

percent of our people are so poor that they are unable to earn even the minimum amount for bare survival. But why such poverty? First, a major chunk of the people suffers from the problem of underemployment. In other words, the lack of proper employment is one of the main reasons for our poverty. The problem of illiteracy has made the situation even worse. The second reason is the rise of population. The pressure of increased population is felt more in the rural areas with the available land coming under more pressure. This leads to unemployment and semi-employment. All in all, the increase in population has further worsened the problem of poverty in India. Third, defective planning is also responsible for this problem. However, the main reason for our poverty is institutional. It is embedded in the socioeconomic structure of the country. This structure is highly discriminatory, to tell the truth. Here, the income generating assets are owned by only a few people. Under such circumstances, the incomes generated from these assets are accumulated in the hands of a specific group of people. A major chunk of the people is deprived of the benefits of the development process.

Still, even within this socioeconomic structure, it is possible to take steps to remove poverty. These steps are: land reforms, proper implementation of programs, giving ryot rights to agricultural labourers, arranging enough bank loans for small and marginal farmers, decentralizing the" process of industrialization, proper implementation of the recent National Rural Employment Program, create opportunities for self-employment, giving more importance to the development of small industries etc. Above all, it is necessary to properly implement the social development programs such as family welfare, public health, social security and 'minimum requirements" project etc. If these steps are taken, the problem of poverty is likely to be reduced to some extent.

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### **3.4 □ Unemployment**

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Like most other developing countries, India too faces a huge unemployment problem. However, we are yet to find a measurement of the magnitude of unemployment which will be accepted by all. Without going into the several estimates available, we will confine our discussions to the one given by the Planning Commission while formulating the Tenth Plan. According to the commission, the number of unemployed people in India in 2002 was about

3.5 crore, or 34.85 million.

The commission said that the number would exceed 4 crore or 40.47 million at the end of the Tenth Plan in 2007. It needs no elaboration that the commission arrived at this figure after calculating the quantity of possible employment assuming the growth rate of national income to be 8 percent. But if the growth rate falls short of 8 percent, which many scholars think likely, the number of the unemployed will exceed to 4.5 crore at the end of the Tenth Plan.

What is the nature of unemployment in India? Most of the unemployed in India belong to rural areas. Agriculture in rural areas is still mainly dependent on rains. The irrigation system still leaves a lot to be desired. Most of the lands are mono-crop. Under such circumstances, farmers have no work for about three to four months every year. This is known as seasonal unemployment. In addition, there is what can be called disguised unemployment. What it means is that a big part of people involved in agriculture are actually surplus. Agricultural output will not be affected even if they are removed from work. There is, however, no reliable estimate about their numbers. When these surplus laborers flock to urban areas, the problem of unemployment increases in towns and cities. Industrial unemployment is also found in cities. Apart from these, there is unemployment among the educated class. Not very small in number, they are mostly found in urban areas.

What causes so much unemployment? Population explosion is obviously the first reason. Unemployment keeps rising along with the population. Second, the pattern of jobless growth, recently visible in our country, is another reason for unemployment. The increase in production or income is not reflected in the number of jobs. Third, we failed to follow the right strategy for development. In India, there is still a trend for capital-intensive rather than labour-intensive production method where so much labour is waiting to be utilized.

Finally, our faulty education is also to blame for such unemployment problems. The thousands of students passing out of schools and colleges have little utility in the area of production. According to Myrdal, they are 'wrongly educated.' The system is only making the unemployment problem more severe.

## Steps taken

Our planners had arrived at a conclusion that it is extremely difficult to solve this problem by more industrialization or creating more employment opportunities in exchange of wages in the industrial sector. Because, the growth of employment was never found to match the growth of production. In other words, the job elasticity in the industrial sector is low. As a result, our planners laid more emphasis on self-employment and announced a number of programs since the 1970s. These programs include:

1. I.R.D.P
2. N.R.E.P
3. R.L.E.G.P
4. J.R.Y
5. S.G.S.Y
6. N.R.E.G

The last mentioned program has already been undertaken at the primary level in the 150 poorest districts of the country. It is likely to cover all 600 districts of the country in the next four years. Under this project, the government is committed to provide work to one member of each family for at least 100 days at a daily wage of Rs. 60. It should, however, be emphasized that some 'social wealth' is created in the process.

Although 'unemployment removal' is one of the declared objectives of our plans, its failure is undisputed. In recent times, the government is trying to attract foreign direct investment and develop agro-based rural industry to mitigate this problem. Many, however, have reservations over the entry of foreign direct investment into the country.

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## 3.5 □ Illiteracy

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Illiteracy usually means the inability to read and write any language. It is a social evil affecting a huge number of our population. For long the illiterate masses have been exploited in various ways by landlords, money lenders and other vested interests. Deprived of the unlimited sources of knowledge, these people also have lost the opportunities for employment. It is a national waste arising out of the lack of proper utilization of human resources because of illiteracy.

There are various reasons for this nationwide illiteracy. We can speak of mass poverty at the very beginning. In poor families, children are engaged in different jobs to earn some money instead of being sent to school. Worse

still, some money may have to be spent for sending children to school. Besides, there is a general lack of awareness about education in the rural belt. To make matters worse, the village elders don't take the education of children belonging to the lower classes very kindly. So, the issue of caste is also linked to the problem of illiteracy.

In many cases, the absence of any school in nearby areas also contributes to illiteracy. There are also instances where a school exists, but there are no teachers or other necessary things. Many find it a problem to send children to school at fixed hours. A lot of parents are reluctant to send their children to schools which are far away from where they live. Many children lose interest in studying because of the dullness of the method in which education is imparted. The growing number of the educated unemployed in our villages is another reason behind the lack of interest for education. The number of drop-outs from schools is also quite large in our country.

The makers of our Constitution, however, had seriously considered a program for removal of illiteracy after independence. The directive principles of the Constitution have said that within ten years of the Constitution coming into effect, the state will arrange free compulsory education for all children up to 14 years. This dream is, however, yet to be fulfilled. Now let us review what we have been able to achieve in reality.

Efforts to remove illiteracy began in this country from the first five-year plan. This program is mainly divided into two categories: 1. Spread of primary education among children in the age group 6-11, and 2. Adult education.

During the first three plans, primary education was allotted 55, 34 and 33 percent respectively of the total allotment on education. The initial emphasis was on setting up primary schools near human habitations. In spite of this, only 62 percent of children could be brought inside primary schools at the beginning of the Fourth Plan. The national education policy announced earlier in 1968 also laid no special emphasis on spreading education in the rural areas. During the Fifth Plan, the illiteracy removal program was brought under the 'minimum requirements project.' In 1986, the illiteracy removal program included in the national policy concerning education laid considerable emphasis on education for women, education for the backward classes, adult education as well as unconventional education.

It can be mentioned here that although the amount of allotment has increased in terms of money, it has actually declined in terms of the percentage of total allotment. For example, the allotment decreased from 7.2 percent in

the First Plan to just 3.2 percent in the Seventh Plan. It is similarly observed that the allotment for primary education never exceeded one-third of the total allotment. The decline in quality and reach of primary education as a result of it became clear with the introduction of the project called 'Operation Blackboard' in 1987-88. The project was an admission of the fact that primary education had remained neglected all these years.

The scenario of adult education in this country is not encouraging either. According to a report by the UNESCO in November 2005, 46 percent of the world's adult illiterates lived in India and China. In Indian villages, over 75 percent of people above 15 are illiterate and the overall rate of illiteracy is 43 percent.

After independence, the efforts to remove adult illiteracy were conducted mainly through village panchayats, voluntary organizations and social education councils. During the First Plan, the National Adult Education Board was formed for this purpose. Village level workers in community development projects were also entrusted with the responsibility of adult education. Help was taken from farmers' organizations, village education teams and women's councils as well. In 1978 a 'national adult education project' was launched which aimed at making everyone in the age group 15-35 literate by 1983-88. Under this project, another project called 'rural effective literacy project' was undertaken. It was said that 100-300 adult education centers would be set up under each project of this kind and each center would have 30 students. In India, there are already 500 such rural projects.

