

IASbaba



IASbaba.com

[Salient Features of Indian Society & Issues- GS 1]

Integrated Learning Programme 2018 is a step towards 'Enabling a person located at the most remote destination a chance at cracking AIR 1 in UPSC/IAS'

Salient features of Indian Society, Diversity of India

Population and associated issues, Poverty and developmental issues

Note to Aspirants:

- These topics are wide and cover a lot number of aspects. Almost questions worth 30-40 marks are asked from these topics. The topics should be studied widely and deeply so as to answer efficiently. The content will enrich your knowledge base for ESSAY also.
- This section is one of the easiest portions in GS Paper 1, and does not require specific knowledge or mugging up of details. Candidates opting for Civil Services must not forget the basic reason for entering into this service — to serve the nation, the people and to bring positive changes in the society. Therefore, it is advised to have good understanding about the people of India and about the Indian Society.
- The main examination intends to assess, according to the UPSC, “the overall intellectual traits and depth of understanding of the candidates rather than merely the range of their information and memory.”

CONTENTS

INDIAN SOCIETY

[Indian Society: An Introduction](#)

[Origin of Society: Historical Background](#)

- [THE EARLIEST INHABITANTS OF INDIA/ THE RACIAL ELEMENTS OF INDIA](#)
 1. Sir Herbert Hope Risley Racial Classification of Indian People
 2. B S Guha's Classification of racial elements in the population of India
- [INDUS VALLEY CIVILIZATION \(IVC\)](#)
- [INDO-ARYANS](#)
- [ARYAN INFLUENCE IN INDIA](#)
- [VARNA/JATI \(CASTE\) SYSTEM](#)
- [HINDUISM](#)
- [EMERGENCE OF JAINISM AND BUDDHISM](#)
- [BEGINNING OF EXTERNAL INVASION AND IMMIGRANTS](#)
- [THE WESTERN RULE](#)
- [THE BRITISH RULE](#)

“SALIENT FEATURES OF INDIAN SOCIETY”

- [INDIAN CULTURE](#)
 1. Culture and Society
 2. Cultural diversity in India
 3. Cultural Diversity and the Unity of Mankind
- [SPIRITUALITY IN INDIA](#)
- [HINDUISM and VARNA/JATI \(Caste System\)](#)

FAMILY, MARRIAGE and KINSHIP

1. Basic Concepts

- **FAMILY**

2. Main characteristics of family

3. TYPES AND FORMS OF FAMILY

- Types of family on the basis of marriage
- Types of family on the basis of the nature of residence
- Types of family on the basis of ancestry or descent family
- Types of family on the basis of size or structure

4. Social Processes affecting Family

5. Impact of Modernism on Family

- **MARRIAGE**

1. Patterns of Marriage

2. Rules of Marriage

3. Recent Trends

4. Changes in Marriage

- Changes in the Forms of Marriage
- Changes in the Mate selection
- Changes in Age of Marriage
- Changes in Marriage Rituals and Customs
- Changes in Marriage: Goals and Stability

- **KINSHIP**

1. Types of Kinship

DIVERSITY IN INDIA

- **Different Forms of Diversity in India**

1. Diversity of Physical Features

2. Racial Diversity

- 3. Linguistic Diversity
- 4. Religious Diversity
- 5. Caste Diversity

UNITY IN DIVERSITY

UNITY IN DIVERSITY

- Different Elements of Unity in Diversity
- Geographical Elements of Unity in Diversity
- Religious Elements of Unity in Diversity
- Cultural Elements of Unity in Diversity
 - 1. Indian Music
 - 2. Daily Life
 - 3. Religion – Bhakti & Sufi Movement
 - 4. Literature
- Political Elements of Unity in Diversity
- Linguistic Elements of Unity in Diversity
- Institution of Pilgrimage as element of Unity in Diversity
- Accommodation within Hinduism as element of unity in diversity
- Tradition of Interdependence as element of unity in diversity

POVERTY AND DEVELOPMENT ISSUES

- Definition of Poverty
- The dynamic nature of Poverty
- Dimensions of Poverty
- Types of poverty
- Poverty estimation

1. Committees for poverty estimation
 2. Some of the Committees in detail
 3. Concept of Socio-Economic Caste Census (SECC)
- **Causes of Poverty:**
 1. Historical reason - Pre-independence and Post – independence
 2. Causes of Rural Poverty
 3. Causes for Urban Poverty
 - Consequences of Poverty
 - Incidence of Poverty
 - Trend of Poverty in India
 - **VICIOUS CYCLE OF POVERTY**
 1. Supply Side Factors
 2. Demand Side Factors
 3. Market Imperfections
 - **Poverty and hunger eradication programs in India**
 - **Rural Poverty-Alleviation Programmes**
 - **Urban poverty alleviation programmes**
 - **Poverty in India: Key requirements for sustainable poverty reduction**

POPULATION AND ASSOCIATED ISSUES

- **Introduction**
- **What is Demography?**
- **Difference between demography and population studies**
- **RELATIONSHIP BETWEEN SIZE, GROWTH, COMPOSITION AND DISTRIBUTION OF POPULATION**
- **Consequences of Over-population in India**

- [Effects of the rapid population growth in India](#)
 - [Five Surprising Trends In India's Population Growth In The Coming Decades](#)
-

[**PREVIOUS YEAR QUESTIONS**](#)

IASbaba.com

INDIAN SOCIETY

Indian Society: AN INTRODUCTION

Indian society is **old** and it is extremely **complex**. According to a popular estimate, it has a span of **5,000 years since the period of its first known civilization**.

During this long period **several waves of immigrants**, representing **different ethnic** strains and **linguistic** families, have merged into its population to contribute to its diversity, richness and vitality. There by carving a unique place for itself in the midst of the community of nations today.

So, how to start and from where to study or understand this vast Indian society?

Team IASbaba recommends you to follow below mentioned topics in content accordingly to cover this Society and Diversity section of GS Mains Paper 1

START FROM HISTORICAL BACKGROUND: ORIGIN OF SOCIETY

A brief historical understanding of the Indian civilization will bring us closer to the origin of Indian civilization and cause of its great diversity. In short know the origin of Indian Society.

It will also help us in understanding the present Indian society we live in with its peculiar social structure and values.

THE EARLIEST INHABITANTS OF INDIA/THE RACIAL ELEMENTS OF INDIA

It is difficult to identify the earliest inhabitants of India or make “Racial Classification of Indian People”. But it can be speculated about the original or earliest inhabitants.

1. Sir Herbert Hope Risley Racial Classification of Indian People

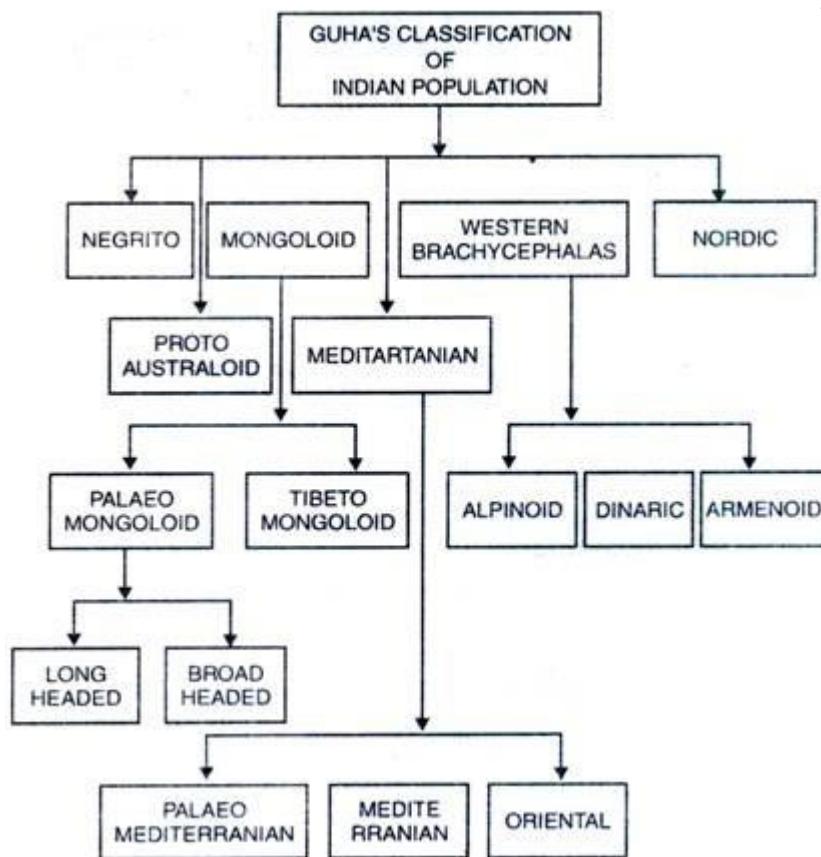
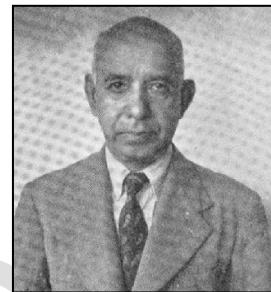
- Sir Herbert Hope Risley, a powerful colonial bureaucrat at the Royal Anthropological Institute, had developed a clear-cut idea about the racial elements of India.
- He identified three principal racial types in India viz. The Dravidian, the Indo-Aryan and the Mongoloid.



2. B S Guha's Classification of racial elements in the population of India

The most widely accepted classification was given by Biraja Sankar Guha, an Indian physical anthropologist, who identified six major racial elements in the population of India:

1. Negrito
2. Proto-Australoid
3. Mongoloid
4. Mediterranean
5. Western Brachycephals
6. Nordic



Of these, the first three are the older residents of the sub-continent. They are confined to small pockets.

In the south, the Kadar, the Irula, and the Paniyan, and in the Andaman Islands the Onge and the Andamanese have definite Negrito characteristics. Some traits of this group are found among the Angami Naga and the Bagadi of the Rajmahal hills. On the western coast there are

some groups with pronounced Negrito traits, but they perhaps represent later arrivals who came to India with the Arab traders.

The Proto-Austrloid group is numerically more significant as most of the tribes of middle India belong to it. These were the people described by the Indo-Aryans as Anas, Dasa, Dasyu and Nishad – all derogatory terms.

Tribal groups in the Himalayan region and those in the north-east are of Mongoloid stock. Mongoloid features can be seen in the non-tribal population of eastern states – Assam, West Bengal, Manipur and Tripura.

The later arrivals were Mediterraneans, the Western Brachycephals and the Nordics (Indo-Aryans).

The Mediterraneans are associated with the Dravidian languages and cultures. The Nordics were the **last major ethnic element to arrive in India** and make a profound impact on its culture and society.

But before they came, a unique civilization had already slowly developed in India. It is known as the Indus Valley Civilization.

INDUS VALLEY CIVILIZATION (IVC)

In our earlier VANs, we have extensively covered on Indus Valley Civilization.

Areas to focus:

- **When did IVC originate?**
- **Existence of racial elements** - In the skeletal remains of this civilization there is evidence of the presence of Proto-Australoid, Mediterranean, Alpine and Mongoloid racial elements. Therefore all these racial elements contributed to its (IVC) growth.
- Features of Harappan or IVC culture – esp the ritual structure, literacy,
- Try to know whether there were any '**social and economic differences**' amongst people of IVC, issues of gender in Harappan society
- Know how Harappan **culture** or IVC functioned
- End of the civilization

Indus River Valley Civilization



Example of Indus Writing

Indus River Valley Civilization began around 2500 BC and ended around 1500 BC. It is located in present day Pakistan and India, along the Indus River. The Indus River Valley Civilization was found fairly recently (1920's) and still a lot is unknown about it.



Mohenjo-Daro and Harappa were two very large, Indus Valley Cities. They had very well-planned cities, with grid-like patterns, which implies that they had very strong governments.

The cow was considered sacred in the Indus Valley and were not killed, the cow is still considered sacred in present day India. Other animals were also worshipped such as the bull.



Religion:

Many small statues have been found in Indus Valley archaeological sites. This leads us to believe that the people of the Indus Valley had a polytheistic religion, meaning that they worshipped many gods.





Scientists have found pictures with similar symbols of an unicorn on it, in many different place of India.



Map of Indus River Valley

Map represents approximate placements of borders and sites

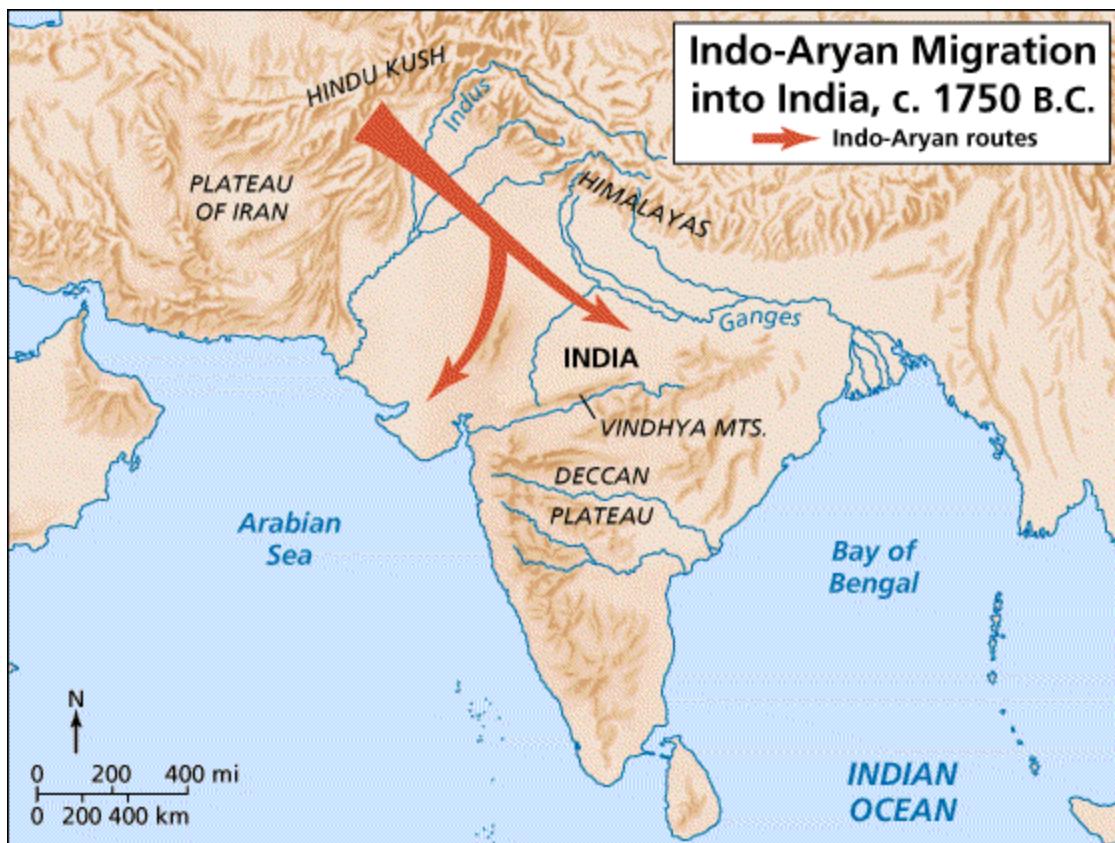
Life:

Men and women wore colorful robes. Women also wore lipstick and jewelry with similar designs to the bracelets worn in modern day India (Bangles). People traveled over land on oxen, elephants, and camels. The Indus River Valley had skilled craftsmen for their weaving and other arts. The people enjoyed dancing and swimming. Children played with wooden carts and toy monkeys on a string as toys. Houses were one to two stories high and were almost identical. They were made out of mud-brick with flat roofs and were all built around a courtyard. There were windows facing the courtyard, but not on the outside.

INDO-ARYANS

The Indo-Aryans came later and had a long encounter with earlier inhabitants of the land. They did not bring a civilization with them; they were essentially a pastoral people with a flair for pottery, philosophical speculation and elaborate rituals.

The arrival of Indo-Aryans in the Indian subcontinent dates to the Late Harappan period.



They were “racists” in the sense that they regarded themselves as superior and tended to look down upon and deprecate (expressed disapproval of) the earlier inhabitants of the land, for whom they coined several derogatory terms.

Their society was mainly male dominated; women were treated with dignity and honour.

The Aryans conquered the primary inhabitants of India and Aryans were comprised of quite different physical and cultural features in contrast to the primary inhabitants of India.

Aryans were a white race and the primary inhabitants were a dark race.

The primal Indians in the north believed in supreme gods and spirits and never believed in idolatry. The Aryans spoke a different language, worshipped different gods, and had different cultural practices.

Their influence in India was prominent as the majority of Indians today speaks and values the Indo-Aryan language and culture.

Therefore, it is important that aspirants examine their culture, language, religious beliefs and how these characteristics intermingled to form the caste system and shape society. (Discussed below)

ARYAN INFLUENCE ON INDIAN SOCIETY

The Aryans had a rich culture that still influences India today. The Aryans were primarily warrior-nomadic people and their main source of wealth was cattle.

However, after the migration into India there was a greater urgency to retain copper, iron ore, and minerals for profits. During this time, the head of the household gained respect primarily through trade, manufacturing, or farming.

The Aryan society was patriarchal and much of the importance was placed on the male, therefore an abundance of Aryan gods were males. The women in the Aryan culture were usually housewives and the women were said to be very skilled in weaving.

In technological advancements, the Aryans were mostly interested in making chariots, tools and weapons and did not concentrate much effort into building anything else.

The Aryans annexed various tribes and communities on their journey towards India and were successful because they were nomadic people and their food supply of cattle was easy to transport. They had mastered the art of using horse-chariots for war and they also held great knowledge of heavy transportation using ox-carts.

The male's communal life consisted of sabha, "denoting both the tribal assembly and its mote hall", which was for the males only, and featured gambling, fights, chariot races and female dancers.

The Aryans had a simplistic culture; however, their language was influential and distinctive.

The unique language of the Aryans was a key factor in distinguishing them from other races. Aryan is a term that can define a linguistic group, which is a group of people, classified as speaking the same language, or can be defined as a race, which is a group of people who comprise of specific and distinct characteristic.

The prevalent evidence throughout history suggests that Aryan was referred to as a unity of language and people. For example, the emperor Darius refers to himself as an 'Aryan of Aryan'

'descent', the Vedas speaks of the Aryans as a race that worshipped the gods mentioned in the Vedas and the Medes, ancient Iranian people, used to bear the name Aryans.

