

## Chapter 1

# Structural, cultural aspects and challenges of diversity in Indian society, unity in religious, cultural, geographical and political differences.

### Study point :

- Structural aspects of Indian society
- Cultural aspects of Indian society
- Challenges of diversity in Indian society
- Unity in diversity in Indian society

By defining society in the present chapter, the structure and culture of Indian society has been clarified. At the same time, the elements of diversity and unity in Indian society have been discussed.

Through this chapter, students will understand that—

- What is society?
- What is Indian society as an example of a society?
- What are the components of the structure of the Indian society?
- What are the cultural components of the Indian society?
- What are the challenges of diversified Indian society?
- How is the unity in diversity possible?

Through this chapter, we will be able to explain the unity and diversity, while recognizing the structure and culture of the Indian society.

The basic/fundamental concept of sociology is Science of society or scientific study of society is called sociology. The basic question is what is 'society'? We introduce about the concept of society in our early days of life. As the human being moves forward in the journey of life, it acquaints itself with the expansion and refinement. For thousands of years people have observed and contemplated these groups and societies in which they are living. Whether it is 'economics' of Kautilya (Chanakya) or Aristotle's 'Politics', whether Shudra's 'Mruchha Katikam' or vedic literature', the basic of all of these has been the Interdependence and contemporary conditions of the human life.

The basic reason behind this is that man is a creature that creates and recreates the organization and group. He cannot be alone. Collectivity is the basic and essence of human life. He is also controlled and directed from the group.

**Society :** In general, society is considered to be a Aggregation/Collection of individuals. If seen from a sociological point of view, society is more than just being a group of individuals, this is a compilation of individuals in which they have social relations, whether it is any kind of affection, affinity, hatred (antipathy), malice, competition, cooperation, conflict, accommodation etc. Society is an organization that with in limits and control, regularize and guide to the human actions. It is linked to every aspect of life. Society is inevitable for the fulfillment of every need of life. Society is a web of social relations.

In context to the web of relationships, there are two types of relations.

First is social relation and another is physical relations, such as the relationship between computers and desks, roads and vehicles relationship, Earth and Sun, Rivers and Sea, Fire and smoke etc. relationship similarly, the relationship between smoke and tear, breathing, mobile and person etc. Each one of them affects the existence of each other, but here the absence of mutual meaningfulness. These are not all meaningfully known to each other. Mutual meaningfulness is lacking among these due to this the relationship between them does not become social relations. According to MacIver & Page, "The existence of society is possible, where social animals behave with each other in a manner that is determined by their mutual knowledge. Determined by such a way we can say, social, to all types of relations"

The word social is broad. It includes economic, political, personal, impersonal, emotional,

antagonistic, conflict, cooperation, hatred, religious, cultural, administrative, etc., all aspects; The relations between the two countries' armies during the conflict or the war, which are of gross hostility or conflict are social, but there is a sense of community or mutual connection in most social relations. Society is not limited to human beings, but as we well know that a well-organized social organization exists in the ants and bees. It can be said in such a way that where there is life there is a society. Society is also seen in the different species of animals. The knowledge of the presence of one another means the sense of reciprocity is present in the human beings and dogs, cows, buffaloes, horses, elephants, sheep, goats etc., by this the presence of society can be considered.

Our purpose is simply to study the change in society in the human race, which we call 'human society'. There is both equality and difference in human society. Due to differentiation and division of labour, social relationships have become complex and elaborate; otherwise they also have limitations like ants, bees, monkeys etc. But these differences are subject to equality, firstly cooperation and then division and these divisions also contribute to fulfill the needs of each other. The main reason for this is that Aristotle has said that "Man is a social creature" and MacIver and Page says that "human beings are depended for their safety, convenience, nurturing, education, decoration, opportunity and other for many services, even for many obstacles of body and brain, on society being born in society alone creates a complete need for the society itself".

**Indian Society :** 'Society' and 'A society' are two concepts. Society is a comprehensive concept that we have analyzed. 'A society' is comparatively limited. 'A society' points to any social entity, such as a tribe 'or' 'A country'. This unit has its own political, economic, family and other institutions which are relatively independent and distinct from other 'A society'. So the 'Indian Society' is an example of 'A Society'.

### **Structural aspects of Indian society—**

**Structure :** The etymology of the word 'structure' is the Latin word structure' to Latin word 'structure' it means 'to build'. The 'Structure' is

meant by the system, preparation, configuration, construction, creation, acquisition etc. We take the meaning of the structure there by the specific method of the acquisition of an entity. That is, by virtue of Refinement. As the water boils, all the impurities are released from it, in the same way; refined construction is called 'Structure'.

Before analyzing the social structure of Indian society it is necessary to explain that what is 'social structure? Morris Ginsberg writes in his article 'The scope and method of sociology (1939)' "The complex integration of the constituent groups and institutions of society is called social structure". S.F. Nadel writes in his 'The theory of social structure' that "we can reach the structure of the society by creating a perception of a network (or system) or pattern of existing relations between the people who fulfill each other related roles with the tangible population and its behaviour." Similarly, H Girth and C. Wright Mills have written in this 'Character and social structure'. "The concept of role is the base position in our definition of institutions. The role is unit on which we build the idea of social structure. Similarly, the institute is the unit on the basis of which we build the concept of social structure." T.B. Bottmore has clarified in his 'Sociology : A guide to problems and literature' that "the complex integration of the principal institutions and groups of society should be considered social structure."

To summarize the social structure it can be said that it is to create a permanent structure of the internal organization of a group i.e. social relations among the members of the group. In these relations, social actions, roles, situations, communication system, division of labour and idealistic systems are included. Social structure is used in the sense of 'form' Structure' reflect the stable aspects of any systems.

In the structure of Indian society, villages, towns, cities, weaker sections, other backward classes, minority etc., are the components. Their brief description as follows—

**Village :** Indian village is the basic component of the structure of Indian society. The concept of Indian society without village is not possible. India is

a county of villages which is based on mostly agriculture. Total number of villages here is 6,40,867 (population of India 2011) The total population of India is 1,21,08,54,977 (2011), out of which 68.84% of the population lives in rural areas and 31.16% in urban areas.

The village or rural community is the area where there is a dominance of agriculture, the contiguity of nature, abundance of primary relations, low population, uniformity, stability, generally agreed on different issues etc., are apparent characteristics. India is a country of villages, although the urban population has increased in the last decade (2001-2011) Indian village is a unit. Each village is a group of people, which is settled in a fixed geographical area and is different from other villages which are located at a distance. The separation of the village, the lack of traffic, the dependency of most of population on agriculture, the interdependency of the people, the shared experiences and traditions of the community, the different significance of the village festival and functions, and the village deity of the village etc. Make the unity of the village instinctively. In India, each village is a unit in terms of revenue, administration, politics and post office. Most of villages have multi caste, in which caste stratification is found. In stratification, each caste accepts its strata in comparison to the other caste. There is usually no dispute in this regard. In every village there is a certain dominant caste which controls the rural system. Jajmani system found in the villages; in villages with different castes get the service of each other and make the villages self-sufficient. Although the effect of urbanization, in the village exchange of currency is started instead of service exchange. Still, there is vertical unity in the villages are found.

D.N. Majumdar defines the village as a way of life and a concept. For this reason, all villages have an organized way of life, Idea, shared experience and culture. Each village has its own history, which is often associated with its name. The kinship relations of the village are in neighboring villages. The daughters of the village are married in the other village, whereas the brides come from other villages.

Family traditions and values are associated with them. There are variations under the similarities in the village. The villages have streets which are built on the basis of caste and sub-castes. There are substantial differences in the behavior of upper and lower castes, income, lifestyle, accommodation, mutual relations, dialect, hygiene, thought and belief. In the present time, high and low castes in the village are in changing phase, due to which these differences are being wound up. Despite of all kinds of discriminating differences, due to long term symbiosis and mutual cooperation in regards of economic, religious, social and political, the village seen as an organized unit.