In 1988 the 'National Literacy Mission' was undertaken whose objective was to arrange functional education for adults as well as maintain continuity of education in the later stages. Mass movements were planned for this purpose in which social institutions, panchayats, women's organizations, Nehru Yuva Kendras Jan Shikshan Sansthan, Jatiya Seva Prakalpa' and various voluntary organizations were to take part.

**A brife picture of the result of overall effort for eradication of illiteracy is given below :**

Time	Literacy Rate	Female Literacy Rate	Male Literacy Rate
1951*	18.3	8.9	27.2
1961*	28.3	15.3	40.4
1971*	34.5	22.0	46.0
1981*	41.5	28.5	53.8
1991	52.2	39.3	64.1
2001	65.4	52.1	75.8

\* The population above 5 years have been considered during this period. The population above 7 years have been considered in the following years.

Source: R. Datta KPM Sundharam, Indian Economy, 2004 Edition Page 55.

A number of characteristics are noted if we study the various data available to us:

1. The rate of literacy is increasing during planning periods.
2. Women are behind men in terms of literacy. It can be taken as an example of discrimination against women.
3. Villages are much behind cities as far as literacy is concerned.
4. In spite of several incentives, the rate of literacy among scheduled castes/tribes is disappointing. The rate is below 10 percent for their women.
5. Different states have attained different levels of literacy. According to the 2001 census, the rate of literacy in Kerala is 90-92 percent, while the corresponding rate in Bihar is 47.53 percent.
6. There is no literate person in one-thirds of the families living in the rural areas.

In recent times, programs like 'Sarba Siksha Abhiyan,' compulsory mid-day meals etc. have been undertaken to remove illiteracy within this decade. It has been decided in the Tenth Plan that all children must attend school for at least five years by 2007. The target for the rate of literacy has also been fixed between 65 and 75 percent. However, the reliability of the information given out by different state governments is now under a cloud after a recent

survey conducted by 'Pratham,' a voluntary organization based in Mumbai.

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### **3.6 □ Exercises**

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1. Explain the process of change in India's national income.
2. What types of problems can unnecessary rise in population create?
3. What is poverty? What are the main causes for poverty?
4. What programs have been undertaken to remove unemployment in the country?  
What are the chances of their success?
5. Write a short essay on illiteracy.

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## **Unit 4 □ Planning in India as an instrument of Socio-Economic policy with special reference to - 1. Education 2. Health 3. Housing 4. Class and Caste equality.**

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- 4.1 Introduction**
  - 4.2 Education**
  - 4.3 Housing**
  - 4.4 Health**
  - 4.5 Class/caste equality**
  - 4.6 Exercises**
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### **4.1 □ Introduction**

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Inspired by the success of five-year plans in erstwhile Soviet Union, India too announced the introduction of such plans after independence and formed the Planning Commission for this purpose in 1950. The First Five-Year Plan began officially in 1951. The Tenth Plan is in progress since 2002. In the meantime, some annual or yearly plans had to be undertaken for particular reasons. It should be mentioned that some unofficial plans were drawn up even before independence, but they remained on paper and were never implemented.

In the "mixed economy" we have preferred combining capitalist and socialist systems; we have set some socio-economic goals for ourselves that we hope to achieve using these plans. Many such goals were clearly mentioned in the 'directive principles' of our Constitution. Keeping in mind the dream of "welfare through social justice and equality" by the makers of our Constitution, the main socio-economic objectives fixed for long-term implementation in these plans were:

1. Raising national and per capita incomes by maximum increase in production;
2. Ensuring full employment removing the problem of unemployment;
3. Reducing the disparities in income and wealth; and
4. Creating a society free of exploitation on the basis of social justice.

Our plans have repeatedly mentioned the need for the spread of real education and mass awareness along with redistribution of wealth and improvement of the standard of living of the backward classes for removing gender, class and caste discrimination in our economic and social spheres. It should be emphasized here that planning is not an end in itself- it is only a tool

in the hands of an elected government in our democratic set-up to fulfill the above socio-economic objectives.

In this context, we can mention that the idea of 'democratic socialism' has played a key role in setting these socio-economic goals under our plans. Their significance lies in the fact that only material improvement cannot make human life rich and meaningful. Apart from getting more material items and services, there should be equal opportunities for comprehensive development of individual and social life. If there is lack of equal opportunities for everyone irrespective of caste, creed, religion or class, it is impossible to develop fully the qualities inherent in people. So, the main principle of our planning is the growth of socialism through planned development in a democratic manner.

In order to attain these socio-economic objectives, it is necessary to give equal importance to education, health, housing, gender/class equality along with the development of economic spheres like agriculture and industry. Before discussing the measures taken in these spheres, let us know a thing or two about the nature and methods of our planning.

First, because our economy is 'mixed' in nature, our planning is indicative or directive, and not compulsory or mandatory. The plans just issue directives on what steps should be taken to reach specific goals - it is not compulsory to take those steps, especially for the private sector.

Second, our planning is developmental and not corrective. Its aim is to improve the standard of living of our countrymen.

Third, the method of our planning is democratic although the primary responsibility of formulating it lies with the Planning Commission. The country's Prime Minister is chairman of the Planning Commission. To chalk out plans, some famous scholars are chosen as vice-chairmen. To begin with, the commission prepares a memorandum with the help of different ministries and submits it to the National Development Council or NDC. The chief ministers of all states are present in the NDC as members. On the basis of discussions with them, a draft plan is placed before parliament. After considering different opinions about the draft, the main plan is drawn up. After getting the nod from the NDC and the Union Cabinet, the plan is adopted only when parliament approves it. So the method can be said to be democratic. Besides, our planning is not sectoral. It is comprehensive and decentralized, because its formulation begins at villages and proceeds through different levels before culminating at the Center.

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## 4.2 □ Education

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We shall now discuss the steps taken in the sphere of education.

According to the Planning Commission, the spread of education in a developing country like ours causes some welcome changes:

1. Caste discrimination, fatalistic attitude, superstition, conservatism and other socio-cultural conditions that impede development are gradually weakened.
2. Health consciousness increases, as a result of which infant mortality rate declines.
3. More success is achieved in family planning leading to a fall in birth rate.
4. Application of improved technology results in increased agricultural productivity.
5. Employment opportunities increase.
6. As a result of increased productivity of workers, there is a rise in income and fall in disparity of income. According to Prof. Denison, the difference in income between educated and uneducated workers is about 60 percent.
7. Because of the long-term improvement in skills and organizational abilities, the economy begins to grow faster. Economists like Prof. Schultz and Prof. Sakaropaules have shown that education historically plays a major role in economic growth. According to a World Bank report, the social return of industrial investment is about 19 to 20 percent.

The role of education in human resource development, establishment of social justice and reduction of economic inequality has been repeatedly mentioned in our Constitution. We have already mentioned the directive principles in this regard. In its 73<sup>rd</sup> Amendment, the education of children between 6 and 14 has been recognized as a fundamental right.

More than 80 percent people were illiterate in India when planning began in 1951. In the backdrop of such a dismal picture, our planners stressed on the following issues from the beginning: arranging primary education for children in the age group 6-14 adult education, spread of education among women and backward classes, improvement of the quality of education and introduction of more vocational education. In addition, there were these problems of 'school drop-outs' and maintenance of 'continuity.'

Many of the steps taken to solve the above problems have been discussed in relation to illiteracy. The significant steps for this purpose are:

1. Establishment of primary schools near human dwelling;

2. Increase in the number of secondary and higher secondary schools at the district level;
3. Establishment of more engineering and medical colleges;
4. Establishment of new colleges and universities;
5. Establishment of vocational training centers;
6. Special measures for backward classes;
7. Spread of unconventional education;
8. Arrangement of steps like 'mid-day meals' to check the number of 'school drop-outs.'
9. Involving private and voluntary organizations alongside government to boost education and mass awareness;
10. Improvement of administrative measures on education etc.

