

**ADDITIONAL TEXTBOOK
FOR CLASS XII**

Sociology



**Government of Kerala
Department of General Education**



**State Council of Educational Research and Training (SCERT) Kerala
2023**

THE NATIONAL ANTHEM

Jana-gana-mana adhinayaka, jaya he
Bharatha-bhagya-vidhata.
Punjab-Sindh-Gujarat-Maratha
Dravida-Utkala-Banga
Vindhya-Himachala-Yamuna-Ganga
Uchchala-Jaladhi-taranga
Tava subha name jage,
Tava subha asisa mage,
Gahe tava jaya gatha.
Jana-gana-mangala-dayaka jaya he
Bharatha-bhagya-vidhata.
Jaya he, jaya he, jaya he,
Jaya jaya jaya, jaya he!

PLEDGE

India is my country. All Indians are my brothers and sisters.

I love my country, and I am proud of its rich and varied heritage.
I shall always strive to be worthy of it.

I shall give respect to my parents, teachers, and all elders, and
treat everyone with courtesy.

To my country and my people, I pledge my devotion. In their
well-being and prosperity alone lies my happiness.

Prepared by

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Dear learners,

As learners of Social Sciences, internalising the principles of democracy, secularism and humanism is of cardinal importance in making learning organic and meaningful. Developing and strengthening democratic values help one adhere to higher ideals such as social responsibility and commitment. The publishing of Additional Textbooks was necessitated by the omission of some pertinent areas from the content in History, Economics, Sociology and Political Science textbooks, prescribed for Class XI and XII. The purpose of this additional textbook is primarily to bridge the gap created by the deletion of certain topics and also to make you get familiarised with the values and ideals embedded in what has been removed. The sections incorporated herein have been meticulously chosen in strict accordance with the directives of the Kerala State School Curriculum Steering Committee. I hope this venture will be highly beneficial for you, enabling you to make learning meaningful and fruitful.

Dr Jayaprakash R K
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CONTENTS

1. How to Learn Sociology	07
2. Social Institutions	12
3. Vision and Mission of Independent India	21
4. Social Change and Development	29
Glossary	37

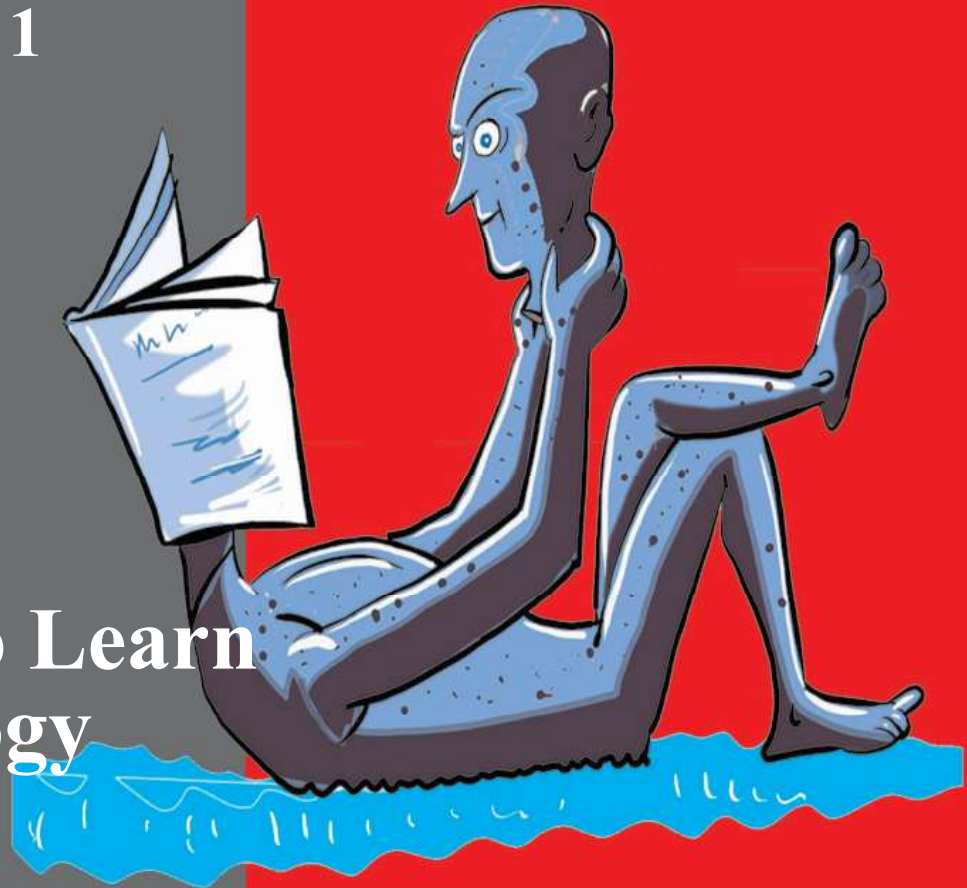
Instruction for readers

The contents of this book provide information regarding the contemporary Indian society through four units namely How to Learn Sociology, Social Institutions, Vision and Mission of Independent India and Social Change and Development by selecting the major concepts, ideas and facts regarding sociology. Effort has been put in to connect the subject matter to the contemporary social environment and to the daily life of the learner. Therefore, the exercises and activities provided are an integral aspect of the text in terms of developing the learners' critical and creative thinking skills. All units will be considered for assessment and sample questions are also included for the same.