The social structure of Indian villages has been studied by many scholars, including the S.C Dube, M.N. Srinivas, McKim Marriott, Milton Singer, Robert Redfield, D.N. Majumdar, B.R. Chouhan etc. There is also a difference in the social structure of the village on the regional basis in India. There have been variations in many meanings from the villages of North India to central and South India. Despite all this, the general characteristics of all the villages of India are equally present.

**Town :** On the basis of population, size, density etc., urban settlements have been divided into several parts; one of them is the 'town'. In the census of India 2011, the definition of urban area (town) adopted is as follows :

(a) All statutory places with a municipality, corporation, cantonment board or notified town area committee etc.

(b) A place satisfying the following three criteria simultaneously—

- (i) A minimum population of 5,000;
- (ii) At least 75 percent of male working population engaged in non-agricultural pursuits; and
- (iii) A density of population of at least 400 persons per sq. km. (1,000 per Sq. mile)

As per India census 2011, there are 7,935 towns in India, which were 5,161 in 2001.

**City—**Town is also urban area, but it is small in comparison to city. According to India's census 2011 the notified towns and out Growth are included in urban area.

### According to the 2011 census, 'urban areas in India'

S. No.	Town/urban areas/ out growths	census 2011	census 2001
1.	Statutory towns	4,041	3,799
2.	Census towns	3,984	1,362
3.	Urban agglomerations	475	384
4.	Out growth	981	962

Indian town is an indicator of a distinct life style and distinct culture than the villages. Here the population and population density are found more. Problems such as occupations, consumptions, bluffing, pressure of work, complex social structure, unemployment with mobility, crime, drug abuse, beggary, prostitution, dirtiness, pollution, overcrowding, unrestricted traffic etc. are also included in the identification of Indian towns. There is no more importance of family, neighborhood and relationship here.

#### Caste :

In the Indian society, the institution of caste is a unique and specific institution in the whole world, which cannot be seen anywhere outside of India in this form. The origin of the term 'caste' is attributed to the Spanish and Portuguese 'casta' which means "race, or breed."

Govind Sadshiv Ghurye described six characteristics of caste in his 'caste, class and occupation'—

1. Segmental divisions of society
2. Hierarchy
3. Restrictions on food and social intercourse.
4. Social and religious disabilities and privileges of different castes.
5. Lack of unrestricted selection of occupations.
6. Marriage related restrictions.

Westermarck called caste endogamy 'the essence of caste system.'

India currently has 3,000 castes and 2500 sub-castes. Castes are not only exist in Hinduism but also exist in Indian Muslims and Christianity.

#### Weaker sections

Based on socio-economic parameters,

scheduled tribes, scheduled castes, backward classes, small and marginal farmers, landless laborer, bonded laborers and traditional artisans have been considered under the weaker sections. From this point of view, almost half of the population of the country is included in this category.

#### Tribes

Like the caste, the tribe is also an important component of Indian social structure. D.N. Majumdar writes in 'Eastern anthropologist (sept 1958)' that 'The tribe is a social group with a geographical area, which is endogamous, in which there is no specialization of action which is ruled by tribal officers, which has a language or a dialect, which accepts social distance from other tribes or castes, which adheres to its tribal traditions beliefs and customs and conscious for the uniformity of ethnic and regional integrations'.

In the constitution of India the constitution (ST) order 1950 number of scheduled tribe stated 744. According to census 2011, the total population of India is 1,21,05,69,573 in which the tribal population is 10,42,81,034 which is 8.61 percent of the total population.

In the 90 districts of 21 states and union territories tribal population is more than 50 percent of the total population and the number of districts with more than 25 percent and less than 50 percent of tribal population are 62. (Census 2011)

#### Scheduled castes

The term 'scheduled caste' was first used by the Simon commission in 1935. According to Dr Bheem Rao Ambedkar in ancient India, they were considered 'broken men' or 'out caste'. Britishers called them 'Depressed classes. In the census of 1931, they were addressed as 'Exterior caste'. Mahatma Gandhi called them in the name of 'Harijan'. In the legislation of 1935, a schedule was created to provide some special facilities to these disadvantaged people. Based on the same schedule, the concept of 'Scheduled castes' was started for them from the statutory perspective.

Article 341 of the constitution provides that the



president, in relation to any state or union territory shall be able to specify those castes, original offspring or tribes or castes, parts of the original tribes or their groups, for the purposes of this constitution shall be deemed to be scheduled castes in relation to that state or union territory. Similarly article 342 provides that in relation to any state or union territory, it will be able to specify tribes of tribal communities or the parts of tribes or tribal communities or their groups, for the purpose of this constitution, scheduled tribes will be deemed to be related to state or union territory area. In pursuance of these provisions, the list of Scheduled castes and/or scheduled tribes has been notified for each state and union territory and it is only valid in the jurisdiction of the concerned state or union territory not outside.

Under article 341 of the constitution of India the scheduled castes have been notified for each state and union territory by the government of India. According to census 2011, 16.6 percent of the total population of India is scheduled castes population. In the constitution (scheduled caste) order 1950, there were 1108 scheduled castes, which were residing in 29 states (including union territories)

### Other backward classes

Beyond the tribal groups scheduled tribes and scheduled castes, some castes are in the Indian social structure, whose social economic and educational status is weak and lower than the rich sections of society, they are referred to as 'other backward

classes'. In the part 16 of the Indian constitution and some other provision, the words other backward classes' have been used with backward classes or scheduled castes and scheduled tribes.

Mandal Commission was constituted in 1977, which submitted its report to the government of India on April 30, 1982. For this the commission has considered three indicators for measuring backwardness i.e.—social, educational and economic. The commission declared 3,743 castes as backward castes whose population was 52 percent of the total population. In the same proportion, 52 percent of the place (seats) were reserved for these castes but according to the provisions of section 15(4) and 16(4) of the constitution, more than 50 percent of the seats can not be reserved and for scheduled castes (15 percent) and scheduled tribe (7.5 percent) already 22.5 percent of the total is reserved. Therefore, due to the provisions of the constitution, it recommends reservation of 27 percent of the seats in the jobs and educational institutions for the backward castes. On August 7<sup>th</sup> 1990, the Janata Dal Government (then) issued a notification to implement it. A stay order was issued by the court on October, 1990, after this the Supreme Court gave clean chit with the provision of creamy layer on Nov. 16, 1992. The Central government has implemented 27 percent reservation from September 8, 1993. Rajasthan has 21 percent reservation for 'other backward classes'.

Religious structure of Indian society from 1951 to 2011 (in percentage)							
Religious Group	Year						
	1951	1961	1971	1981	1991	2001	2011
Hindu	84.1	83.45	82.73	82.30	81.53	80.46	79.80
Muslim	9.8	10.69	11.21	11.75	12.61	13.43	14.23
Christian	2.3	2.44	2.60	2.44	2.32	2.34	2.30
Sikh	1.79	1.79	1.89	1.92	1.94	1.87	1.72
Buddhist	0.74	0.74	0.70	0.70	0.77	0.77	0.70
Jain	0.46	0.46	0.48	0.47	0.40	.41	0.37
Parsi	0.13	0.09	0.09	0.09	0.08	0.06	N/A
Other/no religion	0.43	0.43	0.041	0.42	0.44	0.72	0.90

In the census 2011, 28 Lakh 70 thousand people choose the option of no religion (.24 percent of the total population)

**Indian family**—Dr Shyamacharan Dube explained in his ‘Man and Culture’ that “If many nucleolus families live together and have close relationship, if they eat at one place and work as a single economic unit, then their combined form can be called a joint family. The joint family consists of spouses, their children, grandparents, uncle-ants, cousins, cousins’ wives and children, widow sisters etc.”

Two types of families are found on basis of relationship in Indian society. 1. Conjugal family 2. Consanguine family

**1. Conjugal family**—This family is also called a marriage oriented family. At the center there are spouses and their unmarried children, as well as some other relatives based on marriage are also members of such family. Such families are found everywhere in Indian society. Especially among many Tribes such families are found, such as Kharia tribe.

**2. Consanguine family**—Such families in which person are a member of family from birth, such families are also called family of procreation. In such a family, there are brothers and sisters, uncles (paternal), grandparents, parents, children. Most of the families of Indian society are involved in this category.