**The percentage of expenditure on education from the total National Production during different plans is given in the following table :**

	1951	1971	1981	1991	2001
The percentage of expenditure on Education from the total National Production	0.68	2.4	3.0	4.3	4.00

It is observed that a meager part of national income is spent on education. We have not yet reached the target of spending at least 6 percent of national income on education. Worse still, there is no scientific yardstick for allotment for education in various plans. For example, the allotment came down to 3.2 percent in the Seventh Plan from 72 percent in the First Plan. This means that none of these yardsticks like return on investment, ensuring the supply of required skilled labor, and fulfilling the dreams of the makers of our Constitution was adopted appropriately.

Although some success have been achieved during the plan periods in setting up new educational institutions, administrative reforms, and creating a sufficient pool of highly educated people, we are still far behind developed countries. Our performance in adult education, women's education, and education for backward classes still leaves a lot to be desired. We have failed to arrange room, drinking water, necessary furniture etc. for our primary education centers even today. With the increasing trend among the upper and middle class people to opt for private education at the primary level, the government

could have improved the education system by allotting the money saved for the backward classes. In addition, it is necessary to control the quality of education indifferent private institutions that have mushroomed in recent years. However, it is not possible to allot sufficient money for education unless we can reduce the fiscal deficit by curtailing unnecessary expenditure.

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### 4.3 □ Housing

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Housing is one of the three primary requirements of humans. Housing plays an important role in qualitative development of human resources. According to the Planning Commission, housing projects fulfill several major objectives of planning: "Housing projects provide shelter, help reaching health and educational goals, increase employment, spread economic activities across the country, reduce the disparities in the standard of living, and create voluntary savings."

Housing is a complex problem for developing countries because to maintain a minimum standard of housing, it is necessary to ensure proper water supply, sanitation, sewerage, entertainment, electricity etc. along with building houses. In villages, tradition, caste, community and family structures too are linked with this problem. The meager income of most of the villagers, the inability to collect the required money, the growth of population at a faster rate as compared to land, and the problems in finding better materials for building houses have continuously compounded the housing problems in villages. For example, while the deficit of housing units was about 34 lakh in 1961, the number rose to 137 lakh in 1991. Of these people, 34 lakh did not have any house at all. As a result of the rise in population, 110 lakh more houses are needed at present.

Housing again can be classified according to structure and ownership. In terms of structure, there are four categories: permanent, semi-permanent, temporary, and unusable temporary. The percentages of families living in permanent, semi-permanent and temporary houses are 42, 31 and 27 percent respectively. Most of the temporary houses are in villages. On the other hand, most of the houses in villages are self-owned while the number of rented houses is more in the urban areas. The problem in the case of temporary houses is regular maintenance. Feuds between landlords and tenants regarding services and other issues are the main problems the case of rented houses.

In the first three plans, emphasis was generally laid on research on technological assistance and low cost housing projects in villages. At the same

time in 1957, work began on distribution of land to landless agricultural laborers and construction of roads and drains in some selected villages under the 'rural housing project.' During the Fourth Plan in 1971, a rural land cum housing project' was undertaken with its main objective being giving legal rights to land to landless agricultural laborers and rendering financial and technical assistance for house building. At the end of the Fifth Plan, 77 lakh families were given land for houses and 560,000 houses were constructed. From this time, this housing project was included in the 'minimum requirements' project. The Sixth Plan targeted to bring the 68 lakh landless farmers who could not be covered earlier under this project.

In order to solve the problems arising out of the failure to attain the housing target, the Seventh Plan stressed on the necessity of an integrated program. The program laid emphasis on private sector, cooperative sector and family sector alongside public sector.

The 'National Housing Policy' was announced in 1988 in which a greater role was assigned to private sector, limiting the role of public sector to that of a helper. It was said that all other aspects except research, land supply and financial assistance in selected sectors should be handed over to non-government sectors. It should be mentioned in this context that housing being a state subject, the role of the central government is limited to policy making, arranging loans and financial assistance etc. The task of actually implementing the project is in the hands of the concerned state government.

In 1985 the Indira Awas Yojana was undertaken as part of the RLEGP. The project's objective was to provide housing to poor scheduled castes and tribes as well as bond-free laborers. Later this project was brought under the Jawahar Rojgar Yojana. A number of state governments have undertaken their own separate projects for backward classes. Say, for example, the 'Dindayal' project undertaken by the Jharkhand government. Some of the organizations directly or indirectly associated with housing projects are the HUDCO, GIC, NHB and nationalized banks. The nationalized banks, ICICI, IDBI etc. provide housing loans to their employees and the general public at their own terms.

Some central organizations known for research and developmental work on housing are the National Building Organization, Regional Housing Development Center, Central Building Research Institute etc. It is hoped that projects like 'Rajiv Gandhi Rural Electrification,' 'Ten Lakh Wells,' etc. will look after the ancillary needs of the housing projects.

Although private investment in housing is on the rise in the urban areas,

it is hardly visible in the rural areas. As a result, there is a shortage of about two crore housing units in the rural areas. The housing issues in the rural areas which need special attention are:

1. It is necessary to find a house building method where local materials can be used at low cost suitable for the rural surroundings. The differences in socio-economic or geographic character should also be taken into account.
2. Steps should be taken simultaneously for proper training for implementation of these new methods and building a mindset to that effect.
3. Attention should be paid to building proper infrastructure such as roads electricity, irrigation etc. for housing projects.
4. Without seeing them in isolation, housing projects should be considered as inseparable part of the comprehensive rural development project.

Above all, it should be remembered that the housing problems of the poor and backward classes are impossible to solve if government projects are not implemented properly. In fact, the proper implementation of projects remains a major problem in our planned development.

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#### 4.4 □ Health

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Opinions differ on the right definition of health. The least controversial among these definitions is the one given by the World Health Organization WHO:

“Health is such a condition in which complete physical, mental and social well-being is maintained, and it is enough to live without diseases and maintain physical ability.” Therefore, in a wider sense, the issue of health development is linked with socio-economic justice and development. That is why health is one of the most important issues in ‘human development index.’

In reality, health and development are inextricably linked with each other. Like financial betterment improves people’s buying power and health, improvement in health leads to greater working ability, longer average life span, reduction of wastage of time due to illnesses, etc. As it helps human resource development, expenditure on health is deemed to be an investment.

In today’s world, we mainly find three models of health services - American or Reagan model, Cuban or Castro model and British model.

In the American model, health service providers are all private insurance

companies except a few services for the poor and the aged. That's why private health services and hospitals are the main providers in that county.

In the Cuban model, government-run insurance companies provide health care to everyone.

In the British model, alongside almost free services provided by government are private insurance companies and services. The 'Canada model' is a blend of the American and Cuban models.

Since the commencement of planning we have followed the British model. There is, however, a new trend towards the American model.

Like all other underdeveloped countries, the public health scenario was dismal in our country during the initial stages of planning. The problems concerning high mortality rate (especially child mortality), low average life span, diseases arising out of malnutrition and pollution, spread of curable but infectious diseases, apathy to and lack of awareness about hygiene were not limited to the rural areas only.

In the backdrop of such a dismal picture, the First Plan began making efforts to implement the recommendations of the Vore Committee on health services. Following the committee's recommendation, primary health centers were first set up in 1952 and steps taken to establish block and district level centers in phases for larger services. Simultaneously, the government undertook the National Malaria Eradication and National Leprosy Eradication projects to check the spread of some infectious diseases. At the same time, the National Family Planning program to control the high birth rate.

During the subsequent plans, emphasis was laid on forming a pool of trained health workers along with expanding health care services. Following the recommendations of the Mudaliar Committee, district hospitals were upgraded and mobile clinics were launched in 1961. During the Third Plan in 1962, the National Tuberculosis Prevention Project was undertaken. In 1966, the 'family control' project was expanded and the 'family welfare' project was launched for children and pregnant women.

During the Fourth Plan, projects like 'effective nutrition,' 'prevention of blindness' etc. were launched. In 1981, the latter was renamed the 'National Program for Prevention of Blindness.'