The language spoken by the Aryans came from the classical Aryan language which is a tree that consists of three important branches. These are Sanskrit, Greek and Latin; Sanskrit being the bearer of the Indo-Aryan Language which was spoken by the Aryans.

The Dravidians of India however communicated in their own language which is not a part of the classical Aryan language tree.

Later on, during the Rigvedic period, Sanskrit was the predominant language. The text and verbal communication were all practiced in Sanskrit. The Aryans' language was very influential, however their religious and social beliefs crafted the way we see India today.

The religious beliefs of the Aryans were not heavily enforced, which left them open to influence by other cultures.

When the Aryans invaded India and rivaled against the dark skinned inhabitants of India, they stamped the dark skinned people as "non-believers" and called them "phallus worshippers" because of the cultural difference between the two races. The Aryans considered the dark skinned people to be barbarians and emphasized their superiority in the realms of their mentality, physicality, sociality and religiosity.

However the Dravidians, other dark skinned inhabitants of India, were considered to be tolerable by the Aryans. The Dravidians had their own language and culture, which was not threatened by the Aryans.

The Aryans were religiously open-minded and understood the importance of non-Aryan thoughts and culture, however, they limited themselves to affiliating with cultures they found tolerable or of some importance. For example, the Upanishads, which are important Aryan religious texts, are described as having "elements of Aryan thoughts as well as non-Aryan thought". The incorporation of the Dravidian god Siva into the Vedas can also testify to the tolerant Aryan culture.

The open-minded Aryans also conquered many tribes and communities and made use of any foreign knowledge, as well as uniting the new communities under an Aryan language.

Religiously, the Aryans recognize the Vedas as their most valued religious text which consists of many hymns dedicated to the Aryan gods. The Vedas consist of four different texts which are the Rgveda, Yajurveda, Sasmaveda and Atharvaveda.

The Vedas are considered to be part real and part mystical. They depict real life, history, sacrifices and location, while also depicting mystical and spiritual tales.

The Aryans also believed in sacrifices in order to align themselves with the cosmos which were outlined in the Vedas; some of the sacrifices included the horse sacrifice and the cattle sacrifice.

Hinduism is the fruit that emerged from the complex mixing of the Dravidian culture and the Aryan culture. Their deities, epics, religious texts and history merged to form the fundamental pillars of Hinduism. Hinduism is further known for the segregation of their society into different classes and castes.

The Aryans introduced the caste system to make sure they were prevalent over the other races. To create this complex new society in favor of the Aryans, the castes were divided into four classes which were the Brahmins, Ksatriyas, Vaisyas and Sudras. (Chatur varna system)

Aryan influence on India

- **Vedas-sacred literature, offers insight to life of Aryans**
- **Setup a class system-based on several factors**
- **Known as the Aryan Caste System**

VARNA/JATI (CASTE) SYSTEM

The Aryans introduced the caste system and divided into four classes which were the Brahmins, Ksatriyas, Vaisyas and Sudras.

The Brahmins consisted of the priestly class who were responsible for the prayers, sacrifices and the people who have a connection with the gods. They were given the highest respect in the society and carried a sense of authority over other castes.

The Ksatriyas were the warriors and they were responsible for the protection of the communities.

The Vaisya were the traders and normal commoners.

The Sudras were the conquered dark skinned people who were considered the lowest class and given servant like duties such as cleaning, repairs and janitorial works.

Lastly, there were also the untouchables who did not fit into any caste. They were therefore not worthy of interacting with anyone in the caste system which led them to be isolated from society.

The Aryans had an enormous influence in India where the caste system is still prevalent in modern day.

On further inspection we can see that the Aryan culture played a vital role in sculpting Hinduism by influencing the religion with their epics, texts and religious ideologies. The Aryans mixed with the Dravidians to create the complex religion of Hinduism. The emergence of this religion and the Aryans seeking higher recognition in contrast to the commoners led to the creation of the caste system. The caste system divided the people into various sects who were responsible for different duties within the frameworks of society; such as religious worship, trading, protecting the public and cleaning.

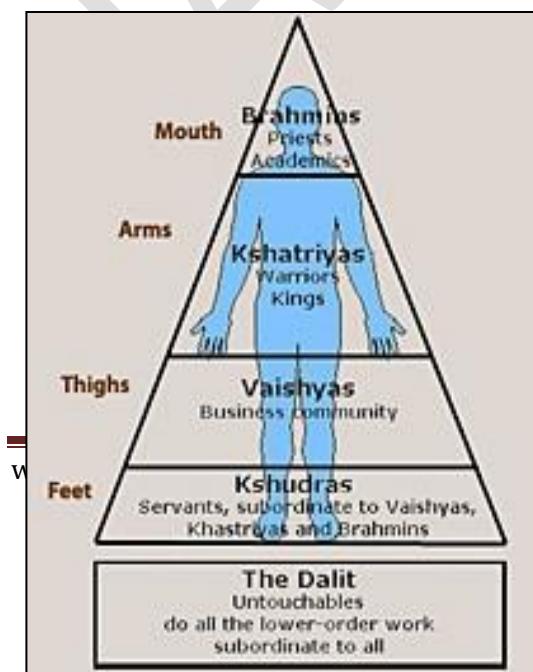
HINDUISM

Along with the process of Aryanisation, the major religion of India called “Sanatana Dharma” or “Vaidika Dharma” or “Hinduism” also started evolving.

Hinduism is composed of a caste, jati, system and class, varna, system.

According to Hindu myth, the four main varnas, comprising the Brahmin or “priestly” class, the ksatriya or “warrior” class, the vaisya or “commoners” class, and the sudra or “servant”

class, originated from the body parts of a mythical deity, Purusa.



- The Brahmins were and continue to be regarded as the purest class in Hindu society, originating from the head of Purusa.

- The Ksatriya class is said to originate from the torso and arms of Purusa as they are expected to protect people and bear arms.
- Thirdly, members belonging to Vaisya originated from his legs and lower body. They are responsible for tending to land or cattle and trading goods or money.
- The Sudra class originated from Purusa's feet as they were the most impure members of society.

Jati means "birth group" and provided Hindus with a more explicit rank or status in society. One's jati refers to their occupation and dictates their dietary habits, ritual allowances, and interactions with members of other castes. Members or groups within a caste claim varna status and these claims are dependent upon their states of ritual purity.

Upward mobility and social reform was extremely rare in Hinduism. The caste and class system was very rigid, and ritual purity in pre-colonial India was held in the highest regards.

Hinduism derives from diverse literary sources including the Vedas, The Brahmans, the Aranyakas, the Upanishads, The Srauta, Grihya and Dharma Sutras.

Two more works that had considerable influence on the Indian social system are Kautilya's Arthashastra and Manusmriti. Kautilya concentrates mainly on the statecraft, but his treatise also touches upon the control mechanisms of society. Manu, on the other hand, has provided a complete social code. His work provided framework for the structuring of Hindu society. But regional and caste diversities persisted.

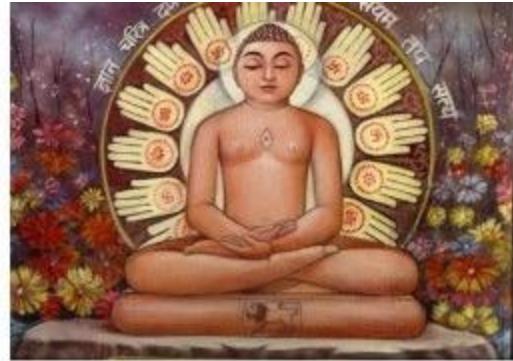
Because it was loosely structured, Hinduism accepted the growth of the heterodox doctrines, cults and sects like the philosophy of the Ajivikas, who were followers of a philosophy of complete pre-determination, the lokayats or Charvaks, who preached total materialism, and several varieties of Tantric cults. It also accepted considerable dissent and reform.

EMERGENCE OF JAINISM AND BUDDHISM

Jainism grew out of dissent and achieved a countrywide spread. Buddhism also grew out of flexible setting and gradually became a world religion. The Hindus, in their turn, eventually accepted Buddha as an incarnation of Vishnu.



Siddhartha Gautama:
563 BC to 480 BC
Buddhism



Vardhamana Mahavira:
599 BC to 527 BC
Jainism

Later, **Sikhism** also developed as a distinct religion, although it had taken elements freely both from **Hinduism** and **Islam**. **Bhakti** cults represent another dimension of change in religion. They first surfaces as an articulation of dissent, but most of them were rigidly codified in due course and today they operate almost like Jatis.

BEGINNING OF EXTERNAL INVASION AND IMMIGRANTS

From the **6th century BC** to **18th century AD**, a large number of foreign invaders and immigrants came to India at different times.

Persians – in **6th century BC** and **Greeks** – in **4th century BC**, invaded some parts of North-West India but the influence was for a very short period of time.

Later waves can be seen in form of **Seythians**, **Parthians**, **Shakas**, **Huns**, **Kushans** who held power for relatively long periods. They wanted to get assimilated in the Hindu society.

The **Shakas** became the **Shaivites**, the **Huns** came to be called the **Rajputs**. The **Kushans** were attracted by **Buddhism** so embraced Buddhism.

Next came the **Islamic conquests of India (10th to 16th century AD)**. The **Muslim rulers** were in India not only for the **spread of Islam**, but had other interests also. Some of them took upon themselves the mission of **Islamizing society** more seriously than others; discriminatory practices such as the **imposition of jizyah (poll tax)**, in addition to **Kuliraj** (tax on land and property) were pursued more vigorously by some rulers, while others were relaxed about them.

Theoretically, according to Islamic doctrine, three options were open to non-Muslims under Islamic rule: to embrace Islam, accept Muslim rule, become Dhimmis, and pay Jizyah and kliaraj; or fight. Thus, the alternatives for the Hindus were acceptance of Islam or death.

Despite long years of Muslim rule the overwhelming majority of the people remained Hindu. This would not have been possible had the requirements of Islam been strictly carried out.

The army, the State administration, and trade and commerce – all depended on the direct and indirect support of the Hindus. Thus, in respect of the hated jizyah we find that it was levied sometimes and then abolished, only to be re-levied by another zealot. In fact, Islam was being Indianized; in the process, it acquired some distinctive characteristics in India.

In the realms of art and architecture, religion and philosophy, medicine and other secular knowledge, there was considerable interchange. Rulers like Akbar tried to build bridges between the various communities. A composite culture was gradually evolving.

THE WESTERN RULE

Apart from those from Central Asia, other foreign powers also came to India.

- The Portuguese entered Indian waters in 1499 as a naval power.
 - In the beginning of the 17th century the Dutch and the English arrived in quick succession, followed a little later by the French.
 - Out of all the English dug themselves in and remained in India in one capacity or another till 14 August 1947.
-

THE BRITISH RULE

In our earlier VANs, we have extensively covered on British Rule in India.

Areas to focus:

- Their positive and negative impact on Indian Society – Colonial exploitation and domination which scarred Indian society in many ways.
 - How the country was unified by a common system of administration, a common Penal Code and Civil Procedure Code and a network of railways
-

- Responding to this alien rule, how Indians developed a new self-image and created initiatives for an Indian Renaissance.
- How Indian society developed an awareness and sensitivity of its inadequacies, weaknesses and faults. How Indian society found itself generating new impulses for reform and social transformation.
- How specifically Indian consciousness took shape? How Nationalism was born?

Note: Once, you have developed thorough understanding of above topics; it will be much easier now to start with “Salient Features of Indian Society”.

From above understanding, we can deduce at the following:

There are two main characteristics of Indian society:

- Firstly, it is very old and is already crossed five thousand years.
- Secondly, it is also very complex in its nature.

There are three reasons for the complexity of Indian society:

- (i) Immigrants from different corners of the world entered due to various reasons.
- (ii) They were from different races with their inherent qualities.
- (iii) They entered India with their own languages and cultural elements.

The ultimate result was the emergence of a peculiar Indian society having three qualities:

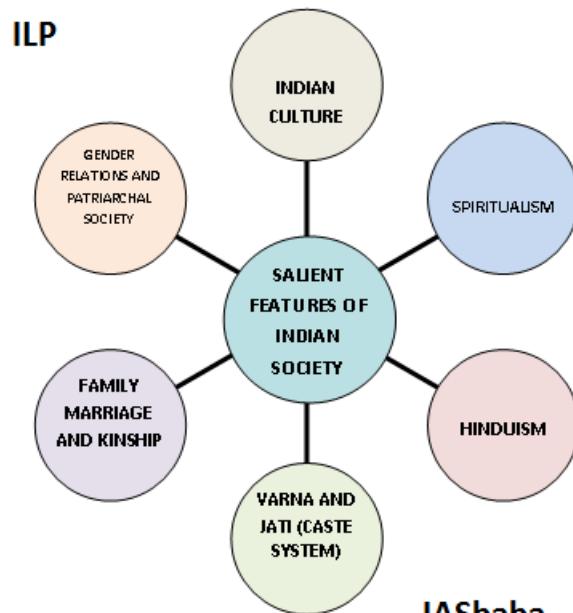
- a) Presence of different social groups.
- b) Richness of Indian culture with various types of cultural elements.
- c) Development of strong vitality within Indian culture to continue.

So, Indian society is composed of different social groups with differences in race, language, religion etc.

“SALIENT FEATURES OF INDIAN SOCIETY”

Focus areas:

1. Indian Culture
2. Spiritualism
3. Hinduism
4. Varna and Jati (Caste System)
5. Family Marriage and Kinship
6. Gender Relations and Patriarchal Society



INDIAN CULTURE

In our earlier VANs, we have extensively covered on Indian Culture.

We recommend you to refer IGNOU or NIOS Culture material and focus on following areas –

- Distinctive features of Indian culture
- Identify the central points and uniqueness of Indian culture
- Importance of spirituality in Indian culture
- Explain the points of diversity and underlying unity in it
- Trace the process of infusion into and integration of elements from other cultures in Indian culture

Culture and Society

Society is perceived as a chain of social relations among groups of individuals who are held together by commonly shared institutions and processes. All processes of human life-cycle are carried out and regulated in society. Thus, there is an integral reality of the individual, culture and society. All these are mutually inter-dependent, so that any one of them cannot be adequately understood without reference to the other. Culture depends for its existence and continuity on groups of individuals whose social relations form society.

Culture exists only in human societies. There can be an animal society without culture, but no human society is found without having its own culture. Consequently, what differentiates men

and women qualitatively from other species of animals is not their social nature, but their culture. Human being is essentially a cultural or symbolic animal.

In actual life, **society and culture cannot be separated**. Even though **culture is a broader category, it cannot exist and function without society**. Society, in other words, is a necessary pre-condition for culture. Similarly, neither society nor culture can exist independent of human beings.

Cultural Diversity In India

Cultural variations exist in all groups of people worldwide. Consider, for example, Indian society, which has scores of languages and dialects, beliefs and rites, customs and traditions, habits and behavior patterns. We shall provide a couple of **examples** to illustrate the extent of **cultural diversity in India**.

- The **Brahmin** constitutes a **single varna**. However the Brahmin in different parts of the country are **not** a **culturally homogeneous** group. They are divided into hundreds of castes and sub-castes called jatis who marry only among themselves. There are great variations among the various Brahmin sub-castes in respect of language, food habits, customs and rituals.
- The **Brahmin sub-castes** are divided into **two major sects, the Vaishnava and the Shaivite**. These sects are divided into numerous smaller sects.
- For example, in South India, the Vaishnava are divided into Madhava and Shri Vaishnava. The Shri Vaishnava in turn are sub-divided into northern and southern sects.
- In **North India**, the **Vaishnava** are **divided** into **worshippers of Rama** and **worshippers of Krishna**. The worshippers of Rama are sub-divided into Madhava and Ramanandi. The worshippers of Krishna are sub-divided into Chaitanya and Radha-Vallabha.

There are significant variations among the various **Brahmin** sub-castes in respect of **food habits**. The **Kashmiri pundits eat meat, but not fish**. The **Maithili Brahmin of Bihar eat meat and fish, but not chicken**. Similarly, the **Bengali Brahmin and the Saraswat Brahmin eat fish**. The **Punjabi, Gujarati and South Indian Brahmin on the other hand are strictly vegetarians**.

There are differences in the various regions of India in respect of **dress pattern**. In **eastern India** the **ritual wearing of unsewn garments is widely prevalent**. Similarly, **one can enter the inner sanctum of a Jain temple only while wearing an unstitched piece of cloth**. The Brahmin of eastern Nepal eat their food only while wearing unsewn garments. However, as one moves

from Bengal to Western and Northern India, unsewn garments are replaced by stitched garments.

Cultural Diversity and the Unity of Mankind

Cultural variations among the various peoples of the world may appear to be confusing and mind-boggling. However behind the facade of diversity lies the fundamental unity of mankind. All human beings, regardless of social and cultural differences, belong to a single biological species homo sapiens. All human groups and populations can inter-breed and produce their own kind. Moreover all human communities share the cultural universals: the capacity for learning and acquiring culture, the capacity for language, incest rules, funerary rites, and institutions such as marriage, family and religion, among others.

SPIRITUALITY IN INDIA

Religion and spirituality are often used as synonyms. While religion is more to do with rituals, spirituality is that which has to do with one's Self or, the spirit. Anything done for its growth and advancement is spirituality. They are not opposed, but stem from one another. While religion is more organised and includes public rituals, spirituality is more private and personal.



HINDUISM and VARNA/JATI (Caste System) – Already covered above.

FAMILY, MARRIAGE and KINSHIP

Refer Chapter 3 – Understanding Social Institutions, Class XI NCERT INTRODUCING SOCIOLOGY

Basic concepts:

- **Family** is a group of persons directly linked by connections, the adult members of which assume responsibility for caring for children.
- **Kinship** ties are connections between individuals, established either through marriage or through the lines of descent that connect blood relatives (mothers, fathers, siblings, offspring, etc.).
- **Marriage** may be defined as a socially acknowledged and approved sexual union between two adult individuals. When two people marry, they become kin one another; the marriage bond also, however, connects together a wider range of kinspeople. Parents, sisters, brothers and other blood relatives become relatives of the partner through marriage.