- Additional Textbook chapter 1 How to Learn Sociology should be read as a part of Chapter 1 - Introducing Indian Society Part I.
- Additional Textbook contents 2.1 caste system and 2.2 Tribes should be read as part of chapter 3 Social Institutions : continuity and change part I.
- Additional Textbook contents 3.3 Social and Cultural diversity, 3.4 Regionalism and 3.5 Communalism should be read as part of chapter 6 The Challenges of Cultural Diversity. Part I
- Additional Textbook contents 3.1 Indian Constitution and Democracy and 3.2 Federalism should be read as part of chapter 3 Constitution and Social Change Part II.
- Additional Textbook contents 3.6 Views of Jawarhal Nehu on Modern India. 4.1 Social Change and Development in India 4.2 Development in Indian Society should be read as part of Chapter 5 Change and Development in Indian Society - Part III.
- Additional Textbook content 4.3 Social Movement Medium of Social Change and 4.4 Old and New Social Movement should be read as part of chapter 8 Social Movements Part II.

Chapter 1

How to Learn Sociology



Sociology has several practical implications in our lives. It creates an awareness among us on cultural differences that allow us to see the society from many perspectives. When one tries to understand the lives of others, one could have an understanding of their challenges and problems. Learning to think sociologically means cultivating our imagination (Giddens, 2001). Studying Sociology is not just a routine process of acquiring knowledge from books, ultimately the sociologists should be able to break free from the immediacy of their personal circumstances to see things in a wider context. Doing Sociological work depends on developing Sociological Imagination (Mills, 1970). The sociological imagination demands the learners to 'think ourselves away' from the familiar routines of their daily lives in order to look at things from a novel point of view.

Let's see the responses of people to the following statement.

Online education was not helpful for many learners during Covid-19.



Some responses might be highly of Commonsense knowledge.

For example,

- The learner was playing computer games.
- The learner was watching movies.
- The learner was sleeping while classes were going on.
- The learner was not interested.
-
-

When these responses are analysed, it can be concluded that these are rooted in commonsense knowledge.

1.1 Commonsense Knowledge

Commonsense knowledge refers to the everyday understanding and knowledge that most people possess about the world around them. It is based on general observations, personal experiences, and cultural beliefs. Commonsense knowledge is typically acquired through socialisation and interaction with others. For example, commonsense suggests that if you work hard, you will achieve success. This belief is rooted in the idea that effort and dedication lead to positive outcomes. In some jobs the number of women is very less. Commonsense knowledge says that it is solely based on individual choice and also that women are not capable of doing strenuous work.

Commonsense knowledge can be helpful in navigating through daily life and making practical decisions. It often relies on stereotypes,

assumptions, and simplified explanations. While commonsense can be useful in many situations, it may not always provide an accurate or comprehensive understanding of complex social issues.

Commonsense knowledge differs across cultures and changes according to time. What is commonsense in one culture may not be commonsense in other. For example, in some countries driving on the left side is commonsense, in certain other countries it is punishable.

Commonsense knowledge, through socialisation, leads the individual to commonsense mapping. In their constructed commonsense map, people may assign themselves as superior or inferior, or biased to some others. They must recognise that these are simply incorrect and partial truths and must discover the many angles of vantage points in order to establish and construct the ideal social map.

Now let's think about the afore mentioned problem of online education from a sociological point of view. There are so many vantage points.

- Many groups of students did not have access to computers/TV because of their family background.
- Geographical separation is another reason for many students for not attending online classes.
- Many parents lost their jobs due to COVID-19 and hence could not afford these facilities.
- The number of children in many families were more which prevented parents from providing electronic gadgets to all children.
- The state government, local self government institutions, NGOs and civil society tried to bridge this digital divide by providing digital gadgets.
-

1.2 Sociological Imagination

Sociological imagination refers to the ability to see the connection between individual experiences and larger social structures, and social

forces. Sociological imagination encourages individuals to go beyond personal experiences and examine how societal factors influence their lives and the lives of others. It connects individual struggles to more significant societal problems.

By using sociological imagination, individuals can understand how social institutions, cultural norms, economic systems, and power dynamics shape their actions, choices, and opportunities. For example, a lesser representation of women for some jobs may be due to some social norms, cultural expectations, and institutional discrimination which shape gender roles, gaps in wages, and access to opportunities. Sociological imagination helps to recognise that individual experiences are influenced by larger social structures.

It allows people to question commonly held beliefs and critically analyse social issues from a broader perspective. Sociological



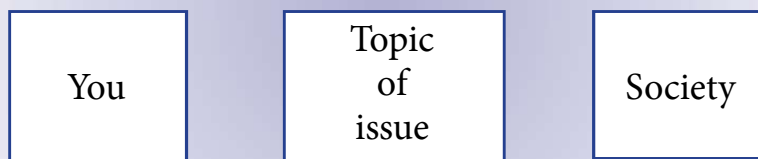
imagination encourages empathy, critical thinking, and a deeper understanding of social phenomena. For example, while hard work is generally important, commonsense overlooks other factors such as social class, race, and privilege, which can significantly impact a person's opportunities for achieving success.

In conclusion, commonsense knowledge relies on everyday observations and cultural beliefs, while sociological imagination encourages a more critical and holistic understanding of social phenomena by considering broader social forces and structures. Sociological imagination helps individuals to develop a deeper awareness of social issues and foster a more informed and empathetic perspective.

Activity 1.1

Sociological Imagination

Apply sociological imagination to a topic by drawing, pasting pictures or writing about examples to illustrate your imagination in the chart given below.



How does the issue affect personally, specific groups and society at large?