During the Fifth Plan, emphasis was laid on recruiting 'multipurpose

workers' for proper implementation of these health projects. In 1977, the 'health volunteers' project was undertaken to involve the people with the projects. Health awareness was created in different parts of the country through 'Nutrition Health Education and Sanitation.' The main objective of this program was to tell people about different diseases, to create an idea about their early symptoms, educate them about preventive measures and need for maintaining a healthy environment etc. During the Fifth Plan, various health projects were brought under the 'minimum requirements' project. The vaccination program was expanded in 1978.

In 1978, India was one of the main signatories to the primary health care declaration in the international conference held at Alma-Ata in erstwhile Soviet Union. According to the 'Health for All' declaration, it was targeted to provide primary health care to all families in the country by 2000. Included in this health care service are public health education, supply of nutritious food and drinking water, sanitation, family planning, prevention of infectious diseases, supply of essential medicines etc.

In the National Health Policy declared in 1983, special attention was paid to improve health care services in tribal areas, hilly areas and underdeveloped areas along with establishment of more health centers, training of health workers, control of pollution etc. Some targets were fixed keeping these objectives in mind in the Seventh Plan. It was decided to set up in plain and hilly/tribal areas one health sub-center for every 5000 and 3000 people respectively, one primary health center for 30,000 and 20,000 people and one community health center for every one lakh people.

During subsequent plans, family planning was given more importance than public health. At the same time, steps were taken to improve and extend traditional and less expensive methods like ayurveda, homeopathy, yunani etc. In accordance with the 'National Health Policy,' voluntary organizations were encouraged and helped to join the health care programs. Their assistance was sought in campaigns like 'Pulse Polio' program.

Some important projects undertaken at the initiative of voluntary organizations are Rural Health Project at Jamegere, Action for Welfare and Awakening in Rural Environment (AWARE), project for children run by CINI in West Bengal, 'Health for ten lakh' in Kerala and Kanyakumarika, public health program in Madhya Pradesh etc.

**The expenditures in the Governmental Spheres of Health and Family Welfare during different Plan Period :**

	(A) Total Expenditure in the Plans	(B) Expenditure on Health (in %)	(C) Expenditure on Family Health and Planning (in %)
1 <sup>ST</sup> Plan (1951-56)	1960 Crore	3.31	3.77
2 <sup>ND</sup> Plan (1956-61)	4672 Crore	3.01	3.12
3 <sup>RD</sup> Plan (1961-66)	8576 Crore	2.63	2.92
4 <sup>TH</sup> Plan (1969-74)	15,779 Crore	2.13	3.89
*5 <sup>TH</sup> Plan (1974-79)	39,426 Crore	1.93	3.18
6 <sup>TH</sup> Plan (1980-85)	109,292 Crore	1.85	3.12
7 <sup>TH</sup> Plan (1985-90)	218,730 Crore	1.69	3.12
8 <sup>TH</sup> Plan (1992-97)	434,100 Crore	1.75	3.42
**9 <sup>TH</sup> Plan (1997-2001)	635,073 Crore	2.51	3.14

\* In these cases the change in the Central Government brought about some alteration in the time span of the plans.

\*\* In between yearly plans were adopted.

Source : 9<sup>th</sup> Plan (2<sup>nd</sup> Part), Economic Survey (2002-03)

From the above table, it is seen that (a) the increase in expenditure for health and planning has increased only marginally in terms of percentage, and (b) the increase in family planning expenditure has led to a decrease in spending on health. This expenditure is much lower than what is necessary for improving

health care. Plans are afoot to levy 'health cess' for collecting money.

Now, let's see, the kind of growth that has taken place in the sphere of health service by taking the help of four health indicators : (A) Rate of child mortality (B) Mortality rate (C) Average Life Span (D) Number of Registered Doctors per 10,000 persons. The change per 20-year interval from 1950 is shown in the following table :

Health Indicators	1950	1970	1990
Rate of Child Mortality	140	136	94
Mortality Rate	27.4	14.9	9.8
Birth Rate	39.9	36.9	29.5
Registered Doctor for per 10,000 Population	1.7	2.8	4.7
Life Expectancy at Birth			
(A) Male	32.5	46.4	58.6
(B) Female	31.7	44.7	59.0
Total	32.1	45.6	58.7

Source : R. Dutta and KPM. Sudharam : Indian Economy (2004 Edition)

It is observed from the table that (a) the rate of child mortality is on the decline; (b) general mortality rate is decreasing; (c) the rate of birth is showing a downward trend; (d) the number of doctors per population is on the rise; and (e) the average life span is rising.

First, as far as birth and mortality rates are concerned, we are still way behind developed countries. For example, our child mortality rate is 69 compared to only 6 in developed countries. Second, health care in our country shows differences at various levels, such as rural-urban, income- and gender-wise.

Urban people get the advantage of better treatment as 75% of the 84% registered medical practitioners live in cities. Moreover, as the number of people

living below poverty line is higher in villages, they cannot afford costly treatment and often suffer from illnesses caused by malnutrition or unhygienic surroundings. Morbidity and mortality rates are higher among women because they do not get their due recognition and are often neglected by society.

Third, health care system produces different results in different states. For example, child mortality rate in Orissa is as high as 110, while it is just 13 in Kerala. Fourth, our health care services cannot be called comprehensive. By health care services, we usually mean three types of services - preventive, curative and promotional. Preventive measures include programs like vaccination to prevent the spread of infectious diseases. Curative measures are steps taken to cure a disease by proper diagnosis and prescribing appropriate medicines. Promotional services mean improving public health by qualitatively raising the standard of living of people. In our country, we mainly put emphasis on curative services.

Fifth, the benefits of health care services cannot reach the poor due to the abysmal conditions of our health centers, particularly of those in rural areas. The lack of doctors and health workers, paucity of medicines and other infrastructure, unacceptable behavior of health workers etc. have given rise to such conditions. As a result, many people still depend on quacks for treating their medical problems. Furthermore, proper diagnosis and treatment are also not found in urban areas due to the mushrooming of clinical laboratories and nursing homes all over our towns and cities.

It can be mentioned in this context that apart from positive effects, economic development has some negative effects on health as well. Industrialization leads to, (i) increase in occupational diseases among workers; (ii) pollution of environment; (iii) problems arising out of indiscriminate use of pesticides in agriculture; and (iv) spread of waterborne or insect-borne diseases due to irrigation.

Above all, it should be kept in mind that improvement of health care services alone cannot bring about improvement in public health. For this purpose, a systematic planning and sincere efforts are needed to fight socio-economic problems like poverty, illiteracy, unemployment, discrimination against women, lack of communication etc.

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## 4.5 □ Class/caste equality

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In social science, social order means a method by which individuals are classified according to their prestige, wealth and power. The method of such classification is influenced by economic and political considerations, education, religious and social customs etc. Social levels are of two types - class-wise and caste-wise. As regards classes, they are open-ended but as far as castes are corner, they are closed. Social standing is not based on birth but on acquired status - that's why social orders are not closed. On the other hand, caste order is closed because it is determined by birth and hence pre-determined.

According to Marx, there are usually two classes in society before complete socialism - exploiter and exploited. In economic terms, there are four main classes - rich or upper class, middle class, lower class and people living below poverty line.

In ancient times, there were four castes determined by social status - Brahmin, Kshatriya, Baishya. and Sudra. In caste order, the following characteristics are noticed in a caste: (a) endogamy, (b) work determined by birth, (c) obedience to traditional social practices, (d) domination of village chiefs, (e) social status determined by birth etc. Although the practice of caste division has diminished to some extent because of various factors like religious movements, spread of commercial economy, social reform movements, political movements, spread of education etc., it is still quite active in villages, especially among lower castes.

Let us now find out what is meant by the term 'scheduled caste.' In 1936, the British government identified some oppressed classes as 'scheduled' for administrative and legal purposes. The basis of such identification were (a) unavailability of services from Brahmins, washermen, barbers etc., (b) deprivation from education, use of roads, wells or ban on entry into temples, (c) untouchability etc. Under Section 341 of the Constitution of India, the president has the right to declare a caste as 'scheduled.'