FAMILY

Main characteristics of family

1. **Universality:** There is no human society in which some form of the family does not appear. Sociologist, Malinowski writes the typical family a group consisting of mother, father and their progeny is found in all communities, savage, barbarians and civilized. The irresistible sex need, the urge for reproduction and the common economic needs have contributed to this universality.
2. **Emotional basis:** The family is grounded in emotions and sentiments. It is based on our impulses of mating, procreation, maternal devotion, fraternal love and parental care. It is built upon sentiments of love, affection, sympathy, cooperation and friendship.
3. **Limited size:** The family is smaller in size. As a primary group its size is necessarily limited. It is a smallest social unit.
4. **Formative influence:** The family welds an environment which surrounds trains and educates the child. It shapes the personality and moulds the character of its members. It emotionally conditions the child.

5. **Nuclear position in the social structure:** The family is the nucleus of all other social organizations. The whole social structure is built of family units.
6. **Responsibility of the members:** The members of the family have certain responsibilities, duties and obligations. **MacIver** points out that in times of crisis men may work and fight and die for their country but they toil for their families all their lives.
7. **Social regulation:** The family is guarded both by social taboos and by legal regulations. The society takes precaution to safeguard this organization from any possible breakdown.

TYPES AND FORMS OF FAMILY

Types of families and their forms are based on various parameters. You can find the list of types of family and family forms, below. The types of family in sociology have been classified as per world norms and not only India. Different types and structures of families in society have been listed.

Types of family on the basis of marriage

On the basis of marriage, family has been classified into three major types:

- Polygamous or polygynous family
- Polyandrous family
- Monogamous family

Types of family on the basis of the nature of residence

On the basis of the nature of residence, family can be classified into three main forms.

- Family of matrilocal residence
- Family of patrilocal residence
- Family of changing residence

Types of family on the basis of ancestry or descent family

On the basis of ancestry or descent family, can be classified into two main types

- Matrilineal family
- Patrilineal family

Types of family on the basis of size or structure

On the basis of size or structure and the depth of generations family can be classified into two main types.

- Nuclear or the single unit family

- Joint family or extended family

Family relationships are often recognized within wider kinship groups.

- In virtually all societies we can identify what sociologists and anthropologists call the **nuclear family**, two adults living together in a household with their own or adopted children.
 - In most traditional societies, the nuclear family was part of a larger kinship network of some type. When close relatives other than a married couple and children live either in the same household or in a close and continuous relationship with one another, we speak of an **extended family**. An extended family may include grandparents, sisters and their husbands, brothers and their wives, aunts and nephews.
-

Social Processes affecting Family

An elementary family can be defined as a social group consisting of father, mother and their children. **Bohannan** in his definition of the family emphasized the functional as well as the structural roles of the family. According to him a family contains people who are linked by sexual and affinal relationships as well as those linked by descent who are linked by secondary relationships that is by chains of primary relationships.

According to **William J Goode** at least two adult persons of opposite sex reside together. They engage in some kind of division of labor i.e they both do not perform exactly the same tasks. They engage in many types of economic and social exchanges i.e. they do things for one another. They share many things in common such as food, sex, residence and both goods and social activities. The adults have parental relations with their children as their children have filial relations with them; the parents have some authority over their children and both share with one another while also assuming some obligations for protection, cooperation and nurture. There are sibling relations among the children themselves with a range of obligations to share, protect and help one another. Individuals are likely to create various kinds of relations with each other but if their continuing social relations exhibit some or all of the role patterns, in all probability they would be viewed as the family.

A host of **inter-related factors** like **economic, educational, legal** and **demographic like population growth, migration and urbanization etc** have been **affecting the structure of the family in India**.

There are many published accounts demonstrating that changes have taken place in the structure of the family due to exposures to the forces of industrialization. Nuclear status of

family is considered as the outcome of its impact. Such an interpretation presupposes existence of non-nuclear family structure in such societies. Empirical evidence sometimes does not support this position. Further industrial establishments have their own requirements of human groups for their efficient functioning. As a result people are migrating to industrial areas and various kinds of family units have been formed added extra-ordinary variety to overall situation.

Due to the influences of urbanization the joint family structure is under severe stress and in many cases it has developed a tendency toward nuclear family. When there is no disagreement on the authenticity of such a tendency the traditional ideal joint family was perhaps not the exclusive type before such influences came into existence.

Both modernization and urbanization are considered as the major contributing factors toward changing structure of family. In fact **modernization** as a **social –psychological attribute** can be in **operation independent** of **industrialization and urbanization.**

With the passage of time through exposures to the forces of modernization family structure underwent multiple changes. One of the **important features of the family studies in India** has been **concerned** with the **question** of **whether the joint family system is disintegrating** and a **new nuclear type of family pattern** is emerging.

According to **Augustine** it seems almost unrealistic that we think of a dichotomy between the joint and nuclear family. This is especially true given the rapidity of social change that has swept our country. In the context of industrialization, urbanization and social change it is very difficult to think of a dichotomy between the joint and the nuclear family in India. In the present context these typologies are not mutually exclusive. Social change is an inevitable social process that can be defined as observable transformations in social relationships. This transformation is most evident in the family system. However because of structures our traditionally these transformations are not easily observable.

According to **Augustine** the concept of transitionality has two dimensions – retrospective and prospective. The retrospective dimension implies the traditional past of our family and social system while the prospective one denotes the direction in which change is taking place in our family system. Transitionality is thus an attempt to discuss the crux of the emergent forms of family. The studies conducted in several parts of the country show that the joint family system in India is undergoing a process of structural transformation due to the process of modernization, industrialization and urbanization. **A nuclear family develops into a joint family after the marriage of a son and hence the process of fission and fusion take place in the family system due to various reasons.** In most parts of India where patriarchal families exist sons are expected to stay put together with the parents till the marriage of the children. After this they

tend to separate. Thus the process of fission take place and the joint family is broken into relatively smaller number of units –sometimes into nuclear units. Nicolas on the basis of his study in rural West Bengal concludes that if a joint family between a father and his married sons divides a joint family among brothers rarely survives. The father seems to be the keystone of the joint family structure. Despite the solidarity among the male siblings after the father's death many forces tend to break the joint family into separate units.

Significant numbers of studies have been conducted on the urban family structure in India.

- **T.K Oomen** in his article 'Urban family in Transition' points out that most of these studies have been obsessed with a single question is the joint family in India breaking down and undergoing a process of nuclear due to urbanization.

Scholars point out that industrial urbanization has not brought disintegration in the joint family structure.

- Milton Singer studies the structure of the joint family among the industrialists of Madras City. He finds that joint family system has not been a blockade for entrepreneurship development. Rather it has facilitated and adapted to industrialization.
- **Ramakrishna Mukherjee** in 'Sociologists and Social Change in India Today' finds that the joint family is over represented in the trade and commerce sector of national economy and in the high and middle grade occupations and nuclear family is over represented in the rural rather than in the urban areas. Based on his study on the family structure in West Bengal he concludes that the central tendency in the Indian society is to pursue the joint family organization.
- **T.K Oomen** is of the opinion that so far urban family has been viewed from within as a little society .To him for a proper understanding the urban family should be placed in a broad social context. For this purpose the urban families should be placed in a broad social context. The urban families are to be distinguished through the mode of earning a livelihood and sources of income, structure of authority, urban social milieu and social ecology and the emerging value patterns.

The socio-ecological factors like the settlement patterns, cultural environments of the urban migrants and associations to various occupational, political, ideological, cultural, economic groups influence and reorient the style and pattern of urban families. The urban centers are melting pots of traditional and modern values. Individualism is growing at a significant speed in the urban areas. Individualism is against the spirit of the joint family and questions the established authority of the patriarchal set up.

In the context of rapid technological transformation, economic development and social change the pattern of family living has been diverse in urban India. Life is complex both in the rural and in the urban areas .In the urban areas and even in the rural areas many couples are in gainful employment. They depend on others for childcare. With the structural break down of the joint family they face lot of difficulties in raising their children. For employment many rural men come out of the village leaving behind their wives and children.

In the process of structural transformation the old structure of authority and value has been challenged. The growing individualism questions the legitimacy of the age-old hierarchic authority. The old value system also changes significantly. However this system of transformation has minimized the importance of mutual respect, love and affection among the family members belonging to various generations. The lack of emotional support in the family often leads the youth to the path of alcoholism and drug addiction.

Impact of Modernism on Family

Malinowski advocates 'Family is the cornerstone of every society and culture'. Family offers a person residential identity, social status, right to property affiliation with kinship and emotional support. In western European societies **Jack Goode** finds that world revolution has contributed for the transformation of family system.

In Indonesia and Philippines industrialization has drawn adult males and females from rural centers to the urban areas. However the elderly generation still stays in the rural areas looking after the family farm and the young ones employed in the industries regularly visit their traditional family explaining how industrial revolution has not completely broken down the family system in these societies.

Lawrence Stone in Family transformations in the world advocates that families change from the elementary structure to patriarchal structure to reach at the stage of conjugal structure. In primitive societies people go for nuclear families or elementary families therefore the basic unit of family consists of husband, wife and children. But one's duties, responsibilities, obligations in relation to family are subdued to one's responsibility towards the community when economy stabilizes secured sense of income and livelihood comes out of agriculture the males take active part in agrarian mode and compelling women to look into domestic activities. As a result division of work explains variations in status and consolidation of patriarchal joint family system.

Finally industrialization, women empowerment and modernization give rise to the gender equality both at family and at the place of work. Therefore man becomes family centric in modern society and both husband and wife appreciate each other accommodate to each other's interest to keep family going and continuing in modern society. He asserts that the decline of modern family system will give importance on the elementary family system.

Steiner does not agree with the universal theory of family change developed by **Lawrence Stone**. He asserts that Islamic revolution in Arabian sub continent has contributed for commercial growth on the one hand but consolidation of patriarchy, lower status of women and women's separation from employment on the other. In South Africa under the impact of industrialization the demographic composition of family is changing but geographically dispersed members of the family address to the needs of each other at the time of crisis. Therefore the bearing of industrialization on family system is not uniform. In Poland the elderly people live in the countryside along with their grandchildren. The adults go for industrial occupation and urban living. As a result social demography is evenly balanced and family not undergoing through the state of crisis.

Anthony Giddens while speaking about the bearings of industry and modernization on family system advocates that the structure of family, the forms of interrelationship within family are greatly determined by multiple criteria including class, race, ethnic identity, personal experience and other factors. It is generally found that interpersonal relationships among the members in the families in upper and lower class is absolutely weak. Thus search for freedom or perpetual poverty hence search for escapism. In both these societies the rate of divorce is quite high. Talking about family encountering with crisis in modern society it is generally found that Asian parents are more concerned about the security of their children. Hence they concentrate more on savings, children's education appropriate socialization. Therefore family integration is high in case of Asians.

With regard to race he finds out that both blacks and whites sufficiently go for the breakdown of marriage, pre -marital and post- marital relationships is greatly unfound in case of Jews and Asian immigrants. As a result the stability and security of family is not identically determined by industrialization. Finally one's personal experience during childhood necessarily influences to his future role in the family set up .A troubled childhood may stimulate a child to go for the untroubled parenthood at a future date. Thus in conclusion dismissing to Classical Theory of **Sir Henry Maine, Morgan, Tonies** who advocate that joint families transform into nuclear families under the impact of industrialization one would conclude that the bearings of industrialization, modernization, women empowerment are bound to be different on different family systems in different societies and cultures.

MARRIAGE

Marriage is one of the universal social institutions established to control and regulate the life of mankind. It is closely associated with the institution of family. Infact both the institutions are complementary to each other. It is an institution with different implications in different cultures. Its purposes, functions and forms may differ from society to society but it is present everywhere as an institution.

Patterns of Marriage

Cultural norms, and often laws, identify people as suitable or unsuitable marriage partners.

Endogamy and Exogamy

- Some marital norms promote **endogamy**, *marriage between people of the same social category*. Endogamy limits marriage prospects to others of the same age, race, religion, or social class.
- By contrast, **exogamy** mandates *marriage between people of different social categories*.

In rural areas of India, for example, people are expected to marry someone of the same caste (endogamy) but from a different village (exogamy). On the one hand, the logic of endogamy is that people of similar position pass along their standing to their offspring, thereby maintaining the traditional social hierarchy. Exogamy, on the other, builds alliances and encourages cultural diffusion.

Monogamy and Polygamy

- In high-income nations, laws prescribe **monogamy** (from the Greek, meaning “one union”), *marriage that unites two partners*.
- Whereas monogamy is the rule in high-income countries, many lower-income countries – especially in Africa and southern Asia – permit **polygamy** (from the Greek, meaning “many unions”), *marriage that unites three or more people*.

Polygyny and Polyandry

Polygamy takes two forms: (a) polygyny and (b) polyandry.

- By far the more common form is **polygyny** (from the Greek, meaning “many women”), *marriage that unites one man and two or more women*. For example, Islamic nations in the Middle East and Africa permit men to four wives. Even so, most Islamic families are monogamous because a very few men can afford to support several wives and even more children.

- **Polyandry** (from the Greek, meaning “many men” or “many husbands”) is *marriage that unites one woman and two or more men*. One case of this rare pattern is seen in Tibet, a mountainous land where agriculture is difficult. There, polyandry discourages the division of land into parcels too small to support a family and divides the work of farming among many men.

Residential Patterns

Just as societies regulate mate selection, so they designate where a couple resides.

- In preindustrial societies, most newlyweds live with one set of parents who offer them protection, support and assistance. Most common is the form of **patrilocality** (from the Greek, meaning “place of the father”), a residential pattern in which a *married couple lives with or near the husband's family*.
- However, some societies favour **matrilocality** (from the Greek, meaning “place of the mother”), a residential pattern in which a *married couple lives with or near the wife's family*.
- Industrial societies show yet another pattern. Finances permitting, they favour **neolocality** (from the Greek, meaning “new place”), a residential pattern in which a *married couple lives apart from both sets of parents*.

Rules of Marriage:

No society gives absolute freedom to its members to select their partners. **Endogamy** and **exogamy** are the two main rules that condition marital choice.

Endogamy:

It is a rule of marriage in which the life-partners are to be selected within the group. It is marriage within the group and the group may be caste, class, tribe, race, village, religious group etc. We have caste endogamy, class endogamy, sub caste endogamy, race endogamy and tribal endogamy etc. In caste endogamy marriage has to take place within the caste. Brahmin has to marry a Brahmin. In sub caste endogamy it is limited to the sub caste groups.

Exogamy:

It is a rule of marriage in which an individual has to marry outside his own group. It prohibits marrying within the group. The so-called blood relatives shall neither have marital connections nor sexual contacts among themselves.

Forms of exogamy:

- **Gotra Exogamy:** The Hindu practice of one marrying outside one's own gotra.
- **Pravara Exogamy:** Those who belong to the same pravara cannot marry among themselves.
- **Village Exogamy:** Many Indian tribes like Naga, Garo, Munda etc have the practice of marrying outside their village.
- **Pinda Exogamy:** Those who belong to the same pinda or sapinda(common parentage) cannot marry within themselves.
- **Isogamy:** It is the marriage between two equals (status)
- **Anisogamy:** It is an asymmetric marriage alliance between two individuals belonging to different social statuses. It is of two forms - Hypergamy and Hypogamy.
 1. **Hypergamy:** It is the marriage of a woman with a man of higher Varna or superior caste or family.
 2. **Hypogamy:** It is the marriage of high caste man with a low caste woman.
- **Orthogamy:** It is the marriage between selected groups.
- **Cerogamy:** It is two or more men get married to two or more women.
- **Anuloma marriage:** It is a marriage under which a man can marry from his own caste or from those below, but a woman can marry only in her caste or above.
- **Pratiloma marriage:** It is a marriage of a woman to a man from a lower caste which is not permitted.

Note: Try to know the difference in pattern of marriage in Hindu tradition and Muslim Tradition.

Recent Trends

To what extent are the rules of endogamy, hypergamy, exogamy and arranged marriages operative today?

Inter-caste marriages are now recognized by law and take place on a larger scale than before. These inter-caste marriages constitute only a very small proportion of the total number of marriages taking place. They are increasing at a slow rate. Caste endogamy is still highly relevant in the context of the patterns of selection of spouse. Many caste organisations devise all kinds of strategies to confine marriages within their castes and sub-castes. There are even marriage "melas" (fairs) to ensure that the choice of the spouse is made within the particular subcaste.

Though majority of marriages continue to be arranged by parents/elders/wali, the pattern of choosing one's spouse has undergone some modifications today. We find the following patterns i) marriage by parents'/elders' choice without consulting either the boy or girl, ii) marriage by self-choice, iii) marriage by self-choice but with parents' consent, iv) marriage by parents' choice but with the consent of both the boy and the girl involved in the marriage, v) marriage by parents' choice but with the consent of only one of the two partners involved. Very often, the boy is consulted and his consent is taken. Parents/elders do not think it is important to ask the girl whether she approves the match. Among urban educated classes arranged marriage with the consent of the boy and the girl is often the most preferred pattern. Marriages are even arranged through newspaper advertisement for both the boy and the girl.

Changes in Marriage

- Changes in the Forms of Marriage
- Changes in the Mate selection
- Changes in Age of Marriage
- Changes in Marriage Rituals and Customs
- Changes in Marriage: Goals and Stability

KINSHIP

Kinship ties are connections between individuals, established either through marriage or through the lines of descent that connect blood relatives (mothers, fathers, siblings, offspring, etc.).

Types of Kinship:

Descent

A descent group is any social group in which membership depends on common descent from a real or mythical ancestor. Thus a lineage is a **unilineal descent** group in which membership may rest either on matrilineal descent (**patrilineage**) or on matrilineal descent (**matrilineage**).

In a **cognatic descent**, all descendants of an ancestor\ancestress enjoy membership of a common descent group by virtue of any combination of male or female linkages.

However, cognatic descent is sometimes used synonymously with either '**bilateral**' or '**consanguine descent**'. A clan is a unilineal descent groups if the members of which may claim either partilineal (Patriclan) or matrilineal descent (Matriclan) from a founder, but do not know the genealogical ties with the ancestor\ancestress.

- A **phratry** is a grouping of clans which are related by traditions of common descent. Mythical ancestors are thus common in clans and phratries.
- **Totemic clans**, in which membership is periodically reinforced by common rituals such as sacred meals, have been of special interest to social anthropologists and sociologists of religion.
- Where the descent groups of a society are organized into two main divisions, these are known as **moieties** (halves).

The analysis of descent groups is crucial for any anthropological study of pre-industrial society, but in most Western industrial societies the principle of descent is not prominent and descent groups are uncommon.

Primary kins:

Every individual who belongs to a nuclear family finds his primary kins within the family. There are 8 primary kins- husband-wife, father-son, mother-son, father-daughter, mother-daughter, younger brother-elder brother, younger sister-elder sister and brother-sister.