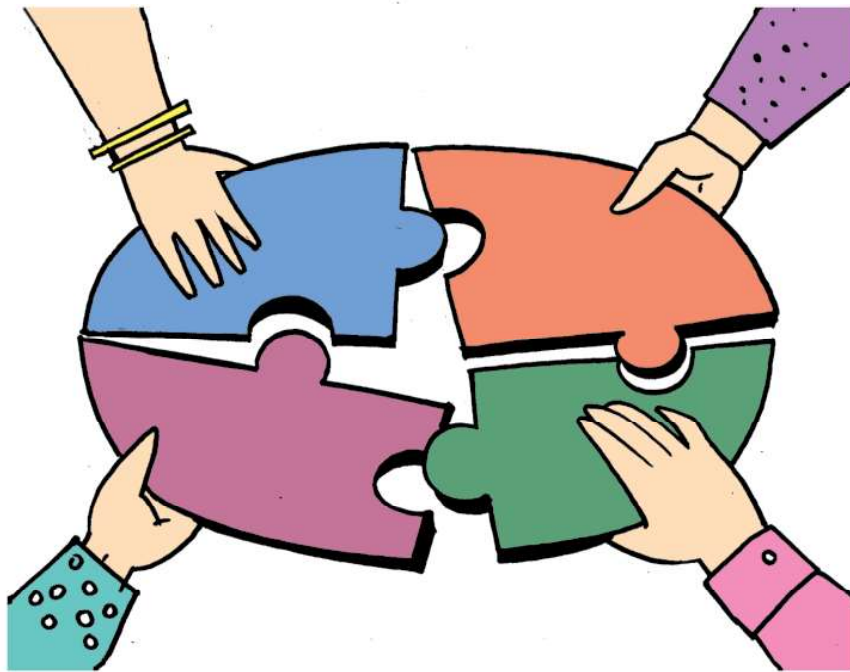
Assessment Questions

1. Differentiate commonsense knowledge and sociological imagination with example.
2. Describe the problem of homelessness with sociological imagination.
3. List out the merits of sociological imagination.

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Chapter 2



Social Institutions

Social institutions are the established patterns of behaviours, beliefs and relationships which organise social life. It exists to meet the fundamental needs of society. In this section we will discuss about caste, tribe and market as social institutions.

2.1 Caste system

Caste system is a form of social stratification that prevailed in India for thousands of years. It is believed that caste system originated from *Varna* system - based on the four fold classification as *Brahmana*, *Kshatriya*, *Vaishya* and *Shudra*. Caste is determined by birth and it is based on the idea of purity and pollution. Strong restrictions on social interaction, sharing

of food, choice of occupation and restrictions on mate selection are important features of caste system.

Caste system leads to unequal access to social resources and thereby acts as an agent of social inequality. Practices like untouchability made caste system a social exclusion mechanism. People belonging to the so called lower caste were denied access to public transport, education, entry to temples and access to drinking water sources.

Social exclusion

Social exclusion is a process whereby individuals or groups are cutoff from full participation in social life. For creative and complete social life, social resources like education, health services, legal services and welfare activities are also necessary. Social exclusion never considers the interest of the excluded. Social exclusion is not accidental, but systematic and organised efforts, and justifications are there behind the practice.

But very often there is an attempt to justify social exclusion. The so called upper caste people try to give justifications that the marginalised groups are not interested blending into mainstream society.

Box 2.1

P. K Rosy was the first female actor in Malayalam cinema. She portrayed the role of an upper-caste woman in the film titled 'Vigathakumaran,' directed by JC Daniel, who is regarded as the pioneer of film making in Malayalam cinema. Instead of receiving recognition,



P. K Rosy was subjected to relentless persecution and eventually was forced to leave the state. The reason? She hailed from the Pulaya community, one belonging to a scheduled caste. The spectators could not witness the sight of a Dalit woman playing an upper-caste character. Her house was burned down and she fled from the state. Later it was found that she married Kesava Pillai, the lorry driver, who lived in Nagercoil and had 2 sons. Google recently honoured P. K Rosy, by dedicating a doodle on her 120th birth anniversary.

Such long-standing social exclusion has led to the emergence of many social movements. Agitation by the so called lower caste people to enter a place of worship, *Maarumarakkal* agitation, *Kallumala* agitation, agitation for the right to education are some examples of such social movements in Kerala. It is also seen that many people gets converted from Hinduism to other religions to escape from social exclusion. None of these have been helpful in getting rid of social exclusion completely.



Box 2.2

A violent clash broke out on the day Panchami, a dalit student, entered the school. Within days, the school was torched by the so called upper caste men who were annoyed by the efforts to enroll a Dalit student. Following the famous declaration of Ayyankali that they would let weeds grow in the paddy fields, if the children from oppressed communities were not allowed to learn, the workers' strike began.

A painting by artist PS Jalaja which was the cover page of budget speech in 2019 Kerala.

Activity 2.1

Find out other social movements in Kerala and identify the major social changes that have occurred due to it.

Box 2.3

“This battered woman,
My flesh and blood,
My mother.
Today
She waits for the light that went out to return,
For a handful of rice untainted with blood,
For a piece of land untainted with greed.”

(Current Books, Kottayam, 1996)

This is an extract from Raghavan Atholi's poem 'Kandathi'. Dr. K. M. Sherrif translated it into English and he points out 'Kandathi' is the name of Atholi's own mother. The poem was written as a tribute to a dalit woman. It is about denied justice. At the same time the poem portrays a Dalit woman's struggle against poverty, hunger and her love to live peacefully.

The Dalit

The term Dalit is considered to have evolved from the Sanskrit word *dal* which means split, break, crack or crushed. Mahatma Jyotiba Phule used the term 'dalit' to denote the outcaste, oppressed and exploited people by Dwija castes. Later on Dr. B R Ambedkar used the term in his speech and writings to describe the boycotted and untouchable class. Dalit literature is a struggle against the cultural hegemony of the Brahmanism. Dalit Panthers movement (1972) inspired dalit youth to adopt a rebellious identity and the term became a symbol of self identity, self dignity and quest for equality.