A scheduled caste has some constitutional safeguards. These are:

(a) Educational safeguards: Section 15(4) includes provisions for special measures for their education, reservation of seats for them in educational institutions;

(b) Social safeguards: Section 17 recognizes eradication of untouchability, Section 23 abolition of compulsory or free labor, Section 24 prevention of child labor; Section 25(2) right to admission at temples and Section 15(2) equal rights

at every place open for all;

(c) Economic safeguards. " Indian Constitution has recommended special measures for economic uplift of scheduled castes. At the same time, emphasis has been laid on social rights and protection from all types of exploitation;

(d) Political safeguards: In Sections 330, 332 and 334 reservation of seats in Lok Sabha, Vidhan Sabha etc. for scheduled castes have been recommended;

(e) Employment safeguards: Our Constitution also recommends reservations in employment for backward classes, especially scheduled castes and tribes.

Section 338 of the Constitution asks the President to appoint a commissioner for scheduled castes, whose job is to supervise if the safeguards are being properly implemented or not and report it to the President. About 15% of our population belongs to scheduled castes, who are economically most backward and at the lowest rung of society. They are the easiest targets of all types of crimes. For bare survival, they depend on agricultural labor, tanning, scavenging etc. They are the most backward community in education. They lag at least 20% behind the national literacy figure. Only 11 % of women belonging to scheduled castes are literate. By scheduled tribe, we usually mean the community mentioned in Section 342 of the Constitution. The following things are considered for inclusion in this category:

(a) Their language, religious customs, and culture will have the characteristics of ancient tribes;

(b) They won't have any link with the mainstream of society; and

(c) They will be extremely backward in education and economy.

It is the President's prerogative to include a tribe in the schedule.

Our Constitution has ensured several safeguards for these people. For example, Section 46 tells the state to take special measures for their education. Section 164 has called for separate ministries for these people in states where they live in large numbers. Each ministry has separate departments for developmental work aimed at them. According to the Sixth Schedule of the Constitution, special arrangements have been made for social, cultural and political independence in areas dominated by these people. These regions have been given the freedom to work through autonomous councils as regards distribution of land, use of forests and canals, land revenue, granting of license etc.

In India, different tribes live in different regions with considerably different religious, marriage and other customs. Various tribes such as Khasi, Garo, Onge,

Birhar, Kol, Bhil, Munda, Maria. Kurumbh, Kadar, Sabar etc. are spread across the forests, mountains, islands and plains of India. Adivasis or scheduled tribes constitute 4% of our total population. Let us now have a look at the measures taken for the development of scheduled castes and tribes during planning.

Steps were taken to remove illiteracy and provide health care to these people by setting up primary schools and health centers all over the country. In educational institutions, 15% and 7% seats were reserved for scheduled castes and scheduled tribes respectively. Scholarships and other incentives were offered so that they came forward to join the process of education. During the Sixth Plan, a special component plan was undertaken so that these people could join the development process and enjoy its benefits. Steps were taken to distribute the benefits among these people through specific need-based projects in different sectors. These projects were funded by central and state governments, and financial institutions. By setting up scheduled caste development corporations in different states, attempts were made to make them self-reliant through subsidies and other incentives. Projects like National Rural Employment Plan, Employment Guarantee Program for the Rural Landless were undertaken to remove unemployment. In the 20-point program, several projects were announced for the development of scheduled castes. Under the 'National Housing Policy,' financial assistance was offered to them for purchasing land and building houses. Under the 'Indira Abas Yojana,' steps were taken for building houses for them in rural areas. Different state governments also took separate measures for their development. The Dindayal Project in Jharkhand is an example.

In government jobs, 15% and 7.5% seats have been reserved for scheduled castes and scheduled tribes respectively. Out of the 544 seats in the Lok Sabha, 79 are reserved for scheduled castes and scheduled tribes. Such reservations are there for Vidhan Sabhas also. Although the directive principles in our Constitution recommended withdrawal of reservation within ten years, the Mandal Commission not only recommended continuation of the system but also called for its extension in certain sectors.

Apart from providing government assistance, other incentives have been offered to ensure the active participation of various non-government organizations in the development of scheduled castes and scheduled tribes. In addition, several organizations like Dalit Panther have launched movements

demanding social dignity for these people. During the initial stages of planning for Adivasis or scheduled tribes, projects similar to community development blocs like Adivasi development blocs were undertaken. Through these projects, regions with dominant Adivasi populations received development assistance in agriculture, animal husbandry, education, public health etc. During the Fourth Plan, specific projects were launched for some specific classes. These included development agencies for small farmers, development projects for marginal farmers, projects for drought-hit areas, projects for hilly areas etc. Primarily, these projects were first undertaken in Adivasi areas. The responsibilities of supervising these activities were entrusted to the Adivasi development agencies.

During the Fifth Plan, efforts were made to implement the recommendations of the Silo Ao Committee. The committee was of the opinion that, it was not right to undertake a uniform project given the different natures of problems in different areas inhabited by Adivasis. Because of this, a Subplan for Adivasis was undertaken during the Fifth Plan. Taking a tehsil (some blocs taken together) as the primary unit of planning and development, a project called "Integrated Adivasi Development Project" was launched. This project tried to: increase productivity of the earmarked families in agriculture, animal husbandry etc; (b) end exploitation by money-lenders; (c) bring about qualitative improvement through education and training; and (d) achieve the targets set in building infrastructure etc.

The funds for this project came from four principal sources: (a) state government, (b) special subsidy from the Union ministry of welfare, (c) programs assisted by central funds and (d) institutional aid. It is expected to bring all Adivasi areas under this project by 2010.

Even 50 years of planning has failed to fulfill the dreams of the makers of our Constitution. Class or caste differences still exist in economic, political and social spheres. Only those who managed to get government assistance could establish themselves. Nothing has changed for those who have been deprived of this assistance. As a result, class differences have reared their ugly heads even within the scheduled castes and scheduled tribes themselves. It has given rise to Naxalite or Maoist movements. It won't be possible to remove class or caste differences if appropriate planning and implementation was not accompanied by political goodwill and active cooperation of people.

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## 4.6 □ Exercises

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1. What are the main features of India's five-year plans?
2. What steps have been taken under five-year plans to improve the educational system in India?
3. Explain the steps taken on health care during different plans.
4. What are the safeguards against class differences and what measures have been planned on their basis?

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## Unit 5 □ The problems and objects of development—

### 1. Agriculture 2. Industries 3. Rural and Urban development with special reference to the vulnerable population.

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5.1 Agricultural development: objects and problems

5.2 Industrial development: objects and problems

5.3 Rural development: objects and problems

5.4 Urban development: objects and problems

5.5 Exercises

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### 5.1 □ Agricultural development : objects and problems

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In this section we shall discuss the objects and problems of rural development planning in India, with special emphasis on the weaker sections of society. The Planning Commission wanted to fulfill four main objectives concerning rural development:

1. *Increase in the production of agricultural goods:* The principal objective of the commission was a considerable increase in the production of agricultural commodities. Two methods were used to achieve this target. These were : a) bringing more land under cultivation, and b) irrigating more amount of land and applying more fertilizers, better seeds etc. to increase production per hectare.

2. *Increase in employment :* Another aim of the commission was to increase employment in agriculture by developing this sector, thereby increasing the income of the poorest people of society.

3. *Diminishing the dependence on agriculture:* One of the main objects of the panel was to shift the surplus number of people involved in agriculture to secondary and tertiary sectors. This would lead to a decrease in the number of people dependent on agriculture.

4. *Decrease in the disparity of income in rural areas:* One of the main objectives of independent India's agricultural policy was to bring some sort of equality and justice by protecting ryots from exploitation, fixing a ceiling on land, and distributing the surplus land among small and landless farmers.

In short, these four objectives express the general objective of India's agricultural policy that stood for 'growth with social justice.' It is now known to all that India has yet to achieve this target. Due to various problems, Indian

agriculture has failed to touch international standards in terms of production or bring about some parity in incomes of rural farmers.

