

**Recorded Society Class 09**

**1st July, 2024 at 9:00 AM**

**THE CLASS STARTED (IN CONTINUATION) AT: (09:05 AM):**

**DIVERSITY: (09:06 AM):**

- **1) Concept of diversity:**
- **Diversity is defined as a collective difference that sets off one group different from one another.**
- **2) Manifestation of diversity:**
- **2.1) Linguistic.**
- **2.2) Religion.**
- **2.3) Racial.**
- **2.4) Ethnic.**
- **3) Issues Associated With Diversity.**
- **3.1) Linguistic Chauvinism.**
- **3.2) Communalism/Religious Fundamentalism.**
- **3.3) Racial Intolerance.**
- **3.4) Ethno National.**
- **4) Unity In Diversity.**
- **Individual:**
- **Culture & Livelihood if the individual is discriminated against based on both aspects the individual will feel Deprivation (Objective fact).**
- **Third-party's (media, political party, etc.) role in bringing the feeling of relative deprivation.**
- **This 3rd party makes the subjective realization of objective reality which turns into relative deprivation and further into resentment.**
- **The above-mentioned framework can be applied in the following context:**
- **1) Bofors scam & role of media in exposing the scam.**
- **2) JP Movement which mobilizes the masses against authoritarianism & corruption.**
- **3) Anti-corruption movement by Anna Hazare.**
- **4) Role of Asom Jan Sangram Parishad during the 1979 Assam Crisis.**
- **5) The persistence of caste-based discrimination is considered to be the retribution of past Karma.**

- However, with the emergence of leaders such as Dr. B.R Ambedkar, and Jyotiba Phule, there was a subjective realization of the objective reality which led to resentment.
- Note: Although it is important to ensure the realization of reality it should not be a false realization. Hence the role of a third party is extremely important.
- In the absence of third-party intervention, they have not developed a sense of deprivation and hence no resentment.

#### **LINGUISTIC DIVERSITY: (09:33 AM):**

- **Status Of Diversity:**
- India is extremely linguistically diverse.
- According to the Census 2011:
  - i) 121 major languages.
  - ii) 1599 other languages.
- It is characterized by "Kos kos par badle paani, chaar kos par baani'.
- Language is an integral component of cultural identity and has remained both a source of cohesion & conflict.
- **Advantages of Linguistic Diversity:**
  - i) Many indigenous languages contain valuable knowledge about the traditional ecosystem, Agricultural techniques, culture, etc.
  - Hence, preserving these languages helps in safeguarding traditional knowledge.
  - ii) The linguistic diversity reflects the country's rich cultural heritage as these languages have their own unique history, literature & cultural nuances.
  - iii) Respect for linguistic diversity fosters a culture of tolerance which in turn promotes social cohesion.
  - iv) Exposure to multiple languages can lead to better communication skills.
  - v) Universalization of education could be possible due to the imparting of primary education in the mother tongue.
  - vi) It enhances the credibility of our democracy at the international level.
  - vii) It helps in the development of a vibrant society by encouraging cultural exchange and understanding.
- **Challenges:**
  - i) Lack of common language.
  - ii) Communication barriers between the States.
  - iii) Political fragmentation due to the regional appeal.

- iv) Social inequality for minority language speakers.
- v) It might create an environment of linguistic chauvinism which in turn creates the feeling of relative deprivation among the minority language speaker e.g. Son of Soil theory.
- vi) Native languages are dying due to lack of use.
- vii) Administrative challenges.
- viii) Challenges for businesses to operate across the region.
- ix) Threat to unity and difficulty in finding jobs or accessing services for non-dominant speakers.
- Questions:
  - 1) Implementation of language proved to be a challenging task in the initial decades of post-independence. Discuss (10 marks/150 words).
- Situation During the Independence Period:
  - Official language issue.
  - Linguistics reorganization of state.
  - Leadership was clear that India would not have any language as it is a land of multiple languages with a rich inheritance.
  - It was said that the masses can grow educationally, and culturally through the medium of their language.
  - However, the adoption of the official language was a debatable issue in the post-independence period both Hindi & English were considered.
  - English was considered the language of international diplomacy.
  - Trade & commerce, exposure to Western thoughts & values, rich literary treasures, etc.
  - However, according to Mahatma Gandhi, the masses would not accept English as the official language due to unequal relations with the British.
- Chronology:
  - 1950: Under Article 343, Hindi was declared as the official language & English will be the associate language till 1965.
  - 1956-1960: During this period non-Hindi-speaking people started protesting against Hindi as the official language. It was an example of Supra-State Regionalism (two groups of states, pitted against each other).
  - 1963: The Official Language Act was introduced to ensure the use of the English Language beyond 1965.
  - However, the text of the act was ambiguous & hence generated apprehension.

- **1967: The Official Language Amendment Act was passed which ensured an indefinite policy of bilingualism.**
- **Post 1967 the problem gradually disappeared from the political scene, demonstrating the capacity of the Indian Political System to deal with the problem democratically & to promote National Consolidation.**