Secondary kins:

Outside the nuclear family the individual can have 33 types of secondary relatives. For example mother's brother, brother's wife, sister's husband, father's brother.

Tertiary kins:

Tertiary kins refer to the secondary kins of our primary kins. For example wife's brother's son, sister's husband's brother and so on. There are 151 types of tertiary kins.

DIVERSITY IN INDIA



Different Forms of Diversity in India

The diversity in India is unique. Being a large country with large population, India presents endless varieties of physical features and cultural patterns. It is the land of many languages it is only in India people professes all the major religions of the world. In short, **India is “the epitome of the world”**. The vast population is composed of people having diverse creeds, customs and colours. Some of the **important forms of diversity in India are discussed below.**

1. Diversity of Physical Features:

The unique feature about India is the extreme **largest mountains covered with snow throughout the year**. The Himalayas or the abode of snow is the source of the mighty rivers like Indus, Ganga and Yamuna. These **perennial rivers irrigate extensive areas in the North to sustain the huge population of the country**. At the same time **Northern India contains arid zones and the desert of Rajasthan where nothing grows accept a few shrubs**.

2. Racial Diversity:

A race is a group of people with a set of distinctive physical features such as skin, colour, type of nose, form of hair etc. A.W. Green says, "A race is a large biological human grouping with a number of distinctive, inherited characteristics which vary within a certain range."

The Indian sub-continent received a large number of migratory races mostly from the Western and the Eastern directions. Majority of the people of India are descendants of immigrants from across the Himalayas. Their dispersal into sub-continent has resulted in the consequent regional concentration of a variety of ethnic elements. India is an ethnological museum Dr B.S. Guha identifies the population of India into six main ethnic groups, namely (1) the Negrito' (2) the Proto-Australoids, (3) the Mongoloids (4) the Mediterranean or Dravidian (5) the Western Brachycephals and (6) the Nordic. People belonging to these different racial stocks have little in common either in physical appearance or food habits. The racial diversity is very perplexing.

Herbert Risley had classified the people of India into seven racial types.

These are- (1) Turko-Iranian (2) Indo-Aryan, (3) Scytho-Dravidian, (4) Aryo-Dravidian, (5) Mongo-Dravidian, (6) Mongoloid and (7) Dravidian. These seven racial types can be reduced to three basic types- the Indo-Aryan, the Mongolian and the Dravidian. In his opinion the last two types would account for the racial composition of tribal India.

Other administrative officers and anthropologists like J.H. Hutton, D.N. Majumdar and B. S. Guha have given the latest racial classification of the Indian people based on further researches in this field. Hutton's and Guha's classifications are based on 1931 census operations.

3. Linguistic Diversity:

The census of 1961 listed as many as 1,652 languages and dialects. Since most of these languages are spoken by very few people, the subsequent census regarded them as spurious but the 8'h Schedule of the Constitution of India recognizes 22 languages. These are (1) Assamese, (2) Bengali, (3) Gujarati, (4) Hindi, (5) Kannada, (6) Kashmir. (7) Konkani. (8) Malayalam. (9) Manipuri, (10) Marathi, (11) Nepali. (12) Oriya, (13) Punjabi, (14) Sanskrit. (15) Tamil, (16) Telugu, (17) Urdu, and (18) Sindhi, (19) Santhali, (20) Boro, (21) Maithili and (22) Dogri. But four of these languages namely Sanskrit, Kashmiri, Nepali and Sindhi are not official languages in any State of the Indian Union. But all these languages are rich in literature Hindi in Devanagiri script is recognized as the official language of the Indian Union by the Constitution.

The second largest language, Telugu, is spoken by about 60 million people, mostly in Andhra Pradesh. Most of the languages spoken in North India belong to the Indo- Aryan family, while the languages of the South namely Telugu, Tamil, Malayalam and Kannada belong to the Dravidian family.

It is said that India is a “Veritable tower of babel”. In the words of A.R. Desai “India presents a spectacle of museum of tongues”.

This linguistic diversity notwithstanding, there was always a sort of link languages, though it has varied from age to age. In ancient times, it was Sanskrit, in medieval age it was Arabic or Persian and in modern times there are Hindi and English as official languages.

4. Religious Diversity:

India is not religiously a homogeneous State even through nearly 80 per cent of the population profess Hinduism. India is a land of multiple religions. We find here followers of various faiths, particularly of Hinduism, Islam, Christianity, Sikhism, Buddhism, Jainism Zoroastrianism. We know it that Hinduism is the dominant religion of India. According to the census of 2001 it is professed by 80.05 per cent of the total population.

Next comes Islam which is practiced by 13.04 per cent. This is followed by Christianity having a followers of 2.03 per cent, Sikhism reported by 1.9 per cent, Buddhism by 0.8 per cent and Jainism by 0.4 per cent. The religions with lesser following are Judaism, Zoroastrianism and Bahaism.

Then there are sects within each religion. Hinduism, for example, has many sects including Shaiva Shakta and Vaishnava. We can add to them the sects born of religious reform movements such as the Arya Samaj, Brahmo Samaj, and The Ram Krishna Mission. More recently, some new cults have come up such as Radhaswami, Saibaba etc. Similarly, Islam is divided into Shiya and Sunni; Sikhism into Namdhari and Nirankari; Jainism into Digambar and Shwetambar and Buddhism into Hinayan and Mahayan.

While Hindus and Muslims are found in almost all parts of India, the remaining minority religions have their pockets of concentration. Christians have their strongholds in the three Southern States of Kerala, Tamil Nadu and Meghalaya. Sikhs are concentrated largely in Punjab, Buddhist in Maharashtra and Jains are mainly spread over Maharashtra, Rajasthan and Gujarat, but also found in most urban centers throughout the country.

5. Caste Diversity:

India is a country of castes. **Caste** or **Jati** refers to a **hereditary, endogamous status group practicing a specific traditional occupation**. It is surprising to know that there are **more than 3,000 Jatis in India**.

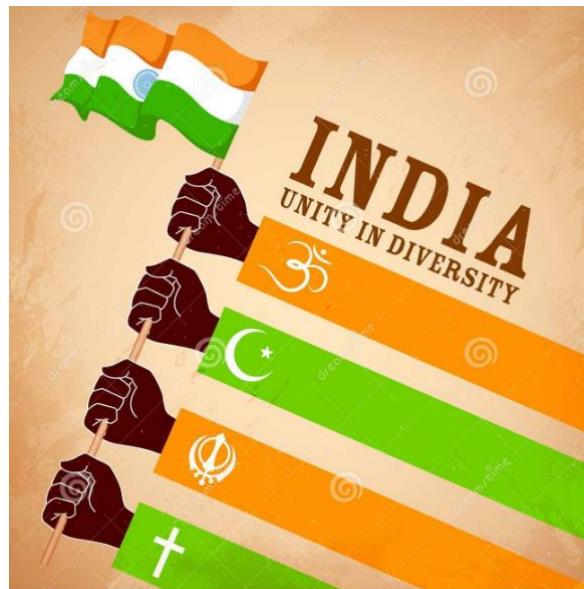
These are hierarchically graded in different ways in different regions.

It may also be noted that the practice of **caste system is not confined to Hindus alone**. We find castes among the **Muslims, Christians, Sikhs** as well as other communities. We have heard of the **hierarchy of Shaikh, Saiyed, Mughal, Pathan among the Muslims**, Furthermore, there are castes like Teli (oil pressure). Dhobi (washerman), Darjee (tailor) etc. among the Muslims. Similarly, **caste consciousness among the Christians in India** is not unknown. Since a vast majority of Christians in India were converted from Hindu fold, the converts have carried the caste system into Christianity. Among the **Sikhs** again we have so many castes including **Jat Sikh and Majahabi Sikh (lower castes)**. In view of this we can well imagine the extent of caste diversity in India.

In addition to the above described major forms of diversity, we have diversity of many other sorts like settlement pattern – tribal, rural, urban; marriage and kinship pattern along religious and regional lines and so on.

UNITY IN DIVERSITY

The most often noticed feature of Indian society is “Unity in Diversity”. This phrase celebrates how India has been stronger by welcoming various cultural, social and ethnic elements. It also transcends the notion **accommodation without assimilation** has been the key feature of Indian civilization. India has accommodated different elements of society without letting them lose their separate identity. We have got enough **freedom to practice our own way of life**.



We note that **Unity in Diversity** is not something unique to India only. This **concept** is a popular **motto** in **most nations** and it has also provided **backbone** to several political and social **movements** around the **world**. Its **core** idea is “**unity without uniformity**” and “**diversity without fragmentation**”. It is based on the notion that **diversity enriches human interaction**.

“Unity in diversity” is a popular motto within and among nation states, and also in political and social movements.

Different Elements of Unity in Diversity

For academic purpose, we can divide the different elements of unity in diversity in **Geographical** elements, **religious** elements, **cultural** elements, **political** elements and **linguistic** elements. A brief idea about each of them is as follows:

Geographical Elements of Unity in Diversity

India has **diverse geography**. At **broadest level**, the country can be **divided** into several **regions** viz. **Himalaya**, **northern plains**, **plateau of central India** and **Deccan**, **Western & Eastern Ghats**,

Thar Desert etc. Each of them has different climate, temperature, vegetation, fauna, people and so on.

Despite of this diversity, India has been defined as a distinct geographical unit since ages. A sloka in **Vishnu Purana** defines **Bharata** as the land which is south of snowy mountains and north of ocean. The country was time and again unified by different imperialist forces taking into consideration its geographical distinctness. There was a time two kings were known as **Uttarapathapathi** {Harsha} and **Dakshinapathpathi** {Pulkeshi}, thus giving a notion of only two parts of this vast country. The medieval sultans and mughals tried to consolidate their empire from north to south, geographically. British also did the same.

Religious Elements of Unity in Diversity

India has multitude of religions including majority Hinduism and minority Islam, Sikhism, Christianity, Buddhism, Jainism, Zoroastrianism, Judaism, Bahá'í Faith and so on. The religious diversity has been one of the main divisive force in the country leading to problem of communalism, yet this diversity has many a times kept the country united in difficult times. Religious unity is particularly visible when a war or a disaster happens. Time and again, India has stood united in crisis, and that is what religious unity in diversity of India is.

This apart, we see everyday examples of religious harmony such as use of **Ganpati Pandal** as a makeshift mosque for Muslims; and **Hindus participating in Eid festivities** {reference}; **Sikhs building mosques for Muslims**; **Muslims kids robed as Krishna for Janmasthami festivals** and so on. There are some religious centres in the country {Ajmer Sharif, Bodhgaya, Golden Temple in Amritsar etc.} which have acquired a character that goes beyond one religion.

Cultural Elements of Unity in Diversity

The Cultural unity in diversity of India is generally denoted with the phrase “**Ganga-Jamuni Tahjeeb**” or **India's composite culture**. Despite of diversity, there are numerous cultural elements and factors that have shaped India's composite culture. Some of them are as follows:

1. Indian Music

The best example of India's composite culture is our music, particularly the **Hindustani Classical Music**. It has ancient origins, yet emergence of a highly developed and enriched music of northern India could not have been possible without Muslim contributions and its patronage. Emergence of Khayal from Dhrupad, Tabla from Pakhawaj / Mridangam are some of the key examples. Indian Veena and Persian Tambura merged to emerge as **Sitar**. Similarly, **Ghazals** and **Qawwalis** have played a unifying factor between the people of Indian sub-continent.

2. Daily Life

Each religion has influenced other in its customs, manners, rituals, etiquettes, dress, consumes, cooking, fairs, festivals, games, sports and so on. For example, Nisbat, Mehendi, Haldi, Tel, Mandwa, Jalwa, Barat, Kangan etc. are the Muslim adaptation of Hindu ceremonies. Similarly, when lower Hindu caste people converted to Islam during Sultanate and Mughal era, they kept their livelihood / vocational practices attached to the caste, thus we have Muslim castes as well including Julahas, Ansaris and so on.

3. Religion – Bhakti & Sufi Movement

Bhakti Movement dissolved the separate religious identities to a great extent and provides a great contribution to India's composite culture. It gave a rude shock to Brahanical influence over Hinduism as well as religious bigotry in Islam. It brought to fore the universal brotherhood, equality and oneness of God while rejected castes, rituals, idol worship etc.

Essence of both Bhakti and Sufi movements was that they are not purists. Purism brings bigotry. Both of them brought Hindus and Muslim closer and thus contributing in composite culture of the country. The early Sufi saints laid great emphasis on love and had a pantheistic approach that was inherently in conflict with orthodoxy. Some practices of Sufi saints such as penance, fasting and holding the breath are sometimes traced to the Buddhist and Hindu yogic influences. Also, other evidence suggests that Hindu and Buddhist rituals have been absorbed and assimilated by the Sufis. The similarities between Hinduism, Buddhism and Sufism provided a basis for mutual toleration and understanding. The Chishti and Suharwardi orders both helped create a climate of opinion where people belonging to different sects and religions could live in harmony.

For its part, the Bhakti movement preached against the caste system using the local languages so that the message reached the masses. The values preached by the Bhakti saints coincided with the Islamic ideas of equality and brotherhood preached by Sufi saints. Together, these saints called for unity between Hindus and Muslims. The goal of saints like Kabir and Nanak was to unite all castes and creeds. They denounced untouchability and emphasized the fundamental unity of man.

4. Literature

Different regions of India contributed to the promotion of literature and higher learning to the composite culture of India. For example, Vedas were developed in North-West {Sapta-Sindhu region}, Yajurveda and Brahmana in Kuru-Panchal region; Rajatarangini in Kashmir; Upanishads in Magadha; Gita Govinda in Bengal, Charyapadas in Odisha, West Bengal and Assam;

Mahakavyas and dramas of Kalidasa in Ujjaini; Bhavbhut's works in Vidarbha; Dasakumarcharita of Dandin in Deccan; Sangam Literature in South and so on. Similarly, Taxila, Nalanda, Varanasi, Vallabhi, Vanvasi, Amaravati, Nagarjunkonda, Kanchi, Madurai and Odantapuri are shining examples of seats of higher learning in India.

Political Elements of Unity in Diversity

Though it is believed that India's continuity as a civilization was social and cultural rather than political; yet idea of bringing entire country under one central authority has been dream of great kings, sultans, emperors and rulers. This idea was put into practice by Chandragupta; Asoka; Harsha; Akbar and British rulers. Despite this, India was never a well organized political unit. Even during British India, there were 600 princely states which were internally autonomous. Then, our current form of democracy and government draws its existence from different political parties, political ideologies and so on.

Linguistic Elements of Unity in Diversity

While three fourth of India speaks Indo-Aryan Languages, Dravidian languages are spoken by one fourth of Indians. India has 122 major languages and 1599 dialects, thus making it one of the most linguistically diverse nations around the world. The languages have been a divisive as well as adhesive force in the country. English emerged as lingua franca of the country and serves as medium of communication between two people who have different mother tongue. Similarly, Hindi has also, to a great extent, served to keep the country united. Despite major issues such as demand of linguistic states, status of minority, anti-Hindi movements etc. have posed major challenges to governments from time to time.

Institution of Pilgrimage as element of Unity in Diversity

One of the important source of unity in India is its pilgrimage culture, reflected in network of religious shrines and sacred places. For example, Badrinath, Kedarnath in North, Dwarka / Somnath in West, Rameshwaram in South, Puri in East and holy rivers across the length and breadth of the nation have fostered the sense of India as one unit.

Accommodation within Hinduism as element of unity in diversity

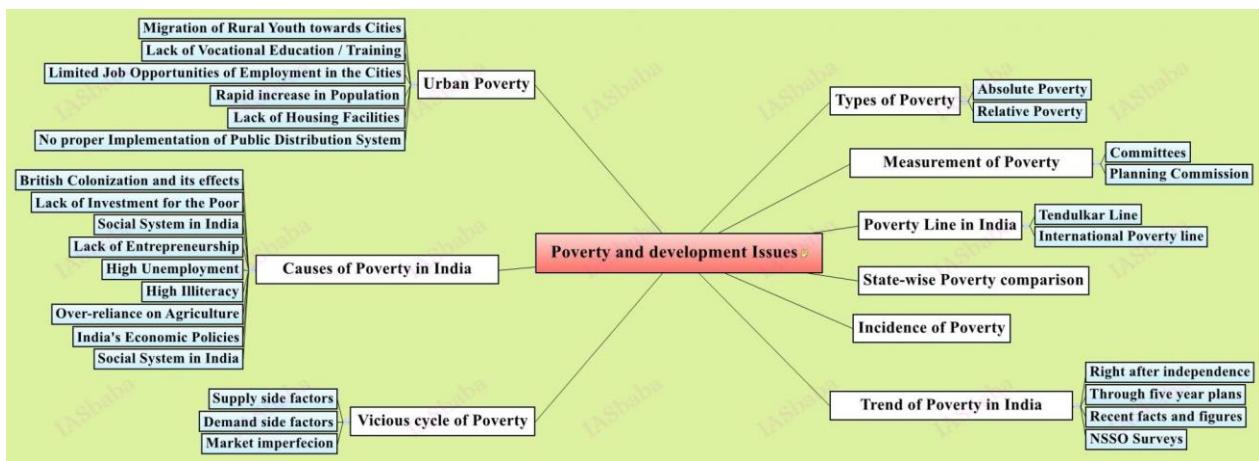
Hinduism is not a homogenous religion with one God, one book, one temple and so on. It is a federation of faiths with multiple deities, multiple Holy Scriptures and multiple of faiths and philosophies including atheism. Its elastic character of Hinduism that has accommodated and adjusted with various faiths, religions etc. and has allowed coexistence of several faiths in India.

Tradition of Interdependence as element of unity in diversity

Despite the fact that ours is a caste ridden society, India has a remarkable tradition of interdependence, which has kept it united for centuries. One example is the Jajmani System or functional interdependence of various castes. Jajman or Yajman is the recipient of certain services. This system initially developed in the villages between the food producing families and the families which supported them with other goods and services. The entire gamut of social order developed with Jajmani links with multiple types of payments and obligations. None of the caste was self-sufficient and it depended for many things on other castes. Thus, each caste worked as a functional group and was linked with other caste via the mechanisms of Jajmani system.

Though Jajmani system represented the inter-linking of Hindu caste yet, in practice this system crossed the boundary of religion and provided linkages between different religions also. For example, Hindu's dependence on Muslim weaver or washerman or Muslim's dependence on Hindu trader / tailor / Goldsmith etc. is a manifestation of that mechanism only, though not called so.