*Slow rate of increase in production:* There is no doubt that the stagnation in production that was observed in the pre-independence era has now changed a lot and agricultural production has gathered momentum in independent India. After the 1960s, there has been a significant rise in food production and gradual decrease in the quantity of imports. This has been made possible by the application of new technology in agriculture. The new technology has brought about qualitative changes in the materials used in agriculture. High-yielding seeds, chemical fertilizers, irrigated water, tractors, pesticides etc. have come into use. This phase of agricultural development efforts has come to be known as the 'Green Revolution.' In the post Green Revolution period, agricultural production has really gone up. However, the rate of increase is still not encouraging. The rate which showed an upward trend during the 1970s and 1980s could not be sustained in later years. The rate began to fall from the 1990s. The annual rate of increase dropped to 2.4 in the 1990s from 3.8 in the 1980s. With the exception of 2003-04, the downward trend has continued in the subsequent years.

The question is: why such slow rate of growth in agricultural production? There are three main reasons for this slowness. First, as irrigation in our country still leaves a lot to be desired, Indian farmers generally are dependent on rainfall. Even after so many years of planning, about two-thirds of India's total cultivable land is dependent on the vagaries of monsoon. Naturally, new technologies cannot be applied in those areas that are wholly dependent on rainfall. As a result, there is less productivity in those regions. Second, the amount of government investment in agriculture has gone down considerably. Especially in the 1990s, the amount of investment was too small. Because of this, middle and large irrigation projects, rural infrastructure including rural roads, rural electrification, storage of crops etc. were badly affected. This, in turn, adversely affected agricultural production. Third, the role of rural financial institutions, especially the commercial banks was not at all satisfactory in terms of loans to this sector. This was more evident during the 1990s. According to the Currency and Finance Report of the Reserve Bank of India for 2001-02, direct loans given to small and marginal farmers by scheduled commercial banks decreased to 11.0% and 13.0% in the 1990s from the corresponding figures of 15.1% and 18.1% in the 1980s. During this period, the amount of direct long-term loans

fell from 11.5% to 9.7%. It can be mentioned in this context that only eight banks could achieve the target set by the RBI that at least 18% of the total loans should be allocated for agriculture. The figure achieved by a few banks is as low as 12%.

*Unemployment, increase in poverty and inequality:* Another problem plaguing Indian agriculture is the lack of employment for those living on agriculture. In our country, the number of able workers in the agricultural sector is more than what is actually required. It indicates the presence of surplus labor in agriculture. Keeping this surplus labor in view, new agricultural methods were applied. Intensive farming using the combination of seed-fertilizer-water began to be used and more machineries and equipment were introduced. This had an adverse effect on recruitment of laborers. By conducting a survey in the Ferozepur region of Punjab, Hanumanta Rao has shown that human laborers have lost 20 to 30% working days to machines due to the use of tractors. Like tractors, the thrasher-harvester combine has also reduced the need for human labor. Ladejinsky, who toured different parts of rural India to understand the effects of new technologies on agriculture, also expressed the same opinion. According to him, mechanization at the local level has tremendously affected the demand for human labor.

Let us now find out what changes our agricultural development process has brought about in the lives of the rural poor. There are two weak sections of farmers in our country: (i) agricultural laborers, and (ii) small and marginal farmers. It is now an established fact that the financial wages of agricultural laborers have gone up in the days after the Green Revolution. However, opinions differ regarding their real wages. A section of observers feels that their real wages have indeed increased. They, however, admit that the rate of increase of real wages is really extremely low. On the other hand, economist Pranab Bardhan claims that the real average income of agricultural laborers in India has decreased by 12% during the period 1964-65 to 1974-75. This means that agricultural laborers have remained poor in the immediate aftermath of the Green Revolution. There is no reason to believe that their condition has changed a lot at present. According to various surveys and reports on poverty, agricultural laborers constitute the main part of India's rural poor. The government is yet to chalk out a systematic plan to end their plight. Their pent-up anger and frustration has often taken the forms of agitation and unrest in rural areas.

Let us now look at our small and marginal farmers. New technologies in

agriculture are expensive. You need a large amount of water, chemical fertilizers, and pesticides for using these technologies all of which cost a lot of money. Small and marginal farmers cannot afford to spend so much money and they are neither in a position to borrow enough money from banks or other financial institutions. So they have failed to take advantage of these new technologies. Rich farmers, on the other hand, have made full use of the opportunity. They have increased their income and reinvested the increased earnings in agriculture. Their condition has become better and better, leading to a wide disparity of income between them and small and marginal farmers.

Another issue is worth mentioning here. Small farmers often take land from big farmers on lease. They pay taxes in return. In the period after the Green Revolution when prices of land went up, big farmers either wanted to evict ryots and cultivate their land themselves or increase the amount of taxes. Because agriculture at that time became a profitable business. Under such circumstances, the condition of small and marginal farmers worsened further. In many cases, evicted marginal farmers have ended up as landless agricultural laborers. As a result, class differences have increased in rural areas.

As there is not sufficient earning from agriculture, small and marginal farmers are now feeling inclined to work as laborers in agricultural or non-agricultural activities. However, their scope is limited here too. According to reports received, scope for alternative jobs has diminished in villages and wages also did not increase that much. After conducting a survey in 2004, G S Bhalla came out with similar observations.

Put simply, although rich farmers have successfully used new technologies to their advantage, the majority of the rural people such as agricultural laborers or small farmers have stayed behind. Development has bypassed these poor people - and farmers have found themselves belonging to two distinct categories: 'a handful of rich farmers' and 'multitudes of poor farmers.'

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## **5.2 □ Industrial development : objects and problems**

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We can identify some phases in the industrial development policy of independent India. Since the launching of five-year plans after independence till the 1970s, the same policy was followed regarding industrial development. The policy underwent some changes in the 1980s. The policy we have been witnessing since the 1990s is completely different from the one followed in the initial phases. Let us consider the objects of industrial development in the following three phases.

*Objects during the first phase:* In the first phase, two industrial policies were announced in 1948 and 1956. The object of the industrial policy of 1948 was to build the foundation of mixed economy in our country. This policy wanted to accelerate the process of industrial development with the combination of public and private enterprises. The policy also laid emphasis on the role of small and cottage industries in creating job opportunities and using local assets.

The 1956 policy was a reflection of the Mahalanabis model that had been adopted for planning. It specially focused on the development of basic and heavy industries. Other objectives of this policy were: (a) expanding the area of public enterprises, (b) preventing the accumulation of income and wealth in the hands of a few, and (c) rectifying the imbalance between different regions of the country in terms of development. Like the 1948 policy, it also gave importance to small and cottage industries.

It may be mentioned here that the government passed a law on development and regulation of industries in 1951. This law aimed to regulate private investment through industrial license system, to stop monopolistic control and to reduce regional disparities.

*Objects during the second phase:* The industrial policy announced in 1980 was designed in response to different criticism against the industrial license system. Many people had expressed their opinion that the licensing system had defeated the very purpose of industrial development. They alleged that the system was causing hindrance to industrial development rather than helping it. So, the 1980 policy tried to maximize industrial production and make full use of production capacity. Its main objectives were: (a) Giving various incentives to big companies regarding industrial licenses, (b) recognizing or approving the unapproved additional production capacity of big companies, and (c) application of automatic expansion policy in certain industries.

*Objects during the third phase:* The industrial policy announced by the government in July 1991 is called the industrial policy of the third phase or the present industrial policy. This policy largely deregulated industry and its main objectives were as follows:

- (a) To free India's industrial policy from bureaucratic control;
- (b) To link Indian economy with the world economic system and liberalize the economy for the purpose;
- (c) To remove all control on foreign direct investment and free indigenous companies from the MRTP Act; and
- (d) To relieve the government of the burden of loss-making or sick companies.

The industrial policy of 1991 has heralded a new era in Indian industry. In the case of most industries, obtaining license has not been made mandatory. The area reserved for public enterprises is gradually shrinking. The number of industries exclusively earmarked as public sector is on the decline. The share of the government has been reduced in many public enterprises. Obstacles to private investment have been removed by abolishing the investment limits of a company under the MRTP Act. In this way, great efforts are now underway to give momentum to industrialization through the process of liberalization or privatization.