The colonial period was responsible for increasing the importance of the institution of caste system. New land tax regimes helped to legitimise the hereditary authority over land for the so called upper castes in India. Sociologist M N Srinivas argued against the rigid nature of caste. He observed considerable flexibility and mobility in the caste hierarchy among the Coorgs of Mysore. This is possible through the process of Sanskritisation. According to M N Srinivas, imitation of features of the higher caste by people of the lower caste is termed as Sanskritisation. Critics of sanskritisation argued that sanskritisation justified the model of inequality, which caused one particular group to be seen as inferior and another as superior. In such a social structure, they tried to assert that the status of the group they belonged to was higher than the status of other groups.

2.2 Tribes

During the colonial period, the term ‘Tribe’ was introduced. Tribal communities are typically smaller in size. They have limited contact with the outside world. Tribes in India have been classified based on both permanent and acquired characteristics. They account for 8.6% of the total population according to the 2011 census. As the tribal communities are educationally backward, they suffer from social and political backwardness as well as exploitation and poverty. They are often subject to displacement from their original settlements. Tribes often had to fight to protect their identity. The people of the states of Manipur and Nagaland, which have been declared as “disturbed areas”, do not enjoy the same rights as the people in other parts of India. In newly formed states like Jharkhand and Chattisgarh which have been formed mainly through the struggles of the indigenous people, the tribes are still found to be powerless.

Tribals in Kerala

According to the 2011 census of India, the Scheduled Tribe population in Kerala is 4,84,839 (Males – 2,38,203 and 2,46,636 females – 184,020). Wayanad has the highest number of tribals (1,51,443). Idukki (55815) and Palakkad (48,972) districts are the next two that covers the lion’s portion of the native tribal groups in the state. The Paniya (Paniyar) are the largest of the 35 major tribes of Kerala.

There are a few tribal groups who have specific features such as dependency on hunting and gathering, having pre-agriculture level of technology, zero or negative population growth and extremely low level of literacy. They are known as Particularly Vulnerable Tribal Groups (PVTG). Cholanaikkans, Kurumbas, Kattunaikkans, Kadars and Koragas are the five Particularly Vulnerable Tribal Groups in Kerala. They constitute nearly 5% of the total tribal population in the State. Cholanaikkans can be said as the most primitive of them and found only in the Malappuram District. Only a handful of families

are living in the Mancheri hills of Nilambur forest division. Kattunaikans, another lower-hill community related to Cholanaikkans, are mainly seen in Wayanad district and some in Malappuram and Kozhikode districts. Kadar population is found in Thrissur and Palakkad districts. Kurumbas are living in the Attappady Block of Palakkad district. The Koraga habitat is in the plain areas of Kasaragod district.

Sources: Population Statistics 2011 census

([https://www.stdd.kerala.gov.in/population-statistics-2011-census.](https://www.stdd.kerala.gov.in/population-statistics-2011-census))

kirtads.kerala.gov.in

Activity 2.2

Geographical separation from mainstream society is the major problem of the tribal people. Discuss the problem of access to education faced by them.

Sreedhanya Suresh

Sreedhanya Suresh is an Indian Administrative Service officer. Ms. Sreedhanya holds the distinction of being the first tribal woman from Kerala to have cleared the Civil Services Examination conducted by Union Public Service Commission, India. She secured an all India Rank of 410 in the 2018 UPSC Civil Services Examination.



According to anthropologists, tribal people were considered isolated and impervious to change. But colonialism effected changes in the tribal society as it has done on the entire Indian society. This was fueled by moneylenders, encroaching non-tribals, forest conservation policies and mining processes. Minerals and forests were the primary sources of income for the colonial government. These actions of colonial government led to the rise of tribal revolutions. These rebellions led the colonial government to classify forest areas as excluded and partially excluded areas for the non-tribal people.

Activity 2.3

Examine recent newspaper and media reports about tribal movements in India. Analyse the social causes behind the movement.

In the 1940s there was a debate over the tribals as an isolated society, between the integrationists and isolationists. There were two schools of thought based on these - Integrationist and Isolationist.

Integrationists argued that tribes should be considered as part of Hinduism. They advocated that all the assistance and welfare schemes provided to backward classes of Hindus should be provided to the tribes. Isolationists were of the opinion that contact with moneylenders and traders, Hindu and Christian sects would destroy the unique characteristic traits of the tribes. So they advocated for the isolation of the tribes.

2.3 Market

Market is primarily an economic institution. But sociologists consider it as a social institution constructed in the cultural context. Adam Smith in his book 'The Wealth of Nations' attempted to define market as a social institution. For him market is a series of individual transactions. Everybody pursues self interest but at the same time, the interests of all need to be looked after. There is an unseen force called an Invisible Hand that works for the good of the society.

Virtual Marketing

Virtual market also called online market refers to a digital platform where individuals can buy and sell commodities and services around the world. These transactions are conducted 'in real time'-they take effect within seconds, and they involve no paper - document or paper currency.

Activities undertaken by a company to promote the buying or selling of a product or service refer to marketing. For this, they use different techniques. Modern world is controlled by digital technologies. The use of online or digital techniques in purchasing and selling has increased. For widening marketing, promotion companies using online or digital media instead of traditional personal marketing, face-to-face meetings etc.



Activity 2.4

Find out the changes that occurred in the lifestyles of people due to online marketing. (food, fashion, etc.)

Discuss how social interaction is taking place in virtual marketing.

Assessment Questions

1. Describe Social Exclusion.
2. Explain the viewpoints of Integrationists and Isolationists regarding Tribal community.
3. Identify the features of virtual market.