## Cultural aspects of Indian society

**Religion**—A key feature of Indian society is its cultural diversity. In Indian society, people of different religions, sects, and languages reside. People who believe in Hinduism (Santana dharma) are the majority while Muslims, Christians, jains, budhists and Sikhs are minorities. In the year 1957, the Supreme Court considered minority groups in the context of Kerala’s Education Bill, whose number is less than 50 percent in the state.

## Marriage

Marriage is the foundation stone of the family. Through the marriage, the person enters in the household life (Grihastha-ashram), procreation and rearing the children and makes them useful member of the society. Indian marriage has made Indian society a unique culture in the world. The concept of

bondage with seven births has given recognition to marriage as a ritual. Manu has said that as all creatures live with oxygen, so the whole society receives life from the *Grihasthashram*. Through marriage a man receives for *purushartha*—*Dharma*, *Artha*, *Kaam* and *Mauksha*. Marriage provides stability to life as a religious sacrament. *Shatpath Brahmin* says that the wife is definitely the half part of the Husband, so long as the man does not get the wife and does not procreate the child, he is not complete. In Indian society and culture marriage is considered a necessary ritual for every person. Therefore, the Vedas order that a man should complete his religious activities with his wife.

Under the marriage, all the ceremonies and rituals are included through which the boy and girl bounded in the relationship of husband and wife approved by society and perform some duties and rights towards each other. According to *Meghatitha* ‘marriage is a *panigrihan Samskar* which makes a girl to be a wife with several methods, and from a certain order, whose last method in the *saptarishi Darshan*.’ In this way, marriage is called only in connection with the relationship between husband and wife through legislation accepted by society. In Indian society, marriage is a medium of *Dharma* and *Praja*. The monogamy has been approved by the Hindu marriage act. Five types of debts have been envisaged for the person in the Indian society, from which the goal of each individual is to be a debt free these are five debts- *Deo*, *Rishi*, *Pitra*, *Athithi* and *Bhoot*, to debt free from these it is necessary to consitute a family which is possible only through marriage. Through this, the person fulfills four *Purushartha*, The idea of culture without religion is difficult and without the marriage, it is not possible to behave in a religious manner in Indian society. Kalidas has mentioned in the ‘Kumar Sambhav’ that when Shivaji, who won the cupid saw Saptarishi and Arundhati in front of him, his desire to marry with Arundhati, because to accomplish the religious activities, requires a women of piety. Due to this great importance in the religious work of the wife, is called ‘*Dharma-Patni*’.

Yajna has been a very important place in Indian

society. It has existed in the society in the form of duties. For his a wife is compulsory to be accomplished for these sacrifices. The concept of five Mahayajna has been in Indian culture that is *Brahma Yajna*, *Deo Yajna*, *Pitra Yajna*, *Bhoot yajna* and *Atithi Yajna*. In the absence of a wife, unmarried person cannot perform these *yajna*.

Islam arrived in India in the Seventh century and Islam is currently India's second largest religion with the 14.3 percent of total population. Marriage in Islam called 'Nikah'. According to Muslim law, marriage is a social or unconditional civil agreement, whose purpose is to settle down, give birth to children and give them legality.

There are four types of Muslim marriage—

1. Nikah
2. Muttah
3. Fasid
4. Batil marriage

Of these the Nikah is called right (proper) marriage.

At present, the third largest religious group in India is Christian (2.3 percent) Christian marriage is also a contract. According to the Christian Bulletin "Marriage is a settlement between a man and a woman in the society, which is usually for a life time, and its purpose is to establish mutual cooperation and family". Marriage in Christians is considered a permanent contract, not temporary as in Islam.

## Kinship

Such relations, those are based on blood, marriage and adoption which is socially recognized or approved called kinship. A detailed explanation of India's kinship systems has been done by Mrs. Iravati Karve in her book 'Kinship organization in India' in geographical and linguistic context.

**1. Geographical basis**—Iravati Karve has divided India's kinship system into four parts on this basis.

**(a) Northern region**—Himalya to Vindhya, Sindh, Punjab, Kashmir, Uttar Pradesh, Madhya Pradesh, Bihar, Bengal, Assam, Nepal.

**(b) Middle Area**—Rajasthan, Madhya Pradesh, Odisha, Gujarat, Maharashtra

**(c) Southern area**—Karnataka, Malabar, Telengana, Andhra Pradesh, Tamilnadu, Kerala, Western Odisha and Southern Bihar.

**(d) Eastern Area**—Myanmar, Tibet, Assam and eastern hilly area

**2. Linguistic Basis**—Mrs. Karve has divided the kinship systems into three parts on this basis—

**(A) Indo-European Family**—Punjabi, Sindhi, Bihari, Hindi, Bengali, Assamese, Rajasthani, Gujarati, Marathi, Udia, Konkani.

**(B) Dravid Family**—Telugu, Kannada, Tamil, Malayalam, Toulouse, Toda, Kodagu, Kollammi, Gondi.

**(C) South-east Asiatic Family**—Mundi, Saura, Santhali, Khasi, Garba, Bhoomia, Jwang, Bondo, etc.

In addition to Srimati Iravati Karve, A.C. Mayer, Madan, E.K. Goff Macomac, Louis Dumont, etc, have studied the kinship system in India, Mrs. Leela Dube has written a book titled 'Sociology of kinship' in which discussions of various studies related to the kinship relation in India.

Kinship system established the form of marriage and family in society, determination of lineage, succession and office protection of economic interests, determination and creation of discharge related system of social duties.

## Traditions

The customs, beliefs and ways of working which is creation of our ancestors, which we have inherited are included within the tradition. Yogendra Singh has created the concept of tradition in Indian context on the basis of following characteristics in his book 'Modernization of Indian tradition'.

1. Collective totality
2. Hierarchy
3. Transcendence
4. Continuity

**1. Collective totality**—In this characteristics, the individual is a secondary and a group is leader. In the main institutions of Indian society such as caste, family, village, kinship etc, which are primarily reflected in the meaning of *paramartha* or not I but we or the contemplation of you are animated with this

characteristics. In the family system, more responsibility is given to the family, not the person's independence. This kind of feeling exists in caste, village and kinship relations.

**2. Hierarchy**—Hierarchy (stratification) is primarily reflected in both the fields of *Karma* and virtues in Indian society. On the basis of *Karma*, the formation of the Varna which converts caste in later period. *Brahmin*, *Kshatriya*, *Vaishya* and *Shudra* have been formed as the basis of Karma from the Vedic period. *Karma* was the achieved status while the caste exists as a ascribed status. The caste gives to person a status in the society, which is the other person's comparison may be lower or higher. The birth of various castes and the emergence of new castes in India is a continuous process. Our Indian sociologists, who are influenced by academic colonization, have been shying away from studies in this area.

Based on properties there are three tier system for hierarchy. Three types of properties are considered in Indian tradition—*Satogun*, *Rajogun* and *Tamogun*. Three of these values or tendencies develop—*Sattvik*, *Rajsik*, *Tamasik*. In the Indian tradition, the goals of life have been determined—religion (Dharma) finance (Artha), Sex (kaam) and Salvation (Mauksha). Sex (Kaam) the goal of physical and sensual pleasures and the goal of maintaining the continuity of society through childbirth. Finance (Artha), financial utility goals, and the means of supply of the necessary means for life. Religion is the moral basis of social life, on the basis of which society and culture get a long life. Salvation (Mauksha) is the ultimate goal of life, through which the person becomes free from bondage of the life cycle. In order of hierarchy salvation, religion, finance, and sex are planned in this way.

Ashram system has been created for achieving four goals, *Brahmcharya*, *Grihastha*, *Vanaprastha* and *Sanyas Ashram*. Presents the entire life in four parts and presents an institutional and normative basis for achieving four goals.

**3. Transcendence**—the concept of transcendence is the essence of Indian metaphysics. Apart from physical and mortal world, the concept of

one other world has been done by the Indian intellect, whose membership is found after death for the person and his base is the work which done in his life. It is a unique concept to control, regulate and direct the human life. The goal of liberation and Sanyas Ashram is the institutional cultural aspect of transcendence.