### *Problems facing industrial development*

In post-independence India, the efforts for industrialization did not bear the expected results. During planning periods, India's industrial production has often fallen short of targets. According to an estimate, the average deficit in production per plan is 20%. This indicates that Indian industry suffers from various problems. Let us now discuss these problems in some detail.

The first problem concerns the rate of growth of industrial production. If we observe the trend of industrial development in India, we find that the rate slowed down in the mid-1960s, recovered in the 1980s, and again showed a downward trend in the mid-1990s.

The present state is not very encouraging either. Given the present condition, it is doubtful if achieving the 10% target fixed for the Tenth Plan would be possible at all. The question is: what is the reason for such a dismal scenario? Many economists believe that the slow rate of growth in capital investment is responsible for this situation. Since the beginning of the 1990s, investments in the public sector have gone down due to curtailment of government expenditure. As a result, private investments have decreased too and overall industrial production has been badly hit. Because of curtailment of government expenditure, there was also little investment in improving infrastructure. This has affected industrial development as well.

Second, only partial utilization of production capacities in many industries is also a major problem. This underutilization is due to various reasons - shortage of raw materials, obsolete technology, erratic electric supply, labor trouble etc. However, there are two other important factors as well. One is the lack of competence on the part of management, and the other being the lack of demand for produced goods. The lack of demand actually indicates the lack of purchasing power among common people. Because of this, some observers say that the

policy which has created so much poverty, unemployment and inequality among our people should only blame itself for the slow industrial growth.

Third, the big public sector enterprises have come under fire for various reasons. In many of them, little care is taken for full utilization of production capacities. Many of them have failed to function as profitable units. The performance of managements in many of them has not been up to the mark. Workers in public sector companies are often accused of indiscipline. There are different reasons for this, but most observers put the blame squarely on political interference in their functioning. In many cases, top managements of these companies act as mere pawns in the hands of the political establishment.

Fourth, industrial development in India has neglected the backward regions of the country. According to an estimate, only three advanced states - Maharashtra, Gujarat, Tamil Nadu - have benefited the most in terms of industrial production. Such a situation calls for immediate change.

Another major problem is posed by the growing number of sick industries. Over 175,000 units have already been identified as sick in our country. Incompetent management is primarily to blame for this sickness. Sickness in industries is not only wastage of national wealth, but also a major reason behind joblessness. It can adversely affect different aspects of our society and economy.

Lastly, we should also ask ourselves a question: how successful has our industrialization program been in creating employment? We have to accept that employment has failed to grow in proportion with the growth in investment or production in the organized sector. Growth of employment neither happened during the expansion of the public sector, nor during the post-1991 period when the private sector flourished as never before. The situation has worsened even more as jobs are generated mostly by developing small industries. But this is an era of deregulation where there is no license system. As a result, big industries or multinational corporations are entering into areas earlier reserved for small industries. In this way, investment or production is increasing but not employment. We cannot overlook this failure of our post-reforms programs.

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### **5.3 □ Rural development: objects and problems**

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About 72% of India's population lives in its 600,000 villages. In pre-independence India, villagers have continuously been victims of oppression and exploitation by vested interests, government apathy as well as deindustrialization. All this has led to severe poverty, starvation, illiteracy and

unemployment among them. So there is little doubt that rural development deserves the top priority among the welfare programs of the country.

The main idea of rural development is comprehensive development through qualitative changes along with material development. The three main aspects of rural development are - economic or material, social, and mental or spiritual.

For economic development, agricultural development is essential since it is the main livelihood of villagers. In our plans, the steps taken for agricultural development included community development projects, irrigation projects of different sizes, introduction of new technologies, flood control, encouragement to form cooperatives, facilitating rural loans, improvement of marketing and communication systems, and reform of the semi-feudal land system of pre-independence India. For the last reform mentioned above, the following steps were taken: (a) abolition of intermediary, (b) reduction and regulation of revenue, protection of ryots' rights and distribution of land among real farmers, (c) fixing a ceiling on hoarding and (d) consolidation of hoardings. However, as these institutional reforms did not bear fruit, new technologies were considered as the main weapon in the 1960s.

As different regions of India have different features, some specific developments were undertaken for some specific regions. Some of these projects were: (i) 'command area' development project (1975), (ii) drought-prone area project (1973), (iii) desert development project, and (iv) hill areas development project (1977).

The first project was launched for irrigated regions. Its main objective was to ensure the best use of irrigated water in agriculture. The second project put emphasis on cultivation of suitable crops, afforestation, animal husbandry, silk production etc. in drought-prone areas. In the third project, measures were taken to prevent the spread of deserts, utilize underground water, plant trees and grass suitable for dry land, increase the use of pumpsets and tubewells by rural electrification, etc. In the fourth project undertaken for the north-east hill areas, Jammu and Kashmir, Sikkim etc. the main focus was on maintaining ecological balance, rational use of natural wealth, 'jhoom' cultivation, prevention of land erosion, animal husbandry, horticulture etc.

Another major obstacle to economic development is the grave problem of rural unemployment. The problem has been compounded by the increasing pressure on cultivable land by an increasing number of people, the miserable condition of traditional village industries, and overdependence on monsoon

for agricultural production. In rural areas, we also find seasonal and disguised unemployment along with permanent unemployment. The plight of agricultural laborers in particular is indescribable.

During planning, various projects have been undertaken to resolve these problems. Some of them are: (a) national employment program, (b) employment guarantee program for the rural landless and the two combined in Jawahar Rozgar Yojana Prakash (1989), (c) employment guarantee program (1993), (d) small farmer development project and (e) food-for-work program. Besides, employment generation is the principal objective of the Integrated Rural Development Project (1980) and the Development of Women and Children in Rural Areas (1982) under the Sixth Plan. The aim of the project called Training of Rural Youth for Self Employment (TRYSEM) is making rural youths self-reliant through suitable training.

In 1999-2000 the Swarnajayanti Gram Swarozgar Yojana Prakash was undertaken combining IRDP, DWCRA and 'Ten Lakh Wells.' At the same time, Jawahar Gramsamridhi Yojana was introduced in the place of Jawahar Rozgar Yojana. In 2005, a project has been launched to ensure that one member of each family gets a job for 100 days a year. It is hoped that six lakh villages will be brought under this project within the next four years. Employment potential has received a boost with the recent efforts at setting up agro-based industries.

Along with employment possibilities, several measures have been taken to meet the minimum requirements of villagers in our plans. It was hoped that the quality of a villager's life will also improve with the improvement in their standard of living. In the first two decades of planning, it was expected that the 'trickle down' effect of economic development would reach the economically backward classes. As things did not turn out according to expectations, it was decided to undertake a 'minimum requirements' project in the Fifth Plan through which people would get access to education, health care, family welfare, drinking water etc. The project received the utmost importance during the Ninth Plan. Under the Ninth Plan, it was allocated 8% of the total expenditure that was much more than the money allocated in previous plans. Simultaneously, arrangements were made to provide foodgrains through rationing system to aged persons and those living below poverty line. More houses have been constructed under the Indira Awas Yojana.

For comprehensive development, it is necessary to bring about changes in conventional thinking and making people self-reliant. People should be taken along in every step of a development project so that they can develop the

qualities of mutual cooperation, community feeling and their own inherent capabilities. In order to ensure grassroots involvement in projects, intensive rural development project and panchayati raj system were given special emphasis. For the creation of community feelings, youth and women's organizations were expected to play a major part. Festivals and cultural functions also did their bit in building a sense of mutual cooperation.

Let us now have a look at the successes and failures of our rural development efforts during the plans.