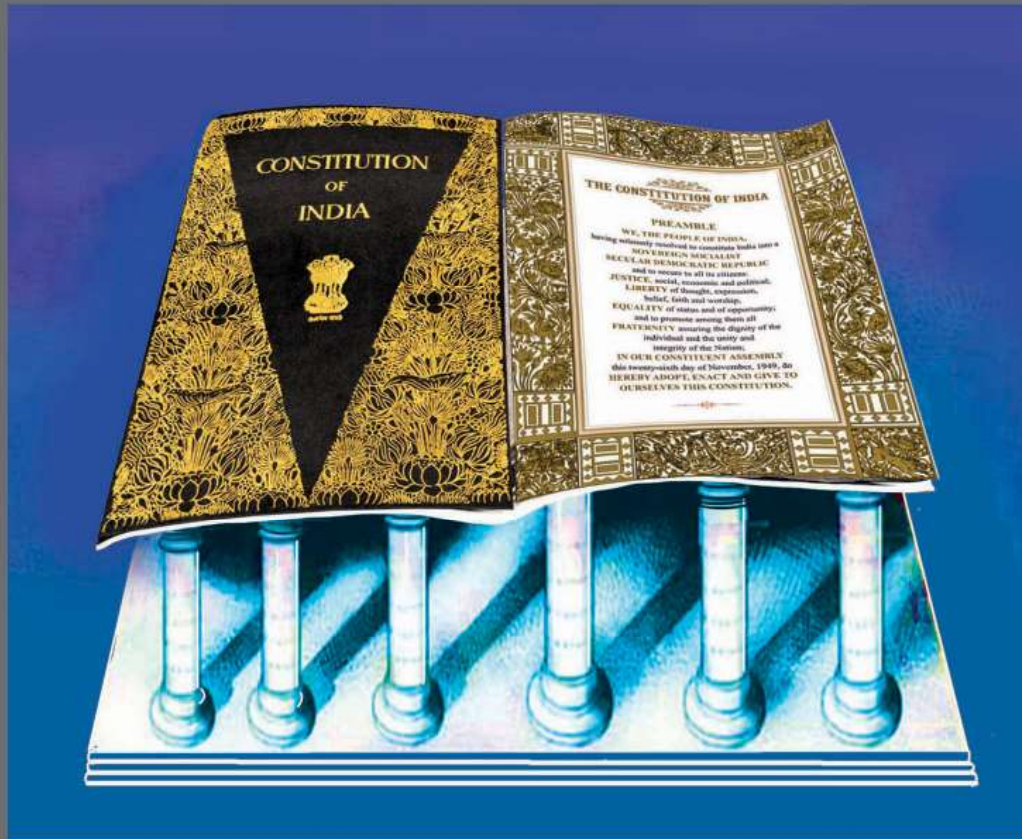
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Chapter 3



Vision and Mission of Independent India

3.1 Indian Constitution and Democracy

India's independence marked the beginning of a new era for the country as it transitioned from being a colony to a sovereign nation. Indian Independence was the result of years of struggles led by prominent figures such as Mahatma Gandhi, Jawaharlal Nehru, Subhash Chandra Bose and many other leaders. In August 1946, the Expert Committee of the Indian National Congress moved a resolution in the constituent assembly that India shall be a republic where the declared social, economic and political justice will be guaranteed to all the people. The Constituent Assembly of India adopted the resolution

on 26 November, 1949 and it became effective on 26 January, 1950. The constitution became the country's fundamental governing document and it replaced the Government of India Act, 1935. Once the constitution of India came into effect, the Dominion of India became the Republic of India.



Members of the Constituent Assembly of India

Activity 3.1

Prepare a video/picture /album of the major actors behind the story of Indian Democracy.

Arrange an exhibition for its presentation.

Here, we begin with the vision of the Indian Constitution, for this is the bedrock upon which democracy rests in India. The Constituent Assembly was elected for the purpose of drafting the Constitution of India. The committee discussed and debated, which played a vital role in shaping the final content of the constitution.

Core Values of Indian Constitution

The Constitution of India is a comprehensive historic socio- legal document that encompasses the aspirations of various groups within a diverse society. The values articulated in the Preamble serve as the

guiding principles and goals of the Constitution. These values include sovereignty, socialism, secularism, democracy, the republican character of Indian State, justice, equity, liberty, equality, fraternity, human dignity and the unity and integrity of the nation. These core values reflect the democratic ideals that guide the Indian nation and contribute to the vibrant democratic system of the country.

- Sovereignty** : The Indian constitution upholds the principle of sovereignty, which means the ultimate power resides with the people of India.
- Socialism** : It upholds values of socialism which is a commitment to remove all inequalities and thereby provide minimum basic necessities to all.
- Secularism** : Secularism promotes an unbiased approach by the government toward matters of religion and ensures that religious beliefs or practices do not influence public policy or governance.
- Democracy** : As a form of government, it derives its authority from the will of the people.
- Republic** : India is not only a democratic nation but it is also a republic. This value strengthens and substantiates democracy where every citizen of India is equally eligible to be elected as the Head of the State.
- Liberty** : It emphasises the principle of freedom.
- Equality** : Ensuring all citizens are equal before the law and have equal opportunities
- Fraternity** : Promotes the spirit of brotherhood.
- Unity in diversity** : The feature of unity in diversity is another element enshrined in Indian society which reflects in various aspects. Indian democracy celebrates diversity and respects different cultures, religions, languages and traditions.
- Justice** : It promises to give people what they are entitled to in terms of their basic rights and participation in the

decision making process. The Indian constitution strives for social, economic and political justice. The judiciary plays a vital role in upholding justice by safeguarding individual rights. Citizens have the right to express their opinions and engage in the democratic process without fear.