**4. Continuity**—Continuity is the fundamental root of tradition. The continuity of sublunary and transcendental behaviour, Ideas and values has given recognition to Indian culture and civilization as the world's oldest surviving civilization and culture. The continuity of traditions has been seen in three sources and form—

- (a) Ancient civilizations
- (b) classical traditions
- (c) Folk traditions

**(a) Ancient civilization**—Indus valley civilization, Egyptian civilization, Iraq-Iran civilization, With the relics of these civilization, we can estimate the then social conditions.

**(b) classical traditions**—this is the most authentic source of traditions. Literature of ancient time such as Vedas, Upanishads, Ramayana, Mahabharata, Kautilya, Mahabhasya of Patanjali, Literature of vatsyayan, Jatak Sahitya and literature of Panini, Charak, Nagarjuna etc., Which we can call a great tradition, we get information from these about the social structure and continuity of that time.

**(c) Folk traditions**—It is not written as classical tradition but these are verbal. Where the creators of classical traditions were people of elite class, the source and carrier of folk traditions are people of local villages, *Dhani* and tribes, who are being transferred verbally in a limited area over a generation. Indigenous people have developed their method of folk god, Folk tales, and folklore, poetry and account books for the restraint, security and stability in folk life (rural life) All this is the result of their folk tact. Indian society has a history of rich folk tradition. In the continuity of a diverse society those called little traditions have played an important role.

Indradev believes that we need the most to understand the contemplation and philosophy contained in the folk tradition of India.



Traditions are not anti-change as they are understood, continuous change in them, according to the time and circumstances and requirements, keeping their basic form, the traditions remain 'struggling to improve'.

**Karma and rebirth**—In both classical traditions and folk traditions, it has been reported that the result of good deeds is good and evil is evil. The determination of the birth of a human being is based on the deeds done in the previous birth. All Indian educated, literate, illiterate know that the body is mortal, but the soul is immortal.

Like the clothes that are put on the body, the soul after death also carries a new body. The doctrine of Karma and rebirth gives new direction to person in the Indian society, motivates him to fulfill the obligation laid down by society. The concept of Karma and rebirth has kept an important role in keeping the Indian society free from the problem of continuity, stability and control of social organization.

The word *karma* is derived from Sanskrit *Dhaatu* 'kri' which means doing, business, stir or activity. That is, whatever a person does, it is a *Karma*; Karma is related to the word '*Karman*' of Sanskrit language, which means duty, work, action or divinity. In this context, *Karma* is meant to be from all those actions which man does in performing his roles. According to the Gita the person perform actions on three ways, by mind (*mansa*), by voice (*vacha*), by body (*Karman*), these three are *Karma*.

There are three kinds of *Karmas* in Indian society—

1. Accumulated Karma (Sanchit Karma)
2. Destiny (Praarbdha) Karma
3. Kriyman or Sanchiyman Karma

**1. Accumulated Karma (Sanchit Karma)**—those karma which are done by a person in previous life.

**2. Destiny (Praarbdha Karma)**—The fruit of the deeds done in the previous life, which is undergoing in the present life, is praarbdha Karma.

**3. Kriyman or sanchiyman Karma**—The deeds which are being done by the person in the present life, which he is now accumulating, it is his Kriyman or Sanchiyman Karma. The person's next

birth, ie. reincarnation, depends on these accumulated Karmas.

It is clarified in the Vedas that the soul is immortal, body is perishable. Human remains reborn till that time until i.e. does not rapture immortality, i.e. does not merge itself into Brahma. Attributes have been emphasized on the good deeds to get rid of the bondage of birth and death. Karma is a conscious process through which human beings accomplish various purushartha's. Karma is the only way of achieving salvation, and Karmas are considered to be the reason for being entangled in the cycle of birth and death (rebirth)

The theory of Karma and rebirth also explains that some people's present life should have been successful and happy by looking at their good deeds, but they are full of failures and hardships, on the contrary, some inauspicious and miserable people have success and glory in life. The reason for this is the deeds of their past lives. In the Mahabharata, the scholar Brihaspati, had told Yudhisathir that after the death the auspicious and inauspicious deeds of a person go with him, and these Karmas determine destiny in their rebirth, therefore one should do good deeds. He must walk the path of Dharma.

## Purusharth

Purusharth is meant by enterprise or effort. Purushartha is the goal of life. The ultimate goal or the highest purpose of life is to get salvation. There are Dharm, Artha and Kaam medium to achieve this. In the Upanishadas, Geeta and Smriti's, there are mentions of the person's four basic duties (obligations) in Indian society.

**1. Dharma**—Dharma inspires a person to move on the path of duty and to discharge his responsibilities, here is the meaning of Dharma which can be taken in life. Dharma does not mean superstitions, customs or fate, Dharma- emphasized on conduct, Dharma as code of conduct, move the person on right path. Dharma gives motivation for self control, contentment, non violence, none-aggression and discharge of duties. Dharma encourages the society to follow all the qualities and duties that contribute to the advancement of society. Dharma

orders the person to do five great Yajna in daily life so that it can be escaped from five debts. Every man has a debt of parents, divine gods, sages-monks, guests and creatures. It is his obligation that he is exempt from all these loans in the life span. In this way Dharma promotes the person in the direction of abandonment consumption.

According Pandurang Vaman Kane (P.V. Kane), Dharma does not belong to any particular divine opinion, but is a code of conduct the actions of human being. The goal of this is to make the person capable to achieving the goal of his existence. Dharma, is not only related to this planet, but also relates to elevating the world beyond. That is the work which is done for the advancement in this world and welfare of people in the other world (paradise) is Dharma. In Indian society, Dharma has been emphasized on conduct as per Dharma assumed as a purushartha.

**2. Artha**—under the Artha, they are the means, property or money through which we are able to fulfill our physical needs and maintain our existence. Artha (finance) in Indian society is a ‘mean’ of running life, not ‘end’. B.G Gokhale writes in his book ‘Indian thought through the Ages’ that all the items come under finance, which is necessary for the family to settle, to run a household and to discharge various religious obligation. Animals, food, houses, and wealth etc., have been included in this. In the absence of finance, man cannot properly accomplish religious functions nor can the accomplish five *Mahayajna* to get rid of five *Maharina* (debts)

Kautilya considers poverty as a sinful conditions similarly it is said that poverty is a curse. Dr. Rahdakrishnan believes that the realization of money and happiness is a proper desire of man, but if he is willing to receive salvation he should get finance only in the proper manner. Humans make money from good manners and spend them in good deeds. That is why finance has been kept in command of religion in the Indian sanatan tradition, and permission has been given in the *Grihasth Ashram* only. The rest of the ashrams are prohibited in this regard in the *Brahmacharya*, *Vanaprashtha* and *Sanysa*. The reason for this is that the remaining

ashrams are dependent on the Grihashthashram, so the household has been ordered to earn finance by entrepreneurship.

**3. Kaam**—The meaning of ‘kaam’ is from all types of desires or wishes. Through this it is possible to maintain the continuity of society. It is important for human’s mental, physical and emotional satisfaction. Importance of ‘kaam’ in religious point of view that the person grows up toward complete immensity of desires and leads on the path of liberation.

**4. Mauksha (Salvation)**—Buddhists call it ‘Nirvana’ and Jain Calls it ‘Kaivalya’. This is the most important and final ‘Purushartha’ of the life. Indian intellectuals believed that the necessity of spiritual progress with the achieving worldly pleasure. Meaning of the ‘Mauksha’ is destruction of ignorance. In ‘mimansa’ attained heaven is assumed as mauksha. ‘Mauksha’ has been considered as a ‘life-salvation and videh mukti in Buddhist philosophy. ‘Life-salvation’ means getting rid of the problems of the world while living in the world and attaining metaphysical knowledge. ‘Videh Mukti’ is meant to be free the bondage of life and death.

As a mean of salvation, three paths have been explained.