POVERTY AND DEVELOPMENT ISSUES



<http://iasbaba.com/mind-map/>

Definition of Poverty

The definition of poverty matters because how it is defined determines how much poverty there is believed to be. The definition can also influence the explanations of poverty and the possible solutions that are put forward.

Poverty can be defined as a social phenomenon in which a section of society is unable to fulfill even its basic necessities of life. When a substantial section is deprived of minimum level of living and continues with a bare subsistence level, that society is said to be plagued with mass poverty.

Poverty implies a condition in which a person is unable to maintain living standard adequate for his physical and mental efficiency. Poverty erodes self-esteem and opportunities to live life to the fullest. The cumulative effect is the wide gap between haves and have not's.

According to World Bank, Poverty is deprivation in well-being and is multi-dimensional. It includes low incomes and inability to acquire the basic goods and services necessary for survival with dignity.

The dynamic nature of Poverty:

The concept of poverty today, is different from what it was thirty years ago.

The left and right of politics is not necessarily always in conformity with the lived experiences of ordinary Indians

Left: They want to expand social welfare programmes for the poor by highlighting the growing inequalities between rich and poor.

Right: they want to alleviate the growing burden of welfare policies and introduce economic growth to improve the lives of poor.

Thus, it is needed that poverty be understood and tackled with tailor made approaches to align with the transition happening in society.

Dimensions of Poverty:

Poverty may be defined as either absolute or relative. Absolute poverty or destitution refers to the lack of means necessary to meet basic needs such as food, clothing and shelter.

- **Absolute poverty** is a condition characterized by severe deprivation of basic human needs, including food, safe drinking water, sanitation facilities, health, shelter, education and information. It depends not only on income, but also on access to services.
- **Relative poverty** views poverty as dependent on social context, hence relative poverty is a measure of income inequality. Usually, relative poverty is measured as the percentage of population with income less than some fixed proportion of median income.

Types of poverty:

1. Absolute poverty: The state in which people do not have the minimum level of income deemed necessary for living in a civilized way.

2. Relative poverty: Relative poverty is when some people's way of life and income is so much worse than the general standard of living in the country or region in which they live that they struggle to live a normal life and to participate in ordinary economic, social and cultural activities.

3. Always poor: These people are never having income above poverty line in their lifetime.

- 4. Usually poor:** Those people who are generally poor but who may sometimes have a little more money. ex: casual workers
 - 5. Chronic poor:** Always poor and usually poor together are categorised under chronic poor.
 - 6. Churning poor:** Those people who regularly move in and out of poverty. ex: small farmers and seasonal workers
 - 7. Occasionally poor:** Those who are rich most of the time but may sometimes have a patch of bad luck.
 - 8. Transient poor:** Churning poor and occasionally poor are categorised under this.
 - 9. Non – Poor:** Those who are never poor in their lifetime.
-

Poverty Estimation:

The estimation of the poverty is done by the planning commission on the basis of large sample survey of the consumer expenditure carried out by the National Sample Survey office (NSSO) carried out after an interval of 5 years.

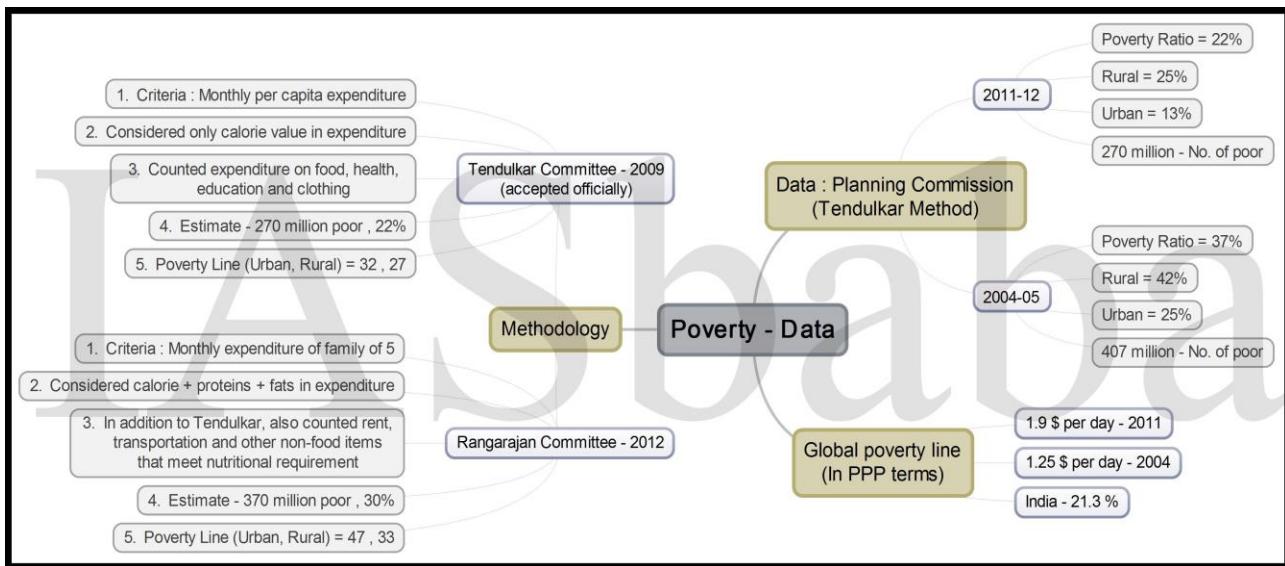
The Ministry of Rural development conducts the Below Poverty Line(BPL) Census with the objective of identifying the BPL households in rural areas, who could be assisted under various programmes of the ministry.

Committees for poverty estimation:

- **Dadabhai Naoroji** -- pioneer in the pre-independent India to work on the concept of Poverty Line.
- In **1962, the Planning Commission** constituted a working group to estimate poverty nationally, and it formulated separate poverty lines for rural and urban areas – of Rs 20 and Rs 25 per capita per year respectively.
- **VM Dandekar and N Rath** made the first systematic assessment of poverty in India in 1971, based on National Sample Survey (NSS) data from 1960-61. They argued that the poverty line must be derived from the expenditure that was adequate to provide 2250 calories per day in both rural and urban areas. This generated debate on minimum calorie consumption norms while estimating poverty and variations in these norms based on age and sex.

- **Alagh Committee (1979)**
- **Lakdawala Committee (1993)**
- **Tendulkar Committee (2009)**
- **Recommendations of N.C. Saxena Committee**
- **Dr. Arjun sengupta committee for poverty related to unorganised sector (Rs. 20 per day criteria)**
- **Rangarajan Committee**
- **World Bank's "money metric" approach**

Some of the Committees in detail:



Alagh Committee (1979): In 1979, a task force constituted by the Planning Commission for the purpose of poverty estimation, chaired by YK Alagh, constructed a poverty line for rural and urban areas on the basis of nutritional requirements. As per the recommendations poverty line was devised to be as given below:

Area	Calories
Rural	2400
Urban	2100

Lakdawala Committee (1993): In 1993, an expert group constituted to review methodology for poverty estimation, chaired by DT Lakdawala, made the following suggestions:

- consumption expenditure should be calculated based on calorie consumption as earlier;
- state specific poverty lines should be constructed and these should be updated using the Consumer Price Index of Industrial Workers (CPI-IW) in urban areas and Consumer Price Index of Agricultural Labour (CPI-AL) in rural areas;
- Discontinuation of ‘scaling’ of poverty estimates based on National Accounts Statistics. This assumes that the basket of goods and services used to calculate CPI-IW and CPI-AL reflect the consumption patterns of the poor.

Tendulkar Committee (2009): In 2005, another expert group to review methodology for poverty estimation, chaired by Suresh Tendulkar, was constituted by the Planning Commission to address the following three shortcomings of the previous methods:

- consumption patterns were linked to the 1973-74 poverty line baskets (PLBs) of goods and services, whereas there were significant changes in the consumption patterns of the poor since that time, which were not reflected in the poverty estimates;
- There were issues with the adjustment of prices for inflation, both spatially (across regions) and temporally (across time);
- Earlier poverty lines assumed that health and education would be provided by the State and formulated poverty lines accordingly.

It recommended four major changes:

- a shift away from calorie consumption based poverty estimation;
- a uniform poverty line basket (PLB) across rural and urban India;
- a change in the price adjustment procedure to correct spatial and temporal issues with price adjustment; and
- incorporation of private expenditure on health and education while estimating poverty.

The Committee recommended using Mixed Reference Period (MRP) based estimates, as opposed to Uniform Reference Period (URP) based estimates that were used in earlier methods for estimating poverty.

As per **Tendulkar committee**: Monthly per-capita expenditure for Rural is 816 and for Urban is 1000 rs.

Rangarajan Committee: In 2012, the Planning Commission constituted a new expert panel on poverty estimation, chaired by C Rangarajan with the following key objectives: (i) to provide an alternate method to estimate poverty levels and examine whether poverty lines should be fixed solely in terms of a consumption basket or if other criteria are also relevant; (ii) to examine divergence between the consumption estimates based on the NSSO methodology and those emerging from the National Accounts aggregates; (iii) to review international poverty estimation methods and indicate whether based on these, a particular method for empirical poverty estimation can be developed in India, and (iv) to recommend how these estimates of poverty can be linked to eligibility and entitlements under the various schemes of the Government of India.

As per Rangarajan Committee: Monthly expenditure of Family of Five: 4860(RURAL); 7035(URBAN)

Recent Update:

- A recent World Bank (WB) report brought out poverty ratios across countries. According to these estimates, poverty in India in 2011-12 could be as low as 12.4 per cent if we use “modified mixed reference period” (MMRP), in which there are three recall periods depending on the nature of items.
- This contrasts with the Rangarajan committee estimates of 29.5 per cent.
- The poverty line (PL) used by the Rangarajan committee for India was around Rs 1,105 per capita per month.
- That translates to \$2.44 per capita per day, in terms of purchasing power parity. As such, the WB’s PL of \$1.90 per capita per day is only about 78 per cent of the PL used by the Rangarajan committee. The lower PL is the reason for the lower poverty ratio estimated by the WB.

Concept of Socio-Economic Caste Census (SECC)

Recently, the government released data from the Socio-Economic Caste Census (SECC) 2011. There has been comment that hereafter, we need not have consumption-based poverty estimates using NSS (National Sample Surveys) data. It is thought that SECC data will alone be enough to estimate poverty and deprivation.

What is the difference between NSS and SECC?

- NSS consumption-based poverty estimates are still relevant.
- SECC-based estimates are important, but no substitutes for NSS-based poverty ratios.
- Estimates based on SECC and NSS data have different purposes.

What is the present basis for poverty line?

- Based on the analysis presented in the expert group report, monthly per capita consumption expenditure of Rs 972 in rural areas and Rs 1,407 in urban areas is treated as the poverty line at the all-India level.
- Assuming five members for a family, this will imply a monthly per household expenditure of Rs 4,860 in rural areas and Rs 7,035 in urban areas.
- The expert group estimates that 30.9 per cent of the rural population and 26.4 per cent of the urban population were below the poverty line in 2011-12.
- The all-India ratio was 29.5 per cent.

IAS BABA's View

- Poverty estimates provide the proportion and size of the poor population and their spread across states and broad regions.
- But they cannot be used for identification of the individual poor, which is necessary to ensure that the benefits of programmes and schemes reach only the deserving and targeted group.

CAUSES OF POVERTY- Historical reason:

Pre-independence:

Colonial Exploitation: Colonial rule in India is the main reason of poverty and backwardness in India. The Indian economy was purposely and severely de-industrialized through colonial privatizations. British rule replaced the wasteful warlord aristocracy by a bureaucratic-military establishment. However, colonial exploitation caused backwardness in India.

1. Zamindari system
2. Sharp increase on rural taxes
3. Export of food grains
4. Famine
5. De-industrialization in India – closing of Indian handloom and cottage industries

6. India turning into raw material exporter and importer of finished goods

Post – independence:

- Poor planning
- Failure of trickledown theory
- Emphasis on economic growth and not on development
- Slow economic growth
- Unequal distribution of wealth
- Poor land reforms – fragmentation of land
- Green revolution - helping large land owners and not small farmers.

Causes of Rural Poverty:

Rural poverty is a multi-dimensional social problem. Its causes are varied. They are as follows:

Climatic factors:

Climatic conditions constitute an important cause of poverty. The hot climate of India reduces the capacity of people especially the ruralites to work for which production severely suffers. Frequent flood, famine, earthquake and cyclone cause heavy damage to agriculture. Moreover, absence of timely rain, excessive or deficient rain affect severely country's agricultural production.

Demographic factors:

The following demographic factors are accountable for poverty in India.

Rapid growth of population:

- Rapid growth of population aggravates the poverty of the people. The growth of population exceeds the rate of growth in national income. Population growth not only creates difficulties in the removal of poverty but also lowers the per capita income which tends to increase poverty. The burden of this reduction in per capita income is borne heavily by the poor people. Population growth at a faster rate increases labour supply which tends to lower the wage rate.

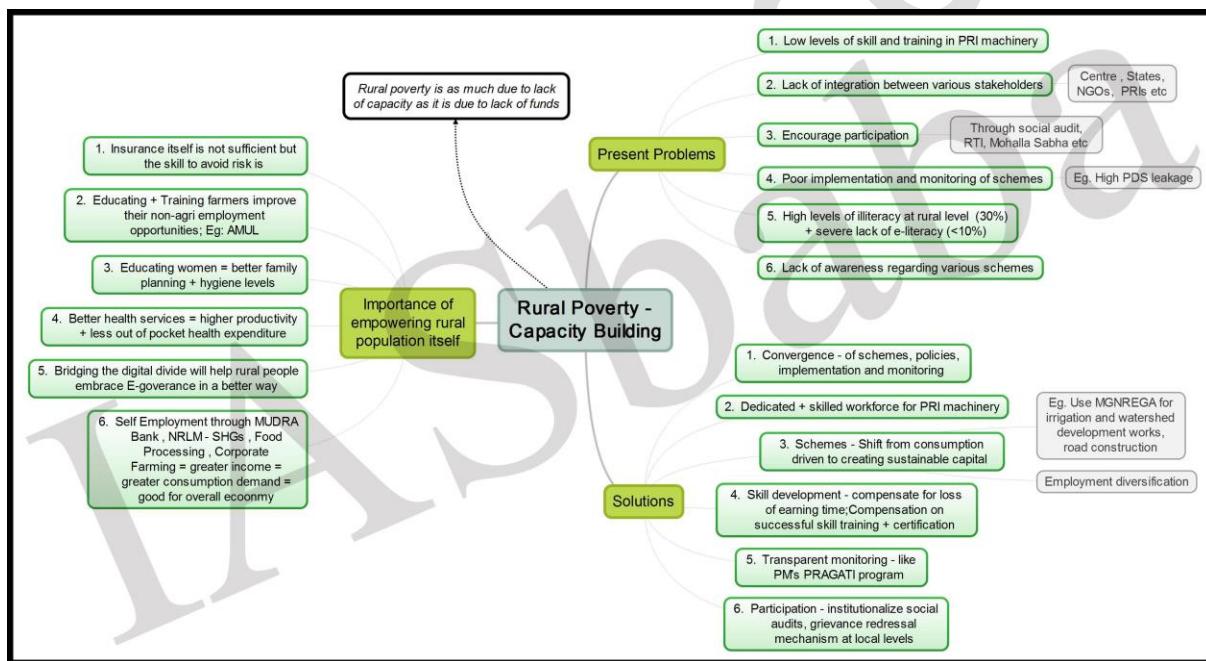
Size of family:

- Size of the family has significant bearing on rural poverty. The larger the size of family, the lower is the per capita income, and the lower is the standard of living. The persistence of the joint family system has contributed to the health and earning capacity of the ruralites.

Personal causes:

Lack of motivation:

- Lack of motivation is an important cause of rural poverty. Some ruralites do not have a motive to work hard or even to earn something. This accounts for the poverty of the ruralites.



Economic causes:

Low agricultural productivity:

- Poverty and real income are very much interrelated. Increase in real income leads to reduction of the magnitude of poverty. So far as agricultural sector is concerned, the farmers even today are following the traditional method of cultivation. Hence there is low agricultural productivity resulting in rural poverty.

Over-reliance on Agriculture:

- In India there is high level of dependence on primitive methods of agriculture. There is a surplus of labour in agriculture. Farmers are a large vote bank and use their votes to resist reallocation of land for higher-income industrial projects. While services and industry have grown at double digit figures, the agriculture growth rate has dropped from 4.8 per cent to below 2 per cent. About 60 per cent of the population depends on agriculture, whereas the contribution of agriculture to the GDP is below 18 per cent. The agricultural sector has remained very unproductive. There is no modernization of agriculture despite some mechanization in some regions of India.

Unequal distribution of land and other assets:

- Land and other forms of assets constitute sources of income for the ruralites. But, unfortunately, there has been unequal distribution of land and other assets in our economy. The size-wise distribution of operational holdings indicates a very high degree of concentration in the hands of a few farmers leading to poverty of many in the rural sector.

Decline of village industries:

- At present consequent upon industrialization new factories and industries are being set up in rural areas. Village industries fail to compete with them in terms of quality and price. As a result they are closed down. The workers are thrown out of employment and lead a life of poverty.

Immobility of labour:

- Immobility of labour also accounts, for rural poverty. Even if higher wages are offered, labourers are not willing to leave their homes. The joint family system makes people lethargic and stay-at-home.
- The ruralites are mostly illiterate, ignorant, conservative, superstitious and fatalistic. Poverty is considered as God-given, something preordained. All these factors lead to abysmal poverty in rural India.

Lack of employment opportunities:

- Unemployment is the reflection of poverty. Because of lack of employment opportunities, people remain either unemployed or underemployed. Most of these

unemployed and underemployed workers are the small and marginal farmers and the landless agricultural labourers.

Social causes:

Education:

- Education is an agent of social change and egalitarianism. Poverty is also said to be closely related to the levels of schooling and these two have a circular relationship. The earning power is endowed in the individual by investment in education and training. But this investment in people takes away money and lack of human investment contributes to the low earning capacity of individuals.
- In this way people are poor because they have little investment in themselves and poor people do not have the funds for human capital investment.

Caste system:

- Caste system in India has always been responsible for rural poverty. The subordination of the low caste people by the high caste people caused the poverty of the former. Due to rigid caste system, the low caste people could not participate in the game of economic progress.
- A Shudra was not allowed to become a trader and a Vaisya could earn his bread only by trade.
- Birth would decide their occupation and their economic fate. K. V. Verghese rightly observes, "Caste system acted as a springboard for class exploitation with the result that the counterpart of the poverty of the many is the opulence of the few. The second is the cause of the first."