#### **LINGUISTIC REORGANIZATION OF STATES: (10:05 AM):**

- **Question: To what extent linguistic reorganization of the state has contributed to Indian unity? Discuss. (10 Marks/150 Words).**
- **Arguments in Favour:**
- **Pre-Independence in the matter of linguistic aspect, the leadership favored redrawing the state's boundaries on linguistic lines.**
- **Massive spread of literacy, universal education, and development of tolerance.**
- **Development in provincial languages.**
- **Democracy can be realized both in the letter & spirit of politics, & administration is carried out in language commonly understood by all.**
- **Linguistics reorganization helped resolve the major source of discord and kept political extremism at bay.**
- **Accepting the demands of people it made them feel that their right to Self Determination was respected.**
- **According to Rajni Kothari, the Linguistic reorganization Of states (LRS) removed the major source of discourse and created homogenous political units that could be administered through a medium that a large population could understand.**
- **Arguments Against:**
- **Linguistics reorganization did not resolve all the problems as we are extremely linguistically diverse and it was more like opening Pandora's Box.**
- **For example, there are newer demands such as Gorkha Land, Mithilanchal demand, etc.**
- **It has aggravated the consciousness among people concerning their linguistic identity which has accelerated linguistic chauvinism.**
- **It will act as a threat to unity in diversity and when demands are not met/fulfilled it may result in negative regionalism.**
- **It also has a spillover effect where the basis of the creation of small states on issues of underdevelopment or administrative inconvenience.**
- **Conclusion: Post-1967 the problems related to linguistic diversity gradually disappeared from the political scene demonstrating the capacity of the Indian political system to deal with the problems democratically and promote National Consolidation.**

#### **RELIGIOUS DIVERSITY: (10:29 AM):**

- **1) Extent of Diversity:**
- **1.1) Inter-religious.**
- **1.2) Intra religious.**

- **2) Issues w.r.t Religious Diversity:**
- **2.1) Communalism:**
- **Concept.**
- **Manifestation.**
- **Types.**
- **Evolution.**
- **2.2) Religious Fundamentalism:**
- **Concept.**
- **Causes.**
- **Sects and Cults:**
- **Sects:**
- **Sects are defined as offshoots of existing religions due to disagreement over the interpretation of the core belief or different interpretations of the belief.**
- **For example, within Christianity Catholics and Protestants, within Islam, Shia or Sunni, etc.**
- **A sect is a close-knit group that consists of deeply committed members and any dissent is not tolerated.**
- **Individuals voluntarily join the sect & agree to follow the beliefs.**
- **Sects do not have a hierarchy of officials however if any authority exists it is of the charismatic leader.**
- **Cult:**
- **It is defined as a loose-knit organization, that is the result of cultural innovation or cultural importation.**
- **It is organized around a charismatic personality. It often does not challenge the mainstream religion.**
- **It accommodates dissent & it is a voluntary organization that is open to all.**
- **It is more of a customer-seller nature.**
- **Reasons For Growth of Sects and Cults:**
- **According to Olridge:**
- **1) Religion guarantees salvation in the afterlife. Whereas cult provides relief in this life.**
- **2) Religion addresses spiritual needs and cult provides solutions to mundane problems.**

- 3) Religion points out challenges in direct communication with God, however, cults provide a medium where devotees can directly interact with the charismatic personalities.
- 4) Sects & Cults largely emerge among those groups that are marginalized in society e.g. Ravidasiya Sect, and Kabirpanthi Sect which promoted the ideas against caste-based discrimination.
- 5) Sects provide an alternate perspective to the youth, who might feel trapped due to social constructs such as the caste system.
- 6) Some sects are revivalist e.g. the Datta Sect as it wanted to promote the idea of Varn Ashram in its pure form.
- 7) The sect may also emerge as a result of urbanization or growing individualism.
- For example, people from the middle class are joining sects & cults to access community living.
- 8) The urban educated upwardly mobile class may feel relatively deprived due to spiritual deprivation in the backdrop of capitalism & communalism.
- 9) With modernization & secularization, the significance of religion has declined.
- However, with growing uncertainty or challenges posed by modernity there is religious revivalism and one of the manifestations is the growth in cults & sects.
- Today's society is driven by media where the visibility of sects and cults has increased and therefore their proliferation.
- Question:
- 1) Analyse the salience of sects vis-a-vis caste, region, and religion in Indian society. (15 marks/250 words).

## **COMMUNALISM: (11:15 AM):**

- It is defined as an ideology according to which society is divided into different religious communities having different secular (socio-political) interests.
- A man of religion is not communal who practices politics by linking it with religion is communal.
- **Manifestation of Communalism:**
- a) Mild: When people belonging to the same religious community have the same secular interests.
- b) Moderate: When people belonging to different religious communities have different secular interests.
- c) Extreme: When people belonging to different religious communities not only have different but mutually hostile/antagonistic interests.
- Communalism in a broad sense means strong attachment to one's community however in the context of India it is associated with religion.
- **Types of Communalism:**
- 1) Assimilationist:
  - When the dominant religion brings small religious groups within its folds it is referred to as assimilationist communalism e.g. Hindu Code Bill applies to Hindus, Jains, and Sikhs, or Tribals are backward Hindus, etc.
- 2) Welafarist:
  - When religious groups focus on the welfare of their community by providing education, scholarships, residential accommodation, etc.
- 3) Retreatist:
  - Religious community keeps themselves away from political activities e.g. Bahai Community where the members are forbidden from participating in politics.
  - (The above-mentioned types of communalism are not a threat to National Integration)
- 4) Retaliatory:
  - It indulges in mutually hostile groups where members are always looking to harm each other e.g. any act of communal violence in India.
- 5) Separatist:
  - When the demand for autonomy is based on religion. However, the demand is to remain within the Indian Union e.g. the demand for a separate Punjab State.
- 6) Secessionist:
  - When there is a demand for a separate nation on religious lines, which threatens the territorial integrity of India e.g. demand for Khalistan.



- (The last three types are a threat to National Integration).
- Question:
- 1) Differentiate between religiousness & communalism. By giving one example from post-independent India. Discuss how the former turned into a latter. (10 marks/150 words).

**TOPICS OF THE NEXT CLASS:**Continuation of Communalism, etc.