- (A) Karma marg
- (B) Gyan marg and
- (C) Bhakti marg.

**(A) Karma marg**—In the Gita, Shrikrishna has addressed Arjuna and said that the person who does the work without any hope, behave according to the ‘Dharma’ performs deeds, he possesses salvation. That is, the person who follows his assigned actions and practices according to Dharma, Receive liberation.

**(B) Gyan marg**—The person takes the latent form of God into his thoughts. He maintains sympathy towards all creatures and remains in the homeostasis without being unaffected by pleasure- grief, loss - benefit, birth and death etc.

**(C) Bhakti marg**—Worshiping God as realizing it, dedicates himself to God. When a person follows the ‘Dharma’ and goes to God’s shelter and dedicates himself completely, then he entitled to ‘mauksha’.

## Sanskar (Sacraments)

the derivation of 'Samskar' is done by the sum of 'gha' suffix in 'Kria' Dhaatu. This means purity or holiness. The samskar is the action to the person's physical, social, intellectual and religious refinement. In Indian society, there is a complete planning of human life. Social life is completely balanced, controlled and systematic, so the life of a human being has been employed according to the condition. The entire life of every man and woman has been perfected by the shadow of rituals, Samskar has been considered necessary for the purpose of refining the life of person and for righteous conduct. Though there is no unanimity of the number of sacraments, but most scholars consider 16 rituals.

**1. Garbhadhana (Intent to have a child ritual)**—This is the first Sanskar (rite) This ritual is performed for starting life in the womb of a mother for this, the couple has mentioned the proper period and essential religious actions.

**2. Pumsavana (Quickening the fetus rite)**—The ritual is done for the protection of the fetus and the child. In the third, fifth and sixth months of pregnancy, praise of God for birth and use of Ayurvedic medicine for protection of the wombs.

**3. Simantonnayan (parting hair and baby shower)**—The pregnant women which has pregnancy of third and eight month is protected from negative powers by rites and rituals of 'parting the hair upwards'.

**4. Jatakarman (child birth ceremony)**—As soon as the baby is born, immediately the father put butter and yoghurt on the tongue of the baby.

**5. Namakaran (naming the baby ritual)**—Naming is done on the tenth or twelfth day of birth.

**6. Nishkarmana (baby's first outing)**—In the fourth month of birth, the child is taken out of the house and sun view is performed in the day and in the night moon view is performed. The sun is the master of knowledge and splendor while moon is calmness and patience.

**7. Annaprashna (Baby's first solid food)**—the baby is given a solid diet in the sixth month of birth.

**8. Chudakarma (Baby's first haircut)**— first

hair cut of baby in the first or third year of birth in which the top of hair is left.

**9. Karnavedha (Baby's earlobe piercing rite)**—The ear is pierced in the third or fifth year. In order to keep the baby healthy and enhance its beauty, the right ear pierced first than the left ear pierced by good doctor (vidya)

**10. Vidyarambha (Child's commencement to knowledge)**—to introduce letter learning with the praise of the Gods.

**11. Upanayana (child's entrance into school)**—the meaning of 'up' is adjacent and 'nayan' meaning taken. In this, the child is taken near to the teacher for the education; it is also called 'Yajnopavit'. In this the boy was sent from the eight year to the teacher to attain education. In this, the teacher sat down to his disciple and initiated him into Gayatri Mantra and said, 'You are Brahmchari take water, do the work, do not sleep in the day, study the Vedas in the direction of Acharya.

**12. Vedarambha**—This ritual was performed to start the study of the Vedas.

**13. Keshant**—At the age of sixteen, Brahmchari was get haircut, it also called 'Godan'. The reason was that on this occasion the tradition of giving donation of cow to Acharya by Brahmchari's family.

**14. Samvartana (Graduation ceremony)**—After the study of Vedas Brahmachari give a dakshina and take a bath and after it he returned to his house, After bathing he was called graduate. It is also called convocation ceremony.

**15. Vivah (marriage)**—the most essential rites for the continuity of society and the world. Through this sacrament, Brahmachari entered in Grahsthashram, unmarried men and women do not have the right to "yajna". That is why it is the necessary rites for personal, social and religious development.

**16. Antyeshti (cremation ritual)**—Liberation from life and death, liberation from disorientation of the soul. Cremation ritual is performed. Sanskar has played an important role in the development of human personality for successful and controlled conduct of social life.

Sanskar presents his entire life plan in front of humans in contemporary time, there has been a great change in the method, philosophy and number of sacraments, but with the changes, their role in life cannot be denied today. Even if there has been a lot of change in them.

### **Challenge of diversity in Indian society**

There are many oddities in India in terms of geographical location, climate, population, species, religion, language etc. Himalayas in the north, Plateau and beach in the south, the desert of the Thar in the west, the mountainous areas in the east and the people of the plain area of the middle Indian are found variation regarding meal, dress, language, living, practices, festivals etc.

**1. Geographical diversity**—Ecology and geography affect the social organization. Indian nation-state is one of the most diverse countries in the world, socially, culturally and geographically. Geographical point of view India has five natural parts—

**I. Northern mountain region**—In the north, from Kashmir to Naga 1600 miles long and 150 to 200 miles wide, Himalaya ranges are spread. It has many passes, peaks and valleys in it. Due to extreme high, snow in this region remains throughout the year. Hence the area is the source of rivers flowing throughout the year. Ganga, Yamuna, Saryu, Brahmaputra and Sindhu come out from here. The sacred place like Badrinath, Kedarnath, and Rishikesh is in this area. There are many tourist sites like Almora, Nainital, Kashmir, Massoorie, Darjeeling, Many tribes like Naga, Akah, Garo, Mikir, Akah, Abott etc. Also reside in this area. India has foreign trade with the passes located here. Therefore these passes are called gateways of India.

**II. Plain of Ganga-sindhu**—The plain between the Himalayas and the southern plateau are called the great plains of the north, It is highly fertile due to Ganga, Indus, Brahmaputra, and Sutlej rivers, approximately 40 percent of the country's population lives in this area. Here is the high population density. The holy sites like Haridwar, Prayag and Varanasi are located in this area. Indian agriculture dominated

area is the source of India's culture and civilization.

**III. Plateau of the south**—The southern part of India is the plateau and peninsula because it is surrounded by three sides by oceans. It separates the mountain of Vindhya and Satpura from the Ganga-Indus plain. This triangular area is full of dense forests and precious mineral. Dravid culture is found here. The oldest tribes of the world such as Irula, Kadar, Chenchu, Malanpantaram, Polygamous Kota and Toda and Matriarchal Nayar lives in this area.

**IV. Desert of Thar**—The west of the Ganga valley and the dry and sandy terrain which is called the desert of Thar (Rajasthan) At the time of returning from Somnath Mahmood Gajnavi's army had vanished due to lack of water in this area and due to the fierce heat and sandy storm. Highly disparate climate found here.

**V. Sea coast area**—In the plateau region of the south, the area of the east and west of the sea is known as the sea coast areas. The west coast is called Konkan and Malabar. The east coast is called Tamilnaddu and Andhra-Orissa coast. On the east and west coast there are many ports of India such as Mumbai, Surat, Calicut, Cochin, Goa, Vishakhapatnam, Chennai etc., As the slope of the south plateau towards east so the rivers of the south fall through the eastern sea coast. Rameshwaram is the sacred place of here. Thus, India has diversified geographic composition. Each geographical part has a specificity in language, costuming, living, culture etc.

**2. Racial diversity**—B.S Guha has mentioned six races in India—

**I. Nigrito**—Kadar and Paliyan tribals of the Andaman Nicobar group, Travancore and Cochin. Angami Naga of Assam, Bangadi group and Irula of Rajmahal hills in eastern Bihar.

**II. Proto-Australoid**—Most of the tribes of central India belong to this race. Bhil and Chenchu people are considered as Proto-Australoid.

**III. Mongoloid**—In addition to the marginal provinces of Assam, Chittagong, Burma, Sikkim and Bhutan the people from West Bengal, Manipur, Tripura. These three races are considered the oldest races of India.