When talking of success, we must mention first that agricultural production has increased a lot. India today is self-reliant in food. Calamities such as famine, epidemic are now history. The dominance of landlords and money-lenders has also declined considerably. Irrigation system has improved all over the country. Due to improvement in transportation and communication, marketing of goods has also become easier. Employment is on the rise in rural and agro-based industries. As a result, the number of rural people living below poverty line has decreased in terms of percentage. Progress has also been made in literacy, establishment of primary schools and rural health centers, electrification, construction of roads, housing etc. As a result of the panchayati system, rural people have got an opportunity to become self-conscious and self-reliant.

However, it should be remembered at the same time that much still remains to be done in the field of rural development. It is being observed that the fruits of development are being enjoyed by the powerful elites in the villages and those, who really need them, are being left in the lurch. So what we need for real development are: (i) coordination between different departments, (ii) change in the carefree attitude of bureaucrats, (iii) prevention of unwanted political and administrative interference, and (iv) end of rampant corruption during project implementation. However, what is needed most is mass consciousness so that people can actively participate in development programs.

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## **5.4 □ Urban development: objects and problems**

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Before beginning our discussion, we should first understand how a town is defined in our country. In the 1971 Census, the following areas were considered to be towns:

(a) those areas which have a municipality/corporation/cantonment board/notified town committee; or

(b) those areas in which at least 5000 people live, out of which 75% are non-agriculturists and population density is at least 400 per kilometer.

The towns are divided into the following categories depending on their population: first class (population of one lakh or more), second class (population between 50,000 and one lakh), third class (population between 20,000 and 50,000), fourth class (population between 10,000 and 20,000) and fifth class (population between 5,000 and 10,000).

The number of towns and their inhabitants is on the rise in this country. According to Dr. Gadgil, the reasons for this rise during the British rule were (i) expansion of railway networks, (ii) the attraction of urban facilities for the rural landlords and the rich, (iii) regular occurrence of famines, epidemics etc. in rural areas, and (iv) arrival of new industries. At present, however, the main factor is industrialization. Still, as the effect of industrialization in this country is not as profound as that in developed countries, people living in towns constitute only 27.8% of the total population in 2001. Again, about 38% of them are concentrated in big cities.

Besides solving the main problems of the towns, the main object of urban development is protecting the environment and maintaining ecological balance. The main problems usually facing a town are: (a) supply of goods needed by society and construction of internal structure, (ii) unemployment, especially educated unemployment, (iii) environmental pollution, and (iv) law and order.

The first problem usually concerns drinking water, sewerage, public health, education, housing, transportation etc. It is getting increasingly difficult to supply the adequate quantity of drinking water due to various factors like gradual decrease in the amount of underground water, water pollution, lack of storage facilities etc. Slum areas, in particular, are the worst sufferers in this regard.

It should be mentioned here that civic responsibilities in our country are carried out mainly by municipalities or corporations. Given their limited earning, most of them have to depend on government subsidies and loans. As the governments, both state and central, and institutions like the World Bank, Asia Development Bank etc. have promised help in this regard, the drinking water crisis is likely to be largely solved during the Tenth Plan.

There is little possibility of any solution to the sewerage problems in the near future. This is because most of them are extremely old and already saturated. Making alternative arrangements is not only expensive, but extremely

difficult as well. So it is now mandatory to prepare advance plans in this regard for new projects.

While government hospitals take care of most of the public health concerns, municipalities/corporations perform the duty of protecting people from the spread of infectious diseases. They take the responsibility of keeping the city/town clean, carrying out programs of destroying mosquitoes, rendering financial help for building sanitary latrines etc. At present, many non-government organizations have lent a helping hand in this area.

Problems in the sphere of urban education are mainly of three kinds: (i) arranging primary education for children, women and old persons of low-income families, (ii) spread of higher education, and (iii) improving the standard of higher education, or at least maintaining it. It should be mentioned here that although most primary and secondary schools are located in villages or half-towns, the centers of higher education are only in towns, especially in big cities.

In the case of primary education, it is observed that low-income families mostly depend on government or municipal schools, while the rich and middle class families rely mainly on private schools. Due to lack of fund, municipal/government schools often fail to maintain proper infrastructure or educational standards. As most of the money is spent on paying salaries, the government is finding it difficult to maintain quality and adequate infrastructure in higher education. Being deprived of opportunities for higher education, frustrated youths are turning to objectionable activities. Unless more funds are allocated for education, chances of an early solution to these problems are remote. Education has not been given due attention perhaps because of the long fruition lag in building human capital. It is, however, hoped that open universities will be able to alleviate these problems to a considerable extent.

Building housing for inhabitants on limited amount of land is a big problem in urban areas. The only option left for economically weaker people is to live in unhygienic, congested slums or forcibly occupied colonies. These places are mostly deprived of even common services. Given the soaring prices, ordinary middle class families cannot afford to have their own houses; landlord-tenant conflicts, therefore, are a common phenomenon.

The main steps taken for solving the housing problems in urban areas are: (i) government or joint venture housing projects for low-income people-the necessary funds being supplied by LIC, HUDCO or other institutions, (ii) housing loans at reasonable terms from government and other financial institutions, (iii) attracting private investment in this sector through various

incentives, (iv) taking up slum development projects, (v) amending the tenant law, and (vi) encouraging foreign investment in urban projects.

The problem of transportation is deeply felt in major cities. Thousands of people commute daily in these cities for work and other needs. Due to the poor state of public transport like buses, permanent residents are increasingly leaning towards means of private transport. Because of unplanned roads, excessive population density and lack of land, private transport too is short of requirements. Under these circumstances, traffic jams and road accidents are a common sight.

Steps taken for solving these problems include repair of roads, construction of flyovers, building satellite townships, improving water transport, expansion of circular rail, introduction of metro rail, construction of terminals at faraway places for transportation of goods. The centre and the state governments, World Bank, Infrastructure Development Corporation etc., as well as some domestic and foreign companies have now come forward to solve these transportation problems.

In urban areas, unemployment is of the 'free' type. The main reasons behind increasing unemployment are: increase in population as the rate of birth is more than the mortality rate; migration of rural people from villages to towns/cities in search of work, arrival of 'environmental refugees' (displaced due to construction of dams etc.), and loss of jobs due to closure of factories etc. Unemployment is likely to increase even further when there is a reshuffle of livelihoods because of industrialization.

In cities/towns, a large part of unemployment is educated unemployment that includes a considerable number of educated women. As modern industries are mainly capital-intensive, greater emphasis is now being laid on setting up ancillary industries, expanding the services sector, and encouraging self-reliant projects for reducing unemployment. At the same time, more importance is being given to expand opportunities for vocational education.

Environmental pollution in cities/towns are mainly of four types: air pollution, water pollution, sound pollution and pollution caused by solid waste. Air pollution is caused by smoke coming out of factories and vehicles and different kinds of dust particles. Water pollution is the result of waste from factories, drain water etc. Garbage also pollutes the air in our cities/towns. Microphones, car horns, crackers etc. cause sound pollution.

India is a partner in the global movement against environmental pollution. There are central and state pollution control boards to check the menace. A

number of laws have also been passed in this regard. These include water pollution prevention and control act (1974), environment protection act (1986), national water pollution act (1987), municipal laws regarding garbage disposal (2000), motor vehicles act etc. Our judiciary has also played an important role in protecting our environment. A council has been formed in 1990 to advice on and cooperate in garbage disposal schemes in urban areas. Factories are being shut down if they fail to take anti-pollution measures. No new enterprises are being permitted without the approval of the pollution control authorities. Identical measures are being taken for vehicles also. The central government in 1995 has chalked out a plan to reduce pollution of river waters. NGOs are being asked to help in garbage removal in urban areas. Efforts are being made to produce electricity from garbage with foreign technology.

It is, therefore, seen that many organizations, both government and non-government, are working together for urban development. However, much remains yet to be done due to the ever increasing population, severity of the problems, limited assets, corruption and laziness in implementing projects, lack of active participation by people etc. It is often found that political parties are more interested in making political mileage out of these problems instead of coming forward to solve them.

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## 5.5 □ Exercises

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1. What are the needs and objects of India's agricultural development? What steps have been taken to achieve these targets?
2. What are the main problems among many facing India's industrial development?
3. What are the main problems of our cities/towns? What steps have been taken to solve them?