Joint family system:

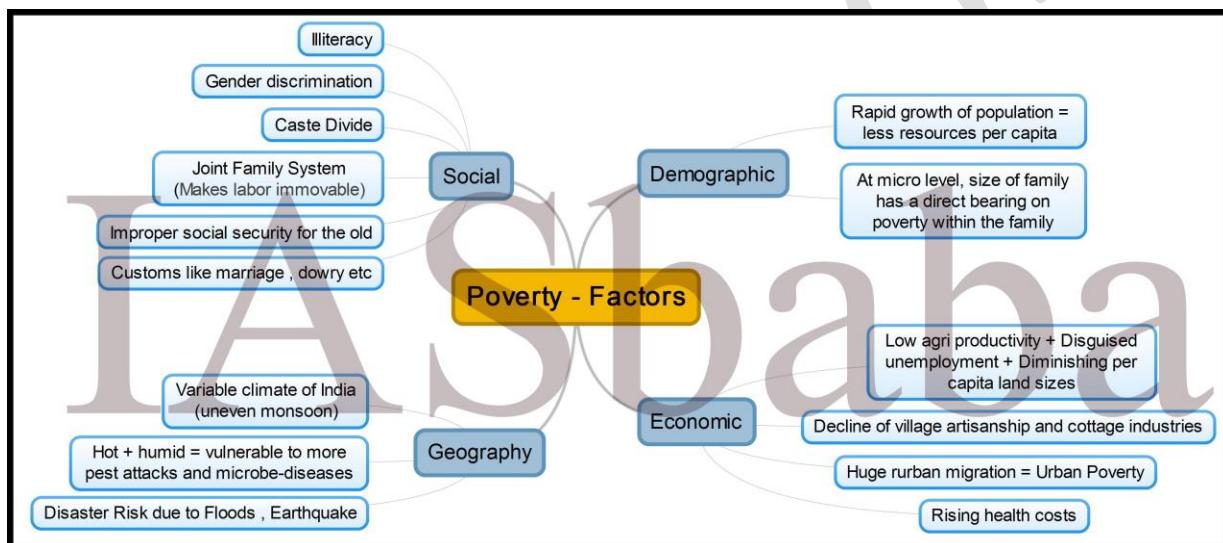
- The joint family system provides social security to its members. Some people take undue advantage of it. They live upon the income of others. They become idlers. Their normal routine of life consists in eating, sleeping and begetting children.
- In this way poverty gets aggravated through joint family system.

Social customs:

- The ruralites spend a large percentage of annual earnings on social ceremonies like marriage, death feast etc. As a result, they remain in debt and poverty.

Growing indebtedness:

- In the rural sector most of the ruralites depend on borrowings from the money-lenders and land-lords to meet even their consumption expenses. Moneylenders, however, exploit the poor by charging exorbitant rates of interest and by acquiring the mortgaged land in the event of non-payment of loans.
- Indebted poor farmers cannot make themselves free from the clutches of moneylenders. Their poverty is further accentuated because of indebtedness. Such indebted families continue to remain under the poverty line for generations because of this debt-trap.



Geographical reason:

1. Regional imbalances
2. Heterogeneous availability of resources
3. Poor exploitation of minerals
4. Poor fertility of land
5. Lack of irrigation facilities
6. Poor agricultural growth
7. Poor technological intervention in agriculture
8. Natural calamities like cyclone, hailstorm, flood and drought.
9. Poor credit and insurance facilities for agriculture

10. Monoculture
11. Poor area specific planning of agriculture
12. Lack of allied agricultural activities
13. Environmental degradation
14. Climate change

Socio-economic reasons:

1. Unemployment and under – employment
2. High inflation
3. Poor capital formation
4. Lack of infrastructure
5. Lack of demand
6. High population growth
7. Lack of social/ welfare nets – poor implementation of existing welfare schemes
8. Poorly targeted poverty alleviation programs and high leakages
9. High corruption
10. White elephant approach
11. Politicisation of policies
12. Poor PDS system
13. Malnutrition and hunger
14. Poor public health care facilities – increasing out of pocket expenditure
15. Poor education
16. Lack of skills and vocational education
17. Lack of basic services to poor
18. Lack of community participation of poor
19. Poor bargaining power
20. Indebtedness/ debt trap
21. Caste, religious and other discrimination
22. Poor social mobility
23. Social, economic and political inequality

Lack of Investment for the Poor: There is lack of investment for the development of poorer section of the society. Over the past 70 years, India decided to focus on creating world class educational institutions for the elite, whilst neglecting basic literacy for the majority. This has denied the illiterate population – 33 per cent of India – of even the possibility of escaping poverty. Thus, there is no focus on creating permanent income generating assets for the poor people.

Social System in India: The social system is another cause of poverty in India. The social subsystems are so strongly interlocked that the poor are incapable of overcoming the obstacles.

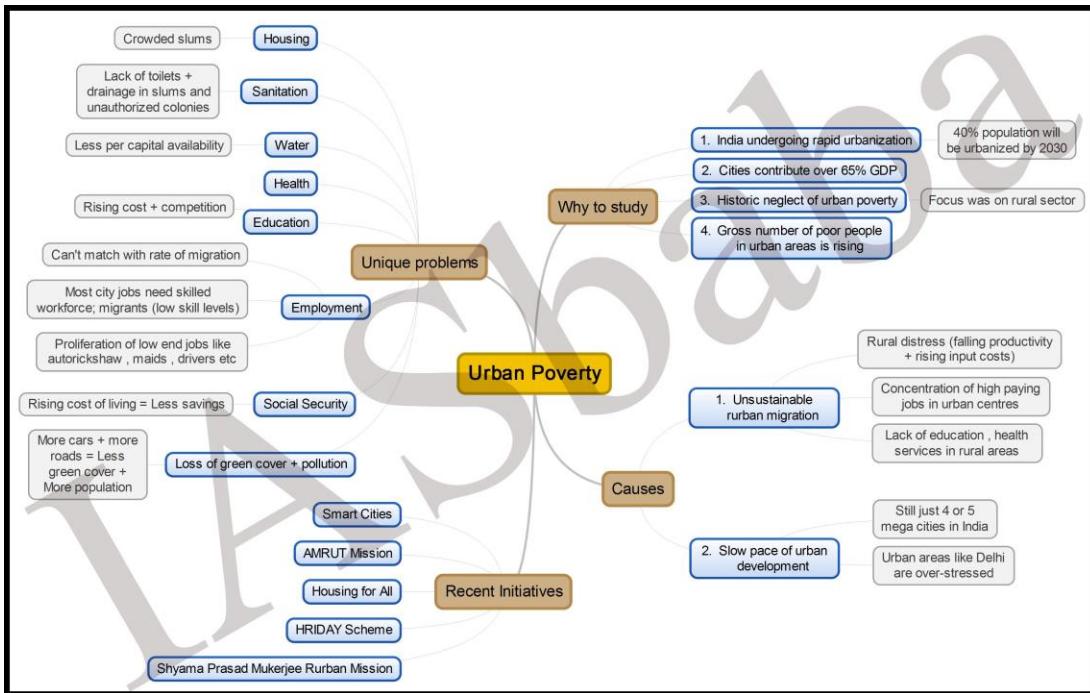
High Unemployment: There is high degree of underutilization of resources. The whole country suffers from a high degree of unemployment. India is marching with jobless economic growth. Employment is not growing, neither in the private sector, nor in the public sector. The IT sector has become elitist, which does not improve the poverty situation in the country. Disguised unemployment and seasonal unemployment is very high in the agricultural sector of India. It is the main cause of rural poverty in India.

Lack of Entrepreneurship: The industrial base of India has remained very slender. The industrial sickness is very widespread. The whole industrial sector suffers from capital deficiency and lack of entrepreneurial spirit.

Causes for Urban Poverty

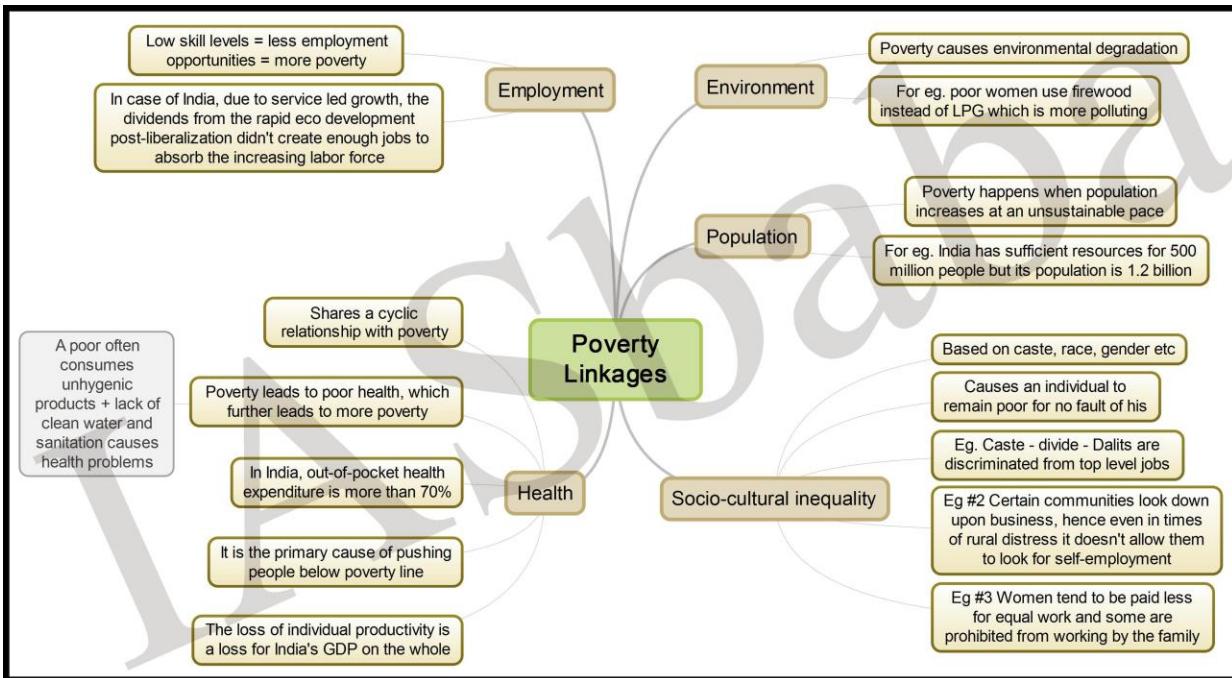
The causes of urban poverty in India are:

- Migration of Rural Youth towards Cities
- Lack of Vocational Education / Training
- Limited Job Opportunities of Employment in the Cities
- Rapid increase in Population
- Lack of Housing Facilities
- No proper Implementation of Public Distribution System



Consequences of Poverty:

- Poverty has far reaching consequences on the society. People suffering from poverty will generally have a low standard of living. They are not able to afford education and lack access to health care and education. This will lead to a low quality of human capital and thus compromise economic growth.
- Poverty takes a toll on poor children's development. For example, poverty causes malnutrition which would affect the development of a child's mental thinking and healthy body.
- Poverty may also lead to political instability and lead to increased risk of war, mass emigration of population and terrorism.



Incidence of Poverty

Incidence of poverty varies widely across social groups.

- High incidence of poverty prevails among the scheduled tribe and scheduled caste population, which have suffered from social and/or economic exclusion for centuries in India.
- More than 45% of households among the ST group are poor while the corresponding number is only 15% among the non-backward households classified under the 'others' category.
- Data suggests that the $\frac{3}{4}$ th of the rural poor belong to the category of landless labourers and marginal farmers. The incidence of poverty is highest among agricultural labour households (59%), labour households (38.5%) and among Marginal Farmers (30%).

Factors responsible for poverty are Unemployment or underemployment among rural labourers.

- It has been established that incidence of unemployment is highest among the casual labourers.
- Even when they are employed, their weak bargaining power results in low wages being paid to them.

- The market forces are so strong that the minimum wage legislation is observed more in breach than in compliance.
- Another cause of rural poverty is low asset base of the poor. According to data – worst 10 percent of rural population owns virtually nothing and bottom 30 percent just own 2 percent of total assets.
- It may also be noted that large number of rural poor remain in poverty not only because they have very few assets, but also because most of these assets are in the form of durable consumer goods, rather than assets such as land, implements, livestock etc. which can increase their productive capacity.
- Another major cause is low educational attainment of the poor. These educational differentials are one of the main factors for relatively lower level of income among poor. Another popular myth for poverty is rapid increase in population.
- Population growth puts pressure on the land base and as a consequence the real per capita income falls.
- Semifeudal agrarian relation is another important cause of poverty. Land reforms initiated after independence has not brought about substantial changes in agrarian relations.

Trend of Poverty in India

The proportion of India's population below the poverty line has fluctuated widely in the past, but the overall trend has been downward. However, there have been roughly three periods of trends in income poverty.

- 1950 to mid-1970s: income poverty reduction showed no discernible trend. In 1951, 47 per cent of India's rural population was below the poverty line. The proportion went up to 64 per cent in 1954-55; it came down to 45 per cent in 1960-61, but in 1977-78, it went up again to 51 per cent.
- Mid-1970s to 1990: Income poverty declined significantly between the mid-1970s and the end of the 1980s. The decline was more pronounced between 1977-78 and 1986-87, with rural income poverty declining from 51 per cent to 39 per cent. It went down further to 34 per cent by 1989-90. Urban income poverty went down from 41 per cent in 1977-78 to 34 per cent in 1986-87, and further to 33 per cent in 1989-90.
- After 1991: This post-economic reform period evidenced both setbacks and progress. Rural income poverty increased from 34 per cent in 1989-90 to 43 per cent in 1992 and then fell to 37 per cent in 1993-94. Urban income poverty went up from 33.4 per cent in 1989-90 to

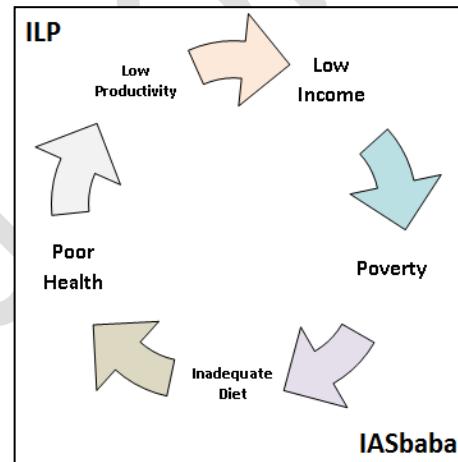
33.7 per cent in 1992 and declined to 32 per cent in 1993-94. Also, NSS data for 1994-95 to 1998 show little or no poverty reduction. The evidence till 1999-2000 was that rural poverty had increased during post-reforms period. However, the official estimate of poverty for 1999-2000 was 26.1 per cent, a dramatic decline that led to much debate and analysis.

The NSS survey (2004-05) shows poverty at 28.3 per cent in rural areas, 25.7 per cent in urban areas and 27.5 per cent for the country as a whole, using uniform recall period consumption. These suggest that the decline in rural poverty over the period during 1993-94 to 2004-05 actually occurred after 1999-2000.

VICIOUS CYCLE OF POVERTY

The vicious circle of poverty refers to the interconnectedness of different factors that reinforce each other for generating poverty. According to **Nurkse and Kindleberger** the reasons for this vicious circle of poverty can be classified into three groups.

- Supply side factors
- Demand side factors
- Market imperfection



Supply Side Factors

The supply side of the vicious circle indicates that in underdeveloped countries, productivity is so low that it is not enough for capital formation.

- According to **Samuelson**, "The backward nations cannot get their heads above water because their production is so low that they can spare nothing for capital formation by which their standard of living could be raised."
- According to **Nurkse** on the supply side there is small capacity to save, resulting from low level of national income. The low real income is the result of low productivity, which in turn, is largely due to the lack of capital.
- The lack of capital is a result of the small capacity to save, and so, the circle is vicious.

Thus, it becomes clear from the above diagram that the main reason of poverty is the low level of saving. Consequently, investment is not possible in production channels. A huge chunk of GDP is used for consumption purposes.

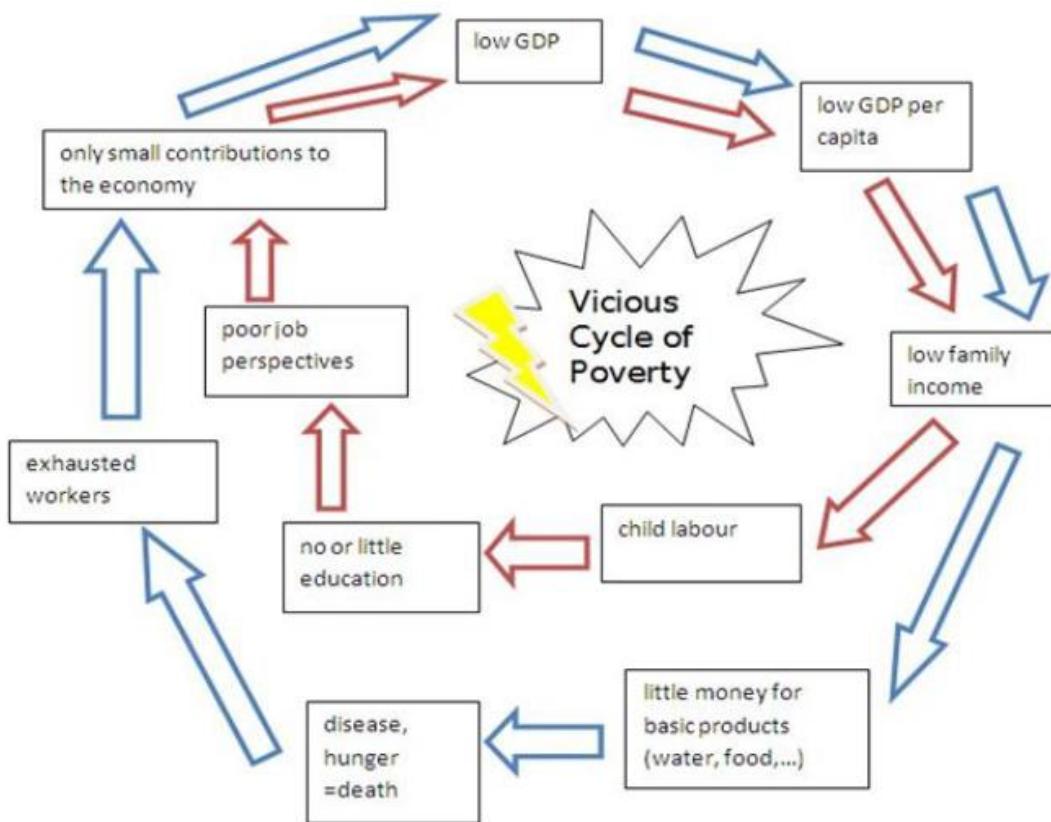
People cannot save. So, there is lack of investment and capital formation. Although rich people can save, they spend their surplus in some on luxurious goods instead of saving. They gave preference to high priced items and foreign products. Thus, their demand does not enlarge the size of the market. The developing countries, therefore, lack investment facilities.