Social Justice

Social Justice creates a fair and equitable society where all individuals have equal rights, opportunities and access to resources regardless of their race, gender, socio-economic status or other identities.

Activity 3.2

Conduct a poster exhibition in your school with reference to social justice.

The illustration consists of three panels, each showing a man, a woman, and a child watching a baseball game over a fence. In the first panel, labeled '1', all three are standing on boxes of equal height. The man and woman can see over the fence, but the child cannot. In the second panel, labeled '2', the child is standing on a taller box, but the woman cannot see over the fence. In the third panel, labeled '3', the fence has been removed, and all three can see the game without any boxes or accommodations.

- 1. Equality** : Assumption is that everyone benefits from the same kind of support. This is considered to be equal treatment.
- 2. Equity** : Everyone gets the support they need, which produces equity.
- 3. Justice** : All 3 can see the game without support or accommodations because the cause(s) of the inequity was addressed. The systemic barrier has been removed.

Activity 3.3

Complete the chart.

Core values of Indian Constitution

Sovereignty	Socialism	Democracy
..... Republic	Justice

3.2 Federalism

From the elements of Indian constitution, we can uphold the ideas of federalism. Federalism is often considered as a suitable governance system to address the challenges of cultural diversity within a country. It is a political framework that distributes power and authority between a central government and regional or local governments.

3.3 Social and Cultural diversity

Indian democracy celebrates diversity and respects different cultures, religion, language and traditions. Democracy works at many levels.

Constitution plays a crucial role in recognising, protecting and promoting the rights and identities of cultural, ethnic and linguistic diversities within a country. Cultural diversity encompasses various minority groups within a society. Constitution contains provisions that recognise and protects the rights of the minority communities ensuring their participation in public life, preservation of their cultural heritage and representation in decision making process. While cultural diversity brings many benefits such as promoting tolerance, enriching experiences and fostering creativity, it also presents certain challenges like regionalism, communalism and so on.



Activity 3.4

School is a culturally responsive place that is rich with diversity and inclusiveness. Different cultures are woven together to make up a part of each individual learner. Active appreciation of culture builds classroom culture.

With the support of your teacher, conduct an online experience sharing meetings with students outside Kerala/India.

3.4 Regionalism

Regionalism refers to the strong sense of pride, loyalty or attachment of individuals or groups towards a particular region or locality. In India states like Tamil Nadu, Andhra Pradesh and West Bengal have experienced regionalist movements advocating for more regional autonomy and recognition of their distinct identities. Regionalism can also present social challenges such as economic integration within a region which may result in increased competition for jobs, resources and social services which can affect local communities. Regional disparities in income, infrastructure and access to services may also arise.

3.5 Communalism

Communalism is a socio-political ideology or practice that emphasises the interests, identity and rights of particular religious, ethnic or cultural communities over those of the larger society. It is often characterised by a strong sense of belonging and loyalty to one's own community which can lead to the exclusion or marginalisation of other communities. By granting a certain level of autonomy, federalism allows for the accommodation and management of cultural diversity within a country.

Activity 3.5

List out the other challenges of Cultural Diversity in our country.

3.6 Views of Jawaharlal Nehru on Modern India

Jawaharlal Nehru, the First Prime Minister of Independent India, played a crucial role in shaping the country's national policies and vision. Nehru was a strong advocate of industrialisation as a means to uplift the nation and achieve economic self-reliance and he believed that Industrialisation was essential for India's progress and modernisation in rural and urban settings. He saw it as a way to break free from shackles of colonial rule and transform India into a self-sustaining and prosperous nation. Nehru's vision of industrialisation was rooted in the idea that India should not be solely reliant on agriculture. He believed that industrial development would create jobs, stimulate economic growth and raise the living standards of the people. Nehru implemented a mixed model economy by combining elements of socialism and capitalism. He laid the foundation of public sector industries such as steel, coal and power. The vision of Nehru emphasises the importance of planning and the Planning Commission was set up in 1950 with Jawaharlal Nehru as its chairman to formulate and implement economic plans. Nehru believed that through industrialisation, India could overcome poverty, inequality and achieve self-sufficiency.



Budhni Mejhana and Jawaharlal Nehru at the inauguration of the Panchet Dam, 6 December 1959.

Activity 3.6

Analyse the contribution of Jawaharlal Nehru which led to social change and development in India.

Human Development Index (HDI)

Human Development Index is a composite statistical measure used to assess the overall well-being and development of countries. It was developed by United Nations Development Program (UNDP) and was introduced in 1990.

Dimensions of human development

1. Health
2. Education
3. Standard of living

apart from the innovative indices like Happiness Index, Gender Development Index, Poverty Index etc., helpful in assessing the countries' progress.

Activity 3.7

Discuss the Human Development Index of India with reference to the HDI of South Asian countries.

Assessment Questions

1. Explain the core values of the Constitution of India.
2. Define Social Justice.
3. Describe the major challenges of cultural diversity.
4. Describe Federalism.

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Chapter 4



Social Change and Development

4.1 Social Change and Development in India

Colonial rule brought about different types of changes to the Indian society. Industrialisation and urbanisation are the major structural changes while westernisation, modernisation and secularisation are the major cultural changes. The word modernisation in general, means application of modern technology in the process of production. In the sociological sense it means a scientific attitude and rational approach and it also means developing a universal and cosmopolitan attitude.