**IV. Mediterranean**—It has three Branches A. alpine, B. Danaric and C.Arminaid. people of alpine and danaric races reside in north and west India. While the Persians who primarily reside in Mumbai, are of arminaid.

**V.** Western wide headed.

**VI. Nardik (indo-Aryan)**—Punjab, Kashmir, south of Hindukush mountain, Rajasthan etc.

**3. Religious diversity**—The oldest Dharma of Bharat has been sanatan Dharma. In the aftermath of changes in the situation and the influence of eastern invaders, there was a change in local religious structure. Buddhism, Jainism and Sikhism came out of Sanatan dharma and foreign invaders converted people to Islam and Christianity by converting them on a large scale in order to create their favorable conditions and divide them among the indigenous people. The Jews and Parses came from outside. Thus India became a multi-religious country.

According to the 2011 census, 79.80 percent sanatan Dharma's population resides of the total population of India. Islam 14.23 percent and Christian is 2.30 percent of the total population. See table for detailed statistics given in previous pages. India became a secular country after independence. No religion has been accepted as a state religion, so all religions have full freedom to flourish, spread and promote themselves.

Religious diversity is most controversial in all aspects of diversity. It has always been associated with secularism verses communalism and majority versus minority dispute. According to the Giddings sociological meaning of minority, 'members of minority groups build a sense of collectivity in themselves, they have a strong sense of being a communion, solidarity and associated with the group. This feeling is related to loss or discomfort, because the experience of prejudice and discrimination usually promotes feelings of loyalty and interest towards their own group' Therefore, the groups which are statistically minority like left hand writer, player, eater, people born on February 29, are not minorities in the sociological perspective, because they do not have the sense of collectivity.

The meaning of impairment and inconvenience

in the context of minorities is not only linked to the economic aspect but also related to the cultural aspect, such as the parsis and Sikhs being financially prosperous, there are also religious minorities. In democracy, the minority class also weakens politically. Religious diversity has been disruptive in the history of India's unity and integrity. In 1947, on the basis of religion, India has been divided into two parts in India and Pakistan in Contemporary Pakistan and Bangladesh.

**4. Linguistic diversity**—India is a multilingual and dialect nation-state. Here, more than 1.25 billion people speak about 1,632 different languages and dialects. Official recognition has been provided to 22 of these languages in eighth schedule of the constitution. According to article 341(1) and 351, these twenty two languages are as follows—

1. Assamese
2. Bengali
3. Bodo
4. Dogri
5. Gujarati
6. Hindi
7. Kannada
8. Kashmiri
9. Konkani
10. Maithili
11. Malayalam
12. Meitei (Manipuri)
13. Marathi
14. Nepali
15. Odia
16. Punjabi
17. Sanskrit
18. Santhali
19. Sindhi
20. Tamil
21. Telugu
22. Urdu

In the past, 18 languages were in this schedule, as the last revision, four languages Bodo, Dogri, Maithili, and Santhali, have been given place in this schedule.

All the languages of India have been divided into three linguistic families

**I. Indo Aryan language family**—it includes languages like Hindi, Urdu, Bengali, Assamese, Oriya, Sindhi, Marathi, Gujrati, Rajasthani, Bihari, and Himalaya etc.

**II. Dravid language family**—Under this, Telugu, Kannada, Malayalam, Gondi, Tamil etc., is included.

**III. Aastrik language family**—It covers languages such as mundari, Santhali, Khasi, Ho, Khadiya, Birhore, Bhumiz, Korwa, Korku Juang etc.

Linguistic diversity has created many challenges before the Indian nation-state. Linguistic diversity has also promoted separation. The State Reorganization Commission of 1953 had suggested the formation of states on the basis of language, on which the state came in existence. The southern states had opposed the Hindi as national language. Where the states of Hindi-speaking north were opposed to English. The Trick of lord Macaulay who created English the language of the government to produce Babu class, which fulfilled the British interests, the cost of making the English language as a national language we paying still after seventy years of independence.

**5. Climatic diversity**—there are substantial variations of climate to each other in five geographical regions of India. Somewhere is barely two to four inches of rainfall in the year, Somewhere is a flood of rain every year. Somewhere the weather remains identical over the year (sea coastal area), somewhere so much soaring heat (Rajasthan), and somewhere icy cold (Mountainous region) Due to this difference, there is difference in vegetation, In crops and life style, costumes, food habits of people also change. Thus, a major cause of cultural diversity is climate related diversity.

**6. Demographic diversity**—Indian society is also quite diverse from the demographic perspective. There is considerable variation in the different states in terms of population density, Sex ratio, birth rate, mortality rate, life expectancy and literacy. Along with this there are differences in urban and rural areas.

According to the 2011 census of India, the total population of India is one billion twenty one million five lakh sixty nine thousand five hundred seventy three. According to the census 2011,

population density of India is 382 people per square kilometer. In the states, Bihar has the highest 1102 people per square kilometer and minimum Arunachal Pradesh has 17 people per square kilometer. Similarly, the national capital region Delhi has 11,297 people/square km. In the context of sex ratio, in 2011, there were 943 females in 1000 males in India in this 949 in rural areas and 929 females in urban areas. In Haryana where this figure total 879 and rural 882 and urban 873, in Rajasthan total were 928, rural 933 and urban 914. In the favour of women in sex ratio Keral has 1084 total, rural 1078 and urban 1091, in the same way, in the union territories, Daman diu has the lowest 618 total, rural 864 and urban 551, Puducherry has the highest total of 1037 total, rural 1028 and urban 1042 women per one thousand men. In age group 0-6 there is sex ratio is not favour in girls in the whole India. In Kerala and Puducherry, this was in favour to women in total sex ratio. There were total 964, rural 965 and urban 963 (Kerala) and total 967 rural 953 and urban 975 (Puducherry) in this age group respectively.

In the context of life expectancy, the United Nations report 2015 clarifies that gradually life expectancy in India is increasing towards the global level of 71.4 years. Average life expectancy in India was 68.3 years in 2015, while it was 66.9 years for men and 69.9 years for women, in which there are regional disparities. From the point of view of population distribution, the 2011 census makes it clear that 68.8 percent of India is population lives in rural area and 31.2 percent in urban areas. Urbanization is increasing rapidly i.e. from the villages, the migration to the cities have increased, there is also regional variation. Decadal change is seen in Uttar Pradesh, 18% in rural area and 28.8% in urban area. In the Sikkim, the change is in rural area is -5 percent (negative) and urban area 156.5 percent. Similarly, in Lakshadweep, the change in population in rural area -58% and urban areas 86.6 percent. Very regional inequality also prevails in the perspective of literacy. The national average of literacy 2011 was 74.04 percent. Male literacy was 82.14% and female literacy was 65.46%.

### Literacy rate (2011)

Area	Rate		
	Total (in per- centage)	Male (in per- centage)	Female (in per- centage)
India	74.04	82.14	65.46
kerala	93.91	96.02	91.98
Lakshadveep	92.28	96.11	88.25
Mizoram	91.58	93.72	89.40
Rajasthan	67.06	80.51	52.66
Arunchal			
Pradesh	66.95	73.69	59.57
Bihar	63.82	73.39	53.33

It is clear from the above table that Kerala's total literacy percentage is 93.91 which is highest in India. Bihar has a minimum of 63.82 percent. In male literacy, Lakshadweep is at the top with 96.11%, Bihar is at the bottom with 73.39%. In terms of female literacy Kerala is at the top with 91.98%, Rajasthan is at the bottom with 52.66%. These features of the population divide Indian society into different levels.