Demand Side Factors

According to **Nurkse**, poverty is caused by several factors in the demand side. In underdeveloped countries the inducement to invest is low because of the low purchasing power of the people, which is due to their small real income. The main reason for poverty in these countries is the low level of demand. Consequently, the sizes of markets remain low. The small size of the market becomes a hurdle in the path of inducement to invest.

Market Imperfections

According to **Meier and Baldwin**, the existence of market imperfections prevents optimum allocation and utilization of natural resources, and the result is underdevelopment, and this, in turn, leads to poverty. The development of natural resources depends upon the character of human resources. But due to lack of skill and low level of knowledge, natural resources remain unutilized, underutilized and misused.



Poverty and hunger eradication programs in India:

Development is about removing the obstacles to the things that a person can do in life, such as illiteracy, ill health, lack of access to resources, or lack of civil and political freedoms. Therefore, the aim of poverty alleviation schemes should be to improve human lives by expanding the range of things that a person could be and could do, such as to be healthy and well-nourished, to be knowledgeable and participate in the life of a community.

Governments approach towards poverty reduction has three dimensions.

1. Growth oriented approach
2. Specific poverty alleviation programs
3. Providing minimum basic amenities

Growth oriented approach refers to rapid industrialization, thrust to manufacturing sector, transformation of agriculture like Green revolution etc. The basic principle here is trickle down. However this approach has not been very successful in India in upbringing the poor though they resulted in high economic growth.

Providing minimum basic amenities refers to providing food grains at subsidized rates, education, health, water supply, sanitation which would enhance the living standard of poor people. The programs under this approach are expected to supplement the consumption of the poor, create employment opportunities and bring about improvement in health and education.

The second strategy, which is, specific poverty alleviation programs include several programs for employment generation and self-employment as well as wage employment.

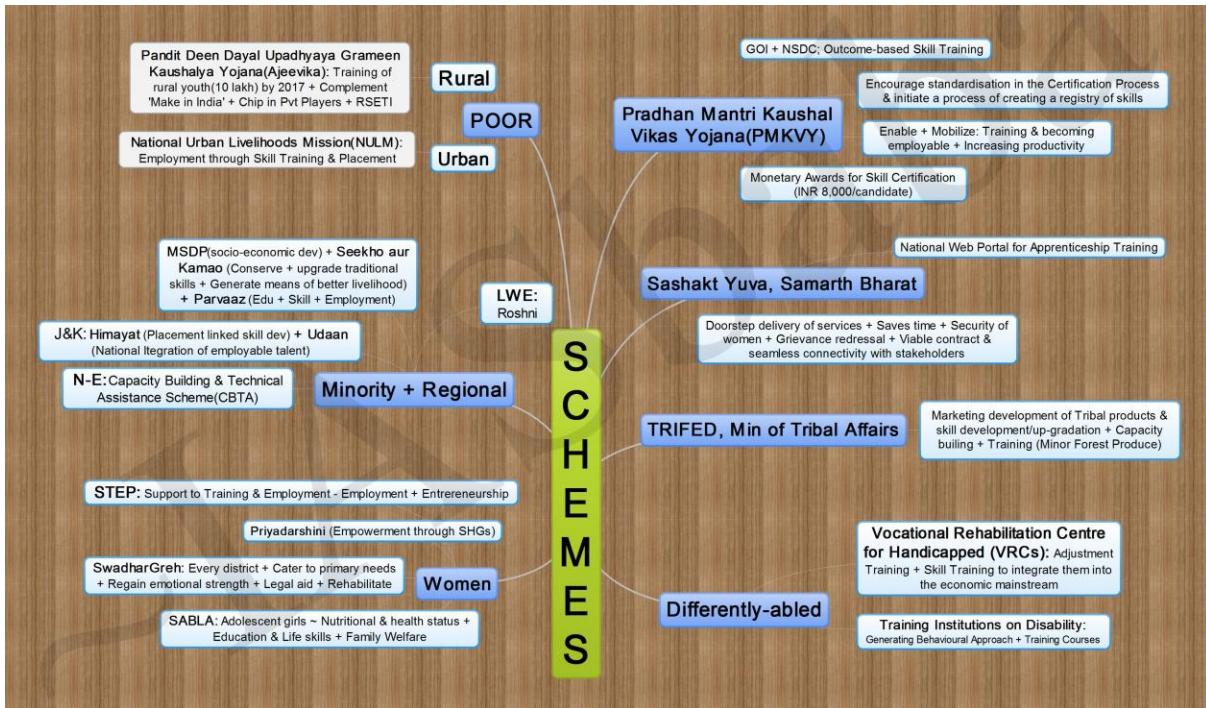
Some of the major policy interventions by Government of India towards poverty alleviation are given below:

Rural Poverty-Alleviation Programmes

1. Integrated Rural Development Programme (IRDP)
2. Swarnajayanti Gram Swarozgar Yojana (SGSY)
3. MAHATMA GANDHI NATIONAL RURAL EMPLOYMENT GUARANTEE ACT (MGNREGA)
4. MGNREGA 2.0 (AFTER MIHIR SHAH COMMITTEE)
5. National Rural Livelihood Mission (NRLM) or Aajeevika
6. Indira Awas Yojana (IAY)
7. Integrated Watershed Management Programme (IWMP)

Urban poverty alleviation programmes

1. Jawaharlal Nehru National Urban Renewal Mission (JNNURM)
2. SWARNA JAYANTI SHAHARI ROZGAR YOJANA (SJSRY)
3. National Urban Livelihood Mission (NULM)
4. Rajiv Awas Yojana (RAY)
5. Credit Risk Guarantee Fund Trust (CRGFT)



THE NEW POVERTY PARAMETERS

PM's targets by 2022

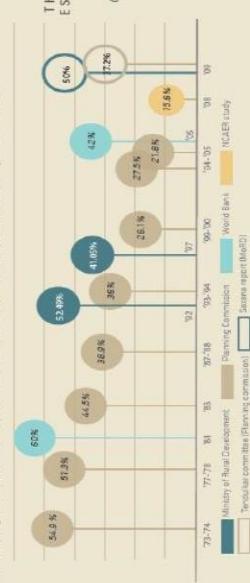


- Housing for all by completing **2 crore houses** in urban areas and **4 crore houses** in rural areas
- **24-hour power supply** to each house, clean drinking water, a toilet and road connectivity
- Access to job to at least one member from each family
- Electrification, by 2020, of the remaining **20,000 villages** in the country
- Connecting each of the **1,78,000 unconnected habitations** by all weather roads
- Medical services in each village and city
- A senior secondary school within 5 km reach of each child

Source: FY16 Budget speech

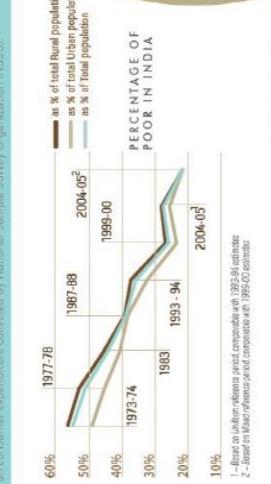
A BRIEF HISTORY OF POVERTY COUNTING

Over the years, there have been many estimates of the number of poor in this country. The most notable are those by the Planning Commission which counts the poor to estimate "how much" poverty, and the Ministry of Rural Development which identifies the poor to know "who" is living below the poverty line. The varying definitions and approaches to count the poor have produced a range of estimates.



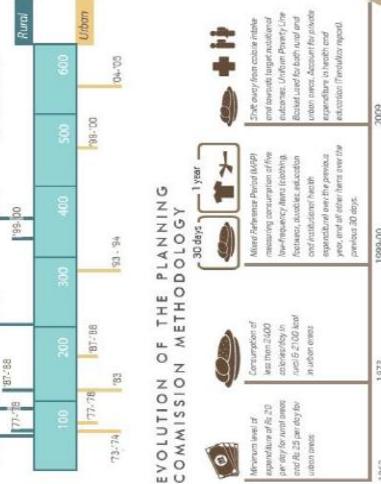
HOW MANY ARE POOR?

The Planning Commission determines the number of people below the poverty line (BPL) based on consumer expenditure collected by National Sample Survey Organization (NSSO).



1. Based on Under-Quota and extrapolates up to 1995. See note 2.

2. Based on Water Affairs panel estimates at 1995-2000 rates.



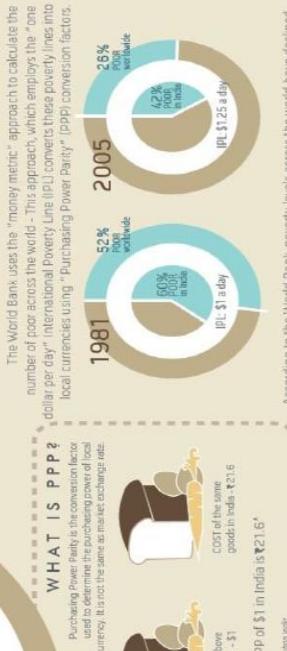
EVOLUTION OF THE PLANNING COMMISSION METHODOLOGY



WHO ARE THE POOR? The MoRiD periodically organizes a survey/census to identify BPL households in rural areas.



WORLD BANK MEASURE OF POVERTY



According to the World Bank, poverty levels across the world have declined.

Text: Rathnakar Balakrishnan Graphic: Mailif

Key requirements for sustainable poverty reduction

Poverty in India

Since independence, the country has registered a significant overall growth rate, and there has been a progressive increase in the per capita income, yet there has been deterioration in the living standards of a large section of the population.

- The world's ability to end extreme poverty by 2030—a key element of the Sustainable Development Goals—hinges on India's ability to make strong and sustained inroads in reducing poverty.
- According to World Bank report India is home to 26% of the global extreme poor. The poverty challenge in India remains broad, and sometimes contradictory.
- The country is home to the largest number of poor people in the world, as well as the largest number of people who have recently escaped poverty. Despite an emerging middle class, many of India's people are still vulnerable to falling back into poverty.
- India's performance on key non-monetary indicators of well-being such as child nutrition and improved sanitation facilities lags behind countries at similar stages of development, India's middle income peers such as China, Vietnam, Brazil and Turkey.
- Nonetheless, the story of India's transformation remains one of optimism. Although the full potential of economic growth to reduce poverty is yet to be unleashed, the links between growth and poverty reduction have become stronger than in the previous decade. In addition, the manner in which growth has impacted poverty in urban and rural areas, as well as in different sectors, has changed significantly.

Lessons from the past

India has made tremendous progress in reducing absolute poverty in the past two decades. Now, to sustain progress and bring about deeper changes for sustainable poverty reduction and shared prosperity in India, following are the key requirements:

1. Accelerating rural poverty reduction:

- With four out of every five of India's poor people living in rural areas, **progress will need to focus on the rural poor**.
- It's not just about agricultural growth, which has long been considered the key driver of poverty reduction. In fact, rural India is not predominantly agricultural and shares many of the economic conditions of smaller urban areas.
- **Capitalizing on growing connectivity between rural and urban areas**, and between the agriculture, industry and services sectors, has been effective in the past two decades and holds promise for the future.

2. Creating more and better jobs:

- The road out of poverty in India has been built on the performance of the labor market, but also benefited from rising transfers and remittances, and favorable demographics among other factors.
- Future efforts will need to address job creation in more productive sectors, which has until now been lukewarm and has yielded few salaried jobs that offer stability and security.

3. Focusing on women and Scheduled Tribes:

- The most worrying trends are the low participation of women in the labor market and the slow progress among scheduled tribes.
- India's women have been withdrawing from the labor force since 2005 and less than one-third of working age women are now in the labor force. As a result, India today ranks last among BRICS countries, and close to the bottom in South Asia in female labor force participation.
- Scheduled Tribes started with the highest poverty rates of all of India's social groups, and have progressed more slowly than the rest.
- Women and Scheduled Tribes are at risk of being locked out of India's growth and prosperity.

4. Creating more “good” locations:

- Where people live largely shapes their prospects in life. India's states continue to see large and growing differences in poverty levels and basic opportunities.
- More and more of India's poor are concentrated in the poorest states, and even within relatively prosperous states, certain pockets of deprivation persist where people are unable to share in the state's successes.

5. Improving human development outcomes for the poor:

- This is central to improving their quality of life and income earning opportunities.
- The recent past shows that some problems, such as undernutrition and open defecation, are endemic and not only confined to the poor but others too, and have not improved with economic growth.
- Better health, sanitation and education will not only help raise the productivity of millions, they will also empower the people to meet their aspirations, and provide the country with new drivers of economic growth.

Conclusion

- The Indian economy is changing and so is the relationship between economic growth and poverty reduction. The process of structural transformation of the economy has intensified. As this process continues, the country can be expected to increasingly turn to growth in its urban and non-agricultural economy to drive future poverty reduction. What needs to be remembered is that, elimination of poverty is not merely a question of economic upliftment but is a social and a political issue. It related to the level of the politico-social awareness of people which will help the country to sustain progress and bring about deeper changes.

POPULATION AND ASSOCIATED ISSUES

Introduction

Social processes are closely linked with human population. Therefore, it is important for civil services aspirants to study characteristics of population.

According to the latest estimates of United Nations Population Fund, the size of India's population is 1,300 millions (as of mid-2017). Imagine if the size of population of India were 130 million, i.e., one-tenth of the present population, what would be its impact on society.

Would we have the same level of poverty and unemployment? Would we have the same level of conflicts and chaos? Would that affect the position of India in the international politics? Are there only good consequences of lower population or there are some harmful consequences too?

It is important to assess what are the trends in population growth? What changes are taking place in structure and composition of human population?

Knowing all these would help us to estimate various needs of population such as food and health care needs, plan programme strategies and work towards solving the nutrition problems.

Before coming on the issue of population it is important to first get familiarized with different terms associated with it.

We begin our journey with demography.

What is Demography?

The scientific study of human population is termed as 'Demography'. It focuses attention on three readily observable human phenomena:

- a) Changes in population size (growth or decline)
- b) The composition of the population
- c) The distribution of population in space

Difference between demography and population studies:

Demography deals with the quantitative study of size and processes of population; population studies deals with complex and qualitative relationships between socio-economic environment and population. In practice there is no separation between the two.

Team IASbaba recommends you to read Chapter 2- The Demographic Structure of the Indian Society from INDIAN SOCIETY (Class XII)

Focus on following areas:

- What is Democratic Transition?
- What is a Democratic Cycle?
- Theories and concepts in Demography
- Different stages of Democratic cycles
- Age structure of the Indian Population

This section is already covered in earlier VANS.

RELATIONSHIP BETWEEN SIZE, GROWTH, COMPOSITION AND DISTRIBUTION OF POPULATION

Size, growth, composition and distribution of population are interrelated.

In a territory of a given size population cannot increase indefinitely. Therefore, as we will see later, size of population determines at what rate the population would be growing. Composition of population also affects the rate of growth of population. In turn, rate of growth affects the composition of population. Most of the rapidly growing populations are younger than the declining populations or populations growing at a very slow pace. Rate of growth also affects distribution directly and indirectly. One reason behind this is that all the regions and groups in a country do not grow at the same rate: while some regions and groups may grow at a fast pace others may grow only at a slow pace or even decline, leading to spatial and social class differences in growth rate of population. In most countries, therefore, the governments are not only concerned about overall growth rate of population they also take cognizance of and intervene in population growth differentials. No wonder, in many countries, the social

classes are themselves raising concerns about social class differences in fertility, mortality and migration.

Population size

As said earlier, the term size refers to what is the total number of people inhabiting an area. The area may be the world as a whole, a nation, a region, a locality or a ward within the locality, or household. The number includes both males and females and all age groups.

Growth Rate

Growth rate shows percentage change in population of an area, and is expressed on per year basis. It is computed from quinquennial and decennial censuses of population.

COMPOSITION OF POPULATION

Among various characteristics of population, age and sex composition are the most important ones. Sex composition of population is commonly studied by calculating sex ratio which is defined as the number of females per thousand males. Improvement in sex ratio is often seen as indicative of empowerment of women.

$$\text{Sex ratio} = (\text{Number of females}/\text{number of males}) \times 1,000$$

In India population scientists also calculate sex ratio for age group 0-6. This has special significance.

Low sex ratio for the age group 0-6 suggests that either there is practice of female feticide or there is neglect of female babies due to which they have higher mortality than males. Percentage of young, aged less than 15 years, and percentage of old population, aged 60 and more, are of common interest to population scientists. Increase in percentage of population aged 60 and more leads to aging of population and it results mainly from declining fertility. Ratio of population of old to population of young, multiplied by 100 or 1,000 is called dependency ratio. Ratio of population aged 80+ to population 60+ indicates aging among the aged. Dependency ratio is closely related to labor force participation rate which expresses number of workers (including those looking for work) as a ratio of the total population.

$$\text{Dependency ratio} = (\text{Population aged 60 years or more}/\text{population aged less than 15 years}) \times 100$$

$$\text{Labor force participation rate} = (\text{Number of workers}/\text{total population}) \times 100$$

Labor force participation rate may be computed separately for males and females and for urban and rural areas.

DISTRIBUTION

Distribution is a more general term than composition. It refers to any statistical classification of population according to a given characteristic. The most commonly used types of population distribution are urban-rural and spatial distributions of population. They are obtained by calculating percentage of total population living in urban areas and in different geographical regions, respectively. Thus

$$\text{Percent urban} = (\text{Urban population}/\text{total population}) * 100$$

Changes in spatial distribution of population, i.e., percent of population living in different states or regions may be caused by difference in fertility or mortality or the process of migration – movement of people from one state or region to another for education, employment, marriage or other reasons.