In India there exists a complex mix of tradition and modernity. **Modernisation** not only leads to rational thinking but sometimes rethinking about tradition. The advent of modern communication technologies has significantly impacted the traditional rituals and ceremonies. Seasonal festivals now find their place in official calendar, and modern forms of communication are utilised to disseminate information about the dates and events of these festivals. Social media platforms have become popular avenues for advertising and promoting festivals, particularly among urban professionals. The digital age has introduced online participation in religious practices, such as virtual puja and receiving prasadam. The implementation of a virtual queue system in Sabarimala exemplifies how modernisation has influenced traditional practices related to festivals.



Box 4.1

Modernisation of tradition

While chanting prayers, swalat mala (tasbeeh) is used to count the number of prayers. Nowadays digital tasbeeh are used widely to count the number of prayers offered.

The institution of marriage has undergone modernisation through the introduction of contemporary practices and techniques. Events such as the Haldi ceremony, pre-wedding photoshoots for “save the date” announcements, and the use of advanced cameras have added vibrancy and colour to wedding ceremonies. In your local area, you can observe and identify the modern trends that have been incorporated into wedding ceremonies. By interviewing couples from older generations, you can gather information about changes in events, the process of selecting a partner, choice of attire, and modifications in traditional rituals. Another way to gauge the evolution of marriage ceremonies is by collecting wedding invitations and analysing the changes in style of presentation over time.



Activity 4.1

Prepare a video presentation on the changes that have occurred in rituals due to modernisation.

4.2 Development in the Industrial Society

The word 'industry' represents a spectrum of ideas ranging from cottage industry to large scale factory production of consumables. People work along with machinery in the industrial production process. Human resources are controlled and organised to get maximum output in industrial production. In 1980, American management expert Frederick Winslow Taylor introduced a novel system to organise work in factories. It is widely known as **Scientific Management** or **Taylorism**. It is an industrial engineering system where the whole work is broken down into small repeatable elements where workers are arranged along a conveyor belt to do the repetitive work. Speed of the conveyor belt can be adjusted by the managers. The workers are compelled to work according to the speed of the machine.



The system has resulted in the emergence of workers' organisations or trade unions. Increased working time, poor working conditions and inadequate wage patterns are the main concerns of trade unions. Trade unions organised strikes and campaigns to improve the condition of workers. The first Trade union in India was started in Madras in 1918 by BP Wadia. Mahatma Gandhi also started

the Textile Labour Association (TLA) in 1918. The All India Trade Union Congress (AITUC) was formed in Bombay in 1920. M N Roy, S A Dankey, M Joshi , V V Giri, Lala Lajpat Rai and Jawaharlal Nehru were the main leaders of AITUC. The colonial administrators were compelled to formulate worker-friendly acts after the formation of AITUC. The Fourth Factory Act brought down working hours to 10 hours per day. In the very first year of formation, about 200 unions were affiliated to AITUC and its membership increased up to 2.5 lakh.

During the Emergency Period (1975 -1977) the government prohibited all forms of trade union activities and arrested trade union leaders. But after the Emergency Period, trade unions were the driving force of civil society in India.

Box. 4.2

Trade Unions in Kerala

Travancore Labour Organisation (TLO) was the first trade union in Kerala. It was started in 1920. TLO was renamed as Travancore Coir Factory Workers Union (TCFWU) after getting registration under Travancore Trade Union Act, 1937. The success of this union inspired other sectors also. All Kerala Cashewnut Factory Workers Federation, Quilon; Toddy Tapers Union, Anthikkadu; Tata Oil Mill Workers Union, Kochi; Cheruvannur Cotton Mill Workers Union, Calicut and many other trade unions were formed all over Kerala.

Activity 4.2

Identify how trade unions influence the social life of workers by interviewing members of a trade union in your locality.

4.3 Social Movement - Medium of Social Change

Social changes occur either naturally or through deliberate efforts. Social movements are the deliberate sources of social changes.

There are different theories about social movements. The following are the important theories on social movement.

1. Relative Deprivation Theory
2. Mancur Olson's Theory
3. Resource Mobilisation Theory

The relative deprivation theory of social movement suggests that people are motivated to participate in social movements when they perceive a discrepancy between their expectations and their actual circumstances, or when they feel deprived compared to others in society.

- Example : Civil Rights Movement in the United States of the 1950s and 1960s can be analysed using relative deprivation theory. African Americans, particularly in the southern states, experienced systemic racism, segregation, and discrimination. They were deprived of equal rights and opportunities compared to their white counterparts. This sense of relative deprivation motivated African Americans, along with white allies, to mobilise and fight for civil rights, leading to significant social and legislative changes.

Mancur Olson's Theory of Collective Action: In his book 'The Logic of Collective Action' (1965), Olson says that individuals are often rational actors who have their own vested-interests and hence it is difficult to mobilise large groups to take collective action. Individuals may benefit from the outcomes of the social movement, but they often want a free-ride and let others bear the costs of participation. As a result, small and highly motivated groups are more likely to form and sustain social movements.

- Example: The labour movement in the United States can be analysed through Olson's theory. Labour unions represent a smaller, highly motivated group. These unions have historically played a crucial role in advocating for workers'

rights, improved wages, and better working conditions. These unions face problems due to free-riding tendencies among some workers who want to benefit from union efforts without joining or actively participating in the labour movement.

Resource Mobilization Theory: The resource mobilisation theory, developed in the 1970s, argues that social movements are successful when they can effectively mobilise and deploy resources such as funding, networking, expertise and media coverage. It also highlights the significance of organisational structure, leadership, and strategic planning in achieving movement goals.

- Example: The Civil Rights Movement in the United States provides an example of resource mobilisation theory. The movement successfully mobilised resources such as financial support from donors, legal expertise and media coverage to challenge racial segregation and advocate for equal rights.