**7. Cultural diversity**—In India, there is a great deal of variety in terms of costumes, living, food, art, music, dance, customs, festivals, celebrations etc., There is a lot of difference in the dresses of north and south India and rural and urban men and women Salwar, Kurta, Pagdi in Punjab, dhoti, Kurta, Saffa in Rajasthan, dhoti, Kurta in Bengal, Lungi and Kurta in the south, In this way, the difference is also found in women's dress. Wheat in Punjab and Haryana, *Bajra*, *Jowar*, *Macca* in Rajasthan, Rice in Bihar, Rice and fish in Bengal are the main food of the people. Bhangara in Punjab, Ghumar, Dandiya in Rajasthan, Garba in Gujrat, Bharatnatyam in south (Tamilnaddu and Karnataka), Kathak in Uttar Pradesh (North India), Kathkali in Kerala, Kuchipudi in Andhra Pradesh, Mohiniattam in Kerala, Odissi dance in Orissa are there, similarly, there are differences in festivals and celebration. Ganagaur and Teej of Rajasthan, Lohidi of Punjab, Ganpati Pooja of Maharashtra, chhatha Pooja of Bihar, Onam of Kerala, Vijayadashmi of Maharashtra

and Gujarat, Guru parva of Punjab, bihu of Assam, pongal of Tamil Naddu, and Bishu of Kerala have their own characteristics. Similarly, there are diversities in the field of art and music. In the case of marriage and family, there is also monogamy, polyandry, Polygamy found here, whereas matriarchal and patriarchal both types of families are found here. There is a considerable variation in the style of construction of temple, Mosque, Church, Stupa etc.

**8. Caste and Tribal diversity**—Indian society is divided into many castes and tribes. Each caste and tribe has the rules for establishing their eating, living, marriage and social relation. There about 3000 castes and more than 25000 sub-castes in India. There is a hierarchy of high and low. This is also seen in Tribe's.

It is reflected in past analysis that the Indian society is very diverse.

### Unity in diversity

There are many challenges of diversity in Indian society, whose description and analysis we have done in the previous pages of this chapter. We know that despite of all these variations, India is one, the Indian society is one. India has the tendency of interdependency in all parts, religions and cultures. Just as many parts of the body are sufficiently different from one another, but the existence of everyone is meaningful only when they are all together. This kind of relationship belongs to the parts of Indian society also.

Independent India's first Prime Minister, Mr. Jawahar Lal Nehru had said that "India's overview is greatly influenced by the diversity and differences; they [viewer of India] generally do not see the unity of India, although the fundamental unity of India has been its great and original elements of the ages. Five or six thousand year before that the civilization of the Indus valley flourished and spread from North to South India, With that influence of history, numerous castes, winners, pilgrims and students came out to the grounds of the India from the high rise land of Asia, which influenced Indian life, culture and art but

merged in this country. These contacts have changed India, but their spirit has been fundamentally original. This would have been possible only when the roots of the fundamental unity could have deep roots, when new comers accepted them” that is unity in diversity in India has existed since ancient times—

**1. Unity in religious diversity—**India has been the birth place and shelter of different religions, here Jain, Budhhist and Sikh religions were born from Sanatan Dharma. To say Christianity and Islam are foreign religions, but the ancestors of Indian, followers of Christianity and followers of Islam’s were from Sanatan Dharma. External Invasion and protection of power and rule inspired them to accept Christianity or Islam. It is a prime reason that a fundamental unity is prevailing in all of the Indian religions.

Whatever religious people of India, their ancestors have sometimes been of the same opinion, so religions have established unity in India, Because of their past beliefs. According to M.N.Srinivas, “The concept of unity is embedded in Hindu religions. Hindus have holy places of pilgrimage in the all corners of India. Some specific places of classical culture are visible in every part of the country. India is not only a holy land for Hindus, It is also a holy place for followers of Sikh, Jain and Buddhist religions, Caste practices are found in different religious group, by this they all have a similar social tactic.”

Inter-dependence is found in people of different religious groups residing in one place. This interdependence has also increased due to economic and political reasons. If followers of a religion have earned expertise in any field then the followers of other religions become their consumers. Everyone in democracy has equal right to vote. To get power, it is necessary to win the election and for this it is necessary for people of all religions and castes to vote. Similarly, followers of many religions work together in same business. On the occasion of various festivals and celebrations such as Deppawali, Holi, Eid, Dussehra, New Year, followers of all religions participate in each other’s joy.

Elements of religious tolerance and co-ordination in India are found. Whenever there is a natural calamity or there is a crisis on the sovereignty of the nation, all the Indians unite and successfully compete with them. Followers of all religions work together for the advancement of society and nation in collaboration with each other in public life. Due to this interaction, they have embraced each other’s religious characteristics as well. Prof. M.N. Srinivas has mentioned the process of Sanskritization. Sant Kabirdas Ji also wrote by presenting the coordinative tradition that—

‘Oh man why do find me,  
I am near you  
Neither in the pilgrimage, nor in Idol  
Nor in secluded residence  
Nor in the temple, nor in the Mosque,  
Nor in the Kabe, Kailash  
Oh Man I am near you  
I am near you.....’

In these lines Kabir Das Ji calling both Sanatanis and Muslims says that even though there is a distinction between worship, both of them are looking for the same supreme power which is within every human being.

The diversity seen in different religions is exterior, is superficial, uniformity in all Indian religions is in common. All religions believe in, Spirituality, God, Honesty, Truth, Non-violence, Ethics, Kindness, Charity etc.

A person form the remote village also prays that the water of all the rivers like Ganga, Yamuna, Kaveri, Indus, Saraswati etc., is in his bathing water.

Even after residing various religious groups in India, everyone is identified as an Indian.

**2. Unity in cultural diversity—**People living in different parts of India have adequate variation about family, marriage, rite-rituals, dresses, language-dialect, food habits and so on, After all this, the elements of unity are seen in entire Indian society. Caste system is widely recognized in all the regions, religions of India, Joint family customs, faith in Karma and rebirth, an approved system of marriage, tradition of pilgrimage, fasting, festival, faith in



democratic system of government, a constitution, norms of honor of elders, spiritualism, Yoga, donation and concept of virtue, faith in the efforts to free from debt, adherence to housekeeping duties, the respect of the monks and saints, worship and adoration national festival and symbols like lord Shri Ram, Shri Krishna, Hanuman, Mata Durga, Sita, Lakshmi, Sarswati. Belief in the concept of heaven and hell, unity of grammar in all languages, respect for knowledge, concept of purity, rules of behavioral purity, compassion towards weak, vegetation, rivers, mountains, worship of sun (Nature), the notion of the supreme power in the each particles, exists with equality throughout India. There can be variation in the method, but there is a similarity in the intensity in tendencies and emotions that signify India's cultural unity. It is therefore said that the changes are made in culture and not of the culture. The basic form of culture is still unchanged today.

**3. Unity in geo-graphical diversity—**geographically we have divided India into five parts. There is a lot of disparity between rain, climate, fertility, mineral resources, forests and structures in each other. Even in the absence of the latest means of communication and traffic, interaction and movement in these areas is a difficult task.

After all, India is also a geographical unit. Nature has created natural boundaries of India which separates India from the rest of the world and sets it apart as a single country and as a unit. Himalaya in the north and sea in three directions is India's natural watchman and creature of country. This has created awareness among the residency of the country to be a citizen of the one country. Similarly the four monasteries established by Adi Shankaracharya in the country. Badrinath in the north, Rmeshwaram in the south, Puri in the east and Dwarka in the west has done the task of binding all Indians in the form of unity. They have communicated faith and love to the motherland among Indians.

The ancient texts of India, Shaddarshasn etc., and the sages and the Munis have done unprecedented work for the unity of India in thoughts and behavior, Bharat Bhoomi is one, gets inspiration.

In our texts 'Janani Janmbhoomischa Swargadapi Gariyase' (birth land also sweet to heaven) and "Mata Bhoomih Putro Aham Prithivya' (Earth is my mother and I am her son) Like many other examples of sacrificial and devotement feelings related to motherland. Citizens residing in this country are addressing Bharat Bhumi as Bharat Mata, so residency of all areas is also associated with each other emotionally.