Population distribution, as defined above, can be compared between different countries/societies as it makes the numbers in any category of study free from the effect of size of total population.

Refer Chapter 2: The Demographic Structure of the Indian Society from INDIAN SOCIETY (Class XII) and cover the following areas –

- Common concepts and Indicators (Page 14-16)
 1. Birth rate
 2. Death Rate
 3. Growth rate of population
 4. Fertility rate
 5. Total fertility rate
 6. Infant mortality rate
 7. Maternal mortality rate
 8. Sex ratio
 9. Age structure of the population
 10. Dependency ratio

Note: Aspirants should cover population trends –

- How the overall growth in population has occurred in India?
- How the urbanization is affecting the population growth pattern in urban versus rural areas?
- Causes of population growth

- Effects of population explosion
 - Population policy
-

Consequences of Over-population in India

Overpopulation is one of the hazards & serious problem, which creates a great obstacle in the way of national development. It has direct effect upon the society and development of nation. The overpopulation creates or results into some problem which can be stated as

The consequences of overpopulation are as follows:

- 1) Pressure on food, clothing & housing: A country with fast growing population has to face a serious problem of scarcity of necessary food, minimum clothing & proper housing facilities, which are basic needs of human life. Thus, it affects the life style and results slum areas, starvation etc.
- 2) Unemployment: The overpopulation aggravates the unemployment & disguised unemployment problem. The vacancy rate is negligible as compared to wants of employment, which ultimately results into low income groups and large families depending upon single earning person (earner).
- 3) Standard of living: The overpopulation creates or gives rise to large families with low income reducing the standard of persons living therein. The slum areas, starvation and frequently epidemics are the results affecting health and standard of persons within such nation.
- 4) Decrease of forest area: The basic need of the growing population is of residence and shelter. To construct houses and place of shelter, man is greatly cutting and reducing forest to make a place to live.
- 5) Environmental pollution: Over population affects environment by exhausting a large proportion of waste. On the other hand reducing forests which results in the growth of pollution.
- 6) Education: The low income of large family does not afford to provide education to their children which results into creating a problem of illiteracy and again non-awareness among the class.
- 7) Energy crisis: Population explosion accompanied with rapid industrialization and urbanization has led to greater demand for already deficient energy (fuel wood, fossil fuel and electricity).

8) Hygienic condition: More people in a small area breed unhygienic condition which has ill effects on human health.

9) Eco-degradation: Overpopulation leads to eco-degradation by increasing air, water, soil and noise pollution, unhygienic condition, deforestation leading to flood and soil erosion. So, rapid human population growth is creating increased pressure on the infrastructure, economy, environment, availability of primary health care and nutrition.

Effects of the rapid population growth in India

- **Providing employment to growing population:** This is so because in developing economies majority of the population is illiterate. The burden of school age population has already shown signs of becoming unbearable. The proportion of children in schools is increasing fast and, vast numbers are still not covered. The absolute number of illiterate persons increases every year. This is only an indication of the wastage of human resources for want of appropriate development opportunities.
- **Problem of utilization of manpower:** Better educated manpower aspires for occupations of greater prestige, which are opened up by the new development efforts. Because of its capital intensive nature, the ability of the new economy for employment generation becomes restricted. Simultaneously, it renders many of the old occupations out of date and redundant. As a result, underemployment and unemployment, including unemployment of educated persons, increases. There is thus wastage of even developed human capital.
- **Over-strained infrastructure:** Facilities such as housing, transportation, health care, and education become inadequate. The worst symptoms of congestion in every aspect of living conditions are manifested in the urban areas. In countries such as India, a situation of "over urbanisation" prevails which puts unbearable strain on urban amenities. Overcrowded houses, slums and unsanitary localities, traffic congestion and crowded hospitals have become common features in the developing countries.
- **Pressure on land and other renewable natural resources:** Common properties such as forest and water are over-exploited. This results in deforestation and desertification with permanent damage to the renewable resources.
- **Increased cost of production:** Human ingenuity and technological advancement makes it possible to increase production of goods and services. But, it must be kept in mind that, the cost of production of the basic necessities of life, such as food, increases when the

population is growing fast and worse lands are brought into cultivation with costly irrigation etc.

- **Inequitable distribution of income:** Both at the international and national levels income disparities increase. The increase in gross national product (GNP) is greatly reduced in per capita terms on account of the rapidly growing population. In the face of a rapidly growing population, the major concern of a developing country tends to be focused more on economic growth as such. Considerations of unequal distribution of income are pushed to background. So inequalities within the country tend to widen further.

The rapid population growth in many third world countries and persistence of poverty has given rise to the view of over-population possibility. There is, therefore, a major move throughout the world to bring down the growth rate of population. Development experience of recent years shows that there is a long run trend towards slow growth of population in a country. This is secured by balance between birth and death rates. Before the commencement of modern economic development, countries were in the first stage of demographic transition. At that time countries had slow population growth because of a balance between high birth and death rates. But, as a result of economic development, developed countries have again attained slow growth in their population. Birth and death rates in these have become quite low. Such features have been noticed during the third stage of demographic transition. However, the balance between birth and death rates is upset during the second phase of demographic transition because of the death rates declining faster than the birth rates.

The present day developed countries faced the problem of explosive increase in population which has been put under the second phase of demographic transition. It happened more easily because of congenial circumstances such as vast sparsely inhabited areas existing in those times. But today's developing countries are experiencing a much faster growth in their population under conditions different than those faced by the developed countries. Thus they are faced with huge problems of imparting education, employment, urban development and environmental degradation. The need to tackle these problems has led to the necessity a clearer understanding of the relationship between population and development.

The major problem faced by the developing countries is to bring down their birth rates, i.e. fertility. Therefore, understanding of the relationship between development and fertility becomes very significant. There are experts who think that unless fertility is first restricted, sustained economic development is not possible. At the other extreme there are others who assume that fertility is dependent upon economic development. This means that we should concentrate our efforts on development planning, which would, in turn, reduce fertility. Thus, it seems that the nature of the relationship between fertility and development is reciprocal. As

the exact nature of this relationship is yet to be fully established, the proper course for a developing country would be to follow integrated policies in regard to both population and development.

For further reading, refer: Population challenges and Development Goals (by Department of Economic and Social Affairs of the United Nations) -
http://www.un.org/esa/population/publications/pop_challenges/Population_Challenges.pdf

Five Surprising Trends in India's Population Growth in the Coming Decade

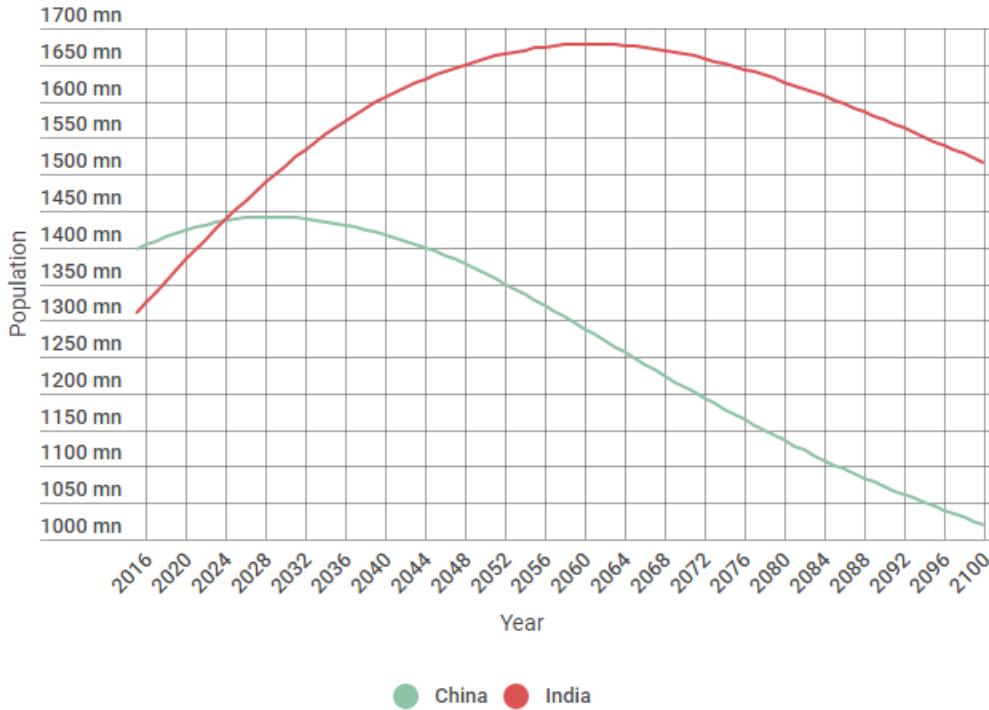
The United Nations released the 2017 Revision to its World Population Prospects, and the data has some surprising insights about the way India's population is set to grow in the next few decades.

1. India will be number one in seven years

Within the next seven years, India will overtake China to become the world's most populous country. In just a year or two after that, once China's population has hit around 1441.5 million people, its population will start to decline for the first time ever.



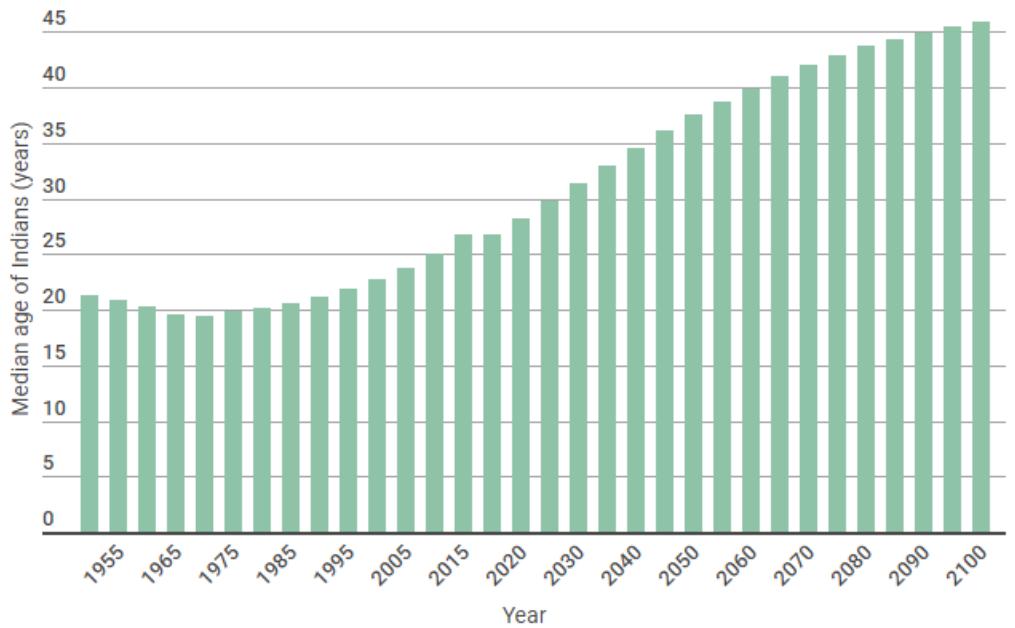
SOURCE: TRADINGECONOMICS.COM | MINISTRY OF STATISTICS AND PROGRAMME IMPLEMENTATION (MOSPI)



India, meanwhile, will continue to grow until 2061 or so and only start to decline when its population has gone well past 1678.7 million people, when it will be the most populous country the world has seen.

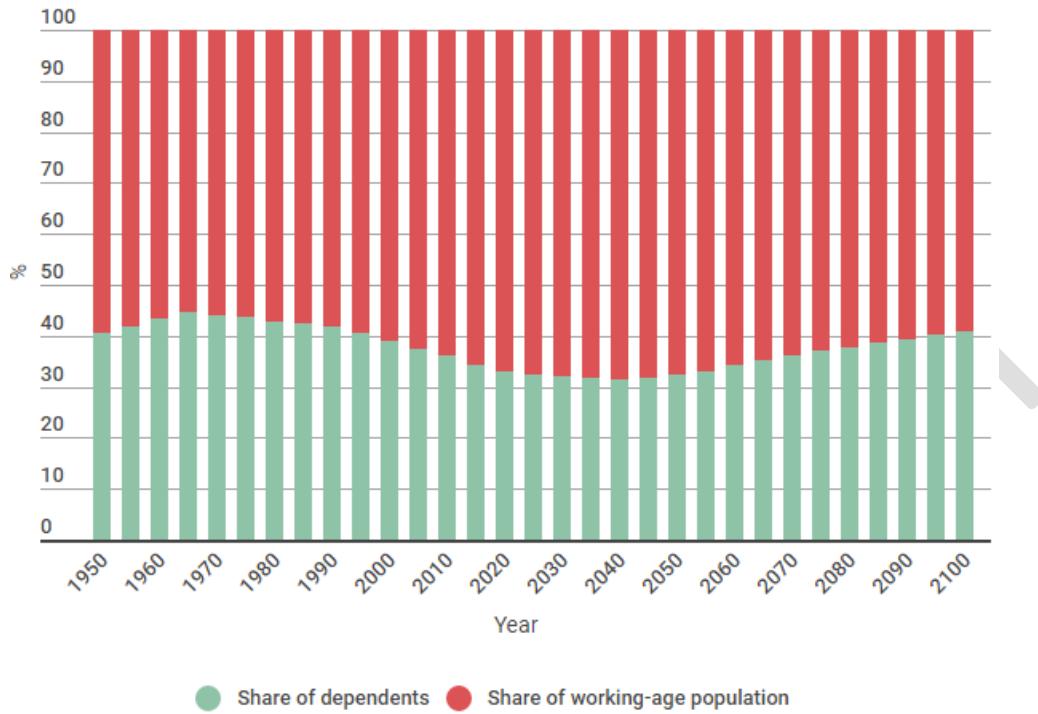
2. Young, but not for long

By that point, we will be a significantly greyer country; India's median age will have crossed 40 by the time its population finally starts declining. The median age today is under 27 years.



3. The beginning of the end of the demographic dividend

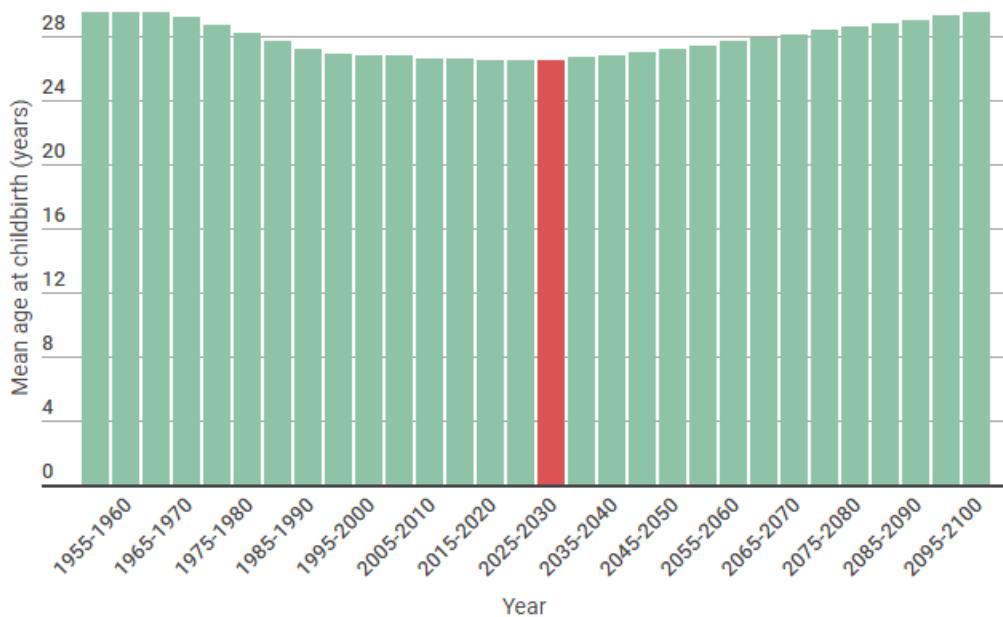
By 2040 or so, India's demographic dividend will be conclusively over. Being a relatively young country, India has a low dependency ratio -- the ratio of children and the elderly to the working age population. Once fertility began to slow down, the dependency ratio began to fall from the 1970s and the share of the working population in the total population grew, becoming a huge potential strength for India. But as the population greys, India's dependency ratio will rise again, and that change becomes evident by 2040 or so. So if India wants to use its global competitive advantage in having a large working age population, it has around 20 years to do this.



4. Moms are younger, not older

Perhaps the most significant demographic change is the falling number of children every family in India is having -- the total fertility rate is already down to 2.3 children for every woman, and is expected to reach the replacement fertility rate (the number of children required to simply replace the existing population without it growing) of 2.1 by 2025.

Most people commonly believe that having fewer children and being better educated means that women are having their children later than ever and hence the mean age at child-bearing should be falling in India. However what's actually happening is the opposite. The age at which a woman has her first child is indeed going up. But women are having fewer children not so much by having them later, but by still having them relatively early, and then stopping having them -- no more having your fifth and sixth child well into your 40s for Indian women. So, counter-intuitively, the mean age at childbirth -- the average age at which a woman has all of her children -- is actually falling in India.



That finally changes around 2025, when women start to have children later, and the mean age at childbirth starts to rise.

5. The sex ratio will finally improve

Sometime around now, India's sex ratio is projected to finally start improving. After 2020, India's sex ratio at birth -- the number of male births for every female birth -- is projected to finally start declining. Just a handful of countries have a worse sex ratio at birth as of 2015-2020, such as China, Armenia and Azerbaijan.

Another important change that is taking place right now -- the inexplicably high number of baby girls dying before they reach the age of five is slowing down, and male and female child mortality is falling and is at similar rates now.

PREVIOUS YEAR QUESTIONS

Diversity of India

- Describe any four cultural elements of diversity in India and rate their relative significance in building a national identity.

Population Issues

- Why do some of the most prosperous regions of India have an adverse sex ratio for women? Give your arguments.
- The life cycle of a joint family depends on economic factors rather than social values. Discuss.
- Critically examine whether growing population is the cause of poverty OR poverty is the main cause of population increase in India.
- Discuss the changes in the trends of labour migration within and outside India in the last four decades.

Poverty and Development Issues

- "An essential condition to eradicate poverty is to liberate the poor from deprivation." Substantiate this statement with suitable examples.
- Critically examine whether growing population is the cause of poverty OR poverty is the main cause of population increase in India.

Copyright © by IASbaba

All rights are reserved. No part of this document may be reproduced, stored in a retrieval system or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without prior permission of IASbaba.