4.4 Old and New Social Movements

It is very difficult to classify social movements as old social movements and new social movements whereas certain movements share features of both. A series of social movements were staged as a part of the national movement in Kerala. The working class movement named Punnapra Vayalar revolt was an armed revolt against the government. Such movements are meant for reorganisation of power relationships. Other features of old social movements include their scope being limited to national boundaries and being based on political parties.

New social movements were about changing living conditions or quality of life. The scope of the new social movements were

international in nature and they are non-party or non-political formations. Participation of affected people, especially women and children is another feature of the new social movement. They are engaging at the grassroot level. Social movements in the neoliberal, globalised era like Plachimada Water Strike and Kerala Shastra Sahitya Parishad Movement share elements of new social movements.

Box 4.4

Transgender Policy of Kerala

The Kerala state introduced the first transgender policy in 2015 with the objectives of:

- attainment of a just society where men, women and transgenders have equal right to access development opportunities, resource and benefits;
- the right to live with the dignity and enjoy a life free from all forms of violence;
- the right to freedom of expression in all matters that affect them ; The right to equal voice and participation in the key development decisions that share their life, communities and the states.

Department of Social Justice, Government of Kerala and the Transgender Justice Board of Kerala are the chief agencies of advocacy for the transgender policy. They ensure them equal access to all government services. According to them all departments have to submit an annual report on the steps taken for the project, transgender budget, expenditure and result achieved from each department submitted not later than June 30th of the financial year.

Source:StatepolicyforTransgender2015DepartmentofSocialJustice.

Activity 4.3

Find more about new social movements. Identify what could be the social causes behind the new social movement.

Assessment Questions

1. Explain the process of modernisation of rituals.
2. Analyse the concept of Scientific Management.
3. Explain theories of social movement.
4. Describe the features of old and new social movements with suitable example.

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GLOSSARY

Caste - Caste is a social system characterised by hereditary and hierarchical divisions, determining a person's social status, occupation, and privileges within a given society.

Commonsense Knowledge - Common sense knowledge is the practical understanding of everyday life, shared among individuals within a particular culture or society and based on accumulated experiences, prejudices and beliefs of the people.

Commonsense Map – A map created by individuals or their perception based on personal experiences and beliefs.

Communalism - Communalism refers to a social or political ideology that emphasises the interests, identity, and solidarity of a particular religious, ethnic, or cultural community over the broader society, often leading to divisions, tensions, or conflicts between different communities.

Constitution - A constitution is a fundamental legal document that establishes the framework, principles, and fundamental rights and duties of a government and its citizens.

Cultural Diversity - Cultural diversity refers to the presence of a variety of different cultural groups, traditions, customs, beliefs and practices within a society, promoting inclusiveness and enriching the collective human experience.

Democracy - Democracy is a system of government where power is vested in the people, allowing for political participation, representation, and decision-making through free and fair elections.

Disturbed areas – When there is significant social, political, or civil unrest, characterised by violence, conflict, or disturbances in an area, the Governor declares the area as disturbed areas and requests for special security interventions.

Federalism - Federalism is a system of government where power is divided between a central governing authority and regional or state governments, allowing for shared powers and autonomy in a way that balances national unity with regional diversity.

Modernisation - Modernisation refers to the process of societal transformation characterized by the adoption of modern technology, social, cultural, and economic changes, and a shift towards industrialisation and urbanisation.

Purity and Pollution - Purity and pollution are cultural concepts that define the state of being ritually clean or unclean in various societies and religions.

Regionalism - Regionalism refers to the strong sense of identity, loyalty, or cultural attachment to a specific region.

Scientific management - Scientific management, also known as Taylorism, is an approach to management that emphasises on the use of scientific methods to analyse and optimise work processes, with the goal of improving efficiency, productivity, and profitability.

Social change - Social change refers to transformation or alteration in societal structures, attitudes, behaviours, norms, or values over time, resulting in shifts in the way individuals and groups interact and function within a particular society.

Social Development - Social development refers to the process of improving the well-being, capacities, and quality of life of individuals and communities by addressing social issues, promoting social justice, and fostering inclusive and equitable social structures.

Social Exclusion - Social exclusion refers to the process or act of marginalising individuals or groups from full participation in social, economic, and political spheres, leading to their isolation and deprivation of rights, opportunities, and resources.

Social movement - A social movement is a collective, organised effort by individuals or groups to bring about social, political, or cultural change, aiming to address specific grievances, advocate for rights, or challenge existing power structures.

Sociological Imagination - Sociological Imagination refers to the ability to connect individual experiences to broader social issues.

The integrationist approach - The integrationist approach is a perspective that emphasises on the promotion of inclusiveness, equality, and harmonious coexistence by bridging societal divisions and fostering cooperation among diverse individuals or groups.

The isolationist approach - The isolationist approach is a perspective or strategy that prioritises separation, withdrawal or limited engagement with external influences or interactions, often with the aim of preserving a specific identity, culture, or ideology.

Trade union - A trade union is an organised association or group of workers from a particular industry or profession, formed to protect and promote the rights, interests, and welfare of its members through collective bargaining and advocacy.

Tradition - Tradition refers to the transmission and preservation of customs, beliefs, values, practices, and knowledge from generation to generation, shaping the cultural identity and continuity of a community or society.

Tribe - A tribe refers to a social group or community that shares a common ancestry, culture, language and often occupies a specific territory or geographic area.

Untouchability - Untouchability refers to the social practice or belief system that marginalises and discriminates against certain individuals or groups based on their birth into a specific caste, resulting in their exclusion from social, economic, and religious activities.

Virtual market - A virtual market refers to an online platform or digital space where buyers and sellers interact, engage in transactions, and exchange goods or services without the need for physical presence or traditional brick-and-mortar infrastructure.