**4. Unity in political diversity—**India has been culturally a unit, political unity has often been lacking in history. The whole India has been divided among many Raja-Maharajas. Before the advent of the British, surely during Ashoka the great and Akbar, we are definitely a political entity after independence, a democratic rule was established throughout India. State governments were formed in various states. The states together formed the union of India. From the states perspective, political diversity is seen, But in all the war with China and Pakistan, all the castes, religions and political parties have come together to face the war. For the first time in independent India, political unity was seen in this way, according to M.N. Srinivas Five year plans, one central government, one law is the adequate evidence of the unity of India, one constitution of the whole country, rule of law, equal rights and duties to all without any discrimination, termination of privileges, termination of heterogeneous systems, creation of equitable laws, equal and adequate representation to all, equality of opportunities, constitutional protection to advancement of weak and backward, the end of untouchability and oppressive behaviors, no discrimination by the state on the basis of religion, language, region, caste etc, are an integral part of India's political unity, one army, one government, one constitution, one flag, one parliament, one map, same national symbol for everyone, same national festival, national animal, national bird, one national song, one national another, all these belong to the political unity of India.

The word Hindu is made up of Indus. Indian civilization is considered as Indus civilization, hence the name of this country was Hindustan and those

who lived here were called Hindus. Therefore, Hinduism is not a religion but is a culture, life style, idea which can be represented by all Hindustani citizens. In the context of Indian religion, the word ‘Sanatan’ has been used in the scriptures. That is why in this chapter, the word Sanatan has been used. In the text Vishnu Sahasranam, the word ‘Sanatan’ has been used as the synonym of God, Which is related to existence in all three ages.

### Important Point :

- Indian society is an example of ‘A society’
- The meaning of the structure is by the conception of an entity with a specific method. Refined construction is called structure.
- Village or rural community is the area where the priority of agriculture, proximity to nature, multiplicity of primary relations, low population, uniformity, sustainability and generally agreed on different issues.
- Town and cities is an indicator of the distinct ways of living and different culture from villages.
- In the Indian social structure, the institution of caste is a unique institution in the whole world.
- According to India’s census 2011, the tribal population in the total population is 8.61 percent.
- The word scheduled castes was first used by “Simon commission” in 1935.
- As per census of 2011, the scheduled caste population in total population is 16.6 percent.
- Mandal commission declared 3,743 castes backward in their report.
- The feeling of Indian families still remains of the joint family.
- In the year, 1957, the Supreme Court considered minority groups in Kerala in regarding of the teacher’s bill, whose number is less than 50 percent in the state.
- In order to accomplishment the activities related to religion a virtuous wife is required. Due to the importance of wife in religious sacraments, she is called ‘Dharm-patni’.
- Marriage in Islam is called ‘Nikah’.
- Hindu marriage is a sacrament where Islam and

Christian marriages are a contract. Christian marriage is an agreement.

- Traditions are not anti-change, as they are understood, keeping their basic form, the traditions remain “struggling to improve”.
- Karma of human being is the highest ‘Purushartha’ for the only way to achieving ‘Salvation’.
- It is Endeavour to achieve ours desired (Final/ highest) goal is Purushartha.
- 16 Samskaras have been considered in Sanatan Dharma
- There are many oddities in India in terms of geographical situation, climate, population, race, religion, language etc.
- Twenty two languages have been included in the eighth schedule of the constitution.
- Despite the much diversity in India, the sign of unity are important.

### Question for Practice

#### Objective Type Question

1. “Man is a social animal”, by said  
(a) Aristotle (b) Maciver  
(c) Plato (d) Dubey
2. ‘Indian Society’ is example of  
(a) A society (b) society  
(c) Community (d) Institution
3. According to census 2011, the percentage of rural population in India is  
(a) 31.6 (b) 70.00  
(c) 68.84 (d) 68.48
4. Who defined the village as a “way of life”  
(a) T. N. Madan  
(b) D. N. Majumdar  
(c) S.C. Dubey  
(d) M.N. Shrinivas
5. Who wrote the book ‘caste, class and occupation’?  
(a) Mckim Marriott  
(b) Milton Singer  
(c) B.R. Chauhan  
(d) G.S. Ghurye
6. According to Dr. Bheemrav Ambedkar what

was the name of scheduled castes in ancient india?

- (a) Fractal man/Broken man
- (b) Out caste
- (c) Both
- (d) None of these

7. What were called the scheduled castes in the 1931 census?
  - (a) Dalit class
  - (b) Out caste
  - (c) Scheduled castes
  - (d) None of these
8. Which of the following article related to scheduled caste is in the Indian constitution?
  - (a) 339
  - (b) 341
  - (c) 340
  - (d) 342
9. Which of the following article related to scheduled tribe is in the Indian constitution?
  - (a) 338
  - (b) 341
  - (c) 340
  - (d) 342
10. Is there a loan (Rina) for a human in Indian society?
  - (a) 4
  - (b) 7
  - (c) 5
  - (d) 9
11. Which is right (valid) marriage considered in Muslim marriage?
  - (a) Nikah
  - (b) Mutah
  - (c) Phasid
  - (d) Batil
12. How many types of merits/*Gunas* are considered in Indian tradition?
  - (a) One
  - (b) Five
  - (c) Seven
  - (d) Three
13. What is considered to be the last and highest goal of life in India tradition?
  - (a) Dharma
  - (b) Kaam
  - (c) Mauksha
  - (d) Artha
14. "Religion does not belong to any particular godly opinion, but it is a code of conduct, which controls the activities of a human" It is said by
  - (a) P.V. kane
  - (b) Shrinivas
  - (c) Yogendra Singh
  - (d) Majumdar
15. How many languages are included in Eighth Schedule of constitution?

- (a) 18
- (b) 20
- (c) 22
- (d) 23

16. According to census 2011, Population density in India is—
  - (a) 282
  - (b) 382
  - (c) 482
  - (d) 182
17. According to census 2011, Sex ratio in India is—
  - (a) 943
  - (b) 942
  - (c) 939
  - (d) 843
18. According to census 2011, Literacy rate in India is—
  - (a) 73.04
  - (b) 72.04
  - (c) 71.04
  - (d) 74.04

### Very short answer type Question

1. What is the percentage of urban population in the total population, according to the Indian census 2011?
2. How many urban Agglomerations are there in India (2011)?
3. "Caste endogeny is the essence of caste system" Who said?
4. By what name did Mahatma Gandhi called 'Scheduled caste'?
5. When was the mandal commission formed?
6. How many types of families are found on basis of relationship?
7. In sanatan dharma marriage is the company of how many births?
8. 'Mutah vivah' is example of which religion?
9. Marriage is a 'permanent agreement' recognized by which religion?
10. Tell the name of the author of the book 'modernization of Indian tradition'
11. Which traditions are the most authentic sources of traditions?
12. "It is the foremost needed to understand the concern and philosophy contained in the folk tradition of India" Who said?
13. What is called, 'Liberation' (mauksha) according to Buddhist?
14. About 40 percent population of the country lives in which area?

15. In which state is the desert of 'Thar' located?
16. How much is sex ratio in the 2011, census in rajasthan?
17. Ghoomar is the dance of which state?
18. In which direction Dwarka Location is located in India?

### Short Answer type Question

1. Define structure
2. What is social structure? Explain
3. Tell about the characteristics of 'village'
4. Define 'town'
5. Write about the characteristics of caste given by G.S. Ghurye.
6. Write a short note on other backward class
7. How many types of 'Karma' are there?
8. Write a short note 'Purushartha'
9. How many samskaras are considered? Write in brief.
10. Tell about the types of Muslim marriage.

11. Geographically, how many parts of India? Write
12. Explain the demographic diversity in India?
13. Explain in brief about the unity in religious diversity
14. Define 'city'
15. Define 'tribe'

### Essay type question

1. Explain the structural aspects of Indian society
2. What are cultural aspects of Indian society? Explain.
3. Describe the challenges of diversity before the Indian society
4. Explain the unity in diversity in Indian society.

### Answers

- |         |         |         |         |         |
|---------|---------|---------|---------|---------|
| 1. (a)  | 2. (a)  | 3. (c)  | 4. (b)  | 5. (d)  |
| 6. (c)  | 7. (b)  | 8. (c)  | 9. (b)  | 10. (c) |
| 11. (a) | 12. (d) | 13. (c) | 14. (a) | 15. (c) |
| 16. (b) | 17. (a) | 18. (d) |         |         |